

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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Isaacs Harbor and the Golden Gate of Eastern Nova Scotia.

HENRY FRANCIS ADAMS.

The Golden Gate to the Mountains of Metal I call the entrance of a magnificent bay that is three miles wide and nine miles long. It then splits into two of the most beautiful harbors in the world. Country Harbor is ten miles long and three quarters of a mile wide. Isaacs Harbor is three miles long and half a mile wide, and a perfect gem. Its waters lave the feet of mountains east and west, and on the sides of these mountains a thousand souls reside in lovely cottages and stately homes. Like a coy maiden, Nature here seems to have shunned the world's gaze, for far away from the haunts of the multitude, she has here adorned herself with an excess of beauty. When I first gazed on this scene, I could scarcely believe that I was in Nova Scotia. The glorious harbor seemed to reproduce some views I have seen from Switzerland. And yet this was no optical illusion nor imaginary picture, but nature in the land of Evangeline. The home of my host was on nearly the top of one of these mountains, and on every available opportunity I sat on his spacious verandah feasting my soul on the scene of unrivalled beauty and grandeur. The weather being unusually warm, the waters lay peacefully in the arms of the giant hills, as if calmly slumbering; while the foliage of the firs and the grateful grass pointed skyward to welcome the smiling beams of old Sol. Occasionally a pretty yacht disturbed the waters to spread her pinions, or a small fish-carrying steamer coxed up to her wharf to give or take her freight. Abundance of boat rowing is enjoyed, for even the children seemed to be as much at home on and in the water as their broad-billed friends.

No fitter spot has God created for tired denizens of cities, where they may recuperate their exhausted strength and rest their wearied brains. Two large Baptist churches are here. One on the west side, called Isaacs Harbor, and one on the east side, called Goldboro. The only other church is a small Presbyterian one. This is evidently a Baptist settlement; the first settlers being John and Allen McMillan, and Simon and Ira Giffin, all Baptists. They hailed from Louis Head, Shelburne county. In their annual fishing trips to the Labrador coast, they were wont to seek shelter during storms in numerous harbors along the Nova Scotia coast. Sighting Isaacs Harbor, they took a great fancy to it and finally brought their families and settled there. The harbor derived its name from an American fisherman named Isaacs, who made frequent trips to it, returning with a fine catch of fish. It was a mystery to his neighbors where he got such splendid cargoes of fish. Finally they discovered his fish-filled water and called it "Isaacs Harbor."

I visited the first house built here and it is a curiosity. It was built 69 years ago by one of the four pioneers, Ira Giffin. It has a sacred odor about it to-day, for in its oldest room in 1840 nine charter members met and were organized into a Baptist church. It is a quaint room and preserved in beautiful order, though the door frames are "a little more than plumb," its occupant, Miss Giffin (daughter of Ira), bestows upon it a jealous care. She showed me a very old Bible used by the little church. It has a thrilling history, for it was formerly the property of Captain McKenzie. The latter was sailing a vessel nearby with a rich freight of copper peaks. Three men bent on piracy boarded the vessel and murdered the captain and others. Taking charge of the ship in their ignorance of the waters, the vessel ran aground. They then abandoned her. Seeing the ship beached, Ira Giffin got aboard her. Going into the Captain's stateroom, he saw the dead master and his Bible lying on the floor. He picked up the Bible and it became the

church Bible for years. An alarm was raised, the murderers pursued, captured, and I believe hanged. So you can imagine how I am thrilled as I learned these facts while holding the old book in my hand. In the early history of the little church such men as Revs. Harris Harding, Joseph Dimock, Father Higgles and Obed Chute preached to the church in Ira Giffin's house. To-day the fruits of these "giants" are seen in a Baptist church on the Isaacs Harbor side of 186 members, while the one on Goldboro side has 111 members, with Revs. G. A. Lawson and O. P. Brown as pastors. The outlook for both these churches is as bright as the promises of God.

GOLD MINES.

In 1860 Isaacs Harbor was a small, quiet fishing village. In blissful ignorance of the millions sleeping under their feet, the early settlers plied their calling in their vessels. Isolated from the world, they grew a sturdy race and served their God reverently. In this year the yellow metal first caught the gaze of Joseph Hines. There arose a new and wider interest in this mountain-girt harbor, and since then it has been on the mining calendar among the rich spots of mother Earth.

The "North Star" was the first mine worked and is on the west side of the harbor. This was a high-grade mine, in which the gold ran in leads. For some years it has been closed because the pay-streak became poorer. But with the erection of less expensive working machinery it is expected that it will be re-opened in the near future.

The Mulgrave Lead Mine was at one time one of the largest producers of gold in the province. It is on the Goldboro side of the harbor. It was closed for 12 years, but is now opened and is being worked by Frank Sweet, who is doing well with it. When the under measures are reached, it will probably give the returns of the early days of its history.

Hurricane Point Mine yielded its operators great returns while it lasted. A vertical shaft, 200 feet deep, is followed by a shaft down a decline of 400 feet right under the sea. This mine is on a peninsula at the mouth of the harbor, and in a heavy storm is surrounded by water. While the lead lasted it yielded its operators one hundred and sixty thousand dollars worth of gold.

Prospecting is frequently a very tedious business, but a few fortunate ones allure others to venture in the field. In 1892 Howard Richardson, after much fruitless searching, was one day on the top of a mountain. Tired, he was trying to satisfy his hunger with a very frugal meal. Going to a brook for a drink, he saw a piece of quartz, and turning it over, behold it was a "SIGHT." At last he had struck gold. His share in the sale of the "find" was eight thousand dollars. A company was formed, a great plant erected in 1893, and today it is the wonders of all visitors. I visited it in company with Captains John McMillan and A. Reid. The courteous manager, Mr. A. B. Cox, guided me through the vast works. From a declined shaft six hundred and fifty feet deep is drawn up cars of ore day and night. No stranger to the craft, looking at the wet, dirty ore, would ever imagine there was a particle of gold in it. For there is none in sight. This is transferred through a receiver to larger cars, thence by tramway to the stamp mill several hundred feet away, beside a long lake of water. As the tramway ascends, it terminates in the top floor of the mill. By an ingenious wheel method the ore is distributed along a trough which, through declined slides, feeds the huge stamps. The latter are great steel bars some fifteen to twenty feet tall, with great hammers on the lower ends. These hammers are each about 2000 pounds weight, but I can scarcely gauge the entire weight of the bar and hammer. About two-thirds of the way up these bars there is a great iron collar or shoulder attached. Revolving machinery lifts these bars by alternately raising the collars,

and down comes the 40 great hammers, stamping the ore to fine powder. (Thirty more stamps are being put in.) These hammers or stamps fall into batteries, which latter capture all the coarse gold and a portion of the flour gold. The finely powdered ore and the escaping flour gold then pass through sieves on to a series of large declined copper plates. These are coated with mercury, and the flour gold attaches to these plates, while the flowing water washes the ore into a large sluice. The running water carries it on to very large declined plates of corrugated iron. Here the ore divides into arsenical iron or concentrates, and tailings or sand. The concentrates being the heavier they go to the bottom of the plates, while the tailings flow over. A lip on the lower end of the plates forces the iron to the left angle, where it is flushed over another mercury coated copper plate, in the hope of catching any stray mites of gold that failed to catch on to the larger plates. The concentrates then fall into a large trough, which when full is emptied, the contents dried, barreled and shipped. The concentrates or base metal still contain gold, and are sold for about forty dollars a ton. They are exported to the United States and Wales, where they pass through a fiery process, netting gold to the operators.

The batteries are cleaned up twice a month, and after being retorted the gold is run into bars. The plates attaching the flour gold are cleaned off daily. The plant is run day and night except Sunday. About two thousand tons of ore are taken from this mine monthly, and it promises to hold out for years. It yields from two to five hundred ounces of gold monthly, and recently, in one month it brought to its owners over six hundred ozs., at nineteen dollars and eighty-eight cents an ounce. Nearly half a million dollars in gold have been taken from this mine since 1893, and it promises to become a million dollar mine. This section on the Goldboro side of the harbor consists of a large auriferous low grade reef, on the anti-cline formation. It probably contains millions of tons of ore, which a few years ago was passed over as valueless, but which with modern gold-saving processes is proving one of the most valuable and remunerative forms of mining.

Adjoining the Richardson mine is the McMillan property, one thousand yards in extent. Owing to the depth of quicksand but little prospecting has been done. But gold was discovered here in 1895, by the McMillans. At the depth of 10 feet a boulder was found weighing about a hundred pounds, in which was embedded one nugget worth sixty dollars, and in all a hundred dollars worth was in the boulder. This property is now bonded to the Dolliver's Mountain Mining and Milling Company for forty thousand dollars.

Adjoining the McMillan property is "Dolliver's Mountain," about 300 feet high and covering 400 mining areas, (an area is three-quarters of an acre.) This is another section of the same great low grade auriferous reef as the Richardson and McMillan property. This mountain was purchased by an American syndicate last May for thirty thousand dollars. This "Dolliver's Mountain Mining and Milling Company" is capitalized at one million dollars. They are at work. Four tons of machinery are on the way here. They propose damming the Isaac's Harbor River (a fresh water tributary) in several places, and erecting a great plant to be run by water power. This will be a great accomplishment as fuel is very hard to import and convey to the mines. It is in the plan of this great syndicate to furnish electric light to both sides of the Harbor.

Recent developments have proved that the same gold reef extends from the western line of the Dolliver's Mountain Mining Company to the eastern side of Country Harbor, about two and a half miles. Indeed it is impossible to forecast what hidden possibilities lie embowelled in this district. But the fuller development of its treasures and the growth of the place will be largely governed by improved facilities of access to this glorious spot. Now a fifty mile stage ride from Antigonish is not a very tempting journey to the modern traveller. To avoid this a railway is in contemplation from New Glasgow to Canso by way of Country Harbor Crossroads, with a branch tapping the deep waters of Country and Isaacs Harbors. This line it is hoped will amalgamate with the drafted "Musquodoboit Railway."

When the Dominion Government has granted a subsidy of four thousand, and the Provincial Government two thousand to a company about to build a steamer to ply between Canso and Halifax. This will ensure a good accommodation for fifty passengers, and will be running by next spring. Till then, farewell beautiful Isaacs Harbor.

A Tale from the Sea.

As told by an old man, in the Baptist prayer meeting, at Roland, Man., Feb. 1901.

DEAR FRIENDS:—I purpose telling you a story tonight, of the sea. Allowing for the imperfections of the narrator, you have a true and faithful tale throughout:—The most of you know that I at one time followed the sea. For about twenty-five years, I gained my living off the water. I did not go to sea as young as many do, in fact I was about a man grown when I first started. Now most of young men, who take to the sea, especially those who have a little education, do so with a view of advancement, while all do not attain it, nearly all look to be master, and perhaps master and owner later in life. I must plead guilty to the same ambition. I went fully determined to be at least captain before many years, well I got along very well at first, through some fortunate circumstances which I will not tire you by relating. I was made first mate of a full rigged brig in a little less than two years, and in a little less than another year I was offered charge of her, but for some reasons that I need not weary you by stating, I did not accept the offer. Well I did not get another chance to go as master for several years. In fact it was so long I began to despair of promotion, and thought I should end my days as mate only. There is a saying, everything comes to those who wait. Well it came to me after seven or eight years more. I had the offer of a small vessel to go to the West Indies, it was true she was small, but a small vessel is a good stepping stone to a larger one. So with a fine crew of home boys, I set sail. My orders were to go round to a southern home port, and purchase a load of lumber, then to proceed to the island of Barbadoes to seek the best market to dispose of cargo and after unloading to buy a certain amount of sugar and molasses and, with the balance of proceeds in cash, to return home. I felt it to be quite a responsible position for a young untried captain and resolved to do my very best. Well fortune (which I use in place of a better term) favored me. I had a good run round to loading port, bought the lumber satisfactorily and had dispatch in loading. Then I had a good run to the West Indies and at Barbadoes. I found a splendid market for cargo at Guardalope, a French West India Island. I again had good dispatch discharging at that port and was able to purchase sugar and molasses at a low figure, quite a little lower than my owners told me I would likely have to pay. Well when all was ready for sea, we set sail for home. It was a beautiful day and a splendid fair wind, and I do not suppose many captains of His Majesty's man of war, or captains of ocean liners were much prouder when walking their quarter deck, than was your now humble servant on that day. I had known for years that I was capable of taking a vessel from port to port and also of transacting the business of one, but I had not proved it. Now I had proved it, to my own satisfaction at least, and it was self, self, self. I never remembered to give God the thanks. I was doing and going to do it all, myself.

I think it was Solomon, who said pride cometh before a fall, but whoever it was made a true proverb, as I only too soon could fully attest. I had a pretty hard fall. For the first night out one man took sick with yellow fever or something else akin to it, and the next day another, and in about three days there were only two men that could walk from one end of the deck to the other, one man besides myself. And for the next two or three weeks, we put in about as miserable a time as our worst enemies could wish. The little medicine we had was soon exhausted, the sick were all in our little hole of a cabin and the weather was hot. The one man and myself had to work and steer the vessel, cook the food, if any was cooked, which was seldom, and, what was still worse for us, take care of the sick, such care as we could give them. Poor fellows! I fear they found we were not trained nurses, though our wills were good. Well for two weeks or more we never took off our clothing or even turned into a bed, but when warm enough lay down on deck. When the weather was too cool, we would lay down on the cabin floor for a few minutes' sleep and if we could get one half hour at a time we thought that fortunate. After a week or so at sea it became only too evident, that at least some of the sick ones would die, two in particular. Some of them became very anxious about their eternal welfare. One young man about nineteen years of age, was very anxious, he lamented greatly his lost state. I learned from him, that he had lately passed through a revival season and had been awakened, but like too many others he put it off for a more convenient season, but now his lament was, "Oh that I had attended to it then when I had friends around me to advise and pray with me, but here I am, dying without help. Alone, nobody to show me the way." He at several times asked me to read the Bible to him, which I did occasionally, although my time was so limited, I could only read a few verses at a time. Now I could have pointed him to the Lamb of God that taketh away the sins of the world, I could have told him, that the son of God was crucified for him and was now risen and glorified and was interceding for him

and inviting him to come, but while my heart ached for him, my tongue clove to the roof of my mouth, I made one or two efforts to tell him but I could not speak to the point, you may think this strange, that I could not talk to a man who I knew would be dead in a few days. But it was like this. Suppose they had asked me if I had accepted what I was advising them to accept, and if they did not, my conscience would. What answer could I make. Then again, lips that had been heard all the voyage using profane words to now talk of holy things seemed to me to be altogether incongruous, though I will do myself the justice to say I was not greatly profane for a sailor. So, to my sorrow and shame, I have to say that I let them die without much help. Well, when we had been two weeks at sea there was something strange happened, at least to me it was. I must digress just here to say that I was never superstitious, although sailors are proverbially so. I used to say that if the living let me live in peace I was not afraid of the dead. I had no faith in ghosts, witches or mermaids, nor yet in dreams. But I had a dream which I will relate to you without comment. Near sunset one day I went into the cabin, and after a little attention to the sick I threw myself on the floor with an old jacket for a pillow, hoping to catch a few minutes sleep to better fit me for night duty. I suppose I was asleep almost as soon as I touched the floor, and I dreamed I was just there, sick men and all, the only difference was I thought I sat in a chair at the table and was feeling and over our troubles, and looking up I saw a young lady that I was well acquainted with coming down the cabin stairs. It did not strike me that there was anything strange in this, she walked up to me, just looking a little more sober than usual. She was a fine person, an admirable young woman, though I do not know that she was a professed Christian at that time. I may just say she was nothing more than an ordinary friend of mine. Well, she had the Bible in her hand and handed it to me saying, "You read the sixth chapter of St. John." I took the Bible from her with a jest, asking why some other chapter would not do. She gave me a commanding look and said, "You read it," and then turned and went out the way she came in. I think it must have been right away that I was awakened by the cries of some of the sufferers. I got up and after administering to their wants I went to the one I have before referred to. He said, "Oh, Captain, it is getting so dark I can't see a bit of light, do get the Bible and read to me." I don't think I ever before wished I was a Christian, at any rate just for the sake of others. I did wish it then. Oh how I thought I could tell of the Crucified if only I had my lips unsealed, and how I regretted they were ever heard using profane or obscene language. I got the book and I think I offered a silent prayer for guidance in choice of reading when the thought struck me to read the sixth chapter of St. John. I knew something of the gospel of St. John, but had not the least idea what was in the sixth chapter. I found it a long chapter, and I was needed on deck, but I read it throughout. When I came to the passage where Jesus said, "It is I, be not afraid," the young man's countenance brightened, he raised his hands and said, "I see it, I see it, 'tis I, be not afraid. Yes, dear Jesus, I will not be afraid," and from that time till the end he was a happy Christian. He did his best to tell the others and point them to Jesus, especially the mate, who was in the next berth or bed. They were cousins. We will hope his words had a good effect. The next night he fell asleep, I fully trust, in Jesus, and the following morning his cousin died also. That evening we buried the two in a watery grave. A funeral at sea is always a solemn sight and you may well think for a young crew all from the same town or vicinity to have to bury one third of their number at one time was very impressive. I could not resist the impulse to read a chapter and offer a prayer, the first time my voice was ever heard in audible prayer. I think we all felt we were very near eternity and I do believe that Jesus never quite let go of me since, although I wandered on barren hills and vales and over mountains of sin, I believe the all-seeing eye was watching me and purposed to bring me back, for which I hope I am truly thankful. My story is about all told, I will just add, a few days after the burial we fell in with a vessel of and from New York, and they supplied us with two men, and a few days after that we put into New York harbor. The sick went to the hospital and eventually recovered their health. My vessel was seized for salvage by the owners of the vessel who supplied us with help, and after a vexatious law suit which took all the profits of the voyage, and much detention I arrived home. And so ended that golden dream. I had learned that I might propose but that it is God that disposes. Two weeks after arriving the Rev. J. C. (now Doctor) Morse preached those two young men's funeral sermon, giving us a very solemn and impressive discourse from the text, "It is I, be not afraid." I had related my dream to Mr. Morse but have told it very seldom since, only once since I came to this country. Thanking you all for your patient attention, I'll only add I hope when you go home you will read the sixth chapter of St. John and pray for all who may be in distress.

"Why do the Heathen Rage."

Dear Fellow-workers at Home:—This morning I find myself thinking of you and your interest in the great work we are carrying on together. Many of you have put much thought and prayer and real self-denying effort in Christendom's endeavor to give the gospel to the heathen and win them to Christ. With your missionaries you have rejoiced in every conversion reported; and with them you have mourned because so few, through their instrumentality, have yielded to the claims of Jesus crucified. How it would cheer your hearts should you hear of thousands, in that part which you have undertaken to evangelize, destroying their idols, and turning to the one true, living, loving God! and how we would rejoice could we read such a message!!!!

Do you sometimes think your whole effort has been a failure? Do you occasionally become a little discouraged about the business? Do you ever wonder whether, after all, it pays to send men and money to those who set themselves "against the Lord and against His Anointed," decidedly determined that they will not have him to rule over them and theirs? If you don't have any such questionings, happy are you. If you covet them, come to India and spend at least five years in the work. Please don't think I am disheartened and I want to get back home. I have no idea of asking the Board to make it possible for me to return at an early date. Not much!! On the contrary, my faith in God's promises and in the whole Foreign Mission movement was never stronger than it is at the present time. I must, however, acknowledge that I have had a long morning call from that old "father of lies," the devil. He so skillfully covered the falsehood with truth, that for a moment I felt myself beaten. But when I quoted the second Psalm to my visitor, and reminded him that his determination had ever been to destroy the works of God, and if possible to deceive the very elect; and that he was as foolish as he was wicked, he quite unceremoniously took leave and I took courage.

Sometimes God's children while looking at the things seen, and meditating upon the many hindrances to the work, and the mighty power of the adversary, lose sight of the great fundamental fact that the work is not theirs but their God's. The Foreign Mission movement did not originate with man. It was God who conceived the plan of presenting a crucified Saviour to all the world. And through his beloved Son, and those who have believed in him, God has worked out his purpose of love till the present time. Moreover, he will continue so to do in spite of all the heathen's raging, until his will shall have been as fully executed on earth as it is in Heaven.

Why is the soldier of the cross sometimes in danger of becoming discouraged? Because he sometimes forgets that the Almighty, Allwise God, his Heavenly Father has this work in hand, and is interested in it, as he himself cannot be. For the time being the divine part of the programme is lost sight of.

Why do the heathen rage and rave? Why do they so persistently reject the gospel offer and fight against the truth as we declare it unto them? Because they do not realize that in so doing they are fighting against God. They either eliminate the divine element entirely, or blindly disavow it.

"Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel against the Lord, and against his Anointed, saying, let us break their bands asunder, and let us cast away their cords from us, he that sitteth in the heavens shall laugh and the Lord shall have them in derision. . . . Ask of me and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession."

We were talking about the bitter opposition and varied forms of persecution that converts to Christianity in India invariably meet, when a veteran missionary of ripe experience and strong faith most earnestly asked: "Why do the heathen rage anyhow? the poor fellows! don't they know they must come to it?"

It is doubtless true that hundreds of thousands of India's sons, and amongst them many of the most enlightened and best educated, thoroughly believe that Hindulism is doomed. Its gross absurdities, delusive abstractions, and vile teaching, have been so thoroughly and constantly exposed during the last twenty-five or fifty years, that thoughtful and fair-minded Hindus have become Hindus in name only. Their faith in Hindulism is shaken and shattered. The religion of their fathers offers to them no salvation, no personal holiness, no victory over the flesh, no real peace on earth, no hope of heaven. But while this is true, very, very few comparatively have the courage to renounce entirely the religion of their land, and accept fully that of the Lord Jesus Christ, even though they acknowledge it to be infinitely superior not only to India's religion, but all others as well. And some, though they dare to put on Christ publicly in baptism and identify themselves with his disciples, are yet lacking in that moral courage and Christian fortitude without which they cannot but deny their Saviour, when the finger of scorn, the scathing tongue of slander, and the cruel hand of persecution is turned against them. In my next letter I hope to tell you how one recently became convinced of the truths of Christianity, acknowledged Christ publicly, and then like Peter denied his Lord and Saviour.

Yours fraternally,

Bimlipatam, June 12, 1901. R. H. GULLIBON.

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Christians Under a Cloud.

BY REV. THEODORE CUYLER, D. D.

It is not every Christian who walks in constant sunshine and carries within him a cheerful and a happy heart. There are quite too many who spend most of their time under a cloud. Here, for example, is one who leads a reputable life before the community; but in his own heart lies an overwhelming mass of doubts that rob him of his spiritual peace. He has become a chronic doubter; and what the Apostle Thomas was for a single evening, he is for nearly every day and night of his uncomfortable existence. It has become habitual with him to distrust God's promises, and sometimes to distrust his own conversion. He seldom knows what it is to grasp a divinely revealed truth firmly and cling to it, and rest on it, and grow by it, as his own body eats and thrives on his daily food. If the Apostle Paul should come to him and say, "I know whom I have believed," he would be very apt to reply, "How do you know it? I never have any clear assurance. I sometimes doubt if ever Jesus Christ redeemed me, or if the Holy Spirit ever converted me. I am enrolled on the church record as a 'believer' and yet I am very often a terrible doubter."

That is very true, my friend, and it is your own fault. The man that does that wretched doubting walks in your shoes. It is not another person's sin against you that robs you of peace, but your own sin against your own soul, and against your forbearing Master. It is your besetting sin. God commands you to believe his Word, and you disobey. Jesus Christ bids you look to him, and you look away; to lay hold of him and trust him, and you stand off and question his truthfulness, and love and power. He promises you that if you will honestly strive to obey his commandments, and will sincerely seek the grace that is sufficient for you, he will answer your prayers. You are no exceptional character. If Paul received from Christ pardon, and peace, and power, and assurance of hope, and spiritual joy under fierce trials, so can you. I fear that there is a subtle self-conceit in your heart which pretends that what sufficed for Paul and millions of other Christians, is not clear enough, or efficacious enough, for you.

In addition to a self-conceit of which you may not be fully conscious, you are guilty of no little obstinacy in cherishing your doubts. You hold fast to them, instead of holding fast to him who died to save you. When these harassing doubts come to the door of your heart, instead of bolting it in their face, you let them in, and parley with them and harbor them. Your duty is to treat them as summarily as Joseph treated the wanton proposal of Potiphar's impudent wife. To every skeptical whisper of your tempter, say, "Get thee behind me, Satan!" Pray for more faith. Grasp hold of a promise, as sinking Peter stretched out his arms to his omnipotent Master. Be done with your pitiful "ifs," and lay hold of Christ's immutable "wills" and "shalls." You listen to Satan more than you listen to your Saviour. The wretched habit you have contracted of disbelieving the Lord Jesus must be dealt with as a tippler must deal with his habit of indulging in intoxicants. You must break it up, or it will break you down. Fix your grasp on the loving Son of God, and say to yourself: "If I go on any longer in this way, I shall become an infidel and an outcast. I will be done with the devil, and cling to Christ if I perish. Lord, I believe; help thou my accursed unbelief!"

Depend upon it that you will never attain any sunshine of spiritual peace, or any power, until you—in divine help and strength—overcome this deplorable habit of doubting. What have you ever gained by it? How much has it cost you? And if you expect to rely on Christ in the dying hour, why not do it now? It is said that Dr. Merle D'Aubigne, the famous Swiss historian of the Reformation, was sorely troubled with doubts during his student days. He went to his old experienced teacher for help. The old man refused to discuss the doubts, saying, "Were I to rid you of these others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, the Saviour; and his light will dispel the darkness, and his Spirit will lead you into all truth." That old man was right. He saw the fatal habit which the young man was acquiring; and he knew that the glorious Sun of Righteousness could alone scatter the clouds that make so many lives dark and dreary. I remember that once when a famous infidel book was under discussion in a certain ministerial circle, grand old Dr. Thomas H. Skinner said to us: "Brethren, difficulties have arisen in my own mind that were worse than any or all infidel writers could suggest; I have in the strength of Jesus Christ conquered all these; why should I care what the skeptics have to say?"

I cannot close this article without saying that many professing Christians are under a cloud caused by indulgences in sinful practices. Their transgressions, like a thick cloud, separate between God and their own souls; the divine countenance is hidden as in an awful eclipse. Spiritual declension is always fatal to spiritual peace. No church member who neglects prayer and the house of God, who pursues crooked paths in business, who indulges in secret tipping or unclean lusts, or who is un-

faithful to his word with men and his vows with God, can ever expect to enjoy a blessed "assurance of hope." That is a fearful description which Bunyan drew of certain backsliders, who, having turned over a "stille" from the King's highway, were left to grope among the tombs under the shadow of a dark and lonely mountain. As Christian looked at them, his eyes gushed forth in tears. I have occasionally seen such backsliders awakened out of their guilty condition by some alarming providence, and crying out, "Where is now my hope!" If any who is under such a cloud should read this paragraph, I would say to him or to her,—you may find your lost "hope" where Peter found his when he went out and wept bitterly. You may find it in penitence and confession, at the cross of Christ Jesus. And when, after your return to obedience and right living, the forgiving love of Christ has lifted away the cloud, you will feel as Lazarus must have felt when he was delivered from the tomb, and back again to his home.—Selected.

"Hallowed be Thy Name."

BY REV. C. B. F. HALLOCK.

How naturally does this petition follow the discovery, the acknowledgment and the sense that God is our heavenly Father! Every instinct of sonship is quick to own a father's authority, vindicate a father's fame, revere a father's character, to hallow a father's name. In breathing this petition, we ask that God would hallow his own name and cause it to be hallowed. In it the child of God prays as a worshipper. In giving it to us, it would seem as if Christ meant to teach us that it should be our earliest prayer, our first desire, to reverence as holy, to sanctify, to consecrate, to separate the name of Jehovah high above all others. The petition is really the Tuir Commandment turned into prayer—"Thou shalt not take the name of the Lord thy God in vain." This petition takes precedence because it is so all-inclusive, desiring that all things may resolve themselves into a manifestation of the divine glory.

There are duties to which this petition pledges. In it we pray that we and all men may have appropriate thoughts of God, suitable emotions towards God, and make reverential use of his names, titles, ordinances, word and works. We pray also for the promotion of the public and private worship of God, the diligent use of his sacraments and institutions, and for such a diffusion of his honor throughout the world as will remove all causes which prevent his name being hallowed. While we can neither add to nor detract from the essential sanctity and glory of God's name and character, yet we must labor and pray that both may become more clearly visible to the world, more fully demonstrated, displayed and admired by all his rational creatures.

Again there are sins which the petition plainly condemns. Does it grieve us when we hear God's name used in an irreverent and unhallowed way? Are we pained when we hear, as we often do, the veriest child using the most profane language, coupling our Father's name with the most vile oaths, seeming as if it were regarded clever to do so? Can it be considered consistent to employ this name one hour in prayer to God, and the next in cursing fellowmen made in the image of God? Yet there are many men who use it in both these ways. Of course, their praying is only a mere form. But be it known to us all that either we must leave off profanity, or may as well leave off praying this prayer. For how can two walk together except they be agreed? What concord has Christ with Belial? With a fountain send forth at the same place sweet water and bitter? Yet with the same tongue bless we God, even the Father, and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Prayer and profanity do not pull together, and never can.

It must be acknowledged at once that the outward forms of reverence to God may be most diligently observed where there is total absence of the reality. We recently came across a striking instance of this kind recounted in the letter of a Christian traveler in Europe. He says: "One beautiful Sunday morning I happened to be at Zermatt, under the shadow of the mighty Matterhorn. Passing a Roman Catholic chapel at the hour of service, I went into the vestibule and mingled with the worshippers. My attention was particularly arrested by an extremely handsome Tyrolean guide in the picturesque dress of his native district. At the elevation of the host, not satisfied with imitating the reverence of his fellow-worshippers, he positively prostrated himself on the stone floor. Throughout the whole of that service his attention and his apparent reverence were conspicuous, and greatly impressed me. When the service was over, I happened to walk out at the church immediately behind him. To my horror he had scarcely crossed the threshold of the sanctuary in which he had been apparently so reverent, before he began to swear in the most blasphemous manner, and to use grossly obscene language." There could be no more overwhelming evidence of the fact that all the forms of outward devotion and reverence may be

most scrupulously observed, and at the same time be absolutely meaningless, and worse than meaningless.

In using the Lord's prayer, let us make sure that we use it as the sincere breathing of a filial spirit—"Father;" a fraternal spirit—"Our Father" and a reverential spirit—"Hallowed be thy name."—Herald and Presbyter.

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The Aim of a Christian School.

BY REV. NATHAN E. WOOD, D.D.

The idea of vicarious sacrifice runs all through human society. Its extreme culmination was in Jesus Christ, crucified. The doctrine of a vicarious atonement for the sins of men has been in all history the intensest incentive to evangelizing work. It has made the missionary and the martyr. It has been the unvarying impulse to the most self-denying labors in behalf of others. It has always begotten a spirit of self-sacrifice in those who have believed it. "By its fruits ye shall know it." Every other idea of atonement has resulted in a paralysis of earnest and persistent effort toward the evangelization of the world. Neither missionary nor martyr are its fruits. It has no victorious power. The great doctrine of atonement needs particularly to be studied in the light of its triumphant achievements and its true fruitage.

Humanitarianism under various theological names is actively appealing for public acceptance. It has promised much and accomplished much. It is most alluring as a sociology. All its efforts are put forth upon the plane of man. Its sources of help are no higher than this level. God has been, for the most part, ignored. The supernatural has been flung as unpractical and a superstition. Humanitarianism has sought primarily to better the physical and mental condition of men. Better housing, better sanitation, better foods, better air, and more recreation are to be our physical regenerators. Better schools, better books, better music, better art are to be our mental regenerators. Now all this is admirable and valuable so far as it goes. I have no word to utter against its usefulness.

But the aim of a school established for the education of a Christian is that it may accumulate and use power as a forerunner of the Kingdom of Jesus Christ. Its supreme purpose is not to promote scholarship, or to give intellectual training to its students. It is not to accumulate vast wealth of appliances for research. It is not to accumulate academic atmospheres and ideals—all these things are necessary and useful. But over and above all must be the ideal and controlling purpose to make all tributary to the moral redemption of the race, and the bringing of the whole world into loving obedience to our Lord and Saviour Jesus Christ. The fruits of a Christian school are to be the same in kind as the fruits of a Christian church. Knowledge and character are to be twin results. The teacher misses the highest ideals of his calling if he fails to be a pastor to his class. The pastor misses the highest ideals of his calling if he fails to be a teacher to his flock.—Watchman.

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God's Open Doors.

Whatever God may deny us, he never denies us the opportunity to do the right thing. This thing may be our going forward or our holding back, our acquiescence or our refusal. He leaves it to us to decide and this is our opportunity. Sometimes it is to live, sometimes it is to die. But it rests with us to make the circumstances in which we are placed our opportunity to do the right thing, and to take it. God often shuts the door in our face that we may go through another one which he has opened. He knows that the closed door is the one that we want to go through. But sometimes he permits the opening of a door which he knows that we know we ought not to enter. He thus puts us to the test by allowing us the opportunity of keeping out of it. And there are times when he closes all doors in order that we may have the opportunity of patiently waiting and knocking until one is opened. No one can complain of the lack of opportunity, for he is pretty sure to be in one or another of these cases.—Patterson Du Bois.

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The Professor.

Serene of face and pure of brow,
Enthroned among his books a king,
With little heed for Past or Now,
Yet with kind thought for everything.

Both true and pure of heart is he,
Of worldliness he bears no stain.
Life is to him a theory,
Small part of it gives any pain.

With forceful logic, wondrous power,
He teaches Truth to all who hear,
Inspired he seems from hour to hour;
His listeners feel that God is near.
From him a gentle influence breathes
On all his followers far and near:
Unknown, unsought, the laurel wreaths
Are woven him from year to year.

Far from the restless, selfish throng
He sits at night and reads alone,
Perchance he scans a simple song—
A king grows lonely on his throne.

And when at last the midnight oil
Fades out, and lights around grow dim,
Peaceful, he rests from daily toil—
He sleeps, and God still talks with him.

Wolfville, 1901. EVELYN FRANKWICK KRISTEAD.

Messenger and Visitor

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The B. Y. P. U. Organization.

We devoted a little space last week to a consideration of the B. Y. P. U. organization, with an intimation that we might return to the subject. It was shown that while the aims of the organization are unquestionably good, there is nevertheless a growing conviction that in its practical results it is not an unmixed benefit, and that so far at least as our people in these Maritime Provinces are concerned, the interest in the movement, so strongly manifested a few years ago, has very perceptibly declined. In view of these facts it seems to us worth while to give attention to some things which militate against the permanency of the young people's societies as at present organized, and to consider whether there are not possible means of preserving whatever is good in the aims and work of the young people's movement without perpetuating its objectionable features.

There are to our mind serious objections to the B. Y. P. U. organization, some of which have respect to its principle and some to its methods. The former are of course the more important. It is, as we regard it, an objectionable feature of the organization that it involves the formation of societies within the churches, with an external association which does not embrace the churches as such but only something which is a part or a feature of the church's life. In such a plan of organization there must be always a danger that the society will consider itself something apart from the church, and that the affiliation and interest of its members will be with the society rather than with the church, with the result that their sense of unity with the church will be proportionately weakened. And certainly it cannot be regarded as a trifling matter to impair the strength of church fellowship. Nor will it do to say that this is merely a theoretical objection which finds no support in facts. So far indeed as our churches in these Provinces are concerned, little reason for apprehension in this particular may have become apparent, but if we are not much mistaken, that can by no means be said respecting the working of the B. Y. P. U. and the C. E. societies in the United States, where there are sufficient indications that the factional tendency of these organizations has become in many instances quite manifest. During recent years the fashion of creating organizations within the church has obtained to such a degree that in many cases the church has become so overgrown with societies as seriously to obscure its visibility. From this fad of modern ecclesiasticism we believe that we shall shortly see a strong revulsion, and the emphasis will be laid again—where it properly belongs—on the church as the one organization of divine authority. It will be recognized that the life forces of the tree are best expended in building up the tree itself, rather than in nourishing shoots, however luxuriant, which may grow up about the parent stem. In Baptist churches organized upon the congregational plan, in which ecclesiastical life and authority centre in the local organization, it is all the more important that the church should be a church and not a congeries of societies.

Another point in which we are unable to regard the principle of the young people's movement as wholesome, is its separation between the younger and the older elements in the church. Such a separation is unnatural. It is not the law of the family, nor is it the law of the normally constituted church. The young need the old, and the old need the young. That is true of the family, it is true of society generally, and it is no less true of the church. To create or recognize any age line in the matter of worship is unnatural and injurious, it interferes

with the development and expression of that brotherly sympathy which should exist throughout the entire membership of the church, it deprives the young Christians of very valuable help that should come to them through the advanced experience and knowledge of older Christians; and it deprives the older people of that cheer and inspiration which in many ways the presence of young Christians affords. Certainly it is not intended to intimate that it is by any means the purpose of the B. Y. P. U. or the Christian Endeavor organizations to separate the young people in sympathy and worship from the older, but that such a tendency is involved in the principle of organization and more or less manifest in practice is we think unquestionable. It may be said that the young people's organizations realize their most valuable function in the education of their members in Biblical knowledge and Christian culture. But, as was pointed out last week, our unions appear to be dropping to a great extent the educational work, and besides this it may well be questioned whether the work of education in our churches, a work which we are disposed to regard as highly important, is one in respect to which an arbitrary age limit should be drawn.

So far however as the educational work is concerned, it would appear that the difficulties may have reference more to the method than to the principle of the organization. The courses of study offered to our unions are prepared and published at a distant centre, in another country; and although some of these courses have been of much interest and value, others have not been of such a character as to commend them to the judgment of our pastors and other leaders in our B. Y. P. U. work as being well adapted for use among our people here. Then there has been always the additional difficulty that the notes necessary to an intelligent study of these courses are obtainable only in the newspaper published by the Union, the subscription to which involves a considerable and otherwise unnecessary expense. How to make satisfactory arrangements for this work has been from the beginning of it a point of great difficulty, leading to prolonged and vexatious discussions at the annual meetings, and many futile attempts to deal with the situation. If nothing more can be done for the unions in this connection than has been done in the past—and there appears to be nothing in prospect—the interest of our people in the educational work of the Union is likely to continue to be an ebbing tide.

It will perhaps be said that the editorial contribution to this discussion is assuming largely the character of destructive criticism. But whatever may be said of the present article, we wish to assure our readers that it was not our intention merely to point out defects and dangerous tendencies, and if they will bear with us we will endeavor in another article to indicate lines along which, as it seems to us, that which is valuable in the B. Y. P. U. work can be conserved on a permanent basis and with large advantage to the denomination.

Editorial Notes.

—We learn from the Watchman that Mrs. Isabella Bird Blahop, the great traveller and author, has offered herself to the Bishop of Calcutta for mission work in India. When she began her extensive travels Mrs. Blahop was a decided opponent of missions, but has been completely converted by her visits to mission lands, until she now proposes to become a missionary herself. She has visited more mission stations in many lands and of all religious bodies than any other person. It is supposed that she will be self-sustaining in her mission work.

—Somebody who has been at the trouble of computing the expense of the three great young people's Conventions held last month in the United States, puts that of the Epworth League which met in San Francisco at \$1,500,000; The Christian Endeavor Convention in Cincinnati at \$350,000 and the B. Y. P. U. Union in Chicago at \$250,000, a total of \$2,100,000. This seems to be a good deal of money to spend on Conventions, but it should be considered that a good deal of the money would have been spent anyway in going on excursions, and perhaps not altogether needlessly, if it had not been spent in attending Conventions.

—The New York Tribune tells us of a woman living in New Britain, Conn., who is a Christian Scientist and maintains that mosquitoes have brains and reasoning powers, that it is outrageous to kill "the little harmless insects" and that all that is necessary is to reason with them. She says: "If a mosquito is troubling you just

speak to him kindly and say, 'Look here, my friend, you leave me alone and I'll leave you alone.' Then believe that he won't bite you! Even if he does his sting won't hurt. I have done this for years and now enjoy having the pretty little things around and listening to their musical buzz." What an angel of mercy this dear Connecticut woman might be, if only she would go down into the meadows or the marshes at the times when the mosquito hosts set the battle in array against the hay-makers, argue these reasonable insects into good behaviour and calm the apprehensions of the men who are silly enough to regard this intellectual and highly cultured insect as a blood-thirsty little monster! And how intense would be her own enjoyment in having such countless numbers of the pretty little things around and listening to "their musical buzz."

—The Casket says:

Our Presbyterian, Methodist and Baptist friends in this Province are very indignant that they are not to be represented at the reception to be given to the Duke of Cornwall when he arrives at Halifax. They are perfectly right. We have no State religion in this country, and if the Archbishop of Halifax and the Bishop of Nova Scotia are to be present on this occasion in their official capacity the other denominations should be invited to send representatives also. Although we do not receive equal rights ourselves when they can safely be kept from us, we are always in favor of equal rights for others.

We have not heard any expression of indignation on the part of Baptists in connection with this matter, although certainly Baptists have quite as much right to recognition on such an occasion as the religious bodies represented by mitred heads. For our part, however, we cannot understand why, in this country where there is no State religion, anybody or any body should demand or should obtain recognition on ecclesiastical grounds on such an occasion as that of the Duke's reception. Why should we wish at such a time to parade our religious differences and ecclesiastical distinctions or intrude upon the notice of royalty in any other character than as Canadian citizens and loyal subjects of the King? But some of our friends are nothing if not ecclesiastical.

—In an address on the history of the church delivered at the Baptist Anniversaries in Springfield, President Faunce of Brown University, speaking of early American Baptists said: "The founders of our churches in America were men of might, chosen for a special purpose and equipped with a dauntless courage. They were not always gracious and urbane. They that live delicately are in king's houses. But those who prepare the way of the Lord in the desert are clothed in camel's hair and a leathern girdle. Carlyle says of Dante that he was hardly the man that one would care to invite to dinner. Roger Williams was sure to distrust an assembly of complacent and well-fed saints. The 14 weeks in the forest 'not knowing what bed or board did mean' had put an edge on his speech for which we need not apologise. He was a good fighter and makes a good ancestor. Obediah Holmes had some convictions not to be whipped out of him in a single hour. And not only in New England but in the West and South the pioneers of our work were men who, in power of sacrifice, willingness to face obstacles, to endure scorn and rebuff, were of heroic mould and proved their apostolic succession by their apostolic success. Let their early history be studied more, and more closely taught to all who would shape our future."

—The writer of the New York Examiner's report of the B. Y. P. U. Convention lately held in Chicago, recalls the fact that this year the Union returned to the city of its nativity, having been founded there at the Second Baptist church on July 7, 1891. In this connection the Examiner correspondent says: "The Union may be said to have been lunched with a boom. Its growth, however, has been slow, and both its friends and its opponents have been disappointed in their prophecies concerning it. The movement has never been contagious like that of the Christian Endeavor Society. The seed, scattered broadcast over the land, has only fructified in patches. The East has never been in entire sympathy with its purposes, but the West and a part of the South have accepted it with a considerable degree of unanimity. One of the noticeable things about this meeting has been the absence of Eastern faces, and the monopolization of the programme almost entirely by Western men. This is due, of course, in a large measure to the fact that the Convention was held in the West, but the fact is none the less noteworthy." The writer quoted believes, however, that the movement possesses a vitality which challenges more than mere tolerance on the part of its opponents. He thinks it is not likely to die, and this eleventh Convention may result in starting it on the road to larger growth and usefulness. "At least," he says, "that seemed to be the thought and the hope expressed in the Convention addresses and in private conversation."

—One would think, from the anxiety of certain St. John and Halifax papers for the removal of all legal upon restrictions the selling of soda water on Sundays, that soda water was the natural and indispensable beverage of the people of this country and that unless every man, woman and child can have free access to the ever-vigilant fluid seven days out of the week, there must re-

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vult a general state of misery agonizing to contemplate. It would be interesting if these brethren of the press who are so alarmed at the prohibition of this form of Sunday traffic would take pains to ascertain how many per thousand of the population of these cities are accustomed to drink soda water regularly six days out of the week, even during the two hottest months of the year. We venture to say that it would make no great demands upon their space to publish an honor list of those who have drunk soda-water regularly every week day since the first of July. The great majority of the people manage to exist quite comfortably without patronizing the soda fountain at all, and, apart from those who are heated and thirsty because of much necessary running about on hot days, there are comparatively few who find soda-water necessary to their health or their comfort. As people do not have to run about and get heated up on Sundays, the Sunday soda-fountain is in no sense a necessity. It is the idle loungers for the most part who want the Sunday laws abrogated in favor of the traffic in cigars and soda-water, and it would be a far more praise-worthy thing to teach these loungers a better way of spending their Sundays than to be voicing for them a demand for the annulling of laws of such value inestimable to our people as that which secures to them inviolate a day of rest.

—The Rev. H. W. Frost of the China Inland Mission who left Toronto last December for the East for the purpose of ascertaining the true state of affairs on the mission fields which had suffered so heavily through the Boxer insurrection, has lately returned. A very interesting statement of the facts ascertained by Mr. Frost as to the general situation in respect to the mission work is published by the Toronto Globe. The mission has suffered very heavily through the martyrdom of its missionaries. "We found," says Mr. Frost, on our arrival in China, "that we had lost 51 missionaries and 20 children, all of whom had been killed." A much larger number had been so badly treated that they had been obliged to return to their home lands, and nearly all the rest of the missionaries had been compelled to go to the coast, so that for a time the work was brought quite to a standstill. Many of the missionaries had gone to Shanghai and conferences were had with them there, and afterwards in company with Mr. Sloan, secretary of the mission, and Mr. Nasmith, Mr. Frost spent some time in visiting various interior parts of the country. As the country became more pacified arrangements were made for the return of a number of the missionaries to their fields, particularly those in the Yang Tse Valley, the missionaries being generally cordially welcomed, and in some cases the Chinese Mandarins petitioning for their return. In the more disturbed parts of the country, however, the resumption of mission work was not yet possible. Mr. Frost considered that when he left China the outlook was bright, and says that events which have occurred since have made the prospect still more encouraging. He speaks in high terms of the steadfastness of the native Christians under persecution. There were but few of them who denied the faith through fear of suffering and death, the great majority of them standing firm, even though some hundreds were obliged to lay down their life in consequence. The native church has proved itself to be possessed of a spirit to endure martyrdom. The missionaries who have returned to their fields are already reaping fruit from the soil watered by the blood of the martyrs for the faith and may expect to see ever increasing results as the work is resumed and reorganized.

From Wolfville.

DEAR MR. EDITOR.—I have no long letter to inflict upon you today, but just a note or two, in order that the friends of the institutions may be kept in touch with our life and doings even in vacation time.

The work of putting into the Academy Home a hot water heating system and an electric lighting plant is progressing favorably, and by the opening of the next session the Home will have been transformed into a place of comfort and convenience, which will condition the school by so much for better work and discipline than have been possible in the past. Principal Brittain reports a promising outlook as to attendance next session.

Principal DeWolfe has been on the ground for over a fortnight, getting settled in his home, and getting the strings of administration into his hands. He is exhibiting a distinct aptitude for his work, and is making a most happy impression upon those who are associated with him. The members of the Board who are on the ground are regarding the appointment with great satisfaction and hope. As it is impossible for Mr. DeWolfe to get around the country in any large way this season, the Executive bespeak the earnest co-operation of all friends of the Seminary in the effort to secure students. Considering the natural effects of the break in the administration the outlook for students is encouraging.

All the vacancies on the Seminary staff have been filled in a highly satisfactory way. Mr. DeWolfe will report the new appointments himself.

And now a word about those preacher professors to whom Dr. Saunders made such generous and suggestive reference in the MESSENGER AND VISITOR of July 24th.

If I may be allowed to write a word officially, and forgetting for the moment that I am one of the group to whom reference was made, I beg to thank Dr. Saunders for raising the question he has done. I have no doubt that a great additional service could be rendered to the life of the institutions by bringing under tribute the preaching gifts of the brethren named. Another name may now be added, viz., that of Mr. DeWolfe, the new principal of the Seminary, who is a gifted and experienced preacher. I may say to Dr. Saunders that the matter was considered by the Faculty, before we broke up in the spring, and that it was resolved that some arrangement should be made whereby we could put at the service of the students the gifts alluded to, and occasionally bring in experienced brethren from the outside.

Dr. Saunders hinted that he might return to this subject again, and suggested that other brethren might profitably express their sentiments. Such discussion and suggestion on this or any other phase of our life would be greatly to our liking. Only a fraction of the wisdom of the body is centred at Wolfville, and suggestions from outside quarters will always be welcomed and earnestly considered.

T. TROTTER.

Wolfville, August 2nd.

From Halifax.

Of late the sympathy of the city has been deeply stirred by the death of prominent citizens—H. D. Blackadar, a journalist, and a prominent figure in the community for the last thirty years, and the Rev. Mr. Wright, pastor of the Grafton street Methodist church, are two of the number who have vanished from their homes, no more to be met with in the busy walks of life. Mr. Wright preached twice on Sunday, the second Sunday of his term in Grafton street church, and on Monday morning passed to his final reward. He was regarded as the ablest man in the Methodist ministry in the Maritime Provinces.

Like a dream was the coming and going of Lord Minto, the Governor General. The weather was exceptionally good and nothing occurred to mar the pleasure of the occasion which seemed to be mutual between the people and the Earl and Countess. The only matter of regret was the travelling on the Sabbath day between Digby and St. John. It is said that the first programme, arranged by the Government for the official visit of the Governor General, would have made the arrival of these distinguished visitors at Sydney take place on Sunday; but remonstrances were made and another time was substituted.

It is a matter of keen regret that the tendency to disregard the sanctity of the Sabbath should have received such support from the Government of Canada and the distinguished representative of our King. Every effort should be made to prevent a repetition of such a breach of the sacredness of the Sabbath.

Just here Deacon Davies came in, and informed me that the Rev. William Hall had a stroke of paralysis last evening, and is now unable to speak; but is fully conscious. About a week ago he returned from Annapolis County very much exhausted. Bro. Hall and his family will have the sympathy of their many friends.

Rev. Dr. Kempton and Mr. Kemp went to St. Margarets Bay to attend a meeting of the district Committee. Rev. Mr. Snelling went at the same time to the west side of the Bay while the other brethren were on the east side. The Rev. G. A. Lawson and wife are in the city to the delight of their many friends. They are attending a meeting of the Christian Redeavor. Rev. Mr. Davies is here visiting his friends.

The pulpits of the North church and the First church are supplied by brethren from the United States. Rev. A. Shaw from Brooklyn, Mass., has preached to the First church. The Rev. Mr. Jenner has been heard in the North church. Rev. Mr. Francis, one of that Stewiacke family referred to some months ago—Presbyterian father—Baptist mother—four sons Baptist ministers—will be heard in the First church.

This pulpit supply should be mutual. In it there should be reciprocity; if the greatest good is to be obtained. If our ministers could slip across the line in their vacations and give the Baptist churches there some of their warm hearted sermons, the full stream of good results would overflow the banks of its channels.

Dr. James Gordon McGregor has been appointed to the chair of Moral Philosophy, lately occupied by Dr. Tait. There were fourteen candidates for the position. What about these despoiled small colleges! The president of Cornell was a professor at Acadia and Dalhousie. For twenty years Dr. McGregor has been professor of Physics at Dalhousie. It seems by this that small colleges are places at which to make great men.

The Montreal Star, in an interview with Dr. McGregor when he was on his way to Halifax from the old country, reports in a most appreciative manner of the honor coming to the Doctor and to Canada by this appointment. Among other things, according to this report, Dr. McGregor gave his opinion of the state of the higher education in the Maritime Provinces. He is reported to have said: "I am of the opinion that the time is about ripe for this to be done—the consolidation of the colleges in the Maritime Provinces—and that there are really no insuperable barriers. Dalhousie would be willing, the University of New Brunswick is already under Government control, and I think Kings and Acadia would enter the scheme." Mt. Allison is not mentioned.

So far as Acadia is concerned the correctness of Dr. McGregor's opinion might be tested by a motion in the Board of Governors to recommend consolidation of the colleges to the convention for an expression of opinion from that body. Or, if any one would take to a short cut, he might raise the question in the convention. More than twenty years ago the convention at Sackville gave a vote on a common course of study and independent examiners. The discussion of that subject was breezy and the vote emphatic. A motion to consolidate would make the convention shake its sides with merry laughter. Baptist Colleges in the United States have not consolidated with those of other denominations and with those under State control.

Dr. McGregor is abnormally hopeful.

REPORTER.

The Chicago Convention.

The standard by which the success of a religious convention is to be judged embraces preparation, attendance, proceedings, spirit and results. In each of these aspects the eleventh annual convention of our organized Baptist young people which closed on Sunday night of this week may be said to have been successful, although in different degrees. The preparation could with difficulty have been made more complete. The hall is doubtless in many respects the finest ever used by the convention. Although but once or twice over half full it was impressive, and especially as half full meant an audience of over 4,000 people. So great are its proportions that its decoration with the customary amount of bunting and flags would have been simply ridiculous. Wisely the committee resolved not to attempt so expensive a task. The building with its huge graceful arches painted in light tints of yellow were beautiful by day and when lighted by night were strikingly so. The acoustics of the hall are excellent. When there was perfect stillness on the part of the audience a good speaker could be heard even in the remote gallery. The other arrangements made possible in large measure by the use of the Haven School building were excellent also, if not ideal.

The attendance, it must be confessed, was disappointing. It had been hoped that the number of delegates and visitors from outside the city would reach 10,000, although conservative estimates made the hoped for number 5,000. Doubtless the number did not reach much over 3,500, as the registration 3,600 persons from Illinois, including Chicago, was only 5,531. The reasons for this falling off are to be found in the long extended period of hot weather, and accompanying drought; in the attractions of the Pan-American Exposition; in the fact that the conventions are no longer a curiosity or novelty. Possibly the fact that the time was a little later than usual may have had some effect.

We understand that it was the idea of the committee on programme this year to make the convention one of as well as for the young people. Accordingly there were comparatively few "star" speakers; possibly Campbell Morgan, of England, being the only stellar. This fact, possibly, will account for a seeming falling off in the high character of the speaking. It remains to be seen whether this is the best for a large convention or not. It surely gives a platform to some of the younger men who seldom are heard at great denominational gatherings, this method also preventing the attendance, doubtless, of many denominational leaders who are accustomed to be seen, if not heard, at our Baptist convocations. The beginning made in permitting some elasticity and some discussion from the floor appeared to work well as far as it went. Of course when there are eight set speeches in an "open parliament" and the members of the parliament are limited to one minute each, it cannot be expected that much worth saying will be heard. The idea of an open parliament is surely worth making of real importance. If there really is criticism to be offered upon present methods, it ought to find vent instead of being repressed.

The spirit of the convention surely was excellent. The audience was good-natured, sympathetic, a little inclined to applaud with hands and feet when the Chautauqua salute would have been in better taste, and yet little fault can be found in this respect. The quietness and solemnity of the Sunday night service shows what may be done when the attendants upon the convention will co-operate with their leaders in their efforts to maintain dignified order. There were comparatively few "funny stories" and these did not meet with particularly jubilant reception. Speakers are learning that they must depend upon the thought and force of their addresses for a hearing, rather than upon their amusing anecdotes. No one who attended the closing services on Sunday night could fail to be deeply moved by the pervading spirit of devotion and spirituality.

What can be said of the results of the convention? So far as any action taken by the convention, save in the one matter of somewhat reducing the debt, results were not noticeable or, perhaps, expected. Indeed, it has been the feeling that the real benefit coming from the enormous expenditure of such a convention as this, an expenditure running up to nearly \$100,000 is to be found in the enthusiasm and hope awakened and the renewed consecration received for work at home. It is somewhat to be questioned, however, whether the day of great conventions has not passed; and if the expression of opinion among a score or two of the leading men present is to be regarded as indicating the thought of the denomination, the sooner the board of managers decides upon biennial sessions, the better it will please the great mass of people. Yet again this contention is the evident impress for good left upon the hearts of many thousands of people.

The next thing to be done is to get that everlasting, miserable debt out of the way. That 750,000 young people should be years in paying a \$20,000 debt is as annoying to the managers as it is humiliating and disagreeable. Nothing will put the young people's organization in a better position and re-establish it in public confidence and enthusiasm so quickly and so emphatically as the payment of that debt and a determination never to create another.

The Chicago convention goes down into history as a notable gathering, while one cannot say that it differentiates itself in marked degree from the others. It nevertheless takes its place in a list of most remarkable religious gatherings alike significant of this age of youthful vigor and the "strengthened life."—The Standard.

* * The Story Page * *

Maysie's Hungry Day.

BY MARGARET M'K. M'TAVISH.

It happened in the summer holidays.

Maysie's father, the Rev. Mr. Anderson, with her mother and baby brother, went to spend several weeks in Muskoka, and it was arranged that Maysie should stay during their absence in the country at Grandma Anderson's.

This was a delightful arrangement, Maysie thought, for, as her home was in the city, the country was a perfect fairy-land of wonders to her. Of course, as she was only eight years old, she missed her mother somewhat, especially at bed-time. But there were several uncles and aunts around grandma's who kept her from getting lonesome; and there was so much to do and see, from the time the cows came up the lane to be milked in the morning until she watched the chickens settle on their roosts at dusk, and then went in to bed herself, that she really had no time to get lonely.

She had a companion of her own age, too, in Ella, a little cousin, of whom she was very fond, and whose home was on the concession back of grandma's. It was quite a long way around to go by the road, but a delightful walk when you went down the lane, over the meadow, across the brook, through the woods and fields, till you reached the lane leading to Uncle Donald's.

Maysie had taken this walk many times. At first she was always accompanied by Aunt Maggie or Aunt Christy, but later, if they were busy, she was permitted to go alone. There was nothing to fear and no danger of being lost, so the little girls were allowed to come and go as they pleased. Very fond they were of stopping by the brookside and taking off shoes and stockings for a wade in the cool water, which was quite shallow and safe.

It was through one of these walks to Uncle Donald's that Maysie came to have what she always afterwards referred to as her "hungry day."

A message came from Ella one evening to the effect that she was not very well, and would like Maysie to come early the next morning and spend the whole day with her. Grandma was quite willing; so, immediately after breakfast the following day, Maysie started upon her walk.

"Good-by, lassie. Tak' care o'yourself, an' dinna' get lost!" said Grandma.

Maysie laughed gaily at the thought of such a thing and went skipping briskly down the lane. There was a high wind that morning which sent her curls flying into her face, tried to run away with her hat, and challenged her to run races with it. So, by the time she reached the brook, she was quite breathless and glad to sit down on the foot-bridge for a few minutes to rest.

Just beyond this bridge, on the other side of the brook, was an old log house, now all in ruins. This, Maysie knew, had once been grandma Anderson's home, and in it her own papa had been born. Not far from the old house was a log barn in a much better state of repair than the house. It was still used as a storing house for hay.

As Maysie rested she saw a pretty, striped chipmunk dart around the corner of this barn. Listen a moment, then quickly flash through the open door and disappear.

"Oh! I believe he has a nest there!" she exclaimed.

"I am going to see if I can find it."

Up the bank and over the grass she hurried to follow the lively little fellow, but in her eagerness she tripped over a stick which propped the barn open, and knocked it away. Without giving a thought to the fallen prop, however, she was up again in a minute and into the barn. She stood a moment gazing about, but could see no sign of the chipmunk. Then suddenly all thoughts of it were driven from her mind; for the wind caught the heavy door from which she had kicked the prop, and sent it shut with a force that shook the building.

"Oh! Oh! said Maysie, with a gasp. "I don't believe I can open it again!"

She lost no time in trying, but found, as she feared, that she could not move it at all. It was fastened on the outside with a heavy wooden latch. When the wind drove the door shut this had fallen into position. The part by which this latch was raised from the inside was gone—has probably been gone for a long time.

So, after some ineffectual efforts to find something by which to raise the outside bar, Maysie realized that she was a prisoner, and sat down to think over the situation.

"It's no use calling," she thought, "for they could not hear as far as Grandma's, even if there was no wind. And the men are all working on the other side of the farm, so there won't be any one past here all day. Oh, dear! I wonder if Ella will come to look for me when she finds I don't come! No, she can't, either, for she's sick. Whatever will I do? I wonder if I can't find a hole where I could get out."

She looked eagerly around, but, though there were many chinks between the logs where the light streamed

through, there was no place where there was any possibility of a little girl of eight working her way out.

"If only I were not so fat!" she sighed, gazing at her plump little figure. She looked very grave for a while, but it was not her nature to be still long.

"Well," she said at last, resigning herself to the inevitable, "I guess I'll just have to play I'm an imprisoned princess all day. I'll make my throne up in that hay."

Suiting the action to the words, she climbed up to the mow and began piling up the hay. Suddenly, with a great cackle and noise, out flew a gray hen, almost from under the little girl's feet.

"Ah, ah! Mrs. Speckles," exclaimed Maysie, "so I've found you out at last! My! but grandma and I have had the time hunting for your nest!"

This announcement did not seem to worry Mrs. Speckle at all, for she soon stopped cackling, and began to scratch and peck around the barn floor.

Maysie watched her a while and then resumed her play in the fragrant hay. Tiring of this by and by, she lay down and fell asleep. When she awoke the sun was high and the air was hot. She found herself both hungry and thirsty, and started up with the idea of getting a drink, only to realize with a shock that she was a prisoner still.

"Oh, dear!" she thought, "even imprisoned princesses have some one to bring them something to eat and drink, and I won't get a bite or a drink all day. I wonder if I'll starve! Perhaps I'll look like those pictures in the papers of the poor famine orphans in India! It must hurt awful before you look like that! It seems like years since I had any breakfast, and I didn't get any ten o'clock bread and milk, and now I won't get any dinner, or supper either, perhaps!"

Down on the barn floor, old Speckle was still scratching and picking.

"I wish I were a hen," thought Maysie, as she watched, "then I could eat hayseed and bugs, too." Then a smile crossed her face. She was thinking how funny Speckle had looked one day when she and Ella had dressed her and some other hens in their doll's clothes. With the remembrance came an inspiration. Feeling in her pocket, she drew out first her handkerchief, which she spread carefully on the beam of the mow. Next came a stub of a lead pencil. It was one she had used yesterday to write a letter to her mother.

"Now," she said to herself, with a laugh, "I'm going to write a letter to grandma, and make Speckle carry it. I see a hole over there that will just do to post her at."

That evening, when the twilight shadows were beginning to gather, Grandma Anderson stood at the entrance of the lane, gazing anxiously down it.

"Colin," she called to a tall youth who came into the yard, "ye maun gang east to Donald's and bring home the bairn. I'm thinkin' she's stayin' ower lang awa."

"All right, mother, I'll go and bring her home on my back. She'll like that," said good-natured Colin.

Just then, strolling leisurely along the lane, came Speckle.

"Save us a!" exclaimed grandma. "What's on the hen? Hand her, Colin, and tak' it aff."

Colin caught the unsuspecting hen with one sudden swoop. Across her back, and knotted firmly to a leg at each side, was Maysie's handkerchief. Colin held it up to the light for a minute or two, then dropped both hen and handkerchief and started down the lane on a run. Grandma gazed after him in astonishment, then picked up the handkerchief and read:

"Dear Grandma:—I have been locked in the log barn all day, and I am nearly starved. Have lots of milk and bread and chicken pie and berries and everything ready. I guess I am pretty near like a famine orphan. Come quick.
Your loving
"Maysie."

It did not take many minutes for Uncle Colin to bear the little prisoner triumphantly home and seat her at the table that grandma had provided with everything good. Maysie did full justice to it all, and in a short time had quite recovered from the effects of her day's fasting.

But the experience made a deep impression upon her. The next day her grandma found her standing before the mirror, with a paper containing a piteous picture of some of the poor sufferers in India. She was looking from the plump reflection in the glass to the picture in her hand, and the tears were running down her cheeks.

"Oh, grandma," she cried, "it must hurt dreadful before you get like that. Why, you can't see a bone in me, and I was just terribly hungry. I am going to send them all the money I can get."

She was as good as her word, and between the pennies she earned and saved herself and the sum given her by others, she had at the close of the holidays a large amount which went over to India as the gift of "a little girl who once was very hungry."—"The King's Own."

A Grand Day at Grandma's.

BY EDGAR L. VINCENT.

Only two of them, and they were not very old or very large, and yet some of the neighbors listened to the sounds which came from Grandma Winthrop's house that day and fancied that there must be at least a dozen romping, bolsterous children visiting the old lady.

They were not twins, although nearly of a size. Marjorie was six and Mabel a few months younger. Both had blue eyes and fair hair, and grandma looking at them believed that they were indeed angels come to her unaware. She was sitting in the front room with her Bible in her lap when they lifted the latch of the gate and came bounding in.

"All day long, grandma! We are going to make you such a long visit! And we may stay all night, too. Will you let us sleep in the deep bed that goes away down to the bottom the minute we touch it?"

Marjorie had such recollections of that downy bed! In all the world no one but grandma had such a lovely bed.

"And we are not to make one bit of trouble, grandma. Mamma said so, because that would make you never want to have us come again. If we were naughty, grandma, would you ever want us to come again and visit you? Now, honestly."

Could grandma look into those clear eyes and tell Mabel such a thing as that? You could not believe it. No more would I.

And so the day began. They told grandma all about the folks at home, nibbling the meanwhile one of grandma's sweetest cookies with the big raisin in the middle. Were ever cookies so good? And the raisin in the middle. How carefully they ate all around it, saving it until the last.

And the real fun came afterwards. Do you think they enjoyed their day at grandma's? If you have a grandma, you know whether they did or not. Busy in the house, grandma almost forgot about her little visitors; then suddenly a great squawk came from the old turkey, followed by a general scattering among the hens. Everybody in the neighborhood was startled by the outcry. The turkeys ran furiously along the lane leading to the road, the old turkey gobbling loudly and the hens crying "Quit!" as fast as they could protest against this unexpected disturbance. Out in the road they rushed, just in time to frighten a large flock of sheep which a man was driving past. The next instant the sheep were scattered far and near, the lambs crying to their mother and the old sheep calling back to the little ones.

For a little while confusion reigned.

"I should think folks would know better than to let their children make so much trouble," the man who was driving the sheep declared, wiping his face with his handkerchief, when the flock had once more been gathered. "All they care about them, though. Shows their manners as well as those of the children."

"We wanted to see how he did it, grandma," Mabel explained to her grandmother. "The old turkey had her fan up so high, and he marched around just like this."

And Mabel drew herself up grandly, just as the turkey had done. "Then all at once he put it down and began to run. Then we ran too, grandma."

Grandma drew them to her side and simply said: "But you will not chase the turkeys again, will you?" And they promised.

But there were many other strange happenings at grandma's that day. Old Ben, the horse, thought so when all at once the cat came tumbling down through the opening by which his hay was put down, right in front of his very eyes, and went hurrying out at the top of his speed as if something dreadful were after him.

The hired man thought so when, hearing a terrible clattering at the barn, he rushed in to find that the fan-mill had been turned into a threshing machine, which Mabel was whirling as fast as possible, while her sister was putting hay into the hopper. He thought so more than ever that evening when old Betsey, the cow he was milking, suddenly sprang away, upsetting the pail of milk and leaving him sitting there alone in surprise. A long stick poked through a crack in the high fence near which Betsey had been standing told the story of her fright.

"You'd better go away from here!" the man shouted to Mabel. "I'll be glad when your visit is over. You need some one to train you."

And away they ran to escape the "training" Joe threatened.

But at last the day ended, and the two little girls crept into the seat under the old apple-tree in the front yard to rest and to think. What a grand time they had had. But then days at grandma's were always grand.

Now the quiet of the evening was upon them. They sang one of their songs. Grandma listened with a full heart.

The Young People

Hearing the sweet music, those who passed on the street stopped to listen to the words as they dropped from the lips of the children.

"Dear little ones!" one said, thoughtfully. "How sweet their voices are!"

The thoughts of all were carried a way to better things. The neighbors who had felt annoyed by the startling things of the day listened now with softened hearts. The innocent sport of the day had passed away, only the good was left.—Advance.

Tom's Party.

BY F. W. PHASE.

Bright faced little Tom, with his curly hair cropped so short that it looked like fine bristles bent and twisted all awry, was in a high state of excitement. Was this din to be kept up until the bell ending the recess should summon them all to their seats in the school room? How many more times must his cry of "I say, boy!" be lost in this uproar, caused by a half dozen youngsters talking all at once.

That the noise was greater than usual must not be charged to Tom's imagination for Miss Emerson, the young guide and instructor of these animated lads, just then walked over by the window to suggest a toning down of the high-pitched voices. Tom's anxious, expectant face at once drew her attention.

"Say, boys, guess what kind of a party I'm going to have next Saturday?" said Tom.

A party so near at hand as the coming holiday was surely worth heeding.

"A dancing party," guessed Jack Newton. "Not much!" came decidedly. "Oceans better than that."

"A birthday party," was Frank Halsey's venture. "No, indeed; I'm not such a stupid as to have a birthday party in April, when my birthday's in October."

"Tell us the first two letters!" called out Morton Amos, anxious to push matters.

"Shall I though? You'd know right away if I did that."

"What's the harm if we do?" put in Fred Benson. "The bell will ring in a minute."

"Well, it begins with sh," reluctantly admitted Tom, sure he was putting a period to the guessing.

"That's really telling you."

On went the thinking caps and began the lively guessing.

"A shadow party," cried Frank, "where you make shadows on a curtain."

"A shoe party, where everybody must wear new shoes," laughed Jack.

"A 'shiny' party!" called out Ned Mann, quite sure he had hit the mark.

Tom shook his head. "A shooting party," suggested Frank, happy in the possession of a new Indian bow and arrow.

"Better guess again," came promptly.

"I hope it isn't a sham party," called Miss Emerson. The faces, quickly upturned, smiled brightly back at the speaker, now seen for the first time, while Tom answered, "Oh, no, Miss Emerson, it's a really true party, and papa is going to bring my cousins out of the city. I've almost told the boys what it is. You know, don't you?" he ended, with a confidential nod.

"It might be short," was the pleasant response, "or I suppose it might be shady, and you know, Tom, it might be a very shallow party," taking care to keep within the comprehension of his nine years.

Tom laughed good-humoredly.

"Won't you try once more, Miss Emerson! I don't care if you do tell them now," never doubting that her wisdom was quite equal to the occasion.

"Is it to be a shocking party, Tom?" she asked demurely, beginning herself to wonder what it would prove.

The boy laughed merrily, while Miss Emerson suggestively held up her little bell.

"Oh, give us a rest, Tom," broke in Jack. "Can't you see Miss Emerson is going to ring?"

"Well," began Tom, making a tantalizing pause. Excitement waxed warm, and Tom grew jubilant as he glanced around at the eager faces awaiting his important disclosure.

"Well," he repeated, with a quick, keen glance at Miss Emerson, "it's a sugar party—maple sugar as where you wax—"

Oh, the shout that went up, reiterated and prolonged as only boys can.

Poor, mystified Tom! What did it mean? And why did Miss Emerson—Miss Emerson, whose ready sympathy he had seen always fly to the weaker side—looked so amused? Was a sugar party a thing to be made fun of?

A moment later all was made clear to the bewildered boy by a long to-be-remembered exclamation, coming in Jack's clearest tones, "Oh, he spells sugar with an h!"

Poor crestfallen Tom! There was a suggestive quiver of the lips as the lad again looked up at Miss Emerson.

"Never mind, Tom," she said, kindly. "It isn't any worse to mis-spell sugar than chrysalis, which we know a certain boy tripped on this morning. The difference is, you put an h in and he left one out. Only it was a little funny, my dear, when we had all been guessing so long, and you must forgive us for laughing. But, if you couldn't spell sugar, there is one thing you do know, and that is how sugar is made. You can give us the history from the time the winged seed is put in the ground until the cakes of sugar are ready for the market, and that's worth very much."

"I know now, too, how it's spelled," Tom said pleasantly, adding as Miss Emerson came with her little bell to meet them at the door, "I'll never forget that h again."

"And I'll not forget to put the h you leave out of your sugar into my chrysalis," Jack said in a manly tone.—Primary Education.

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

Prayer Meeting Topic.

B. Y. P. U. Topic—Enemies and Arms. Ephesians 6: 10-18.

Daily Bible Readings.

Monday, August 12.—Job 2. Satan's persecution of Job. Compare I Chron. 21: 1.

Tuesday, August 13.—Job 3.—Job's pessimism. Compare Jer. 20: 14-18.

Wednesday, August 14.—Job 4. Eliphaz—trust in God for all.—Compare Job 1: 1.

Thursday, August 15.—Job 5. God Almighty, so trust in him. Compare Ps. 94: 12.

Friday, August 16.—Job 6.—Job longs to die. Compare Num 11: 15.

Saturday, August 17.—Job 7. His days spent without hope (vs. 6). Compare Isa. 38: 12.

Prayer Meeting Topic—August 11.

Enemies and Arms. Ephesians 6: 10-18.

BATTLE SONGS.

Straight up from the midst rises a battle hymn that no one need to give out and no one needs to lead—it is on every lip as from every heart—

'Am I a soldier of the cross.
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?'

It is volunteer hymn night; anyone can start a hymn that likes, only, if he doesn't want it to be a solo (which in itself would not be bad), he must raise a familiar tune; so for fifteen minutes, while the company is gathering, song follows song all of a militant character:—

"My soul be on thy guard."
"Soldiers of Christ, arise."
"Move forward, valiant men and strong."
"Hold the fort, for I am coming."
"I am on the Lord's side."
"Onward, Christian soldiers."

A season of prayer follows, which the songs have helped to make earnest and unanimous.

YOUR OWN EXPOSITION OF THE WORD.

"We ought to know this Scripture by heart, the leader suggests, and he starts out with it, the most of the members swinging in from memory. It makes a noble chorus of Scripture, counsel, and courage. We need it all to-day—the whole armor of God. Let us see now, what are the parts of the armor here spoken of? Mention them. "Girdle of truth," someone calls out. "Where does that belong?" "About the loins" is the answer. This puts us in fighting trim. Staunch and strong. Ye shall know the truth and the truth shall make you free," etc., free to give and take in this battle of life. Have you got such freedom? "What else?" "Breast-plate of righteousness." "What is that for?" "As a frontlet against the enemy." "See to it that you do not go into battle without it. We are fighting a great fight. Many a man has gone in here inconsiderately and has failed." "What is the righteousness referred to here?" someone asks. The query is referred to the pastor who, as usual, is within call. "Christ's righteousness, of course," the pastor responds. "There is no victory without it; but also, let us remember, it is an imputed as well as an imputed righteousness. We must be like him, if we would prevail for them. What the church needs, most of all, to-day for offensive as well as defensive fight is holiness—a right life." "Well, what further?" the leader goes on. He is standing up and keeping the meeting well in hand to-night, and the spirit of alertness is manifest everywhere. "The preparation of the gospel of peace," one of the younger members summons strength to say. It is a moral victory for the young disciple just to do this much. "Where does that preparation apply?" "To the feet," is the answer. "But how?" No one responds and the leader ventures to call upon the Bible class teacher who is present. "I don't know," says he, "but that we ought to render this the preparedness of the gospel of peace. There is nothing like the preoccupation of the gospel for keeping us out of evil ways and in the good ways. What is 'above all'?" "The shield of faith." "What do you do with that?" "Quench the enemies' fiery darts?" "And what are they?" Sights, slurs, tests, temptations, captious criticisms, little daily annoyances; they are eaten up like snow flakes on the wave, or like chaff in the flame—when you have a great heart of faith in God and his cause. It takes a great believer to be a great fighter in this naughty world. Have faith. "Sharp arrows of the mighty with coals of juniper," quotes one of the older members present, and then from the same Psalm he adds (120): "Deliver my soul, O Lord."

"What next?" the leader again asks. "Helmet of sal-

vation." Where does that go? "On the forehead." "Sure enough, don't put it on the back of your head." If you are saved you ought to know it, and you ought to let other people know that you know. O, the brow of confident assurance in God, how it shames the world; how it lifts the banner of battle! "And last of all?" It is given in chorus—"the sword of the Spirit." Hold it up." A small forest of Bibles is held aloft. These young Christians go armed. Now if this is the sword of the Spirit, suppose we make a thrust or two with it.

SCRIPTURE TESTIMONIES.

Suppose someone said to you: "There is no use trying?" Some discouraged soul. A voice answers: "With the Lord there is plenteous redemption." Another: your sins be as scarlet." Suppose another says: "I am good enough already." Several answers at once: "There is none righteous." Another quotes: "How shall we escape if we neglect so great salvation?" What if a poor sinner says: "What shall I do to be saved?" There is a volley of responses: "Believe on the Lord Jesus Christ and thou shalt be saved." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Whosoever shall call on the name of the Lord shall be saved." These are the pastor's minute men that give responses. They are ready on call. Do you wonder that God gives success, and rivals are perennial?

ILLUSTRATIONS.

They sent word to John Paul Jones to surrender. He was right in the thick of battle, and this was the answer he sent back: "I haven't begun to fight yet." Give it back to the insolent world today, young people, and go in to win.

Remember old John Elias of Wales, with his strident note: "Let God arise and his enemies be scattered." Over two thousand, they say, bit the dust that day. O, for more faith in the Word!

Here, close at hand, in this eastern land, as we write, is a church that was asked to give its platform, a large and popular one (made so in a measure by a young pastor, a stalwart of the faith, recently called to a professor's chair, to a Universalist convention. It would be so convenient, they said; it would be very good courtesy. The church kindly but firmly said no. There was a little flurry of remonstrances and hints of strictness, etc., but those of us who heard the deliverances of that same Universalist Congress subsequently from the theatre stage, denying the truth as it is in Jesus, and all that we hold dear, thanked God for the courage of right convictions. Brethren, "having done all—stand;" in Christ's name in this evil day, stand! J. W. WEDDELL. Davenport, Ia.

Inadequate Standards.

BY C. H. WETHERS.

There is a widespread proneness to judge people by inadequate standards. A certain standard of righteousness is set by a person, and they who conform to it are regarded by that person as being the best of people, even though they may be deficient in some important qualities which are not included in the requirements of that person's standard. On the other hand, they who fail to meet the demands of that standard, although they possess many other capital virtues, receive the condemnation of that person. This is manifestly unfair. In this way a gross injustice is often done to the very best of people. Recently one of the editors of a religious paper printed a very favorable opinion of President McKinley. One of the readers of that paper was so disgusted with such a commendation of Mr. McKinley that he wrote a complaining note to the editor and referred to the charges against the President concerning the liquor traffic. Because Mr. McKinley does not conform to the standard of temperance which his critic holds up, he is severely denounced, and all his Christian and moral virtues count for but little in the critic's estimation. Surely this is an unjust judgment of Mr. McKinley. I am not saying that the President ought not to be in favor of the total prohibition of the liquor traffic; I am merely affirming that the standard by which that man, as well as many others like him, judge his character and moral worth is altogether too inadequate. Then there are very many Christian people who affirm that unless one be baptized he is not a Christian, even though he may have repented of his sins, confessed faith in Christ, and entered upon a life of devotion to God. The main tenet in their standard of what constitutes most essential obedience to God is a personal submission to baptism, and then rule out of the catalogue of Christians all who are not baptized according to the apostolic pattern. Of course, this is an inadequate standard of judging the essentials of a true Christian character or personality. I plead for that adequate standard of judging the essentials of a true Christian character and conduct which is seen in one's having such a fear of and love for God as lead him to commit his ways to Christ as the Lord of his soul. He who daily gives evidence that he strives to be heartily loyal to God, even though he does not agree with us in some respects, is a Christian and deserves our cordial sympathy. Holand, Patent, N. Y.

Pencil Dust.

He that cannot forgive others breaks the bridge over which he must pass himself.—Herbert. If you want to live long do your best and let others do the worrying.—Saturday Evening Post. The best hearts are always the bravest.

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 our Convention that the Holy Spirit's presence may be manifest at every session and direct all the plans made for the extension of Christ's kingdom.

Notice.

Will all W. M. A. S. and Mission Bands who have not sent their reports please do so at once. All delegates to W. B. M. U. Convention are requested to send their names to Mrs. Everett Jones, Douglas Avenue, St. John, N. B. See travelling arrangements. Be sure and secure a Standard Certificate where you purchase your ticket. Those east of Moncton who wish to attend the Convention there will require two certificates, one to Moncton and one from Moncton to St. John.

Outline Programme for the W. B. M. U. Convention held at St. John, N. B., Main St. church, Aug. 21-22, 1901. (Meeting of the Executive of W. B. M. U. in Main St. church, Tuesday, Aug. 20th, at 7.30.) WEDNESDAY MORNING, AUG. 21ST.

9. a. m. Registering and receiving badges in the vestry. 9.30 Prayer service led by Mrs. J. W. Brown, Havelock. 10.00 Convention called to order. Roll call of delegates. Appointing committees, etc. 10.30. Report of Provincial Secretaries. Nova Scotia, Miss Emma Hume, Dartmouth; New Brunswick, Mrs. Margaret Cox, Chipman; P. E. Island, Mrs. J. C. Spurr, Pownal. 11.30 Home Mission report, Reports on Literature, Miss M. Wood; Tidings, Miss Bessie Harding; Discussion on Link, Prayer Topics, etc.

WEDNESDAY AFTERNOON.

2 p. m. Prayer service led by Mrs. Howard Bars, Wolfville. 2.30 p. m. Address of Welcome, Mrs. Wm. Alwood, St. John. Response, Mrs. Gunn Belmont. 2.50 Report, Treasurer of W. B. M. U., Mrs. Mary Smith, Amherst; Report, Treasurer of Mission Bands, Mrs. Lila Crandall, Chipman; Report, Secretary, Mrs. C. H. Martell, Great Village; President's address, Mrs. J. W. Manning, St. John; Solo, by Mrs. D. W. Crandall. 4.30. Discussion on Twentieth Century Fund. Appointing officers.

WEDNESDAY EVENING.

7.30 p. m. Opening exercises. Addresses, Mrs. Ira Smith, St. John, Mrs. I. C. Archibald, Chicaeole, India, Rev. I. D. Morse, Bimilipatan, India. Special music: solo, by Mrs. Hatch, Wolfville, etc.

THURSDAY MORNING

9 a. m. Praise service, led by Mrs. A. W. Pownes, St. Martins. 9.30. Reports from Mission Band Superintendents: Nova Scotia, Mrs. P. R. Foster, Berwick; New Brunswick, Miss Flora Clark, Moncton; P. E. Island, Mrs. A. P. Browne, North River. Mission Band exercises led by Miss Clark. 10.30. Discussion on Mission Band lessons led by Miss Rita Yull. Estimates and unfinished business. 11.00. County Secretaries' meeting conducted by Mrs. Nalder, Windsor.

THURSDAY AFTERNOON.

2 p. m. Memorial service led by Mrs. M. Cox, Chipman. 3.00. Address on "Home Missions in Canada" by Mrs. Hutchinson, Moncton. 3.30. Greetings from other Societies. Solo by Mrs. Hatch. 4. Bible reading by Mrs. Martin, Woodstock; Question Box opened; Resolutions, etc.; Discussion on Programme led by Mrs. Alex. Christie, Amherst.

THURSDAY EVENING

7.30. Opening Exercises. Addresses, Mrs. J. Nalder, Windsor; Miss Flora Clark, Moncton. Farewell words from all the departing missionaries: Mrs. Archibald, Rev. I. C. Archibald, Mrs. Higgins, Miss Clark. "The parting hymn," by the Convention. Special music. 9. Consecration service, led by Mrs. C. H. Martell.

Travelling Arrangements for Delegates to the Women's Baptist Missionary Union.

All delegates travelling over the following lines and paying one first class fare will be returned free if a standard certificate is obtained when the ticket is purchased.

The Intercolonial Railway, the Dom. Atlantic, the P. E. I. Railway and the Charlottetown Steam Navigation Company's Steamer, The Harvey and Salisbury Railway and the River Steamers and the Shore Line.

The Canadian Pacific Railway will return free if there are 100 delegates in attendance who hold standard certificates.

All delegates east of Moncton who desire to attend the Maritime Convention as well as the W. B. M. U. meetings

will have to purchase their tickets to Moncton, and at Moncton a ticket will have to be obtained for St. John. Be sure in all cases when purchasing your ticket to ask for a standard certificate.

Havelock, Kings County.

The meeting of the W. M. A. S. in connection with the N. B. Eastern Association met on Saturday, July 30, at 2.30 p. m. Meeting was presided over by Provincial Secretary, Mrs. Cox. Opening hymn, "Nearer My God to Thee." Prayer by Mrs. Miles of Surrey, Scripture reading by Miss Jennie Linsley, Pt. de Bute. Mrs. Brown of the Havelock Aid Society read an address of welcome which was replied to by Miss Eva Sullivan of Moncton. Reports from the various Societies were then listened to. A majority of these sent very encouraging reports and show that advancement has been made in this department of the Lord's work. Mrs. Brown was called upon to offer prayer, that still more of the presence of the Holy Spirit may be felt and that still greater advancement may be made in the work during the year upon which we are just entering. Miss Bessie Horseman, County Secretary for Albert, gave a very interesting Bible reading, "Women of the Bible." Miss Clarke, our Missionary elect, then gave her farewell to the sisters of the Societies of this Association. She spoke of the joy she has had in the Mission work, and now it is a great source of gratitude to her to know that the Lord has chosen her to work for him in the Foreign Field. She closed her remarks by introducing her successor as County Secretary for Westmorland, Miss Jennie Linsley. Mrs. Cox then spoke of the encouraging features in the work during the year. Meeting closed with prayer by Miss Clarke. CLARA A. COLPITTS, Sec'y.

Amounts Received by Treasurer Mission Bands FROM JULY 26 TO 31.

Bridgetown, F. M., 75c; Mahone, F. M., \$3; Milton, Yarmouth county, F. M., \$6; H. M., \$3; North West Lunenburg county, F. M., \$19.90; Lunenburg, toward Miss Blackadar's salary, F. M., \$6.30; Union St. Stephen, F. M., \$25; Ohio S. S., F. M., \$2.30; Prince St. Truro, support of Chundari John, F. M., \$10; support of Joseph, \$4; Jordan River, F. M., \$7; Mount Stanley, toward Miss Newcombe's salary, F. M., \$10; Central Bedeque, toward Mr. Morse's salary, F. M., \$9; Forest Glen, toward Miss Clarke's expenses, F. M., \$15; Aylesford, F. M., \$3.50; Bay View, support of Amelia, F. M., \$8.15; Halifax, Tab, F. M., \$20; St. George, F. M., \$1.85; Upper Canard, F. M., \$2.25; Pleasant River Corner, F. M., \$4; Wine Harbor, F. M., \$8.68; New Germany, F. M., \$17.33; Brookfield, F. M., \$9; Havelock, F. M., \$4.24; Arcadia, H. M., \$7.60; toward support of P. P. P. M., \$10; North Sydney, F. M., \$5; H. M., \$5; Alexandria, F. M., \$1.57; Blackville, F. M., \$20; Truro Immanuel church, Mrs. Churchill's school, F. M., \$10.57; Pettitodiac, toward Miss Clarke's expenses, F. M., \$20; Wittenberg, Chicaeole Hospital, F. M., \$1; Hilltown, toward Mr. Morse's salary, F. M., \$1.50; Salisbury, toward Miss Clarke's expenses, F. M., \$5.83; Wolfville, toward Mr. Morse's salary, \$7.30; Little girl in Mrs. Churchill's school, F. M., \$7.50. IDA CRANDALL, Treas. M. B.

Amounts Received by the Treasurer of the W. B. M. U. JULY 26TH TO AUGUST 1ST.

Milton (Queens Co) F. M., \$9.05; H. M., \$1.65; Arcadia, F. M., \$7.25; H. M., \$1.07; Reports, 5c; Wine Harbor, F. M., \$3; H. M., \$2.88; 3rd Yarmouth, F. M., \$14.07; H. M., \$1.85; Tidings, 15c; Reports, 10c; Lunenburg, F. M., \$11.50; H. M., \$6.50; Miss Newcombe's salary, \$7; Tidings, 25c; Hebron, F. M., \$11.20; H. M., \$9.90; St. Martins, F. M., \$13; H. M., \$5.50; Marysville, F. M., \$18.41; H. M., \$4.60; Chance Harbor, F. M., \$1; Murray River, F. M., \$3; Kildou F. M., \$3; H. M., \$3; Tidings, 25c; Bonshaw, F. M., \$3; Tidings, 35c; Pourchie, F. M., \$1.50; H. M., \$1.50; West Yarmouth, F. M., \$10; H. M., \$1; Liverpool, F. M., \$6; H. M., \$1.50; Kingston, F. M., \$7.05; H. M., \$2.95; Isaacs Harbor, Tidings, 25c; Canso, F. M., \$3; H. M., \$4.50; St. John, Brussels St. P. M., \$17.75; H. M., \$1.10; Tidings, 25c; Reports, 30c; Charlottetown, F. M., \$19; H. M., \$4.24; Jemseg, F. M., \$23; Tidings, 25c; Ludlow, support of school Mr. Higgins held, \$7; 1st Sabie River, F. M., \$2.50; H. M., \$5.23; Ohio, F. M., \$4.50; H. M., 50c; Temple, F. M., \$7.50; H. M., 50c; Yarmouth, Zion church, F. M., \$15; H. M., \$5; Aylesford, F. M., \$17; balance to constitute Mrs. Ebenezer Huntington a life member, H. M., \$8.50; Melvern Square, F. M., \$10.40; Miss Newcombe's Bible women, \$12.50; Reports, 5c; Lower Aylesford, toward Mr. Gullison's salary, \$17.40; H. M., \$1.25; Paradise, F. M., \$13.55; H. M., \$3.50; Tidings, 25c; Sydney, F. M., \$17; H. M., \$4; River Hebert, F. M., \$3; H. M., \$6.60; Havelock, F. M., \$14.60; Havelock, to constitute their pastor, Rev. J. W. Brown, a life member, F. M., \$25; Tidings, 50c; Amherst, F. M., \$12.50; H. M., \$9.49; Halifax, Tabernacle church, F. M., \$5; Boundary Creek, toward Miss Clarke's expenses and to constitute their President, Mrs. Lemuel Wilton a life member, \$25; Scotch Village, F. M., \$10; H. M., \$1; Tidings, 25c; Reports, 20c; Boylston, F. M., \$3.50; H. M., \$3.75; New Glasgow, F. M., \$5; Halifax, North church, F. M., \$50.45; H. M., \$11; Tidings, 25c; Chipman, H. M., \$2; Bayville, F. M., \$11.67; Kentville, F. M., \$6.50; Tidings, 25c; Reports, 30c; Halifax, 1st church, F. M., \$17; H. M., \$10; New Germany, F. M., \$1; Brookfield and Forest Glen, F. M., \$23.80; H. M., \$4.50; St. John, West, N. B. Convention, \$2.68; N. W. M., \$2.60; O. L. M., \$2.66; Fredericton, F. M., \$10; H. M., \$16; Reports, 60c; Tidings, 25c; Surrey, F. M., \$16; H. M., \$5; Woodville, F. M., \$14.90; H.

M., \$2.15; Reports, 5c; Lower Canard, F. M., \$11; H. M., \$3; St. George, 2nd Falls, F. M., \$6; Salem, H. M., \$9.20; New Minas, F. M., \$5.25; H. M., \$2.75; Springfield, F. M., \$8; 1st Higin, F. M., \$7; 2nd Chipman, F. M., \$30.15; N. W. M., \$10; Port Clyde, F. M., \$5; New Germany, F. M., \$21.75; H. M., \$3.75; to constitute Mrs. W. R. Bars a life member, H. M., \$25; Dartmouth, F. M., \$20.70; H. M., \$11.05; Asso meeting, N. B. F. M., \$2.05; Great Village, F. M., \$2; to constitute Mrs. L. C. Layton a life member, F. M., \$25; Windsor, F. M., \$26.16; H. M., \$4.84; 3rd Springfield, F. M., \$1; Tidings, 25c; Chipman, F. M., \$4; 2nd Kingsclear, F. M., \$2; H. M., 50c; Steeves Mountain toward Miss Clarke's passage, \$5. MARY SMITH, Treasurer W. B. M. U. Amherst, P. O. B. 513.

How to Rescue the Drowning.

SUGGESTIONS FOR THOSE WHO DO NOT KNOW HOW TO SWIM.

This is the time of year when hundreds of people are spilled out of boats accidentally. A large proportion of them are helpless under these circumstances. Hence, advice is in order, both regarding the efforts which they may make themselves and the treatment which others should bestow. The United States Volunteer Life Saving Corps has issued a circular on this subject. Parents are urged to see that their children learn to swim. It is suggested that no one embark on a pleasure boat unless proper life saving appliances are on board. Passengers should avoid changing seats after leaving shore.

Valuable instructions for non-swimmers unexpectedly thrown into the water are furnished. A woman's skirts, if held out by her extended arms, while she uses her feet as if climbing stairs, will often hold her up until quick aid comes.

A man by drawing his arms up to his side and pushing down with widely extended hands, while "stair climbing" or treading water with his feet, may hold himself several minutes. Throwing out the arms, dog fashion, forward, overhead and pulling in, as if reaching for something will keep the body afloat.

In rescuing drowning persons all are cautioned to seize them by the collar, back of the neck. Avoid permitting them to throw their arms around your neck or arms. If unmanageable, let them drop under a moment until quiet, then tow them ashore.

If unconscious, get the tongue out immediately and hold it by a handkerchief or stocking, to let the water out. Put on a barrel or box or hold over the knee, head down and jolt the water out of him; then turn him over, side to side, four or five times; then on his back, and with a pump movement keep his arms going from pit of stomach overhead to a straight out and back fourteen to sixteen times a minute until signs of returning life are shown.

All unnecessary clothing should be removed and the lower limbs rubbed with an upward movement, occasionally slapping the soles of the feet.

Spirits of ammonia to the nostrils or a feather tickling in the throat helps to quicken action. Use no spirits internally until after breathing has been restored, then only moderately. A warm blanket or bed is important after circulation has been established.

Literary Notes.

I always lay it down as a safe proposition that the fellow who has to break open the baby's bank for carefare toward the last of the week isn't going to be any Russell Sage when it comes to trading with the old man's money.

From the letters of a self-made merchant to his son, now appearing in The Saturday Evening Post, of Philadelphia.

The August Magazine Number of The Outlook, in addition to six or eight unusually strong articles dealing with educational topics, contains another illustrated installment of Jacob A. Riis's "The Making of an American," the continuation of "The Man from Gulgarry," by Ralph Connor, author of "Black Rock" and "The Sky Pilot," a richly illustrated account of a visit to Stenkievicz, the Polish novelist, by Louis E. Van Norman; full-page portraits of the late John Fluke, Governor Taft of the Philippines, and others. (3 a year. The Outlook Company, 287 Fourth Avenue, New York.)

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

Hood's Pills cure all liver ills. Price, 35 cents.

AUGUST 1901 THE MARITIME SEP Free Syllabio KAUL Box 258. Pu Jelly Joyfully Bew Fami A few h ly printed surmounted half-tone. Price— address fo In hand ready for The annu Baptist Pub in the ves church on e. m., for the transaction legally con directors of Friday, the p. m. The Ann Hayward C office of the on Tuesday in the after St. John, God's Pri Campb Mr. Mor winning an gelistic typ an author, will add n who posses the valu c cooperation Morgan an with himsel a man of Moody, al Drummood reason why work-fello fine cultur modestly ev as in his w in pure an though i Sloug, w best dictio value of

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Notice.

The annual meeting of the Maritime Baptist Publishing Company will be held in the vestry of the Moncton Baptist church on Saturday, August 24, at 8:30 a. m., for the election of directors and the transaction of such other business as shall legally come before the meeting. The directors of the Company will meet on Friday, the 23rd of August, at 7 o'clock, p. m.
 (Signed)
R. M. SIFFRELL,
 Acting Secretary.

NOTICE.

The Annual General Meeting of The S. Hayward Company will be held at the office of the Company, Canterbury Street, on Tuesday, August 20, 1901, at 3 o'clock in the afternoon.
S. HAYWARD, President.
 St. John, N. B., July 22, 1901.

New Books.

GOD'S PERFECT WILL. By Rev. G. Campbell Morgan.

Mr. Morgan has a wide reputation as a winning and forceful preacher of an evangelistic type. He has also a reputation as an author, to which this his latest book will add materially. Dwight L. Moody, who possessed a rare faculty for estimating the value of men and for winning their cooperation was strongly attracted by Mr. Morgan and was eager to associate him with himself in his work. Mr. Morgan is a man of a quite different type from Moody, almost as much so as was Henry Drummond, and that was doubtless one reason why Mr. Moody sought him as a work-fellow. Mr. Morgan is a man of fine culture, a fact which makes itself modestly evident in his preaching as well as in his writing. He expresses his thought in pure and vigorous English, and his thought is always worth expressing. Simplicity, sincerity and sanity mark his style in the man. By those who appreciate good English, the book will be read with enjoyment and the beauty and strength of its diction will be those who appreciate the value of Christian teaching with a deeper

satisfaction because of its most interesting and inspiring discussion of a great and vital theme. It is adapted to correct the false idea that the will of God is or can be ever antagonistic to the highest human interests and to show that the one and only law of life that sets a man free from all the forces that blight and destroy is the will of God. "The supreme subject in every life, then, is that His will should be discovered and obeyed."—Published by Fleming H. Revell Company, Toronto. Price 50 cents.

CHRISTIANITY AND SOME OF THE EVIDENCES POPULARITY STATED. By Sir Oliver Mowat.

The contents of this book were originally given as an address by the author who from an early period of his life had taken a special interest in this subject and who amid the pressure of many public duties had found time as well as the disposition to keep himself in touch with the progress of thought and criticism in reference thereto. We have the treatise now in a new and revised edition with an enlarged appendix, containing extracts from a second lecture and statistical and other notes, making a book of 120 pages, well printed on good paper with white leatherette covers and gold lettering. The arguments for the divine origin and authority of the Christian religion are briefly although clearly and effectively stated. It is a valuable compend on the subject of the evidences and a good book to put in the hands of those whose faith in the divine authority of Christianity needs to be fortified.—Published by William Briggs Toronto. Price 35c.

DOOM CASTLE. By Neil Munro.

The book is a romance of the times following the Stuart period, and the scene is in the territory of the Duke of Argyll in Scotland. It is a story of strange adventures in which the passions of love, hatred and revenge have prominent place. The style is strong and pure, there are fine descriptive passages. The author possesses a good degree of dramatic power. Some of his characters stand forth as quite distinct personalities. Old Mungo, the quaint servant man of the impoverished Baron of Doom, is a character particularly well drawn and consistent throughout. The principal actor in the story is a French Count de Montaigne who comes from France on a revengeful quest, in which somewhat inadvertently he succeeds, and at the same time wins a bride—the daughter of the House of Doom. The moral of the villain of the story—one Simon MacTargart, chamberlain to the Duke of Argyll, whose surrender of will to unworthy loves and fierce hatreds was the more villainous because there was in the man so much that made for nobility of soul. It is in the hour that he thinks to cut the bridges between himself and a shameful past and live a worthier life that his nemesis overtakes him. The lesson is that a noble superstructure cannot be built upon a rotten foundation.—Published by the Copp, Clarke Company, Ltd., Toronto.

"THE CHILDREN."

The above is the title of a book now in press from the pen of Rev. W. H. Porter, M. A. Having been privileged to read the manuscript, I take pleasure in commending the volume to all Christian workers. Mr. Porter's deep interest in children and his large experience in work among them enables him to speak as one having authority. The book is divided into two parts. The first deals with "Christ and the Children" and the second with "The Church and the Children." The work is packed with valuable facts and suggestions and there is not an uninteresting page in it. The book should be read and studied by every father and mother and every pastor and Sunday-school worker. There is a painful lack of literature on this subject and Mr. Porter is rendering a valuable service to the church in the book he is now publishing. The work will be neither large nor expensive, and all interested in the salvation of children should have it.
 W. W. WATKINS.

Sent, post paid, to any address for 25 cents a copy, or 5 copies for \$1.00 by the author.

REV. W. H. PORTER, M. A.
 74 Bismark Ave.
 Toronto.

The programme for the Irish demonstration in Chicago August 15 has been completed at a meeting of the United Irish societies. Michael Davitt will deliver two addresses, speaking in the afternoon on the Irish question and in the evening on English's treatment of the Boers. The other speakers will be Col. John F. Flaherty, M. V. Gannon and E. H. O'Donovan.

Thanks.

Mrs. G. W. Springer and daughters being unable to reply personally to the kind letters of condolence received from kind friends on the occasion of Mr. Springer's death, desire through this medium to convey their thanks to those who have expressed so kindly sympathy with them in their sorrow.
 Jemsex, N. B., July 30, 1901.

Notices.

The next session of the Prince Edward Island Baptist Conference will be held at Murray River on Tuesday and Wednesday, September 10 and 11. If delegates will notify Rev. H. Carter, Murray River, they will be met at Cardigan station.
 G. F. RAYMOND, Sec'y.

Convention Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-sixth annual meeting in the First Baptist Church of Moncton, opening on Saturday, the 24th of August, at 10 o'clock, a. m. Notices are now being mailed to the Clerks of all the churches, with blanks for credentials of delegates, to be returned to me before August 17th. Persons desirous of securing entertainment from the Moncton church must send their names to J. J. Wallace, Esq., Moncton. The credential sent to me does not secure this.
HERBERT C. CALED,
 Secretary of Convention.
 Fredericton, July 19.

Travelling Arrangements for Baptist Convention to be held in Moncton.

The following Railway and Steamboat Lines will carry delegates to the Baptist Convention to be held at Moncton, N. B., from 23 to 28 August, 1901, at one first class fare to be paid going and will be returned free on presentation of certificate of attendance signed by the Secretary of the Convention to the ticket agent or purser.

Star Line, S. S. Co., Central Railway Co. of N. B., Moncton and Buctouche and St. Martins, Upham Ry., S. S. John L. Cann, N. B. and P. E. I. Railway Co., Canada Coals & Railway Co., Ltd.

The Canada Eastern Railway will grant single fare for round trip tickets to delegates. Some will be sold on August 22nd to 26th and will be good to return up to August 30th.

The Charlottetown Steam Navigation Co. will give certificates for return which will require to be signed by some officer of the Convention to be valid.

The Intercolonial, Canadian Pacific, P. E. Island, Dominion Atlantic, Harvey and Salisbury and Central Railway, Ltd., of Nova Scotia, also Steamer Prince Rupert, Halifax and Yarmouth Line will provide standard certificates to delegates at starting station, which, when properly filled up and signed by the Secretary of the Convention will be accepted by the ticket agent at Moncton for a return ticket. Delegates will be careful to procure their certificates when purchasing ticket.

The Cumberland Railway & Coal Company will issue return tickets from all stations on the Company's line (except Springhill) to Springhill Junction at first-class one way fare, good from August 20 to 31. Delegates will require to present certificates from clerk or pastor of their church to procure tickets.

Purchase your ticket through to Moncton at starting station whenever possible so as to avoid procuring more than one certificate and reticketing at Junction Stations. Certificates for all lines good until 31st August, with the exception of the Canada Eastern which are only good till the 30th.

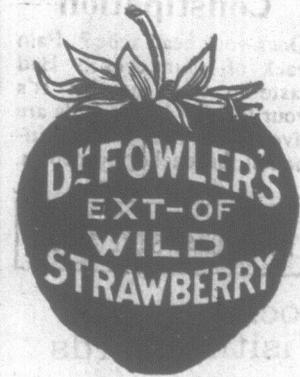
A. H. JONES } Committee.
H. E. GROSS }
 Moncton, July 17, 1901.

The Convention.

Will the delegates to the Convention send their names to the undersigned before the 10th August in order that homes may be provided for them. For those who desire to be accommodated at the hotels or boarding houses at their own expense special rates will be arranged. Delegates to the B. V. P. U. should also be delegates to the Convention to ensure entertainment. The church proposes to entertain only delegates.

J. J. WALLACE, For Committee.
 Moncton, N. B., July 15.

The eighth annual session of the New Brunswick Baptist Convention will open at Hartland, Carleton County, on Friday, Sept. 13th, at 10 a. m. The Sunday School Conventions will hold its sessions on Thursday preceding the regular meeting of Convention. The Baptist Annuity Association meets with the same body on Saturday at 3 p. m. The churches and Sabbath schools are requested to appoint delegates, so that a full attendance may be assured. Travelling arrangements will be announced later.
W. R. McINTYRE, Sec'y.



FOR
**Diarrhoea, Dysentery, Colic,
 Cramps, Pain in the Stomach**
 AND ALL
Summer Complaints.

ITS EFFECTS ARE MARVELLOUS.
 IT ACTS LIKE A CHARM.
 RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effective.
 Every House should have it.
 Ask your Druggist for it.
 Take no other.

PRICE, - 35c.



THE ROAD OF THE LOVING HEART.

O, what is this pathway white, with
 parapets of light,
 Whose slender links go up, go up, and
 meet in heaven high?
 'Tis the Road of the Loving Heart from
 earth to sky.

What made the beautiful road? It was the
 Son of God,
 Of Mary born in Bethlehem He planned
 it first, and then
 Up the Road of the Loving Heart he led
 all men.

Was it not hard to build? Yes, all his
 years were filled
 With labor, but he counted not the cost
 nor was afraid;—
 No Road of the Loving Heart is cheaply
 made.

The shining parapet in tireless love was
 set,
 A deathless patience shaped the treads and
 made them firm and even;
 By the Road of the Loving Heart we climb
 to heaven.

May I follow this path of souls which leads
 to the shining goals?
 Yes, Christ has opened the way to all
 which his blessed feet once trod,
 And the Road of the Loving Heart he
 made is the Road to G-d.

—Susan Coolidge, in The Christian Endeavor World.

A deposit of lithographic stone has been found near Mt. Sterling, Ky., which Eugene Leary, of the United States Geological Survey, believes to be more valuable than any gold mine. "There is no reason," says Mr. Leary, "why the quarry should not control the market in this country. There is no lithographic stone anywhere else, so far as known, and there will be no difficulty in competing with the German product."

Constipation

Does your head ache? Pain back of your eyes? Bad taste in your mouth? It's your liver! Ayer's Pills are liver pills. They cure constipation, headache, dyspepsia. 25c. All druggists.



Society Visiting Cards

For **25c.** 

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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

Wedding Invitations, Announcements etc., a specialty.

GRANDMOTHER used it,
MOTHER used it

I am using it,
And we have never had
any to give better satisfaction than

WOODILL'S GERMAN.

This can be used in many Households.



CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the
VARIETY MFG CO.,
Bridgetown, N. S.

Real Estate

For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS,
Real Estate Broker, Berwick, N. S.
March, 1901.

No Summer Vacation.

Our arrangements are complete for our usual Teachers' and University Students' Classes during the vacation season.

Any desired selection of studies from either our Business or Shorthand Courses (or from both) may be made.
REMEMBER—St. John's climate and our superior ventilating facilities make study in summer just as pleasant as in any other season.



Send for Catalogue.
S. KERR & SON
Oddfellow's Hall.

The Home

FRUIT NOTES.

Handle fruit as if you were handling eggs.

It is the duty of every farmer to plant fruit trees.

Cut out from the pear tree all limbs which show blight.

Most fruit growers say that clay soil is the best for the pear.

Blackberries are a profitable berry to raise for the market.

The best soil for the raspberry is a rich, well-drained, deep soil.

The number of known species of plums runs into the hundreds.

Land that will produce grain and vegetables will grow blackberries.

Plums should be thinned to about six inches apart after the June drop.

Strawberries will grow in every State in the Union. Have you a bed of them?—Ex.

CHERRY SOUFFLE.

Moisten two tablespoonfuls of flour with a little cold milk, then stir it smoothly into one pint of hot milk. Let it thicken over the fire, then set aside to get cool. Beat the yolks of four eggs light, add two tablespoonfuls of softened butter, a pinch of nutmeg, and a sprinkle of cinnamon. Mix in with the thickened milk. Add the whites of the eggs beaten to a stiff froth, one pint of stoned, drained cherries and a gill of thick sweet cream. Flavor with vanilla. Turn into a souffle tin and bake in a quick oven.—Ex.

SPICED CHERRIES.

Spiced cherries make a fine relish to serve with meats. Make a syrup, allowing one pound of sugar to one of cherries, and to every three pounds of sugar a scant pint of vinegar. Allow one ounce each of ground cinnamon, cloves, mace and allspice to a peck of cherries. Add the spice to the syrup and pour boiling water over the cherries. Let these stand three days; then skim them out and boil down the syrup until it is thick and heat over the cherries in the jars in which they are to be kept and seal.—Ex.

PRESERVED CHERRIES.

Cherries may be preserved either with or without stones. Many think the stones give a richer flavor. To each pound of cherries allow one-third of a pound of sugar. Put the sugar in the kettle with half a pint of water to three pounds of sugar. Stir until it is dissolved. When boiling add the cherries; cook three minutes, then put in jars.—Ex.

USEFUL TO KNOW.

Ice-cream is said to be an infallible remedy for hicoughs.

A writer in one of the scientific periodicals recommends walking backwards as a cure for nervous headache.

To tell good eggs, put them into water; if the butt ends turn up they are not fresh. This is said to be a certain test.

A convenient substitute for a corkscrew, when the latter is not at hand, may be found in the use of a common screw with an attached string to pull the cork.

For bee stings salt at all times is a good cure. Sweet oil, pounded mallows, or onions, powdered chalk made into a paste with water, or weak ammonia are also efficacious.

The common strawberry is a natural dentrifice. Its juice without any preparation dissolves the tartarous incrustations on the teeth and also makes the breath sweet and agreeable.

To polish wood take a piece of pumice stone and water, and pass regularly over the wood until the rising of the grain is cut down; then take powdered tripoli and boiled linseed oil and polish to a bright surface.

The value of pepper was known of old. We read that when Rome had to be ransomed from its barbarian conqueror in the

year 400, Alaric demanded 3000 pounds of pepper among the payments and the Hippocrates used it in medicine, applying it to the skin.

To drive out the mosquito, Consul Plunacher, of Maracaibo, advises the planting of castor oil beans in yards and about buildings. He says he knows from personal experience that where the castor oil bean grows no mosquito or other blood-sucking insect will abide.—Ex.

KEEP A SOAP SUPPLY.

Soap is a thing that comes expensive, and many girls make a mistake in using it as soon as it is bought. If you have no store-room, you must use the top shelf of your kitchen dresser. Get two or three bars of good yellow soap at a time, cut them up in squares, and stand them upright, not touching one another. Do not use them for quite a month and when you have used one bar be sure to buy another to keep up the supply.—Ex.

CALF'S FOOT JELLY.

This is a delicious form of gelatine jelly with which we are so familiar, for gelatine is made of nothing else than the feet of calves and of other animals and of similar substances. Time is too valuable to spend in making jelly from calves' feet, but occasionally it may be worth while to prepare jelly thus, if only to appreciate the luxury of modern labor saving methods. We insist, however, that there is no superiority in jelly made directly from calves' feet and that made of gelatine extracted from calves' feet by trustworthy manufacturers.

Procure four feet of a calf which have been carefully cleaned by the butcher. Boil slowly in four quarts of water (put over them cold) until the liquid is reduced one-half. It should take about six hours. Strain the liquor and let it stand overnight, then skim off all the fat and add a pint of orange juice, the juice of a lemon, four cups of sugar, a little cinnamon and half the peel of the orange used. Add also the whites of three eggs and the shells broken up. Let the liquid slowly come to the boiling point and let it simmer twelve minutes slowly. At the end of this time strain the jelly through a flannel bag twice. Turn it into moulds and let it cool on the ice or near it until firm.—(For S.)

Easing the Chest.

It is the cold on the chest that scares people and makes them sick and sore. The cough that accompanies the chest cold is racking. When the cold is a hard one and the cough correspondingly severe, every coughing spell strains the whole system. We feel sure that if we could only stop coughing for a day or so we could get over the cold, but we try everything we know of or can hear of in the shape of medicine. We take big doses of quinine until the head buzzes and roars; we try to sweat it out; we take big draughts of whiskey, but the thing that has its grip on the chest hangs on, and won't be shaken loose.

If the irritation that makes us cough could be stopped, we would get better promptly, and it is because Adamson's Botanic Cough Balsam is so soothing and healing to the inflamed throat that it is so efficient a remedy for coughs and colds. This really great medicine is a very simple preparation, made of extracts of barks and gums of trees, and it never deceives. It heals the throat and the desire to cough is gone. When the cough goes the work of cure is almost complete. All druggists sell Adamson's Balsam, 25 cents. Try this famous Balsam for your sore chest and you will find prompt relief.

A plan for the payment of the indemnity to the powers by the Chinese government finally has been adopted. The amortization of the bonds to be issued will begin in 1902, and the plan contemplates the entire liquidation of both principal and interest by 1940. It is thought that China will raise 23,000,000 taels annually. This sum is to be used to pay the interest on the bonds and to form a sinking fund for the ultimate liquidation of the principal.

Parsons' Pills

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

MILBURN'S HEART NERVE PILLS

ARE A SURE CURE FOR

Nervousness, Sleeplessness, Nervous Prostration, Loss of Energy, Brain Fag, Faint and Dizzy Spells, Loss of Memory, Melancholia, Listlessness, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility, and all troubles arising from a run-down system.

They will build you up, make rich red blood and give you vim and energy.

Price, 50c. per box, or three boxes for \$1.25, at druggists, or will be sent on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.



Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume."
For the Handkerchief, Toilet and Bath. Refuse all substitutes.

FITS

Little's Fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is unconditionally recommended to the afflicted. If you suffer from

EPILEPSY, FITS, ST. VITUS' DANCE,

or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail, prepaid. It has cured where everything else has failed.

When writing mention this paper, and give full address to

THE LIEBIG CO., 175 King Street

CURED

A coal deal of considerable importance has been consummated and the old Chignecto and St. George mines pass into the hands of a new company, to be known as the Maritime Coal Company. At the solicitation of Mr. H. J. Logan, M. P., David Mitchell, of the Pennsylvania Coal Company, Montreal, and Wm. Mitchell, of Drummondville, with Wm. Maddin, formerly mine inspector for Nova Scotia, made a thorough inspection of the properties. The result is that a purchase has been made by these gentlemen. The new company will spend about \$75,000 in developing the properties and putting them in shape for a daily output of 200 tons. A railway will be built from Maccan station. All the old buildings will be thoroughly repaired and a number of new ones constructed. James Baird will be manager.

C. C. RICHARDS & CO.

Dear Sirs, I have used M NARD'S LINIMENT in my stable for over a year and consider it the very best for horse flesh I can get, and strongly recommend it.

GEO. HUGHES
Livery Stables, Quebec.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1901.

JULY TO SEPTEMBER.

ABRAHAM'S INTERCESSION.

Lesson VII. Aug. 18. Genesis 18:16-33. GOLDEN TEXT.

The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

EXPLANATORY.

It is uncertain whether Sodom and its sister cities, Gomorrah, Admah, Zeboim, and Zoar, were at the southern or the northern end of the Dead Sea. Prof. George Adams Smith balances the evidence for both regions, but only "wonders at the confidence with which all writers dogmatically decide in favor of one or the other." They were cities of the plain, that is, the Ghor or circle which includes both, and the valley some distance up the Jordan. Mr. Trevelyan Saunders, "an eminent English geographer," engaged in the Palestine Survey, thinks they were not in a single cluster, but at various points along the eastern boundary of Canaan from the southern end of the Dead Sea up to the Jordan, the plain at either end of the Dead Sea was twenty-five or thirty miles from Hebron. But the most important things for us to notice are: (1) the character of the Sodomites, which was about as bad as could be imagined. The slime pits in their country (Gen. 14:10) were a fitting expression of their character. (2) In this city lived one man, comparatively good, who "reared his righteous soul" from day to day at their conduct. Pain is a sign of life. Lot's pain at the sinfulness around him was a sign that goodness was not dead in him. Peter calls him righteous. He was nicknamed "the Censor" (19:9, "a judge,") because he interfered with the sins of the people. "Because thou art virtuous shall there be no more cakes and ale?" He was hospitable, public-spirited, courageous, and preserved his own personal purity of life, amid these vile surroundings. Yet he was tainted with Sodom's sins. He was an imperfect good man, but far, far beyond the average man of his age and country. Professor Dods well says: "There is no evidence that his opposition had been of the slightest avail."

THE TWO ANNOUNCEMENTS OF THE ANGELS—The first announcement was that Sarah should have a son within a year, who was to be the heir of the promises, and of the covenant with Abraham. The second was that God was about to visit Sodom with some terrible judgment on account of its wickedness. But that was a neighbor of Abraham, and he must have visited it and become acquainted with some of its people through Lot. But especially his beloved Lot lived there, loved in spite of his failings and imperfections, and he was exposed to destruction together with those whose company he kept.

ABRAHAM'S PRAYER FOR THE DOOMED CITY.—Vs. 22-32. AND THE MEN TURNED THEIR FACES FROM THENCE. Two of the three strangers to investigate the wickedness of Sodom. This is said to show in vivid colors that God never punishes rashly or unjustly. **ABRAHAM STOOD YET BE-**

SURE TO ASK.

The Kind of Coffee When Postum is Well Made.

"Three great coffee drinkers were my old school friend and her two daughters.

They were always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water and let it boil twenty minutes, stirring down occasionally.

Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

I am doing all I can to help the world out of coffee slavery, to Postum freedom, and have earned the gratitude of many, many friends." Mrs. J. Toller, 1023 Troost Ave., Kansas City, Mo.

FORE THE LORD in the person of the third angel.

AND ABRAHAM DREW NEAR in bodily presence and in spiritual nearness, in holy fervency. Abraham had this privilege because of his life and character (vs. 19) It was one of the rewards and fruits of his choice of God, his obedience and faith. It is only the prayer of the righteous man that availeth much in its working (Jas. 5:16) WILT THOU ALSO DESTROY THE RIGHTEOUS WITH THE WICKED? Abraham seems to feel that the only way to save the righteous was to save the wicked. And for the most part good and evil men are so intimately connected that misfortunes which overtake the one involve the other. Even if Lot be saved, his home, his property, his friends, are destroyed.

FOR WHOM HE INTERCEDES. Abraham intercedes first for Lot, the righteous man, his friend and relative, who still persisted in living in Sodom, and for the vile men who vexed the righteous soul of Lot, and whose life and conduct was revolting to the moral sense of the patriarch, for those who hated his religion and his God.

SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT? Implying that of course God would do right, although Abraham might not see how. But it was an appeal to God to vindicate his character, and show clearly that what he does is right. The same question still troubles men. Good and bad are often involved in the same catastrophe. The same storm that overwhelms a pirate ship wrecks the Morning Star of the missionaries. And yet more certain than the sun in its course is the justice and righteousness of God in all he does. God has no motive for doing injustice to any.

IF I FIND IN SODOM FIFTY RIGHTEOUS. He would spare Sodom on this condition, because the city in that case was not hopeless. These few earnest, determined, righteous men would be enough to leaven the whole city. I have heard that Robert Ingersoll said that if he had made the world he would have made health catching and not disease. But it is true now that in a wide view health is more contagious; that goodness has more power to change a people than evil has. Even Lot might have done great things for the city had he been unselfish and labored for the salvation of its inhabitants. God does not wish to punish and destroy. He does it only as a last resort, to prevent the wicked from ruining others, as we remove persons with contagious diseases.

I . . . WHICH AM BUT DUST AND ASHES. I, who am unworthy, and do not ask it for my own sake.

The safety of the city being granted on this condition, Abraham takes courage and asks still larger things; he drops to 45; then to 40; then to 30; then to 20; and finally to 10. It is strange to hear a noted commentator say, "The element in the prayer that jars upon the reader is the bargaining temper that strives always to get the best possible terms." This interpretation "jars upon the reader." Abraham simply was climbing the ladder of hope and faith. With each promise he took courage to ask for more. He grew into larger visions of God's goodness.

I WILL NOT DESTROY IT FOR THY SAKE. This seems to have been the least that could be asked. But not even ten were found in the city.

Lessons on Intercession. 1. One of the great privileges is that of praying for others. We can reach by prayer those whom we can reach in no other way. 2. The one deadly enemy to a country is unrighteousness. The ancient civilizations have perished by this poison. Greece and Rome did not fall till they were permeated with unrighteousness. And if ever there comes to pass Macaulay's vision of "some traveler from New Zealand" who "shall, in the midst of a vast solitude, stand on a broken arch of London Bridge to sketch the ruins of St. Paul's," or on Brooklyn Bridge to sketch the ruins of New York, it will be because of unrighteousness alone.

3. Therefore we should intercede for our country, and prayer will help us to do all in our power to make the country right; "our country right or wrong; if right to keep her right, if wrong to make her right."

4. Note that Lot prayed for himself, Abraham for others.

5. Some one has remarked that it is strange that Lot's prayer for himself to go to Zoar was answered, while Abraham's prayer for Sodom was not answered. But Abraham's prayer was answered. Lot was enabled to escape. The city was destroyed because that was the best thing for Abraham's promised land, and for his descendants who were to be as numerous as the stars. The cancer must be cut out lest it destroy the whole body.

The election petition against Sir C. H. Tupper was dismissed by Justice Meagher at Halifax Monday.

TWO PRINCES.

There were two princes, long ago,
Named Prince I Wish and Prince I Will,
Whose great grandchildren, you must know,
Are reigning still.

They ran and played, they drank and ate,
They read in books both old and new;
Indeed they lived just as their great-Grandchildren do.

But Prince I Wish would never try
To learn a lesson as he should;
He just would wait, and loudly sing,
"I wish I could."

And Prince I Will would never pause
At any task he might fulfil;
And so he won his way because
He said "I will"

—Sunday School Times.

THE BOY UNDERSTOOD.

An old schoolmaster said one day to a minister who had come to examine his school, "I believe the children know the catechism, word for word."

"But do they understand it—that is the question?" said the minister.

The schoolmaster merely bowed respectfully in reply, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was requested to explain it.

Instead of trying to do so he said, almost in a whisper, his face covered with blushes:

"Yesterday I showed some strange gentlemen over the hill. The sharp stones cut my feet and the gentlemen saw they were bleeding and then gave me some money to buy me shoes. I gave the money to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

Pale and Dejected.

THE TRYING CONDITION OF MANY WOMEN.

Subject to Headaches, Dizziness and Heart Palpitation, They Grow Discouraged and Prematurely Old.

From the Review, Windsor, Ont.

Dr. Williams' Pink Pills is the only medicine that ever gave me any real benefit," said Mrs. R. K. Harris, a well known resident of Windsor, to a representative of the Review recently. "I do not know exactly what my trouble was; doctors seemed unable to tell me, though I thought myself it was consumption. I had a constant racking cough, and a constant feeling of languidness. My blood seemed to have turned to water, and I was very pale. I had a feeling in my chest as though some foreign substance was lodged there. The slightest noise made me nervous; I was dejected all the time and could not scarcely do any household work. I tried medicines, but they did not help me in the least. Doctors did not seem able to help me or tell me what ailed me, a though their bills increased with alarming rapidity. I grew so weak and so dependent that finally I decided to take a trip to Colorado to see if a change of climate would benefit me. While contemplating this trip I read in a paper one day the testimonial of a person whose symptoms were almost identical with my own, who was cured by Dr. Williams' Pink Pills. I decided to give them a trial and purchased a box. When that box was done I got another, and found gradually that the pills were helping me. The trip to Colorado was abandoned, and I continued using the pills until I had taken eight or nine boxes when I felt like an altogether different person. From a pale, thin, listless person, I became the picture of health, and felt it too. It is several years since I used the pills, and I have not had any return of the trouble. I am positive Dr. Williams' Pink Pills saved me from an early grave, and I cannot recommend them too highly to those who are afflicted as I was."

It is the mission of Dr. Williams' Pink Pills to make rich, red blood, nourish the nerves, tissues and various organs of the body, and thus by reaching the root of the trouble, drive disease from the system. Other medicines act only on the symptoms of the disease, and when such medicines are discontinued, the trouble returns—often in an aggravated form. If you want health and strength, be sure the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around each box. If your dealer cannot supply you the pills will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



Cresswell, March 28, 1901.
The T. Milburn Co., Limited,
Toronto, Ont.

Dear Sirs,—I write to say that I have used Burdock Blood Bitters with excellent results. Last spring my daughter got all run down and was very thin and weak.

Her face was covered with red spots and a large boil formed on her cheek. I procured 2 bottles of B.B.B., and by the time she had finished them the spots and boil disappeared and she has got strong and fleshy again.

I consider B.B.B. the best blood medicine known.

MRS. I. DAVIDSON.

Baptist Headquarters, 120 Granville Street, Halifax, N. S.

Sunday Schools opening July 1st will need to order from us now

Lesson Helps for 3rd Quarter.

LIBRARY BOOKS.

We are pleased to assure you that the same protection is given in the selection of books as in the past. A Sunday School Library may be obtained from off our shelves, discounts ranging from 1-5 per cent. to 50 per cent. A box of books sent to you, when selection is made return balance. Also commend the following sets at prices same as publishers, viz.:

The New Century Library, 60 vols., \$25.00
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We ask a kindly favor, with the above order please regard our terms—CASH WITH ORDER. If time allowance is needed write us.

Geo. A. McDonald.

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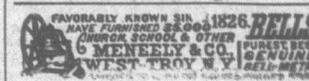
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It is a sure, safe and quick remedy.

There's only one PAIN-KILLER.

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Have you ever considered how much of the color, the glow, of life comes out of what we are accustomed to call the "dark shadow" of death? Eliminate death, and what becomes of nine-tenths of all that illuminate our literature, our art, our religion, our finer intercourse one with another? It all goes out like a snuffed candle. There would be no more stars of faith, no more dawn of lofty expectation, no more swift, suffusing, mysterious aurora of hope. The sun would rise and set, and rise and set, forever. All our light would be daylight, and our utmost expectation would be—tomorrow.—Jas. Buckham.

Rev. P. Claton Parker created a sensation at the W. C. T. U. picnic at Toronto by declaring that illegitimacy was increasing in Ontario at an awful rate. He thought the time had arrived for the W. C. T. U. to create an agitation to place all maternity homes under the supervision of the proper authorities as provided for by the majesty act.

From the Churches.

Denominational Funds.

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

ONSLOW, N. S.—July 21, baptism at North River, East Onslow church. July 28, baptism at Onslow Station, West Onslow church. July 30.

TRVON, P. R. I.—Three more believers in the Lord Jesus were baptized on the 28th July. On the same day a Mission Band was organized at Albany, a section of this field. The Women's Aid Society has increased in numbers during the past year. The Bonshaw church, which unites with Tryon in support of a pastor, is faithfully holding on its way. J. CLARK.

PRINCE STREET CHURCH, TRURO.—On July 7th one sister was baptized, and with her husband was received the same day into the fellowship of the church. Pastor Adams completed his ninth year as pastor July 31, the date he fixed for his resignation to take effect. But the church having requested him to remain in charge two months longer, he has consented to stay till September 30th.

HAWKESBURY.—On the evening of the 25th of July our hearts were very much encouraged as we led down into the baptismal waters Miss M. C. Walker, a young woman of excellent training and Christian character. We are always glad to receive members who have had good home instruction in the ways of righteousness. As a rule these make the most efficient workers. L. J. SLAUGHERWHITE.

2ND AND 3RD ELGIN CHURCHES, ALBERT COUNTY, N. B.—In 2nd Elgin the church has purchased a parsonage in a central part of our field. The prayer meetings and Sunday Schools are fairly well maintained. 3rd Elgin. It was our privilege on Lord's day, 14th July, to baptize a mother of whom we baptized three sons recently. How true it is God makes use of children to lead parents in paths of duty. Also Lord's day, 28th July, we baptized Arthur Leaman, a promising young man. So the work goes on. Brethren pray for us. I. N. THORNE.

CLEMENTSPORT.—We have been happily settled over the Clementsport and Smith's Cove churches. The outlook is hopeful. The recognition service at Smith's Cove had every evidence of heartiness. Deacon Jonas Rice presided, and the formal address of welcome was read by Bro. Hall. Other addresses were given by Rev. I. W. Porter, Rev. Mr. Parker, W. K. Andem, superintendent of Ruggles Street church, Boston, Deacon Rop of Clementsport, and the pastor. Plans are being made for a more systematic financial arrangement, and for unifying the general work of the field. We hope to have good things to report. WARD FISHER.

BASS RIVER, COLCHESTER COUNTY, N. S.—We have had a campaign of special services at Portauplique. For a few weeks we were assisted by Rev. M. C. Higgings until Rev. A. F. Baker whom we had engaged could come, when the meetings were continued the last week Bro. McLean, the singing evangelist, was also with us. We had the pleasure of baptizing nine young men and four young women on Sunday, 21st July, and others are coming at our next conference. Our thanks are also due to Pastor Martell of Great Village who very kindly came to our help in times of need. F. E. ROOP. July 29.

FIRST HILLSBORO.—On Sunday, July 28, I closed my ministry here. Large congregations gathered. In the evening the hall was densely crowded, though every seat was brought into requisition, numbers had to be turned away for lack of room. We have received many tokens of regard. On Wednesday evening, July 17th, a large number of friends assembled at the parsonage and in their behalf Deacon John I. Steves presented us with a purse of \$50. On Friday evening, July 26th, several young ladies called and presented Mrs. Townsend with a handsome silver toilet set (comb, brush whisk). We received also other personal gifts, and for all such kindness we are very grateful. We sail from St. John August

9th, by the "Cunaxa" bound for Greenock. We hope to spend a week or two in Scotland, taking in the Glasgow exhibition, before proceeding to London. To all kind Canadian friends we bid a loving farewell. "God be with you till we meet again." C. W. TOWNSEND.

AYLESFORD, N. S.—From the first of the year until my graduation in June I have carried on the work here, coming down nearly every Saturday, preaching twice and three times on Sunday and returning to Wolfville Monday morning. This was hard work and unsatisfactory in many ways, but the people were patient and the work moved along harmoniously and prosperously. Since my ordination, however, on July 12th, as pastor of the Aylesford-Kingston churches, we have received evidence that the Master's Spirit has been working with the hearts of many during the winter and spring. On Sunday, the 21st, it was my joy to baptize three young women into the fellowship of the Kingston church. Several others in this section of the field are concerned about their soul's salvation. Last Sunday at Morristown I baptized four young people, two young men and two young women. A deep spiritual feeling prevails all over the field, and we are praying that many of the hosts of young people here may be led into a saving knowledge of Christ. The social services at each section of the field are very interesting indeed, and it is encouraging to preach to full houses on Sundays. We are enjoying the work thoroughly. The people are kind, thoughtful and sympathetic. Last week the church voted us the month of August for holidays. We leave for our homes in Sackville, N. B., after next Sunday and hope to come back rested, ready for a hard fall and winter's work. A. S. LEWIS. July 29.

RIVER HERBERT.—We have not reported for some time, for the reason we have not had anything of very special interest to communicate. Church matters during the past year have moved in a uniform manner—perhaps too much so. No church quarrels to excite us; a very general feeling of love exists; the means of grace regularly and fairly well attended, note the work of the year. Our state is a medium between burning zeal and a steady going forward with faith in God. Saturday, 27th inst, we had our annual roll call. It was an enjoyable season—renewing of covenant with God and one another. Out of a membership of 92, 36 answered to their names verbally and 12 or more by letters. A review may not be out of place. We had only one new member to report, she by letter. Our list is less by three than last year. By death 2, by dismission 1. Excluded 1. Increase by letter 1. Nineteen of our members are non-residents, widely separated from Dawson City and on the Pacific coast to Sydney. Fifteen of these were written to by the pastor, urging those who were settled to ask for their letters and unite with the Baptist church where they were residing and each one was also requested to send their dollar to the Convention Fund. Thirteen remitted, two of whom wrote for their dismissions. Our motto is "help support the home church or take your dismission." The replies to our letters were very encouraging to us all. Although we mourn the decrease in our membership and that none have come out of the ranks of sin, we are glad to report an increase in our finances, viz., Convention Fund \$92, W. M. A. S. \$70, Mission Band \$35, total, \$197. The pastor has not been able to do any special work on account of rheumatism, but the church has been very considerate and helpful. We have three prosperous Sabbath Schools. On the whole the outlook is hopeful. Some spots of blue in the horizon. One young man has decided for the Lord and will be baptized soon. Others are very serious. "Will thou not revive us again" is our prayer. July 30. PASTOR.

Personal.

Rev. J. W. Brown of Havelock and family are spending a vacation very pleasantly at St. Martins. The Leinster St. pulpit, St. John, was very acceptably supplied last Sunday by Rev. Howard H. Roach of Annapolis. Rev. J. W. Bassett after five years and three months of faithful ministry in connection with the Springhill church, has accepted a call to the St. Mary's Bay and Hill Grove churches. His address is Barton, Digby county.

Rev. J. D. Freeman occupied his own pulpit at Germain St. last Sunday, having returned from his vacation. Mr. Freeman says that he had a very pleasant visit among old friends in Ontario, but found the weather oppressively hot and is glad to be back in the cooler atmosphere here.

The readers of the MESSENGER AND VISITOR will learn with regret, through our Halifax correspondent, of the serious illness of Rev. W. E. Hall. Much sympathy will be felt for our brother and his family, and all will hope that his useful life may be spared and strength given for continued service to the cause which he has served so faithfully.

The remains of Mrs. Frank Marsters, wife of the son of the late Deacon J. F. Marsters of this city were brought to St. John for interment last week. Mr. Marsters was accompanied on his sad mission by Rev. T. T. Filmer of Webster, Mass. We desire to extend our sympathy to the family in their sad bereavement.

PLEASE NOTE.

Our Financial Agent, R. J. Colpitts, will spend the time until Convention in visiting churches in Westmorland and Cumberland counties. He will be present at the Convention in Moncton and subscribers in arrears who purpose attending the Convention can conveniently settle their accounts at that time. Mr. Colpitts will also have with him some books and Bibles which were left on hand by the former Business Manager. These are mostly the remaining copies of books which were offered as premiums and are being sold to our subscribers practically at cost, as we do not wish to keep them in stock longer.



A Pain Remedy.

For over fifty years this wonderful remedy has proved itself the best, safest and surest antidote for pain in the world.

The True Relief, Radway's Ready Relief

For Internal and External Use.

In using medicines to stop pain, we should avoid such as inflict injury on the system. Opium, Morphine, Chloroform, Ether, Cocaine and Chloral stop pain by destroying the sense of perception, the patient losing the power of feeling. This is the most destructive practice: it masks the symptoms, shuts up, and, instead of removing trouble, breaks down the stomach, liver and bowels, and if continued for a length of time, kills the nerves and produces local or general paralysis.

There is no necessity for using these dangerous and uncertain agents when a positive remedy like RADWAY'S READY RELIEF will stop the most excruciating pain quicker, without entailing the least danger in either infant or adult.

It instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or mucous membranes.

Pain Cured In An Instant

No matter how violent or excruciating the pains the Rheumatic, Bed-ridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer.

Radway's Ready Relief WILL AFFORD INSTANT EASE.

A CURE FOR Summer Complaints, Dysentery, Diarrhoea, Cholera Morbus.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a fannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

No bad after effects (which are invariably the sequel of doing with opium, etc.) will follow the use of Radway's Ready Relief, but the bowels will be left in a healthy, normal condition.

A half to a teaspoonful in a half tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

Malaria, Chills and Fever, Fever and Ague Conquered.

RADWAY'S READY RELIEF

Not only cures the patient seized with this terrible foe to settlers in newly settled districts, where the Malaria or Ague exists, but if people exposed to it will, every morning on getting out of bed, take twenty or thirty drops of the Ready Relief in a glass of water, and eat, say, a breakfast, they will escape attacks. This must be done before going out. There is not a remedial agent in the world that will cure Fever and Ague and all other malarial, bilious and other fevers, aided by Radway's Pills, as quickly as Radway's Ready Relief.

Sold By All Druggists. RADWAY & CO., 7 St. Helen Street, Montreal.

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FOUNDED 1838 as a Christian College. Arts' course marked by breadth and thoroughness. Wide range of electives in last two years. Eleven professors, specialists in their respective departments. Standard of scholarship high. Quality of work recognized by Harvard, Yale, Cornell and Chicago, as equal to that of best Canadian Colleges. One hundred and forty students pursuing arts course last year.

Elective course in Pedagogy recently added to curriculum.

Students desiring to take only partial course may select studies, subject to the approval of the Faculty.

A partial course in Biblical and Theological studies is also provided for ministerial students to which two professors devote all their time.

Expenses reasonable. A considerable number of scholarships available.

Next session opens Wednesday, October 2nd.

For Calendar, or further information, send to

T. TROTTER, D. D. President.

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A CHRISTIAN SCHOOL for young men and boys offers the following courses:

Marticulation course, Scientific course, General course, Business course and Manual Training course.

There are nine teachers on the staff, four of whom are in residence.

The Academy Home is undergoing repairs and will henceforth be heated by hot water and lit by electric light.

In connection with the school there is a Juvenile Department for boys under fourteen years of age. School re-opens on the 4th of September.

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ACADIA SEMINARY WOLFVILLE, N. S.

FOR YOUNG WOMEN.

Offers FIVE regular courses,—Collegiate, Vocal Music, Piano Music, Art, Elocution. Instruction is also provided in Violin, Stenography and Typewriting.

Easy of access, unsurpassed location, modern and sanitary in equipment. Skilled and competent instructors. Deeply Christian in Association and Influence.

Fall term begins September 4th. For Calendar and further information apply to

HENRY TODD DeWOLFE, Principal.



Rest your arms a little;

just a week or two. Wash with PEARLINE—soak, boil, rinse the clothes—just as directed. Then go back to the old way—soap and hard rubbing on washboard, if you are willing. In any case you are better off—you are rested, and the life of the clothes is spared just that much.

MARRIAGES

KEIRSTEAD-GOUCHER.—At Collins, July 31st, by Rev. W. Camp, Wilmot L. Keirstead to Damie I., eldest daughter of Gilbert Goucher, all of Studholm, Kings county.

MELVIN-BOUTLIER.—On the 31st July, at the home of the groom, by the Rev. W. A. Snelling, John Wesley Melvin of Hammonds Plains, N. S., to Agnes May Boutlier of Ingram River, N. S.

JACKSON-PURDY.—At the home of the bride's father, Westchester Station, N. S., July 31st, by the Rev. J. G. A. Belyea, A. B., E. Fenwick Jackson of Williamsdale and Minnie E. Purdy.

BURDEN-PORTER.—At the residence of the bride's mother, Mrs H. Woods, Fredrickton, Aug. 5th, by Rev. Jas A Porter, Mr. Edgar A. Burden and Miss May Porter.

COLLICOTT-BLAKNEY.—At the residence of the bride's father, Hill-Side, Elgin, Albert county, N. B., June 26, by I. N. Thorne, Clifford J. Collicott and Catherine G. Blakney, all of Elgin, Albert county.

DEATHS.

BETTS.—Gracey Betts, daughter of Samuel Betts, departed this life at Boletown, July 11th, in the 5th year of her age.

ADAMS.—At Scotch Village, N. S., July 21st, Henry, son of John C. and Emma Adams, aged 2 years and 6 months. (Boston papers please copy).

ELSON.—At Chester Basin, May 18, Mrs. Deborah Elson, aged 70 years. She was for many years a faithful member of the Chester Baptist church.

STILES.—At Pollet River, July 30, Alexander Stiles, aged 56 years. He was a member of the Pollet River church and although the call to depart came suddenly, there is hope that faith in Christ Jesus was his.

FITCH.—On Sunday, July 21st, Deacon James Fitch fell asleep in Jesus. Deacon Fitch was 81 years old and for more than sixty years has been a follower of Christ. We weep with those who weep, in the loss of one we have learned to love.

MURPHY.—Mrs. James Murphy died at Boletown, July 2nd, in the 56th year of her age. Sister Murphy was a most faithful and consistent member of the Lud'ow Baptist church. She will be greatly missed in the home and community. The sorrowing family have sympathy of their many friends.

GOULD.—At Avondale, Hants county, N. S., July 22nd, Dorothy C., youngest daughter of Amos and Abigail Gould, aged 12 years and 10 months. Though

young in years she had found the way of peace and during a long and painful illness was sustained and comforted by the Christian hope and longed for the messenger to give her release. "He giveth his beloved sleep."

HUBLEY.—At Hubley Settlement, Halifax county, on Saturday, July 27th, Wm. M. Hubley went home to his father and his God. He was 83 years old. Early on the morning of the 27th he went into the field and worked at the hay all day. He went to bed feeling as well as usual. One hour later when his wife returned to bed, she found he had quietly passed away. He was tired and his Father took him home to rest. His wife and children have the sympathy of all who know them.

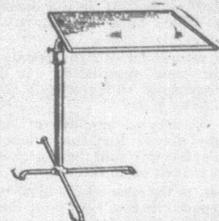
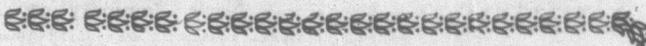
HUBLEY.—At French Village, N. S., July 27th, William M. Hubley, aged 83 years and 2 months. The wife of F. J. Wyatt and the late police Sergeant Adams of Halifax are daughters. The funeral took place Tuesday afternoon at 4 o'clock. He was for many years a much respected resident of that place and for a number of years held the position of deacon in the Baptist church. The services at the house and grave were conducted by Rev. Messrs. Kempton and Dresser.

THOMPSON.—On July 4th, another of our number, our sister, Mrs. Andrew Thompson was called up higher. In her death the Bass River Baptist church, has lost one who has always been faithful in Sunday School work, W. M. A. S., and all the work for the Master, whom for over fifty years she has served. Although for the last few years through failing health she has been deprived of much active work, her patience in suffering and faith in the last days have been a living memorial to her Lord. She leaves a husband, two children, four grandchildren, three brothers and three sisters to mourn her loss.

STEVES.—On July 15th, at Weldon, Albert county, N. B., Deacon Lewis A. Steves, aged 82. Our beloved brother was a member of the 1st Hillsboro church for over 60 years and for several years past has ably filled the honorable office of deacon. He was a consistent Christian, a generous supporter of the work both at home and abroad and in every way a most useful helper. In disposition he was quiet and retiring, in manner gentle and kind. He will be greatly missed in the home, the church and community. He leaves two sons, one daughter and 10 grandchildren to mourn their loss.

PALMER.—At Rockland, Kings county, N. S., of consumption, July 8th, Annie, beloved wife of Mr. Charles Palmer in the 24th year of her age, passed away. In health she was a faithful devoted wife and here was a happy home. Since May 24th she had been confined to her house and to her bed the last eight weeks. During this time she found great consolation in the reading of God's Word. Her sufferings were at times severe; but she bore them with great patience; being resigned to the will of God and awaiting his call. She now rests in peace until her final resurrection unto eternal life. She has left a sorrowing husband "whom she implored to meet her above," a father, sister and three brothers. May God in his mercy bless and comfort them. The funeral, conducted by Rev. Mr. Simpson took place on Wednesday, July 10th.

STEVENS.—At Forest Glen, Colchester county, N. S., on the 16th July, Deacon Ezra Stevens, in the 56th year of his age. Our brother's demise was very sudden and unexpected. He had only a few days before returned from the Pan-American Exhibition apparently in his usual health and spirits. On the date mentioned while conversing with his father in the yard adjoining the latter's house, without the least premonition he fell to the ground dead. Brother Stevens was converted in early life, was baptized some years later by Rev. W. B. Boggs and received into the fellowship of the Brookfield Baptist. About twenty years ago he was elected deacon and served the church faithfully and well up to the time of his departure. Our brother's views of truth were clear and his attachment to the doctrines of the gospel was strong. Though not so warmly emotional as many, it was evident that the truth came to him not in word only, but also in power and in the Holy Ghost, and in much assurance. Deacon Stevens was one of the mainstays of the Brookfield church, aiding it financially and by his regular attendance and earnest testimony. His house was always open to the ministers of the gospel with whom he loved to converse upon spiritual matters. The funeral services were conducted by Pastor Adams of Truro and were largely attended, thus showing the esteem in which he was held. His remains were interred in the Village Cemetery, besides those of his wife's, a noble Christian woman who three years before preceded him to the better land. He leaves two sons, one at home and the other in the Klondike, an aged father, several sisters and a large circle of relatives and friends



"Standorette."

The "Standorette" is a swinging and tilting top table which combines an Easel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one.

The top has four independent adjustable movements: Vertical horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses.

The "Standorette" is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed.

The top of the "Standorette" is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated.

Price, \$6.50.

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"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO. MANUFACTURERS AGENTS. Middleton, N. S.

Spring Cloths Just Opened.

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear. While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty

J. P. Hogan, TAILOR

Opposite Hotel Dufferin.

who deeply mourn their loss. May the "God of all grace" comfort the hearts of the mourning ones

Denominational Funds, N. S. FROM JULY 23 TO JULY 29.

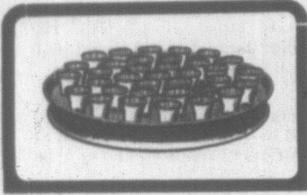
- Antigonish church, \$20 47; Kingston, \$28.27; Pleasantville, \$5; Alesford, \$23 18; "A. B." Hebron, \$5; New Ross, \$12 50; Westport, \$8 25; East Fedders, \$3 50; Brookfield, Col county, \$6 25; Port Gravelle, \$4; Minister's Section, Lower Grandville church \$2 35; Wm Leut, Epsom, N. H., \$5; Mrs D F Parker, \$1; Mrs M Knowles, \$1; Digby Sunday School, \$15 16; Bleherville and K-llville, \$1 84; Brooklyn, \$3 09; Avonport, \$3 26; Brooklyn, special, \$1; Senora, \$8; Member of Advocate church, \$20; Hebron, \$46; 1st Sable River, \$8 50; 2nd Sable River, \$4; Lewis Head, \$3; Shelburne, \$2 33; Sand Point and Jordan Bay, \$2.02; Milton, Yarmouth, \$16; Parraboro church and Sunday School, \$15; Lunenburg, \$9 20; Jiddore, \$8 01; Morrestown section, Aylesford church, \$15; Greenfield, Queens, \$15; Granville Ferry, \$20 25; Billtown, \$5; Annapolis, \$13; Middleton, \$9 42; Pleasant Valley, \$21 50; Brazil Lake, \$7; Oxford, \$15; (Mrs Jos Co-kum, \$2; E V Whitman, \$1; A Oakes, \$2; Frank Whitman, \$1. New Albany); West End, Halifax, \$6 21; Dartmouth, \$27.46.—\$453 02 Before reported, \$7 848 53. Total to date, \$8,301.55. A. COHOON, Treas. D. F., N. S. Wolfville, N. S., July 29.

regard to half a dozen treaties pending between Great Britain and the United States. These are chiefly concerned with West Indian reciprocity arrangements. When I return to the United States at the end of October, I hope to take with me a Nicaraguan treaty that will meet the views of both President McKinley and the British cabinet." With regard to the joint high commission he said: "I do not agree with the opinion that the sessions already held have resulted in no good. The joint commission has thrashed out many points of difference between Canada and the United States, although the inability to agree as to the Alaska boundary, and the sad death of Lord Herschell appeared, perhaps, to nullify the commission's labor. I see that the Boston Chamber of Commerce has petitioned for reciprocity with Canada. This I regard as a most hopeful sign. It will be one of my aims when I return to the United States to foster this desire for a closer commercial relationship between the Dominion and the United States. I should hope to include Newfoundland, making its interests identical with those of Canada, although so far as Newfoundland is concerned it is all a question of fish, and the Gloucester fishermen do not always see things in just the same light as do the people of Newfoundland."

At Hartland C. P. R. Detective O'Regan and Deputy Sheriff Foster arrested two men on suspicion of having placed an obstruction on the railway track at Munciac Bluff. The men are Atwood Fitzhebert and John Wright. Both were committed for trial. Fourteen-year old Fred Goggin, arrested for placing an obstruction on the Intercolonial track near Barnaby River, has been committed for trial at Newcastle.

GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cocoas and Chocolates. Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. Ltd. ESTABLISHED 1700. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

INDIVIDUAL COMMUNION SERVICE



The tray holding 40 glasses is made of ALUMINUM. After careful research it has been impossible to find a material more desirable.

Baptist Churches using the Individual Communion Service in the Maritime Provinces:

- Germain Street, St. John.
- Brussels Street, "
- Leinster Street, "
- Main Street, "
- Carleton (West End), "
- Fairville, "
- Moncton, N. B.
- Sussex, N. B.
- Harvey, N. B.
- Amherst, N. S.
- Paraboro, N. S.
- New Glasgow, N. S.
- Tabernacle, Halifax.
- Hantsport, N. S.
- Paradise, N. S.
- Dorchester, N. B.
- Forest Glenn, N. B.
- 1st Baptist, Halifax.
- Nictaux, N. S.
- Temple, Yarmouth.

"We have used the Individual Communion Service now for a few months and with pleasure I would express my satisfaction with the same. Apart from hygienic claim made by advocates of individual cups—and this to some people means very much—I like the service because it enables us to observe the "Communion" in a more uniform and what might be regarded orderly manner. The testimony of a visitor who had been for years carefully considering this question and saw how the Memorial Service was conducted by us was, 'I had no idea it could be made so solemn.' I am quite certain our people more and more heartily approve the change made by us, though not until it had been carefully considered."

Yours cordially,
G. O. GATES,
ex-Pastor Germain Street, St. John.

"Those who at first questioned concerning introducing the Individual Communion Service are the heartiest in its praise. The spiritual as well as the fastidious find it a change for the better."

Yours truly,
H. F. WARING,
Pastor Brussels St. church, St. John, N. B.

I am pleased to say that the Individual Communion service has been used by the Leinster Street Baptist church for five months and is giving general satisfaction.

IRA SMITH,
Pastor Leinster St. Church,
St. John, N. B., October 29, 1900.

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces.

The Outfit is not expensive.
Write us for full particulars.

American Baptist Publication So.,
256-258 Washington St., Boston, Mass.
Send all orders to MESSENGER AND VISITOR,
YARROU, St. John, N. B.

News Summary.

About 5,000 horses are annually killed in Spain in bull fights. At these contests from 1,000 to 1,200 bulls are annually sacrificed.

The census returns for Wright county, Quebec, have been completed. It is understood they show an increase in the population of about 6,000.

At Sydney Monday an employe of the Steel Company named Raeburn slipped and one of his feet got into the furnace. The flesh was burned off to the bone.

Capt. Baxter, of the steamer Manchester Commerce, reports the Straits of Belle Isle blocked and could not get through. He sighted three masted steamer fast in ice.

Ottawa Citizen: In figuring out a comprehensive title for Edward VII. the fact seems to have been overlooked that Britannia also rules the sea as well as the dominions beyond the sea.

Lord Stanley, replying to a question in the Commons, said the total number of Boers made prisoners, or who had surrendered since the declaration of war up to July was 33,000.

Boston Herald: The German soldiers have finally left Pekin; that is, they have left such parts of it as they could not carry away with them, but report says they marched away loaded down with loot.

The dwelling house of Andrew Phelps at Salisbury was burned to the ground on Sunday night shortly after supper. There was \$500 insurance. All the barns and outbuildings were saved.

The local rate on corn from Windsor to St. John, Halifax and points in Nova Scotia was 17 1-2 cents. The new rate to these points is 19 1-2 cents and the export rate is still lower.

By a vote of 150 to 44, the House of Commons adopted a resolution authorizing the expenditure of £2,000,000 on the Pacific cable, Great Britain's share under the agreement with the colonies.

A paper mill at Windsor Mills, Que., owned by the Canada Paper Company, was burned to the ground on Monday, throwing 125 men out of employment. Loss, quarter of a million dollars; well insured.

Walter Ellis, 62 years old, an eccentric individual, was locked up in Lancaster, Pa., on Saturday, by the police. When arrested Ellis was blowing vigorously at some imaginary object and said he was trying "to blow out the sun."

At a great Protestant meeting in St. James Hall, London, on Tuesday night, Lord Kinnsaird presiding, a resolution was adopted protesting against any change in the King's accession declaration. It was also decided to address a memorial embodying the resolution to the House of Commons.

The War office has received the following despatch from Lord Kitchener: "Gen. F. W. Kitchener, after a long chase of Gen. Viljoen's commando, caught up with it. A sharp fight ensued. We captured a pom pom and twenty-two wagons, and took thirty-two prisoners. The British had five wounded."

The supplementary civil service estimate asks for £7,013,910, of which £6,500,000 is required by the colonial office as a grant in aid of the Transvaal and Orange River colonies. Three millions of this will be considered in advance to the colonies, to be prepaid out of the first loans issued by them.

Mr. R. S. Todd, St. Stephen, has secured the consent of the mother of the McCrae midgits to have these placed on exhibition. The two wonders were born a few miles from St. Stephen. Eddie stands 27 inches high and weighs 34 pounds. He is past 20 years. His sister Jennie is but 24 inches high, weighs about 27 pounds.

The Department of Agriculture, Ottawa, has just placed on behalf of the imperial authorities another large order for hay for shipment to South Africa. During the month of September over 10,000 tons will be sent from St. John. When this quantity has been deposited it will bring the total shipped to South Africa from Canada up to 68,000 tons.

British armed sloop Buzzard, while crossing Green Bay on Sunday in a fog, struck a rock in ten feet of water and became badly damaged. Her engines were quickly reversed, but without effect. The water-tight doors were closed and there was no immediate danger. A lot of ammunition was removed and the ship lightened, anchors being put out astern, and she was refloated and taken to St. John's.

All heat records for the month of July in New York city have been broken. The record of the weather bureau for the last thirty-one years shows nothing to equal it. The mean maximum temperature for the month was 85 degrees, and the mean minimum 71 degrees. The mean temperature for the month was 78 degrees, or one degree higher than that of July, 1887, the next highest on record.

The

"Union Consolidated Oil Company"

Will begin boring on their great property at Sespe Canon the present week.

This land directly adjoins the lands of The Union Oil Co., whose capital has been increased within a few years from \$2,000,000 to \$40,000,000.

Experts have pronounced the Sespe Canon 480 acres equal to any oil lands in California, and capable of producing upwards of 2,000 wells.

Major Russell, the resident manager, expresses his firm belief that the stock will advance to par as soon as the first well is opened on that land.

We strongly recommend this stock. A special dividend will be declared in August, and the price will then be materially advanced.

Present price—\$25.00 per 100 shares, full paid, non assessable, par value \$100.

Full particulars mailed upon application.

W. M. P. McLAUGHLIN & Co.,

The McLaughlin Buildings, St. John, N. B.

CANADA MANAGERS

DOUGLAS LACEY & CO., Bankers,

NEW YORK.

ROLLO AND RED PEGGY.

Rollo was a puppy, a big mastiff puppy. He lived in the city with a Mr. and Mrs. James and their little daughter Bessie.

Mr. and Mrs. James thought a great deal of Rollo, or they could never have had patience with him; for puppies are capable of much mischief, and Rollo was no exception. He seemed determined to try his teeth on everything, but, just when Mrs. James began to feel that she could not much longer have every valuable article in the house chewed up, she hit upon a funny plan for managing him.

It happened that a new doll for little Bessie had just arrived, which so pleased her that the old favorite—a doll made of red flannel and named "Red Peggy"—generally lay neglected in a corner.

As Rollo was settling himself one day to chew a little stocking, Mrs. James tossed Red Peggy toward him, telling him to bite that, if he must bite something.

From that hour Red Peggy was adopted by the young mastiff. He carried her with him about the house, even took her sometimes to call on the neighbors, and would carry her down street if not watched. Rollo's treatment of her did not greatly improve Red Peggy's looks, but that made no difference to him. He seemed to like to play with his doll as if he were a little girl instead of a dog.

One day, when he had been biting his little companion a long time, Mrs. James said to him reproachfully: "Why, Rollo, how you do abuse poor Red Peggy!"

Rollo raised his head and looked at his mistress a minute or two, as if he were thinking over what she had said. Then, in a repentant way, he began to lick his doll; nor did he stop until he had licked her all over. That is a dog's way of kissing.—Little Folks.

There is but one way in which man can ever help God—that is, by letting God help him; and there is no way in which his name is more guiltily taken in vain than by calling the abandonment of our own work the performance of his.—Ruskin.

ENVY.

Among the sins that very frequently allure into perilous paths prominently stands envy. Out of selfish, unholy pride grows resentment which too often bears this poisonous fruit. Yet, it seems to change from fruit into a cruel fiend. How it soured the life and marred the character of Voltaire, who displayed it so effectively in his continued effort to detract from the sublimity of Corneille and the charm of Racine. The strength and ugliness of envy were manifest in severing the beautiful friendship once existing between those two fathers of Anglo-Saxon poetry, Chaucer and Gower. Controlled by this demon, it is said that Dryden could never speak of Otway, his rival, with kindness; and even the giant-minded Leibnitz on all occasions would refer slightly to Locke's Essay, and fiercely strove to overthrow Newton's system. What wonder, then, that lesser minds should be assailed by it? Even Christians indulge it without realizing what it is and how base it may make them. Let us be large enough and sufficiently Christ-like to rejoice with those more highly favored than ourselves. There was not a particle of envy in our Lord. If we would walk with Christ, we must give it no place within.—Selected.

Every kind of plant and animal has its own limit of growth. Its size is a help in judging of an unfamiliar species. The botany will tell us to what height a given herb or tree will reach; the zoologist can tell us the measure of an animal. Variations there may be, but within comparatively narrow bounds. The limits of man's bodily stature are fixed quite definitely. The limits of the attainments of the minds of mortals are recognized. The great dignity, the unique blessing of mankind, is the standard set for the true growth of all alike, because it alone is unlimited—"the measure of the stature of the fulness of Christ."—Christian Endeavor World.

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NOTES FROM THE ORCHARD.

Apples, pears and quinces will yield only a light crop. Peaches promise a full crop. The plum trees are overloaded. Grapes promise a full crop. Black rot and mildews are nearly absent so far this season.

Caterpillars have been like grasshoppers in Egypt for the last two years in Central Pennsylvania. The first brood hatched out with the opening of the leaf buds, and where not destroyed they made orchards look as though fire had passed over the trees, and, while not killing the trees, destroyed all hopes of crops next year. The second brood appeared about July 1, but have not done so much damage as the first one.

A "sun scald," or bark blight, has been prevailing and doing considerable damage in young apple orchards. The bark blackens and dies, generally on one side of the tree (though not on the south side, as in ordinary "sun scald," but even on the north side and under the limbs, where entirely protected from the sun). Some trees are damaged so badly that they die; others recover. In some cases the disease seems to enter the roots and cause decay of that tissue.

San José scale has a foothold in Central Pennsylvania, having been imported on young trees sent out by careless nurserymen. The scale has been here some six or eight years, and is slowly but surely spreading and destroying as it spreads.

An experience of eight years with this pest on my own grounds should be of some value to other tree owners. It persistently attacks the Japan quince (*Cydonia Japonica*), and will not permit a specimen to live, killing the young shoots to the ground. It is especially severe on the red currant, killing the bushes to the ground. It does not attack any of the varieties of the black currant, nor the gooseberry.

It attacks the Bartlett pear, and kills trees when neglected. It speedily kills the Gifford pear, while the Kieffer and Le Coate pear commonly escape, as do also peach trees and all ornamental, as well as the common shade trees. It sometimes attacks the quince tree, and at other times leaves it alone. Trees which have been attacked may be entirely cleared of the insects, and make complete recovery from the effects of their presence.

During an absence of two years spent in the tropics my trees were in charge of my young boys, who could not properly care for them. The only trees which were absolutely killed by the scale in this time were five Ben Davis apple trees, which had overborne for several years, and were thus possibly prepared for the ravage of the insect. It is observed that this parasite, like others, attacks the weaker trees or the under branches of thrifty trees. At present in my apple orchard it is confined to the lowermost branches, there completely overshaded.

There is no doubt at all that this scale is a pest to be dreaded. It will not only kill trees when neglected, but it ruins the fruit of every tree which it attacks, and there is no present method known by which it can be driven from an orchard when it has once gained a place. It may be kept in check, it is true, but it is still present, an ever present danger. Kerosene emulsion and whale oil soap, applied or sprayed, are the means employed to hold the insect in check.—(Dr. George G. Groff, in N. Y. Tribune.

PROTECTING FOWLS FROM VERMIN.

Years ago I had the trouble from vermin so common among poultrymen; vermin everywhere of the blood gorged sort that crowd every small opening or crack along the roosts. It was impossible to do any work that brought one in contact with the platform which received the droppings without carrying away half a dozen lice. My great remedy was kerosene, poured liberally over the roosts and diligently worked into every crack or hole. This, of course, killed all that it touched, but the

remainder made almost as great a nuisance as before.

Another step in the way of improvement we made by sprinkling a little insect powder among the hay of the nests. This helped to kill the body lice, so that when I plucked the dead fowls I found them comparatively free of them. About five years ago I introduced into their scratching boxes a mixture of half sifted coal and unleached wood ashes. The result was so strikingly beneficial in almost or quite exterminating all vermin that I made a trial of pure unleached hard wood ashes.

For the last four years I have used this in their scratching box and have not found a louse of any kind. I have had tests of its efficiency under exceptional conditions. A tenant at my summer home, on my seed farm, divides with me a poultry house, his half being separated from mine by a partition made of thick roofing paper, not so tight but that vermin might readily find their way from his section into mine. While I have used wood ashes in the scratch box as a preventive, he has taken the usual precautions of whitewashing his coop and at times burning sulphur there with closed doors, with the result that while I have no vermin in my half he has always more or less in his, and at times has a great deal of trouble from them.—(J. J. H. Gregory, in American Agriculturist.

PEACH YELLOWS

Occasionally we see statements from some one that the peach yellows is not at all a contagious disease, and that there is nothing gained by removing trees in which it has appeared. Some State legislatures have enacted laws making such destruction of trees compulsory on their owners, while in other states there has been so much opposition to such laws that they could not be passed. The best authorities are agreed, so far as we have seen, that it is contagious.

We remember that a few years ago J. H. Hale, the largest peach grower in Connecticut and in Georgia, said to the Massachusetts Board of Agriculture that in 1890 he found one affected tree in an orchard and he rooted it out. The next year he had to take out the four trees next to where it stood, and the next year he had about forty to take out. Possibly if he had taken the affected tree and four next to it as soon as found it might not have spread to the other forty. If it shows on one tree there are many chances that it has reached others near that one, though it may not have reached a stage where it can be detected even by close observation.—(American Cultivator.

Diamonds are stones of ceremony and should not be worn by young women at their desks nor at home by women over their domestic obligations. These and other jewels should be worn evenings, with dressy gowns, and the wearing of them on ordinary occasions is considered entirely out of good taste.—Ex.

The wheat harvest has commenced in Kent. Estimating the wheat prospects, the Mark Lane Express says the wheat will be fine both in quantity and quality on 25 per cent. of the area sown, but the remaining 75 per cent. of the area sown will inevitably produce a short crop.

GRAPE-NUTS AND CREAM.

An Ideal Hot Weather Breakfast.

The selection of food for hot weather is an important question. We should avoid an excess of fats, cut down the butter ration and indulge more freely in fruits and food easy of digestion. One meat meal per day is sufficient during hot weather.

An ideal breakfast is Grape-Nuts, treated with a little cream (which, by the way, supplies the necessary fat in a very digestible form) a cup of Postum Cereal Food Coffee, hot, or if cold, it should have a little lemon juice squeezed in; then some fruit, either cooked or raw; also perhaps two slices of entire wheat bread with a very thin spread of butter. A breakfast of this sort is so perfectly adapted to the wants of the system that one goes through the heat of the day in comfort as compared with the sweaty, disagreeable condition of one improperly fed. Once put in practice, the plan will never be abandoned during the hot days, for the difference in one's personal comfort is too great to be easily forgotten.

Good Fire in the Morning.



"SUNSHINE" FURNACES

retain fire over night, but do not burn up the fuel—with a little shake and drafts turned on in the morning, a house is heated in short order with a "Sunshine."

Fire-pot is made in two sections, extra heavy, and with flanges on outside, which increases radiation and strength.

The "Sunshine" is made in three sizes, and burns coal, coke or wood, giving perfect satisfaction with either.

Pamphlets free from our local agent or nearest house.

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BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.
BE SURE and get the aforesaid before buying elsewhere.
WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street HALIFAX, N. S.

AVARICE.

It sometimes takes heroic measures to effectually suppress avarice when we find it arising in our bosoms. Canon Farrar tells of a case that came under his observation: "A gentleman, at the beginning of his fortune, had made up his mind that he would always give a tenth of it to God. It happened to him, as it has happened to thousands who have made this rule, that God continually blessed and prospered him in his worldly concerns; but as his riches grew even greater, the fatal temptations to hoard his acquisitions increased also, and as the tenth began more and more to represent a large sum, he felt inclined to shirk the sacrifice. Despising himself for his own traitorous meanness, he said to himself, 'Henceforth to the end of your life you shall give a seventh and not a tenth.' And so he punished his own transitory pusillanimity by forcing himself to make perpetually a larger sacrifice.—Ex.

COLLEGE MEN IN BUSINESS.

As a rule, great corporations seek college men because, other things equal, they will ultimately make better heads, better leaders; and this, notwithstanding the fact of the general impression that college men are not practical. The heads of such institutions know very well that, if a man is made of the right kind of material, a college education, although it may temporarily prevent the development of the practical faculties, enables a man to analyze well and to grasp conditions very quickly. The greatest drawback to the young graduate is that he is too full of theories, too near his diploma to be of very good value; but after the dream of his future greatness has faded a little, and he settles down to business, he will adapt himself very speedily; and when he once masters the details of a business, he will make rapid strides toward the top. He has learned in college how to think, how to marshal his mental forces; and, when he has learned the different phases of his business and how to apply his knowledge, he will be a stronger man than he would have been without the higher education.—Success.

Gates' Certain Check

—FOR—

Summer Complaint

Bayside, June 21, 1901.

DR. A. B. GATES, Middleton, N. S.
DEAR SIR.—I received your kind letter some time ago but was unable to answer it until now. I am selling quite a lot of your medicines and consider them wonderful remedies for sickness. About two years ago I was very much RUN DOWN and in poor health generally. I began using your Bitters and Syrups and at once noticed a marked improvement in my health and soon was as well as ever. My son and daughter have both used your CERTAIN CHECK with the most wonderful results, and in the case of the latter I believe it was the means of saving her life after everything else had failed. One gentleman, a doctor of Halifax, bought a bottle of your Certain Check for his little daughter, who was suffering from dysentery, and it made a speedy cure. These and numerous other instances show that wonderful medicines yours are. Trusting that you may be spared many years to relieve the sick and afflicted.

I am yours very truly,
MRS. NOAH FADER.

Middleton, N. S.
For sale everywhere by C. Gates, Son & Co.

Messenger and Visitor

A Baptist Family journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks at request is made.

Man is the glory, jest, and riddle of the world.—Alexander Pope.

News Summary.

Hon. W. S. Fielding and Hon. A. G. Blair are expected to sail to-day from Liverpool on the Allan steamship Australia. Hon. Wm. Mulock sails for Canada from England on either the 7th or 10 of August.

Patrick Boyle, editor and publisher of the Irish Canadian, and one of the oldest journalists in Canada, died suddenly in home at Toronto on Thursday. He was 69 years of age.

No announcement as to the location of the proposed new steel works has yet been made, but it is altogether probable that the company will extend the present works at Trenton rather than start anew in another part of the province.

During a storm at Minersville, Pa., on Wednesday morning the wind lifted a big newly erected dwelling from its foundations and hurled it against a house near by, which was also removed from its foundations. The new building collapsed.

Burglars got in their work at Shubenacadie Wednesday evening, breaking into the store of Jas. Gass & Son. They blew open the safe, getting \$10, two gold open-faced watches, a quantity of silverware and other goods.

The customs department has appointed an inspector of machinery and agricultural implements imported into Canada with a view to ensuring the payment of duty on the proper valuation of such importations. James Broughner, of Brautford, Ont., has been given the position. His headquarters will be at Ottawa.

The under foreign secretary, Lord Cranborne, in the Commons, said the question of securing the most favored nation treatment for Canadian products entering Germany was receiving the earnest attention of the government, though negotiations on the subject had not yet been formally opened.

A Halifax Chronicle reporter was informed that the Nova Scotia Coal and Steel Company has succeeded in getting the company's bonds underwritten to the extent of two millions and a half. This has been done by a syndicate of Canadian banks, who will probably underwrite the whole issue of bonds.

Hon. George W. Ross, premier of Ontario, addressed a meeting of the British Empire League at Manchester Wednesday evening. He made an eloquent appeal on behalf of the claims of Canada upon the interest of the British people, and declared that British muscle, brain and money were needed to adequately develop Canadian sources.

A despatch from Standerton, Transvaal, dated July 5, which had been stopped by the censor, has just been received here. It reads: "Walter Kitchener met Louis Botha and his secretary, DeWet, by appointment, near Plat Rand, a few days ago. They brought Kruger's reply to Botha's surrender proposal. It was 'Botha, DeWet, Delarey, Steyn. Continue fighting. Alleviation will be sent when needed. Enough for the present.'"

In Norway before a woman can marry it is necessary, under a law recently passed, that she hold a certificate of housewifely ability. She must pass an examination in cooking, knitting, spinning, etc., and get her certificate of proficiency in these branches before she can get her marriage certificate. Also both bride and bridegroom must show evidence that they have been vaccinated properly.

In connection with the annual gun practice of the Canadian Garrison Artillery which is to take place at the Island of Orleans between the 19 and 24 of August, the necessary instruction governing competitions have been issued. The Second Montreal Regiment and the Coburg Company are due to arrive in camp August 20th, and the Sixth Quebec and Lewis Regiments on August 23. There will be competitions in all classes of garrison artillery work, and the Dominion Artillery Association having offered prizes for discipline points, they will be awarded as follows: Marching in to camp reporting, etc., 50; discipline during camp, 100; clothing and equipment, 50; attention camp lines, 20; reporting and marching out of camp, 50. The Dominion Artillery Association has also offered prizes for observation of practice, and accordingly arrangements will be made for officers to observe the effect of fire of a named battery from a named place and to record their results on a form supplied, these forms to be handed into the umpire immediately after the conclusion of the practice observed.



YOUR BEST FRIEND

On wash day and every other day is **SURPRISE SOAP**

It will give the best service; is always uniform in quality, always satisfactory.

You cannot do better than have **Surprise Soap** always in your home.

SURPRISE is a pure hard Soap.

Palor and leanness are the evidence of deficient nourishment or defective assimilation.

PUTTNER'S EMULSION contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue. Thin people who take it grow fat, — pale people soon resume the hue of health; puny children grow plump and rosy.

Be sure you get **Puttner's**, the original and best Emulsion. Of all druggists and dealers.

CANADIAN PACIFIC RY.

WE ARE

Only One Night ON THE ROAD TO Pan-American Exposition,

BUFFALO, N. Y.

\$25.00 ROUND TRIP.

Tickets on sale July and August, good for return fifteen days from date of issue and good to stop over at

MONTREAL AND WEST THEREOF.

All agents issue via St. John and Canadian Pacific Short Line. Tickets good via Niagara Falls and good to stop over at that point. For tourist tickets good to stop over anywhere and to return until November 1st; also for rates going one way and returning another, and information in reference to train service, hotels, etc., write to A. J. Heath, D. P. A., C. P. R.

New Route to Quebec via Megantic. Lv. St. John 8:15 p. m. daily, except Sunday. Ar. Quebec 9:00 a. m. daily, except Monday. Through sleeper and coach.

Low Rate Second Class Excursions. TO CANADIAN NORTHWEST. July 16th to 22nd, 1901, from St. John, N. B. Write for particulars to A. J. HEATH, D. P. A., C. P. R., St. John, N. B. Or apply to W. H. C. MACKAY, C. P. Agent, C. P. R., St. John.

Toronto's 200 striking brass moulders have agreed to terms of settlement of their strike by which they get shorter hours but no increase in wages. The six weeks' strike ends to day.

FRAUD on CONSUMERS

THE SALE OF BAKING POWDER AS

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ASIATIC DYES.

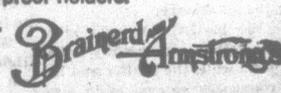
The Brainerd & Armstrong embroidery silks, Asiatic dyed, are the most durable because they do not fade.

They will stand more wear and hold their colors better than any other embroidery silk.

400 shades.

In patent tangle-proof holders.

Sold everywhere.



Marriage CERTIFICATES.

30 cts. Per Dozen, Postpaid.

Paterson & Co., St. John, N. B.

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AFTER SHAVING POND'S EXTRACT



COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which is really sour and generally contains "wood alcohol," a deadly poison.

(Advertisement.)

Building Fund of Pubnico Head, N. S., Baptist Church.

We desire to thank the following churches and individuals for contributions toward our new church building: Paterson & Co., printing; Amherst, \$5; New Harbor, \$1; New Ross, \$5; Bay View, \$2.25; Annandale, \$2; Bridgewater, \$2; Mira Bay church and B. Y. P. U., \$6.25; John Patten, Esq., \$1; South Esk, \$2; Tancook, \$4; Jordan Falls, \$1; Westchester, \$2; Indian Harbor, \$2; Digby, \$2.75; G. W. Phillips, Esq., \$1; Moncton 1st, \$2; Pleasantville, \$2; Tabernacle, Halifax, \$3; Osborne, \$2. As we are blessed in receiving, may you be blessed in giving.

Gratefully yours,
E. A. McPHER.

DOAN'S KIDNEY PILLS

KIDNEY PILLS CURE

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LAME BACK
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BRIGHT'S DISEASE
DIZZINESS AND ALL
KIDNEY & URINARY DISEASES

ARE CURED BY
DOAN'S KIDNEY PILLS

Mrs. I. STEVES, Edgett's Landing, N. B., writes on Jan. 18, 1901: "In the fall of 1899 I was troubled with a severe pain in the back. I could scarcely get up out of a chair and it gave me great pain to move about. I took one box of Doan's Kidney Pills and was completely cured. I have not been troubled with it since."

RED ROSE TEA is good Tea