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The C. P. R.'s Annual Report.

The Canadian Pacific Railway Company has issued its twenty-second annual report. This report indicates that the C. P. R. is sharing largely in the general prosperity of the country. The net earnings for the year ending June 30, were \$15,836,845, giving a surplus for the year, after paying all fixed charges and dividends, of \$3,973,960. The working expenses for the year amounted to 63.85 per cent. of the gross earnings, and the net earnings to 36.93 per cent. as compared with 62.44 and 37.56 in 1902. The report refers to the acquisition of the Elder-Dempster Steamship service, and referring to improvements, states that the directors will ask authority to expend \$5,000,000 during the next year on various classes of equipments in addition to all orders that have been already placed. The report also states that notwithstanding the large outlay in the past at the more important termini of the road—St. John, Montreal, Ottawa, Toronto, Winnipeg, the facilities at most of these points are quite inadequate to meet present demands, and as a result there is frequent congestion, resulting in inconvenience and expense to everybody concerned. With a view to remedying these conditions and that the work of bringing the property of the Company up to a high state of efficiency may be continued, the directors ask the Company to authorize the expenditure of capital for these general purposes to an amount not to exceed \$4,500,000.

Prohibit Cigarettes.

Some discussion occurred the other day in the House of Commons at Ottawa, in connection with the Cigarette clause in the Criminal Code Bill. This clause provides that cigarettes or tobacco in any form must not be sold to minors under eighteen years of age. Hon. Mr. Fitzpatrick, the Minister of Justice, intimated his intention of dropping the clause as it was not acceptable to the women of the W. C. T. Union. Members on both sides the House, however, protested against the clause being dropped, holding that it was in the right direction. Mr. Fitzpatrick finally announced that he would bring in a clause this session to meet what was really wanted. He did not expect that he could satisfy everyone, but believed that he could frame a clause to meet the evils of smoking among boys. This is a laudable ambition, and we wish the Minister of Justice success in his endeavor. In our opinion the most effectual, and probably the only effectual, way to discourage smoking among boys through legislation is to prohibit the cigarette altogether. The cigarette is a constant temptation and inducement to a boy to become a smoker. Thousands of boys who would not acquire the tobacco habit, if there were no other means to it than pipes and cigars, will learn to smoke cigarettes, and as long as the tobaccoists keep them for sale the boys are likely to have them in spite of law to the contrary. No doubt the prohibition of cigarettes will be strongly opposed the cigarette being of great importance to the trade, from the very fact that it is so influential in constantly increasing the great army of smokers.

The Jews and East Africa.

Reference was made in these columns a week or two since to certain proposals from the British Government submitted to the Zionist Congress lately held at Basle, Switzerland. The proposal was made on behalf of the Marquis of Landsdowne, British Foreign Secretary, by Sir Clement Hill, Superintendent of African Protectorates under the Foreign Office, and was communicated to the Congress through a Mr. Greenberg, one of the delegates. According to an article in the *New York Outlook*, Sir Clement says that Lord Landsdowne is prepared to entertain favorably proposals for the establishment of a Jewish colony in East Africa in such a manner as to enable its members to observe their national customs, and is prepared to discuss the details of the scheme. These would include the grant of a considerable area of land, the appointment of a Jewish official as chief of the local administration, and permission to the colonists to have a free hand in municipal legislation. On its part the British Government would have the right of general control, and of reoccupation if the settlement should not be successful. It is said that the territory to be offered for this purpose is an elevated tract of land, two hundred miles long on the Uganda Railway. The Commissioner describes this region as almost unparalleled in tropical Africa, being admirably watered, fertile, cool,

covered with noble forests, almost uninhabited and as healthy for Europeans as is Great Britain. The Zionist Congress appointed a committee to be sent to South Africa to investigate the situation. It is not understood, however, that the acceptance of the offer as to a settlement in South Africa would put an end to the efforts which have been in progress for the re-establishment of the Jewish nation in Palestine.

Bounty-Fed Sugar in Great Britain.

An instance of departure from the strict principles of free trade is seen in the exclusion from the British market of bounty-fed sugars. This regulation went into effect with the beginning of the present month. For some years past a number of European countries—including France, Germany, Austria, Denmark and Russia—and also Argentina in South America, have encouraged their sugar producers by the payment of bounties. Jamaica found it impossible to compete successfully in the British and other markets with this bounty-fed sugar, and with a view to assisting the Colony, the British Government took steps to exclude bountied sugar from the home market. The result of conference on the subject was that Germany, Austria and France concluded to discontinue the paying of bounties to their sugar producers rather than suffer exclusion from the British market, but Russia, Denmark and Argentina determined to hold on to the bounty system. Their bountied sugars are accordingly now excluded. This should bring considerable relief to Jamaica sugar producers, but it may be doubted whether it will be worth nearly as much to the colony as it will cost the mother country. It was a valuable consideration for the people of Great Britain to be able to secure their sugar at a price below that at which it could be profitably produced, because a number of countries were willing to pay their sugar producers bounties on all exports of the article to other countries. It enabled Great Britain to save largely on its sugar bill. It gave the British workman cheap sugar, and therefore raised his standard of living. And besides it afforded an impetus to industries into which sugar enters largely as raw material, especially the production of jams and confectionery, and by stimulating the manufacture of jams it encouraged also the raising of small fruits, so that altogether the bounty-fed sugar imports were quite a valuable windfall to the British Isles, whatever the results may have been to the countries which promoted the system. The only class in England who gain by the exclusion of cheap sugar is that of the sugar merchants who seized their opportunity before the new regulation came into effect to lay in large stocks of the bountied sugar which they will be able to sell at the higher price which will now prevail.

English Methodist and the Education Act.

There are Methodists and Methodists in England—several bodies of them, including Wesleyan Methodists, Primitive Methodists, Free Church Methodists, New Connexion and several others. There is no uniformity of attitude toward the Education Act on the part of English Methodists. Some of them apparently approve of it as little as any other Nonconformists. The attitude of the Wesleyan Methodists, which is the largest body, is in general not antagonistic to the Act, although their attitude in this respect is by no means unanimous. The more friendly attitude of Wesleyan Methodists to the measure is said to be explained by the fact that they do not object, or object less strongly than other Free Churchmen, to the doctrinal teaching of the Anglican Church, and by the fact that they have denominational schools of their own which are protected under the new law. The Primitive Methodists, however, which are next in numbers to the Wesleyans, are strongly opposed to the Act and are numbered among the 'passive resisters.' A member of this body, Rev. John Smith, of Norwich, England, now in Canada, is reported by the *Montreal Witness* as giving the following account of the attitude of his church: "We are 'passive resisters,' he said. They may do what they like, they may seize our goods, they may sell us up, they may imprison us, but we will never pay." As to the issue of the struggle Mr. Smith said: "Our aim is to make the Education Act unworkable. In many districts it has not yet come into force. All the Welsh County Councils have declared that they will not enforce it, and so has the Cambridgeshire County Council

When the year has elapsed and the crash with these bodies and all the resisters comes, the Government will realize what is opposed to it. Here is the situation. There are sixteen thousand headmasterships or headmistressships, from which all Nonconformists are excluded. The applicant to be eligible must have been confirmed by a bishop. Adherents of the Church of England are protected by sectarian tests. What we demand is an amendment that no applicant shall be asked to which church he belongs. The Liberal leaders have promised us that if they are returned to power that will be the first question which they take up. And it will be a more popular move than Mr. Chamberlain's fiscal policy, for when Mr. Chamberlain admitted that the carrying out of his scheme would mean a tax upon foodstuffs he killed his chances. The British workman will not vote to add to the price of his loaf. He has done something for the Empire lately. He is paying for the war; he gave up his sons to be slaughtered. He thinks it is about time the Empire did something for him. England is free trade, and will remain so."

The Macedonian Insurrection.

There is probably much exaggeration in the accounts which European despatches give concerning the condition of affairs in Macedonia and Bulgaria. But making all allowances for over statements and deliberate inventions, it cannot be doubted that the whole country is in a state of wild excitement and insurrection, and that terrible outrages are being committed by the Turkish soldiery by way of reprisal upon the insurrectionaries, whose own methods of warfare are none of the most civilized. A Macedonian newspaper estimates that 150,000 women, children and old men are hiding in the mountains of Macedonia, while in places the Turks are burning the forests and killing all who seek to escape. In the Vilayet of Monastir from 30,000 to 50,000 Bulgarian inhabitants are estimated to have been massacred by the Turks and every village in the Vilayet has been destroyed. The refugees in the mountains and forests are said to be dying of starvation. There can be no doubt that the state of the country is one that calls loudly for foreign intervention. The condition of Macedonia, or of any other country under Turkish domination, may well seem insufferable and lead to revolt. They would certainly be more sympathetic felt for the Macedonians if they were more reputable in character and in the methods by which they seek deliverance from their oppressors. But it is certainly high time that the Turk was driven out of Macedonia and a better condition of things inaugurated. The difficulties of the situation and the mutual jealousies of the Powers have so far prevented intervention, but it seems almost impossible that the present condition of affairs can continue.

Steamship Line to France.

Sir Wilfrid Laurier last week explained to the House of Commons in committee the proposal for a direct steamship line between this country and France, for which a subsidy is asked not to exceed \$333,333 a year. A contract, the Premier said, had been entered into with M. Columbar who had undertaken to give a service of eighteen trips in the year—twelve in the summer and six in the winter months. It was explained that an attempt had been made previously to secure such a service but nothing had come of it. The Government believes that by a direct line to France it will be possible to develop a very good and profitable trade. Canada has a commercial treaty with France covering certain articles but is unable to reap the full benefit of the arrangement for the lack of a direct line of steamers. Notwithstanding this, there is a considerable trade, but the difficulty met with in developing trade with France as with other European countries is the double tariff imposed upon other than direct importations. The proposal for a direct steamship line was favorably discussed by members on both sides of the House. Hon. Mr. Prefontaine, Minister of Public Works, quoted from the detailed returns to show that practically no fruit was imported from Canada, and that only \$175,000 worth of wheat, grain and flour, out of a total importation of \$6,000,000, came from Canada. In many other items of agricultural products there were great opportunities for trade, and he estimated that there was a possibility of Canada capturing \$25,000,000 of the total \$113,000,000. Mr. Prefontaine quoted a member of the firm of Columbar Bros., Bordeaux, who were willing to undertake the service, who estimated that Canada might furnish \$7,000,000 worth of staves and large quantities of pulp to France annually. There had also been a contract offered for 400,000 railway ties annually for ten years. The difficulty in the past had been to obtain return cargoes from France, but the firm now interested had the experience which would enable them to supply that freight.

The Moral Influence of the Sunday-School.

BY REV. Z. L. FASH.

(Published by request of the Maritime Baptist Convention.)

After Frederic Robertson, that Prince among preachers, had drifted he knew not where, when he was groping in the darkness for safe mooring, he said, "after all, it must be right to do right." He fastened to that staple embedded in the eternal rock, and he was safe.

We all believe that it is always right to do right. This conviction of moral worth is the basis of all permanent progress and true manhood. Intellectual training is good. It is a power, and not to be undervalued. Physical well-being is essential. It is too much neglected, as some of us have found to our breakdown. But without careful moral training, issuing in noble and healthful moral character, labor has been worse than wasted. The demons know enough. They enjoy the best of health and long life without physicians. Their great lack is good character. It is not what a man measures in feet and inches; not what a man weighs in pounds avoirdupois; not even what a man knows, though with his vision he sweeps all classified knowledge. What makes a man is the man. What value is a beautifully constructed arch with the keystone left out? Moral character is the keystone which binds physical and intellectual well-being into one symmetrical whole.

Surely, then, the training of character is of the utmost importance. The modest Sunday-school was wisely founded on the principle of moral uplifting through the religion of Jesus Christ. Business called Robert Raikes into the suburbs of Gloucester, England, in 1780. His heart was touched by the groups of wretched, ragged, cursing children. He engaged four female teachers to instruct such children as should be sent to them on Sunday. Likewise the Sunday-school Society was formed Jan. 11, 1791, in Philadelphia, "to give religious instruction to poor children on Sunday." The Sunday-school began by caring for the moral life of poor children by giving them the gospel of Jesus. This is the highest kind of moral influence.

Dr. Guthrie, that big hearted soul, conducted his Ragged Schools on the same principle. It was to make intelligent, moral citizens, that he gave his great heart and brain to this work. When the crisis came, and the Roman Catholics demanded that instruction in the Bible should be abolished, the committee remained firm, declaring, "it would be utterly ruinous to the plan, and defeat all its benevolent purposes, considering the criminal and vagrant habits of the children who are to be benefited by it, if any other system were adopted, than that of subjecting them to the entire moral and religious discipline—simply based upon the Word of God—which it purposes to bring to bear upon them."

Morality and religion ought not to be separated. Christianity unites them inseparably. Morality without Christ is not Christianity, and Christianity without morality is not Christianity. Ethics is good; but without Christ, it is a bird with its wings clipped. It can never fly. Robert Elsmere needed Spurgeon's gospel. Colonel Sellar had no heat, only a suggestion of warmth, when he put a candle instead of blazing coals behind the door of his stove. Of all the abysses into which human ambitions fall and are eternally buried lapses in moral integrity are the deepest. Into this wide open maelstrom the souls and bodies of men are swept together.

And yet in the life of the child morality and religion are too commonly separated. For five days in the week he attends the public school, where little or no religious instruction is given, and where the Bible is not studied and scarcely ever read. A sixth day the child is on the streets. He mingles with evil companions, and too readily selects the evil instead of the good. His character is being formed for eternity and environment is shaping his destiny. The moral influences which play so constantly about his life are not always gripped by a pious home, a sure source of strength. For one hour in the seventh day, the child looks pathetically to the Sunday school for help. If true to her commission, the Sunday school will honestly endeavor to build up moral character by the religion of Jesus Christ. Who can estimate the silent forces which are making for true manhood in our Sunday schools where every Lord's Day more than 20,000,000 Protestant children assemble? If Horace Bushnell was right when he said, "the soul of all improvement is the improvement of the soul," then our Sunday schools have no small share in the moral progress of any nation or community.

The tides of godless sentiment are bearing down upon us as never before in this Dominion. The greed of corporations is imperiling our Canadian Sabbath, a very bulwark of national greatness. The foundations of our magnificent future prosperity are being undermined, and it will be still harder for the next generation to resist the tendencies. By all that we hold dear, we owe it to the children to build within their impressionable minds a bulwark against these encroaching forces. The memory of some tender talk or hymn or prayer in our Sunday schools may be the restraining touch of an angel in some hour of temptation to the boy; and the remembrance of those blessed days will give strength to the daughter's heart when she comes to the deeply freighted years of the future.

It is a peculiarity of good seed, that careful planting and cultivation are indispensable to a large harvest. Weeds,

brambles and thorns grow vigorously by letting alone. In the spiritual and moral world the same law holds. Truth must be sown with a vigilant hand, and cultivated with unceasing care, else tares spring up and spoil the wheat. It is the mission of the home and Sunday school to cast the good seed into the child's heart and foster its growth.

The immediate future of the world promises to be brilliant with invention and discovery. Whether it will have moral strength equal to its material powers is a problem I often ask myself. Think of the tremendous problems facing us in the filling up of our great North West. It is of the utmost importance that these bright prospects be not turned into gloom. One of the greatest blessings we can give to our country is more and better Sunday-schools.

It is of the greatest moment that the growing mind have a high ideal. As a man thinketh in his heart so is he. Robert Browning in his poem Andrea del Sarto, develops the thought that the soul of the true artist must exceed his technical skill. Andrea had great technical skill, unerring certainty of touch, and a true pictorial style. He had all those gifts which go to make a great painter, except the inspiration of a great soul. The artist bitterly lamented this defect. He chided his wife Lucrezia for giving him no inspiration. But that would not satisfy his conscience. He realized,

"Incentives come from the soul's self;
The rest availeth not."

Browning then explains that Andrea's defective character was the secret of his inability to grasp the highest ideals of his art, and his lack of ideals was the cause of his failure to attain the highest rank as an artist. I know that some men of the brightest genius have been immoral; but they would have left a richer legacy to the world had they been pure in heart. High moral ideals are necessary to high moral attainment, and no attainment which is not moral is really high. The Sunday-school teacher insists into the youthful mind the highest possible ideal, likeness to God.

Do you ask me now for the cause of the moral influence of the Sunday? It can be put in a word, "The Bible." In all ages the Bible has made nations better, never worse. The three great nations of the world are the three greatest bible reading nations, with the largest percentage of regenerate citizens. Only that which is born of God overcomes the world. These three nations give us seventy-five percent of all the discoveries and ninety percent of the world's moral progress. From heathen and Mohammedan nations we get practically nothing. Catholic America with a closed Bible and Protestant America with an open Bible are examples of what the book is to the world. The Bible is the foundation of civilization, and the corner stone of pure government. It is the book of college and the home; the book of the pulpit and the sick chamber. As life fades away it becomes the everlasting lamp illuminating the darkest hour. As the granite rock beats back the fierce waves that roll upon it, so the Bible has beaten back every assailant by its immovable truth.

When an African Embassy asked Queen Victoria the secret of England's greatness, our noble Queen presented them with a richly bound copy of the Bible with this message, "Tell your Prince that this book is the secret of England's greatness." She was right. Pilgrims and Puritans have been called, "armed agents of the Bible." Cromwell led his army to battle, carrying a Bible in every knapsack and chanting the sixty-eighth Psalm.

The Bible was the text-book of the Reformation. Carlyle says of the French Revolution, "The period of the Reformation was the judgment day for Europe, when all the nations were presented with an open Bible, and all the emancipation of heart and intellect which an open Bible involves. England, North Germany and other powers accepted the boon, and they have been steadily growing in national greatness and moral influence ever since. France rejected it, and in its place has had the gospel of Voltaire with all the anarchy, misery, bloodshed of those ceaseless revolutions of which that gospel is the parent."

Men who deny the religion of the Bible recognize its power. "France must have religion" said a minister of Louis Philippe, "the only true foundation of a nation is morality, and the foundation of morality is religion; and this again rests upon the Bible." Girard's disciple of Voltaire penned his will, that "no ecclesiastic, missionary, or minister of any sect should ever hold any connection with the college that should bear his name; nor should they trespass within its premises as visitors." Then as if there could be morality apart from religion, he willed that the purest principles of morality should be taught. The trustees true to their trust were compelled to adopt the Bible which he hated as the greatest book of morals in the world, and had it taught in the school. Huxley willingly admitted the Bible as the best text book on morals and would have it taught in the public schools.

The Centaur Chiron, as the tutor of Achilles, fed the young child on the marrow of lions and other wild beasts, to give him strength and courage. Let us feed the youths of our Sunday-schools on the rich doctrines of the Word of God, that they may have moral courage to resist temptation, and make bold aggressive warfare against every kind of evil. The Bible is the text book of the Sunday School. But Jesus Christ and the Bible are inseparable. Revelation culminates in Him. Without Him the Bible would be a meaningless book.

Mr. Moody tells of his visit to a lithographic establishment. He was shown a stone on which was laid the colors for making the first impression towards producing the portrait of a distinguished public man. He could see only the faintest possible line of tinting. The next stone that the paper was submitted to deepened the color a little, but still there was no trace of the man's face. Again and again was the sheet passed over successive stones until at last the outlines of a man's face were dimly seen. Finally after about twenty impressions were taken the portrait of the great man stood forth, and seemed ready to speak.

Thus it is with the Scriptures, beginning with the Old Testament and culminating in the New. At last the face of Jesus Christ shines forth above the brightness of the sun.

It is a remarkable fact that the great masters of painting have drawn their chief subjects from the New Testament, so full is this volume of the best exhibitions of human character. Holman Hunt has given us the early manhood of Jesus in "The Shadow of the Cross." Raffael enriched the Vatican with his "Transfiguration." Leonardo de Vinci painted the wonderful, "Last Supper," on a Refectory Wall. Munkacsy, before his powers failed, left a rich heritage in "Christ before Pilate"; and the Sistine Chapel immortalizes "The Last Judgment" of Michael Angelo. All of these are taken from the New Testament. So the character of the youth of our Sunday Schools will receive their finest colouring from the life of Jesus Christ.

He began with a perfect life. His childhood was an unspotted celestial flower. He required no pruning of extravagances, no rectification. He had no eccentricities. He grows more sacred and divine the better we get acquainted with him. At first he is only a man; but he soon grows mysteriously sacred and divine. The world is not just the same since Jesus came. The air is charged with heavenly odors, and a consciousness of the other world is wafted to us.

Every Sabbath the true teacher will take his pupils to the source of moral life, Jesus Christ. The child will recognize the portrait he print. Dánica at first painted pagan pictures; but after his "Christ," he refused to go back to pagan models. He consecrated his art. After months of faithful and prayerful work on his great picture he gave the last touch. He did not call in the great and learned to judge; but he led in a little child and asked her "whose picture is this." The little one stood spell bound before the masterpiece. Her eyes filled with tears as she said, "It is the one who said, 'suffer little children to come unto me. It is Jesus.'" He knew that his "Christ was true to its purpose.

Sunday School teachers and Christian workers it is our joy to show Jesus, the children's friend, in such a way that they will recognize him. That means we will have to leave something unsaid, in the Sunday school class and in the pulpit. Like John Carmichael we will put away the carefully prepared lesson or sermon which would tend to unsettle faith in the word of God, and speak from our hearts "a gude word for Jesus Christ." That is what the world needs to day. That would bring more conversions. The cross of Christ is the great moral conductor of our Sunday school. In the midst of his little children sits the Christ of God, calm, majestic, sympathetic, repeating the golden words, "Come unto me all that labor and are heavy laden and I will give you rest." And I, if I be lifted up will draw all men unto me." In the Sunday school we can help to bring about this grand consummation.

The Captain of our Salvation.

BY REV. F. B. MEYER.

God's method appears to be always to choose two or three men in a generation, to richly gift and endow them, that they be the depositories of blessing for their followers. Of course, He might, if He chose, communicate to each individual soul the whole fullness of His blessed grace; but, as a matter of fact, throughout the whole history of mankind it has been His plan to gift men, endowing and setting them apart as the captains and leaders of the rest.

When He wanted to possess a people for his own possession He elected Abraham to be the captain or leader of the Hebrews. When he desired to bring them across the Jordan and into the promised land, it was at one great army beneath the leadership of Joshua. When he desired to bring His people back from exile He chose Zerubbabel, Ezra and Nehemiah, that they might be captains and leaders of the march. So in the early Church there was a Peter or a John, a James or a Paul, who was the file-leader (for so the word means) of the rest.

In our time, when God wanted to bring out a great multitude of dark-skinned slaves from the sugar plantations of Jamaica, He gave Wilberforce to be the captain of their salvation. When the time had come for the myriads of the interior of Africa to be freed from the awful slave trade, He gave Livingston to be their captain, to discover their wrongs, and heal the open sore of the dark continent. Let your mind pass over all great discoveries that have blessed our race, whether in the social or economic side of it, or in the medical-surgical side, and deliverance has always been by some great captain or leader whom Divine Providence has raised up.

So when God wanted to raise our race from the abyss into which it had fallen, and to make it what He intended to make it at its creation, both victorious and royal, and

having dominion over His works, He gave as Captain His own beloved Son, the true Joseph, who passed through the pit, was sold into the hands of His enemies, but ultimately rose to sit upon the throne and be the true bread-giver to men.

Let us all dwell on this word to-day—"Captain of our salvation." It is a very precious word and occurs four times in the New Testament—twice in the Acts, and twice in this book. Let us press close to Him as He goes down to earth; let us follow as he climbs up on the Easter side; let us never lose sight of the plume of his helmet as He precedes the foremost ranks against the foes that resist Him. God has made the Captain perfect, and He will make us perfect also. The Captain sits upon the throne and we shall sit there. "It became Him to make Him perfect through suffering, that He might perfectly sympathize with and succor us."

What a wonderful story is the story of the evolution of God's creative scheme! that great spiral law by which God's purpose has climbed up towards its consummation. But that mighty plan which began myriads of ages ago, has been working forward to the present moment and is not yet concluded, has been at the cost of awful suffering. Open up any of the great pages of the rocks, and you will find them filled as you turn page after page with the bodies of the animals which have evidently been overwhelmed by some terrific cataclysm, had been swallowed up in order to give way to other and higher races. All the pyramid of human life is built up on the blood and tears of subject races. The march of human life has been like the caravans over the sand, strewn in its road with those who have perished. All human progress is marked by suffering and pain. There is not one benefactor, teacher, or leader of humanity who has not acquired at great cost of personal suffering priceless boons for his fellowmen.

What is true in all the world around is true pre-eminently of the Divine Redeemer of men. He must suffer. The race could only progress through suffering, and he who is to lead must suffer most of all. Men look on leaders with envy. They say: "If only I were captain and chief!" Ah? but they do not know the sleepless nights, the anxious days, the pain, the obloquy, the storms of pitiless hate. But if this be true on ordinary and lower levels, how pre-eminently it must be true of Jesus Christ: who in a world where suffering predominates, where suffering is the law of progress, became the Prime leader and Captain of salvation. Think how much he must have suffered, upon whose back fell every hissing dart of the enemy and upon whose back fell the strokes due to human sin.—Christian Intelligences.

Hearing a Sermon.

In order to get the most out of a sermon we should come to the service with a receptive mind and tender heart. To bring a thoughtless mind and cold heart to the hearing of a sermon is like casting good seed upon hard and dry ground in which it cannot hide itself. Thus when our hearts are hungry and seeing some truth to help us in life, then the most common hymn or prayer or sermon, will be full of pearls for us.

The hearer should come prepared for the sermon, as well as the preacher come prepared with the sermon. The trouble too frequently is that persons come to the service expecting the preacher to prepare both them and the sermon. They come with thoughtless minds, expecting to be made to think, and with cold hearts, expecting to be warmed, or to use an old adage, "The preacher must find both the sermon and ears."

Come to the service looking for some special help. The seeking soul has a quickened perception. When one is looking with open eyes for flowers in the field, he sees a hundred where the unseeing walker discovers one. Most persons can testify that very able sermons have been dull and without profit to them when they have heard them seeking no help, but the most ordinary preaching and the most commonplace sermon has been full of strength and comfort when they have heard it with a seeking heart. The purpose of the soul, when it listens to a sermon, decides how much we get out of it.

Think about it. To think about a sermon makes it more to us. Many sermons are only heard. We listen to them as to the rattle of wheels as they pass upon the street and when the sound is gone the sermon is gone. Let the truth which the sermon has cast into the mind be silently thought over, held in the closet of the soul a while in meditation, and it will become a part of the mind.

Talk it over. To talk over a sermon recalls it and reproduces it, and it becomes a kind of second sermon, a kind of review, and reviews are necessary to the greatest benefit in any study. Do not criticise the sermon, for that will destroy the good it was intended to do; but tell one to another, which part interested or help you. Sometimes a good social meeting is one in which the last Sunday's sermon was talked over and prayed over. Ask the children to tell how much they remember, and have the parents do the same. A social discussion of the leading thoughts of a sermon leads to new thoughts. A good sermon is, one which causes the hearer to think, and to talk over a sermon has the same effect.

Every Christian audience is a kind of class in religious instruction, and every preacher or lecturer and every student

knows that the note-book is one of the most important helps in the lecture room. We recently saw a note-book of sermons preached years ago and taken by a then young girl. It made sermon-hearing a new thing to her. It fixed her mind upon the truth, it helped her to remember the truth, and it became a source of delight in after years.

Lastly, take at least one thought of the sermon, and try to live it out for one day. Practice it. Reproduce it in your life, and that attempt will magnify the sermon—for it must be a very poor sermon which has not at least one good suggestion.

It has been said that "a sermon is never done until it is lived by those who heard it," as the life of a seed is not finished till it is reproduced by the soil which has received it. We know not how like a grain of mustard seed one thought is till we let it into our souls and feel its influence on our lives. Remember, we never know when a truth will find its way into our hearts unless we listen, and as we listen, all unexpected some common truth will lodge in our minds. Therefore always look at the preacher, for a respectful hearer helps the preacher and helps himself. With a receptive, seeking, thinking, confessing, recording, and practicing soul the common st. sermon becomes very uncommon in its results.—Christian Endeavor World.

The Young Man and his Friendships.

BY DR. JAMES STAKER

The commonest advice given to the young on this subject is to choose their friends well. But do we really choose our friends? Friendship, like love, may take effect at first sight. In the first hour of seeing some one the conviction may flash into you; this is the man for me; this is the friend who will become the other half of my soul. Such appears to have been the commencement of the famous friendship between David and Jonathan. On the very day when David slew Goliath, it is said, "the soul of Jonathan was knit with the soul of David, and David loved him as his own soul." If this be the way in which friendship is formed, what we need is not so much to choose well as to pray God that the person who thus takes our heart by storm may be a friend of the right sort. "My friends," says Emerson, "have come to me unsought. The great God gave them to me."

Even when friendship is not commenced in this magnetic manner, there is not usually much choice. People drift into friendships they can hardly tell how; and the connection is formed before they are distinctly aware of the fact. They chance to be together in the same place; they have the opportunity of seeing each other often; and points of affinity disclose themselves by which they are attracted and bound together. There can hardly be a moment in life more solemn than that in which we first see the person who is to be our most intimate friend; but no bell rings in the sky to announce that the hour of testing has come, and we are aware of our own good fortune.

It is sound advice, however, to frequent those places where good friends are likely to be met with. There are many places where you have a very good chance, if you frequent them, to pick up friends of the right sort. The church is one of these. Friendships formed in the church, and especially in connection with the work of the church, are initiated under favorable auspices, and are far more likely to prove a blessing than those formed in places where the young meet merely by chance or for less worthy objects.

Even if, however, in its initial stages friendship is more a piece of good fortune than a matter of choice, yet it requires culture at subsequent stages; and there are crises at which it must receive assiduous attention, if it is not to fall into decay. If a man wishes to retain his friend, he must show himself friendly; that is, he must discharge the duties which belong to the relationship. It may be imperilled by the forming of new ties, such as matrimony; but when a man marries he ought not to drop his friends, if they are good ones, for the life of a home circle is enriched by the visits of wise friends. It may be imperilled by great changes of fortune, as when one of two friends becomes either much richer or much poorer than he has been. In crises like these the attentions and expressions of friendship should be redoubled, so that the time of trial may be safely weathered.

What should be done if one is unhappy enough to have contracted a friendship which is injurious? There are such friendships. A bad man may exercise a strong fascination because he may have wit and brilliance; and under the spell of these qualities a young mind may unawares fall. It is no easy matter to break loose from such an entanglement, but at all hazards the connection has to be broken off if the soul is not to sustain hopeless damage. Surely it is a horrible profanation of the name friend when it is borne by one whose influence is undermining in the character and blasting the prospects of the person whose affection he has won.—Commonwealth.

Christian Worldliness.

BY R. W. DALE, D. D.

What is there—some good men persist in asking—what is

there to satisfy the immortal soul, in music, in painting, in literature, in travel, in the mystery and peace of lonely glens, in the majesty of mountains, in the shining sea? That is all very true, but nothing to the purpose. I might as well ask a poor, ill-dressed wretch, shivering in the snow, what there would be to satisfy his immortal soul in a great coat or a blazing fire. Or I might ask the questioner himself, as he sat down to breakfast, what there is to satisfy his immortal soul in coffee and baked ham.

It is mere ennui, or a morbid form of the religious life which induces a man to turn away with disgust from the pleasant things of this world. There is a worldliness which is Christian, and a distaste for the world, which is very unchristian. Given a healthy body and a healthy faith in God, and eye and ear will find a thousand delights. The morning light will be beautiful, and the perfume of flowers and the songs of birds. The verses of poets will have an infinite charm; and the voices of noble singers and the pictures of great artists will be to us among the dear gifts of God—dear for their own sakes, and dear for the sake of him from whom they came. We shall value the wisdom of ancient centuries, and shall watch with keen and sympathetic excitement the brilliant intellectual achievements of our own time. We shall be thankful if we are able to visit famous cities, and the rivers and mountains of remote lands; we shall be still more thankful for the dearer joys of home. The music of our children's voices will be sweet to us, and the light in the eyes we love.—Sel.

His Firm Way With Servants.

"My dear," said Mr. Lamson, in a somewhat irritated tone, "I wish you would speak to Martha about the way she slams the doors. It is exceedingly annoying to feel as if a hurricane had ushered guests into my study, and the passage from the dining room to the kitchen is unnecessarily noisy."

"I've spoken to her a great many times about it," said Mrs. Lamson fleetly.

"But not with sufficient firmness, my dear," said her husband. "Now, I will speak to Martha on the subject myself just as I did about the papers on my study table. I have had no trouble since that time."

Mrs. Lamson smiled, but said nothing, and as she sat in her room sewing she heard her husband's voice, addressing Martha in the room below.

"Martha," he said, depreciatingly, "did it ever occur to you how easily doors slam if one isn't careful, and what a disagreeable noise they make?"

"Sure, and I should say it did, sorr," loudly assented Martha. And the way they slip out of a body's hand is awful; that's what it is, sorr! Porters is the things to have, Mr. Lamson, and save all trouble; and a patient, slow spring on the outside door sorr. I'm only a cobbler, but I have often noticed the noise it makes when you and Mrs. Lamson are passing in and out, though I've never spoke a word about it before, sorr, for I know my place."

"Well, well, Martha, I'll see what can be done," said Mr. Lamson, mildly. "I'll see what can be done."

"Thank you, sorr," said Martha. "Do you mind how better off you are since you kept your papers in that drawer, sorr, same as I made bold to ax you to, sorr, of that clutter always on your table, sorr?"

"Yes, yes; it slipped my mind that it was your idea, Martha," said Mr. Lamson, and the consultation abruptly closed.

"My dear said the minister, ~~later~~ in the day, "I have been thinking how pleasant it would be to have soft bangings at some of the doors. And as for the front door, it needs one of those self-closing springs, I notice. It seems to me the little difficulty in regard to which we were speaking this morning could be easily obviated in this way."

Again Mrs. Lamson smiled, but the reason for her smile she did not state. Scottish American.

"Sunshiny Christianity."

Obedience to Christian duty is the secret of Christian happiness. Whatever conflicts with Christian duty can only be a source of remorse and distress. The worldly pleasure, so tempting in itself, snatched in defiance or disregard of our duty to Christ, will inevitably prove one of the most painful and regrettable experiences of life. On the other hand, the simplest, apparently slightest enjoyment, if accepted with the sanction and approval of conscience, will disclose undreamed of possibilities of delight. The pure, unclouded pleasure of enjoyment sanctioned by duty amounts to a kind of rapture which we cannot explain otherwise than by the sunshine of God's approval falling upon it.

How true it is, then, that the line of beauty—which is, morally, the line of happiness—does follow us only when we are following the line of duty. Duty goes first and happiness follows after it. To do right, at all times and in all ways, is the sovereign secret of enjoyment. And the happiness which we realize in this way is holy and enduring, such happiness as incorporates itself into character and adds to it the attractive, winning quality of sunshiny Christianity.—Zion's Herald.

Messenger and Visitor

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DR. ALVAH HOVEY.

When, last week, we published a note in reference to the condition of Dr. Hovey's health, we were of course unaware of the fact that the spirit of Newton's beloved ex-President had already passed from earth. Dr. Hovey's death occurred on the evening of Sunday, the 6th inst. As indicated in the note of last week, he had, during the summer, sustained two strokes of paralysis, and though at still seemed possible that he might in part recover strength, yet it was well understood that the condition were such as to make his lease of life very uncertain. What was thus sadly anticipated has occurred, and the good man has gone to his rest and his reward.

Dr. Hovey was born on March 31st, 1820, and was accordingly in his 84th year. He was a native of the State of New York, but his early years were spent in Vermont. He studied at Dartmouth College, and was graduated with the class of 1841, studied theology at Newton, where Dr. Sears and Dr. Hackett were his teachers, and after a year spent in pastoral work at New Gloucester he returned to Newton as a professor, first in the department of Church History, in which he continued until 1855, when he was transferred to the chair of Theology which for 46 years he filled with so eminent ability. In 1868 he was elected president of the institution and occupied that position until June 1, 1872, when he retired. Up to the present year, however, he remained associated with the faculty, occupying the chair of General Introductions and Apologetics.

During the last forty years there has been no living theological teacher whose influence was so widely and strongly felt among the Baptists of our Provinces as Dr. Hovey. Of course that influence has not been relatively so strong in recent years as formerly when our young ministers who went abroad for their theology went almost exclusively to Newton. Of late many of our men have gone elsewhere for their theology, and other theological teachers have had a share in moulding their opinions. But through the years the influence of Dr. Hovey has been very strong upon us, and we have great reason for thankfulness that it has been so reverent, so scholarly, so sanely and devoutly scriptural and so charged with indomitable faith in God and the revelation of Himself through Jesus Christ.

It is safe to say that among living theologians there was none who was personally held in higher esteem by the Baptist people of this continent. It is true that Dr. Hovey was not personally known to very many of our people in these Provinces, but through the ministers who had studied at his feet his name had become a household word, and also through his books and contributions to the religious periodical literature of his day, he was widely known. To know Dr. Hovey personally was to esteem, admire and love him. The characteristics which in him called forth admiration were not indeed those natural endowments which usually elicit popular applause. He was not an orator or a brilliant conversationalist. The word brilliant is indeed hardly one that one would think of applying to Dr. Hovey in any connection. Physically and intellectually, he was so far robust and strong. He had great ability for a quiet and retentive knowledge, and he used this ability to the best purpose. "We doubt," says the *Watchman*, "if the Baptist churches of this country have ever produced a man who surpassed him in range of broad and accurate knowledge of the entire group of studies which centre about the exposition of the Scriptures. In the Hebrew and Greek languages, metaphysics and church history and theology, he was perfectly at home. And every year added to the range and depth of his learning." But it was not merely the large ability and profound learning of the man that called forth admiration on the part of those who knew him best. It was rather that with these distinguishing qualities there was combined that genuine modesty and humility that made his personality unique. For Dr. Hovey was one of the most unassuming and modest of men. There was about him nothing of the personal dogmatism which would overawe the student with the teacher's authority. He could listen patiently, even appreciatively to the honest opinions of the most callow theologian, but so

listening did not necessarily mean acceptance. Where he deemed truth to be concerned he was firm as adamant. If a student mistook gentleness for weakness, he was speedily undeceived. And when a caviller in the class-room undertook to try logical conclusions with this modest and personally unassertive teacher, he was apt to find that he had his head against a stone wall.

Dr. Hovey was much more than a theologian of wide and accurate scholarship. He was a man of exceptionally large moral and spiritual nature. He believed in righteousness and exemplified his belief in his life. God's moral government of the world was to him an intensely real thing. His humble, reverent faith in God and in His revelation of grace to men through Jesus Christ was with him not merely a matter of accepted truth but of constant spiritual experience. His reverence for the Bible as the word of God was also the more intense because it was fed by a personal experience of its richness and power. "Men who came to him ready to class the utterances of the scriptures with human opinion found themselves almost unconsciously impressed by the attitude of this thorough scholar toward the Bible. And this attitude was wholly unassociated with that narrowness and bigotry with which reverence for the Bible is sometimes connected. He did not assume that the Bible meant what someone else said it did, or what it seemed to mean on a cursory reading. He believed every effort should be made to ascertain exactly what the Bible meant. For himself he spared no pains or labor in ascertaining that, and meanwhile he was willing to do a difficult thing, namely, to hold important questions in abeyance."

Withal Dr. Hovey was a most human and lovable man. While he rejoiced in the heavenly citizenship, he did not forget that he was a citizen of this world, and his nature responded in a large Christian way to family, social, and political relations and duties. In conclusion we quote from the *Watchman* the following true and justly appreciative words:

"Every man is more than the sum of the qualities that can be described and tabulated, and Dr. Hovey's sane and wholesome personality gave the flavor and direction to the powers and traits to which we have referred. If anyone imagines that he was a dry-as-dust theologian who did not enjoy wit and poetry and the amenities of social intercourse, he has little understanding of the manner of man he was, and if anyone thinks that his studies had petrified his religious nature and sympathies, he knows little about him. In the nature of the case, any church, or even the Christian world itself, produces few such men as Dr. Hovey. They are the product of fortunate endowments, and hardly less fortunate circumstances. But when God brings such a life into the earth and nourishes it to a splendid maturity and efficiency, we are to thank Him for it, and accept it as a gift from His hands, and the best tribute to Dr. Hovey's life and work and influence is that all over the earth and in the better land itself many good men thank God for him."

NOVA SCOTIA EDUCATIONAL ASSOCIATION.

The meeting of the Provincial Educational Association, held in the Normal School Building, Truro, 26th to 28th ult., was attended by about 300 members. By recent legislation the membership has been enlarged and now includes representatives of Colleges, of School Boards and of "any learned trade or industrial society or organization of provincial scope," as well as Teachers, Inspectors and Normal School Professors. The late meeting was representative in character. The discussions were pronounced of very high order.

Among those present were: Dr. George U. Hay, Editor of *Educational Review*, of St. John, Inspector Morse, of Digby, Inspector Roscoe, of Wolfville, Inspector Craig, of Amherst, Professor I. B. Oakes and F. R. Haley, Provincial Examiners, Principal W. F. Kempton, of Yarmouth, Principal R. W. Ford, of Wolfville, Col. Spurr, of Melvern Square.

The discussion on usual professional subjects was conducted by prominent teachers. Some other topics were assigned to gentlemen not closely connected with the Association. "Secular Education in its relation to Morals and Religion" was discussed by Archbishop O'Brien, of the Roman Catholic church, in a carefully prepared paper in which he held that morality is not possible without religion and that we should have denominational schools in order that religion might be taught. He was followed by Dr. Falconer, of Pine Hill College, and Dr. Keirstead of Acadia. Dr. Falconer did not approve of denominational schools, but thought forms of prayer might be introduced and more Bible teaching might be done. Dr. Keirstead thought that the public schools must be kept free from denominational teaching, that the function of the school is to educate and not to teach religion, that education when properly conducted, is itself a kind of religion as far as it goes, that religion is provided for in the observance of the Lord's Day, the work of the churches, the power of the Christian home and the theological implications of Government.

While the views of the speakers diverged somewhat distinctly, the discussion showed no trace of bitter feeling. There was considerable discussion on the need of better

salaries to secure efficient schools. A resolution was passed asking the Government to appoint a commission to report on the whole matter of educational support.

The state of the schools in the rural districts is not considered satisfactory. Provision has been made for consolidating these schools when three or four can be united. The experiment is now being tried at Middleton.

Dr. Thomson, President of St. Francis Xavier College, Dr. Forrest, President of Dalhousie, Dr. Hall, of the Normal School, Hon. Dr. Longley, and Hon. F. A. Lawrence, delivered addresses during the meetings.

INSPIRATION FOR THE CHRISTIAN LIFE.

The lesson in the International series for next Sunday is given as a temperance lesson. The passage from Peter's epistle, which constitutes the lesson does not indeed contain any very specific precepts against the use of wine and strong drink, nevertheless in a broad sense it is a temperance lesson of a very important and impressive character. The whole passage is an exhortation to right living from a Christian standpoint, and the substance of it all is summed up in verse 7—"That ye no longer should live the rest of your time in the flesh to the lusts of men but to the will of God." Conformity to the will of God is the Christian standard of conduct. And this certainly is most reasonable. Every intelligent person who believes in a good God must surely approve the statement that harmony with the will of God expresses the ideal of human conduct, and that he who does not live to the will of God, by so much fails of his highest possibilities and of realizing the end for which he was created. One may think of a dream that has become a nightmare, of a mind that has become insane, of a ship driven without helm or compass on a stormy sea, of a planet that has left its orbit,—but what catastrophe can one think of so awful and so pathetic as the life of a human soul that refuses allegiance to the will of God and is driven hither and thither by the blasts of passion and the currents of human desire? These natural desires have indeed, an important function to fulfil in connection with our life, but it is not their office to determine the course of human conduct, any more than it is for the coal that feeds the engine of a steamship to determine the course of the ship. The coal may be so used as to bring the ship safely to its destination, and it may be so used as to result in disaster and ruin. Thus it is with our natural human desires. Undominated by high and righteous purpose, they will bring us to wreck and ruin, but controlled by the supreme purpose to live in harmony with the Divine Will, they are forces to carry us happily and prosperously along the journey of life, and so fit us for a life of larger fellowship with God hereafter.

We cannot lay too strong emphasis upon the supreme importance of living to the will of God. This it may be said, is the thing which the Bible emphasises throughout. The most spiritual men of the Old Testament times recognized and felt this, and the record of their thought and feeling is found in many passages, especially in the prophecies and the Psalms. Our Lord made it emphatic in his preaching, and he taught his disciples to pray that the will of the Father might be done on earth as it is done in heaven. His own great life and death purpose, we may say, was to make the answer to this prayer possible, by bringing sinful men into harmony with the will of God, and his own perfect harmony with the Father was fundamentally essential to the fulfilment of that purpose. Observe how the author of the Hebrews emphasises this in the tenth chapter of his epistle: "Saying above sacrifices and offerings and whole burnt offerings and sacrifices for sins thou wouldst not neither hadst pleasure therein (the which are offered according to the law), then hath he said, 'Let me come to do thy will.' He taketh away the first that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all."

The apostle recognizes the fact that the natural tendency of mankind is not to live to the will of God. More than this, suffering goes with righteousness, and sometimes it is necessary to resist unto death, striving against sin. That this should be so in God's world constitutes the great mystery of life. But, as Peter shows, the Christian has this to support his faith in his contention with the world and its sin—Jesus Christ has suffered in the flesh. He "who is on the right hand of God, having gone into the heavens, angels and authorities and powers being made subject unto him," even He suffered unto death. Therefore let those who call him Lord arm themselves with the same mind. Since the path to supreme victory and blessing lies by the way of the Cross, the spirit and example of the Master must help every disciple to cheerful self-denial, and, if need be, to suffering in the path which is not only the path of duty but the way to glory.

Here, then is the great inspiration for the man who desires to live a life worthy of his manhood and worthy of his high calling as a Christian. Shall a man of such a spirit and an heir to such a heritage defile himself in the sloughs of carnality? Shall he work "the desire of the Gentiles," walking in "lasciviousness, lusts, wine-bibblings, revellings, carousings," etc.? It is the same great lesson which Paul teaches in other words—"Live in the Spirit and ye shall not fulfill the lusts of the flesh." Live on so high a spiritual plane and in so intimate fellowship with Jesus Christ that

you cannot be drawn under the sway of desires that are earthly, sensual and devilish.

Then there is the positive and active side of the Christian life which Peter proceeds to indicate. The Christian spirit makes a man, not only the resister of sin, but a doer of righteousness. It leads him to cultivate soundness of mind, a prayerful seriousness, and above all, that fervent love which so magnifies the worth of a human soul that it is not repelled by its sins. The Christian spirit also prompts to hospitality, and teaches the believer to regard himself as a steward of the manifold grace of God. If he has received any good thing of the Lord, it is not merely that he may enjoy it but that he may pass it on to others. If any man has a truth to declare, let him declare it not as his own, but as the truth of God, and if any one ministers in any good work, let him do it in the strength which God supplies. For the Christian is not one who lives and acts for his own personal ends, but one whose supreme purpose is to live for God.

Editorial Notes.

—Attention is directed to the notice on our ninth page of travelling arrangements in connection with the meeting of the Young Peoples' Societies in St. John Sept. 29 and Oct. 1. The meetings to be held will no doubt be of a deeply interesting character and are expected to attract a large number of delegates from all parts of the Maritime Provinces.

—A Convention was held in Bangor on September 2, called for the purpose of voicing and promoting sentiment in favor of the re-submission of the Maine Liquor Law to a popular vote. From such accounts as we have seen of the Convention, it does not appear that either in numbers or in personnel it was of a character to indicate that there is a strong sentiment in the State in favor of re-submission. The Penobscott and Aroostock Baptist Associations have indicated their opposition to the proposal for re-submission in strongly worded resolutions, and *Zion's Advocate* expresses the belief that other associations and the State Convention will utter their protest in no less forcible terms.

—In our obituary column this week is recorded the death of Rev. Augustus Freeman whose last years were spent in California, but who was well known and highly esteemed in these provinces. He was a native of Queens County, N. S., and in these provinces most of his life was spent. His last pastorate before removing to California was at Maudgerville, N. B. He was a brother of the late Rev. David Freeman of Canning, N. S., and of Rev. M. P. Freeman of Wolfville. One of his sons, Rev. Binney S. Freeman, is now pastor of the church at Centreville, N. B. Mr. Freeman was a man of genial and generous disposition, unassuming and self-denying, but earnest and outspoken in advocacy or defence of the truth. There are many who will lovingly cherish his memory. A sketch of his life and work will appear in a later issue.

—Very general and sincere sympathy will be felt with Rev. Dr. Steele and his family of Amherst, in the sad bereavements which they have lately sustained. On Saturday last Mr. Noel B. Steele, Post Master of Amherst and second son of Dr. Steele, passed away after a rapid decline of only a few months duration. Earlier in the summer, Dr. Steele's third son, David, died, in the United States. A year ago both these young men seemed to have promise of long and useful lives, and now they are gone. The reason for sad experiences which come to many of God's children we cannot explain. Doubtless much that is dark now will be made clear by and by. We can feel for our friends in such experiences, but the help which can calm and strengthen the spirit at such a time must come from a higher source. And there is One who is able to help in every time of need.

—At the recent meeting of the Kings County, N. S. Conference a resolution was adopted having reference to the removal of Rev. H. R. Hatch, who has resigned the pastorate of the Wolfville church, which he had held for five and a half years, to accept a chair in Colby College. The resolution places on record the loving esteem of the Conference for Mr. Hatch as a brother in Christ and an effective worker for the Kingdom of God, its appreciation of his valuable services in connection with the county gatherings and his intelligent support of every good work. The resolution also expresses deep regret at Bro. Hatch's departure, and assures him and Mrs. Hatch of the interest which the members of the Conference will ever feel in their welfare. A resolution of like import was also adopted expressing the high esteem, and best wishes of the Conference for Rev. J. D. Spidell who has been pastor of the Gaspereaux church for four and a half years, and has now resigned with the purpose of pursuing a course of study at Crozer Theological Seminary. The MESSENGER AND VISITOR joins heartily with the Conference in expressing esteem for these brethren and in sincere regret for Bro. Hatch's departure from these Provinces. Bro. Spidell we hope to welcome back again.

—The fruits of the liquor business were very much in evidence in connection with the proceedings of the Police Court, St. John, on Tuesday morning following Labor Day celebration. Fines to the amount of \$208 were imposed, and it would appear that all the offences—except in one case in which a small fine of \$2.00 was imposed—were the

direct results of strong drink. Twelve men were fined \$8 each for drunkenness. On others heavier penalties were imposed for fighting and resisting the police. In these cases, it is safe to conclude that drink was the main predisposing cause of the offence. If there had been no drink there would have been no fighting and no resisting the police. The men who thus debase their manhood, waste their substance, disgrace themselves and impoverish their families are certainly greatly to blame, and deserve to be punished. But is there no one else to blame in this matter? How can a man or a community subscribe to a system which sets the saloon as a snare in the way of unwary youth and educates men in the appetite for strong drink, and escape responsibility in this connection? In view of the facts revealed by the records of the St. John Police Court last Tuesday, as on many other occasions, can any proposition be more reasonable than this, that the business of the liquor saloon is so utterly demoralizing in its effect upon those who are drawn under its influence and so great a menace to the general peace and prosperity that it should be sternly banished from every Christian community?

—It is gratifying to learn that among the educated and ruling classes of Japan there is an increasingly favorable disposition toward Christianity. Baron Maejima, an ex-Cabinet officer, is reported as having said at a recent anniversary of the Young Men's Christian Association at Tokyo: "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army and navy we may have, unless we have righteousness for the foundation of our national existence, we shall fall short of the highest success. I do not hesitate to say that we must rely on religion for our highest welfare. And when I look about to see what religion we may best rely upon I am convinced that the religion of Christ is the one most full of strength and promise for the nation." In connection with this may be cited the words of Count Okuma, the ex-Premier of Japan contained in a recent address: "It is a question whether as a people we have not lost moral fibre as a result of the many new influences to which we have been subjected. . . . Development has been intellectual and not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read your Bible you may think it antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life and you will supply to the nation just what it needs at the present juncture."

Committees of Convention.

At the closing session of the Convention in St. John the following committees were appointed.

On the State of the Denomination:—Rev. J. H. Jenner, Rev. W. E. McIntyre, Arthur Simpson.

On Obituaries:—Revs. Dr. E. M. Saunders, W. F. Parker, Dr. Gates and John Clark.

On Temperance:—Rev. I. A. Corbett, T. M. King, Robert Jenkins, F. W. Emmerson, Rev. J. H. McDonald.

On Travelling Arrangements:—H. E. Gross, J. S. Trites.

On Arrangements for next Annual Meeting:—The President and Secretary of Convention, together with the pastor of the church with which Convention meets, the other pastors in Colchester county, and Wm. Cammings.

On Maritime B. Y. P. U.:—The Executive of the Maritime Baptist Young People's Union.

On Union with the Free Baptists:—Revs. Dr. Gates, W. E. McIntyre and H. F. Adams.

Finance Committee for N. S.:—Rev. A. Cohoon, Treasurer (Wolfville) Rev. D. E. Hatt, Dr. McKenna.

Finance Committee for N. B.:—Rev. Dr. Manning, Treasurer (St. John) Rev. B. N. Nobles, F. W. Emmerson.

Finance Committee for P. E. I.:—A. W. Stearns, Treasurer (Charlottetown) Rev. G. R. White, Rev. J. C. Spurr.

Added to Committee on 20th Century Fund:—Rev. J. Howard Bars, Geo. Wallace.

Sunday School Board:—Rev. I. W. Porter, Rev. C. H. Day, Rev. G. P. Raymond, T. S. Simms, J. S. Trites.

Committee to consider Matter concerning Funds of Ministerial Education and Minister's Annuity Boards:—C. W. Roscoe, Dr. E. M. Saunders, Rev. D. H. Simpson.

Press Committee:—J. Parsons, Rev. A. F. Browne, Rev. J. L. Fash.

Representative of Grande Ligne Mission Board:—Rev. J. H. Saunders, D. D.

Representative of North West Missions:—Rev. J. B. Ganong.

Horton Collegiate Academy Opens.

The classes of the Academy have opened under most favorable circumstances. Thanks to the wise policy of the Board of Governors and the vigilance of Mr. Cohoon the Academy Home is now in better condition than it has ever been, even when it was new from the hands of the builders. The boys' rooms have been tastefully painted and prepared, and are now fit for anyone to live in—king or peasant.

A new class-room is being fitted up for us on the hill, which will make the arrangement of classes a much simpler affair than it has been.

Extensive and expensive improvements have been made in connection with the E. W. Young Manual Training Hall. All the rooms have been finished inside, and a room added in which the students will hold prayer meetings and meetings of their various societies.

Judging by present indications our attendance of both resident and day pupils will be unusually large. One very encouraging feature of the work this year is the organization of a class of students who hold B. C. certificates, but who wish to get proper preparation for college in the languages. Being well advanced in mathematics, they will be able to put their whole strength on the classics; and will thus be able, with the aid of a tutor three or four hours each day, to prepare for college thoroughly during the current school year. It is a consummation devoutly to be wished that all such young men should be directed to Horton Academy. We will be able to receive students until the first of October.

Students and teachers alike are delighted with the changed conditions at this ancient seat of learning.

H. J. BRITTAIN

Wolfville, Sept. 10th, 1903.

Prayer Meetings: Ancient and Modern.

In the first recorded prayer meetings the disciples were brought together by a sense of need and cheered by the visible presence of their risen Lord. They still express the brotherhood of Christians, and have the presence of Christ's presence. Their success depends upon a spiritual fraternity, definite purposes and desires and faith in the living purpose and present power of the head of the church, the Saviour and helper of each praying soul. Vague, purposeless, carelessly indifferent meetings are rapid and unpopular.

Every church ought to have definite aims of teaching, influence, social ministry and these aims should be the life and inspiration of its gatherings for social prayer. When good people meet to pray for nothing in particular, they are really praying for nothing at all. When the church is marking time, no wonder the prayer meetings languish. The first question the leader of the meeting should ask himself and get before the rest with all the force of which he is capable is: "What do we want of Christ?" That being understood, the meeting would have at once the force of earnest intercession and the promise made, when even two or three agree in asking.

The real power of the meetings depends upon the few, or many, who come prepared with a sense of need and an expectation of meeting Christ. Here is an opportunity for the humblest disciple. Most of all the leader needs this preparation. An indifferent leader chills the hearts of all. The true meeting is like the old New England schoolhouse meetings where each brought a candle, and in proportion to the number of attendants the house was full of light. At least the glow of intercession should be the contribution of every one who comes.

There is no ritual for prayer meetings any more than there is a fixed order of proceedings when the family gathers of an evening about the hearth. But the larger family is harder to arrange for and bring into a common mood. Here is room for the ingenuity of the pastor or the prayer meeting committee of the church. Let them cease to study precedents and arrange for the best and most various use of the time at their command.

Might it not be better if we sometimes broke up our prayer meetings into smaller groups? The young people have a sense of freedom when they gather by themselves. The women have good times when they pray together.

The old fashion of group meetings in private houses was found helpful. The Methodist class meetings were the training ground for the church. Might it not be possible for a wise pastor to break up his larger meeting now and then into related groups meeting in less formal places, and bringing back from these more intimate communings a warmer spirit to the common meeting of the church.

Too many of our pastors and our earnest laymen come to the prayer meeting in a spirit of anxiety, worried if all does not go off with a rush and a whirl, fearful of pauses as if God's spirit could not teach in silence—expecting the kingdom of God to come with observation. But the prayer meeting is the family gathering of the church where discussion may be lively and loyalty must always abound, but where there must always be a restful spirit in the joyful presence of the Lord.—The Congregationalist.

Light to the Heart.

The Persian proverb that there is no light to a heart except from a heart is one of those key sentences that explain many things. Nature, a vacation in the country, may refresh you, but even nature cannot render her best ministry unless some light falls on the heart from an inspiring or restful human companionship. The fresh air and the well-some light from sky and fields and forests and mountains and sea will do you more good if mingled with them is come of the light that emanates only from a friendly heart. In all the frivolity of the hotel piazza you may see a rare joy reflected in a mother's face at the kindly attention of her son, and you may witness something divine come into the eyes of the world-worn man of affairs as he follows the movements and accents of the laughter of his heart. The best thing we can do for others is to light up their hearts with this inner illumination because they love us and desire to have us with them. And none bring more blessing than those who make us love them, and then throw some of the brightness and charm of their own sweet selves into our hearts.—The Watchman.

❁ ❁ The Story Page. ❁ ❁

Teddy's Mother.

BY L. M. MONTGOMERY.

It was a public holiday, and almost everybody in Dalton had gone to see the football game at Seyton between the Dalton Wanderers and the Seyton College men.

But William Fielding had decided to spend the day in his office. His wife and his two daughters were in Europe; he did not care for football, and there was good deal of extra work to be done.

"I'll have a good look into those papers in the C. & R. railway case to-day," he thought, as he entered his office.

The big building seemed unusually quiet and hushed. He reflected with satisfaction that he was not likely to be disturbed by callers.

Later in the day he remembered that he had not read the letter which he had found in his box on the way down town. It was addressed to him in a somewhat tremulous hand, and bore the post office stamp of a little village at the other side of the continent.

"Mother writes a good hand for a woman of her age," he thought, as he opened it.

The letter was short, and written on cheap, blue-lined paper, with frequent lapses of spelling and grammar. It told all the unimportant news and bits of gossip about neighbors whom he had half forgotten. On the last page the handwriting grew skakier. She was feeling "terrible lonesome" she wrote.

"It seems so long since I've seen you, William. Can't you come home for a spell this summer when Marion is in Europe? You haven't been home for ten years, William. I'm thinking I do so long to see my boy."

Mr. Fielding frowned slightly as he folded the letter up. He dismissed his fingers on the desk. His mother's request had come at a peculiarly inconvenient time. To be sure, he had often said that he ought to go and see her. But he had always said so. He could not spare the time. A trip last to be worth while at all, would take at least two months.

"I can't spare the summer, anyhow," he reflected impatiently. "These nine cases are coming on next month. I suppose Mother would attend to them, but I should hardly care to trust them solely to her." Then there's the house to look after. Mother is always—and I've promised Tremaine to send my vacation hunting silver tips in the mountains with him. Mother must wait until next summer. I'll write her next how it is, she'll understand. Mother never gives a wrong hand, to understand a fellow.

He had started to write a good, long, newsy letter by way of getting to his conscience, remembering with some shame that he had fallen into the habit of writing her. A rap at the door interrupted him.

"Come in," he called impatiently, wondering who it could be.

The figure that appeared in the doorway was quaint enough to provoke a smile. A little old woman—such a tiny scrap of a woman, with delicate, bleached features and bright, dark eyes. Under a very old-fashioned bonnet of spotted blue sat her silvery hair, which was twisted down over her ears in the fashion which Mr. Fielding remembered seeing old ladies wear in his childhood. Her dress was dull-colored print, plain and neat, and she wore a gay Paisley shawl. In one hand she carried a huge bunch of sweet peas, and in the other a small covered basket.

She flashed a quick glance over the room.

"Oh, isn't she a freak!" she faltered, disappointedly.

Teddy, Mr. Fielding remembered that young Wyndham, the clerical man who lived next door, was called Teddy by his friends. This was probably his mother. He knew that Wyndham belonged in the country.

He had just offered the lady a chair.

"It was so long since I had seen you, either. I think he has gone to the football match at Seyton. This is a public holiday, you know."

"No, I didn't know, sir. There was a tremor in her voice and her lips quivered suddenly, if I'd known it I wouldn't have come. Do you know when Teddy will be back?"

"Not before night, I'm afraid, Mrs. Wyndham."

"The game won't be over until late in the afternoon, and I believe there is to be a banquet in the evening."

"And I must go home on the afternoon train. I won't see Teddy till—"

Well, I suppose it serves me right for not sending him word I was coming. Ted always likes me to send him word so he can meet me at the train and look after me. But I thought I'd just like to surprise him, and anyhow, I took the notion sudden-like this morning. And I've brought him a basket of jelly tarts—Ted is so fond of jelly tarts—and this posy. Ted likes flowers. Maybe you'd like to keep 'em, sir. I ain't use jugging them back—they'd only fade."

She gave a little choke of disappointment, in spite of her efforts to suppress it. Mr. Fielding felt as uncomfortable as

if he had been responsible. He got up briskly and took the flowers.

"Thank you, Mrs. Wyndham. Your sweet peas are beautiful and remind me of those which used to grow in mother's garden away down East. I'm not so fortunate as Ted—my mother is too far away to drop in and see me."

"I guess she wishes she could often enough. She must miss you dreadful," said his visitor simply. "It don't seem's as if I could live if I didn't see Ted every once in a little while. He knows that, and comes out 'most every week, for all he's so busy. If he can't come, he sends a great long letter just full of fun and jokes. Teddy is an awful good son, sir."

Mr. Fielding felt still more uncomfortable as he hunted out a glass for his sweet peas. Perhaps the contrast between his conduct and Ted's came home to him sharply. The little lady, who was evidently fond of talking went on:

"As I came along on the train I was just thinking what good times we'd have to-day. Last time he was out Teddy promised me a drive in the park next time I came to town—I'm real disappointed—but it's all my own fault. I should have remembered 'twas a holiday."

The gentle, little voice ended in a sigh. The lawyer noticed that she looked very tired. Under the impulse of a sudden idea, he said:

"Mrs. Wyndham, I think you must let me act as Ted's proxy to-day. You will be my little mother and I will give you as good a time as possible. You shall have your drive in the park."

Mrs. Wyndham looked at him doubtfully, yet eagerly.

"Oh, sir—but you're busy."

"No, I'm not—or I oughtn't to be. I am beginning to think I'm a very unpatriotic citizen, pegging away here instead of enjoying my holiday. We will have a splendid time. My name is Fielding, and I assure you I'm considered a very respectable person. The first thing is lunch. I know you're hungry, and so am I. So come along. Remember, I'm to be your son for the day."

A pink flush of delight spread over her tiny face.

"I guess you know what mothers like," she said gleefully. "And I know how much your mother must think of you, and you of her, when you're so good to other boys' mothers. Oh, I'm real glad to go with you, sir. I don't know anybody here and I always feel kind of bewildered when I haven't Ted to stick to. May I leave these jelly tarts here?"

"Yes, I'll lock them up in my desk," said Mr. Fielding, boyishly. "Ted'll get them when he comes."

She gave herself up to enjoyment with the abandon of a child. Her clear little laugh thrilled out continually. She chattered to him as she might have done to Ted, telling him all the ins and outs of the farm at home. She did not often take a holiday, she assured him. Her husband was dead and she had run the farm for years. Ted was her only son—such a good, kind, clever boy.

"There ain't many like him, if I do say it myself," she declared proudly.

They had lunch together in an up-town restaurant whose splendor nearly took her breath away. Then Mr. Fielding telephoned for his own luxurious carriage, and they went for their drive in the park. The busy, middle-aged lawyer felt like a boy again. He found himself talking to her of his own mother, describing the little down east village where he was born, and relating some scrapes of his school days that made her laugh.

"That's so much like Ted. Such a boy for mischief as he was—not bad mischief though. How proud your mother must be of you! And how often she must think of you. It is such a comfort to have a good son, who doesn't forget his mother. I'm awful sorry for the poor mothers whose boys get kind of care-less-like and neglectful—not writing to them or going to see them as often as they might."

When the drive was over he took her to the train. "Such a good time as I've had," she said gratefully. "Ted himself couldn't have given me a better treat."

"I think our holiday has been a success," said Mr. Fielding, genially. "I know I've enjoyed being Ted's proxy ever so much."

"Ted always kisses me good-bye," she said archly. Mr. Fielding laughed and bent over the little old lady.

"There! That's one for Ted, and here's another for my mother. Good-bye and safe home to you."

From the window of the car she beckoned to him as the train started.

"Them jelly tarts," she whispered, "I forgot about 'em. You keep 'em for yourself. Ted'll have such good things at the banquet that he won't want 'em. When Mr. Fielding went back to his office he saw his half-written letter to his mother lying on his desk. He tore it in two and flung it in the waste basket. Then he sat down and wrote:

"Dear Little Mother: Your letter came to-day. This is not an answer to it, but merely a note to say I'll answer it in person. I am going East as soon as I can make the necessary arrangements and you may look for me within a week or so after receiving this. We will have a real, good long visit together. With much love,

"Your affectionate son,

"William Fielding."

"So much to the credit of Ted's mother," he said with a smile. "And now for some of those tarts."—American Messenger.

Poly's Pink Dress.

"But I want to go to the party, ma! All the girls in my class are goin' and there's to be real ice cream in stripes an' a swing under the trees."

Polly Flynn chewed the string of a much washed sun bonnet as she spoke and kicked her foot disconsolately against the leg of the table where her mother was ironing.

"Sure, an' I'd like to have yez go, Polly," responded Mrs. Flynn, anxiously, all the time passing her iron with swift, skilful strokes over the dainty shirtwaist under her hands. "But what yez could wear I'm not the one to tell yez. There's niver a scrap in the house which isn't patches, an' patches don't go to no parties of Miss Tarish, bless yer swate face!"

With the words Mrs. Flynn set her iron more gently on the white ruffles, as if the wearer herself was under the stroke.

"But I don't mind 'em!" Polly put in eagerly. "Couldn't they be put where they wouldn't show? There's that pink stuff Mrs. Tarish got for curtains, an' a spot came on it, so she gave it away. 'Twould make a lovely dress, an' I do want to go so bad. There's going to be real ice cream in stripes an'—"

"Yez told me that before. Jist wait an' I'll see. P'raps Mrs. O'Rourke'll let me use her machine a bit. Thin if I work avenin's—to-day's Wednesday—Thursday, Friday, Saturday, mebbe—Run along now. I can't work with yez akickin' the table under me irons."

Comforted by a scrap of hope, Polly rushed out to the back gate. She had no bosom friend her own age, so all her joys and woes were chanted to herself as she swung jerkily to and fro on the rickety old gate.

"A party, pink dress an' ice cream," she crooned over and over, ecstatically, her tight little red curls wagging up and down in time to the chant.

Meanwhile Mrs. Flynn finished the white ruffles carefully dropping her iron with a clang on the stove, exchanged her work apron for a white one and, throwing the end over her head, slipped out to Mrs. O'Rourke's. Her errand was successful and Polly went to sleep that night with visions of a small, red-haired child, glorified by a pink dress, walking proudly up to the great white house on the hill.

Polly Flynn was not the only child in the city who rejoiced when Saturday dawned cloudless. On the hill workmen were busy hanging ropes for the swing from the great oak on the front lawn. In the rear of the house white-capped maids were making ready the long tables, soon to be spread with everything eatable that children love and long for.

By three o'clock Louise Tarish, a dainty figure in her white gown, with sun glancing across her bright hair, stood under the tree welcoming her small guests. She turned for a second to speak to a maid and caught a giggle from a golden-haired, blue-clad little lass who stood near:

"Oh, isn't she a freak! She couldn't be redder if she tried!"

Louise turned quickly to see Polly walking stiffly across the lawn toward her. Between tiers of glistening, tightly wound curls, her little face glowed with heat, happiness and the reflection from the pink dress. That dress! Mrs. Flynn had snapped the last thread at eleven o'clock the night before and then had viewed the result of her labor with satisfaction. To be sure, the cloth had proved to be a scant pattern when the spot was cut and the dress had to be made apron fashion, with a seam up the front. She had saved enough to make ruffles, however, so Polly's head rose proudly from a calyx of pinkness, starched and ironed in Mrs. Flynn's best style.

Louise took the moist little hand and smiled kindly into the radiant blue eyes lifted to hers.

"I am glad you came, Polly, dear," she said, and the smile and speech filled Polly's already full heart to burst, ing. She only turned a shade redder and gulped in response, but Louise understood.

"You would like to swing, I know," she added. "Manice will you take Polly over to the swing?"

The sweet-faced little girl addressed smiled shyly at the newcomer. Polly smiled in return, walked confidently over to her side and the two ran off together.

"Elsie, please don't spoil Polly's afternoon—and mine," Louise whispered to the little girl in blue.

A red flush mounted to the yellow curls and Elsie said eagerly: "Deed I won't, Miss Tarish. I didn't know you heard. I'm awfully sorry, but she did look so funny! I'll go and help her swing."

In the games which followed, Polly's shining head and Polly's bubbling laugh were everywhere. "Oh, it's the joy o' the world!" she sighed once as she stopped to tie her shoe. Then with a dash she was back in the circle again

✿ The Young People ✿

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrence town, N. S., and must be in his hands at least one week before the date of publication.

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Remember the Young Peoples' Convention, to be held in St. John, September 29th to October 1st. In making your plans, include in them this Convention trip.

B. Y. P. U. Executive.

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That the blessing of the Lord may rest upon our Convention and His presence and spirit pervade every session. For the sorrowing ones in India that they may be greatly comforted and sustained in this dark hour.

Daily Bible Readings.

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Monday.—Light for Life's Way. Psalm 119: 105.
Tuesday.—"Thoroughly Furnished." II Timothy 3:14-17.
Wednesday.—"Mighty in the Scriptures." Acts 18:24-28.
Thursday.—A Gracious Promise. John 15:7-10.
Friday.—The Armor of God. Ephesians 6:11-17.
Saturday.—Plans for Scriptural Study. Deuteronomy 6:6-9.
Sunday.—Wonderful Testimonies. Psalm 119:129-136.

Prayer Meeting Topic.—September 20.

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Christian Culture Sunday. II Timothy 2:15; Acts 17:11.
In II Timothy 2:15, the word "study" has been displaced in the Revised Version by "give diligence," which follows more closely the original. But this does not render the passage any less appropriate for Christian Culture Sunday. We do, indeed, need to give diligence if we would be "workmen that need not be ashamed, handling aright the word of God." Such diligence calls for prayer and study and unwearied endeavor. But let us give attention to the Bereans spoken of in Acts 17:11. They received special commendation for the course which they pursued, and they would undoubtedly have received a banner, had banners then been given. At the beginning of our year's work we cannot do better than to note carefully the characteristics of those old-time students of the Bible.

THEY WERE OPEN-MINDED.

"They received the word with all readiness of mind." They did not shut the door in the face of Paul and Silas. They wanted to learn. They were not satisfied with their attainments. They were not blinded by prejudice. They recognized their ignorance and wanted more light. There are those who have settled down and seem to have no desire to know anything more. They have not had a new religious idea in so long that they would not know what to do with it if they should get one. They have a few old musty doctrines labeled and filed away, and suppose that those embrace the sum of Christian truth. They have no freshness, no vigor, no aggressiveness, no growth. The universe of God is full of truth. Keep open doors, be mentally hospitable. "Be not forgetful to entertain strangers for thereby some have entertained angels unaware."

THEY SEARCHED THE SCRIPTURES.

They were open minded, but were not foolish enough to accept everything which was presented to them. They believed in proving all things. They listened to Paul with great readiness, but they compared his teachings with the Scriptures. They applied the test. It is well to note carefully just what they did.

They exercised the right of private judgment. They went to the scriptures for themselves. They did not find some priest to tell them, nor did they go to some formulated articles of faith to ascertain the truth; but they went for themselves to the Word of God. They did their own thinking and investigating. The truth is never ours till we have thought it out for ourselves.

They did thorough work. They searched, and they searched daily. They were not easily turned aside. Those who would possess the truth must be willing to pay the price. Nine-tenths of the current skepticism among young people is due to lack of thorough search for the truth.

Their appeal was to the scriptures. They believed that here was the tribunal for the testing of all opinions. Here was the end of controversy, and here was the supreme authority.

THEY YIELDED TO THE TRUTH.

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"Therefore many of them believed." It is one thing to seek the truth, it is another thing to become obedient to the truth when found. Many make no progress in the religious life because they refuse to submit to the truth which they have already perceived. There is little use in studying the Bible if we are not ready to obey its requirements. Christian culture is not merely study, it is a study that leads to the appropriation of the truth. It is learning and doing. "We study that we may serve." Every truth learned and obeyed, becomes a stepping stone to some-

"Look out, Polly! There's a long thread hanging from your skirt. You'll trip! Let me break it."

Elsie caught the thread and pulled as she spoke. Alas, for Polly's joy! Mrs. O'Rourke's machine was a chain stitch and Mrs. Flynn in her haste had not tied all the threads. At the strain, a yawning hole opened near the bottom ruffle. Elsie unconsciously pulled harder, trying to break the thread; and Polly stood fascinated and horror-stricken at the rapidly lengthening gap. Was it a bad dream or was her beautiful pink dress falling to pieces? The thread snapped at the throat and both children stood aghast. The opening stretched from collar to hem, pitilessly revealing Polly's red flannel petticoat.

"Oh, oh!" she gasped piteously, then turned upon Elsie. "You did it," she said accusingly. Then, as she heard a suffocated gurgle, her voice rang with outraged pride: "You did it a-purpose! Oh, I want to go home!"

In an agony of shame, blinded by smarting tears, she turned to rush toward the gate, but found her face hidden in a cloud of cool, sweet-smelling whiteness.

"Come into the house with me, dear," Louise whispered.

Polly stumbled by her side up the steps, across the wide verandah and into the great cool hall. In Louise's own room the pink dress and red petticoat were laid aside and replaced by soft white, ruffled things which to Polly's blurred vision looked dainty enough for angels.

"They were my little sister's, who died," Louise said softly, as she swiftly buttoned and tied and patted the garments into place.

"They do belong to an angel, then," Polly said suddenly through her tears.

"They are yours now. Your hair is just the color of hers."

A little later, when all traces of tears were washed away Polly, in a maze of wonder at herself, sat beside Louise at the long table and ate the ice cream with stripes in it. Once a shuddering sob caught her at the thought of the pink dress, but then she looked down and patted the soft shirts tenderly.

When she came into the great hall to say good bye, Louise tucked a bundle into her hand.

"That is your dress and one or two other things belonging to my sister with your hair. Come to see me soon, dear."

As Polly turned away hugging her bundle, a little blue arm slipped through hers.

"I was truly awful sorry, Polly, though I couldn't help laughing at first. An', 'deed I didn't do it on purpose."

Polly whirled about quickly:

"Course you didn't," she said heartily. "I'm awfully sorry I said you did. I was so—s'prised. But I like you now."

The two looked shyly at each other for a moment. Then the read head and the golden one met and Polly turned happily to the door.—Margaret B. Merrill, in The Congregationalist.

God's Provision.

Mr. Spurgeon used to tell a story of an incident which occurred in the home of his grandfather, where he was brought up. The old man was a poor minister who had to practice the utmost frugality to cover the expenses of his household. It was therefore a sad misfortune to him when his cow died. The poor pastor's children were then left without their staff of life. His wife was a practical woman of somewhat weak faith. "What shall we do now?" she asked her husband, "God will provide," was the reply. "But," said the wife, "in the meantime where shall I get milk for the children?" The husband shook his head. "I don't know," he said, "but all will be right. God knows about it, and he will see that provision is made. Do not worry." The good man went on with his work, perfectly at ease, although he could not see, any more than his wife could, how the need would be met. The confidence was justified. On the previous day, a meeting had been held eighty miles away, in London, for a board of trustees who had charge of a fund for the benefit of needy ministers. Old Mr. Spurgeon had never made application for help from this fund; but on this particular day when all appropriations had been made there was a balance of \$25 left over. A member of the board not knowing of the special need in the Spurgeon household—indeed at that time it had not arisen—proposed that the \$25 should be sent to Mrs. Spurgeon, whom he knew. Another member of the board supported the proposition, adding that Spurgeon was a very worthy man, "and here," said he, "is something to send with it," and he put down a banknote for double the amount. "I should like to add a little to that gift," said another member, and he put down a note worth \$25. So the whole hundred dollars were sent, which was sufficient to buy another cow, and it reached the good minister within an hour of the time when he had made his declaration of faith in God's providing care.—Sel.

Esau filled his life with regret for trifling one day. Esther's was full of glory for one day's courage; Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—Malthie D. Babcock.

thing higher. "Take my yoke upon you and learn of me." There is no other way to learn except ye take the yoke.—J. W. Conley in "Baptist Union."

Optional Topic.

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Why and How we Should Bear Witness for Christ. Acts 5: 27-32.

When a witness tells anything it must be the truth. That is what a witness is—one who tells the truth of something he knows or has seen. But is it necessary for us to tell any one all we know or have seen? Assuredly we have no business doing anything of the sort. But one thing we are bound to witness to without fear or reservation. And that is, the truth we know about Christ.

Some deny this. They think that it is the business of the minister to do this. Common people might do harm by unwise ways of speaking about Christianity. Religion is a very sacred thing, and should not be lightly spoken of. Each man's soul is his own, and we have no right to intrude upon it. The Bible and churches are within the reach of every man, and he is responsible, and not we, if he is ignorant of the truth. All these are Satan's excuses.

Jesus did not confine the duty of witnessing to the apostles. All who had any testimony whatever to offer were to offer it. And, as a matter of fact, ministers are no more competent to be witnesses than other Christians. It is not a matter of scholarship or oratory. It is a matter of simple personal testimony. Do I know anything about Christ? Then I must bear my witness. And in every community, without the witness of many common people, the minister will accomplish nothing. No testimony can be more effective with men than that borne by those whom they meet daily in shop or factory or on the street. Boys must witness to other boys, machinists to machinists, lawyers to other lawyers.

And no religion is too sacred to be talked about except a religion that is not true. All true religion is the most proper subject of conversation. The apostles thought so, and they filled Jerusalem with their doctrine. To be sure it concerns men deeply. So do their homes. But we should not decline to tell a man that his home was on fire because we deemed his home a matter of sacred importance to him. It is not necessary to address a stranger. "How is your soul?" but it is necessary to be interested most in what is of most vital consequence to men.

The only way the gospel can spread over the world is by each Christian's testimony to his neighbor. This was the way it spread in early days. This is the way it is spreading in Korea and China. The reason it spreads no faster in America is because common Christians do not bear witness to it on week days.

In Jerusalem it evidently spread from house to house. There was a great deal of visitation. Neighbors spread the gospel in their neighborhood, and so it spread from heart to heart as it went from hearthstone to hearthstone. Invite some friends to dinner, and talk about Christ. Go off into the country together, and, as you walk, talk about him.

In a law court a witness of bad character may, under oath, tell the truth. In this Christian witnessing bad character discredits testimony. The best witness is the witness of a holy life. But that is no reason why we should say, "I will witness by my life, and be silent with my lips." Such a course shows that the life is not what it pretends to be. Where the real spirit is within, where the heart truly possesses Christ, there will be such a glow of love as will break forth. "I believe, therefore have I spoken." "Out of the fullness of the heart the mouth speaketh." It must do so. Jesus was sure of this.

"Ye are my witnesses," is his word to us if he is anything to us all.

To love Christ, and yet to be silent about him, is not to tell men the truth.

His testimony to us before the Father hinges upon our testimony to him in our world.

Illustrative Gatherings.

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So God delights to teach this lesson ever
That his success depends upon our endeavor,
That lovingly performed, each lowly duty
Adds to the inner strength and outer beauty.

Service. This is the great thought of life. It was the central thought of the Christ-life. Not how much we can get out of life, but how much we can put into life. Not how much we can get, but how much we can give. Think much upon this. "Build your life around the thought, "And he took upon himself the form of a servant." Let Christ be your example. Esteem service. Be a servant.

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Have you found the heavenly light?
Pass it on!
Souls are groping in the night,
Daylight gone!
Hold your lighted lamp on high,
Be a star in some one's sky,
He may live who, else would die,
Pass it on!

Foreign Mission Board

W. B. M. U.

We are laborers together with God.

Contributions in this column will please address Mrs. J. W. Manning, 24 Duke Street, St. John, N. B.

PRAYER TOPIC FOR SEPTEMBER.

That a great blessing may follow the meetings of the Conventions and the coming year be one of great blessing at home and in the foreign field.

Notice.

Any parcels for India to be sent by Miss Clark should go to Halifax in care of J. J. Archibald, Spring Garden Road before the 15th of September.

Any person wishing to send anything to Grand Ligne for furnishing the rooms of the new building will send to Mr. J. M. Gunn, Belmont, Col. Co., N. S.

Things to be Remembered of W. B. M. U. Convention at Woodstock.

- (1) We were royally entertained and everything done for the comfort and pleasure of the visitors. The pastor and his wife were indefatigable in their efforts and much of the success of the convention was due to them. (2) The prayer and praise services were better attended more helpful and inspiring than ever before. The singing was a great improvement on the past and the time was well improved. A spirit of prayer pervaded every session and none came away unblest. Rich blessing must come down upon our mission work at home and abroad in answer to united believing prayer offered at Convention. (3) A great amount of business was done in a very quiet, orderly manner. The constitutions so long under consideration were altered and amended to suit the growing work. The reports were well prepared and full of interest. Much information was given and of the kind that will be helpful when the annual reports are printed. (4) The addresses were full of thought and highly appreciated by the large audiences. Some said they could have listened an hour longer. Every department of our work was ably represented and much enthusiasm was created. (5) A larger amount of money has been raised this year for both foreign and home missions than ever before. Twenty-four new mission bands have been organized and the increase in giving is principally from these. (6) The Association Directors were dispensed with and a resolution passed to have a County Secretary for each county actively engaged in the work. Several counties were supplied by volunteers during Convention. (7) It was urged upon the delegates to observe Crusade Day not only for securing new members, but to also hold a thankoffering service and strive to make the day one of great advancement to the cause of missions. Every Society was requested to observe Crusade Day this year and prove what united effort in this direction could do. (8) The study of missions was strongly commended, many testifying to the benefit derived therefrom and all were urged to engage in the study this year. If they have not taken Lux Christi that should be studied this year as it gives so much valuable information on India, the country where our own mission is situated. The study of China is the regular course for this year and the books are for sale at T. H. Hall's book store, King St., St. John, paper covers 35cts. cloth binding 50cts. (9) The next Convention of the W. B. M. U. will meet in Halifax. Will not each one try to make this the most successful year in our history?

Amounts Received by Mission Band Treasurer

FROM AUGUST 1 TO SEPTEMBER 5. East Point F. M. \$1; Amherst Highlands F. M. \$345; Great Village F. M. \$377; Cornwall Hill F. M. \$1; New Norton F. M. \$250; H. M. \$250; Centreville F. M. \$320; Grand Ligne H. M. \$303; Amherst Highlands F. M. \$311; Albany F. M. \$759; H. M. \$750; Bedouin F. M. \$396; Gahouss F. M. \$343. Corrections in last list of acknowledgements: Brussels St. Chicocole Hospital, \$10; F. M. \$50; H. M. \$14; Methodist should be Northwest, North Pine should read North River. Mrs. J. J. CHANDLER, Treas. Mission Bands. Chipman, Queens Co., N. B.

20th Century Fund Receipts N. S.

AUGUST 1ST TO SEPTEMBER 10TH. Goldboro, Margaret Taylor, \$1; Hiram Hodgson, \$1; Jas. C. Coy, Montreal, \$25; Paradise S. S. \$5; Mrs. M. C. Higgins, Summerville, \$5; Mrs. Alfred Schnare, Mill Village, 25c; Ralph Barr Hill Grove, \$2; Berwick S. S. \$5; per Rev. W. F. Parker, County Harbor, \$9.31; Goshen, \$3.22; Aspen, \$4; Sonora, \$3.75; Little Hope, \$5.25; Bickerton, \$5.20; Port Hillford, \$9.20; Wine Harbor, \$3; Moser River, \$1; Chester Basin S. S. \$2.50; New Harbor S. S. \$13; Mrs. Geo. Talbot, Truro, \$2; Half Island Cove S. S. \$50; Dr. L. H. Morse, Digby, \$10; Berwick church, \$11; Rev. W. N. States,

Annapolis, \$2; Margaret Dickson, Sonora, \$5; Geo. Dingle, Pugwash, \$3; Mrs. H. H. Crosby, \$5 for memorial of husband of the late Deacon H. H. Crosby; Mr. and Mrs. Stephen Corbett, Bass River, 75c; Pastor Adams for 1st Yarmouth church, \$60.25; for Wm. Johnson, Shelburne, \$1; M. E. Hatt, Liverpool, \$2; Mrs. E. E. Thompson, Bass River, \$3; Louise J. Hattie, Goshen, \$1.50; Grace Eldridge, Liverpool, \$1; Mrs. Thomas Peach, Homeville, \$3; Mrs. Wm. Murley, Pleasant River, \$1; Miss Estella Murley, \$1; Pastor W. L. Archibald to balance pledge of his father Rev. E. N. Archibald, \$14; for self \$5; Pastor C. K. Morse for Waterville, \$2.75; Miss Abbie Hiswange, Acadia Mines, \$1; 1st Hammond Plains, \$1; Nina L. Freeman, North Brookfield, \$1; Pastor Jenkins for Belmont, \$21; Eardley Randall, Wolfville, \$5; Mr. and Mrs. P. R. Peers, Wallace, \$4; Mrs. D. J. Burns, Sonora, \$1; Wm. M. B. Dakin, Centreville, Digby Co., \$2; Villa M. Trefry, Bloomfield, 40c; Nettie F. Ellis, Milton, \$2. Total Convention year to date \$279.39.

I am instructed by the Committee to state that for the present all money for the 20th Century Fund in Nova Scotia should be sent to the Rev. A. Cohoon. The Committee will make other announcements shortly. In the meantime Mr. Cohoon will receive and give proper credit for all money for this fund. HUGH ROSS HATCH, Treas. for N. S. Wolfville, Sept. 10th, 1903.

Amounts Received by W. B. M. U.

FROM AUGUST 3RD TO AUGUST 31ST. Salem, F. M. \$9.50; Amherst, H. M. \$4.25; Jacksonville, F. M. \$7.50; to constitute Mrs. Joseph A. Cahill a Life Member, F. M. \$12.50, H. M. \$12.50; Bridgewater, F. M. 5.50, H. M. 3.00; Havelock, F. M. \$18.50; Port Williams, F. M. \$4.48; Louisville, toward support of girls, F. M. \$12.00; Port Elgin, F. M. \$5.00; Lockhartville, F. M. \$5.54; Salisbury, F. M. \$3.00, H. M. \$3.00; Wine Harbor Tidings, 25c; St. John, Tabernacle church, F. M. \$3.25, H. M. 5.75; St. George, and Falls, F. M. \$11.00; Hopewell Hill, F. M. \$3.00, H. M. \$10.00, Tidings, 25c; Smith's Cove, F. M. \$6.00; Brookville, F. M. \$1.35; Homeville, F. M. \$2.50, H. M. \$1.50; Bonshaw, F. M. \$3.50; Wilmot, F. M. \$5.00; Mount Denison, F. M. \$8.75, Tidings, 25c; Middleton, Macnaquac, Upper Cornwall, each Tidings, 25c; Laconia, F. M. \$7.00, Hantsport, Tidings, 25c; Hartland, F. M. \$8.00; Little River, Digby Co., H. M. \$3.00; Hazelbrook, F. M. \$4.00, H. M. \$2.33; Aylesford, F. M. \$6.00; Lewis Head, F. M. \$1.50, H. M. \$1.50.

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

How Do We Stand Before God?

Let us take God's Word and consider His ways. "The Lord knoweth the thought of man." Do we fully realize this? "The Lord searcheth all hearts and understandeth all the imaginations of the mind." Are we ever ready to reveal our thoughts? "For God shall bring every work into judgment, with every secret thing whether it be good or evil." "The Word of God is a discerner of the thoughts and intents of the heart." Are the meditations of our hearts, acceptable to Him? Do we guard our thoughts that are discerned by the Father with as much care as we do our speech that is heard of men? "For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Is it not then our thoughts and the desires of our hearts that we should strive to direct in God's ways?

We can scarcely comprehend what a wondrous blessing God has bestowed upon us in the power and gift of thought. Think of its scope—the foundation of all that is grand, good or bad. By our thoughts God would lead us into higher spiritual life. By our thoughts we may be transformed by the inspired Word of God to better life. By the expression of our thoughts we may unfold the power and love in God's Word to others, and live with such thoughts within that we shall be filled with joy and gladness, and know and feel that God is ever near. Should we not guide our thoughts and keep them in accord with God's Word, "Bringing every thought into captivity" for all things are naked and open unto the eyes of Him with whom we have to do? Let us think on whatsoever is true, just and pure.

Are we not apt to look upon our thoughts as the one gift to which we have exclusive right? Do we not let them wander at will during our idle or leisure moments, wandering into follies or wrong, wasting this rich gift of God? Do we stop to consider that our thoughts are open to God? Should each one turn from the wasteful thought and direct and meditate more on the message of the Lord, what a change could be wrought. As good seed brings good fruit, so good thoughts good life and acts. With weak and foolish thoughts, what can result? Is it not then without power, with God's help to direct our thoughts in ways acceptable to the Father? Are we not as our thoughts make us? "For as he thinketh in his heart so is he?" "No thought can be withholden from Thee." How do we stand before God this day? How shall we appear before Christ with the silent thoughts of a life revealed?—New York Observer.

I will testify that within my personal observation no heterodoxy permanently thrives. Even magic lanterns "have their day and cease to be." They are toys for a season only. Odd practices, eccentric doctrines, fads, megirms, and all sorts of intellectual curiosities may flourish

for a time, but "having no deepness of earth, they soon wither away." False doctrine, however eloquently expounded, hardly ever pays its own rent. Many a startling heterodoxy intended to bring in an intellectual renaissance has had its light cut off by some sordid gas company, callously indifferent to modern speculation and the artistic temperament. Account for it as we may, it is the gospel, old and undefiled, that alone can stand the wear and tear of time, and grow younger with the wasting years. In the last thirty-three years I have seen enough dead theories, exploded nightmares and discarded hypotheses to make a full sized cemetery. They have gone the way of all the earth. They flamboyantly entered the world as an amateur military band, and coughed their way out of it as a squad of consumptive tramps. Whenever a preacher has a new and sparkling theory in religion, I know that the first nail in his coffin has been driven and clinched.—Joseph Parker.

"To-morrow to-day will be yesterday; do it now."

All my happiness I owe to the central effort that my father and mother made to make home the happiest place on earth.—Edward Everett Hale.

Christian nations have combined to suppress the sale of slaves. Is it too much to ask that they combine to prevent the sale of liquor?—Benjamin Harrison.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

We will find help in thanking God for common things by thinking. We will find help in thanking God for hard things by trusting. George Holmes.

Eczema

It is also called Salt Rheum. Sometimes Scrofula.

It comes in patches that burn, ite, ooze, dry and scale, over and over again. It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peen'ar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and at over the body of Mrs. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.



WOODSTOCK, N. B.

September 15th, 16th, 17th and 18th.

Single Fare for the Round Trip; going 14th to 17th; Special Low Rates from Presque Isle and Edmundston Branches, Wednesday, September 16th. From all other Stations in New Brunswick, Thursday, September 17th. All tickets good to return till 19th.

Special Train from Woodstock to Plaster Rock on evening of Thursday, 17th.

FREDERICTON, N. B.

September 21st to 26th.

Single Fare for the Round Trip, going September 18th to 25th, good to return till 28th.

Special Low Rates from St. John, St. Andrews, St. Stephen and intermediate points, Tuesday, 22nd, return Thursday, 24th. From Presque Isle, Edmundston and Tobique branches, going Tuesday, 22nd, return Friday, 25th. From stations between Newburg and Aroostock, going Wednesday, 23rd, return Friday, 25th.

Extra Train Houlton and Woodstock to Fredericton, leave Houlton 8.00 a. m. Tuesday, 22nd, returning leave Fredericton 6.00 p. m. Wednesday, 23rd.

Extra Train from Aroostock Junction 7.00 a. m. Wednesday, 23rd, for Fredericton, stopping at all stations South to Newburg. Will not stop on Gibson branch.

For further particulars call on the nearest agent, or write. C. B. FOSTER, D. P. A., St. John, N. B.



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Grall Cure

CURES
Harness and Saddle Galls quickly,
sores, wounds—barbed wire cuts and all skin diseases in horse, cattle and dogs.

25 cts. at all dealers.

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WOODSTOCK, N. B.

Ordination.

On the 2nd of July Mr. Frank O. Erb was ordained at Fenner, N. Y. Twelve ministers were present of which half were Canadian. Rev. Daniel Clare, pastor of Hamilton Baptist church preached the ordination sermon. Rev. J. B. Champion, M. A., made the ordaining prayer. Rev. W. J. Babcock, Ph. D., gave the band of fellowship. A classmate, Rev. Scott Van Horne, gave the charge to the candidate and Rev. D. H. Simpson the charge to the church. Mr. Erb graduated at U. N. B., 1900. He has been for the past two years at Hamilton Theological Seminary and will complete his course the coming year at Rochester.

Denominational Funds
NEW BRUNSWICK.

Pennfield church, H. M., \$5.00; Elgin, 3rd church, (H. M., \$8.75; S. S., \$5.00; F. M., \$2.00; N. W. M., \$2.00; Gr. Lig. \$2.00) \$17.75; Levrett Estabrooks, (H. M., \$3.00; F. M., \$3.00; N. W. M., \$2.00; Gr. Lig. \$5.00) \$13.00; Philip Hoyt, (H. M., \$2.00; F. M., \$2.00; N. W. M., \$1.00) \$5.00; Sussex church, D. W., \$59.00; Grand Lake, 2nd church, F. M., \$5.00; Lutes Mt church, F. M., \$9.50; John McIntyre, Kars, F. M., \$1.00; Woodstock church, D. W., \$5.00; North River church (D. W., \$10.35; H. M., 25c; Gr. Lig. 50c) \$11.10; Mid Sackville church, D. W., \$35.54; Cambridge, 2nd church F. M., \$13.17; S. S., F. M., \$13.91; \$27.08; Moncton B. Y. P. U., F. M., \$10.25; Rev. T. W. Kierstead, F. M., \$5.00; Leinster street church collected, F. M., \$2.40; Gibson church, H. M., \$7.69; Lewisville S. S., support of Siamma, \$25.00; Marysville church (D. W., \$5.00; collected F. M., \$2.00) \$7.00; Mrs. Ezekiel Kelly, F. M., \$1.00; H. P. Smith, D. W., \$1.00. Total, \$244.94. J. W. MANNING, Treasurer. Sept. 2, 1903.

20th Century Fund.

Balance \$11.99. Hatfield Point, (Grace A. Perkins, \$1.00; Mary Louise Perkins (in memoriam) \$5.00) \$6.00; Cambridge 2nd, (Miles F. McCutcheon, \$1.00; S. S. \$5.00; Dr. M. C. McDonald, \$10.00; Mr. and Mrs. C. W. Pierce, \$2.00; W. H. White, \$5.00) \$23.00; Mid Sackville, Albert B. Robinson, \$3.00; Hopewell, S. Rebecca Bennett, \$2.00; Cardwell, (Mrs. H. M. Lockhart, \$1.00; Mrs. H. Friars, \$1.00) \$2.00; Cambridge, 1st, James McAlary \$2.00; Alice McAlary, \$1.25; Mrs. Allan McDonald, \$1.25; \$4.50; Bristol, Mattin Bell, \$3.00; Sheffield 1st, Mrs. W. J. Bridges, \$1.00; Surry, Rev. M. Addison, \$5.00; St. George 1st, Mr. and Mrs. James Dodds, \$8.00; Victor Dodds, \$1.00; Ralph and Philo, \$1.00) \$10.00; Maugeville, (Mrs. S. M. Rogers, \$2.00; Marysville; Jennie Smith, \$1.00; W. A. Manzer, \$1.50; Eva Smith, \$1.00; Maud Allan, \$1.00) \$4.00; Kingsclear 1st, Mrs. Frank Dunphy \$3.00; Harvey 1st, H. P. Smith, \$2.40; Johnston 1st H. J. Perry \$5.00; Cambridge 2nd, Mrs. Jas. Robinson, \$2.00; Salisbury 1st, (Mr. and Mrs. Isaac Crossman, \$4.50; Hazen Crossman, \$1.00) \$2.50; Estate G. A. Lounsbury, \$100.00. Total, \$192.39. J. W. MANNING. St. John, Sept. 2, 1903.

Gentlemen.—While driving down a very steep hill last August my horse stumbled and fell, cutting himself fearfully about the head and body. I used MINARD'S LINIMENT freely on him and in a few days he was well as ever.

J. B. A. BEAUCHEMIN.

Sherbrooke.

Personal.

Rev Austin K DeBlois, D. D., of Chicago, and Mrs DeBlois, were lately in Wolfville, N. S., visiting friends.

Rev Selden W Cummings and wife have spent their summer vacation in Nova Scotia and have lately returned to their home in Chester, Pa.

Notices.

The next annual meeting of "The Baptist Annuity Association located in New Brunswick" will be held with the New Brunswick Baptist Convention in the Oak Bay Baptist church in Charlotte County, New Brunswick on Saturday the 26th day of September instant at the hour of three o'clock p. m. HAVELOCK COY, Recording Sec'y.

The next session of the Cumberland Quarterly Conference will be held at Linden Sept. 22nd and 23rd inst. All delegates are requested to obtain standard certificates. Teams will be provided to convey delegates from and to Oxford and Pugwash, if they send their names to the clerk of the Linden church, and state at which station they wish to be met. J. G. A. BELVEA.

York and Sunbury Quarterly.

The York and Sunbury Counties Baptist churches will hold their next Quarterly gathering with the Prince William church opening Friday Oct. 2nd at 7 p. m. The churches will kindly appoint delegates. A good programme is being arranged. N. B. ROGERS, Sec'y.-Treas. Sept. 12, 1903.

The Queens County Quarterly Meeting will convene with the First Grand Lake Baptist church Lower Cumberland Bay beginning Friday evening October 9th, and continuing through Saturday and the Lord's Day. There will be a meeting of the County Baptist S. S. Convention which is now in connection with the Quarterly and a meeting of the Aid Societies of the W. B. M. U. of the county. The programme will be arranged at the Quarterly Meeting by the committee. J. COOMBS, Sec'y. Sept. 7th, 1903.

Travelling Arrangements.

YOUNG PEOPLE'S CONVENTION OF THE MARITIME PROVINCES, ST. JOHN, N. B., SEPT. 29TH—OCT. 1ST, 1903.

Up to date special rates have been secured from the following:— Canadian Pacific Railway: If 100 are in attendance, one fare, standard certificate plan. Intercolonial and Dominion Atlantic Railways: One fare, standard certificate plan. Canadian Coals and Railway Co.: One fare, convention certificate. Star Line S. S. Co.: One fare, convention certificate. Charlottetown Steam Navigation Co.: One fare, standard certificate plan. Other companies have not yet been heard from, but doubtless all will give us the reduced rates. Purchase your ticket through to St. John, N. B., at the starting station, whenever possible, so as to avoid procuring more than one certificate. Make sure of your certificate when purchasing ticket. G. A. LAWSON, Chairman of Convention. Bass River, N. S., Sept. 10th, 1903.

Temperance Sunday.

Sept. 20th will be the Temperance Sunday for the third quarter. We hope every school will take advantage of this opportunity to magnify the importance of a temperate and pure life.

When the temperance department has been organized it will be well to call the roll, recite the pledge and otherwise give it prominence, and where not there can be no better time than now to organize the White Ribbon Army.

Prohibition will be secured only by educating our future citizenship and they are the boys and girls in our public and Sunday Schools.

Leaflets "How to Organize" and certificates of membership may be had by applying to Mrs. LAURA POTTER, Prov. Supt. Temp. in S. S. for Nova Scotia. Canning, N. S.

The next session of the New Brunswick Baptist Convention will be held at Oak Bay, Charlotte county, Saturday, September 26th, beginning at 10 a. m. Delegates coming from St. John will take the N. B. Southern line, on Carleton side, at 7.30 a. m., arriving at Oak Bay 1 p. m. Those coming by C. P. R. will arrive in St. Stephen 11.30 a. m., thence by the N. B. Southern to Oak Bay within half a mile of the place of worship. W. E. MCINTYRE.

Young People's Convention.

The attention of all our Baptist churches and Young People's Societies, B. Y. P. U., and C. E., is called to the fact that our Annual Convention of B. Y. P. U. will be held in St. John, N. B., in joint sessions with the Maritime Christian Endeavor and Epworth League. A joint meeting will be held on Tuesday evening, September 29th. Wednesday, 30th, will be given up to denominational rallies. On this day our Baptist Young People will hold their sessions by themselves, at which time the distinctive work of our denominational Young People's Societies will be considered. General Secretary Walter Calley, of Chicago, will be with us, and others among the best and most noted of our denominational leaders will be among the speakers. Thursday, Oct. 1st will be given up to union sessions of the three above-named societies. The program will be printed as soon as arranged.

This convention promises to be the best ever held in these Maritime Provinces. Every church and young peoples' society is asked to send delegates. The Local Union of the city of St. John will provide entertainment, and special travelling arrangements will be made by our transportation leaders. Full announcements will be made after. HOWARD H. ROACH.

P. S.—Those attending the Convention at Oak Bay will observe the following conditions:

The Shore Line (N. B. Southern) will issue tickets at one fare for round trip; the Salisbury and Harvey Railway and steamer lines also give free return if ten or more have standard certificates over that line; those coming by C. P. R. should purchase usual return tickets, as their special conditions are of no benefit to us. Persons coming should ask for standard certificates at starting point, stating they expect to attend the convention.

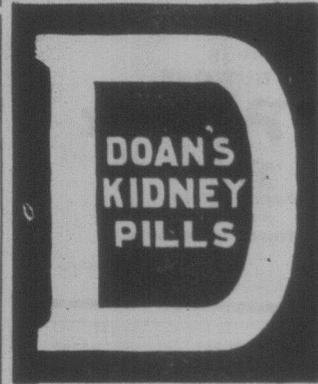
The next meeting of the Prince Edward Island Baptist Quarterly Conference will be held at Eldon-Belfast on Tuesday and Wednesday, September 15th and 16th; the first session being Tuesday evening. The S. S. "City of London" will leave Charlottetown at 3.00 p. m. on Tuesday for Hallidays wharf, returning on Wednesday evening. Eldon church is about one mile from Hallidays wharf. A large attendance is hoped. A. W. STERNS, Sec'y.

Colchester and Pictou Counties District Meeting.

The next quarterly session of the above will be held at Wittenberg, commencing on Monday, Sept. 21st at 7 p. m. and continuing over the following day. The usual reduction of rates has been arranged for with the I. C. R. Delegates and others coming will obtain tickets and certificates for Stewiacke. Teams will meet the train leaving Truro at 2:15 on Monday to convey delegates to Wittenberg. Will those expecting to attend kindly send their names, stating whether they will come by train or team, to the undersigned on or before Sept. 16th. We are hoping for a full representation of the churches as many important matters await our consideration. A. E. INGRAM. Wittenberg, Sept. 1st.

The annual meeting of the Westmoreland Co., quarterly meeting will be held in the Kay Settlement meeting house Tuesday Oct. 6th, at 2 p. m. Teams will meet delegates at Riverglade St., 10.30 a. m. Profitable programmes will be presented. Large delegation expected. Sec'y, N. A. MACNEILL.

The British and Foreign Bible Society delegates, the Ven. Archdeacon Madden, and Rev. G. H. Bondfield, Shanghai, will address public meetings at the following places: New Glasgow and Pictou on 10th inst. Truro on the 11th. Halifax, Sunday, 13th. Amherst and Sackville 14th. Chatham and Newcastle 16th. Campbellton 17th.



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

BACKACHE

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

DOAN'S KIDNEY PILLS.

ACADIA UNIVERSITY

FOUNDED 1838. ELEVEN PROFESSORS.

Large improvements in progress this summer on the buildings, and on the Chemical and Physical Laboratories. New Calendars ready. Re-opens Wednesday, Sept. 30, 1903.

For Calendar or other information, write to

T. O. S. TROTTER, D. D.,

President.

Wolfville, N. S.

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Wolfville, N. S.

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SIX COURSES FOR DIPLOMA—Collegiate (admitting to the Sophomore Class of the University), Pianoforte, Voice, Art, Elocution, Violin.

FOUR COURSES FOR CERTIFICATE—Domestic Science, Stenography, Typewriting, Business, (in affiliation with Business Course of Horton Collegiate Academy).

Efficient Teaching Staff—Graduates of the leading Colleges and Conservatories at Home or Abroad, or specially recommended for their positions by the best Private Teachers and Technical Schools.

Unsurpassed Location; Modern Equipment; Best Sanitary Conditions; Refined and Christian Influences; Moderate Charges Gymnasium; Tennis; Basket Ball; Hockey

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Rev. HENRY TODD DeWOLFE, . A.

VIM TEA makes cream out of skimmed milk.

There is
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Painkiller
made for over 60 years
from the formula of
Perry Davis.
A specific in all cases of
**Bowel Complaints,
Colic, Cramps,
Diarrhoea.**
—A household remedy—

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Visiting Cards
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We will send

To any address in Canada fifty finest
Thick Ivory Visiting Cards, printed in
the best possible manner, with name
in Steel plate script, ONLY 25c. and
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These are the very best cards and are
never sold under 50 to 75c. by other
firms.

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107 Germain Street,
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Wedding Invitations, Announcements,
a specialty.

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

BACKACHE

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

DOAN'S KIDNEY PILLS.

**INTERCOLONIAL
RAILWAY**

On and after SUNDAY June 14, 1903,
trains will run daily (Sunday excepted) as
follows:

TRAINS LEAVE ST. JOHN.

- 6—Mixed for Moncton 6.25
- 2—Exp. for Halifax and Campbellton 7.50
- 136, 138, 150—Suburban for Hampton 13.15, 18.15, 22.40
- 26—Express for Point de Chene, Hal-
ifax and Pictou 11.45
- 8—Express for Sussex 17.10
- 134—Express for Quebec and Montreal 19.90
- 10—Express for Halifax and Sydney 23.25

TRAINS ARRIVE AT ST. JOHN.

- 9—Express from Halifax and Sydney 6.25
- 7—Express from Sussex 9.00
- 133—Express from Montreal and Quebec 12.55
- No. 5—Mixed for Moncton 15.10
- 135, 137, 155—Suburbans from Hamp-
ton 7.15, 15.35, 22.00
- 25—Express from Halifax and 17.45
- 1—Express from Halifax 9.15
- 81—Express from Moncton (Sunday
only) 1.35

All trains run by Atlantic Standard Time.
24.00 o'clock is midnight.

CITY TICKET OFFICE,
7 KING STREET, ST. JOHN, N. B.

The Home

WHEN WE ARE GROWING OLD.

What is youth given to us for, if not to
learn its characteristics, and take the best of
them forward through the years? To be as
a little child in spirit is one of the highest—
and rarest—achievements of the soul. It is
not the circumstances of youth that make it,
to many, the happiest time of their lives
it is the youthful joy of living. But there
are possible joys for every one weary of the
longest life, and possible victories and possible
growth ahead. We are journeying from the
sunrise, but we can carry its colors in our
memory even though a cloudy day, till we
begin to see the same hues painting the sun-
set sky afresh. Youth, like heaven, is a
state not a place, and whosoever attains it
can smile at Time—and die young at ninety.
—Harper's Bazaar.

SUNSHINE IN DAILY LIFE.

Did you ever stop and think how a cheery
word spoken by a wife or husband in the
morning as the husband goes out to the busy
cares of the day, will follow the one spoken to
throughout the day? It may be some word
of compliment from the husband about the
"good breakfast" provided by the wife. It
may be a kind suggestion from the husband
"Don't undertake too much work and get
sick. I hope the time will come when I can
hire someone." On the other hand, how
much heart pain can be caused by a snap or
a snarl at the breakfast-hour. The word of
fault finding will ring in the ears the live
long day. As you begin the day let
the sunshine into your soul, and don't be
selfish about it, but let out now and then di-
rect reflections upon those about you. Smile
as you pass by. Speak and smile to child-
ren, and try to encourage him who toils by
your side in less fortunate circumstances than
you are surrounded by.—Northwestern.

A SWEET LOW VOICE

"If the rising generation of American girls
is not taught to use the speaking voice
properly, we shall develop into a race of un-
conscious, unintentional shrews. If some rich
woman wished to bring upon her head the
blessings of posterity, she would endow
a chair of voice development which would
not necessarily include singing lessons," so
says Miss Hejen Lord, one of the fine singers
of the day.

"Listen to the penetrating feminine voices
all around us, shrilling almost shrieking in
head tones. And I am sure that not one of
those women realizes that her remarks are
being heard all over the room. If she did,
she would talk less of personal matters.
Ride on the elevated trains or on open sur-
face cars, and your head will ache more from
the piercing voices of the women around you
than from the combined din of train and
street. Have you ever had a telephone ring
in your ear because the woman at the other
end of the wire was using head tones in
talking? It is frightful.

"The true root of the evil is that American
woman either cannot or will not use her
speaking voice properly. Hundreds of dollars
to cultivate a singing voice but not one
cent nor a jot of her time to improve her
speaking voice! Massages and lessons in
physical culture to develop a plump throat
but not five minutes a day to enlarge the
chest. And yet a gentle voice is a woman's
most effective weapon.

"If a woman will stand squarely before
her glass, with her shoulders back, her head
high, while she slowly inflates and empties
her lungs, she will secure excellent chest de-
velopment. Then let her give the sound of
double O (oo) as the lungs are emptied, but
in rich, low tones, which she feels comes
straight from the chest, or, as one woman ex-
pressed it to me, from the pit of her stomach
and she will have taken the first step in de-
veloping a pleasing speaking voice.

"Next let her take the same position and
count up ten as slowly as possible while
emitting one long voice, steadily increasing
her chest expansion. Then let her practice
her speaking tone on her family, seeing how
deep she can place her voice and yet be
heard distinctly by members of the home
circle. When on trains or walking on the

street let her aim be to strike a voice tone
below the din, and not above it, so low, in
fact, that it rings like a second or alto part
in singing. She can be heard as distinctly
as if she tried to shout above the roar of
street traffic, and her voice will lose that
penetrating, shrill quality which is the hall
mark of the illbred woman."—The New York
Tribune.

WHEAT AND BEEF EATING.

Dr. Wiley adds the weight of his expert
opinion to that of many others on the rela-
tive merits of food, making it plain that a
pound of wheat is worth more to the human
frame than a pound of beef. But all of these
food reformers don't remember that people
do not eat food for the purpose of nourish-
ing their bodies, but because it tastes good,
and a pound of wheat tastes—well, not very
much better than bran. Nature implanted
in us an appetite for the purpose of compell-
ing us to sustain life by eating, and some at-
tention will have to be paid to that appetite.
You can't ignore a mast beef appetite, and
unload upon it a sack of wheat. In our
present stage of development, incomplete
and sadly deficient, we know, falling below
the high standard of stoicism that helps
mind to dominate matter, we do not, at the
table, eat what we ought, but what we like,
except where bodily ills lash us into obedi-
ence. No one abjures mince pie from a
sense of duty; fear is the only influence here,
as it so often is in religion. Life could be
sustained on wheat alone, but what a life!
The wheat faddists labor under the delusion
that the only desire of the race is to "live,"
while the deepest purpose and resolution of
the race is to enjoy. If they had no hope or
expectation of enjoyment they wouldn't stay
here. Only a few exalted souls feel that
they are placed on the earth to struggle and
overcome. They are eating wheat. We ad-
mire their fortitude, but we do not envy
them. They may live ten years longer than
we do, but why they want to do so is a
deeper mystery than their gastronomic per-
versity.—Philadelphia Record.

THINK MORE OF THE OLD PEOPLE.

We do not consider seriously enough here
in the United States the comfort and dignity
and happiness of old people. The widowed
mother of a prosperous man is often seen
haunting the house of a son or a daughter
like a ghost. She has no place there, no
work, no interest, no old friends—and the
aged find it hard to make new friends. It is
selfish and inconsiderate for a son to treat
his mother thus. She is unhappy, and the
cause of unhappiness in those about her.
Where means do not permit the settling of
old people in homes of their own, it is still
possible to make them comparatively inde-
pendent. To raise a small sum and place it
at her disposal, and to assist her to find a
comfortable room or two in the house
of a family where the rent will be an accept-
able addition to the income, to furnish the
place tastefully and thoughtfully, is an easy
task.—Woman's Home Companion.

MAKE BABY FEEL GOOD.

A baby's temper depends upon how he
feels. If ailing he will be cross, worry the
mother and annoy everybody in the house;
if feeling well he will be bright, active and
happy. It is easy to keep your baby feeling
good by profiting by the experience of
mothers who give their little ones Baby's
Own Tablets. One of these mothers, Mrs.
C. W. Shore, Castleton, Ont., says:—"Our
child, eight months old, has always been
troubled with indigestion. We had medi-
cine from two other doctors and tried other
remedies without benefit. I then sent for a
box of Baby's Own Tablets and found them
just what was required. The child is now
all right and is doing well."

Indigestion, colic, constipation, diarrhoea,
simple fevers, in fact all the minor ailments
of little ones are cured by Baby's Own Tab-
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UNPLEASANT RESULTS.
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ROD'S ASTHMA CURE cured me when all
other remedies failed. Physicians pre-
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years I have been a sufferer of Rose
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ma Cure in ONE WEEK totally erad-
icated a Rose Cold of years standing.
No words can express my appreci-
ation of its effectiveness."
The late [Dr.] Oliver Wendell
Holmes in his book "One Hundred
Days in Europe" says: "I have used
all remedies—Himrod's Cure is the
best. It never failed."
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson XIII.—October 4.

REVIEW.

David brings up the ark.—2 Samuel 6: 1-12.

GOLDEN TEXT.

Blessed are they that dwell in thy house.—Psa. 84: 4.

EXPLANATORY.

RELIGION REVIVED. A MOVEMENT TO BRING THE ARK TO THE CAPITAL.—VS. 1-5. DAVID'S FIRST WORK. When David became king of all Israel and the Philistines became aware of the fact, they immediately made an attack upon him and his kingdom in great force. His first work, therefore, was to organize his army and defend himself. He inquired of the Lord what to do, and then came down upon them as a flood, and swept them once and again out of the country. It is quite probable, as Prof. Willis J. Beecher suggests, that the facts in the books of Samuel are not arranged in the exact order of time, and that the restoration of the ark did not occur till after the close of the wars described in the following chapters. For in 1 Chron. 13: 5 it is said that those who participated in the great event, described in our lesson came from the extremes of the country conquered by David, from the Egyptian border on the south to Hamath on the north beyond Damascus, the conquest of which is described in 11 Sam. 8 and 10.

THE ASSEMBLY. 1. AGAIN, after the great assembly for his coronation, DAVID GATHERED TOGETHER, after consultation with the leaders (1 Chron. 13: 1-47). THIRTY THOUSAND; representatives of the whole people. According to Chronicles, they came as far as from Shihor, fifty miles south of Gaza, and from Hamath in Lebanon, two hundred and fifty miles north of Jerusalem. The restoration must be a national act, or it would lose much of its unifying power.

2. AND DAVID AROSE, AND WENT FROM BAALÉ OF JUDAH. The assembling at Baalé is omitted, and the account begins with the great procession as it started on its way with the ark. Baalé is an ancient name for Kirjath-jearim (1 Chron. 13: 6). WHOSE NAME IS CALLED. Better, as in R. V., "which is called by the Name." THE LORD. Wherever in our version Lord is written in capitals it is the translation of Jehovah. LORD OF HOSTS. The Lord of all the forces in the universe, organized to do his will,—the hosts of heaven and the hosts of earth; all the forces and powers of nature. THAT DWELLETH BETWEEN THE CHERUBIMS. "Who thrones upon the cherubim."

THE PROCESSION. AND THEY SET THE ARK

FORCED TO RESIGN.

Lost a Good Position Through Bad Food.

"I felt immediately better after my first meal on Grape-Nuts, which I began to use after my health had broken down and I was a nervous wreck.

"My stomach was in such a condition that I could eat nothing and trying to eat was a burden to me.

"My pulse ran up to 115 and my weight fell 21 pounds I got so I couldn't work and was forced to resign a good position. I took milk punches between meals and quit meat altogether but nothing improved my appetite and the condition of my stomach. I finally went on one meal a day and had to force myself to eat that and was rapidly starving until one day a friend suggested Grape-Nuts.

"Although my palate and stomach had rebelled against all other foods. Grape-Nuts agreed immediately and I really relished this food while the changes in my condition have been wonderful. My weight increased from the start and I have now regained 12 pounds while my pulse is normal and I am a new person all over. Life seems worth living and I enjoy all my meals.

"To make sure that this change was due to Grape-Nuts I made the experiment of leaving off the food for five days but I began to go backwards so rapidly that I concluded that I had satisfied my curiosity in this respect and I went back to Grape-Nuts again in a hurry and began to pick up again. Grape-Nuts certainly touched the spot and did the work." Name given by Postum Co. Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

OF GOD UPON A NEW CART. Probably from a desire to keep the ark sacred from anything that had been used for common purposes. So our Lord rode into Jerusalem on a colt "whereon no man ever yet sat." BROUGHT IT OUT OF THE HOUSE OF ABINADAB. In whose son's care the ark had been placed (1 Sam. 7: 1), seventy years before. THAT WAS IN GIBEAH. Rather on the hill (1 Sam. 7: 1), an eminence near Kirjath-jearim, the remains of which can yet be seen. SONS. Descendants, possibly grandchildren.

5. AND DAVID AND ALL THE HOUSE OF ISRAEL PLAYED. "The Hebrew verb means to dance to music, vocal and instrumental. See Judg. 16: 25; Jer. 30: 19; 1 Chron. 13: 8." ON ALL MANNER OF INSTRUMENTS MADE OF FIR WOOD. "The expression is a strange one. Probably we should adopt the reading of the parallel passage in 1 Chron., 'with all their might and with singing.' The Hebrew words are very similar, and the LXX. text supports the change." HARPS. David's favorite instrument, probably closely resembling the modern harp. PSALTERIES. Lyres or lutes, formed of strings (six to ten) strained over a parchment, and probably resembled a guitar. TIMBRELS seem to have denoted primarily the tambourine, and generally all instruments of the drum kind which were in use among the Israelites. CORNETS. Loud-sounding instruments made of a horn of a ram or of a chamois, sometimes of an ox, or of silver in imitation of the horn. CYMBALS. Brass instruments of percussion, two being struck together.

RELIGION MISUSED. UZZAH'S WRONG ACT AND DEATH.—VS. 6-9. 6. CAME TO NACHON'S THRESHINGFLOOR. Nachon means smiting, and the threshing floor was thus named after this event, because here was the smiting of Uzzah. In 1 Chron. 13: 9 it is called "the threshing floor of Chidon," the dart, the stroke with which Uzzah was smitten. The place is unknown, but probably it was not far from Jerusalem. UZZAH PUT FORTH HIS HAND TO THE ARK OF GOD. To steady the ark and keep it from falling. FOR THE OXEN SHOOK IT. By stumbling in the rough road (1 Chron. 13: 9). The roads are very rough in Palestine, being mostly only paths for walking, or riding on the back of an animal. The word "shook" probably means were throwing down. The ark was on the point of being thrown off the cart, and was liable to serious injury.

7. AND THE ANGER OF THE LORD WAS KINDLED. Not passion, but rather indignation,—that feeling which makes him hate sin and compels him to punish it. All that was loving and good in God was aroused against the act. AND GOD SMOTE HIM THERE. On the spot, as with a flash of lightning. See the 29th psalm, which is connected in the Septuagint, by its title, with the removal of the ark. This psalm describes a thunder-storm. FOR HIS ERROR. The Hebrew is uncertain, but from other versions it is supported to read "because he put his hand to the ark."

8. AND DAVID WAS DISPLEASED. 9. AND DAVID WAS AFRAID OF THE LORD. He had rejoiced greatly in his zeal, but had not been reverent enough. It was well for him to be afraid for a time. We have reason to fear when we have done wrong, and men usually do fear when God makes any sudden and special manifestation of his punishment of sin.

We need to be taught the value and necessity of reverence. Irreverence tends to the destruction of religion itself. It is death-dealing to the soul. "There is such a thing as godly fear. This godly fear, this reverence, is violated not only by the profane and the infidel, but often by the religious and the worshipful. There is justice in the criticism of Matthew Arnold, who complains of theologians that they talk about God as though he were their next-door neighbor, and they knew all about his affairs."

RELIGION A BLESSING. THE ARK IN THE HOUSE OF OBED-EDOM.—VS. 10, 11. 10. SO DAVID WOULD NOT REMOVE THE ARK. He feared lest he might make some other mistake, and thought it best first to learn all about his duty. CARRIED IT ASIDE INTO THE HOUSE OF OBED-EDOM. A Levite belonging to the family of Kohath (1 Chron. 26: 1, 4-8, with Num. 16: 1), who was appointed to have charge of the tabernacle and ark (Num. 4: 15). It was not more than three or four miles from Jerusalem. THE GITHITE. That is, Gathite, so called because he was a native of the Levitical city Gath-rim-mon, in Manasseh, which belonged to the Kohathites (Josh. 21: 25). Note the courage and faith of Obad-edom in receiving the ark.

11. CONTINUED. . . . THREE MONTHS. Long enough for the Israelites to learn their lesson. AND THE LORD BLESSED OBED-EDOM, AND ALL HIS HOUSEHOLD. This would show to all Israel that the ark itself brought blessing, not death. The death came from disobedience, not from the ark. Another lesson was also taught. The ark of the Lord had been in the house of Abinadab seventy years, and we do not read of any particular benediction falling upon that house. The reason must have been in the difference between the two houses and the spirit with which they received the ark. God is in everything, and close by every person. One feels his pres-

ence, and holds hourly communion with him as Father and Friend; another does not know that he is near. God's Word may be in the house and never be read; or it may be a guide and light and blessing beyond measure. Different persons do not receive, the same results from music, or nature, or society.

RELIGION THE LIFE OF THE NATION. THE ARK ESTABLISHED ON MT. ZION.—V. 12. AND IT WAS TOLD KING DAVID, etc. The fact that God blessed the place where the ark was, impressed David with the truth that, while it was dangerous to disobey God, yet it was the greatest blessing possible to have near him the ark of God and his manifest presence. SO DAVID WENT AND BROUGHT UP THE ARK OF GOD, assembling the tribes once more, the most eminent priests, the flower of the army, the princes and the dignitaries. INTO THE CITY OF DAVID WITH GLADNESS. A fuller description of this festival procession is given in 1 Chron. 15 and 16. "It was the greatest day of David's life. Its significance in his career is marked by his own preeminent position,—conqueror, poet, musician, priest in one. It was felt to be a turning-point in the history of the nation. David was on that day the founder, not of freedom only, but of empire; not of religion only, but of a church and commonwealth." The ark was borne on the shoulders of the Levites (1 Chron. 15: 15), amid the greatest enthusiasm.

The residence of Joseph Read, Norwegian vice-consul, was totally destroyed by fire Saturday morning. The fire had made great headway before being discovered. The most of the contents on the ground floor were saved, but most of that on the upper portion was burned. The house was one of the most substantial in the place. There was a small insurance on the building and the loss will be heavy. Nothing on the contents.

BOYS OF TO-DAY.

WILL BE THE MEN OF THE FUTURE.

They Should be Rugged and Sturdy, Full of Life and Ready for Work, Play or Study—Keep Them Healthy.

Growing boys and girls should always be healthy and rugged. Ready for play, ready for study, and ready at any time for a hearty meal. This condition denotes good health but there are entirely too many who do not come up to this standard. They take no part in the manly games all healthy boys indulge in; they are stoop-shouldered, dull and listless; they complain of frequent headaches, and their appetite is variable. Sometimes parents say, "Oh, they'll out grow it." But they won't—its the blood that's out of condition, and instead of getting better they get worse. What boys of this class require to make them bright, active and strong, is a tonic, something that will build up the blood and make the nerves strong. There is no medicine that can do this as quickly and as effectively as Dr. Williams' Pink Pills. Mrs. Mary Crompton, of Merriton, Ont., tells what these pills did for her sixteen year old son. She says: "About two years ago my son Samuel began to decline in health. He grew very pale and thin and at times experienced serious weak spells, coupled with a tired, worn out feeling, and as the weeks went by he grew worse. This alarmed me, for my husband had died of what the doctors called pernicious anaemia, and I feared my son was going the same way. I had often read that Dr. Williams' Pink Pills would cure anaemia, and decided that he should try them. A couple of boxes made a decided improvement in his condition, and by the time he had taken a half dozen boxes his health was better than it had been for some years previous. His weight had increased, his listlessness had disappeared, and he was blessed with a good appetite. I may add that other members of my family have been benefited by the use of Dr. Williams' Pink Pills and I consider these pills the best of all medicines."

Poor and watery blood is the cause of nearly all diseases, and it is because Dr. Williams' Pink Pills act directly upon the blood, both enriching it and increasing the quantity, that they cure such troubles as anaemia, rheumatism, indigestion, neuralgia, heart troubles, incipient consumption and the various ailments that afflict so many women. These pills may be had from any dealer in medicine or will be sent post paid at 50c a box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont. If you value your health never allow a dealer to persuade you to take something else.

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If you are a total abstainer, and in good health, you 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 A'sainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

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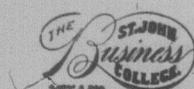
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From the Churches

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MASSING, D.D., St. John, N. B., and the Treasurer for P. E. Island is M. A. W. STREES, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to Dr. MASSING; and all such contributions in P. E. Island to MESSING.

NASRWAAK.—On Sunday, the 6th, large congregations gathered at our services and at the close of the morning service the ordinance of Baptism was administered to Miss Lizzie Clayton and Miss Hettie Miles. At the evening service an offering of four dollars (\$4) was taken for the work of our Home Mission Board. E. W. SABLES.

YARMOUTH, N. S.—The first Yarmouth Church was called upon in 1884 to part with the services of Pastor Goodspeed in the interests of the "Messenger and Visitor," and now the denomination claim Pastor Adams almost at the beginning of his second pastorate with us. In view of the urgency of the call, and the enlargement of the great work of missions this church accepted the resignation of Brother Adams last evening, at the regular monthly missionary prayer meeting.

CHURCH CLERK.

Yarmouth, N. S., Sept. 10, 1913.

UPPER OTNABOG.—I have not done very much preaching since I wrote last, about two sermons at Otnabog and held one missionary meeting at Otnabog. After the Association I spoke to some people living on the hills back of St. Mary's. They wished me to preach for them, and I have been holding meetings there every fortnight and the Lord is blessing the work. A fortnight ago there was one backslider reclaimed and two held up their hands to be prayed for. Last Sunday there were four backsliders reclaimed and two wished to be prayed for. Sunday night I spoke in the upper end of Fredericton. I have spoken there for three Sunday nights. They are going to rent a larger place for me to speak to them on Sunday evenings. The work would be more prosperous if it had more attendance. The people on the hill say I do not come often enough. They wish me to come every Sunday, but on account of my loss this spring I am not able to attend any oftener than I am doing at the present. My house has been burned and about everything I had so I have got to prepare a house for winter. The people there are only able to pay my way up there every fortnight. Now I wish to tell you about our church at Otnabog, since the visit of Rev. W. E. McIntyre to Otnabog. Tuesday after he left seven of our young men volunteered to go to work on the church and do what they could, also three members with myself. We have got our door placed and finished lathing and got quite a piece of the sheathing on. We are going to try and finish the sheathing and get the flue out. Brethren, pray for us that those young men may be as willing to work in the church of Christ as they are to work on this one, also pray for our work in St. Mary's, for the prayer of the righteous prevaileth much.

Your Brother in Christ,
CHARLES E. JOHNSON, (Jr.)

Sept. 7th.

MURRAY RIVER, P. E. I.—I exchanged pulpits with Bro. Payzant, a student who is spending his vacation on this field, on Aug. 16th, and enjoyed the day very much indeed. I made my home with Rev. Francis Cook while at M. R. Sunday morning we drove—that is brother Cook and I—to Cape Beaver and were greeted with a full house. Twenty five sat down to the Lord's Table and I very much enjoyed the service. We took dinner at Sister Senny's and then drove back to Murray River where I again met a full house and the Lord's Supper was for the second time administered. Some thirty or forty communicants being present. After tea Sister Cook and I drove over to Little Sands where I preached to a small congregation, a heavy shower of rain keeping many away. This field will be vacant this fall and ought to be filled. There is no

use of any one coming here who is not prepared to do hard work for the Master. They have a comfortable parsonage and can give a living to the right man. Monday, the 17th was the golden wedding of our good Bro. Cook and his most estimable lady. Receiving an invitation to attend, I gladly availed myself of the opportunity. It was a very quiet affair just near friends and relatives being present. Mr. and Mrs. Cook were at one time, I believe, the only Baptists in Murray River. But they have lived to see the denomination develop into quite a strong body in that place. They also have lived to see their children and grandchildren growing up round them and filling important places in the community and the church. I am sure many will be glad to know our brother and sister are enjoying good health, and are still running the old farm; and will join me in wishing them a continuation of the blessings and favors God has given to them in the past.

E. D. DAVIDSON.

Yarmouth County.

At our last "quarterly meeting" the reports from our churches were very encouraging. The usual difficulties between us and success were fully recognized, but none of these cast a shadow on our future. We met at Norwood, a branch of the Lake George church. This church is being well cared for by Pastor Rutledge in connection with his pastorate of the Bay View church. In all this field Bro. R. is deservedly popular, and abundant in labor. The church properties are in excellent order affording comfortable church homes. At Port Maitland a beautiful parsonage is just furnished; in which the pastor's family is now residing.

The 3rd Yarmouth church has had a very successful year under the untiring care and watchfulness of Pastor M. W. Brown. Their church home and parsonage are beautiful for situation, well kept and the church is free of debt.

Carleton and Forest Glen are also sharers in the abundant labors of Pastor Brown, and enjoying prosperity.

Pastor E. J. Grant is leading the churches at Chebogue and Arcadia with steady steps, and faithful ministrations. Peace and prosperity are enjoyed.

Since Pastor E. T. Miller's resignation, the Hebron church has been pastorless. For several weeks Rev. C. W. Rose has ably filled their pulpit. So popular were his services that every effort of the church was put forth to induce him to remain with them. Having failed in this, as Bro. R's face was set toward Newton, the deacons find that to turn the people's heart towards another leader is not an easy thing to do. But this old banner church, in things benevolent, will not long be left pastorless.

The West Yarmouth church is making good progress under care of Pastor Miles. The house of worship at Overton has been repaired and made neat and comfortable. Preparations are completed and the work begun for extensive repairs on the old church home at Choggin; where the fathers began to worship fifty years ago. When these repairs and decorations are completed jubilee services are to be held.

Plans wisely laid and pursued with energy by Pastor Price and the Milton Church has brought within sight a special service for the burning of a mortgage, which for long years has been worrying this dear people. This faithful pastor and his flock deserve much praise for this effort.

The old Zion church—the mother of all the Baptist churches of Yarmouth has enjoyed for the past year the talented and faithful services of Pastor H. F. Adams, greatly to the advantage of the church and the large and intelligent congregation. A shiver of unrest is just now experienced because the pastor has placed his resignation in the hands of the church for the purpose of again entering upon the work of the twentieth Century fund movement. All the rest will pray that the noble reward of this old church may be repeated in her future. The Temple church with Pastor Newcomb to lead, is going on from strength to strength. From the pulpit there comes no uncertain sound. Among the church workers there is the fidelity of a high and holy purpose. Success is assured. The pastor of the churches of Ohio has enjoyed a three months vacation. He is entering upon pastoral work with much improved health. Bro. Allan, a student of Acadia has given the churches very satisfactory services in the absence of the pastor. The hand of the Lord has been guiding.

Owing to the bad state of the Lancashire cotton trade a number of operatives are immigrating to Canada.

Manchester Robertson Allison, Limited
St. John, N. B.

**GLOBE
WERNICKE
ELASTIC
BOOK-CASE**

The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

An Ideal Book-Case
for the Home.



DR. SHIVES' INSECT POWDER

Kills all kinds of insects on Man, Beast and Fowl.
All Lumbermen and Poultry Dealers should use this article } For the cramps,
} For the burns.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

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Baptist
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We can supply these in five different bindings. Send for price list.

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WE ARE OFFERING \$50,000.00 WORTH OF DEBENTURES, to be sold in lots of \$500 to \$1,000, and drawing 4 per cent to 5 per cent interest according to length of term.

The DEBENTURES are secured by the total assets of the Company.

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Apply early if you wish some of these Debentures, as this is an exceptionally good investment. Write or call on us and we will give you further particulars.

THE SUN AND HASTINGS SAVING & LOAN CO.,
Confederation Life Building Toronto,
W. Pemberton Page, Mgr. & Sec.

Wanted.

A man and his wife to take charge of the "Residents" of Acadia College students Wolfville, N. S. Either the husband or wife must be qualified for the work of head cook. Testimonials or references should accompany application. College opens September 30th. For further information apply to
A. COOSON,
Treas. Acadia University.

To Housekeepers!

Woodill's

German Baking Powder.

DO YOU USE IT?

Kindly make the following additional statement to report made in MESSENGER AND VISITOR for July—

The \$5.00 credited to Mrs. E. J. Grant, Acadia was given to place on the memorial roll the name of her mother, Mrs. Benjamin Woodworth.

Yours truly,
H. R. HATCH, Treas.

Mrs. Will Clark desires to publicly express her appreciation of the great kindness shown by friends during the prolonged illness and after death of her mother; to Hesperia Hive, L. O. T. M. for the beautiful floral offerings, and to all who by word or deed helped to lighten the burden of her great sorrow.

BORN.

SMITH.—At Grangeville, Kent Co., N. B. to the wife of Havelock Smith, a daughter.

MARRIAGES.

SKIDMORE-McKAY.—At the parsonage Springhill, N. S. by Pastor H. G. Estabrook, on Sept. 8th. Isaac Skidmore to Miss Laura McKay of Parrsboro.

BAILEY-THURSTON.—At Yarmouth, Sept. 9th, by Rev. H. F. Adams, Ernest J. Bailey of Chelsea, Mass., to Anna B. Thurston of Yarmouth.

KELLER-McCOMESKEY. — At Yarmouth, Sept. 9th, by Rev. H. F. Adams, Edward H. Keller to Anna E. McComeskey, both of Yarmouth.

MATHESON-FLEMING. — At Manchester, Mass., Sept. 9th, by Rev. G. W. Schurman, George M. Matheson of Rockport, Mass., to Maud C. Fleming of Chipman, N. B.

MATTHEWS-HARRISON.—At Alma, N. B., on the 1st Sept., by Rev. Ritchie Elliott, Arthur Matthews of Apokaqui to Lizzie Harrison of Hastings.

STEEVES-MITTON.—At Alma, N. B., on the 5th Sept., by Rev. Ritchie Elliott, Harry Steeves of Beaver Brook to Lillian Mitton of Prosser Brook.

CABILL-STEEVES.—At the home of the bride, on Sept. 9th, by Rev. Ritchie Elliott, Luther Cabill of Hastings to Carrie Steeves of Hebron.

CHRISTOPHER-HITCHCOCK.—At Lebanon, N. Y., on the 31st ult., by Rev. J. B. Champron, B. D., assisted by Rev. F. O. Erb, B. A., Charles Percy Christopher, pastor of Smyrna Baptist Church, N. Y., to Miss Eunice Clarissa Hitchcock, of Lebanon, N. Y.

CARVER-WAGNER.—At the parsonage, New Germany, Sept. 8, by Rev. H. B. Smith, M. A., Mr. Carl Carver to Miss Avis Wagner, both of New Canada.

MORTON-LEWIS.—At the residence of Prescott Webber, Esq., New Germany, Sept. 9th, by Rev. H. B. Smith, M. A., Mr. Hueston S. Morton to Miss Kate Allison Lewis, both of New Germany.

McLEAN-FORD.—At the parsonage, Montague, P. E. I., Sept. 5th, by Rev. F. D. Davidson, Wilfred W. McLean and Stella A. Ford both of West River, Lot Forty Seven, P. E. I.

LAME-LANTZ.—In Bridgewater, N. S. Aug. 27th, by Rev. C. R. Freeman, Mr. Eben J. Lame, of Delhauser, Kings Co., N. S., and Mrs. Catherine Lantz, of Bridgewater, N. S.

McGUIRE-MORE.—At the residence of the bride's father, Aug. 19th, by the Rev. Geo. Howard, Barry McGuire of Fredericton, York Co., and Grace More of Springfield.

BOONE-CURRIE.—At the residence of the bride's father, Sept. 10th by the Rev. Geo. Howard, William Boone of Houlton, Me. and Emma Currie of Macnaquack, York Co.

MOSHER-COLBURN.—At Shulie, S. pt. 9th by Pastor J. M. Parker, Clarence Mosher of Apple River and Carrie Adelia Colburn of Shulie.

QUINN-HEWWOOD.—At the parsonage, by Pastor J. M. Parker, Aug. 29th, Alfred Quinn and Annie Hewwood, all of Strathcona mines.

EHLER-NEUDSBEER.—At the Baptist parsonage, Canso, N. S., Sept. 8th, by O. N. Chipman, William E. Ehler, of Queensport and Lenora Neudsbeer of Half Island Cove.

DROST-BARTON.—At the home of the bride, Cox Point, Queens Co., N. B., Sept. 9th, by Rev. Frank P. Dresser, Robert L. Drost of Chipman to Jeannette P. Barton.

STUART-WEST.—At Liverpool, N. S. Aug. 18th, by Rev. C. W. Corey, Frank H. Stuart of Halifax to E. Stella West of Liverpool.

GODFREY-DEXTER.—At Brooklyn, U. S., Sept. 10th by Rev. C. W. Corey, Hiram Godfrey of Somerville, Mass., and Lydia Dexter of the same place.

DEATHS.

WARD.—At Mortimer, Kent Co., N. B., on Wednesday, Sept. 2nd., Mary Elizabeth, eldest daughter of Alfred and Sarah Ward, age 20 years and 2 months, buried on Thursday in the new church yard at Grangeville. Services at house and grave conducted by Geo. H. Beaman.

DUKESHIRE.—At Clementsvalle, Aug. 19th, after a lingering illness from paralysis, Rebecca, wife of Israel Dukeshire, aged 71 years, leaving a husband and three children to mourn their loss. The deceased experienced religion in her youth and was until her death a consistent member of the Clements church.

REEVES.—In Bridgewater, in the early morning of Sept. 5, Brother Chas. A. Reeves passed quietly into rest. Brother Reeves was in his 73rd year, and had been for a long period of years a faithful member of the Bridgewater Baptist Church. He will be greatly missed both by the church and by a large circle of friends. Sister Reeves, the companion of more than fifty years of married life, one daughter, and four sons survive him.

VERGE.—Wyllie F. Verge died at Manitoba, Sept. 5, aged 23. He was harvesting and accidentally fell into a threshing machine, and received injuries of which he died. He gave his heart to Christ in youth and was baptized into the fellowship of the New Germany Baptist Church by G. P. Raymond. While in the west he sent a loving written testimony to be read in conference which indicated his abiding trust in Christ. To the parents and friends, who feel this blow keenly, we extend our heart felt sympathy.

FREEMAN.—Rev. Augustus Freeman died at the home of his son Ernest M. Freeman, M. D., Long Beach, Cal., Aug. 29, aged 72 years. Nearly five years ago he went west to reside with his son. During his stay he enjoyed comparatively vigorous health, except within the past few months. He held different pastorages while in California. A wife, son and daughter have preceded him to the "Better land." Three sons are living. Ernest M., manager of the Ocean Home Hospital Long Beach, Cal., William P., student and missionary in the Northwest, Binney S., pastor of the Centreville, Baptist church, N. B. One brother Rev. M. P. Freeman resides in Wolfville, N. S. Several sisters still remain.

SANFORD.—At Madras, India, July 16th, Mary L., wife of R. Sanford, missionary to the Telugus on the Vizianagram field, in the sixty-third year of her age. She was one of the party of seven pioneer missionaries sent out by the Baptists of the Maritime Provinces. They sailed from New York, Oct. 1st, 1875. After a period of nearly thirty years she is the first of that party called to the heavenly home. She had fought the good fight, finished the course, and kept the faith. Her end was remarkably peaceful and triumphant. She glorified God in her death. The memory of her gentle, pure, loving, Christian spirit is sweet and inspiring to the host of friends to whom she was endeared. Truly the Lord magnified His grace in her.

KIRBY.—At Canso, Sept. 9th, Mrs. Esther Kirby, relict of the late David Kirby, aged 49 years. For six months Mrs. Kirby was the victim of a lingering disease, which, while not causing severe pain, was nevertheless persistently strengthening its hold upon her system. During the last few days the suffering was more intense but the whole was borne with Christian fortitude and hope. She loved the church and was ready to share the duties and responsibilities of the Master's service. She was a true friend to the pastor. When first laid aside from active duties she could scarcely believe that her work upon earth could be completed, but as the approach of the end became more real her confidence in the Father's wisdom and love became stronger, and she was enabled trustingly to say from the heart, "Thy will, not mine, be done." Four brothers and a sister mourn her departure.

KIERSTEAD.—Mrs. Lydia Kierstead was born in Nova Scotia in the year 1821. Six months later her parents moved to New Brunswick, where she lived until ten years ago, then came to live with her daughter in North Denver, which place has since been her home. At the age of 13 years she was converted and when 15 united with the Baptist church, of which she has been a faithful and honored member until her death, and in the last hours of her life she prayed for the prosperity of the church. Her maiden name was Lydia Bradshaw. She was married to Isaiah Kierstead in 1840. To this union were born 11 children of whom four survive, one son and a daughter in Kiersteadville, New Brunswick, one son living in Massachusetts, and Mrs. Minnie Clark of North Denver. About a year ago she was taken sick and the last six months of her life she was a great sufferer. At 2.30 on March 29, she passed to her reward. Mrs. Kierstead was a loveable and much loved member of the Baptist church in this place. The funeral service was held at the house, Tuesday afternoon, and burial was made in the East cemetery.

LYNDS.—On Aug. 25, Deacon J. Wilson Lynds of North River, Colchester Co., departed to be with Jesus. Born March 7, 1827, he had reached a good old age, and of him it could be truly said that gray hairs were a crown of glory. He joined the ranks by baptism in the time of Elder Scott and has continued during all these years a faithful standard-bearer in the church militant. Indeed, faithfulness was the crowning virtue that adorned with practical beauty all the other excellencies of his character, and this was equally true of him in things temporal and spiritual. In the absence of Pastor Jenkins, a very impressive memorial service was conducted at the Aedon Church by Rev. J. D. Spidell, a former pastor, assisted by Rev. Dr. Kierstead, Bro. Wm. Cummings, Rev. Selden Cummings and Rev. Mr. Bartlett, (Methodist). The large gathering on the occasion of his funeral, the largest it is said in the history of the place, gave impressive witness to the high regard in which he was held as a citizen and neighbor, and there are evidences very touching that the Onslow Church feels that it has sustained an irreparable loss. He leaves two daughters and three sons to mourn their loss.

At the "London House."

St. John, Sept. 15th

To Order by Mail For Women's Wear

For Ladies' Fall Costumes and Dresses, Misses Warm Suits

- We will be pleased to mail you a line of our samples. Just drop us a card asking for the new dress materials and Mention the Messenger and Visitor.
- We would like you to correspond with us about anything you want whether you buy or not.
- Paris Camel's hair Costumes \$1.65 yd.
- heared Zibelines—shrunk and unspotable 85c yd.
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- Special pure wool Venetian uitings—in 12 colors or black 65cts. yd.
- "School" Venetian—a line of wool worsted in 10 colors for girls school dresses 50 cts. yd.

For Fall Dresses and Waists.

New Satin Delaine Flannels.

A most popular line of French Waistings—the finest Cashmere wool, satin finish, printed by "Gros Roman," the most celebrated printers of wool goods in the world. The line of designs is especially fine, Persian Arab stripes—two and three color effects.

- Cream Basket Cloth**
- Heavy new Cream Basket Cloth Waistings that are having such a run in United States **38 to 60c. yd.**
- White Honey Comb Waistings**
- White washing waistings in small diamond or spot designs—fleece back **28c yd.**

Cream, Cardinal, Navy Golf Jerseys, with sleeves, \$1.75 each

Write for Samples.

London House St. John F. W. Daniel & Co.

ONE DAY.

We know not when, we know not where,
We know not what that world will be,
But this we know; it will be fair
To see.
With heart aching and thirsty face,
We know yet know not, what shall be—
Christ Jesus bring us of His grace
To see.
Christ Jesus bring us of His grace
Beyond all prayers our hopes can pray,
One day to see him face to face—
One day.
—Christina G. Rossetti.

A WOMAN'S PRAYER.

O Lord, who knowest every need of mine,
Help me to bear each cross and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint!
O Lord, thou knowest well how dark the
way,
Guide thou my footsteps lest they stray,
Give me fresh faith for every hour,
Lest I should ever doubt thy power,
And make complaint!
Give me a heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true,
In every act, whatever I do,
And keep content!
Help me to do my woman's share,
Make me courageous, strong to bear,
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content!
—New York News.

THE ROOT OF THE MATTER

He Cured Himself of Serious Stomach Trouble by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities, by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, leved in form of chronic stomach trouble, the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally detaching the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even reduced my daily glass or two of beer, but without any marked improvement. Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets and I often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty cent patent medicine would ever touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets were going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach.

The root of this matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest food, give the overworked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulents and nerve tonics never give real strength, they give factitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

FORTY DOLLARS WORTH OF TEMPER.

Whoever wishes to hear a solemn, almost tearful, oration on the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the Star tells a tragic story.

He had a Negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The Negro ducked and the book flew out of the window.

"Now, go and pick that book up!" ordered the master. The Negro started to obey, but a passerby had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare little volume on mathematics which he had purchased in London, and paid \$50 for it.

"The next time that I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and Time, the great healer, had begun to assuage his grief, when strolling into a second-hand book shop, he perceived to his great delight a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for \$40. It's a pretty rare book, and I dare say I could get \$75 for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars worth of temper! Hub, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the Negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.—Youth's Companion.

THE ART OF FORGIVENESS.

Washington, the first President of the United States, learned early in life to control his temper. Soon after he had reached his majority, he had a heated discussion with a Mr. Payne, in which he uttered something very offensive, and Payne immediately knocked the young officer down.

Washington next day sent for him. Payne expected a challenge or something like it. But Washington came up to him. "Mr. Payne," he said, "to err is natural; to rectify error is glory. I believe I was wrong yesterday. You have already had some satisfaction, and, if you deem that sufficient, here is my hand; let us be friends."

Payne accepted the hand of reconciliation. Many years after, when Washington had become the first man in America, Payne, passing by, stopped at Mount Vernon, though feeling somewhat anxious as to his reception. Washington cordially received him, and introduced him to Mrs. Washington with some playful reminder of the past.

It is, indeed, the glory of a man to rectify his own error. One may be sensitive and be easily provoked; yet he is a heroic man, and governed by a Divine impulse, if he restrains his indignation and forgives injuries.

GOT A NEW LANGUAGE.

A few years since there came into my congregation a man who had recently been converted, says the Rev. C. E. Pettis. Though a stalwart specimen of rugged manhood, he had been a drinker and awfully profane. One of his neighbors—a Christian man—asked me to have special care of him, as he feared for his stability on account of his lack of religious training and his fiery temper. So I drove out to the farm of which he had charge to see him frequently.

One day when I had driven out I found him absent. Calling on the Christian neighbor, I inquired about him; and, in reply, he said: "O, he is doing grand. Yesterday he was ploughing in the field adjoining the one in which I was working, and his horses got to acting so badly that I trembled, fearing that the old habit of swearing would prove too strong for him. Finally he opened his mouth, and I braced myself for the shock, when I heard him utter fervently, 'Bless the Lord!'"

His was a changed heart, and it found a new language.—Sel.

THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west 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 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 countersigned 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 said land.

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

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 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 again be 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 North-west 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 lands 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 North-west Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N. B. In addition to Free Grant Lands, for which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private firms in Western Canada.

The BREAD of
the PEOPLE.

A few years ago only the well-to-do thought it necessary to buy Ogilvie's Flour, but to-day everybody who appreciates a first-class loaf of bread is willing to pay the extra cost and get Ogilvie's. Of course it is but fair to say that while the price of Ogilvie's is higher than ordinary brands, the flour itself goes so much farther that it is really the cheapest flour on the market. Dealers should never hesitate to recommend Ogilvie's to all classes of trade, as it combines economy and quality, two things most essential in an article of such general use.

To Housekeepers

Woodills

German Baking Powder.

Use it!

It is reliable.

This and That

BERT AND THE BEES.

Bert had three buckets of water to bring from the spring. They were pretty big buckets, and the spring was at the foot of the hill. The weather was getting warm, too. He tugged away at one bucket, then he lay down on the back porch to rest.

"Hello, Bert! sun's not down yet," said his father, coming into dinner from con-planting. "I wish I were a big man," said lazy Bert "and didn't have to carry water."

"But you should have to plant corn and sow wheat, and cut and reap, and thrash and grind," laughed his father. "I don't mean to work when I'm big," grumbled Bert.

"Then you'll be a drone," said his father. "What is a drone?" asked the little boy. "A bee that won't work; and don't you know that the bees always sting their drones to death, and push their bodies out of the hives?"

The father went off to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his face and hands. He started up, and found that the sun was shining down hotly on him stinging his face and hands sure enough.

He hurried down to the spring, and finished his job by the time the horn blew for dinner. "Father," he asked, while he cooled his soup, what makes the bees kill their drones?"

"God taught them," answered his father, "and, one way or another, God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men; and I wouldn't be surprised if the angels live by it, too."—Christian Leader.

THE LITTLE PEANUT MAN.

Whoever heard of making a man out of peanuts? It can be done, however, by any boy or girl, and a queer figure it will make

ART OF REST.

May be Acquired and Used With Great Benefit.

Complete and restful pose of the body and mind is an art not easily gained.

Perhaps nothing brings one as much content, comfort, happiness and pleasure as those conditions of easy restful, resourceful and well balanced mind and the daily life happy and peaceful.

The nervous-housewife busy with a hundred duties and harassed by children; the business man, worried with the press of daily affairs, debts, etc. cannot enjoy the peace and restful repose and healthful nervous balance unless they know how.

There is a way. First and foremost the stomach must be consulted. That means leaving off coffee absolutely, for the temporary stimulant and the resulting depression is a sure ruin to the nervous system, and the whole condition of health and happiness rests on the stomach, nerves and mind.

Start with the stomach, that is the keystone to the whole arch. Stop using things that break down its power, upset its nervous energy and prevent the proper digestion of the food and consequent manufacture of healthful blood and nerves, brain and tissues.

When you quit coffee take on Postum Food Coffee. That is like stopping the payment of interest and starting on a career when you are loaning money and receiving interest. The good results are double. You stop poisoning the system with coffee and start building up the broken down nerve cells by powerful elements contained in Postum. These are pure food elements ably selected by experts for the purpose of supplying just the thing required by Nature to perform this rebuilding.

These are solid substantial facts and can be proven clearly to the satisfaction of anyone, by personal experience. Try the change yourself and note how the old condition of shattered nerves and worried mind changes to that feeling of restful poise of a well balanced nervous system.

The managing physician of a hygienic sanitarium in Indiana says that for five years in his practice he has always insisted upon the patients leaving off coffee and taking Postum Food Coffee with the most positive, well defined results and with satisfaction to the most confirmed coffee-toper.

The Doctor's name will be furnished by the Postum Co., Ltd., Battle Creek, Mich. Look in each package for a copy of the famous little book, "The Road to Wellville."

to hang up somewhere for your friends to admire.

One peanut makes the head, on which you must mark with a pen the eyes, nose, mouth, ears and hair, and you may give him a beard if you choose.

Now, by means of a long needle and a strand of thread, string together three peanuts, end to end, for the little man's body, two for each arm and two for each leg. Select two very small ones to make the feet, marking them with a pen to represent shoes.

But he will be a queer man, indeed, if you leave him in this condition, for he is a civilized little fellow, and must have some clothes. If you are a girl, make him a suit yourself; if you are a boy, get your sister to make it for you.

To give him a gay look, suppose you make his coat of red tissue paper, his trousers of yellow and his leggings of green. Then finish him off by pasting the cup of an acorn on his head as a hat, and to this attach a thread, by which you can hang him up.

Try it, and see what an odd little fellow he will be.—Brooklyn Eagle.

A GOOD TIME COMING.

The Christian belongs to God. He belonged to God before he became a Christian but in the way that a rebel is under the jurisdiction of his sovereign or as the prodigal was the son of his father. It is impossible for any one to live in this universe and not belong to God, body, soul and spirit, person and possessions; but many do live without acknowledging God's right to rule them, and without any spiritual relationship or comfort. When one becomes a Christian he gives up his rebellion and waywardness and assents to the truth that he belongs to God, and that God has a perfect right to all that he is and all that he has.

Here the struggle ceases. Henceforth there is peace in his heart and service in his life. If he has made a full surrender of his life to God, he commences here a life that is full of satisfaction. He looks upon himself as a steward of God. He is not his own master, to do with himself as he wishes, for he has himself under the unquestioned control of Christ, and now Christ's wish and rule are the only law of his life. He is at peace. His emotions, thoughts, words and actions are under the divine control. The occasional lapse or misstep only emphasizes the fact that he wishes Christ to be the absolute ruler of his life.

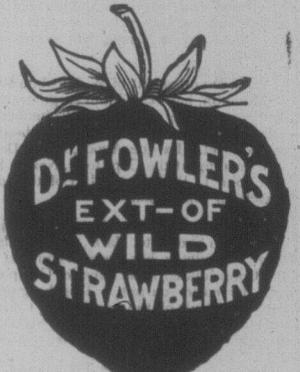
In the service which he renders he finds the same thing. All that he has belongs to Christ. His time, his talents, his influence and all his property are given him from on high to use as a sacred trust. It is only to the occasional one that the command comes to sell and part with everything as a condition of discipleship. The most of Christ's followers are to keep what is put in their hands and use it for him. Some may have five talents, some two and some one, and they are to use it as Christ desires. The wealth of this world has to be in the hands of certain people. It is better to be in the hands of Christians who will use it aright than in the hands of worldlings, who may use it in opposition to righteousness.

It would be a blessed thing if all the wealth of the world were in the hands of true Christians, who would use it all for the glory of Christ. Wealth is not an evil of itself or God would not have created it. We do not believe that matter is essentially sinful. If it is used properly it may be made to glorify God. Sanctified wealth is a power in the world today, made use of wonderfully for the promotion of the spiritual kingdom of God. When Christians use aright all that they have, and when they come to control the world, spiritually and materially, this world will be full of righteousness and peace. Herald and Presbyter.

The vice of envy is not only a dangerous but also a mean vice, for it is always a confession of inferiority. It may provoke conduct which will be fruitful of wrong to others, and it must cause misery to the man who feels it. It will not be any less fruitful of wrong and misery if, as is often the case with evil motives, it adopts some high-sounding alias. The truth is that each one of us has in him certain passions and instincts, which, if they gain the upper hand in his soul, would mean that the wild beast had come uppermost in him.—Theodore Roosevelt.

Baptist Periodicals. Represent culture and fruit not surpassed by any others. Announcement of Important Changes. Beginning with 1904, the quarterlies will be greatly improved and enlarged. The Senior will be 48 pages, and will be finely illustrated. The Advance will also be enlarged and illustrated. Important changes will be made in the Teacher and Superintendent. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, Our Story Quarterly, for beginners will appear early in the new year.

A Standard Remedy Used in Thousands of Homes in Canada for nearly Sixty Years and has never yet failed to give satisfaction.



DIARRHOEA, DYSENTERY, CHOLERA, CHOLERA MORBUS, CHOLERA INFANTUM, CRAMPS, COLIC, SEA SICKNESS and all Summer Complaints. Its prompt use will prevent a great deal of unnecessary suffering and often save life. Price, 50c. The T. Millburn Co., Limited, Toronto, Ontario.

"I WONDER." "Wonder who's moving in? Wonder if they've got boys? Wonder what kind of a fellow that new boy is? Bob stood by the window and watched for two rainy days. Then he went out to play; so did the new boy. Bob's ball rolled Frank's way; he tossed it back and the play began. "I think he's a good kind of a boy for me to play with, mamma," Bob said at bedtime. "He plays fair, and he laughs when things happen, 'stead of saying words or getting cross. "I wonder if your the kind of a boy to play with? mamma queried, with her arm around Bob. "For my boy doesn't always laugh, and I thought it looked as though things had to be done Bob's way pretty often. "I wonder what he is saying to his mother 'bout me? Bob said slowly. "I didn't mean to be selfish. If it isn't good to night it shall be to-morrow, mamma."

Seven Calls for office help in ONE DAY. This is evidence of the appreciation of the business public for MARITIME TRAINED office assistants. If you anticipate a course of business training, send for the calendar of "The Good School."

KAULBACH & SCHURMAN, Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax, N. S.

Free! Here and there you'll find a dealer who does not sell that English Home Dye of highest quality, Maypole Soap, but such cases are rare. If a woman can't get Maypole let her write to the Canadian Depot, 8 Place Royale, Montreal, and receive by return mail a free book on successful home dyeing. We'll also tell you where you can get Maypole Soap 10c. for Colors, 15c. for Black.

Wanted. FOR ACADIA SEMINARY.—A steward and matron, cook and two dining room girls. FOR COLLEGE RESIDENCE.—Assistant cook, two dining room girls and woman to care for students' rooms, corridors, etc. For full information apply to A. COHON, Treas. Acadia University, Wolfville, N. S. Sept. 4.

EDGECOMBE & CHAISSON, High Class Tailors. They have always in stock all the latest patterns in Worsted and Tweed Suitings. Also a full line of Black Cloths suitable for Gentlemen's Frock Suits, including the newest material for full Dress Suits and Clergymen's Outfits.

Nature's Cure

for Diarrhoea, Cramps, Cholera and all Summer Complaints of children and adults.

Fuller's Blackberry Cordial

For over 25 years the standard remedy for Hot Weather Ailments.

25 cents at all Druggists.

THE BAIRD CO., Limited, Proprietors, WOODSTOCK, N.B.



SURPRISE SOAP

Is a Pure, Hard, Solid Soap.

Economical in wearing qualities.

Most satisfactory in results. Gives the whitest clothes, clean and sweet.

You make the best bargain in soap when you buy

SURPRISE.

Burdock BLOOD BITTERS.

Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions.

Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.

News Summary.

The London Times says in fourteen years 45,000 children have been sent to Canada.

We direct attention of our readers to the advertisement of Messrs. A. & W. MacKinlay, on page 12, offering Baptist Hymnals.

Anent Mr. Henderson denouncing as a libel on Canadian dairy products the statement that Canadian butter sold in London is inferior, the agricultural correspondent of the Times says Canada makes butter equal to Denmark's best, but it does not like Denmark, send its best butter.

A pier collapsed at Bayonne, N. Y. Sunday and three hundred negro men, women and children were precipitated into three feet of water. Only four persons were at all badly hurt.

The King has consented to allow the Queen's Jubilee presents to be exhibited at Ottawa next week, providing the St. Louis exhibition authorities had no objections, which it is thought they cannot have.

Another oil well was shot at St. Joseph's Wednesday afternoon, and advices are that it promises well. Work is now progressing on the thirty-second well and as soon as additional boring rigs are procured work will be prosecuted even more vigorously.

Fuller details to hand re immigration gives figures for August as follows: 4,388 English, 999 Scotch, 268 Irish and 3,036 foreigners emigrated to Canada; to Australia and New Zealand a total of 1,170; to South Africa a total of 6,208; to United States went 10,113 English, 2,531 Scotch, 1,439 Irish, besides 15,535 foreigners.

Harvey Lockhart, of Holmesville, Carleton county, who has been selling liquor in the woods and who heretofore has successfully eluded the police, was arrested by Sheriff Foster and brought to Woodstock, where he pleaded guilty to two offences against the Scott Act and was sent to jail for two months.

Wednesday while Arthur Crandall, the Passekeag millman, was in the woods about a mile from his home, getting lumber, his axe glanced and striking one of his feet nearly severed it in two parts and his companion Willie Carson, carried him about a mile to the house, where a neighbor sewed up the wound.

W. B. Dixon, agent of W. Malcolm Mackay at Moncton, has loaded four large steamships and one large barque with lumber this season. The total shipment is about 18,000,000 feet. Barque Avoca, Capt. Dernier, now loading at the Cape for J. Nelson Smith and John L. Peck, is the last of the lumber vessels for this season.

The Loon Lake Iron Company's mine 21 miles from Sault Ste. Marie, on the Algona Central Railway, has closed a contract with the Consolidated Lake Superior Company to sell the entire output. This bargain has been the result of the Loon Lake Company proving, by an expenditure of \$70,000, that the ore is of high grade Bessemer quality.

Messrs. Scott Bros., the Fredericton lumbermen, have purchased from the Messrs. Eaton, of Calais, extensive timber lands, about 50,000 acres, on the Wildcat and Black rivers. Scott Bros. intend cutting about 5,000,000 on the Black river. Work on Scott Bros. mill at Magaguadavic is progressing favorably. Eight million will be cut there.

Severe frosts are reported at different points along the North Shore and considerable grain that had not ripened on account of cold and wet weather is practically ruined. Much of it will be fit only for fodder. A good deal of grain there is unripe and though no damage has yet been reported in that immediate vicinity, farmers are beginning to feel anxious for what promised to be an excellent crop. On account of the unfavorable season crops are several weeks later than usual.

The Nova Scotia Provincial Exhibition opened at Halifax on the 9th inst. The exhibits generally are said to compare favorably with those of previous years and the fruit exhibits are particularly good. So far the attendance has been satisfactory, and if the fine weather which has prevailed shall continue the Exhibition is likely to be financially successful. The Fredericton Exhibition will be held September 21-26. The opening ceremonies are to be presided over by Major General the Earl of Darnley. It is said the Exhibition promises to be one of the most successful ever held in New Brunswick. In both cases "the usual attractions" are provided, most of which have nothing to do with agriculture or any other useful industry, but which are considered necessary to draw the people to the fair and make it a success.

Church Council.

In compliance with the recommendation of the Nova Scotia Western Association, the Baptist Church at Springfield, N. S., called a council of representative ministerial brethren from Halifax to Yarmouth to meet with them on the evening of Sept. 9th, to confer and advise with them in matters relating to the pastor of the church. Thirty-one in all were invited. A number of these came together and were by unanimous vote of the church accepted as council. Rev. R. D. Porter was chosen moderator and Rev. D. H. MacQuarrie was appointed secretary. The church records in reference to the calling of the council were read by the club of the church. After giving serious and prayerful attention to all the matters and circumstances under consideration, the following resolution was unanimously adopted by the council:

Whereas, matters affecting the character of Pastor E. E. Locke have been brought before us as a council, and whereas, Brother Locke has confessed that in certain respects his actions were imprudent, and not in harmony with Christian conduct, and, whereas, Bro. Locke for many years before the events in question, and for more than five years since as pastor of the Springfield church has served successfully in the Christian ministry, maintaining unblemished Christian character, and, whereas, we are satisfied with his present standing as a pastor and brother,—Therefore resolved, that we recommend that the matters called in question should henceforth be consigned to oblivion by all concerned, and that the church and pastor continue to work together for the upbuilding of the Kingdom of God, as if such things had never been heard of.

After some deliberation the above resolution was heartily and unanimously accepted by the church. The church and people of Springfield had nothing but good to say of Pastor Locke; and the members of the council expressed high appreciation of this and commended them for having stood by him so nobly in time of trial.

D. H. MACQUARRIE,
Secretary.

THE VALUE OF CHARCOAL.

The People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odoriferous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal and other harmless antiseptic in tablet form of large, pleasant tasting lozenges; the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients



When the Lamp of Life Burns low

the strain on all the delicate organs of the body is very great. The stomach and bowels are weaker—the liver more sluggish. Constipation paves the way for dreaded kidney and liver diseases.

Abbey's Effervescent Salt

Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effectual and insistent laxative. It relieves the system of all impurities and acts upon the most sensitive organism without discomfort. Abbey's cleanses and purifies the blood, regulates the bowels and brings sound refreshing sleep. It cures constipation by removing the cause, and brings the entire system back to healthful vigor. Directions on the bottle. At all druggists 25c. and 60c.

suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them. They cost but twenty a box at drug stores, and although in some sense a patient preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

NOT IN HIS DOTAGE.

Dr. Sinclair, after many years' service in the Scotch Presbyterian ministry was compelled to resign, much against his will. Soon after his retirement, an aged friend tried to comfort him.

"You ought to take a reasonable view of the matter, doctor," he said. "There's no use in flying in the face of Providence."

"Providence!" echoed the doctor. "Hoot, mon! Providence had naething ava to do wi it. 'Twas the MacCurdys, the Aschibalds, and the de'il."

Some months later the doughty old preacher unexpectedly called upon a family the head of which had been instrumental in removing him from his charge. As was natural the father did not feel easy about meeting the minister, and, being hastily driven to cover, he took refuge in a closet adjoining the sitting room, hoping that the shrewd old Scotch eyes had not caught him.

According to custom, Dr. Sinclair conducted family worship before leaving; and, after playing for the members present, he added in a clear, loud voice: "And bless the pair body in the closet an' mak' him bold to face the world."—Ex.

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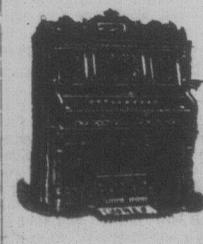
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