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Marriage

and Divorce.

The growing increase of divorce in the United States and the evil effects of this disregard of the sanctity of the marriage tie upon the social and moral life of this country are patent and lamentable facts which have naturally called forth expressions upon the subject from the religious bodies at their annual gatherings. In the Presbyterian General Assembly of the North there was a recommendation from a special committee on the subject of Marriage and Divorce to the effect that Presbyterian ministers be advised to refuse the marriage ceremony, to any person to whom it is refused by the church to which he or she belongs. This recommendation was opposed by prominent members of the Assembly on the ground that it committed the Assembly to the extreme ground of those who recognized no sufficient cause for divorce and thus modify the rule given by Christ. The views of those who opposed the recommendation prevailed and at a subsequent session of the Assembly the recommendation upon the subject was amended so that, while advising each minister under the authority of the Assembly to refuse to unite in marriage any member of any church where marriage is known by such minister to be prohibited by the laws of the church in which such person holds membership, exception to this rule is made if the minister believes that in the peculiar circumstances of a given case, his refusal would do injustice to an innocent person who has been divorced for Scriptural reasons. The question of marriage and divorce has also been discussed by the Baptists and Methodists. The Baptists at Cleveland adopted a resolution in favor of a uniform divorce law based on Scriptural teaching, and the strict adherence of the ministers and churches to that teaching. The Methodist Protestants also, meeting in Washington, endorsed the movement for uniform laws on marriage and divorce. The Methodist Conference at Los Angeles declared adultery the only valid ground for divorce.

The Budget

Speech.

The budget speech of Hon. Mr. Fielding, the Finance Minister, delivered in the House of Commons on Tuesday last indicated a prosperous condition of the trade and industries of the country and a full treasury. Mr. Fielding showed that the surplus of income over ordinary expenditure for the year ending with June 1903 was \$14,000,000. For the current year the estimated revenue is \$71,000,000; the ordinary expenditure, inclusive of sinking-fund payments, \$54,500,000, leaving a surplus of \$16,500,000. Capital expenditure for the year is placed at \$11,500,000, leaving a surplus over all current and capital expenditures of \$7,500,000, inclusive of \$2,500,000 added to the sinking-fund. . . . The speech also showed that several changes in the tariff have been decided upon, but most of them not of a very important character. The most important are a reduction of the duty on refined petroleum and on English woollen goods. The duty on oil, which was 5 cents per gallon, is reduced by one half, making it 2½ cents per gallon. Crude petroleum is placed on the free list, and a duty of 1½ cents per gallon is to be given to the producers of crude petroleum in Canada. There are also slight reductions on paraffine and paraffine wax candles, illuminating oils other than petroleum, vaseline and lubricating oils. Mr. Fielding reckons that the reduction of the duty on coal oil will mean a saving to the people at large of \$643,886, while the bounty will involve an expenditure of \$225,789. The difference between these sums represents what is supposed to be saved to the people through the readjustment of the oil duties. . . . The woollen manufacturers of Canada receive additional protection by diminishing the preference on a certain class of British woollens, which has the effect of raising the tariff on these goods from 23½ to 30 per cent. The duty on twine and cordage, under the preference, is also raised from 16½ to 20 per cent. On china and porcelain, under the preference, there is a reduction from 20 to 15 per cent, and on certain kinds of window glass from 13½ to 7½ per cent. The duty on plate glass, not beveled, in sheets or panes not exceeding seven square feet each, is lowered to 10 per cent. *ad valorem*. The duty on silk fabrics imported by manufacturers of men's neckware for use exclusively in their own factories is reduced to 10 per cent. *ad valorem*. The importation of buggies of less value than \$40, or with tops \$50, also the importation of stallions and mares of less value than \$50 each, is prohibited. Molasses from the West Indies is placed on the free list. The free list is also

extended to include printing presses not made in Canada and a number of other articles, principally articles used as raw materials or in connection with manufacturing processes. With a view to preventing the "dumping" of goods in Canada by foreign manufacturers a special duty will be imposed upon such goods, being the difference between the sacrifice price and the fair market value of the goods. It is provided, however, that on certain articles of iron and steel on which bounties are paid, this special duty is not to exceed 15 per cent *ad valorem*, and in other cases the limit of the special duty is fixed at 50 per cent of the present duty.

Bonusing

a College.

There is in the city of St. Thomas, Ontario, a Methodist Ladies' College which it has been proposed shall receive assistance in the form of a bonus from the civic treasury. This proposal has called forth protests from certain quarters outside the denomination, and from action taken the other day at the Montreal Conference it would appear that it is not endorsed by the Methodist denomination as a whole. Those who object to the proposed bonus do so on the ground that it is contrary to the principle, generally received by Protestants, of the separation of Church and State. On the other hand it is said that the action of the St. Thomas city council in offering this bonus to the school is entirely voluntary and is supported by rate-payers of all shades of opinion—even Roman Catholics, on the ground that the presence of the school in St. Thomas is of considerable advantage, financial and otherwise, to the community. Many members of the Montreal Conference, however, took the view that, granting the general willingness of the St. Thomas tax-payers to be assessed for the support of a denominational school, still to accept the bonus would be establishing a precedent which might be embarrassing, and the principle involved could not well be distinguished from that of State aid by which citizens are taxed for the support of religious institutions of which they do not approve. The following motion was submitted to the Conference and carried, at least two-thirds of the delegates supporting it: "That this Conference has learned with regret that in the city of St. Thomas an institution owned and controlled by the Methodist church has been apparently willing to receive a grant of public funds. While not expressing any opinion as to the action of the college authorities in the matter, the Conference places itself on record as deprecating any recognition of the principle of the diversion of public funds contributed under compulsion by members of all religious faiths to the accomplishment of denominational purposes."

The British

Licensing Bill

The licensing bill which the British Government has submitted to Parliament is very far from meeting the ideas of temperance reformers, and is accordingly meeting with strenuous opposition. The bill appears indeed to have been drawn much more in the interests of the liquor business than in those of temperance reform. The principal provisions of the bill are as follows:—

1. Licenses are to have security of tenure except when misconduct is proved.
2. Compensation is to be paid when licenses are refused on public grounds apart from misconduct.
3. The compensation fund is to be provided by a tax on the trade, by which the Government expects to raise a million pounds a year. Generally the measure of the compensation will be the difference between the value of the premises with a license and their value without one.
4. The control of licensing matters is taken out of the hands of the local magistrates and placed in the hands of the Quarter Sessions. The former have now the power to refuse the renewal of a license if they consider it 'unnecessary,' under the proposed law they would merely have the power to report to Quarter Sessions, which will decide the matter.
5. Quarter Sessions will also have the sole power to grant new licenses.

Commenting on these provisions the *Montreal Witness* remarks:

"The bill thus aims a single heavy stroke at two principles cherished by English reformers, namely, the reduc-

tion of licenses and local option. It is pointed out that the proposed compensation fund is a very small one. The licenses in the country are worth about £300,000,000 even now their tenure is uncertain. If the bill passes their value will be £600,000,000. This means that the reduction of licenses could only proceed at the rate of one six hundredth each year, which would practically give the trade a right to perpetual existence. Another evil is that a very large proportion of the public houses in England are 'tied houses,' that is to say, they are owned by the brewers or distillers, and are merely 'managed' by their occupants. In the case of a refused license the compensation would go to the already swollen coffers of the rich company, although it would have suffered no injury, as the value of its other houses would have really been enhanced by a reduction in the total numbers."

Thibet

The trouble with the Thibetans continues to grow more serious. A recent dispatch from the British camp at Chungtu, near Gyangtse, to the London Times gives the information that Colonel Younghusband's letter demanding that the Amban come to Gyangtse with qualified Thibetan representatives, to settle the outstanding difficulties before June 25, has been returned unopened and without comment. This is interpreted to mean that the Thibetans have deliberately chosen war rather than accede to the British demand for a council with a view to settling difficulties. The military situation is said to have undergone considerable change. The plain of Gyangtse has been abandoned and the garrisons of the villages attempting to cut the British communications in the neighborhood of Naimi have been entirely withdrawn. The Thibetans are concentrating in the monastery and the town of Gyangtse and at other points. Their present intention is said to be to prevent Brigadier-General Macdonald arriving at Gyangtse, and possibly their experiences have taught them how to make his advance a matter of greater difficulty than it was the first time. Two small canons were found concealed in Palla village, representing the heaviest ordnance yet found to be used by the Thibetans. The report that they have ever employed leather cannon is entirely incorrect. Their equipment at present ranges from seven centimetre guns to old matchlocks. The latter are rapidly being discarded for Lhasa and Russian rifles. It is reported that 1,000 Russian rifles recently reached Dorjjeft.

The War

There have been no startling developments in connection with the war in the Far East during the past week. An engagement of some importance took place at Siu Yen on June 7th. The place, which appears to have been taken by the Japanese after some sharp fighting, is described as being of considerable strategic importance, being situated about forty miles northeast of Kaiping and forty miles southeast of Hai Cheng, and commanding the roads to Liao Yang and Mukden. By following this pass, it is said, the Mao Tien Ling pass, a strongly fortified and almost impregnable Russian stronghold will be avoided on the advance of the Japanese army northward. The Russians admit a loss of one hundred killed and wounded in the battle of Siu Yen, and report that the losses of the Japanese were probably greater. The Japanese are reported to have lost two battalions by falling into an ambush on June 9. It appears that they were attempting a flanking movement, and were moving along the Feng Wang Cheng and Hai Cheng road. The Russians had a force strongly posted in a ravine thirty miles south of Hai Cheng. Two battalions of the Japanese advance guard walked into the ambush and were received with such a murderous rifle and artillery fire that only one or two escaped. The Russians then drew off and retired before the superior Japanese force. Rumors are reported from St. Petersburg of a naval battle having taken place off Port Arthur, in which two Russian and four Japanese battle ships were sunk. It is improbable that this report has any solid basis. The Japanese report having buried 704 Russians who fell in the battle of Nan Shan Hill on May 26. From Che Foo it is reported that Chinese arriving from Port Arthur state that a battle was fought June 9th, within seven miles of the inner forts of Port Arthur. The Japanese are said to be building a railroad from Feng Wang Cheng to a point near the mouth of the Yalu river—a distance of thirty miles.

A Midnight Alarm.

BY FANTOR, W. TOWNSEND, OF ST. MARTIN'S, NEW BRUNSWICK.

In the tower of our church at St. Martin's the town clock is placed, which was given to the community several years ago by a wealthy citizen, who was also a Baptist. The clock is thus a striking symbol of a Christian who, while adhering consistently to one communion, is a blessing to all sorts and conditions of men. On each of three sides from which a view of it can be obtained a large dial tells the unceasing march of time. Connected with the clock is a powerful bell which seriously sounds forth the passing hour, and also serves to announce our Sunday and week-night services. I may explain that our parsonage faces the church on the opposite side of the street.

On one of the coldest nights of last winter, my wife and I were suddenly aroused from our slumbers, by the sharp, loud, somewhat jerky, but continued ringing of the afore-said bell. We knew by the manner and continuance of the sound that it was more than the ordinary stroke of the clock. To be awakened thus, in what Shakespeare calls "The dead vast and middle of the night," is startling, indeed. And there is, one fancies, something more solemn in such a summons coming on a cold winter's night. In summer one seems to sleep more lightly, and waking is a more genial experience—it strikes me that when the great dramatist, ere the appearance of the ghost upon the platform at Elsinore made one of his characters exclaim "Tis bitter cold," it was not accidental, but part of his design to prepare us for the shuddering fear which the sight of the dread apparition should occasion. Anyway, it was far from comfortable to have to leave a warm bed when the thermometer is below zero.

Then there was something mysterious about the alarm we knew not what it foreboded. At first we thought it might mean fire, or that, perhaps, a ship was in distress (for on this coast several disasters have happened) and that some one on shore who knew of it was summoning a rescue party. As we hastily dressed we could say with Edgar Allan Poe:

"Hear the loud alarm bells—
Brazen bells!
What a tale of terror, now, their turbidency tells!
In the startled ear of night
How they scream out their affright!

I may add that after some minutes of agitated ringing the bell ceased. We were speedily downstairs, and I was soon on the street. The church door was closed and locked, so that if any one had entered the tower for the purpose of ringing the bell he must quickly have left again. No glare of fire was anywhere visible. Not a person was in sight. So after studying myself that no real cause for alarm existed, I went indoors, and concluding, which proved to be a correct surmise, that something had gone wrong with the works of the clock, we retired again. Soon we heard once more the now familiar sound, but this time we refused to heed the "mad expostulation" of an irresponsible and unreasonable bell, and betook ourselves to sleep. We learnt next day that, through the cold, the works had become disordered, which accounted for the automatic ringing of the bell. Others had heard it, several of whom, remembering a similar occurrence in the past, judged rightly as to the cause, while a few, like ourselves, had got up, and, living at a greater distance from the church, had appeared upon the scene of error investigation was over.

Such a circumstance set me thinking of the time when the real summons shall come to each of us to meet our God. It may come very suddenly, perhaps, when we are least expecting it, what will it mean to us to leave the warmth, cheer, and comfort of life, and enter upon the cold of death? If we are reconciled to God through Christ Jesus, and are faithfully doing the work he gave us to do, we need not fear. In answer to a remark—"That death which we all dread," Francis Ridley Havergal wrote, "I do not fear death. Often I wake in the night and think of it, look forward to it with a thrill of joyful expectation and anticipation, which would become impatience were it not that Jesus is my Master as well as my Saviour, and I feel I have a work to do for him that I would not shirk, and also that his time to call me home will be the best and right time, and therefore I am content to wait." And she tells how she was once in the dark, and felt it might be her last conscious hour on earth, and she adds, "I never spent a calmer, sweeter hour than that. So should it be with every believer, since Jesus came to deliver those who through fear of death were all their life time subject to bondage. But if we are without Christ, and consequently without hope, death surely will be to us the King of Terrors. When we are called to meet Him—"How that summons will the sinner's heart confound."

Many Christians, however, do not look for death, but are longing for the glorious appearing of their great God and Saviour, Jesus Christ. He will come as a thief in the night "At midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him!" How will that cry fall upon our ears—as the sound of wedding bells, or with a melancholy menace in its tone? When He cometh will he find us watching or sleeping? Oh, let us all examine ourselves and seek to be ready! It has been well said that the voice of corrupt nature to Christ is "Depart," the voice

of luke-warm profession says, "Linger"; the voice of longing love says "Come." Let us each watch with the glad welcome on our lips: "Even so, Come Lord Jesus." Blessed is that servant, whom his Lord when He cometh shall find so doing!

The Faith that Saves.

BY REV. THEODORE L. CUYLER, D. D.

"When I was in College," said the Rev. Dr. B.—"one of the professors tried hard to explain faith to me, but it was a muddle until I came and trusted my soul to Jesus Christ. When I did it I understood it." It is the simplicity of faith that often puzzles people. They are discussing a doctrine when they ought to be doing an act. They worry their brains when they ought to be yielding their hearts.

Faith is sometimes defined as an assent to the truth of the gospel which God has given us. But this is an intellectual act that is not sufficient to save a soul. Intellectual belief in the gospel is entertained by millions without the slightest penitence for sin or the least step towards following Christ. There are plenty of intellectual believers in the world of woe where the devils also believe—and tremble? Faith has also been defined as "taking God at his word." A very important mental act is this too but does any word of our Heavenly Father save our souls? Did the apostles ever preach, "believe the word and be saved?"

Paul and Silas were confronted by the mightiest question that ever agitates a human soul, when that poor jailer at Philippi lay trembling before them. They did not stop to expound a doctrine, they enforced a deed; they did not point to a system of truth but to a personal Saviour,—to an almighty Person to a Divine Person, whose atoning blood cleanseth from sin "Believe on the Lord Jesus Christ and thou shalt be saved." Not in Christianity but on Jesus Christ. That is what they told the jailer.

Mark that little and yet supremely great word "on." It is not enough to believe in Christ. Millions of unconverted people believe in Jesus just as they believe in Howard as a noble philanthropist, and in Washington as a pure patriot and in Newton as a profound philosopher. But they do not trust their souls to Je-sus. They do not rest on him for salvation; they do not build their characters on him as the only foundation.

One of the survivors from a burning hotel tells us that when he was driven back by the flames in the hall, he seized the escape rope, in his bedroom, and from an upper story he lowered himself through the smoke down to the sidewalk. He had seen that rope before, but had felt no need of it. He had a good opinion of the strength of the rope; but it was only an opinion; he put it to the test when he swung out the window and trusted his life to it. Now that was a saving faith; he let go of everything else and committed his whole weight to these well braided strands of hemp. And when a human soul lets go of every other reliance in the wide universe and lays hold of the sin atoning Redeemer for salvation that soul "believes on Christ." He entrusts himself to Jesus for pardon, for acceptance with God for grace, for strength for guidance, and for a full salvation.

Some anxious inquirer who reads this article may say if Paul told the jailer to believe on Jesus Christ, the Apostle Peter had previously told a company of sinners who were "pricked in their hearts" their first duty was to "repent." Very true; and, my friend it is your duty also if you would have a new life here and an eternal life hereafter. But just what is genuine and scriptural and effectual Repentance? It is sorrow for sin? Yes; it is a vast deal more than that, it is the act of a soul that, with not only a sorrow for sin but a hatred of sin, turns from it to God with an endeavor to obey and follow Jesus Christ. Evangelical repentance and faith go together. They are inseparable. They are the two halves of one globe. Sorrow, shame and self-reproach will all end in nothing unless you lay hold of him who alone can give you new life, new character, and the new conduct. Is the Holy Spirit working upon your heart? Yes; and you must move whither he points; he is pressing you right towards Christ.

Repentance is more than a mere feeling; it is an act. Saving faith is more than an opinion, or a good resolution, or a devout purpose. It is the act of yielding your heart up to the sin atoning and loving Saviour, and joining your soul to him as your Redeemer and Lord. When Jesus Christ called Peter and James and John, he said to them, "Follow me!" They did not sit down and cry; they did not consult anybody; they did not promise the Christ that they would at some future day obey him. Straightway they left their nets and followed him. There, my friend, is the example for you. Begin to do the first thing that the Spirit working on your conscience bids you do. When you honestly take any step either in abandoning a sin, or in doing a duty, and do this simply to please Jesus Christ, then conversion has begun. You have changed masters. To be willing to trust in Christ, and to go with Christ even for a single important step, is the beginning of a genuine, Christian life.

Have you a little faith? Use what you have and pray for more. Christ will help you when you begin to follow him, as a child that is learning how to walk. Don't be satisfied with half-way work: no number of half Christians

can make a whole one. Make a clean break with your old sins and old self, and lay firm hold on the almighty Saviour. There was a good deal of pith in the answer of an humble servant-maid, who, when applying for admission to the church was asked by her pastor what evidence she had of her conversion. Her reply was, "Well, for one thing, I sweep now under the rugs and the door mats." The fatal mischief with some professors of religion is that they have left a sad amount of sin and selfishness under the doormats. "Faith without works is dead." The only proof you can give that you are trusting on Christ and following Christ is that you begin to keep Christ's commandments.

Motives to Cheerfulness.

BY G. B. F. HALLOCK, D. D.

As a little girl was eating her dinner one day the golden rays of the sun happened to fall upon her spoon. Putting the spoon to her mouth she exclaimed: "Oh mamma, I have swallowed a whole spoonful of sunshine!" We believe it would be an excellent thing, doing more good than food or medicine, if a lot of us professed Christians should swallow not only one but many spoonfuls of sunshine. "A merry heart," the wise Solomon says, "doeth good like a medicine," and we believe that a little "sunshine in our souls" would not alone do us good, but would be the means of good to thousands of others who might be made better and happier through our cheerfulness.

It might prove a motive to cheerfulness, though not a very high one, if we would remember that others have troubles as well as we. Your neighbor may not have your troubles, but he has troubles just the same. Rich and poor, the high and the lowly alike, do not escape them. We have read that the Czar of Russia cannot trust even the members of his own household; that the doors of his study are so made that only two or three persons know how to open them; that the walls of his room are lined with steel, and that there are five or six tables distributed around the room, so that no one will know at a given time in what part of the room the Czar is sitting. He has not your trouble. He may not need to worry about his house rent or grocery bills, but the Czar of all the Russians, the crowned head of one hundred million people, has his troubles as well as you. If you wait until you have no troubles in order to become cheerful you will never be cheerful. So our advice is as you think. You may have been just to remember that everybody has troubles, and cheer up and bear those you may have bravely and with a hopeful heart.

But you may not be as badly off making the mistake of magnifying your troubles. You may really be in a much better condition than you suppose. Your troubles may be partly imaginary. We have read of an old gentleman who had the rheumatics so badly he could not walk a step. All day long he sat helpless in his chair, out und r the shade of a tree on his lawn. There he sat, perfectly helpless, looking at the birds, and the flowers, when suddenly a mad dog, foaming at the mouth, leaped over the fence and made toward the invalid and his attendants. The attendants, forgetting the man, rushed toward the house. The poor, helpless invalid, who could not take a step, sprang from his chair and beat his attendants in the homeward race. He did not know what he could do till he had to; he was not in as bad shape as he thought he was. That story may not be true, but we knew of a woman who had kept her bed for twenty years, and at an alarm of fire leaped from her bed and rushed out into the street. We are glad to say that she was not so foolish as to take her bed again. She was not in as bad shape as she thought she was. So may it be with you. Cheer up! Get your mind off your troubles. Do not think about them. Think of the bright things in life. Think gratefully of the good things you have and be cheerful.

It is a fact worthy of consideration that cheerfulness pays well. It is always a profitable investment. Some one has well said that "of all the virtues cheerfulness is the most profitable. It makes the person who exercises it happy and renders him acceptable to all he meets. While other virtues delay the day of recompense, cheerfulness pays down." Dr. Marshall, we are told, frequently prescribed "cheerfulness" for his patients, saying that it was better than anything he could get at the druggists. "Mirth is God's medicine," says a wise writer, "and everybody ought to bathe in it." It was a favorite saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is in cheerfulness—in never losing one's temper. Modern science shows that our mental moods have power to produce disease. Our personal well being and desire for length of life should prompt us to a life of cheerfulness.

We all love the cheerful man, woman or child. We shun the gloomy and melancholy. We may pity them and wish them well, but we do not enjoy being with them and avoid them as much as our consciences will allow. It will pay you well in friends and appreciation for you to be full of good cheer. "The cheerful live longest in years, and afterwards in our hearts."

Cheerfulness also increases our enjoyments. "I have been told," says Southey, "of the Spaniard who always put on

spectacles when about to eat cherries, in order that the fruit might look larger and more tempting." We all know the power of good cheer to magnify enjoyment. It also minimizes troubles. Sidney Smith once said: "I have gout, asthma and seven other maladies, but—am otherwise very well." John Wesley said: "I feel and grieve, but, by the grace of God, I fret at nothing." Then, too, it honors religion. The spies that went over into Canaan and carried back of the good fruits of the country thereby invited the Children of Israel to go forward and enter into the Promised Land. By our cheerfulness and faith in God under all circumstances we honor him and his religion and give a winsome invitation to others to enter into the land where such desirable fruits abound. A cheerful Christian shows to the world that he serves a good master.

A great variety of motives, therefore, move us to this grace of cheerfulness, especially our own well-being, our regard for the dear ones of our household and all about us, and loyalty to the Divine master we serve.

"Blessed are the joy makers."

" 'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore."—Christian Intelligencer.

The Deeper Reason of Gratitude.

BY LEANER TURNERY.

There are two worlds, each having its own blessings and requiring its own gratitude—objective and subjective, outer and inner. In man the invisible and visible, the spiritual and material worlds are represented. Most of our efforts and sciences are directed to bettering man's condition, and have to do quite as much with the world that attends him as with man himself. But the Christian religion has to deal with the subjective the inner, the purely human world. Jesus taught of a kingdom that cometh not with observation, and that is within us; of character greater than any externals of wealth and power; of spiritual nature in us to outlast the granite mountains, and to shine brighter and brighter in eternal youth when the very stars die of age. We may profitably think much of the goodness of God to us in the religion of the soul,—this inner world of man upon which all the seen world is but attendant.

The superiority of the world that is in us is forcibly brought before us in the teachings of Jesus. For instance, a familiar teaching reads: "Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and say all in unmerited evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Certainly this seems a strange setting in which we find the command to "rejoice and be exceeding glad"! To be persecuted for righteousness' sake, to be unjustly reproached, is surely strange ground for thanksgiving. But it was Jesus who so regarded it; and in His own matchless life it was Jesus who so proved it. While "a man of sorrows and acquainted with grief," he lived a life of serenity, of communion with his Father, and of "other-worldliness," for the joy that was set before him. According to true definitions, Jesus Christ was doubtless the most profoundly happy man that ever lived. But it was with a happiness that came from nothing external to himself. During their ministry his apostles were able to realize his conception of true blessedness and to make it a fact of their lives. Paul and Silas sang praises in prison. And Paul in one of his letters said: "Wherefore we faint not, but though our outward man is decaying, yet our inward man is renewed day by day." "We look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." The explanation of the joy and thanksgiving of the life that Jesus taught is found in two things: the present superiority of character to all external, so that in comparison to it they are trifles; and the eternity of character, made more excellent and happy by the discipline of this present. These reasons may be stated as one: the possession by man of a character that is greater and better than anything else in this world, to which all else may minister. This is the deeper reason of gratitude everywhere presented in the New Testament. "In this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." "We rejoice in our tribulations, knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope." This is a teaching that seems peculiarly timely in an age which delights to count its dollars, its luxuries, its inventions and its great material achievements.

To Jesus the spiritual verities are the great things, the material interests are the small things. And he sees justly. Happy indeed would we be could we see the facts of being with his clear vision! But even as our spiritual faculties are obscured by the mists of material, one of our most profound reasons for rejoicing is that Christ has given us a glimpse, a hint, of the way things are viewed by God and the holy angels. We should also be glad of the character of that hint—the revelation of the high regard in which we are held, on our own account. Man is the pearl of great price; it is wrong exegesis to make Christ the pearl. We cannot buy him, but he bought us. We are the treasure

hidden in the field. And these parables teach plainly enough that we are much more valuable than anything else in the world, as God reckons values. Law may set a value on the life of a man accidentally killed; business may reckon the commercial value of a man at so many dollars; but God reckons one man worth more than all the houses, and ships, and railroads, and bank accounts in the world. Every man who is a true man is in fact of his manhood richer than all gold could make him, and greater in the dignity of his nature than the king or czar in the external grandeur of sceptre. To be a free man under the sky, to think thoughts higher than the stars and deeper than the sea, to stand before calamity unabashed, to bow the shoulder to the burden and dare fate to make it heavier than we can bear, to be true in the midst of falsehood, brave amidst dangers, in a world of enticements keeping to the path laughing at weariness unhindered by persecution, undiverted from our course by calumny, with love and hope and faith as strong as life and immeasurably stronger than death: this by the revelation and grace of God is the high prerogative of humanity. That it is so should occasion thanksgiving in us in the ascriptions of which the very hallelujahs of the angels would be drowned and lost! "He made us a little lower than God, and crowned us with glory and honor."

There is nothing that God can put into a human life as great as he has given in giving life itself. But to hold this view of manhood means a readjustment of one's view of things; for things become significant or insignificant, of great or of little moment, cause for much or little gratitude according as they contribute to character. He who sees thus cares not for luxury, station, wealth or power over men; but he cares to live in a region higher than these and superior to them, among things that will contribute to his self-control, his vision of truth and his love of righteousness. The natural view cared much for environment, for the fame about the picture; the new, the Christian view, cares much more for the canvas of life, on which God is painting with the touches of experience the likeness of himself. Many a man has been at pains to furnish an elaborate frame for an unpainted canvas. Lazarus in rags at the gate had more real occasion for thanksgiving than the rich man in his purple and fine linen in his banqueting hall. It may be that our time is unfriendly to the accumulation of riches by those who do not have a good start; it may be that the lax discipline of home and school in our time is not favorable to the formation of the most rugged moral and spiritual strength. But in this let us rejoice: that a man still has an opportunity, in the twentieth century and in the United States of America, to be a man. Better is it to be the humblest subordinate and a man than to be the head of the firm and something less than a man.

The New Testament was written under circumstances of hardship and persecution in themselves more dispiriting than the circumstances that have attended the production of any other important books; yet this literature is filled with uniform cheerfulness and optimism—yes, even with joy. The writers had found an inward joy in believing which was able to triumph over every outward pain and trouble and put into their hearts and lips a shout of praise. How was it possible? That question is answered when we note that the "hope of immortal glory" is the dominant note, the "motif" of their exultant song. Well says Paul, "If in this life only we have hope in Christ, we are of all men most miserable."—Standard.

The World's Need.

The greatest need of the world is to see Jesus. It was a great privilege to see his face in the flesh as the disciples saw him. But it was not the color of his eyes, nor the grace of his movement, nor the height of his stature, nor the majesty of his countenance that profited those who gazed upon him. It was rather his inner personality. Wise men looked beyond these external features of our Lord's person, but we know the inner life of our Lord quite as well as his first disciples knew him. He said, "I will not leave you comfortless; I will come to you." He is still with us. We may see him and we may make others see him also. Had he remained on earth in his bodily form only a few persons could have seen him, but now all the world may see him. He manifests to those who keep his word.

It is the duty of the church to set forth Jesus Christ before the whole world. This is the duty of all ministers of the Gospel. If they fail to cause men to see the Lord of glory their preaching is vain. It matters not what other excellent qualities the preaching may have, if it does not clearly set forth Jesus in his power to save from sin, the greatness of his love, and the wideness of his mercy, it can never accomplish the end for which preaching was intended. When the holy Sabbath dawns and multitudes bend their steps to the house of the Lord, most of them may have no definite idea of what they need most. If they could clearly understand their deepest need and frame it into words as they look up into the face of the man of God in the pulpit, their cry would be, "Sir, we would see Jesus."

All Christian people must unite with the minister in setting forth Jesus before the eyes of men. We cannot do this as it should be done by merely talking and writing about him. He intended that the world should see him in

the spirit and life of every Christian. The beauty of his character will not be seen until it is exemplified in the lives of his disciples. The Christian life is the light of the world. Every holy life is a transfigured Christ. It is well to imitate Christ, but it is better to reproduce him.

That little book entitled "The Imitation of Christ," by Thomas a Kempis, has been read with interest and profit by many thousands. Although it is an old book it has not lost its power. But the title does not seem so appropriate now as it was at first. To our mind that word "imitation" conveys the idea of something artificial. Here is a good tree, beautiful in symmetry, in the color of its leaves, the fragrance of its blossoms, and the ripe fruit which weighs the branches down. An imitation of that tree would be a painted tree upon a piece of canvas, or a tree manufactured out of the same kind of wood and colored with paint so that bark, leaves, and fruit would faithfully represent the original. It might be a perfect imitation, but there would be no life in it. Its flowers would shed no fragrance on the air, and its fruit would yield no nourishment.

Reproduction is better than imitation. Let a seed of the same tree be planted in the earth; let it grow and be nourished by the dews of heaven and the light and heat of the sun until it becomes a tree. It will put forth living branches, leaves, blossoms, and fruit, and we shall have a living tree bearing living and wholesome fruit. Thus may the Christian show forth the living Christ. Let a living seed of Christian truth be planted in a living soul; let it grow up and be nourished by the Spirit of God and prayer, and it will bear fruit unto holiness. Then shall men see the beauty of the Lord and taste the fruit of the tree of life. The Christian life is something better than an imitation of Christ. It is a reproduction. "To me to live is Christ," says the apostle.

We cannot make the world better by our own personal efforts, our best gifts, or our natural qualities. Our schemes of reformation and civilization come short. We cannot win men to Christ by our own genius, eloquence, or personal attraction. But when men shall see Christ formed within us the hope of glory they will be attracted to him.—N. Y. Advocate.

Conviction and Conversion.

The plain teaching of the Bible from beginning to end, is that we are sinners, and that we need salvation from the guilt and defilement of sin. Christ came into the world to save sinners. Those who realize that they are sinners, and who apprehend the awful nature of sin, will be ready to accept Christ as their Saviour as he is offered to them. To those who are satisfied with themselves Christ is not attractive and precious. The story of the Gospel falls unheeded on their ears, and his grace strikes no responsive tenderness or faith in their hearts. In order to an appreciation of Christ there must be a sense of need of his salvation.

The awakened or convicted sinner is in the condition in which he is most apt to accept Christ, and become saved. Those who realize that they are sick are anxious for the assistance that the physician can render. They who know that they are sinful and guilty and lost and ruined are ready to reach up the hand and voice of faith and welcome Christ as he offers to be their Saviour. John the Baptist preached repentance and prepared the way for the coming of Christ, and there must be the preaching of the same truths to-day if we would see Christ come savingly to human hearts.

The greatest revivalists have labored to show people that they were sinners, and then they have pointed to the Lamb of God, who takes away the sin of the world. Christ spoke the plainest words that were ever uttered as to the wickedness and the ill deserts of sin. His prophets and apostles, under the inspiring guidance of the Holy Spirit, spoke in thunder tones against sin. Ancient and modern evangelists have not shunned to declare the council of God on this point. One of the most tremendous sermons ever preached was the one by Jonathan Edwards on "Sinners in the hands of an angry God." Finney and Payson and Moody and Spurgeon have spoken as plainly as the lightnings of Mt. Siam on the fact that men are sinners. Newman Hall, whose "Come to Jesus" has been so wildly read, based his entreaties on the fact that Jesus is the only possible Saviour of lost and ruined sinners.

A successful teacher of theology insisted, in his instructions, that preachers should preach so that men would be convicted of sin. When once they come to realize their lost condition, they will be ready to be saved. It is wise to preach what the Scriptures teach as to Hell and the final and eternal portion of the persistently unrepentant. It is wise to assume to be better than God and leave the things unsaid that are calculated to, turn men away from sin to God.

The great revivalist, Mr. Nettleton, once requested a young woman who was indifferent to the whole matter of religion, to make the prayer, "Lord, show me myself," every day until he should see her again. She kept her promise, and she came to see herself as a lost and ruined sinner. When next Mr. Nettleton saw her, some weeks afterward, she was in definite conviction, seeking to know the way to salvation. Again he left with her a prayer, this time, "Lord, show me thyself." She came to see Christ as the one who died for her that she might be saved, and she trustfully and lovingly accepted him.

The great fact that underlies all successful gospel work is that Jesus Christ died to save sinners. When human hearts are made to realize their sinfulness, they are ready, as they could not be before, to accept the Saviour.—Herald and Presbyterian.

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THE GENERAL ASSEMBLY AND CHURCH UNION.

The subject of Church Union which came up for consideration at the recent meeting of the General Assembly of the Presbyterian Church in Canada is one not only of special interest to the Assembly and to the Church which it represents but also of much general interest to the other Christian denominations.

The subject came before the Assembly in connection with the report of the committee on correspondence with other churches, presented by Dr. R. H. Warden. Dr. Warden gave some account of the history of the movement toward union between the Methodist, Congregational and Presbyterian bodies in Canada up to the present, showing that at a meeting of committees previously appointed on the subject by the three denominations, held in Toronto on the 21st of March last, the principle of organic union had been unanimously and cordially endorsed as both desirable and practicable and the whole subject had been commended to the sympathetic and favorable consideration of the chief assemblies of the churches concerned for such further action as they might deem wise and expedient. In concluding Dr. Warden moved that the Assembly approve the resolution adopted by the General Conference of the Methodist church of Canada on the question, and also moved a resolution which, after thanking the General Conference for its courtesy and expressing the sympathy of the Assembly with the Conference in its desire to promote organic union among the evangelical churches, continued as follows:

"The Assembly is gratified by the fact that the question of union between the Methodist church of Canada, the Congregational church in Canada and the Presbyterian church in Canada is receiving consideration by many in the membership of these churches and especially that the General Conference of the Methodist church should have adopted a deliverance breathing the truly Christian spirit of the resolution which has been transmitted to the Assembly.

"The General Assembly in response, appoints a committee on union with instructions to confer with the similar committees of the Methodist, Congregational and other churches to report to the next General Assembly.

"The Assembly prays that the spirit of truth, wisdom and love may rest upon the committees of these churches in all conferences which they may hold upon the very important subject which they are appointed to consider.

The discussion which followed indicated that while there were in the Assembly some very enthusiastic advocates of union and a very general sentiment in favor of the principle of union, there were a few at least who questioned the wisdom of endeavoring to unite the Presbyterian and Methodist Churches of Canada, and a still larger number who questioned the practicability of such a union. Those who think chiefly of the importance of unity in Christian fellowship and those who think of the economies in men and money to be effected by uniting the denominational forces are enthusiastic for union. But there are those before whose eyes the difficulty of reconciling the doctrines of the Westminster Confession with the Arminianism of John Wesley assumes large proportions. There are some who doubt whether the union of Methodists and Presbyterians would produce as high a type of Christian character as that which Presbyterianism produces, and there are some whose minds dwell upon the difficulties that must be encountered in adjusting details in reference to educational institutions, mission fields and the various schemes of the Church. From the whole range of the discussion it may be concluded that, while there was in the Assembly a pretty general disposition to favor the principle of union and to regard the proposal with a measure of hopefulness, there was also on the part of many leading spirits a very serious appreciation of the difficulties which must be encountered in the endeavor to carry the proposal for organic union into effect, and it was felt that in this matter it was necessary for the Assembly to go slowly and feel its way with great caution and deliberation.

The motion printed above, moved by Dr. Warden and seconded by Dr. Patrick of Winnipeg, was finally adopted by an unanimous vote, but with an amendment (moved by Dr. McLaren of Knox College) which, though brief is of much significance, since it defines the duty of the committee appointed by the Assembly as being to confer

with committees from the other bodies with the purpose of considering "the propriety and practicability of such union." Accordingly, the General Assembly has endorsed the proposal for organic union with the Methodist and Congregationalist bodies on principle, and has intimated its willingness to regard with favor similar proposals from other churches; the Assembly has also appointed a committee to confer with the other ecclesiastical bodies indicated on the subject of union, but it has not either assumed or asserted the propriety or the practicability of union under existing conditions. This is a matter upon which the Assembly reserves judgment and upon which it is to be informed by its committee after discussion with the committees from other bodies.

No doubt there were many members of the Presbyterian Church as well as of the other bodies interested, who wished and expected that the General Assembly would make a more confident pronouncement in favor of union. It is probable however that in the position it has taken the Assembly pretty correctly represents the general sentiment of the denomination. The wiser heads of the church, however much they may desire to see the proposed union consummated, understand very well that there are serious difficulties in the way and that this is a case in which haste must be made slowly. To attempt to force matters would be to court disaster. We hope that the union proposed may come to pass, and a still larger union by and by, but we are of the opinion that Presbyterianism and Methodism in Canada are not quite yet at the point of coalescence. Several General Assemblies will have time to meet—perhaps several General Conferences—before they twain shall be one.

Editorial Notes.

—The Journal and Messenger of Cincinnati says: "The Negro Baptists of the South have established a Printing and Publishing House at Nashville, Tenn., and it has prospered for several years until it is now said that it did a business of \$90,000 last year. In the last quarter it booked over \$16,000 orders. It employs about one hundred workmen. Every morning from 9.30 to 10 o'clock the manager stops all machinery and summons every hand to go to the chapel for a half hour's exercises. They have a chapel in their printing plant."

—A remarkable case of casting bread upon the waters and finding it after many days, is that of a poor woman of Dunfermline, Scotland, who, when the parents of Andrew Carnegie were about to emigrate to the United States, lent the mother of the present multi-millionaire the sum of eleven shillings to help defray the expenses of the undertaking. The loan, if it was considered such, was never repaid in the lifetime of the woman who supplied the eleven shillings. Put Mr. Carnegie is said to have sought out the two daughters of his mother's friend, whom he found living in comparatively humble circumstances, and has settled upon them annuities which will insure their comfort for life.

—The name of Dr. Wilkie appeared quite prominently in connection with the reports of the proceedings of the Presbyterian General Assembly. Dr. Wilkie had spent some time in China as a missionary in connection with the Presbyterian Church in Canada, but owing to friction between himself and his brother missionaries, had returned to this country. The Committee, after careful examination into the facts of the case, reported to the Assembly that in their judgment it would not be best that Dr. Wilkie should return to China. There were some who quite vigorously dissented from this view, but the Assembly endorsed the recommendation of the Committee. Happily there was nothing involving any reflection upon the moral character of Dr. Wilkie. The trouble consisted in his being unable to work in harmony with the other missionaries. It is said that his friends will likely send him out to resume mission work in the East. But if so the undertaking will be quite independent of the regular F. M. work of the Church.

—The Presbyterian Church in Canada has expended in Foreign Mission work during the past year nearly \$193,000. F. M. Committee of the Church reported to the General Assembly that in all the mission fields, peace, progress and prosperity had prevailed throughout the year. The work in North Formosa is enlarging, the formation of a new presbytery is recommended, and the work in China was never more encouraging. The Missions have recovered from the shock of the boxer uprising and all the present indications are favorable. Reports of the growth of the spirit of union and co-operation come from the foreign field. The union of all the Presbyterian bodies in Japan into the "Church of Christ in Japan" has proved eminently satisfactory. All of the twelve different Presbyterian Churches working in India have merged their interests into the "Presbyterian Church of Christ in India." Movements of a like character are on foot at Amoy, Corea and Formosa.

—The daily papers have reported the death of Rev. S. D. Ervine at Hemet, California, on the 28th of May. This announcement, through perhaps not altogether unexpected, will be received with sincere regret by many readers of the MESSENGER AND VISITOR. Mr. Ervine was a native of New

Brunswick. We believe that Andover was his birth place. He was ordained in 1888, and while his health permitted preached the gospel with much acceptance and success. His health which for several years previously had been delicate became so seriously impaired that he had to relinquish the work of the pastorate, and a few years ago he went to reside in Southern California. The change perhaps was not made soon enough. At any rate there was no permanent improvement in health, and now the intelligence comes that the Lord's servant has been called home. Brother Ervine was a man of admirable qualities and of truly Christian spirit. His ministry was a blessing to the churches he served, he was instrumental in leading many into the truth and he was held in affectionate esteem by his brethren in the ministry. While we regret that so useful a life should be cut short in its prime, we rejoice in the thought of its grace and fruitfulness. To the bereaved family and friends we extend Christian sympathy. A suitable sketch of our deceased brother's life and work will appear in another issue.

The Assumption of Inerrancy.

INTRODUCTORY.

Let it be kept in mind that it was Dr. Saunders who began this controversy in the MESSENGER AND VISITOR. I was perfectly willing without any controversy whatever to let my two articles be compared with the Doctor's ten. Despite the way he began it, I believe good will result. Attention is being called to the method of Bible study for which I stand and to Dr. Saunders' method of opposition. Publicity, I believe, will increase the use of the former and will lessen the effect of the latter—a consummation devoutly to be wished."

DR. SAUNDERS' METHOD AGAIN.

Though he still continues to use it the Dr. does not want me to "bother with the Saundersian Method." I am not surprised. A Baptist leader writes: "A fragment of truth taken out of its place may be virtually a falsehood." I felt I owed it to myself and to the method of Bible study that I represent, to go to the bother of trying to put some of the Dr.'s fragments of truth each in its place. It is not for me to say that the falseness of the impressions left by these fragments was intentional. On the contrary I remember that the Dr. has a reputation as an ardent politician; and I can understand how a man, good at heart but with a strong partisan spirit, in advocating what he believes to be for the glory of God, may unconsciously omit and even fail to see what is in his opponent's favor. I have neither space nor time to again consider in detail Dr. Saunders' method.

THAT CONVENTION SERMON.

It was first given to my own church. When it was over the deacons were asked to remain. They were told that I was thinking of preaching it at the Convention sermon and were asked their opinion. They told me to preach it. I did. What an effect!—according to Dr. Saunders. I am sorry if he were in such distress. I recall, however, the recent utterance of a Bishop, who, in speaking against the assumption of the Bible's inerrancy, said: "Some people need wounding before they will waken and take a proper view of the Bible."

Let me tell you an open secret. As those who heard the sermon will remember, it was practically the same as the "Summary" and "Why We Should Study the Bible," if these be taken together and in the order named. If any more of you would like to have them, drop me a postal card and I will send you that "hour of agony" free.

Last year I read in the "Expository Times": "There is no joy in the Christian ministry now. Men dare not preach what they believe; there is no joy in that; or they take care not to believe what they dare not preach; and there is no joy in that." I have been, and am, and purpose, having a joyous Christian ministry.

THAT BIBLE CLASS.

We decided in the class not to adopt the lecture method of the large institutions of learning. I plainly stated that my method was not to tell but to teach by helping the class to think out the questions for itself. In this my model was the peerless Dr. Sawyer. Dr. Saunders gives a question that was asked near the end of the hour. It was the Dr. himself who asked it. It was the Dr. himself who answered it and according to my method. The Dr. was upon his feet face to face with the question. It was put in the form: "Who is to decide and how is the decision to be reached?" He acted as one trying to evade it. He read some quotations from others. The eyes of the large class were upon him. He was held to the question. At last he answered it. It was what I wanted. It was a treat. My method of teaching was carried on through the very one who tried to break through it. It was then that the class asked the Dr. (if he thus agreed with the pastor) why he insinuated against him in the MESSENGER AND VISITOR. It was then that the Dr. said that no one could say that this "hitting" was "necessarily" so.

A number of the members of the class took down at my dictation in the class (and some still have) much more than the definition that Dr. Saunders sent around to my brother ministers. I had and have much reason to find fault not only with the Dr.'s course in getting these quotations from

my brother ministers but also with his use of them. For instance: One of them wrote me and complained that the Dr's use of his words was "radically defective through incompleteness."

"Before this controversy began in the MESSENGER AND VISITOR Dr. Saunders as "Reporter" wrote of our Sabbath school. "The pastor's Bible class has averaged sixty-two. The report of the deacons made suitable reference to the pastor's work in this department." Let me quote their "suitable reference"—

"One of the chief aims of the pastor, second only to the proclamation of the gospel, has been to establish the faith of the people in the Impregnable Rock of Holy Scripture; and to this end a series of studies has been conducted, in an adult Bible class at the close of morning service, setting forth the best methods of Bible study and aiming at an intelligent view of the inspiration of the Scriptures. This class has been well attended, and good interest secured which has outlasted the series of technical lessons, and is maintained up to the present in the study of the life of Christ as given to the gospel of Mark. This class has had a marked influence on our Sunday school, in which a renewed interest has been taken, and which has been eminently successful, as will appear from the Superintendent's report. For all this we are grateful to God."

We wish to emphasize the importance of the pastor's efforts to lead to a better understanding of the Bible. Said the Apostle Paul in his second letter to the Corinthian: "Our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter but of the Spirit; for the letter killeth but the Spirit giveth life, and in this testimony we think we see the liberty and indeed the duty of taking sufficient advantage of the work of reverent historical and literary study to get as full a knowledge as we may of God's revealed will. 'Know the truth, and the truth shall make you free.'"

THE REAL QUESTION AT ISSUE.

It was not a question as to whether I believe in the Bible as the "Word of God." Again and again I have called it such in Dr. Saunders' presence. It is not a question concerning its "supernatural" revelation. I not only believed this but it is to be found in what I wrote in my summary and "Why we should study the Bible." I know that others find it there, I taught that the Bible was given by God the Father; that its authority was the authority of truth revealed especially through and in Jesus Christ the Son; and that holy men of old spake as they were moved by the Holy Spirit. I taught that the Bible as religious literature was inspired, inspiring and authoritative. So far Dr. Saunders and I agreed.

Roman Catholics believe that their Bible (determined and interpreted by the church) is infallibly authoritative in all its parts. Leo XIII in his encyclical on the "Study of Scripture" dictated that Roman Catholics were to go to the Bible with the assumption that it was inerrant. As a Baptist I want a sufficient reason. In our Bible Class Dr. Saunders wanted us to go to the Bible with the same assumption. As a Baptist I wanted a sufficient reason. The Dr. has not given and cannot give it. This is where we differ. Since this is the crux, to make "assurance doubly sure" let me quote these words that have been endorsed by deacons and other members of the class:

"In pastor Waring's Bible Class Dr. Saunders assumed and asserted his belief in, the absolute inerrancy of the Bible at least in the original text. It was this assumption that temporarily interfered with the pastor's method of Bible study which seeks the author's meaning without assuming that it is inerrant."

This then is the question at issue between us. This is the question that should be fairly faced at the threshold of Bible study. Until this question is settled between us it is useless for us to enter into any controversy concerning inspiration or any other question in the settlement of which the Bible is needed. The Dr. has not fairly faced this the real question at issue between us. He has evaded it by diverting and focussing attention upon inspiration and its definition and by subtly raising the cry of denominationalism.

EVASION.

The Dr. has evaded the issue in a number of other ways. We will notice two. He has evaded it by jests. The impression of the class and many others that he was "hitting" in opposing his pastor he evaded with a jest—and what a jest! The fact that by his assumption of inerrancy he interfered with our method of Bible study he evaded with a jest that was not only stale but irrelevant. Thoughtful readers of the MESSENGER AND VISITOR will distinguish between jests that enforce truth and jests that evade it.

The Dr. has evaded the issue by some analogies. This is one: If fallible man is by law held innocent until his guilt is proved, I feel bound to stand by the Bible—God's Word—as innocent until it is proved guilty. Note the Dr's subtle substitution of the word innocent for the word infallible. The question was not concerning the innocency of the Bible, but concerning its infallibility. Of course a man is assumed innocent until he is proved guilty. That however is a very different thing from saying that a man is assumed to be infallible until he is proved to be fallible. In his own sentence the Dr. assumes man to be "fallible." What right has he to assume the Bible is infallible? His own analogy is against him.

So also with his analogy about that naughty son who questioned as to whether his mother was "bad." Our question was not about the badness of the Bible (think of it!) but as to whether we had a right to assume that all the

Bible was absolutely infallible. If any of those sons in his great love for his mother would publicly assert that she was absolutely infallible in all that she said we would give him credit for his love but would question his judgment.

It is interesting in passing to recall the Dr's references to the "ingenious skill" and literary "dexterity" of the higher critics.

DENOMINATIONAL STANDING.

My view then differed from that of Dr. Saunders in that I did not assume that the Bible was inerrant. That however does not mean that the view I represent has not an increasingly important place in the Baptist denomination. As a matter of fact it is the view of an increasingly large number both of our leaders and of the rank and file in our churches. It is the view that was so strongly supported by the quotations I gave from Profs. Kirkpatrick and Genung and Drs. Davidson, Flint, Lorimer, Burton and Faunce. Significant for its future is the fact that this view is being taught in so many of our Baptist institutions of learning. In view of this let me ask a somewhat long question: "Is it not strange that among us Baptists who boast of our individual liberty, a single church member should presume not simply to dictate what his pastor's belief should be, but even to suggest the wording of his pastor's belief concerning this subject about which there is such a difference of opinion among the leaders of the denomination?"

The difference between Dr. Saunders and myself is the difference between a very conservative and a liberal-conservative Baptist. He represents those Baptists who like the Roman Catholics are hampered in their Bible study with the assumption of absolute inerrancy. I stand with the Baptists who in their Bible study are unhampered with this assumption. Since both these views are held by Baptists ought not the question at issue, to be settled on its own merits, without any demagogical appeal to denominational prejudices? "Defender of the Faith" or any such title won in that way is pinchbeck cheap.

Dr. Saunders has evaded the real question at issue between us. In doing so he has raised this false one of denominationalism. By means of general references and allusions he has left, with some, the false impression that I am not in harmony with the denomination. Yet he has not shown a single sentence of mine (taken in its context) to be untrue or that does not represent the views of many and leading Baptists to day. Why did he raise this false issue of denominationalism? Was it to evade the real issue concerning inerrancy? Why does not the Dr. tell us what right he had to assume the absolute inerrancy of the whole Bible? That is the question at issue.

H. F. WARING.

(To be concluded next week.)

St. John Letter.

St. John can boast of having a large number of business men possessed of a keen commercial sense, but who have not proven that they possess a correspondingly clear conscience. A number of citizens of hitherto unimpeachable character have formed themselves into a Horticultural Association to care for and beautify Rockwood Park. Here are delightful drives, walks and dells, a lake, cascades, a zoo, and much of nature's rugged beauty. Numbers of the city people go here to spend their spare hours, and in this way the Park is a great boon to many busy mothers and pleasure seekers. In the centre of all this a restaurant has been opened, where refreshments in the form of soft drinks, beer, lunches, etc., are served to the public. This has been provided for the convenience of a certain number who always avail themselves of such privileges wherever offered. Upon the lake boats are provided for those who wish to indulge in boating. These have always been available six days in the week only, but now the commissioners propose to open the restaurant on Sunday afternoon and evening, for the purpose of providing the general public with refreshments. There does not seem to have been a popular demand for this, and from an admission made by the President of the Commission before a Delegation the only request for this has come from the keeper in charge of the restaurant. The Christian and moral conscience of the City has been roused over this question, as it has not been over any other question for some time. The Evangelical Alliance has taken action, and has appointed two separate committees at different times to represent the Christian and moral sentiment of the city before the commission. They are opposed to the desecration of the Sabbath. Mr. Hanington, a member of the Committee, has resigned his position on the Commission as a protest against the attempt to open the restaurant on Sunday. The Christian Endeavor Union of the city has circulated mammoth petitions securing over 1200 names against it. It is beyond the ken of your writer, Mr. Editor, to understand the action of honorable men on a question like this. In principle they presume to believe in a day of rest, and as patriotic citizens they would declare themselves opposed to a Continental Sabbath in our Fair Canada. They claim that this is done from purely philanthropic motives, and not for gain. It certainly is the entering wedge for a wider and more general desecration of our day of rest, and if it is right to have an open restaurant in the Park on Sunday, it certainly must be right to have spectacular

shows, band concerts, boats to let, etc. Such is the history of every such movement in every city with which I am acquainted. Only last week I spent a number of days in the city of Worcester, Mass., and God forbid that the Sabbath in our park or our city, even under the name of philanthropy, or the comfort of the laboring man, should be turned into such a day of revelry as it has been in the beautiful park of Quins-gamono in that place. Its merry-go rounds, dance halls, boat races, toboggan slides, steamboat excursions, band concerts, open bars, with the devil and all his ministers in accompaniment there, turn this day of rest into a day of revelry.

We want no such day for St. John, but we want a clean Sabbath, so that the laboring man can rest; a quiet Sabbath, where earnest, toiling, tired people can get respite from all the hurly-burly and rush of this work-a-day age.

The Lord's Day Alliance has recently held its sessions in St. John west, and also on the east side a public meeting was held on Monday evening of last week, addressed by leading men from the Presbyterian General assembly. We are glad to know the wide and far reaching influence of this magnificent organization. We hope the people of Canada will be permitted to enact a law and to establish a principle, which will keep one day in seven, clean and clear of all mark of commercialism and materialism among the people in this young and rising nation.

We are now in the midst of the grand sessions of the Presbyterian General Assembly of Canada, which has been meeting for the week past in the St. Andrew's Presbyterian church on German St. Here is gathered one of the most magnificent bodies of men that has ever visited this city for any purpose. Seldom do we see such an assembly of men representing so much brain and breadth of national Christian patriotism. The atmosphere of the assembly is strong and invigorating; the types of character are rich and rugged. There is no special display of oratory, as such, but there is a statesman-like grasp of national, religious and educational questions, such as we have never known to be surpassed in any of the councils of this country. We were glad to extend to them a welcome to our city, and gave them a loyalist's entertainment while they were with us.

But as we listen to their discussions and debates, one naturally draws a long breath and asks: Where are we at? The Millennium is surely coming! A strong resolution was passed recommending the appointment of a representative committee to consider with a similar committee of the Methodist, Congregationalists and other churches, the advisability and basis of union for all of Canada. A strong committee of sixty was later nominated by a special committee and appointed by the assembly. Only a few opposed such a union and of these the majority favored moderation and deliberation, and only a very few gave a definite and pronounced negative to it. These said the union with the Methodists and Congregationalists would obliterate the glorious history of the Presbyterian church, and would lower the salaries of the Presbyterian ministers from \$750 to \$600 and \$500 as was the case with some 1500 of the Methodist ministers of Canada. One speaker was so convinced of the undesirability of the union as to say that it would lower the literary standards of the Presbyterian church to unite with the other denominations. It was only fair to say that the proposer of these arguments were listened to with scant courtesy by the assembly. On the other hand it was hoped that union would solve the question of a multiplication of churches in many of the cities and towns of our land. It would liberate and set free a large number of earnest, faithful workers who could fill up our far west and man it with an efficient staff of missionaries ready to meet the coming swarms of emigration. It pointed out that no vital life would suffer, but that strength and economy and unity would bring together these separate denominations, and increase the efficiency of their work at home and abroad. Certainly if this is the feeling between denominations that were formerly champions of the two great opposing schools, of theology Calvinism, and Arminianism, the Baptist bodies of these provinces should no longer stand separated, but should bury their differences, and for the sake of the cause of Christ, unite themselves into one aggressive body.

By the way, Mr. Editor, what has become of our national Baptist convention? I for one have been waiting to hear announcements of such a meeting, which should take place this year. We certainly need a National convention meeting every two or three years, which will bring together all the Baptists, East and West. Federation is in the air, and with us it should begin at home. When we meet with our brethren of the far west, we realize that they bring to us new and vitalizing national ideas, and when the west meet men of the east certainly we have an element of conservative wisdom, that will benefit all. These provinces are awaiting the announcements of such a National convention for the next year, and surely we shall not wait in vain.

MAYNARD PARKER.

St. John, N. B., June 9, 1904.

Southern Baptist Convention.

This body held its recent session at Nashville, Tenn. It is the largest Baptist organization in the world, having in its connection nearly two millions of church members. We are told that it closed its business on Monday evening, May 16th, at 10:30 o'clock, and that at 2 a. m. of Tuesday complete copies of the minutes were in the hands of the President, J. P. Eagle, which the delegates of all the hotels in Nashville had them neatly bound and "served as side dishes at the breakfast table" on the same morning. A copy of the minutes has come to hand and shows no evidence of unseemly haste. It is printed on excellent paper in clear type, and is carefully proof read. The pages are continuous throughout, and in order, as if the utmost leisure had been afforded. The names of all the ministers are placed in alphabetic order, by their respective states. There are two hundred and sixty-four pages in the whole record. Well indeed may the southern papers congratulate secretaries Burrows and Gregory and their able staff of associates.

E. M.

* * The Story Page * *

Jack Stovold, Mariner, or a Hero from the Ranks.

BY BURNETT FALLOW.

Looking back over a lapse of years, I can better understand how Jack Stovold viewed his declining years with a philosophical calm that had a peculiar charm for those who interested him. Boy and man for seventy long years, he had traversed the waterways of the deep. He had seen life as none but a sailor views it, although he had but little profited by the rollings and pitchings of his barque over many seas. He attached no value to money. Typical of his class, he worked for and for the present. He was accustomed to say the harvest of the sea was always ripe, and could be garnered at will. So the years of his life drifted away, more or less aimlessly, the end neither foreshadowed nor foreseen. With age he had become more or less taciturn. It was told of him that the loss of his wife and child, when they had just begun to brighten his life, had made him a prematurely aged man. He held intercourse with but few of his fellow-fishermen. Seldom however, was he sullen or ill-tempered, or at variance with his mates. His hands were always ready to perform a service, and his tongue to give sound moral advice. And for little inobtrusive acts of kindness his name was a household one throughout the village.

On a certain June afternoon Jack Stovold might have been seen sitting on the wharf mending the net of a fish-trawl. He appeared in deep thought, as was his usual custom. His pipe was between his lips, but the blue smoke spirals had ceased to rise. In spite of the busy way in which he plied his netting needle, from the set expression of his face, it was easy to see his reverie was a deep one. It was suddenly broken in upon by a loud scream of fright, a splash as of some body striking the water, and then silence.

Jack Stovold had immediately grasped the situation. He sprang to his feet, caught up a boat-hook, and ran to the edge of the wharf. A few moments of 'fishing' with the boat-hook, and then he hauled out a small and half-drowned boy—myself! That was my first connection with Jack Stovold, and we became shipmates from that hour.

My mother, a great invalid, had been ordered to the seaside, and as I was a sickly little chap it had been arranged for me to accompany her. A 'town boy,' I had never seen the sea. You can imagine the delight with which I ran on the shore of the harbor—among the boats—and with the fisher-lads, who took kindly to me, and if they were a bit rough in their ways, they were not unkind to the 'little landlubber who didn't know nuthin'!

At my best, I was but a puny boy. Our family doctor had ordered that I was to run wild the whole summer through. This I was like to do, for it was seldom my afflicted mother could accompany me. So long as I was well and happy she considered she was literally fulfilling the doctor's instructions. And she saw with pride how well the life suited me—how the roses came to my cheeks—and how my shoulders broadened, and my narrow chest expanded.

The day after Jack Stovold fished me out from what would most certainly have been a watery grave, he gave me a small model yacht and told me I could sail her, at low tide, on his oyster-bed.

I was soon in difficulties. Somehow, she would not sail on a straight course. Her tacks were aimless, like a rudderless barque. Often I had to wait a long time before she came ashore, when I made a feeble attempt to readjust her sails.

The old man at last left his net, and came out to me, as to the shingle.

"In difficulties—eh, shipmate?" inquired he.

"She will not sail as I see the other big boats," replied I.

"Partly, shipmate, 'cause you're not aboard, but mostly 'cause you don't understand. So you must learn to trim the sails properly, and some day (if you stay among us) you'll be able to cap'n a real big yacht of your own. Now, let's see if we can rig her a bit ship-shape."

His deft fingers soon set up, main-sail and rudder.

Now try her on the port tack, said he. And for half an hour he and I sailed my little yacht backward and forward across the pond. Then he went back to his net, and I continued to sail my yacht until the rising tide caused me to suspend operations for that afternoon. So I went and entered into conversation with my new shipmate; for I had one or two weighty things on my mind that he alone could remove.

"Mother does not understand why you refused the reward she offered you for saving my life," I said. "I want to know why you call me shipmate?"

The old man gazed long and reflectively at me—sadly, perhaps, would be more correct.

"Well, he at last said slowly, 'first 'cause I value a human life above money, second 'cause you're like my little boy as I lost.'"

Then he told me a lot about his little Jack which greatly

interested me, but which I must pass over. Suffice it that Jack Stovold and I became shipmates in every sense of the world. On all favorable occasions he took me with him down the harbor, and I began to gain confidence in steering a boat. And then all too soon came those tragic events which yet live as fresh in my mind as they impressed themselves upon my brain on the fateful day they were enacted.

A number of weeks passed by, and Jack Stovold's interest in me remained unabated. When weather and circumstances permitted he never failed to take me with him on his fishing excursions. His yarns of the harbor and of his voyages to distant lands were always full of exciting interest. Then I gained some practical knowledge in the management of a boat and the intricacies of a lug-sail. My health continued to improve and the old man, after some flattering remark, would often sit and survey me with complacency. Ah it was a happy life, and I revelled in it to the full while it lasted.

The kind of fishing I most enjoyed was 'hooking.' There was plenty of excitement in hauling in a big fish at the end of my line, and in particular when the fish was too strong for me, and I had to summon my shipmate to my assistance. "Pull an' haul ye ho!" Jack would say, and flop! a big bass cod or sea trout would lie gasping in the bottom of the boat.

At last came the eventful day, the tragic incidents of which indelible on my mind have induced me to pen this story.

We had planned a hooking expedition to a well-known fishing ground far away down the harbor. We set out provisioned for some hours, as we wished to fish two tides. I had a well filled lunch basket—provisions for us both. A keg of nice fresh water was always kept in a fore compartment of the boat.

We set out half an hour before ebb tide, and an hour past midday. The sky was cloudless, and the water as clear as crystal; so much so, in fact, that white shells imbedded in mud could be seen lying at a considerable depth. At the outset Jack expressed the opinion that ill-luck would repay our efforts.

There was not a breath of air to fill the sail if it had been hoisted, so Jack out oars, gave me the tiller lines, and pulled with lusty strokes. In this way, an hour later, we reached the fishing ground.

I had my own lines, and my place was forward. Jack fished from the stern and used four lines. The weight attached enabled us to throw our line far out. We then drew in the slack until we could feel the weight. The lines were then fastened to 'tellers.' They were composed of flexible twigs, and were stuck in holes made for the purpose in the gunwale of the boat. When a fish got 'on' the vibrations of the 'teller' notified the fact. Our bait was composed of, lug-worms, mussels, shrimps, and soft crabs.

Having baited our hooks and cast our lines we sat down to watch the 'tellers.' Not a single bite came and we found it slow work. Then we were subjected to no end of annoyance from whelks and 'kinger' crabs, which continually sucked the baits from the hooks. At last Jack left me to do as I pleased as he wanted a 'snooze.' I was to keep a sharp lookout and to rouse him if anything out of the common happened.

The afternoon waned, and the sun dipped low upon the horizon. With the approach of night a cold breeze swept across the harbor from the land. The tide had begun to flow and the boat had veered round upon her anchorage, entangled the lines with the painter, and I was forced to rouse Jack to help me get things ship-shape again. He grumbled a little over the disentanglement of the lines, and told me I ought to have roused him sooner. Then he moored the boat in another position, and gave it as his opinion that the fish ought to bite. But vain were all our efforts to lure them!

Darkness (it is seldom quite dark on the water) settled around us. The wind gathered in force, and the waves began to rise. Great clouds rolled up from the south-west and there was a sudden shift of the wind's direction. Jack Stovold, with knowledge born of years, foresaw danger.

"It's up lines an' home, shipmate!" cried he. Then we forthwith stowed our tackle, up sail and anchor, and, having made one long tack, stood up harbor before the wind for our moorings.

Suddenly and without warning of any kind a boat coming down harbor was upon us. She took us in the bows, sheered off, and shot astern, almost immediately passing from view.

"One of the boats from the next village, an' on the poach as usual!" cried Jack. "I do believe the lubber has stove us. Here, take the tiller, shipmate while I overhaul our bows."

I soon found she was too lively for me to handle, and she almost immediately paid off.

"Keep her full!" cried Jack. "What! You can't? Then you must bale for your life, for we're making water fast!"

I gave up the rudder-lines to Jack, and set to baling with all my strength. I soon found the water was gaining on me.

"Keep her clear! shipmate—you must keep her clear!" Jack cried. There was a tremour in his voice that I did not at that time rightly understand. You see, I did not fully realize our danger.

"Oh, Jack—I can't—I can't," I half sobbed.

"Have one more try, shipmate; our—its our only chance. I know now that which I did not at the time understand—that it was our lives at stake."

I redoubled my efforts, but all to no purpose.

"Have another try at the helm, shipmate," said Jack; huskiness in his voice. We effected the change. Almost immediately he continued: "It's of no use, shipmate; my weight for a only sinks her bows. If I down-sail we'll make no way, and soon fill. There's but one thing to do—run her on the mud!"

Again he took the rudder lines, slackened sail a bit, and ran us into an indentation in the mud, which afforded us a temporary shelter from the wind and violence of the waves.

Jack stepped out upon the mud, and again examined the boat. I heard him utter a long-drawn sigh—of sadness, regret and abandoned hope. Ah, how well I understand it all as I write these lines, long years after the tragedy was enacted.

"You'll have to sail her into port yourself, shipmate." The huskiness of his voice had deepened. "It's your only chance. She'll ride higher in the water with me out of her."

"Oh, Jack!" cried I. "What will you do?"

"I'll put on my mud-pattens, an' walk to shore. Maybe I'll not arrive home quite so soon as you—maybe sooner. It's a straight course into harbor; you can see the lights from here. I'll close-reef your sail; and then, shipmate, you'll be in God's keeping."

I was much moved by the solemnity of the old man's utterance; and I am not ashamed to own I wept bitterly. I did not fully understand the risk Jack would run, but I had some vague idea he was making a great sacrifice to save me.

"Don't leave me!" I wildly cried, and added sundry other appeals.

"You just listen to me, shipmate! And now the old man spoke with sternness. "If you reach the village, just tell the lads how an' where you left me. Tell 'em at once—don't waste a minute. They'll understand—ay! they'll know what to do."

"Let me come with you, Jack!" I cried, but in vain.

"You couldn't cross the mud, an' you'd sink me if I carried you; just as I'd sink the boat if I came aboard. No—no, shipmate, we've got to part. Put we're wasting time, an' the tide's flowing fast. 'Twill be over the mud 'fore I get ashore unless I hurry. There! I've reefed the sail; an' don't keep her too full. Sail her on the starboard tack, an' that'll keep the stoven bow higher. Again—an' for the last time—tell the lads how you left me. I'll be all right, for God'll be with me an' his angels'll guide my steps over the bar. An' now—good-bye, shipmate. Kiss me lad! I love thee, for thou are so like my own bonny boy." He caught me in his arms, and kissed me passionately, and one great tear fell upon my cheek. I would have replied, but I could not. His last words were spoken in a low, constrained voice: "God bless you, shipmate, watch over you, and let his hand steer you safe to port; for mine can do no longer. Good-bye—good-bye!"

One great shove he gave the boat which sent her clear of the mud. Almost immediately darkness came between us, and I saw my old shipmate no more—until the next day!

The boat, freed from the man's weight, now rode higher, and shipped but little water. She was less lively under the reefed sail, and I found I could steer her on the course Jack had set.

The lights of the village grew more and more distinct and some moving ones showed that watchers were on the wharf. Half an hour later I beached the boat on a stretch of shingle westward of the quay. Then I shouted for assistance. Eventually, and in an exhausted condition, I was landed on the wharf.

The fishermen quickly noticed the fact of my having returned alone.

"Where have you left Jack Stovold?" was the cry.

"He is going to walk home," I replied.

"What!" It was old Ben Fisher who spoke. "Where'd ye leave him, lad?"

"On Seagull Flat. Our boat got stove. He went on the mud to lighten her. I was to tell you without delay. He said you'd all understand."

"I should think we do! Here! Abe, Steve, Mark! Come with me in my big boat. We may be in time—I fear we'll be too late."

I heard them run out the boat, and then I fainted. . . . But I was subsequently told all that occurred.

"Pull, lads, pull!" cried Ben Fisher. "There's a life depending on every stroke."

And from time to time he used other cheering expressions. In spite of the strenuous efforts they made, the boat seemed to crawl through the water. Would they be in

time? Each minute that passed seemed a death-knell to their hopes. Hours seemed to pass; yet they had rowed the distance to the Seagull Flat, against wind and tide, under the half hour. . . . But they had arrived too late! Where the great mud-bank was wont to appear at low tide, the waves were rolling up the harbor from shore to shore. 'Too late, mates!' cried Ben Fisher, deep sorrow in his gruff voice. 'Jack Stovold has lost his tide, and anchored on the Distant Shore.

'They rested on their oars all through the lonesome night; in fact, until the ebbing tide again laid bare the broad expanse of the Seagull Flat.

They found him at last, waist deep in the treacherous mud. And thus he must have stood as the tide gradually rose around him. But not alone, for the Pilot in whom he trusted, was near.—'Boy's Own Paper.'

The Honesty of Elinor.

BY ELIZABETH CRANE PORTER.

Elinor was carefully and patiently adding the last long column of figures for her morning lesson.

"Two an' tree an' nine an' five makes nine an' one to carry," she whispered to herself. Just as she put down the last figure, Miss Brown's brisk voice announced the end of the hour, and all the grimy and much erased "number papers" were made into a neat pile and put on the teacher's desk. As Elinor sat with hands folded in front of her, she was busy with very pleasant thoughts.

"I worked very carefully," said she to herself, "and probably I'll get a hundred per cent., and then I can go to the city with father." For at dinner yesterday father had said, "If any child gets a hundred in arithmetic to-morrow, I'll take him to town when I go on Saturday."

A trip to town with father was the greatest treat a little girl of six could possibly have, and Elinor thought, quite worth a good number paper. She ran all the way to school next morning to get her standing, and, oh, joy! Miss Brown smilingly gave back a paper with a big blue-penciled 100 at the top. A radiant little girl answered questions and did hard tasks cheerfully that morning, for was not the treasure hers? Near the end of school, however something happened to disturb her joyful anticipations. When they were overlooking yesterday's papers in class, Johnny gave 54 for the answer of a certain example. Elinor looked at her paper for comparison, and found to her horror that hers was 53. Johnny was right, for teacher said so, and if Elinor were wrong, what should she do about her hundred per cent. and the treat. "Ought I to tell?" she thought, anxiously.

Her decision was quickly made, and at the close of school a forlorn little body waited in her seat while all the long files passed slowly by, all gazing in wonder at poor Elinor. When the last footstep had gone downstairs, and out of doors, she went to Miss Brown and explained.

"Why, yes, Elinor!" said her teacher, "to be sure! How careless I was to mark that right when it was really wrong. That makes your mark 90, doesn't it?" and she took out her big blue pencil and with it made the change that so disappointed all Elinor's hopes.

Elinor did not run home with a happy face that day; in fact she couldn't help crying just a little. It was very hard when she had worked so, and thought she had won her prize! They were half through dinner when she got home, and as she stepped into the dining-room, father sang out, without noticing her tears:

Well, did you get a hundred, Elinor?"

That brought the tears afresh, and she sobbed out the whole story in her mother's arms. When her father knew he said:

"Why, come here, childie! Father's prouder of an honest little girl than any number of 'hundreds.' You were a good child to tell Miss Brown," and he kissed her tenderly.

"I'm sure she understands," said father to mother that evening, "and I'm going to take her anyway. It was a fine thing for the little thing to do. I hardly thought it was in her."

On the next Saturday morning, in a train bound for Boston, sat a happy little girl, who kept a close grasp of father's first finger, and smiled brightly at all the other passengers.

"Just think," she said to herself, "if I hadn't told, I'd have come just the same, but I'd have felt so mean! And now I'm going and I was honest, too, and father is pleased. After now," said the wise little lady, "I'll always be honest and truthful, for it's the very best thing to be."—Christian Intelligencer.

Some of the Things I Do.

When I play that I'm a bird, then I try to fly;
Lifting up my pinafore high, high, high,
Spreading out my pinafore wide, wide, wide,
You might think that it was wings, if you truly tried.
When I play that I'm a horse, then I wear a tail,
Eat my luncheon from a bag, drink it from a pail;
Smashed the cart up t'other day—baby in it, too!
When he's scared and runs away, what's a horse to do?
When I play that I'm a wolf, then I howl and roar,
Sniffing he e, snuffing there, round the nursery door.
Daddy says he'll spank me soon, if I still annoy;
Think, perhaps, this afternoon I'll be a little boy!

Laura E. Richards.

The Young People

EDITOR

A. T. DYKEMAN

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

Officers.

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

Our Aim

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

A Good Plan

One of our best pastors informs us that a leader in his Union cuts into sections the prayer meeting notes as given on our "Page," and gives a numbered section to as many members as there are sections, and then, during the opening exercises, calls for the reading of these numbered sections consecutively. In our notes this week you will observe that Bro. Roach has given us Six Sections. Let the Unions try this plan next week and also let us know how you like it.

Prayer Meeting Topic—June 19th.

"What Paul teaches me about rising above discouragements."—II Cor. 4: 7-18.

Home Readings.

Monday.—Hope Thou in God. Psalm 42.
Tuesday.—Looking for Encouraging things. Phil. 1:12-21.
Wednesday.—Songs in the Night. Acts 16: 19-33.
Thursday.—Life's Great Lesson. Phil. 4: 9-13.
Friday.—A Comforting Assurance. II Cor. 5: 1-9.
Saturday.—The Master's Words. John 14: 21-27.
Sunday.—A Secure Abiding Place. Psalm 56.

Paul here vindicates his ministry. He shows that his fitness comes from God, and not from any written credential. That the splendor of the glorious gospel of Christ in his own life and soul is greater even than the glory of the law displayed in the face of Moses. He shows that, standing face to face with the Spirit of God, the true Christian life absorbs the glory of the Spirit of God, and is transformed through successive degrees into a splendor far surpassing that of Moses. He claims that only those who have their faces turned to God receive this development, and shows how those who have veiled their faces will find the truth veiled to them.

(1) In our lesson he shows how that the treasure of this splendor of Christ is embodied in his own person,—a vessel of clay. Even as the lamps of Gideon were enveloped in the earthen pitchers, or as the metal is cast in a mould of sand. The supreme purpose and design of this is that the beauty of the vessel may not detract from the glory and power of the light within, which shines best when the vessel is broken. The lesson for us is that Christ is best known and best seen when our lives are broken.

(2) He points out that though hard pressed on every side we are never hemmed in, though perplexed never driven to despair, though pursued never abandoned, though struck down never killed, having within us the power which prevents our suffering beyond our ability to endure. All this leaves a mark in our bodies; a wounding like unto that which gave death to Christ. But as it did not bring death to Christ, so this wounding of trouble and of persecution, when placed alongside of the resurrection life of Christ, plainly reveals that God surrenders us into the hands of suffering in order that the resurrection life of Jesus may be seen in us, as it was seen in him.

(3) Thus it is that while we are the afflicted one, in the clutch of death, it is for the sake of another. Beholding the power of sin in your life, they see the greater power of the Spirit overcoming the death within you, and knowing the power by which you triumph are encouraged.

(4) This was all endorsed in the certain knowledge of faith given by the Holy Spirit, that the Christian life is the same life that Christ had, and that he who raised Jesus from the grave and death, will also raise us, and with him bring us into his own presence.

(5) All this is for your benefit, and in working the same fruits in you will benefit others. Thus God's mercy will reach an increasingly greater number through your example, and it will all be done to his glory.

(6) In this, he says, we have the greatest and only remedy for cowardice. If our desire is to be true to Christ, and to others, it will be impossible to violate this great principle and play the part of the coward. He who has

not this regard for Christ and for lost men will play the coward. With this great living consciousness in our soul we are renewed with Paul day by day. Our afflictions in comparison are becoming lighter day by day, because we are fixing our attention not on what is seen, but on what is unseen, and beholding the glory of the invisible we are transformed, and helped to transform others into that same likeness of Christ's life and character.

St. John, N. B., June 6, 1904. HOWARD H. ROACH.

Illustrative Gatherings.

(SELECTED BY THE EDITOR.)

THEME.—Don't be Discouraged

Let us not be weary in well-doing; for in due season we shall reap if we faint not. Paul.

Perseverance is failing nineteen times and succeeding the twentieth. Dr. J. Andrews.

I argue not,
Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward. Milton.

Never go back unless you find you are wrong. Whatever you attempt, do with all your strength. Determination is omnipotent. If the prospect is somewhat darkened put the fire of resolution to your soul and kindle a flame that nothing but death can extinguish.

Saturday Magazine.

The misery of Napoleon's career was this: under all difficulties and discouragements to "press on." This should be the motto of all. "Press on," never despair, never be discouraged; however stormy the heavens, or dark the way, or great the difficulties or repeated the failure, "press on." B. Jameson.

Be firm, one constant element of luck
Is genuine, solid, old Teutonic pluck.
Stick to your aim: the mongrel's hold will slip,
But only crowbars loose the bulldog's grip.
Small though he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.
Oliver Wendell Holmes.

Dr. Judson labored diligently for six years in Burma before he baptized a convert. At the end of three years he was asked what evidence he had of ultimate success. He replied "as much as there is a God who will fulfill all his promises." Foster.

Disraeli might well have given up after his first speech in the House of Commons. Many men would never have opened their lips there again. There is a sublimity in his words, "The day will come when you will be glad to hear me."

The great preacher Robert Hall, broke down in his first attempt to preach.

George Stephenson's railway and locomotive were laughed out of the Parliament Committee. Boyd.

Good Advice.

BY DR. L. BANKS.

1. Never miss a prayer-meeting needlessly.
2. If it rains or snows, make a special effort to go.
3. Invite some one else to go every week.
4. Take part in the meetings. Be ready to give a reason for the hope that is in you with meekness and fear, and to speak well of Christ and the church.
5. Think of the services through the week; speak of them to others, and pray that they may be attended with divine blessing.
6. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people. His preaching will improve wonderfully under such conditions.
7. Speak to strangers, and invite them to come again.
8. Accept gladly any work assigned you, but never show a spirit of envy when others are promoted in the church.
9. Never encourage strife, but be a peacemaker.
10. Give cheerfully, according to your ability.
11. If able, take your denominational paper.
12. If the pastor or some one else is struggling under a heavy load, take hold and help.
13. Never insist on having your own way against the majority, and never insist on over-riding a minority with careless indifference.
14. Make some unconverted soul a special subject of daily prayer.

If we knew that such simple rules as these would give us a good harvest, or insure physical health, or make us rich, as well as we know that they will make the church prosper, would we not all begin at once to observe them? These things we can all do. No special talent is required. By so doing ye shall bear much fruit?

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 JUNE.

Bimlipitam its missionaries and native Christians that the boys in the school may accept of Christ. That consecrated Bible women may be called into service. That a great blessing may rest upon all the associations, and that in the Home Mission fields of our Provinces many may be won to Christ.

(Concluded.)

Another important part of the work is house to house visitation. Becoming acquainted with the women in their homes and talking with them face to face of the Saviour who lives them so. This work is most enjoyable, standing in the streets and talking at the crowd who keep coming and going and being subjected to numberless interruptions is not the most satisfying thing in the world, and we need not wonder that the people fail to grasp and realize much of what is said. But when you can get into their homes and sit right down with them and talk with them as women to women and find that they trust you and enjoy having you come, it is indeed sweet. The missionaries found great difficulty in gaining an entrance into the homes in Bimlipitam as the opposition to the gospel here has always been great, but persistent effort will accomplish much and there are now a number of Hindu homes in this town to which Miss Newcombe is a regular and welcome visitor. A portion of their time morning and evening is given to this work.

Competent teachers are engaged. The school is open to any heathen boys who care to attend. Those who are able to pay school fees. This school has grown to be a large and important institution. At present the enrollment is nearly 200. Of these, forty-three are from Christian homes, the remainder are heathen. Every pupil in the school—Christian and heathen alike—receives an hour's Bible instruction every day. This is seen to by the missionaries in person. In this way over 100 heathen boys receive daily instruction in the Bible. Just what the outcome of it all will be we will probably never know in this world. We feel that the faith of these boys in their heathen gods is going and will surely go. We came here to teach the gospel of the Lord Jesus Christ to as many as we can so we rejoice in this opportunity of being able by means of our school to come in contact with so many heathen boys and make known to them the mysteries of the hand of God. Again, too, there is a difference between teaching and mere telling. When we have their tenderest care we can teach them. Every year a number of these pupils take the Sunday School examination. Many of them make very good marks indeed. So we have the satisfaction of knowing that their minds are being stored with Bible truths. We try to sow the seed and water it with our prayers, the results we leave in his hands.

Besides looking after the Bible work in the school the missionary has a general oversight of the teachers and the work of the school. The head-master in charge is very capable, consequently this work is considerably lessened. Apart from having a general oversight of the school the missionary does very little secular work in connection with it.

We have a boarding department on the mission compound for the Christian boys who come to us from other stations. At present there are twenty-five boys in it. Their ages vary from eight to twenty years. These boys do their own cooking, washing of dishes, sweeping, etc. They also make and mend their own clothes.

Every morning the missionary has from half an hour to an hour's Bible study with them. Then they have an hour's Bible study in school during the day and at night they have worship together. The missionary frequently attends this service also.

You will readily believe that when twenty-five boys of all ages and sizes get together they will need some looking after. They have to be kept in order, doctored when they are sick, reproved and encouraged and sympathized with in their difficulties and trials. This work was very ably attended to by Mrs. Gullison during the years that she was at Bimlipitam. Now that she is gone it will fall to our lot.

Besides the day school Miss Newcombe has four teen evangelistic schools under her charge, these schools are held under a tree by the roadside, in the streets or wherever the children can be gathered together. Each school has its own place of meeting and its own day and hour for meeting. In some the Sabbath school lessons for the present year are being studied, many of you would be surprised and greatly pleased if you could hear these neglected little street Arabs repeat the Golden Text and tell the lesson story and sing the Christian hymns. Many of them are so bright and interesting and so eager to let you see that they have remembered. When we consider that all the teaching they get is

half an hour or so a week we are surprised that they can answer at all. Miss Newcombe expects that some of them will take the old Sunday school examination this year. We hope before long to have several more of these schools in session, these will all require to be looked after.

Then there are the services of the church, the prayer and conference meetings and Sunday services to prepare for. The work of touring constitutes another important part of the missionary's work. The missionaries pack up enough household goods, furniture, food, etc., to make themselves comfortable for some time and start out for some village. If there is a government bungalow in the village they generally put up in it and are quite comfortable. If there is no bungalow they pitch their tent under a tree and make for themselves a home. Then accompanied by their helpers they go out, morning and afternoon into the village and talk with as many as possible. The work of touring is generally considered to be more healthy and less trying than work at the station. There is a variety about it that is altogether lacking in station work. Then again, when on tour, the missionary escapes the hundred and more worries that he is bound to encounter at the station. He (or she) does not have to spend hours in listening to the numberless details of some petty quarrel or be besieged by repeated requests for money, food, clothes, a better house, anything in the world except honest work. He is free to go out and talk with the people and return home to read, write, or rest as he may desire. Thus, the work of touring, while tiresome, is not as hard on the nervous system as work at the station. The people hear the gospel, but just how much they can comprehend of it, especially, when, as often occurs, they hear it but once and how much fruit one could reasonably expect might be questions. One thing is certain, the missionary cannot carry on work at the station and go on tour at the same time. One or the other must be neglected.

On the Bimlipitam field the population is 250,000. These are scattered around in 275 villages. None of these villages are accessible by the railroad. Some are quite near the mission house; others are a long distance away. At present we have in Bimlipitam three native preachers who can go on tour. There are no regular Bible women. Two of the women, wives of the preachers, as opportunity presents itself accompany Miss Newcombe in her work in the town. But they cannot be regarded as regular Bible women and could not go on tour.

Two lady missionaries and three native helpers to look after all the work at the station and tell the gospel story to the 250,000 people who are scattered around in the 275 villages on our field. And there are only 305 days in the year and twenty-four hours in each day, and it really is necessary to sleep at least six hours a day in this country and we can stand a little more. Then, too, the friends in the home land complain if the missionaries neglect to write and we are told that if the missionaries would do more writing and bring the work more directly before the people the interest would be greater. We wish we could do more.

Until some other provision is made for the Bimlipitam field Mr. Sanford will have the general oversight of affairs. He lives sixteen miles away and every time he comes to Bimlipitam it will be necessary for him to take a tiresome journey in the heat of the day or at night. Besides that his hands are more than full with the work on his own large field.

Brothers and sisters, the harvest is great, but the laborers are painfully few. Pray ye the Lord of the harvest that he will send more laborers into His vineyard. But unless you are prepared to do your part in bringing it about, it is hardly worth while to take the time to pray, as we pray so let us work. The Lord of the harvest will come at an hour when we think not. What account will we have to render to Him?

Yours in His service

Bimlipitam, May 25th.

FLORA CLARKE.

Notice.

Meetings of the W. M. A. S. will be held at the following Associations: Western N. S., at Ohio, Yarmouth Co., on Sunday afternoon also on Monday when reports will be received. N. B., Western at Centreville, Car. Co., on June 25th. N. S., Central at Tremont, Kings Co., P. F. I., at East Point. N. B., Eastern at Backville. N. B., Southern at Belleisle Creek. Our returned missionaries will deliver addresses at their meetings and a large attendance of delegates from Bands and Societies is expected.

The young people of West Yarmouth Baptist church organized a Mission Band on May 27, with seventeen members. We named it the "Edna Corning" Mission

Band. In honor of Miss Edna Corning who went from the West Yarmouth Baptist church as a missionary and is laboring at Coanada, India. Since organizing it has increased to twenty-eight members. We also have a sewing circle in connection with it and money earned will go toward H. M. and F. M. Officers, President, Mrs. Miles; treasurer, Bertha Doano, organist Gretta Corning, Mildred Corning, secretary. CHROGGIN.

PROGRAMME OF W. M. A. S. MEETING AT CENTRAL ASSOCIATION, N. S.

Hymn, congregation; Prayer; Bible Reading, Mrs. Nalder; Paper, A Retrospective and Prospective View of our Mission Work, Mrs. D. H. Simpson; Solo, "Will There be any Stars in my Crown," Miss Steadman; "Our Mission Band work" presented by our Supt., Mrs. P. R. Foster; Mrs. Gullison on her work in India; Solo "He was not willing that any should perish" Miss Steadman; collection and Benediction.

This looks to be quite a long programme for one meeting but we have each one limited to time and by beginning promptly and not over lapping it goes in 1 1/2 hours easily.

I am sorry I cannot send it to you in better shape. Have tried faithfully to do so, but up to present moment have failed to receive wording of subjects I spoke of—and dare not delay sending longer, as we want it in next issue if at all.

Yours,
A. M. C.

The Rev. and Mrs. R. E. Gullison, returned Baptist Missionaries from India, were given a right royal "welcome home" reception in the Baptist church Port Maitland on Monday evening.

The functions were under the auspices of the local Woman's Missionary Aid Society. Preceding the public reception the missionaries, together with a number of the County Baptist pastors, and their ladies, sat down with the Aid Society in the church vestry to a sumptuous tea. Addresses of welcome were spoken by Mrs. W. J. Rutledge, of Maitland, on behalf of the local Aid Society; by Miss F. Allen, of Arcadia in behalf of the County Aid Societies; and by Mrs. C. H. Martell, of Pleasant Valley, as representative of the Women's Missionary Union. Then followed words of welcome by the pastors present, viz., Dr. Saunders, D. Price, E. J. Grant, J. Miles, F. H. Wright, C. H. Martell, M. W. Brown, E. D. Brehaut and W. J. Rutledge. In their response to the warm welcome extended them, Mr. and Mrs. Gullison were most appreciative and happy.

Inspiring music was furnished during the evening by a large choir. Particularly enjoyable were the solos by Miss Gertrude Southern of Maitland, and by Miss Alice Crosby, of Ohio.

A collection of over twenty-five dollars was taken for the work of the Aid Society. It is to be devoted to Home Missions and so employed as to secure a life membership certificate in the Missionary Union for the Society's president, Mrs. W. J. Rutledge.

We all extend a most cordial welcome home to Mr. and Mrs. Gullison, and wish them a most happy visit to the place of their birth.

To the Pastors and Churches.

DEAR BRETHREN:—At the last meeting of the Foreign Mission Board the secretary was instructed to make a most earnest appeal to you for help in view of the increased outlay for the work in India. Increased expenditure in the Lord's work means growth and growth is a sign of life. Where life is there is progress—the demands made upon the treasury of your board are regular and important. There is no "let up" in this business. The needs of one quarter are no sooner met than the board has to face the requirements of the next quarter, and so the anxiety is a continuous thing. This means that your prayers and contributions should be forthcoming with the same unremitting regularity. There are a number of you who do this, which greatly cheers our hearts as we think of the ever pressing demands. These do well, and the Board is grateful for the thoughtfulness which thus finds expression. There are others who give and pray, but whatever may be said of their prayers their gifts are infrequent. These do not so well as the others, but there is a far too large a class among the "people of God" so called, who do very little for missions, either at home or abroad, and some it is feared, do nothing at all. The Board would like to be assured that every one of you will do something worthy of your high calling, and your privileges, for the extension of Christ's Kingdom on earth. If you would all "lend a hand" our work would make fine progress. Our mission in India would soon "lengthen her cords and strengthen her stakes." We find ourselves hampered by obstacles, one of which is the indifference of confessing Christian men and women. Will you consider?

1. That as a denomination we have undertaken work for God in India, and that there is every reason why we should be actively engaged in pushing the enterprise!
2. That the needs of this work cannot be met unless the practical sympathy and support of the people are shown.
3. That this practical support must be regular and systematic. Every quarter the treasurer of the Board must remit to India what is needed by the men and women who are giving their time and strength in doing our work.
4. That when we fail in this money must be hired and this at a high rate of interest.
5. That if all were to do as well as some are doing, there would be plenty of funds in the treasury to meet all the needs that are now so pressing.
6. That the Lord calls upon us all (none are exempt) to witness for him, "to the uttermost parts of the earth."
7. That it should be our most precious privilege to cooperate with him in his plan to save the world, "We are workers together with God." If ye know these things happy are ye if ye do this!

In behalf of the Board.

J. W. MANNING, Sec'y-Treas.

Notices.

OUR TWENTIETH CENTURY FUND.
\$50,000.

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

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

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

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

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

N. S. WESTERN ASSOCIATIONAL
B. Y. P. U.

The annual gathering of the N. S. Western Associational B. Y. P. U. will be held at Ohio, Yarmouth county, Friday evening, June 17th. The meeting will be addressed by the President and by Rev. W. B. Bezanon of North Brookfield, and by Rev. H. G. Colpitts of Middleton.

WARD FISHER, Secretary.

N. S. WESTERN BAPTIST ASSOCIATION.

The 54th. annual session of the N. S. Western Baptist Association will convene with the North Temple Baptist Church, Ohio, Yarmouth County on June 18th, at 10 a. m. Announcement of traveling arrangements in this connection will appear later.

H. B. SLOAT ass't. clerk.

N. S. WESTERN BAPTIST ASSOCIATION.

TRAVELLING ARRANGEMENTS.

The Dominion Atlantic Railway, the Halifax and South Western Railway (formerly N. S. Central), the South Shore Steamship Lines (Str. Senlac) will issue tickets on certificate plan, if ten or more travels by each line.

The purchaser of ticket, after paying first class fare for "going journey" will at the same time secure a Standard Certificate, which after being signed by Clerk of Association will be honored at Ohio Station and insure a free return.

The Halifax and Yarmouth line makes no reductions in this connection.

H. B. SLOAT, ass't Clerk.

N. S. BAPTIST CENTRAL ASSOCIATION.

The Nova Scotia Baptist Central Association will convene at Tremont, June 21-22. Our railway station is Kingston on D. A. R. Standard certificates must be procured when buying ticket, which when signed by Secretary of Association will give a free return.

Delegates travelling over H. & S. W. railway will procure tickets to Middleton, then from Middleton to Kingston. Tickets good to return until June 27th.

J. A. HUNTLEY,
Chairman Com. Arrangement.

N. B. WESTERN ASSOCIATION.

The Western N. B. Association will convene with the Centreville Baptist church, Carleton Co., June 24th, first session 10 a. m. An interesting program is being arranged. Will delegates kindly send their names to the undersigned as soon as possible. Address Centreville, N. B.

B. S. FREEMAN, Clk. of W. N. B. Asso.
DELEGATES TO WESTERN, N. B. ASSOCIATION TAKE NOTICE.

Florenceville is the nearest station to Centreville. Teams will be there to meet you Thur. and Fri. Send names if possible to B. S. Freeman beforehand.

CHAIRMAN OF COM.
Centreville, N. B. June 9.

THE CAPE BRETON QUARTERLY.

The Cape Breton Baptist Quarterly Conference will meet with the Baptist church at Grand Mira on Tuesday, June 28th. In order to connect with the boat at Mira it will be necessary for the delegates to take the Tuesday morning train from Sydney. A good attendance is urgently requested.

A. W. WHITMAN.

N. S. CENTRAL ASSOCIATION.

The N. S. Central Association will convene with the Lower Aylesford church at Tremont the "first Tuesday after the third Saturday in June," at 10 o'clock, a. m. See Year Book, page 156.

H. B. SMITH, Sec'y.

P. E. I. BAPTIST ASSOCIATION.

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

ARTHUR SIMPSON, Secretary.

Bay View, 14th May, 1904.

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

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

WM. McVEAN, Church Clerk.

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

TRAVELLING ARRANGEMENTS FOR THE P. E. ISLAND ASSOCIATION.

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

Carrriages will convey delegates from Souris to East Point.

E. D. STEERS.

N. B. SOUTHERN ASSOCIATION.

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

F. H. HUGHES, Moderator.

CHRIS. A. LAURMAN, Clerk.

N. S. EASTERN BAPTIST ASSOCIATION.

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

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

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

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

T. B. LAYTON, Secretary.

Truro, N. S.

NEW BRUNSWICK EASTERN BAPTIST ASSOCIATION.

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

F. W. EMERSON,

Clerk of said Association.

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

NEW BRUNSWICK EASTERN ASSOCIATION.

NOTICE TO DELEGATES.

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

E. T. BLECKHORN, Clerk

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

DELEGATES TO MARITIME CONVENTION.

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

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

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

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

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

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

Postal cards with instructions and loca-

tion will be sent to all whose names arrive in time. In case a delegate is appointed or located, who afterwards decides not to come he will please notify the undersigned at once. On behalf of the Committee of Entertainment.
W. P. KING, Chairman.

LITERARY NOTES.

Africa, the land of adventure, of heroism, of degradation, and of martyrdom has a large place in the Missionary Review of the world for June. The articles present many phases of life and work in various parts of the Continent and make interesting and profitable reading. Rev. Robert H. Milligan of West Africa describes in dark colors "Heathenism as it is in West Africa," and Rev. Melvin Fraser gives in contrast "The Brighter side of Darkest Africa." A very important subject is fully discussed by Rev. H. B. Bridgman, who gives the history and significance of the "Ethiopian Movements in South Africa." No one can afford to be ignorant of these unfortunate conditions in the native churches. Encouragement is found in the article on "The new Egypt," by Dr. Charles R. Watson. An excellent biographical sketch tells of the life of the Prince of Missionaries, "Francois Coillard, the Apostle to the Barotsi."

A work in in our Homeland is described in an illustrated story of Berea College and its Mission"—especially appropriate at this time of legislation against the coeducation of the races. China, India, and other lands are not neglected, and a review of the world-field occupies sixteen pages, etc.

Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, cor. 4th Avenue, New York. \$2.50 a year.

"THE YOUTH OF WASHINGTON."

Whatever place Fate and the wisdom of posterity may assign among historical writings to Dr. S. Weir Mitchell's "The Youth of Washington," now current as a serial in the Century Magazine, it certainly has been found uncommonly interesting for the time being, and the audacity of Dr. Mitchell's attempt has been justified by its success. It reads like the truth as indeed, all the essential part of it, and the character of the Mount Vernon lady is happily conceived and well sustained. After reading a page or so one is caught by the illusion and never think of the fictitious character of the matter or of the form of the matter he is reading. In the June insalment we are to have young Washington as the surveyor of farm lands, telling of his experiences in his own words—words which indeed are frequently his own (for Dr. Mitchell uses all he can find of Washington's own writings in letters and the like), but are as frequently the historians.—New York Times Saturday Review.

Consecration is not a thing which admits of comparison. It refers to that which is laid on the altar, and anything that is consecrated is consecrated. There cannot be anything half-way about it. It may be possible to lay a gift on the altar and then take it off again, hence it may be proper to speak of re-consecration; but it is never proper to speak of being wholly consecrated. Consecration is an act which is proper only for those who were not Christians before. To become a Christian requires entire consecration, and the act of surrender once made need never be repeated. It is not possible that in our common Christian use of terms consecration and sanctification have become confused. The first is the act of man, once done need never be done again; the second is the work of God and is perpetually progressive.—Watchman.

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ST. JOHN, N. B., Sole Props.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or louse yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller



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

USED FOR EIGHT YEARS.

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

PRICE 25 CENTS.

CONSIDER

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

MORAL:

Attend our school and get a good training.

KAULBACH & SCHURMAN,

Chartered Accountants.

MARITIME BUSINESS COLLEGE.

Halifax, N. S.

Beware

of the fact that

White Wave

disinfects your clothes

and prevents disease

INDIGESTION CONQUERED BY K. D. C.
IT REVIVES THE STOMACH
BY ANALYzing THE FOOD AND TONING UP THE SYSTEM.

The Home

CITY VS. COUNTRY HOMES.

The suburbanite and his bundles are a prolific source of amusement to the city dweller. He who walks secure on brick pavements and is contented with a 2 by 4 patch of smoky sky looks with amusement at the commuter, who runs feverishly night and morning for the train and goes yawning from the theater on the mid-night crawler.

Nevertheless it is more and more a fact that the Americans are becoming country lovers. The flower garden, however small, the song of the wild birds, the sunset seen over vistas of harvest fields, the clean washed air from a broad sky expanse, all are coming to be keenly appreciated by the American business man or woman.

And when married folks with a small family look around for a home, the wise ones choose the country home. And as the years roll by they will not regret their choice.

It will be their own turn to exult as they view the pale, nervous and enervated city children, compared to the robust and rosy specimens reared in the country.

It is hard enough for the young mother to rear her children at the best of times. But how much more difficult in the city, when the air is impure, the milk is contaminated, and the summer heat and the winter cold concentrate in full force.

Better have a home, no matter how humble, in the country, where the children can run all day out of doors, with the boundless blue sky over them and the green grass under their active feet. Here will bone and brawn thrive and sound bodies help sound minds in building up a soul, fit to battle with the world and wrest a victory.—Zion's Advocate.

HOUSEHOLD SUGGESTIONS.

A hard wood floor may be kept in excellent condition if the following rules are adhered to: never put a drop of oil on the floors and when soiled, rub them thoroughly with a dry cloth wet in turpentine. When dry apply a preparation of wax and when that is finished and dry, polish them with a brush or cloth made for the purpose until the surface is clear and shining.

Children's frocks and pinafores may be rendered non-inflammable by dipping them into a solution of alum after they have been washed.

Turpentine added to starch in the proportion of a teaspoonful to each quart adds whiteness and gloss to the ironed article.

Shoe strings will not come untied if they are waxed slightly before being put into the shoes.

There is no food value in Saratoga chips.

A tiny pinch of carbonate of Soda or salt put into the milk when it first comes, will help in preventing it from becoming sour.

A dainty nut water is made from a recipe which is said to be an old navy favorite, because the wafers kept well and were always fresh and ready for use during a long voyage. They are called "Marguerites," and are simply thin crackers which are thinly spread of a mixture made of one cupful of finely chopped nuts—pecans, English walnuts and almonds—added to the well beaten white of one egg, to which enough sugar has been added to make a thick icing. After this has been spread on the crackers they are browned slightly in the oven.—Christian Herald

DO MOTHERS REALIZE

A potent cause of friction between mothers and daughters, and one that is largely responsible for driving girls into matrimony inconsiderately, and that makes them yearn for careers, is the inability of mothers to realize that their daughters are grown and have the rights of grown people. There is apparently, no other thing so impossible as for parents to see that their adult children resent being treated like babies. This is particularly true as regards mothers. Sometimes a father rises to the height of granting his son liberty to do as he pleases, but as long as a girl remains at home her mother

considers she has a perfect right to dictate to her about her clothes, what she shall eat, and think, and believe, and how she shall breathe. I have known old maids of about forty-five who have never been permitted even to pick out a pocket handkerchief for themselves, and I once heard a bride ejaculate the day she was married, "Thank God, I'll never have to wear another pink dress!"—a uniform she had worn consistently ever since she was a baby because her mother happened to admire pink.—Picayune.

SWEETBREADS.

Sweetbreads had no value formerly, and were often thrown away as worthless, but with increasing demand for them, they have become correspondingly expensive, and are now a luxury. Besides the fact that they are delicate in flavor, easily prepared and may be presented in many dainty and delicious forms, they are invaluable as an addition to the dietary of the sick or convalescent, on account of their easy digestibility. They are at their best during the spring and summer, when they are also most plentiful and cheap. Although we speak of sweetbreads as a pair, in reality there is but one sweetbread, consisting of two parts connected with a short membrane. The round compact part is called the heart sweetbread, from its position. The other, or elongated part, which from its position below the throat, is called the throat sweetbread, is not as delicate, being neither so fat nor so firm. Therefore when sweetbread is found separated in market avoid buying two of the throat sweetbreads.

TOMATOES AND LETTUCE SALAD.

Peel four large Tomatoes. The easiest way is to pour boiling water over them and skin them as they wrinkle; but if you do this you must strain off all the water afterward and let them stand on the ice till they are firm again. Wash the lettuce and gently pat it dry with a clean cloth. Slice the tomatoes thin and pour off all the juice; arrange a few nice lettuce leaves on each plate and lay four slices of tomato on them and pour dressing over all. Or, arrange the lettuce and tomatoes in a salad bowl and pour the dressing over.

FRUIT SALAD.

Wash white grapes and cut in halves; take out the seeds; mix with as much orange or grape fruit pulp and lay on lettuce. Let it get very cold before adding the dressing. Bits of pineapple and a very little banana may be added to this also.

IRREGULARITY IN THE PUNISHMENT.

There are two boys who manage to be rather unruly in school, and their teacher was so exasperated one day that she ordered them to remain after hours and write their names 1,000 times. She watched them plunge into the task. Some fifteen minutes later one of them grew uneasy and began watching his companion in disgrace. Suddenly the first one burst out with a roar of despair and between his sobs, said to the teacher: 'Tain't fair, m'um. His name's Bush and mine's Schluttermeyr!'

'There's one thing I can say about my daughter, said Mr. Cumrox. 'She has a fine disposition.'

'Have you known her to meet any severe tests?'

'Yes, the way she sits and listens to herself play the piano shows that she must have extraordinary patience.'—Washington Star.

HESITATED AND DIDN'T LOSE.

'Never was glad for this impediment in my speech but once,' said the man from the country.

'When was that?'

'Fe-fe fellow asked me how much I would take for a-a-horse, and while I-I-I was trying to tell him forty pounds he offered me fifty.'—Tit-Bits.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily soothe and generally contain "wood alcohol," a deadly poison.

Are You Looking

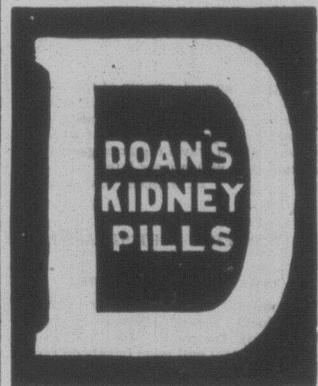
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is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't. Cure your Backache by taking

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Cocoa and Chocolate.

They are the choicest of all.

Try them

WOULD HAVE TO STOP HER WORK AND SIT DOWN.



HOW MANY WOMEN HAVE TO DO THIS FROM DAY TO DAY?

MILBURN'S HEART AND NERVE PILLS are a blessing to women in this condition. They cure Nervousness, Sleeplessness, Palpitation of the Heart, Faint and Dizzy Spells, Weakness, Lightheadedness, and all troubles peculiar to the female sex.

Mrs. James Taylor, Salisbury, N.B., in recommending them says: 'About eight months ago I was very badly run down, was troubled greatly with palpitation of the heart and would get so dizzy I would have to leave my work and sit down. I seemed to be getting worse all the time, until a friend advised me to try MILBURN'S HEART AND NERVE PILLS. I can truthfully say that they do all you claim for them, and I can recommend them to all run-down women.'

Price 50c. per box, or 3 boxes for \$1.25; all dealers, or The Milburn Co., Limited, Toronto, Ont.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Second Quarter, 1904.

APRIL TO JUNE.

Lesson XIII.—June 26.—Review of the Life of Christ.

GOLDEN TEXT.

Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. 2:9.

EXPLANATORY.

The first element of a good review is to make it a real review, a general view of the whole period which has been studied. In this case our review covers the whole life of Christ, the main features of which should be familiar to all.

The second element is that the review be made attractive and interesting. And it can be so conducted both in the class and for the whole school as to become one of the most attractive and helpful sessions of the year. Some of the ways of accomplishing this purpose are presented below, part of them best adapted to the class review, part of them to the review of the whole school; but most of them can be adopted to either.

I. THE CHART REVIEW.—The main facts of the life of Christ, the dates, places, principal events, divisions of his ministry, can all be reviewed. Drill on the main features, either in concert, or by having the scholars write them down on slips of paper.

II.—GEOGRAPHICAL REVIEW.—Every event or teaching we have been studying is connected with some place or region. If, therefore, the teacher places a map before his scholars, he can review the whole of the life of Christ by means of the towns, cities, rivers, lakes, mountains, and regions where Christ lived, labored, and taught. The larger regions, as Galilee, Judea, Perea, will bring to notice the great ministries of our Lord, the time spent in them, and some of the leading events. Then call for the historic events which cluster around each city, river, lake and mountain.

This review can be happily joined with the following.

III. PICTURE REVIEW.—Reproductions from photographs of great paintings; and of Biblical and historical places and events (both in color and in black and white) are now so reasonable in price as to make them available for regular use in the class or Sunday school.

Miss Ellen Hurl, author of a capital volume on "The life of Our Lord in Art," advocating the greater use of pictures in the Sunday school, says: "A successful teacher of a large Bible class in one of our churches wishing to provide something unusually instructive for Review Sunday, chose this plan: she procured a large number of photographs descriptive of the life of our Lord, placed

WISE WORDS.

A Physician on Food.

A physician of Portland, Oregon has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts and that I find there is no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach especially at breakfast to start the machinery of the human system on the day's work. In cases of indigestion I know that a complete breakfast can be made of Grape-Nuts and cream and I think it is necessary not to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food.

"This is written after an experience of more than 20 years treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it." Name given by Postum Co., Battle Creek, Mich.

There's a Reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

them upon the walls and upon easels in the class room, until she had the whole story told in pictures. During the session no word from her was necessary, except a few simple explanations, while the pupils passed in silence from one picture to another, taking in its beauty and its lesson at the same time. "It was the most impressive service I ever attended," said one who was there, and the whole class echoed the same sentiment as they slowly left the church."

THE HABIT OF NOT FEELING WELL.

Few people realize that their ailments are largely self-induced. They get into a habit of not feeling well. If they get up in the morning with a slight headache or some other trifling indisposition, instead of trying to rise above this condition, they take a positive pleasure in expatiating upon their feelings to anyone who will listen. Instead of combating the tendency to illness by filling the lungs with pure fresh air, they dose themselves with "headache tablets" or some other patent specific warranted to cure whatever ill they think they are suffering from. They begin to pity themselves and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they re-enforce the first simple suggestions of illness by a whole army of thoughts and fears and images of disease, until they are unable to do a day's work in their homes or offices.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging on a sofa because they think they are tired or not well. Much so-called invalidism is simply laziness, fostered and indulged from childhood. There is a great danger that girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once whenever anything happens which interests or excites them! An invitation to a reception or any other pleasant social function, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody until after the entertainment.—Success.

There are people who look a little askance at the idea of eternal life, because they fear that after innumerable ages it may become monotonous. But think!—does this life ever become monotonous to those who are all the time working, learning and growing? Does the artist ever grow weary of painting, or the musician of composing, or the singer of singing, as long as his powers are not only unimpaired, but steadily expanding? Even men of business get to be so enamored of their business as to be restless, lost without it. Life never becomes monotonous, uninteresting, to those who are worthily and congenially employed. In the future life, with enlarged possibly with additional faculties, and with endless opportunity for their exercise and expansion, is it not likely that there will be continual joy, ever satisfied yet ever renewed, in using and improving them?—Geo. Ge. Macdonald.

A NEW HEART.

A countryman carried his gun to a gunsmith for repairs. The latter examined it, and, finding it too far gone for repairing, said, "Your gun is in a very worn out, ruinous, good-for-nothing condition; what sort of repairing do you want for it?" "Well," said the countryman, "I don't see as I can do with anything short of a new stock, lock and barrel; that ought to set it up again." "Why," said the Smith, "you had better have a new gun altogether." "Ah!" was the reply, "I never thought of that; and it strikes me that is just what I do want. A new stock, lock, and barrel! Why, that's about equal to a new gun altogether, and that's what I'll have." Man finds himself in similar condition, and needs to be made new.

David was inspired to cry, "Create in me a clean heart, O God." He did not believe in reformation, but in regeneration. We have many theorists who are trying to amend the human heart. But it is wholly

depraved, and hence our Saviour said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." (John 3:3).—Herald and Presbyterian.

DEVOTION TO DUTY.

When Holman Hunt determined to paint "The Scape Goat," he went to the wilderness of Zith, at the remote end of the Dead Sea. There he worked day by day, taking infinite pains to reproduce the marvelous Eastern coloring and the pathetic expression of patience and infinite suffering in the face of the animal. So dangerous was the task that Holman Hunt was compelled to work with a loaded gun under his left arm. Devotion to duty induced the painter to face any trial overcome any obstacle, and the picture then produced has since comforted many a weary soul who has attempted to carry his own load of sin.—Ex.

Sin is a terrible thing. It not only blights our hopes and prospects for the future, but it wrecks the strongest characters, and one will only open his eyes to see, if he will but look abroad, what dreadful havoc this awful evil hath wrought in the world, and yet the wonderful thing is that "God so loved the world, that whosoever believeth in him should not perish but have everlasting life," and no matter how dreadful the wreck or how awful the ruin, Jesus Christ comes seeking to save that which is lost.

LOVING ONE'S NEIGHBOR.

Dr. Samuel Smiles in his book on "Duty" relates an instance of a man whose love worked no ill to his neighbor. While Germany was engaged in war, a foraging party called on an old farmer and commanded him to conduct them to a field, where they might cut crop for their own use, without intending in any way to recompense the owner. The honest old German led the soldiers past the field of his neighbor, through it was equally suitable for their purpose, and guided them with sublime self-sacrifice to his own enclosure. Such a display of love to one's neighbor is worthy of our imitation, and well illustrates the spirit underlying the words of the apostle: "Love worked no ill to his neighbor; therefore love is the fulfilling of the law."

The old proverb connected "plain living" with "high thinking." The connection is in the proverb because it is in the fact. Luxury kills the higher spiritual sympathies and understandings. It does not kill always the ability to make more money, to manipulate men successfully; but it does kill out the little kindnesses the consideratenesses the spiritual understandings. "Blessed are the poor," said Jesus. "How hardly shall they have riches enter into the kingdom of God." The kingdom is as open to them as to any. But consider the facts. How hard they find it to enter in!

POWER IN MEN.

"Some time ago a physician who is using electricity for therapeutic purposes asked me to go to his office, saying that he would show me wonderful things. When I reached the office, he put me in the insulating chair, and then turned on three thousand volts of electricity into my body—not dynamic, otherwise I should not be here to tell the tale, but static electricity. Instantly I felt that I was surcharged with power; I felt it streaming from me invisibly. He then took an ordinary electric light, without the carbon film inside and gave it to me to hold. Immediately the room was lighted with the electricity flowing from my body and streaming through the glass. He took that from me, and put a chain into my hand which was attached to a machine. Instantly the machine began to run furiously all because of the power that I received and was now discharging. I felt myself filled with a mysterious potency. Before the current was turned through me, I was as powerless to do those things as I now am. After the current was turned on these and other things were child's play to me."

A farmer wrote to his lawyer, as follows: "Will you please tell me where you learned to write? I have a boy I wish to send to school, and I am afraid I may hit upon the same school that you went to."



Miss Nellie Holmes, treasurer of the Young Woman's Temperance Association of Buffalo, N.Y., strongly advises all suffering women to rely, as she did, upon Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—Your medicine is indeed an ideal woman's medicine, and by far the best I know to restore lost health and strength. I suffered misery for several years, being troubled with menorrhagia. My back ached, I had bearing-down pains and frequent headaches. I would often wake from restless sleep, and in such pain that I suffered for hours before I could go to sleep again. I dreaded the long nights as much as the weary days. I consulted two different physicians, hoping to get relief, but, finding that their medicine did not seem to cure me, I tried your Vegetable Compound on the recommendation of a friend from the East who was visiting me.

"I am glad that I followed her advice, for every ache and pain is gone, and not only this, but my general health is much improved. I have a fine appetite and have gained in flesh. My earnest advice to suffering women is to put aside all other medicines and to take Lydia E. Pinkham's Vegetable Compound."—MISS NELLIE HOLMES, 540 No. Division St., Buffalo, N. Y.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

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If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd.
T. JOHN, N. B.

Agents Wanted.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick, Rev. J. W. HAMMOND, D.D., St. JOHN N. B. and the Treasurer for P. E. Island to Mr. A. W. SYKES, CHARLOTTETOWN. All contributions from churches and individuals to New Brunswick should be sent to DR. MAXIMO; and all such contributions P. E. Island to Mr. STERNES.

UPPER NEWCASTLE.—Lord's Day, May 29th, baptized 6 at Upper Newcastle. Cause much renewed. A number of those who have wandered far have returned. We hope to baptize others in the near future.

M. P. KING.

June 6.

LINDEN, N. S.—Yesterday, June 5th, was a happy day with us. A throng of people gathered on the sandy beach at Linden to witness two sisters follow their Lord in baptism. The water was calm, scarcely a ripple, a sight beautiful to behold. As the candidates entered the water the members of the church united in singing, "Whoso he leads, I'll follow." We are about to start a series of meetings at Linden. Brethren, pray for us.

S. A. MACDOUGALL.

DENVY, N. S.—During the winter our D. V. P. U. has been well sustained. We give the first half hour to devotional exercises and the remainder to the study of the Life of Christ, as outlined in the normal lessons of the Sunday School. Our prayer meetings are well sustained. Five have joined our church by letter since last report. We are pleased to report that the church is putting a bath room in the parsonage at a good large outlay. Bro. and Sister Chaloner have been the moving spirits in the movement.

Yours truly,

A. J. ARCHIBALD.

June 7, 1904.

CENTREVILLE, N. S.—We have just closed a series of services at Centerville. When I reported the work at Tidnish I asked the brethren to pray for us. These prayers have been answered. Souls we believe have been eternally saved and when we send our letter to the Association we believe we can report a grand work being done at present in Centerville. We find it is not the pulpit that does the work in these rural districts, but the home to home visitation. The evangelism that is needed for this age is a personal touch, this only can be gained when we meet sinners outside the church. We expect to have baptism at Centerville next Sunday.

S. A. MACDOUGALL.

FIRST ELGIN, N. B.—The First Elgin Baptist church has been now for about nine months without a settled pastor. During that time Rev. E. C. Corey has supplied the pulpit as regularly as circumstances have permitted. The people seem now to be very anxious to engage a regular pastor and no doubt if a duly qualified minister were desirous of entering upon work here he would receive a hearty welcome. There are a large number of young people in our community, many of whom are not members of this or any other church, so that there is plenty of opportunity of doing good. There is a parsonage in connection with the church. Any person entering upon the work with energy and devotion will no doubt meet with the usual amount of difficulty and discouragement, but will find an appreciative people who will treat him with all kindness and endeavour to co-operate with him in his work. We are all desirous of seeing the position filled as soon as possible.

J. T. HORSMAN.

Elgin, June 6.

PUGWASH, N. S.—I am now comfortably settled here in this beautiful spot. Closed my pastorate with the Falmouth church on the first Sunday in May. During my pastorate there, though the church was small in numbers, I found them ever ready to contribute to my support and to improvements on the church property. We dug a cellar under the church and there placed a furnace costing in all \$175.00. Raised the parson-

age and laid new sills under it, enlarged the cellar, building a brick wall under the entire house, which with other improvements inside cost \$114.00. Lastly placed a new bell organ in the church worth \$150.00. We were also blessed spiritually, some twenty being added to the church. Here in this field we find great opportunities for work—six preaching stations with good congregations, and others that should be occupied. Last Sunday, June 5th, we dedicated to the service of God a new church at Wallace Bridge. Pastor Estabrooks of Springhill very kindly came to our assistance and gave us two grand spiritual sermons. This house was started and carried forward nearing completion during the pastorate of Pastor Haverstock. The prospects are now that it will shortly be free from debt. Our greatest need now on this field is that these two churches undertake the support of a pastor each. I am hoping to see this done shortly.

S. H. CORNWALL.

UPPER OTNABOG, N. B.—Dear Brethren; Knowing that you are always pleased to hear reports from any part of our denominational field and especially when the good Lord has blessed the labors of any of his servants, I thought I would send you a brief report of how our church at Upper Otnabog is getting along in the Christian life. I have been trying to do what I could. The weather was cold and stormy and not favorable for special services, but on the opening of spring I felt it to be my duty for a time to lay aside my daily toils and enter into the service of the Master. After consulting with the deacons we thought it advisable to hold some special meetings. We commenced in the early part of April, and the Lord blessed our feeble efforts. It was evident from the beginning that the field was white and ready for the harvest. The church has been much strengthened and encouraged and four young people made profession of a change of heart and dedicated their lives to Christ. Rev. E. Neiles administered the ordinance of baptism to them and gave the right hand of fellowship as members of the church. During our labors in those special services we made twenty five or more Christian visits, the Lord blessed our labors which continued about four weeks, and but for our home cares and the duty of providing for the daily wants of my family I should feel like giving myself up unreservedly to the work of the master. We ask an interest in the prayers of all those who have an intercession at the throne of grace that God will especially care for this branch of his church.

CHARLES E. JOHNSTON, Licentiate.

DENOMINATIONAL FUNDS FROM N. S.

FROM JUNE 1ST TO JUNE 30TH, 1904.

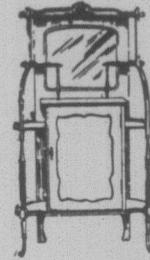
Chester Basin church, \$2; Margaretville sect, Upper Wilmot church, \$10; Sisters at Greywood, \$3; Temple church, \$25; Billtown S S for native preacher, \$35; Pleasantville church, \$10; Canard church, \$40; do (Glen Fund) \$25; Lower Canard S S, Native preacher, \$10; New Glasgow church, \$9; Windsor church, \$63.75; 3rd Yarmouth, \$3.15; Deerfield S S, \$9.50; New Tusket Church, \$6; Lower Economy church, \$8; Jordan Falls church, \$7; Wilmot Mt church, \$5; Port Lorne S S, \$1.05; Grand Mira church, \$6.15; Little River church, \$3.90; River Philip, \$15; 1st Digby Neck church, \$27.50; Maccan church, \$11.50; Honesville church, \$10; Mira church, 10; Amherst Highlands S S, \$65; W H Leut, Tusket Lakes, \$10; New Germany and Foster S S, \$11.88; Milton church, Yar. G. \$16.90; Advocate church, \$10; Isaacs Harbor church, \$37; New Tusket church, \$3; Caledonia church, \$4.75; do special, \$4; North Sydney church, \$39.35; Nictaux church, \$9.88; Bay View church, \$102; Mr. A I Hart, Baddeck, \$5; Port Watland S S, \$9.15; New Cornwall church, \$8; Westport church, \$3.25 Total \$725.66 Before reported \$156.56 Total to date \$882.22 A. COLWOS, Treas. D. F. N. S. Wolfville, N. S., June 11, 1904.

Cyrus L. Ryan, of Charlottetown, P. E. I. formerly employed in the steward's department of the Plant Line steamer Oliveette, was placed on trial at Plymouth, Mass., on Monday, for the alleged murder of Quong Sing, a Chinese laundryman.

WEDDING PRESENTS. Our Furniture Stock Can Furnish Them.



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St. John, N. B.

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Hot Weather Drink

Mix thoroughly 1/4 of BENS DORP'S ROYAL DUTCH COCOA with two pounds of granulated sugar, and one pint hot water and boil three minutes, strain and when cool add, if desired, one tablespoonful extract of Vanilla. Put three tablespoonfuls of this syrup in glass half filled with cracked ice; fill glass with milk, sugar to taste, shake thoroughly, and serve with or without cream. Whipped cream is a great improvement.

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES

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

Ask your Grocer for them.

Snowy White Linen in every home, comes from the use of Surprise A Pure Hard Soap. Makes white goods whiter, Colored goods brighter. See for Yourself. Remember the name Surprise

BIRTHS.

HUBLEY.—At Milford May 23rd to Mr. and Mrs. Daniel Hubley, a daughter.

MARRIAGES

ANDREWS GATES.—At Hill Grove, June 1st by Rev. J. W. Bancroft, Alfred W. Andrews and Jennie J. Gates.

FRANKLIN-WILSON.—At Hill Grove, June 1st, by Rev. J. W. Bancroft, James E. Franklin and Minnie D. Wilson.

CONNELL-MURPHY.—At the Baptist parsonage June 8th, by pastor Camp, Mr. Charles S. Connell of Johnston, Queens Co., to Miss Mary M. Murphy of Parleville, Kings Co.

WHITE-FULTON.—Married at Fulton Brook, by Rev. E. T. Miller, James T. White of White's point, Grand Lake, to Miss Sarah A. Fulton, of Fulton Brook on June 8th, at 6 p. m.

BECKWITH-MORSE.—At Nictaux, West, April 27th, by pastor C. H. Haverstock, at the home of the bride's parents, Flora M. youngest daughter of dea. and Sophia Morse and Warren M. Beckwith, of Middleton.

BYTHER-BAKER.—At South Williamston, June 8th, by pastor C. H. Haverstock, at the home of the bride's parents, Edith L. Baker, youngest daughter of Holmes and Jane Baker, and Ernest M. Byther, of Brewer, Maine.

REICKER-SCHRIEBER.—At The Grant, Springfield, N. B., June 7th, 1904, by Rev. Wm. M. Field, Gilford W. Reicker of Kars and Laura Jane, eldest daughter of George and Rebecca F. Scriber.

CREELOCK-SECORD.—At the home of the bride's father, Long Creek, N. B., May 4th, 1904, by Rev. Wm. M. Field, Archibald Key Creelock of Goshen Settlement to Nettie Secord.

MCAURTHUR-ROBINSON.—At the residence of Counselor James Robinson, Cambridge N. B., June 8th, 1904, by pastor F. W. Atkinson Francis Ketcham McArthur to Gertrude May Robinson

RAY-FREEMAN.—In the Baptist church Weymouth, Digby Co., N. S., June 8th, by Rev. J. T. Eaton, Joseph Howe Ray to Mary A. Freeman, of California, U. S. A.

KAVANAGH-McRae.—June 8th, at the Baptist parsonage, Onslow, N. S., by pastor Jenkins, James Henry Kavanagh of Upper North River, to Miss Olive Jane McRae of Nuttby.

DEATHS.

CHISHOLM.—At Highland Village, May 14th, Mrs. Geo. Chisholm in the 84 year of her age.

MCINTYRE.—At the residence of his son, Howard McIntyre, at Onabog, Charles McIntyre, aged 81 years, leaving a widow, one son and one daughter to mourn their loss.

MCLEOD.—On May 30th, after a brief illness, Mrs. Lizzie McLeod wife of captain McLeod, of Bliss's Island, N. B., in the 33rd year of her age. Much sympathy is felt for her bereaved husband her parents and brothers and sisters.

THORNE.—At Johnston, Queen's County, June 5th, Thos. G. Thorne, aged 62 years. Wife, two sons and five daughters survive him. Deceased was a member of Coles Island Baptist church of which he was deacon and from which he held license to preach. Funeral services were conducted by the writer David Patterson.

MARSHALL.—At North Williamston, May 26th, Leta May aged 14 years daughter of Bro. Henry Marshall. Our young sister though not a member of the church gave clear evidence that she had accepted Christ as her personal Saviour. Leta was a bright and promising girl and her early departure has made it hard to say—"Thy will be done."

LANGIN.—The First Chipman church has lost a valuable and respected member in the death of Bro. Strange Langin aged 81. This brother's interest was in the Lord's work, and his hope of eternal life grew brighter and clearer as death drew near. He will be greatly missed in the community where he spent his long life.

KEITH.—Suddenly, of heart failure, at his home Kinnear Settlement, May 30th, Roland F. Keith Esq., aged 57 years. He was for many years a member of the Second Salisbury Baptist church. He was prominently associated with the political and municipal affairs relating to the parish and surrounding districts in which he lived. He leaves a widow four sons and six daughters to mourn their loss.

RAFUSE.—At Somerset, April 24th, Mrs. W. A. Rafuse, aged thirty years and eight mos. She was Annie Corbin, daughter of James Corbin of New Ross, Lunenburg Co. N. S., and although living in Somerset a short time was much respected. During her illness she impressed her friends as a very courageous and patient sufferer. A husband and five small children are left to mourn the loss of a loving wife and mother. She died trusting in the merits of her Saviour.

TURNER.—At Harvey, Albert Co., N. B., on June 2nd, Mrs. Mary S. Turner, after a short illness, in her 82nd year. Our dear Sister, was one of the oldest members of the First Harvey church, also the oldest charter member of the W. B. M. U. She was a sincere Christian and a willing worker in all departments of the Lord's work and died trusting wholly in her Saviour, and was like a shock of corn fully ripe and gathered home. Her funeral sermon was preached by the pastor Rev. Adolphus F. Brown from the words "I know that my Redeemer liveth, etc." to a large congregation of sympathizing friends. The memory of the just is blessed.

The Berwick Baptist Church has been bereft of a number of its older members. Mrs. Josiah Borden, with the honors due a well lived life of more than three score and ten, passed from the cold storms of this world to the summer land, in Feb. last.

Later two sisters, Mrs. Harriet, North Margeson, and Mrs. Ebenezer Huntington, both having rounded out their more than four-score years, received, we have no doubt the blessed laudat "Well done, etc." from their Lord on the same day. And now Bro. Charles Norwood has responded to the welcome call, "Come Home." He was born in Halifax in 1815. During the later years of his life he labored as an esteemed and beloved licentiate preacher among the more needy sections of the country not without pleasing proofs of the Divine approval. His wife, a daughter of the late David and Desiah Shaw, has preceded him by 15 years, to the better land. He leaves three sons and three daughters the eldest, Sophia, wife of Dr. Alex. Tvall, has been with her husband, for 25 years, a very successful missionary in Swatow, China. She is now on furlough on her way home.

Passing away of Rev. S. D. Ervine.

It will be a grief to many friends of our devoted Brother, in the Provinces, to know that he has been disappointed in his hope of restoration to health in this State, and has yielded to the inevitable. His passing away took place at Hemet, Saturday, May 28th, at 4 P. M. He was conscious up to the last moment, and gave many loving messages for his friends.

It was a great satisfaction to the writer to have been able to visit him twice, recently, and to be present at the funeral exercises on Sunday, May 29. These occurred at the Baptist church in Hemet, and were attended by practically the entire population of the town. The exercises were participated in by Rev. Mathewson, Pastor of the church, and the writer, who preached from the text,—Acts 13: 36, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

A choicer spirit than our departed Brother, never lived to help humanity. It will always be a precious memory to recall his words of confidence in his Saviour's finished work, and in the absolute verity of the Word of God.

There was no bank of fog resting over his vision of faith, as to, who gave the Bible, or as to why it was given, or, as to the inevitable results of its faithful presentation to sinful men. His longing to get well again so as to take up his old work of winning souls amounted to a passion, and yet, when he at last knew this was impossible, his spirit of resignation to his Father's will, was wonderful to see.

Sister Ervine was able to bear up bravely under the awful load that has been resting upon her for months. She, and the two bright boys, and the niece, Miss Ethel, are left in a strange land, but many very kind friends are ready to lend them any assistance needed.

This ready helpfulness, and cordial good will on the part of perfect strangers, is one of the pleasing features of this, in many respects, very peculiar land.

M. B. SHAW.

San Bernardino, California.

DIGBY COUNTY QUARTERLY.

The Digby County Quarterly meeting met at Little River on May 30th at 8 o'clock. Rev. S. Langille and Rev. I. W. Porter gave addresses on "Duties of the church member in his own church" and "love of the young people," respectively. On Tuesday at 10 o'clock Rev. S. Langille conducted the devotional services, and President Gates being absent, Pastor Archibald took the chair till the election of officers. Officers for the ensuing year are President, Pastor Langille of 1st Digby Neck; Vice-President, Rev. J. W. Bancroft of Hill Grove; Secretary, Pastor A. J. Archibald.

Reports from the churches were not unfavorable. Bear River reports 13 baptisms during the last half year. Pastor Porter

had a call to North Sydney during winter but was pleased to remain, at the urgent request of his own people. Digby reports one baptism during last quarter. Work on the field prosperous. Good prayer meetings. Church is putting a bath-room in the parsonage. Ten have recently have been baptized at Hill Grove. Rev. Ward Fisher has resigned at Smiths Cove. Rev. I. B. Colwell has settled at Freeport. Centreville reports splendid period of refreshment. Rev. W. M. Brown, Rev. E. L. Dakin and Rev. S. Langille have each had a position of the joy of ingathering. All told, 21 have been baptized and 9 joined by letter. The 1st Digby Neck church has engaged Rev. S. Langille as pastor.

Lower Rossway reports 4 accessions, 2 by baptism. The work at Centreville is at present very prosperous in all its departments. Sandy Cove reports a revival under leadership of Pastor Langille, 17 baptized, Woman's Aid Society organized and Sunday school flourishing. People have a mind to work. Little River needs a pastor at once. Sandy Cove, Little River and Tidville form a very compact country field with splendid opportunity to reap, for the seed has been well sown by the retired Pastor Dr. J. C. Morse. Some pastor desiring to locate might write to Deacon Harding, Denton.

On Tuesday afternoon Rev. I. W. Porter conducted a social service for an hour and a half. It was a good meeting. Tuesday evening Pastor Archibald preached on "Matthew the Publican" and the Quarterly meeting closed with the usual motions of thanks. The after services was conducted by Pastor Langille.

A. J. ARCHIBALD, Sec'y.

THE ANNUAL REUNION.

The 13th annual reunion of the graduates of Acadia seminary took place in Alumnae hall on Monday afternoon which was arranged as a parlor for this enjoyable occasion. About fifty ladies from all parts of the provinces were present, and after tea was served a social half hour was enjoyed renewing old friendships. The president, Mrs. John Farquharson, Halifax (nee Miss Minnie Eaton), a graduate of the class of 1867, called the meeting to order, and after a few words of welcome, Miss Elsie Chute, '03, of Middleton, gave a delightful piano solo. Mrs. Maxim delighted her hearers by her appropriate recitation, "The bravest battle ever fought." Miss Jennie Eaton, a favorite as a sweet singer, sang most sweetly "The mission of the Rose." The beautiful solo, "We Two," both words and music being the composition of the Nova Scotia poetess, Mrs. Irene Elder Morton, of Weymouth, one of the first students of Grand Pre Seminary, was exquisitely rendered by Miss Gertrude Heales, so often welcomed by a Wolfville audience.

The President then gave her annual address on "Women's Work." This excellent paper was sensible, practical, and teemed with timely suggestions to the educated women as she left the seminary to go out as one of the laborers in the great vineyard of the world.

The following classes were represented by: 1876—Mrs. J. W. Mansing and Mrs. Farquharson. 1878—Mrs. Thomas Trotter (Helen Freeman.) 1880—Mrs. Graham Whidden (Lois Bigelow.) 1882—Mrs. B. J. Lawson (Ida Jones.) 1883—Mrs. Walter Mitchell (Katherine Masters) and Mrs. Ralph Eaton (Alice Hanson.) 1885—Eva L. Andrews. 1886—Minnie E. Chipman. 1887—Mrs. H. T. DeWolfe (Harriet Eaton.) 1890—Mrs. Earnest Johnson (Bliss Franklyn.) 1892—Mabel V. Jones. 1893—Ada M. Hayes. 1894—Mrs. Harry Crowe (Helen Quirk.) 1896—Bell Patriquin. 1897—Mrs. Robie Ford (Sadie Jamieson) and Mabel L. Wortman. 1898—Sarah S. Jones. 1899—Ethel Emerson and Bessie Tritte. 1900—Miss Eena McElmon. 1903—Miss Elsie Chute. 1904—Miss Florence Hickson.

The meeting closed by the members joining hands and singing "Auld Lang Sine." At the annual business meeting the following officers were appointed:—President—Mrs. John Farquharson, Halifax. 1st Vice-President—Mrs. William Smallman, New Glasgow. 2nd Vice-President—Mrs. Ernest Johnson, Wolfville. Secretary—Mrs. Walter Mitchell, Wolfville. Treasurer—Miss Eva Andrews, Wolfville. Executive Committee—Mrs. T. Trotter, Mrs. Ralph Eaton, Mrs. H. T. DeWolfe, Miss Mabel Jones, Miss Minnie Chipman, Mrs. G. M. Vaughan, Mrs. R. D. Ford.

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THE TABLE AND THE PEW.

"As long as my boys sits at my table he must sit in my pew," said a father whom we may assign to the old school—a wise school, was it not after all, to which the church going fathers belonged? The Puritan Sabbath we shall never see again; there is no danger; we are likelier far to see a continental Sunday, given over to sports and festivity. Those to whom the spiritual use of the day makes but slight appeal recognize, as a rule the importance of a restful Sunday, refreshing to body and mind; its immense value from a civic standpoint, if from no other. It is safe to say, whatever our religious creed or attitude toward things spiritual, one day in seven should be set apart each week in which to live a different life, that of the mind and heart; to find the highest inspiration vouchsafed to us. If this were deemed imperative amid the simpler living of a hundred years ago or a thousand, what of the rush, the materialism of the twentieth century?

We find tired men of business going faithfully to church for the sake of their boys, and we are glad of it. It won't hurt the fathers and it will tone up the church. And who will argue for an unregulated and irresponsible Sunday for the rising generation? They are too young to be left to "loaf and invite the soul" after their own fancy.—Presbyterian.

DO IT NOW.

I had thought to send a flower to a sick friend, but decided: "Tomorrow will do as well." Next day the flower was laid on a still cold form.

Because of busy, happy work I neglected for a month writing to a dear friend far away. The tardy missive brought answer:

"Dear one,—Your letter is a comfort to me I have waited for it through a month of heavy trial. I know you would have written sooner if you could, or had you known the comfort your words would be."

Two friends misunderstood each other. "Soon," I thought, "I shall speak the little word that will clear their skies." The event of a day separated us all forever, and the little wrong was not made right.

An earnest youth was in need of a helping hand. I longed to extend the help, but self-interest answered: "You cannot; God will take the will for the deed."

Then the Spirit within me took me to my knees, and I prayed: "Oh God, shall the poor will and nothing more, be offered Thee? Then Thou hast naught. Oh, make it Thine that loving deed may prove the will to serve!"

And in that hour the youth's need was supplied, nor was self the poorer. Oh the blessed now, which is all of time I have! God help me to use it for Him! And if there is a word to be spoken, a flower to be sent, an alabaster box to be broken, God help me to do it now.—S. M. Ritter.

What we are in heart, in spirit, in the inner life, we are really before God, and that too, we shall ultimately become in actual character, in outward feature.—Rev. J. R. Miller.

PHYSICAL DEGENERATION.

We have heard much of late concerning the alleged physical degeneration of the British nation, and pessimists have drawn melancholy pictures of our possible future as a race. For this reason the paper read last month before the Society of Arts by Dr. Robert Jones aroused much interest; and it is often the case, the discussion which it provoked was as valuable as the paper itself. Dr. Jones was able to speak as an expert of the increase of insanity, for he is medical officer to a large country asylum and he attributes a large percentage of cases to the drink habit. Other causes of deterioration are found in insufficient food, mal-nutrition, over-crowding excessive tea-drinking and juvenile smoking. He believes that the revolt against domestic service is a serious cause of evil, the general want of home experience preventing girls from becoming good wives and mothers. It seemed to be the general belief on the part of those who took part in the discussion that environment rather than heredity was responsible for deterioration of the race, and that much good would accrue if people could be kept on the land instead of flocking to the crowded centres. Dr. Hall of Leeds, said that the best physical development was

shown by Jewish children, and he attributed this to their careful feeding. It seems that in the army recruiting department the number of rejections from physical causes remain the same year by year—about one-half. On the other hand, many lads of thirteen to sixteen years of age are passed into the army by medical officers under the impression that they are eighteen, so well developed are they. In such cases the discharge of the lads is often claimed by their parents, and the true age is divulged.—Chambers' Journal.

One of the weightiest rules of the spiritual life is to abide in the present moment without looking beyond.—Fenelon.

Many and many of these men whom we see plodding on in their dusty ways are traveling with visions in their souls. Nobody knows it but themselves and God. Once years ago they saw a light. They knew it, only for a moment, what companionships, what attainments, they were made for. That light has never faded. It is the soul of good things which they are doing in the world today. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all its prophecies.—Phillips Brooks.

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

Child of God, thou art photographed where God must ever behold thee on his hands, on his heart. Thou art never for a moment out of his thought nor hidden from his eye. Not one hand only, but on both. It is the plural in each case, "On the palms of his hands." Not tattooed or photographed the marks of which might be obliterated and obscured, but graven. And the graving tool was the spear, the nail, the cross—F. B. Meyer.

THE CHRISTIAN'S DYING CONFIDENCE.

Dr. McAll, of Manchester, eminent in piety as well as talents, rested on the same simple truth, and expressed himself in almost the same words as the Highland lad. Shortly before his death, he was asked by Mr. Fletcher, of Manchester, if the gospel he had preached to others now occupied his thoughts and was dear to his heart. "Yes," he said with a smile, "its very core; I cannot now trouble myself with its envelopments." On another occasion he addressed, with much delicacy, his medical men and said, "Gentlemen, I am no fanatic; rather I have been too much of a speculatist; and I wish to say this—I am a great sinner; but my trust is in Jesus Christ and what he has done and suffered for sinners. Upon this as the foundation of my hope, I can confidently rely, now that I am sinking into eternity."

In competition with representatives from Mt. Allison and the U. N. B., on the Victoria grounds, St. John, on Saturday last, the Acadia men won the larger share of honors. Two Maritime records were broken. The running broad jump record was broken by Joseph Howe of Hillsdale, N. B. The record for throwing the 16 lb hammer was broken by Walter Jones of Pownal, P. E. Island. Mr. Howe jumped 21 feet 11 inches. Mr. Jones threw the hammer 125 feet 2 inches.

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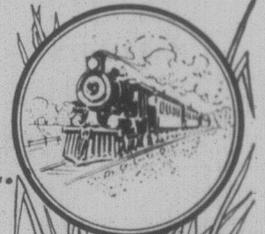
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MATTHIAS FOLEY.

Oil City, Ont.

Be constant, O happy soul, be constant, and of good courage; for, however intolerable thou art to thyself, yet thou wilt be protected, enriched and beloved by that great God as if he had nothing else to do than to lead thee to perfection by the highest steps of love; and if thou dost not turn away, but persevere constantly, know that thou offerest to God the most acceptable service.—Miguel de Molinos.

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train and go to
the best hotel.



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you find the man
who carries the best
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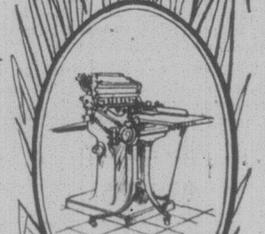
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This and That

HOW THE POSSUM FOOLED THE DOGS.

The possum usually goes home by a tree-trunk road. Through the open country on the boundaries of his range he trots along without minding his steps. The dog may have all the fun here with his trail that they can. He intends only that they shall not find his home tree, not even the vicinity of it.

So, as he enters his own neighborhood swamp his movements change. The dogs may be hard after him or not. If they are not close behind he knows, by long experience, that they may be expected, and never so far forgets his precious skin as to go straight to his nest-tree.

Instead he trots along a boundary fence or in the stream, leaping the crossing logs and coming out, likely on the bank opposite his home-tree. Further down he jumps the stream, runs hard toward a big gum and from a dozen feet away takes a flying leap, catching the rough trunk up just out of the reach of the keen-nosed dogs. He goes on up a little and leaps again, touching the ground ten feet out, thus leaving a blank of twenty or more feet in his trail.

The stream or fence has puzzled the dogs, but now, at the tree, they begin to worry. They circle and finally pick up the scent beyond the first gap, only to run instantly into a greater blank, one that the widest circling does not cross. For the coon has taken to another tree, out on the limbs of this to still another, and on like a squirrel, from tree to tree for perhaps a hundred yards, on, it may be, to his own high hollow. —National Magazine.

TAME SQUIRRELS AT HARVARD.

Probably nothing makes a greater impression on the visitor to classic Cambridge than the surprising tameness and absolute fearlessness displayed by the squirrels and pigeons to be found in the college yard. This impression is especially emphasized if the visitor happens to come from the west, for in that section it is difficult to get even within gunshot of the little rodents, which are there treated only as wild game. It is a very ordinary thing, when a person is passing through the yard, for one of the squirrels to jump upon his shoulder from some neighboring tree, perhaps, or run up his legs, and, having thus unceremoniously "boarded" him, with the greatest business-like despatch, not to say with brusqueness that verges on impudence, to go through his

HAS TRIED BOTH

Travel for Health vs. Dieting.

A man who was sent to Europe for his health and finally found cure in a little change in his diet says:

"I was troubled with dyspepsia for five years and two doctors here in Kenosha that treated me for over a year both told me there was no help for me. Then I had an expert from Chicago but still received no relief; then followed another expert from Chicago who came to our house two times a month for four months. He gave me up like all the others and told me to take a trip across the ocean which I did in the year 1899 and came home about as bad as when I started. The doctors told me my stomach lining was full of sores. Then I began to study my own case and learned of the diet recommended by the Postum Cereal Co. so I gave up coffee, pork and all greasy foods and began using Postum's Food Coffee. Gradually I got better and better until I am well now as I ever was in my younger days, have no trouble and eat anything fit to eat.

"Sometimes away from home I am persuaded to drink coffee but I only take a sip of it for it tastes bitter and disagreeable to me but the longer I use Postum the better I like it and the better I feel. I could say a great deal more of my experience with Postum but think this will give everyone a good idea of what leaving off coffee and using Postum can do." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

pockets in search of nuts. And these squirrels are very particular about the kind of nuts they eat. They scorn peanuts and will eat them only when hard pressed for food; but once let them understand that you have pecans about you, and you will have difficulty in escaping them until the last nut is gone. The peanuts seem to make them thirsty, but their appetites for pecans never seems to be satisfied.—Leslie's Weekly.

DIAGNOSIS AND TREATMENT.

The late Judge Dykeman once had before him a respectable looking man who was charged with the theft of jewelry. The man pleaded guilty, but it was urged that there were extenuating circumstances. The defence introduced a medical expert, who swore that the prisoner suffered from kleptomania.

"What's that?" asked the judge, seriously.

"It's a—er—disease, your honor."

"What kind of a disease?"

"Well—it's a—mental disease, that causes the subject to appropriate property not his own."

"Makes him steal?"

"Yes, your honor; that is generally the case."

"I know the disease," said his honor; "I know the disease, and lam here to cure it." —Philadelphia Ledger.

HOW BACON SETTLED HIM.

A story that is told of Leonard Bacon, who was one of the best known theologians in New England a quarter of a century ago, illustrates the absurdity of a popular kind of argument. Dr. Bacon was attending a conference in one of the New England cities, and some assertions he made in his address were vehemently objected to by a member of the opposition.

"Why," he expostulated, "I never heard of such a thing in all my life!"

"Mr. Moderator," rejoined Bacon, calmly

"I cannot allow my opponent's ignorance, however vast, to offset my knowledge, however small."

HER BLESSINGS.

When a man begins to count his blessings he can generally find plenty to be thankful for, although sometimes he may include things which might not be regarded by other people as altogether joyous.

"I'm thinking about the wonderful progress the world has made, and how much we've got to be thankful for," said Mrs. Matthews, rocking in her old stuffed chair, with a pair of knitting-needles in her hands and a placid smile on her face.

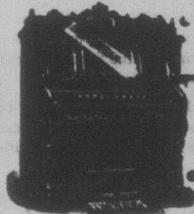
"It is wonderful," admitted her niece,

"Seems as if everything turned to good. There's lightning, now; if it hadn't been for that I never should have had those fine rods on the house and barn that make me feel so safe in a thunder-storm. And there's small-pox; if it hadn't been for that we never should have known the blessings of vaccination; and if there hadn't been near-sighted folks nobody would have thought to invent magnifying-glasses and specs. I declare, there's a sight of things to be thankful for!"

THE AUTOMOBILE CONSUMPTION CURE.

Motor car exercise will cure consumption, says Dr. Blanchet, of Lyons. He speaks from personal experience, having recovered his own health by regularly covering about a hundred miles a day in an open motor car. He avers that by this remedy the cough of tuberculosis patients is gradually abolished, or greatly diminished, and healthy sleep and appetite produced. It is most essential that the body should be duly protected from cold. The elements of the cure are the long stay in the open air and increased atmospheric pressure due to the rapid motion, which expands and strengthens the lungs.

"Has Elsie De Vyun ever been abroad?"
 "I think so. Why do you ask?"
 "She doesn't show foreign culture in her language."
 "Doesn't she? Why, she always calls a gown a frock."



INTERCOLONIAL RAILWAY

On and after SUNDAY, Oct. 11, 1904 trains will run daily (Sunday excepted) as follows:

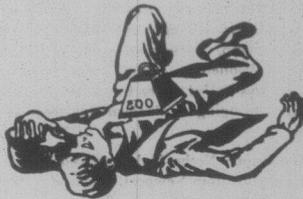
TRAINS LEAVE ST. JOHN		
6—Mixed for Moncton		6.30
2—Exp. for Halifax, the Sydneys and Campbellton		7.00
4—Express for Point du Chene		13.15
26—Express for Point du Chene, Halifax and Pictou		12.15
8 Express for Sussex		17.10
3 4—Express for Quebec and Montreal		18.00
10—Express for Halifax and Sydney		23.25

TRAINS ARRIVE AT ST. JOHN		
9—Express from Halifax and Sydney		6.20
7—Express from Sussex		9.00
3—Express from Montreal and Quebec		13.50
5—Mixed from Moncton		15.20
3—Express from Point du Chene		16.50
25—Express from Halifax Pictou and Campbellton		17.40
1—Express from Halifax		18.40
8r Express from Moncton (Sunday only)		24.35
All trains run by Atlantic Standard Time		24.00 o'clock is midnight.

D. POTTINGER, ager. General Man.
 Moncton, N. B., Oct. 9, 1903.
 CITY TICKET OFFICE.
 7 KING STREET, ST. JOHN, N. B.
 Telephone 1053
 E. O. CARVILL, C. T. A.

SNOW & CO., Limited

Undertakers and Embalmers.
 90 Argyle St.,
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To the Weary Dyspeptic.
We Ask this Question:
Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating.

The first step is to regulate the bowels.

For this purpose
Burdock Blood Bitters
 has no Equal.

It acts promptly and effectually and permanently cures all derangements of digestion. It cures Dyspepsia and the primary causes lead

To Intending Purchasers

Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.

MANUFACTURERS AGENTS.



HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or adjoining township. A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have at least 20 acres substantially fenced.

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

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

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

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

Would there be any demand for 45 Successive Years

for any article unless it had superior merit
Woodill's German Baking Powder

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.
 Ask your Grocer for it.

NEWS SUMMARY.

"The Maritime Baptist Convention meets in Truro on August 30th. Intending delegates and others will do well to read the notice of the chairman of the Entertainment committee in notice column."

At Ottawa on Friday, Philip Dube, 14 years of age, was run over by an electric car on Sussex street at noon and instantly killed.

A Montreal baker who neglected washing his hands before beginning work was fined \$15 and costs by Recorder Weir on Friday.

At Montreal on Friday the strike of stonecutters was ended when a large number of men returned to work—40 cents an hour and 8 hours a day.

Word has reached Halifax of the burning to death of a little girl on Tancock Island Sunday morning. She was the daughter of Mr. and Mrs. Heisler.

Three hundred paper makers in the employ of the Royal pulp mills, East Angus, Quebec struck on Friday demanding that they be paid fortnightly instead of monthly.

Hon. H. R. Emmerson has made arrangements with the Pullman cars for the Ocean Limited Express, the train which is to run between Montreal and Halifax on the I. C. R.

President Loubet has refused an invitation to attend the forthcoming international automobile race near Hamburg, which was issued by the German Automobile Club by telegraphed instructions from Emperor William.

An Ottawa despatch of the 10 says: It is understood that Thomas R. Black, of Amherst N. S., a member of the legislature of Nova Scotia and a member of the Murray government, was appointed to the senate at today's cabinet meeting.

Patrick Duffy, of Rochester, N. Y., saw a boy drowning in the river the other day. He plunged in, rescued and swam ashore with the body and laid it on the river bank. Then looking at the face saw it was his ten-year-old son. The boy was dead and the father had fainted.

Mme. Herlot, manager of the Paris Grande Magasins du Louvre, sent her entire staff of 300 employes to London for the Whitesunside holidays in order to give them the opportunity of studying English clothes and to obtain a fair idea of what London desires in the line of dress.

A pitched battle between militia and union miners was fought at Dunnville, a new mining camp, thirteen miles out of Victor, Col., on Wednesday. John Carley, a union leader, was killed. The troops returned to Victor, bringing with them fourteen captives.

The steamer Nether Holme arrived at Halifax Tuesday from Newport, England. She has a cargo of steel rails; 800 tons for the D. A. R. and 850 tons for the Maritime Construction Company, who are building tramways at New Glasgow and Stellarton. After discharging she proceeds to St. John.

Twelve men were killed and seven were severely wounded by the explosion of an infernal machine at the railroad station in Independence, Col. Eleven men were killed outright, being blown to pieces, and one died later from his wounds. All the killed and injured, with the exception of two men from the Deadwood mine, were non-union miners, employed on the night shift of the Findley mine. The guilty persons have not been discovered.

Potatoes were never so high in price in New York as at present, and there seems to be no immediate prospect that they will be cheaper. New potatoes on Saturday were selling "on the dock," as the wholesalers term it, for \$6.25 a barrel, 50 cents above any previous record, and this is the price in several-barrel lots and not for single barrels.

Let the Children Drink all they want of. Sovereign Lime Juice. It's good for them in hot weather. Good for the stomach. The pure fruit acids of the lime satisfy that constant "craving for something cold."

O. J. McCully, M. D., M. R. S., London. Practise limited to EYE, EAR, NOSE AND THROAT. Office of late Dr. J. H. Morrisou. 164 Germain St.

Dye to any Color At Home! "Maypole" is a cake of soap that washes and dyes at one operation. Not an old fashioned dirty, messy powder dye. It gives brilliant, fast colors—dyes anything—dyes to any color or shade. Good bye to that trip to the dye house—dye at home with Maypole. Maypole Soap. Made in England but sold everywhere. 10c. for Colors—15c. for Black.

One of the Many

Mrs. G. D. Allen, of Baie Verte Road, N. B., suffered from severe cramps for several years, obtaining only temporary relief from doctors. She was also greatly afflicted for 4 years, with Salt Rheum in her hands. She was advised to try

GATES' Life of Man Bitters and Invigorating Syrup

This she did, also using Gates' Nerve Ointment on her hands. She has recently written us explaining how after 3 months' treatment she has been permanently cured of both diseases and she is recommending others to give these medicines a trial.

For further information address G. Gates, Son & Co., MIDDLETON, N. S.

Isaac Pitman's Shorthand The Best and Fastest in Existence. Exclusive use of the two best and most up-to-date systems of business practice—one of them devoted to advanced "accounting methods." Everything else tuned up to the same standard of excellence. The fact that we have never made a promise we have not kept. These are some of the reasons for our success. No summer vacations. Students enter any time. Send for Catalogue.

THE ST. JOHN SUMMER COLLECT. S. Kerr & So. Oddfellows' Hall

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES. In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section. Surely Abstainers consult their own best interests when they choose the Manufacturer's Life to carry their insurance. The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls. For further information, write, giving exact date of birth to, THE E. R. MACHUM CO., Limited ST. JOHN, N. B.

20th Century Brand Suits. Ready tailored just describes them. They are entirely different from the usual run of ready-made clothing. Tailored by the highest paid workmen in Canada. The cutting is superb. The coat fits snug over the collar, concaved shoulders without a wrinkle. Hair-cloth lining in the front prevents breaking or creasing. The trousers are cut moderately peg-top—that's the correct thing. Prices, \$10, \$11, \$12, \$13.50, \$15 to \$20. A GILMOUR, 68 King St. Fine Tailoring and Clothing.

BAPTIST PERIODICALS. Seek their KEYSTONE and Bond in TRUTH. The combined circulation of the Periodicals last year was over 46,767,000 copies, and they are still growing. MONTHLIES: Baptist Superintendent (7 cents), Baptist Teacher (10 cents). QUARTERLIES: Senior (4 cents), Intermediate (2 cents), Primary (2 cents), Our Story Quarterly (15 cents). LESSON LEAFLETS: Bible Intermediate (1 cent), Primary (2 cents), Picture Lessons (25 cents), Bible Lesson Pictures (75 cents). HOME DEPARTMENT SUPPLIES: Senior H. D. Quarterly (4 cents), Advanced H. D. (2 cents). ILLUSTRATED PAPERS: Young People (13 cents), Boys and Girls (5 cents), Our Little Ones (4 cents), Young Reader (3 cents), Young Reader (monthly) (2 cents). Good Work (monthly) (15 cents). Biblical Studies (15 cents).

American Baptist Publication Society NEW ENGLAND HOUSE, 256 and 258 Washington Street, Boston, Mass.

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

The entries already received insure the Finest Industrial Display ever made here. A number of NEW CLASSES and ADDITIONAL PRIZES have been added to the LIVE STOCK and AGRICULTURAL Prize Lists. \$175.00. Offered to THE NEW BRUNSWICK SCHOOL CHILDREN for the BEST COLLECTION OF WEEDS Gathered in the Province. Blotters and Entry Forms bearing full particulars have been sent to the Teacher of each school in the Province for distribution among pupils. No Entry Fee Required. Children Should Ask Their Teachers All About It. Entries should be sent to to undersigned at earliest convenience. All the Latest, Heartiest and Healthiest in Amusements. SUPERB FIREWORKS. We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular Representation of the Bombardment of Port Arthur, etc., etc. Music by One of the Best Bands on the Continent. Cheap Fares From Everywhere. For Prize List and all Particulars, please address, W. W. HUBBARD, MANAGING DIRECTOR, St. John, N. B.

Red Rose Tea is Good Tea.