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Estimates of the crop in Manitoba and the Northwest may now be made on a more scientific basis than was possible when the first glowing reports were sent out, or when the late statements predicted heavy damage through frost and other causes. Threshing is now going on, and the actual loss is determined in many places. Careful estimates of the yield now range between 50,000,000, and 60,000,000 bushels for the whole western country. This is far below the early prospects but it is above the estimates made in August. F. W. Thompson, Vice President of the Ogilvie Company, who claims to have made a thorough enquiry over the whole field believes that the crop will reach 58,000,000 bushels. This is about the same as last year, though the yield per acre must in that case be considerably less. It is held that the selling value of this year's crop will be some \$10,000,000 more than that of 1903. The gain to the western farmer through the extra twenty cents or twenty-five cents per bushel is enormous. To the eastern customer who may pay one dollar to two dollars per barrel more for his flour the advantage is not so obvious. Quebec and the Maritime Provinces consume over 2,500,000 barrels more than they produce and must pay a part of what the West gains from the advance in price.

Promoters of legislation against the sale of liquor, and in favor of the observance of the Lord's Day have been greatly hampered by uncertainty as to the jurisdiction of parliament and the legislatures to enact such laws. Though it is now nearly forty years since the British North America Act, which is the constitution of Canada, became law and though that imperial statute undertakes to define and distribute the powers of the provincial and federal legislatures, there are still many conflicts of jurisdiction. Especially do these arise over the clauses relating to legislation for the peace, order and good government of the country. While these uncertainties afford Governments an excuse, more or less plausible, for postponing action even where they might safely proceed, they have been a serious embarrassment to those who had a desire to legislate effectively. The recent decision of the privy council in the Lord's Day case favors the jurisdiction of the federal parliament, and throws doubt on many of the laws supposed to be in force in the provinces. This has led the Lord's Day Alliance to prepare a draft bill for enactment at Ottawa. Legal members and advisors of the Alliance believe that the proposed measure is in line with the judgment of the highest court of the Empire. But the Minister of Justice who has examined the bill is not satisfied it is beyond the power of the provincial legislature. Accordingly he has recommended the submission of a number of questions to the supreme court of Canada covering the doubtful matters involved. This recommendation has been approved. The questions are seven in number. Among other things the court is asked whether the legislature of a province has power to pass the proposed bill, in whole or in part, and if in part which provisions are beyond the power of the legislature to enact. There is also the general question:

Has a Province jurisdiction to legislate prohibiting or regulating labor so as to prevent any work, business or labor from being performed within the Province upon the first day of the week, commonly called "Sunday," except work of necessity or mercy and except work or labor of the character and to the extent prohibited in sec. 2 of the said draft bill?

Hon. Mr. Fitzpatrick also asks:

Has a Province power to restrict the operations of companies of its own creation to six days in each week by provisions in the charters or acts of incorporation of said companies or otherwise, so as to render it unlawful for them, their servants or agents to do any work, business or labor within the Province on the first day of the week?

In regard to prohibition of the Liquor Traffic it is decided that the provinces have the power to prohibit the retail sale within their own limits. This does not mean that the Dominion is

without the power to enact a general prohibitory law. At Blenheim, Ontario, Mr. Borden the opposition leader was asked what the prohibitionists might expect of his party if it should attain power. He replied that in view of the recent decisions the questions could more appropriately be asked of the Premier of Ontario. Mr. Borden went on to give his reasons for believing that at present the matter rested with the provincial legislature, as there was no certainty that the privy council would in future act upon the former Scott Act decision.

Public and Political.

Lord Minto is expected in Ottawa about Wednesday, at which time a dissolution of parliament may be announced. Evidently such action is expected by many politicians, but no official declaration had been made at the time of this writing.

Hon. E. J. Davis, Commissioner of Crown Lands in the Ontario Government has been unseated by the election courts. This leaves the Ross Government with no majority except the casting vote of the speaker.

Hon. F. A. Lawrence, M. P. P., barrister of Truro, speaker of the Nova Scotia legislature, has been nominated for the House of Commons by the liberals of Colchester.

Dr. Hugh Cameron, who represented Inverness in the House of Commons during four terms, has been chosen by an opposition convention at Antigonish as the Conservative candidate for the House of Commons.

It is expected that the transfer of the Canada Eastern Railway to the Dominion Government will take place this week. The contract for the purchase was completed some weeks ago, but the actual transfer has been delayed by legal difficulties.

The surveying parties which are to locate the Grand Trunk Pacific between Moncton and Quebec are now organizing at Moncton and other points.

The Canadian Rhodes Scholars are now either on their way to Oxford, or about starting for that ancient seat of learning. For the next three years they will have great experiences and opportunities. The "home of lost causes and impossible loyalties," as Matthew Arnold tenderly described Oxford, cannot fail to leave its mark on generous and intellectual youth, such as are entitled to these scholarships. One can hardly suppose that such inspiration will be other than helpful to those who are elected to this noble chance. Another group of young men in our colleges are eagerly computing their own chances for future scholarships. One benefit from this Rhodes bequest is the spirit of emulation which it promotes, not in scholarship only, but in strong, manly and generous qualities. It falls to Acadia and Mount Allison to make the selection this year from Nova Scotia and New Brunswick respectively, and it is understood that both schools have among their recent Alumni and in their undergraduate classes several young men who would do honor at Oxford to their own college and to their province.

Progress

of the War.

During the past week Japanese troops have been moving systematically toward and around Mukden. At the time of writing the strategy of the advancing columns had not been revealed, but it is supposed that Kuroki is proceeding as he did at Liao Yang, and that a great turning movement on the Russian left will make further withdrawal necessary. Meanwhile other divisions are going forward rapidly from European Russia, and it is announced that the force in Manchuria will speedily be brought up to 300,000. The reinforcements go forward now with less delay since the railway around Lake Baikal is completed, and it is no longer necessary to transfer the whole force and equipment from train to boat and from boat to train. Heretofore General Kuropatkin has had the direct personal control of

the Russian forces which were operated as one army, while the Japanese opposed to him were divided into four and sometimes five distinct armies all working in unison, but each under separate control as an organization. The Tsar's military advisors seem to have become convinced that the Russian machinery is too cumbersome. In appointing General Griffenburg, a veteran of many wars, to the command of the second Manchuria army, the Emperor states that in his opinion the forces can be operated to better advantage under two distinct commands. At Port Arthur the Japanese have gained great advantages. A spirited and determined assault accompanied with a tremendous bombardment resulted in the capture of three or four important positions, one of which is said to command the best source of Port Arthur's water supply. The assailants are now strengthening themselves in these positions, mounting guns in some of them, so that they will increase the effectiveness of the canonade. Many prophecies concerning Port Arthur have failed, but it is almost certain that the end cannot be postponed many days longer. The Baltic fleet is still in the Baltic. Though the ships left Kronstadt they have not yet proceeded to the Far East.

Britain and Russia in Thibet

Russia is making strong protest against the terms of the Treaty which Great Britain has made with Thibet or is negotiating with China concerning Thibet. This treaty made at Lhasa, where it was signed by the ruler under the constraint of a British expedition, gives Great Britain a practical veto over the presence of any other foreign power in that nominal dependency of China. Russia claims that when Young-husband's expedition started assurance was given by Britain that the only purpose was to secure certain commercial privileges to which the nation was entitled by previous compacts with China. The British foreign secretary denies that any assurance was given which is violated by the subsequent conduct of the Government. Still it is quite likely that the original British idea has been modified by the resistance of the authorities and army of Thibet. If the officers sent forward to demand the fulfillment of treaty agreements had not been escorted by an armed force they would have been killed on the road. As it was the expedition had to fight its way to the Lama's headquarters. Arriving at the capital the agent had to insist on such terms as would prevent a recurrence of those troubles. Naturally Russia is the party most offended for Russia has been for many years pushing her conquests and alliances toward the gates of India. British statesmen having to deal with India affairs are quite familiar with the results of Russian intrigue, and they know that either Britain or Russia would, within the next ten years, control the destiny and determine the friendships of Thibet. Britain has gone there and holds the position. The Treaty will not be so modified that Russia can get a foothold in a new position from which India may be threatened. It not only provides that certain trading posts shall be opened to India, but it is stipulated that Thibet shall not negotiate with other nations, or give railway or trading or mining concessions to other countries without the consent of Great Britain. Russia seems to be right in saying that this amounts to a protectorate over the country. But it will probably be found that British protection is better for the Thibetans than the supremacy and dictation of Russia.

—Rev. A. C. Dixon, D. D., pastor of Ruggles Street Baptist church, Boston, will speak for three days Sept. 27-29 in the Olivet Baptist church, Montreal. His subjects are: "The Atonement," "The Doctrine of Heaven and Hell," "Amusements," "Home Life," "Soul Winning." Mr. Moody is reported as having said of Mr. Dixon that "he is the strongest pastor-Evangelist in America." We heard Dr. Dixon repeatedly at Chicago with great delight.

—At Lewiston, Me., Sept. 26, by the wrecking of passenger train No. 24 on the Maine Central railroad, two and a half miles east of this city, late that afternoon, Engineer John L. Kimball and Fireman W. M. Campbell and eight other persons were killed and a dozen other persons injured slightly and taken to the Central Maine hospital, and a score more cut and bruised.

Paul's Autobiography.

BY REV. RUPERT OSGOOD MORSE, M. A., CHESTER, N. S.

Phil. 1: 21-26.—For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this is the fruit of my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again.

We have here,

PAUL'S AUTOBIOGRAPHY.

That we may grasp the thought a little more firmly we will first paraphrase the passage as follows:—“Others may make choice between life and death. I gladly accept either. If I live my life is one with Christ; if I die my death is gain to me. Yet when I incline to prefer death, I must be, for may not my life—this present existence, which we call life—may not my life be fruitful through my labors? Nay, I know not how to choose, I am hemmed in, as it were, a wall on this side and a wall on that. If I consulted my own longing, I should desire to dissolve this earthly tabernacle and to go home to Christ, for this is very far better. If I consulted your interests I should wish to live and labor still; for this your needs require. And a voice within assures me that so it will be. I shall continue here and abide with you all; that I may promote your advance in the faith and joy in believing; and that you, on your part, may have in me fresh cause for boasting in Christ when you see me present among you once more.”

Shakespeare gives us the passage likeliest to this in the world's literature. It is Hamlet's soliloquy. Place that beside this, that we may compare the spirit of the two utterances.

“To be, or not to be,—that is the question;
Whether 'tis nobler in the mind to suffer
The stings and arrows of outrageous fortune,
Or to take up arms against a sea of troubles,
And by opposing end them? To die,—to sleep,—
No more; and by a sleep to say we end
The heartache, and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished. To die,—to sleep,—
To sleep! Perchance to dream! Ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurs
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
And grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourn
No traveller returns, puzzles the will,
And makes us rather bear the ills we have
Than fly to others that we know not of?
Thus conscience doth make cowards of us all,
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pitch and moment,
With this regard, the currents turn awry,
And lose the name of action.”

Shakespeare's words are the highest utterance of merely human philosophy. In it the thought for self dominates all. Paul's utterance gives the attitude of highest faith which seeks its own in other people's good. Behold the difference! Notice

I. PAUL'S AUTOBIOGRAPHY PROPER.

“For me to live is Christ.” Only six words of one syllable each! In my somewhat extensive study of biography I have never found a richer one. Let us see what it implies. It is this: My life is another name for Christ. The glory of Christ is my sole aim and object in life. Paul's whole being, his every activity, was his Lord's. If he travelled it was on Christ's errand; if he suffered it was in Christ's service, when he spoke his theme was Christ; when he wrote first filled his letters. Indeed every activity of his life sought the glory of Christ as its supreme end.

In his letter to the Galatians, Paul uses a somewhat similar expression,—“Christ liveth in me.” But that does not mean the same as this. That means that Christ was the source of his life—that from Christ as a perennial fountain his life issued. But here it is the issue of his life itself. Christ is the object of his life, and for him Paul lived.

Can we say with Paul, “For me to live is Christ.” This should be the aim of every Christian. Nothing short of it will ever fulfil the Christian ideal of life. Can we say of each day's work, I am doing today's work that Christ may have the glory of it? If so we shall realize that he is very near to us, indeed, that nearer he cannot be. Perhaps it is ours to sweep, or dust, or scrub, then this thought of all to the glory of Christ makes drudgery divine. Perhaps you are a fisherman. Then take Christ in your boat and give him the glory of your catch. You are a farmer sowing the seed and awaiting the golden harvest. In all this you may give the glory to Christ. You are a fruit-raiser, you till the soil, you prune the trees, you carefully gather and honestly pack your fruit, and in so doing you may truly give glory to Christ.

Possibly, were I to ask you why you pursue your various

callings, the most ready answer would be, to support myself and family. Far be it from me to call that an unworthy motive. But it is not the highest one. How many of you would say in response to such a question, I farm, I fish, I buy, I sell, I study, I teach, I sow, I sweep, I cook, I clean, that Christ may have the glory? But why should we not? That is just what the life from Christ and unto Christ involves. We thus move in Jesus' footsteps. Then when perplexing questions come before us we shall no longer ask, what harm is there in such a course, but our constant principle will be, what will bring glory to Christ in these circumstances. Indeed Christ is in those very circumstances and he will be judged according as you represent him. Let us stop trying to divide our life into apartments and saying, Christ shall have this, while the other shall be at my own ordering. Take Christ into all and we too shall say, “For me to live is Christ.”

But Paul completes his biography and writes of his death, “To die is gain.” What, Paul? you have just said “For me to live is Christ.” How then is it possible that death is gain? Yes, the whole object of my life is Christ, yet I have always to contend with my own sinful heart and with this thorn in the flesh. Death will take me into more complete union with Christ, and I shall know him then even as also I am known. Paul might just as truly have written, For me to die is Christ. But realizing that death brings the believer into more perfect union with his Lord, he exclaims with joyous exaltation as he thinks of death, “To die is gain.”

Socrates declares that if death prove to be but a dreamless sleep it would be a wonderful gain. How inferior this utterance to the inspired declaration, To die is gain. It was not impatience with life that transfigured death and glorified it to Paul's view. He was not simply weary of life's burdens and anxious to lay them down. He did not welcome death as the end of all thought and feeling. He looked upon death as the door to a more glorious life. Therefore his triumphant note, “For me to live is Christ, and to die is gain.”

II. PAUL'S DESIRE WAS TO DIE.

As he stood face to face with these two facts,—“My life is Christ, My death is gain,” Paul was in a strait which to choose. As Hamlet with the “To be, or not to be,” he is perplexed. But Paul's motives transfigure his perplexity. He looks upon his bonds, buffeting, scourges and scourgings, and realizing that death will free him from all these and bring him into the unveiled presence of his Lord, his desire is to depart. He desires to die, not because death in itself is good, but because it takes him to his Lord. This thought robs death of terror and illumines the grave with living light.

See in this desire the power of faith. All that a man hath will he give for his life. Persons often spend their all in a futile effort to add a trifle to a fast waning life. Though nothing else would draw from them their gold, they lavish it upon attempts to lengthen their days of suffering, so do they dread death. But Paul's eagle-eyed faith lays all sordid motives in the dust as beholding Christ he writes,—“Having a desire to depart and be with Christ which is far more better.” Had he looked upon death as a dreamless sleep would he have written this? No, ah, no!! Such a thought had been to that electric incarnated the most doleful of all doubts.

Socrates called death “a removal to another place.” Paul says it is to be with Christ. How much grander the outlook of the Christian Apostle than that of the noblest heathen philosopher. The apostle had a positive and blessed conception of the future world, but how sad because how uncertain the closing words of “The Apology,”—“Now it is time to depart—I to die—you to live; and which of us is going to the better destiny is known only to the Deity.” How vastly better the Christian faith which desires to depart and be with Christ which is far more better.

III. PAUL'S JUDGMENT WAS FOR LIFE.

Holy desires are good but holy duty is better. So thinking of those to whom he writes, Paul allows holy desires to fade at the dawn of holy duty. Hence his judgment is for life. Life has still duties whose clarion call clashes against the closet of his soul. He sees others' need of him and he writes, “To abide in the flesh is more needful for your sake.” Here is the proof that for Paul “to live is Christ.” Christ's life was one of majestic self-sacrifice. The same motive dominates Paul. His stay on earth is a necessity springing from the need of others. Others need him, that is enough. His desires shall be crucified that others' needs may be ministered to and Christ be glorified. Let us learn the lesson of this noble judgment, that it is more important for us to make heaven real here on earth than it is for us to enjoy the real heaven. Let us fulfil life's holy duties and rest assured heaven will not fail us.

This brings us to Paul's unfolding of this necessity, “And having this confidence I know that I shall abide, yea, and abide with you all.”

Paul's “abiding” would contribute to his disciples “progress and joy in the faith.” This is no small triumph of the gospel. Paul constantly protests against infant church-membership. He was not content that Christian people should always be fed but never feed. His religion was not merely the saving of the soul, it was the trans-

forming of the life. He realized that progress in the faith is the only thing that will lift one out of spiritual infancy. That such progress be made is the joy for which Paul is willing to live. And what joy is there so great to the true servant of Christ as seeing those for whom he has longed and labored growing up into Christ. But nothing else is so distracting as that so many go through life spiritual infants. They are found in all of our churches. They must be constantly fed, they never feed. O, that something might be done to further their progress and joy in the gospel.

One other motive contributed to Paul's judgment. His presence with his spiritual children would make their glorying about in Christ Jesus. They would thus obtain in larger measure and in richer fulness the possessions of the gospel and the privileges of the Christian life. Paul's joy in Christ knew no bounds. He would impart to them an increased measure of that wherein they boasted, but he would do it in the strength of Christ so that to him would be all the glory. Here, too, is a practical lesson. It is that all our joy should terminate in Christ, in short let “In Christ” be the motto of our life, then will Christ indeed be glorified in our life as he was in Paul's.

This passage reveals the deepest principle and the highest aspiration of Paul's life. There is no higher view of his character than this where we see his perplexity as to whether it were better to depart and be with Christ, or to live and labor longer that he may gather more of the luscious fruit of the gospel. It is only a superior spirit that would hesitate thus. But even in his hesitation no trace of self appears. If he thinks of death it is of Christ he thinks. If he thinks of life it is of Christ's work he thinks. In either case self is wholly forgotten.

Let us learn that he only, who is dead to self has learned to live.

The Peak.

Up, up, into the boundless sky,
In grandeur and in awful might,
The mountain lifts its head on high
All bathed in Heaven's glorious light;
And to its loftiest peak the soul
Is looking, for it is its goal.

Ah, ever trusting to the heart,
And seeking out the paths that climb,
It is the living spirit's part
To labour up this peak sublime;
And drinking in its light to feel
It is the only thing that's real.

And when the valley's lost in gloom
Of distance, and the path is steep,
The beacon of the peak doth loom
And glory round the soul doth leap
Until its longings find a voice
And looking up it doth rejoice.

Oh mother of the avalanche,
And torrents wild in roaring flight,
And thunders that the soul doth blanch,
Thy summit ever bathed in light,
And while I take it for my goal
A glory's shining round my soul.

Salisbury, N. B.

ARTHUR D. WILMOT.

Joy.

“A merry heart doeth good like a medicine.”

“In Thy presence is fulness of joy.”

The foundations of the home—Love, Honesty, Truth and Purity—being firmly laid, it still remains for us to fill our homes with the sunshine of joy, a deep-seated, spontaneous, radiating joy. Children are essentially merry, light-hearted and gay. Peculiarly sensitive and susceptible also to sadness or shadow are these little ones. With the keen intuition of the unclouded soul they become instantly, subtly conscious of the sorrow which is wringing your heart while you go about with a smile on your lips. The feigned joy may deceive the cold, careless world, but to our clear eyed cherubs our hearts are bare, and the sorrow and dispeace they find there shadows their lives, and thus they “get too early over-solemnized.”

The attractive power of the sunshine is recognized by all. Few choose shadow; happiness, joy, sweet simple merriment is the sunshine of our larger spiritual life. If we would have our homes the most delightful of all places we must fill them with the golden sunshine of joy.

So, and only so, shall we be able to save our children from the seductive power of the outside world which leads into the lower life. To make goodness strongly attractive and satisfying we must be absolutely true to the spirit of goodness which is essentially bright. “If your morals make you dreary, depend upon it they are wrong.” Noble disappointment, noble self-denial, are not to be admired, not to be pardoned even, if they bring bitterness. “Love, Honesty, Truth and Purity in themselves should bring joy, but if not joy must be sought on her own account.

There are two great schools of philosophy, the optimistic “whatever is, is best,” and the pessimistic “cheer up, the worst is yet to come.” To one or other of these two schools each one consciously or unconsciously belongs. Some are born optimists, some achieve optimism. For most of us, perhaps, it is a distinct achievement to see life good, all good. It is not always easy or possible to see

through the heavy clouds the sun which shines in unclouded blue beyond, but we can believe that it is so. And a wonderful effect this belief has. Try it some dark day when the very spirit of gloom is about to take possession of your soul. Think, resolutely, of the vault of blue which lies behind the heavy curtain of cloud, and of the radiant sun pouring down its beams upon those very clouds, lighting them into bits of floating brightness, and the gloom of soul will disappear. The deep, deep blue, the glowing sun are eternal, the clouds are fleeting.

The same is true of life. The clouds of sorrow and suffering are all fleeting, transient; behind, beyond, above them all, the darkest, is the strong, steady love of the great All-Father, shining in the deep blue of eternity. The great philosopher who, as He walked by the mountain lakes and climbed the rocky hillsides of the little eastern world, with His chosen few, dropped the sweet secrets of the perfect life, urged abounding joy in saddest circumstances and as the clouds on this side of His own life grew thicker and blacker, more apparent was His vision of the unshadowed glory and brightness of His Father's love and wise purpose. May His joy, in us, be fulfilled.

Happiness is not one of our pleasures to be taken or left as we may choose. It is a duty, a "great task," to be slighted only at our cost. By keeping our viewpoint true and high it ought not to be difficult to be always happy; but if it should prove so there is nothing for it but "to make at it." Happy we must be, naturally if possible but we must be happy. This is the clear ringing message which sings through the life, letters and books of the Sam-oan here Robert Lewis Stevenson. A copy of "The Life of Robert Lewis Stevenson," by Kelman of Edinburgh, and the life of Helen Keller should lie near us all, at all time. When oppressed by the inevitable, and almost defeated in the "great task of happiness," the story of the lives of these two Great-Hearts, who sang in their darkened cages such a cheery song that all the world is the happier for the song comes as a breath from the sea, full of life and vigor. From the former I quote: "A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of good will and their entrance into a room is as if another candle had been lighted." There is no duty we so underrate as the duty of being happy. No man was ever anything but a wet blanket and a cross to his companions who boasted not a cupious spirit of enjoyment. Kelman adds: "A darkened life may often be recalled to a sense of the brightness of the world by a determined effort. By deliberately smiling so to speak, we may become glad. . . . When all was dark he pointed his telescope into the blackness and found a star." Bliss Carman says: "Happiness perhaps comes by the grace of heaven; but the wearing of a happy countenance, the preserving of a happy mein, is a duty not a blessing."

The cultivation of the "saving grace of humor" is one of the efforts which brings rich reward. There are few circumstances in life which will not yield to humor. Many of the difficulties and unpleasantnesses in the home life could be averted by an appreciation of the humorous element in the situation. Many faults may be corrected, humorously, leaving no sting. We take in many ways ourselves and little things too seriously. There is need of humor. The habit of watching for short stories and comedies is good. Let each one at the table contribute his quota to the fund of fun and make meal-time merry. This, too, requires an effort, but it repays the effort, in the feeling of complete rest and relaxation which follows laughing. Some doctors prescribe laughing as a cure for certain maladies, and certain it is that a merry heart doeth good like a medicine!

When among others let us keep watching for the bright things, the merriments in life; on the street cars, in the shops, out in the fields, among the animals, and in ourselves, we may often find reason for much mirth. Well may we begin each day with the prayer, "Give us to awake with smiles, give us to labor smiling; as the sun lightens the world so let our loving kindness make bright this house of our habitation."

"Art tired?"

There is a rest remaining. Hast thou sinned?
There is a sacrifice. Lift up thy head,
The lovely world and the over-world alike,
Ring with a song eterne, a happy rede,
Thy Father loves thee.

—Presbyterian.

Know God.

BY REV. G. F. B. HALLCOCK, D. D.

This is an exceedingly busy age. People do not seem to have time for God. They do not seem anxious to know God as men in the past were. We do not hear them very often calling out "Oh that I were where I might find him!" or saying with the Palmist, "My heart and my flesh crieth out for the living God." "This," as some one has said, "is an age out of breath. It is going down to the tomb of epochs broken-winded with the pace which it lives its hard, useful, polemical, inquisitive, restless, mechanical life." An age out of breath is an age which leaves God out of its life. An age out of breath is a materialistic age, and "ye cannot serve God and mammon." It is more emphatically true now than ever, "Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches and know-

eth not who shall gather them." The clerk says he must be at his work early and stay late. The business man says he must put all of himself into his business or he cannot hope to succeed, so hot is the pace of competition. So the rush and hurry are encouraged and men push on in their breathless course. Yet people do have heart hunger. There are those who want to know God. But they fail because they are caught in the rapids of time, and the torrents of trade are carrying them onward toward the fall. They fail because they fail to use the means to come into acquaintance with God.

One condition of knowing God is thought. It is a law in life that man apprehends only that upon which he fixes attention. In this hurried age men are kept on the move. They do not give themselves time enough to dig out the thoughts that would enrich them with truth and free them from error. If we would "buy the truth," we must pay the price of attention, of thought. It is true that we would know God better if we thought more about him, if we "meditated on these things and gave ourselves wholly to them." We read the Bible sometimes. But do we study it? We read books, religious books, written by men of to-day. These are more interesting we feel, but do not say, than the Bible. But if we wish to know God we must study his word. All other religious books are but sparks sent off from the central sun. No book has the spiritual vitality of the Bible. No book will so enable us to find and to know God. Study, meditate learn spiritual truth—the very first condition of knowing God is thought.

Another means to the knowledge of God is prayer. But prayer is not a gift of an age out of breath. To know about God and to know God are two very different things.

You may read the life of Phillips Brooks or of William E. Gladstone. You may come to know many facts about these great men, facts that were unknown even to the members of their own families. It is a good thing to know about such men. But what is knowing about them compared to the high privileges of those who knew them, lived with, associated with them in the closeness of the home life and daily contact? People may know a good deal about God; they may hear sermons and read books and know the literature of theology. But to know God is a very different thing from knowing about God. It is in prayer we come to know him as a friend known a friend. You wish to know God? Then you must go past the mere fact of knowing about God. You must come into actual touch with him through earnest prayer. In prayer you do touch him. In prayer you feel his life actually flow into yours.

Still another means to the knowledge of God is action. Many people have no small degree of learning, of spiritual knowledge. And they have feeling, too. They go to a prayer meeting and their hearts are moved. They hear a sermon and their emotions are stirred. They go home with good feelings and resolves. But soon these vanish into thin air. They do nothing. Next week they come back again to the church service and the prayer meeting. Again they go through the same process, but they do nothing. If we would really know God we must add to thought and learning and feeling actual doing.

A friend met a thoughtful young man coming out at the church door. The hour seemed a little early for the service to be over. The friend said to him, "Is the sermon done?" "No," said the young man, "it is preached, but it all remains to be done." What we hear and learn and resolve remains to be done, and it must be done before we can really know God.

Men get to know God by doing his will and there is no other way—no way short of this. This, too, is how men become like God how God's character becomes written upon men's character. And there is no other way. Acts react upon souls. Good acts make good men. Just acts make just men. Kind acts make kind men. Divine acts make divine men. "The end of man" says Carlyle, "is an action, not a thought. That is not saying that thought is not a necessary part of all high action. But thought that stops on itself is stopping on the road to truth. That is the best that can be said of it.

Action and action alone, takes it forward. Pilate knew the truth, but he refused to act upon it. The dying thief had not half Pilate's opportunities, but he was a man of action and it saved him. Think. Pray. But do not forget to act. If you wish really to know God, to make him real to your soul you must act.—Christian Work.

"Need I be Baptized?"

BY JOHN CLIFFORD, M. A., D. D.

May I not go to heaven without baptism? Why should I not? Christ himself said "He that believeth on the Son hath everlasting life." I am a believer, why need I be baptized? Baptism is not necessary to salvation—is it?

Of course it is not. We are saved by faith, not by baptism. Believing on the Lord Jesus—that is life; life here and life hereafter. Baptism is not necessary to salvation nor is conspicuous heroism of life hungering and thirsting after righteousness, daily study of the Word of God, incessant beneficence, and fervent devotion. We may get to heaven without any of these, may we not?

Indeed, for all I know to the contrary, you may. The "penitent thief" was not baptized; he did not go through a church to paradise; he did not perform a single "good deed,"

except in so far as "faith" and "prayer" and "penitence" are good deeds. Thief though he was, and crucified as a malefactor, he trustfully prayed, to Christ and was saved. "He that believeth on Christ Jesus is not condemned." God is not a hard Master. He says "Come ye to the waters of salvation; buy and eat without money and without price. His marvelous and manifold salvation is perfectly and uniquely gratuitous. You can have it for nothing! You need not, certainly you need not, be baptized in order to be saved.

But if that is the miserable spirit in which you seek God's salvation, I must say that you run fearful risk of not getting it. Poor shrunken and shriveled soul, care you for nothing else than to jive according to your own low desires here, and then squeeze into heaven at last? Is that all you want—to get into heaven, and to get there with the ignoble distinction that you did the least you could for Christ and for men? Is it in that cold and hard spirit you meet the commandments of the Lord who died for you.

"Need I be baptized?" is not the language of the believers in Christ on the day of Pentecost. Partoned and glad, they obeyed the Lord at once. They shrank no duty. Duty! Not so did they regard it; but leapt up to the height of the privilege, and were baptized forthwith even to the number of 3,000 souls. Not the faintest whisper of reluctance is heard from the people of Samaria; but believing in the Lord Jesus, they are baptized straight away. The rich Treasurer of Candace does not say, "Need I be baptized?" nor Saul of Tarsus, nor Cornelius, nor Lydia and her household, nor the jailer at Philippi, nor Crispus—they do not tarry in Doubting Castle; but they arise and are baptized as if they delighted to obey their new King and bear witness to his grace and power.

But need I be baptized—i. e., dipped, overwhelmed or plunged in water?

No doubt, anything or nothing will do if Christ has so ordered it. But if it be a command at all, it must of necessity be obeyed in the way in which the King himself prescribes. Good subjects obey laws; they do not change and adapt them to what they like. If the law says I must pay in gold or paper currency, it is not for me to substitute cowry shells, or bars of iron.

Now Christ has not appointed sprinkling or pouring, but immersing. No scholar whose reputation is worth a fig will deny that. The gospel baptisms were in rivers. Jesus was baptized in Jordan, and that is neither a basin nor a font, but the chief river of Palestine. John the Baptist went to Aenon to baptize because there was plenty of water there. The administrators went down into the water, and came up out of it; and, as men of sense, they would not have done that when a few drops of water in a leathern bottle would have answered equally well. Paul declares that the object of baptism is to show forth the burial and resurrection of Christ. We do not leave the dead on the ground and sprinkle a little earth upon them—they are put into the grave.

Sense and Scripture and scholarship agree in saying that there is no New Testament baptism save where there is a dipping, an actual immersion.

But I was baptized when I was an infant; will not that suffice? Not if you are really to attend to the Lord's will in the precise way in which he directs.

For, first of all, the act itself was not according to the New Testament pattern; it was a sprinkling and not an immersion.

Secondly the place of the act in your life was not according to the divine order. The direction is—teach, and then baptize; believe and then be baptized. We have no warrant to change the relationship, any more than we have according to the laws of England, to marry actual infants, or to sign contracts before we write them.

If you have any felt craving after personal and full obedience to the commands of Christ; if you experience any deep desire to seize any opportunity of attesting the homage and devotion to Jesus Christ; if you wish, with a blameless fidelity, to do all you can, and not as little as you can, to show your love to him who gives himself to you, you will say at once, "I need to be baptized;" not that I may be saved, but because I am saved, and delight in every occasion of imitating Christ's example and doing his bidding; and you will find your baptism an occasion of fortified faith, deepened devotion, and holy joy in Christ Jesus the Lord of your new life. Journal and Messenger.

The Christian has need to watch the character and extent of his amusements. Life is not to be all work. Recreation is a necessity. Diversion holds an important office in human affairs. There is a time and place for entertainment. But we must see to it that our amusements are neither unlawful nor excessive. Regard must be had to season and circumstance. Innocent enjoyment in moderation and under right conditions and relations should be the rule of our action. We should neither harm ourselves nor others in the pursuit. We should have God's glory in view in this as in other undertakings.—Sel

To every erring child God sends merciful help. In the wilderness the meal is spread, and, instead of remembrance, angel hands soothe the weary and despondent prophet. Our fits of depression and apparent desertion as often arise from physical as spiritual causes, and God knows our frame.—F. B. Meyer.

Messenger and Visitor

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SOME FEATURES OF THE REPORT OF THE BOARD OF GOVERNERS.

Last week we called attention to some features of the report of the Foreign Mission Board, which was adopted by Convention at its late meeting. We now ask attention in a similar way to the report on our schools at Horton.

THE ATTENDANCE.

In the college there were 117 students. Horton Academy had 80 pupils. Acadia Seminary had an enrolment of 192, of whom 81 were in residence.

The total therefore of those who were regular students at our institutions was less than 300, while including all who were registered, 100 of whom were apparently pursuing only a limited range of studies, we had less than 400 enrolled. Now we have in all about 400 churches in the Maritime provinces. If we had one young man and one girl from each church in our schools at Wolfville we would have 800 young people receiving excellent training for the work and issues of life. What an increase of enthusiasm and power would come to our denomination if the educational zeal could be so far increased as to secure this enlarged attendance. What a quickening of interest of the churches in their seasons of education, in Christian service would result from this advance in numbers. Our gathering of funds, our erection of buildings, our improved equipment are all for the young people. We need their special effort to get the proposed increase.

We are persuaded that more than this number of young people who are endowed with necessary ability to profit by such opportunities for culture are in our Baptist homes. Some of them are in homes where this article will be read. We quote from the report as follows:—

ENLARGEMENT OF THE CURRICULUM.

With a view to meeting the changed conditions in the educational world, your Board on the recommendation of the Faculty and Senate, has established two new courses in the College: (1) a four year's course, co-ordinate with the B. A. course, leading to the degree of Bachelor of Science; (2) an Abbreviated Science course, without degree. Relations of affiliation have been established with McGill University in respect to these Science courses, to the extent of an official declaration by the McGill authorities that a student certified as having completed either of these courses, shall be eligible for admission to the third year of any of the courses in Applied Science at McGill without examination. The establishing of these courses necessitates the articulating of the work of the Manual Training department with the College curriculum, and the addition of some new line of work in pure science. By the time the courses are in full operation, the enlargement will also necessitate some increase of the teaching staff, but an increase that will be fully provided for by the Second Forward Movement.

IMPROVEMENTS IN THE BUILDINGS.

Last summer the Board expended on the College, College Residence—Chipman Hall—the Academy Home, and the Manual Training Hall about \$15,000.00. This expenditure, made possible by the Second Forward Movement, included among other things hot water heating systems for the College and the College residence. The improvements have contributed greatly to the comfort of teachers and students, and to the increase of efficiency in the work of the institutions. The expenditure has constituted a first charge upon the Second Forward Movement, and the moneys to cover the same have already been received.

RELIGIOUS CONDITION.

There has been a healthy spiritual life throughout the year. In the College the varied work of the Y. M. C. A. has been well sustained. Two of the Professors have conducted the Y. M. C. A. Sunday morning bible studies with great satisfaction to the students. In the early spring special meetings were held by the college students for the culture of the spiritual life. In the other institutions the Principals report religious interest, though there has been no marked awakening. In the Seminary, in addition to the regular Biblical work of the school, Sunday morning classes have been under the direction of several of the teachers

to study the Scriptures devotionally. Five of the pupils have taken with the Principal, a Teachers' Normal Course, fitting them to teach the Bible more systematically and intelligently.

THE SECOND FORWARD MOVEMENT.

The Convention will remember that this undertaking was formally submitted a year ago, and approved. It was understood that the President of the College would be at liberty, as opportunity offered during the year, to canvass individuals for considerable sums; and it was further voted that the Board should be "free to enter upon the general canvass for pledges among the churches with the opening of the year 1904, due regard being had to the claims of the 20th Century Missionary Fund, where that might still be in progress." Dr. Trotter reported later to your Board that in his judgment the general canvass should be deferred till after this Convention, that there might be no possibility of affecting unfavorably the missionary undertaking. As a matter of fact, therefore, no general canvass has been entered upon, and no church (save the church at Wolfville) has been appealed to. The efforts made have been purely personal efforts on the part of the President to obtain pledges from individuals of means. Your Board is happy to report that the response of the people has been very generous and encouraging, and that as the result of these personal and private efforts pledges are in hand to the amount of about \$55,000.00. Of this amount \$10,598.88 has been already collected, and there has been received from Mr. Rockefeller \$10,218.88, making a total of \$20,817.76. Had it not been that Dr. Trotter's time had been taxed with so many other duties since the closing of College, and that his health has demanded some consideration, he is satisfied that the sum now reported might have been considerably increased.

The Board expects that after this Convention it will be free to take steps to promote the general canvass, and to press the great and important undertaking to an issue. We again appeal with confidence for that enthusiastic and universal co-operation which will make certain its complete success.

FOR THE DEAF AND DUMB.

A visit to the Institution for the Deaf and Dumb at Halifax a few days ago, confirmed us in the belief of the great value of the work done for many afflicted children by the care and instruction they now receive. Years ago we persuaded the parents of two children who could neither hear nor speak to send them to this school. The result was very gratifying to the parents and of untold advantage to the children. And the school is far more efficient and better equipped now than in those days of its comparative poverty.

The act of the Legislature in Nova Scotia establishing the Institution, sets forth the object as being "the education of and caring for deaf children and deaf-mute children of sound mind." The act further says: "The Honorable Daniel McNeill Parker, John Forrest, William Tobin, Jeremiah F. Kenny, Andrew MacKinlay, H. Woodbury, and the Provincial Secretary of Nova Scotia (ex officio) are hereby declared to be the present members of the said corporation." For many years Dr. Parker was connected with the Institution, being President of the Directors, Medical Adviser, and benefactor in the fullest sense of the word. His place on the Directorate is now filled by Lewis S. Payzant, Esq., who, as our readers well know, has long been a deacon in the First Baptist Church of Halifax. Dr. H. V. Pearman is the oculist.

The Principal, Mr. James Fearon, has been in charge of the Institution for several years. He is considered a competent educationist and devoted to the school. The Directors say in their last report: Mr. Fearon, the Principal, has labored with his usual zeal and earnestness to keep the Institution in every way abreast of the most advanced in any land.

There are nine other teachers who have been specially trained for their work. There are about one hundred pupils in residence who come from the Maritime Provinces and Newfoundland.

The government of New Brunswick now pays for pupils from that province. The last report shows that there were received for expenses from Prince Edward Island \$480, from Newfoundland \$12 and from Nova Scotia \$642.

The building cost between sixty and seventy thousand dollars and is well equipped for the purposes of the school. The health of the pupils is reported as generally very good but a hospital disconnected with the residence affords facilities for the best of care in case of illness.

The pupils can remain in the school about ten years from the age of six to sixteen. The training is literary and manual. On leaving the institution they learn trades and enter into various industrial pursuits. This power gained of being able to work, as in the case of pupils taught in the school for blind, is of the greatest advantage to the pupils and to the community. Their work is a primary condition of their good character and happiness.

There are, we understand, two systems of teaching the deaf and dumb. One is known as the "Sign Manual" system. It was developed in France. The Abbe de Lepé being the apostle of it. The other system is the "Oral" and was developed by Heinricke, a German. These systems were used contemporaneously. The German system was

not taught with the freedom and benevolent spirit that characterized the French. So it came to pass that the "Sign Manual" system became world wide in use.

But gradually the Oral System has gained favor. It is now the National system even in France and is rapidly replacing the Sign Manual system throughout the world.

It is used at Halifax. It has great advantages. The pupils are taught to articulate and to read from the lips, and to use the vernacular of every day life and, as far as is possible, the language of books. Only the oral and manual system of spelling on the fingers is employed. Nothing but the English language is used. The pupils learn through their eyes, so to speak. The quickness and correctness with which they understand what is said will surprise the visitor, who for some time can scarcely believe they are deaf. They write readily and spell correctly. Of course this method opens literature and the world of light to them and so brings them into intellectual and moral relation with their fellowmen.

"The Institution News," printed by the pupils, contains brief essays of their own, and accounts of their sports and life in the school. It is the first fruits of their training and all their friends rejoice to see how well they are doing. The pupils treat visitors with all courtesy. Success to the institution.

THE AMENDED BASIS OF UNION ADOPTED BY THE FREE BAPTISTS.

At the recent meeting of the Conference of ministers of the Free Baptists of New Brunswick, held at Tracey, the question of union with the Baptists was discussed at length. The Basis as amended by our Convention at Truro was adopted by a vote of 29 to 7.

At the meeting of the Conference which includes the lay representatives and the ministers, held subsequently, the Basis was unanimously adopted, amid scenes of enthusiasm. The discussion was all in favor of union, apparently. Rev. Dr. McLeod, Rev. C. T. Phillips and others spoke, advocating acceptance of the amendments of Convention. One speaker said they must either unite with the Baptists and get the use of Acadia or raise \$100,000 to start a college of their own. Unless the laymen were prepared to do this they should vote for union with the Baptists.

Rev. Dr. Gates and Rev. W. E. McIntyre were present and supported the proposition for union.

A committee was appointed to carry the matter before the churches. There seems now a clear way for effecting the union if the individual churches endorse the action of the Free Baptist Conference and of the Convention.

A NEW AFFECTION.

The New York *Examiner* says: "It was the Rev. Frederick W. Robertson who gave us the phrase 'The explosive power of a new affection.' We do not know that Robertson made this phrase. But Thomas Chalmers has a famous sermon on 'The expulsive power of a new affection.' Phillips Brooks has a sermon on 'The Positiveness of the Divine Life.'"

The general idea of these phrases indicates the power of the affections in religion as elsewhere. It is out of the heart that the issues of life come. Most people live rather in the affections than in the intellect. Accordingly the life is to be changed, is to be sustained by changing the affections. The Christian is exhorted, is empowered, to set his affections on things above, not on things on the earth. The Christian life is not a heartless life. The believer's heart is filled from the one great heart of the universe, the heart of Christ. His courage, devotion, service, are possible because of the constraining love of Christ.

It is a new affection indeed for man. It spareth knowledge. It is different from "the hope that springs eternal in the human breast." It is enthusiastic, quenchless, omnipotent. Christ brings a new affection in that drives out the old—Christianity is not only a system of new truths for the mind, it is a new motive, a predominant affection for the best so that service of the lowest becomes bondage.

So Christianity has become, as a great writer, himself an unbeliever, has affirmed "the greatest moral revolution in the history of the race." It creates new desires, and so sets the powers at their intensest effort to satisfy these desires. So it produces industry, enterprise, effort at betterment civilization. Some thinkers say that in the economic world now what is needed is a whole set of new wants. They think that the present facilities are abundant for supplying the existing needs and meeting the desires of men. But if the race could be smitten with the love of things new and not yet attained then there would be enough means for supplying these needs and thus large intellectual activity, inventive skill, new kinds of trade that mean an advance on present civilization would be forthcoming. Man is to be elevated by elevating and intensifying his wants. When he can no longer rest with what he has he will get more. Now whence is this new series of wants so be derived? If it comes from evil, from the self, the result will be further degradation. But if it comes from above then a striving for what is above will bring the higher life. If it comes from seeing new beauties in Christ that we should desire him, and new possibilities for men since Jesus has lived there, alike from revelation without us, and soul's within;

will come an absorbing pursuit of the best gifts that will make the world new. So is Christ the desire of all nations. So may he come. Such an affection will neutralize and finally expel sin and so open the way for the full reign of Christ in the soul and in the world.

GRAND LIGNE MISSION.

The Canadian Baptist of the 15 inst. is a Grande Ligne Mission number. It contains articles by Rev. A. L. Therrien, Rev. Theo Lafleur, LL. D., Rev. George R. McFaul, Rev. G. N. Masé, LL. D., Rev. J. L. Cilmour, B. D., and Rev. J. A. Gordon, D. D., President of the Grand Ligne Mission. We copy Dr. Gordon's article and commend it to our readers.

Rev. E. Bosworth makes the following appeal for help for the Mission.

To the Baptist Brotherhood.

Dear Brethren:—The increased interest you are showing in Quebec affords us much encouragement and leads us to hope for still deeper sympathy and larger gifts for its prosecution. Our financial year closes Sept. 30th, and a deficit of over \$5,000 stares us in the face. I need not say that this fact fills your Board with serious concern. Will not those who have funds in hand see that they are in the hands of our Treasurer before the end of the present month? Perhaps for some reason you have not made your usual offering to this work or, perhaps it was not as large as you would like to have it, or as the work merits. In such case will you not come to the help of the Board promptly and generously with your gifts? The business of the King is urgent. Do not fail us in this hour of need. Thanking you all for the sympathy and help you have heretofore given,

Yours on behalf of the Board,

E. BOSWORTH, Field Secretary Grande Ligne Mission.

THE GROUND OF GRANDE LIGNE'S CLAIMS FOR THE SYMPATHY AND SUPPORT OF OUR PEOPLE.

REV. J. A. GORDON, D. D.

What special claims has the Grande Ligne Mission upon the sympathy, prayers and support of our denomination? This question is fair and right, and, in view of the many and important claims that constantly appeal to our body for support, care should be exercised that the means with which God has entrusted His children should not be squandered upon useless objects.

Every claim and motive that is legitimately urged for the support of our home, North-West and Foreign Missions, as well as our educational institutions, will lose none of its emphasis when applied to Grande Ligne work.

If the motives that are urged and the appeals that are made to our people to foster and care for our old churches in country districts, that are constantly being depleted as they supply their very life blood to support the larger churches in our great centres, are right and proper, and in our judgment can never be over-emphasized, these motives and appeals are equally valid when urged in behalf of our little French-Canadian Baptist churches scattered over the wide Province of Quebec, struggling to hold forth the word of life in communities where boycott and other forms of persecution make it extremely difficult for converts to remain and make a living at all.

If the motives and appeals that are urged for the establishment of new interests, until every county, town and hamlet in the Dominion has the Gospel in its purity and power proclaimed to the people, are right and proper, and in the judgment of every loyal Baptist they are, these motives and appeals are of equal force when applied to Quebec, in which there are not only hamlets, but towns and counties inhabited by thousands who have never heard an evangelical sermon.

If the motives and appeals that are urged upon the churches of Canada to give the Gospel in its purity and power to the thousands of immigrants that have already settled in our great North-West, and to anticipate the thousands more that are sure to come later on, are just and right, and neither the eloquence nor intensity of a Stackhouse or a Vining can over-emphasize the importance of this great work, the obligations resting upon our people to give the Gospel of Christ in its purity and power to the more than a million and a half of our virile and rapidly increasing French-Canadian copatriots, that are now such important factors in moulding our institutions and determining the destiny of our country, are equally imperative.

The motives that are urged, the appeals that are made to give the saving Gospel of the Son of God to the teeming thousands of the non-Christian nations of the earth, notwithstanding the difficulties of distance, acquiring the language and becoming adapted to the manners and customs of these peoples, are as earnest and urgent as the commands of the risen and ascended Lord, and surely are imperative when applied to the million and a half who in the providence of God are our next door neighbors, and consequently our ward, and who can to a certain extent understand our language, and the knowledge of whose language seems to be necessary for every cultured person who means to live and be of service in Canada.

Notwithstanding the number, and efficiency of our educational institutions, no sane, loyal Baptist will for a moment question the wisdom of the appeals that are being made to contribute towards their great efficiency and, consequently, to the greater influence and usefulness of our body. When it is considered that Feller Institute is the only educational institution that we have on this continent in which laborers for this vast and important French Can-

adian Missions Field can be educated and trained, then it follows that all the motives urged and appeals made for the support of our educational institutions are to say the least, of equal validity and force when applied to Feller Institute.

While we speak of Feller Institute as of great importance to this work, let the reader bear in mind that Grande Ligne Mission does evangelization work in about forty parishes, maintains thirty five laborers, assists nine churches and does missionary work in twelve stations regularly.

There is not a single phase of our Home, North West, Foreign Mission Work or Educational enterprise that appeals to the Christian heart for sympathy or support but what without any element that would in any way weaken its force, is found in the plea for the support of Grande Ligne in its effort to give the Gospel in its purity and power to our French Canadian Catholic copatriots.

In response to the many earnest prayers by the friends of this mission that God would send forth laborers to this great harvest field, five bright consecrated French Canadian students, who are not only willing but anxious to enter upon this difficult work, are temporarily engaged as missionary colporteurs. The Board however is not in possession of sufficient funds to meet even the pressing current expense, much less to enter upon what seems to be clear duty extension work.

Surely this mission so signally owned and blessed of God will not appeal in vain to those who love our Lord and this country for such generous contributions as will enable the Board to follow the Divine leadings in this matter.

Brethren and sisters, will you help the Grande Ligne Board at this critical time not only to continue but to extend this work?

NEED OF STRENGTH IN TEACHING.

"There are those who laugh at Calvinism in every form, and yet preach no gospel. It is a poor thing to fight for liberty to preach the Gospel if there is no Gospel to declare. If we are not gravely mistaken the danger of the churches in these latter days is not the danger of falling into Hyper-Calvinism, but the danger of preaching about everything except the Christian redemption. If by a shock and crisis the church is awakened to the greatness of that redemption to one urgency of human peril, to the deep and vehement desire for souls, to the passion which throbbled in the heart of the apostles, to perfect sympathy with the infinite yearning of Christ. If Christian ministers are all aflame together with the powers of the eternal life and love, then loss and suffering and scorn may be borne proudly and lightly."

So says the *British Weekly* at the close of an editorial on "The Marrow of the Gospel." It reads like the writings of Rev. Dr. Alexander Whyte of Edinburgh. It is filled with emotion aroused by the decision of the House of Lords on the Free Church Case. It is another illustration of what is a commonplace of history, that in trouble men turn to God with whom is no variableness neither shadow of turning. Men say "God is our refuge and strength, a very present help in trouble." The consolations of God are strong; the Holy Spirit is the comforter, the great strengthener.

It recalls a lecture by the late Professor Heman Lincoln, D. D., of Newton, delivered many years ago in which he traced the power of a strong Gospel as preached by Spurgeon, Knox, Luther, the Apostles and by the Master himself. He who can bring the great truths of God into the possession of men "will not want for willing hearers and rejoicing converts."

"God's greatness flows round our incompleteness
Round our restlessness his rest."

Baptist Union.

DEAR EDITOR: The friends of "Baptist Union" will be pleased to learn that we have now the "Basis" as amended at Truro and passed unanimously, as well as accepted by the Free Baptist Conference of this province.

The matter was first discussed by the "Ministers' Conference of the Free Baptist body and after a long discussion was carried by a large majority. It was then brought before their Conference in the following resolution moved by Rev. Dr. McLeod and seconded by Rev. C. T. Phillips.

Resolved, 1st. That the Basis of Union as amended by the Baptist Convention, Aug. 23rd, 1904, and approved of by the Free Baptist Ministers' Conference, Sept. 16th, 1904, be now accepted by this Conference;

2nd. That the Conference reappoint its Committee on Union, with power to add to their number, and be instructed to present the matter to the churches for ratification;

3rd. That in the event of ratification by the churches, the Committee be empowered to take the steps necessary to consummate the Union on the lines of the plan of Organization promulgated by the joint committee of the Baptist Convention and this Conference.

This resolution was discussed and most earnestly too, by Revs. Dr. McLeod, C. T. Phillips, J. B. Daggott and Heine of the Free Baptist Conference and by Revs. W. E. McIntyre and G. O. Gates of the Baptist Committee. The speakers had the undivided attention of the large

audience. It was a time of great solemnity. Prayer was offered before the discussion and during the same and when the vote—which was unanimous—was taken, feelings that had been restrained, broke the restraint in tears and trembling voices sang "Blest be the tie that binds"

The Rev. Jos. Noble—now 90 years of age who attended the first Free Baptist Conference seventy two years ago and who, I am told has attended every Conference since, but one—raising his eyes to Heaven cried out "Glory to God"—and it seemed to us all as if it was God's Amen to what had just been done. Thus has happily progressed the matter of union so far as the Baptist Convention and Free Baptist Conference are concerned. It will now be for the churches of both bodies to do ratifying work. To this end the joint Committee will soon direct your attention. Personally I would be glad if at once churches would vote on the matter and vote *yea* for Union. Windsor Church has already unanimously voted in favor of "Basis" as amended and adopted by Convention. Let other churches do likewise and send me at their earliest their decision.

The Free Baptist Conference meetings were largely attended—the business was transacted with dispatch—the kindest of feeling was manifest and more than one of the older brethren expressed the opinion "no better Conference had they ever attended." The representatives of the Baptist Committee, were made to feel at home and already we feel as if the boundary lines were of the past and the oneness is ours.

Bro. Bosworth was present and in his usually strong manner presented the claims of the Grande Ligne Mission and made for himself and the Mission so dear to his heart, many warm friends. He is to visit some of the Free Baptist churches in the near future. I hope our churches will be as hearty in this matter of Union as was our Convention and the Free Baptist Conference.

Yours, etc.,

G. O. GATES.

St. John, Sept. 24.

Acadia Notes and Announcements.

THE SEMINARY AND ACADEMY.

Principal DeWolfe and Principal Sawyer will doubtless be making their own reports to the MESSENGER and VISITOR respecting the very auspicious opening of the new school-year in the Seminary and Academy. It may be said in passing that the attendance at the Seminary is beyond all precedent, and practically puts in requisition for the Seminary's own work all the space in the Seminary building. Not more than four young ladies attending College can be given boarding accommodation in the Seminary, and in all probability not even these four after the Christmas vacation. This increased attendance will be exceedingly gratifying to the Board and to all the friends of the institutions. It is a tribute to the excellence of the work done by the Seminary, and to the administrative efficiency of Principal DeWolfe.

Principal Sawyer is equally to be congratulated on the attendance at the Academy. The attendance of residential students is beyond the capacity of the Academy Home, and outside accommodations have had to be provided for the overflow. The new Principal is no stranger to the problems of his new position; he has taken hold with ease and strength, and unmistakable evidence of conspicuous fitness for his post. There are larger possibilities before the Academy than the administration has been able to realize, owing largely to the numerous obligations upon the Board in other directions. Perhaps the Academy's turn is now coming in sight. Certain it is that no man of clearer vision or greater strength could have been chosen by the Governors for the crisis, if in their hearts there is any enlarging purpose towards this the oldest of the institutions, and the one whose success is fundamental to the highest usefulness of the college.

THE COLLEGE.

The college will re-open on Wednesday, Oct. 5th. The registration of students will take place from 9.30 to 12 a. m. At 2.30 p. m., chapel service will be held in College Hall, and announcements will be made. Thursday, the 6th, lectures will proceed.

Matriculation examinations will be held on Tuesday and Wednesday the 4th and 5th, in the College Library.

On Friday evening, the 14th, the annual opening lecture will be delivered in College Hall. The lecture comes some days after the actual opening of college, so as to permit of a full attendance, and of the completion of all primary arrangements incident to the beginning of a new year. The lecture this year will be delivered by the honored ex-President, Rev. A. W. Sawyer, D. D., LL. D.

The young ladies of the college being no longer able to secure quarters in the Seminary as formerly, arrangements have been made under the approval of the faculty for the reservation of several of the best houses in town as boarding-places for them. They have been communicated with to this effect, and excellent quarters are available for all young ladies who shall come.

Wolfville, Sept. 24th.

THOS. TROTTER.

✻ ✻ The Story Page ✻ ✻

Getting a Vision.

It was Mrs. Lowell's last day at her summer home and she had risen early to enjoy once more the beauty of the morning. On her dressing table lay her invitation to the September Thank-offering meeting opened the evening before, and words "Come and give thanks with us" met her eye.

"I cannot give thanks this year," said Mrs. Lowell. "but I will give my offering all the same. From henceforth, all the years of my pilgrimage, I must walk in the shadow of my great life sorrow," and she quickly tucked three dollars into the envelope lest it should be forgotten in the confusion of fitting back to the city.

Stepping out upon the wide porch the exquisite beauty of the inland lake lay before her in perfect stillness. The woods, the bending lake, the golden harvest fields that formed pictures along its banks were given back in soft reflections. They brought a sense of perfect peace, and, as the pale gray of the sky began to give place to an almost imperceptible pink, the silver mist rose up and lapped the foot of the tiny island near the opposite shore in a snowy billow.

Mrs. Lowell's eye and ear were keenly attuned to beauty; it stole away her sadness ere she was aware. Her eyes kindled up; her heart swelled; the goarled oaks between her and the lake gave a sense of protection. As the first bright ray shot upward the liquid notes of a scarlet tanager voiced her praise.

"Truly He leadeth me beside the still waters, he restoreth my soul," she exclaimed. "One joy still remains; I do thank thee, Oh, my Father, for this inexpressible beauty," and, entering the house, she quickly added a dollar to her offering.

The loneliness of her first evening in her city home was relieved by a call from her lifelong and breezy friend, Mary Holding. "You come to the Thank-offering meeting tomorrow, Helen?" she said, before leaving.

"No," said Mrs. Lowell, "I shall not be at the meeting, but I have my offering ready and will send it."

"I'm so glad, Helen! for it is sorely needed. These poor hunted Christians in China have come to the front before the Ludia famine children have had a good square meal or the Armenian orphans have had time to grow up, and the Board women are well nigh distracted. Mother's illness has diminished my gift this year—I've only made out twenty—and I'm praying that somebody may be moved to make it good."

"But are not the Board women always distracted?" said Mrs. Lowell, with a half smile.

"I should think they would be. Our colored washer-woman says, 'It's powerful hard to make fo' pair of shoes do for the six children'; and Mary went on laughing."

Mrs. Lowell stood wondering, "Twenty dollars from Mary Holding, who supports herself and her mother on a teacher's salary! Can it be possible?" "I wonder how much it would take to 'make it good,'" she said, as she turned away.

The morning of the Thank-offering meeting found Mrs. Lowell busy rearranging her pleasant home, in which her artistic sense found perpetual delight. As she draped a beautiful piece of Chinese embroidery over the piano, she paused to enjoy once more its rich color and delicate stitclies.

"I must secure at once that elegant piece I saw yesterday. Thirty dollars seems a good deal to give, but that peculiar knot stitch is growing more and more rare, and I may not be able to match it later. Some quaint Chinese characters caught her eye; she paused to examine them. It had once really been in that poor, suffering, disordered China! Mary Holding cared so much about. How far it had come to give her pleasure!

"I wonder who made it! She certainly loved beauty. Does she know the truth? Is she suffering for it? Is she now one of the poor, hunted Christians, chilled, hungry, ragged?" These questions passed through her mind in quick succession, and the bit of gorgeous color became a connecting link between Mrs. Lowell and its unknown maker. As her imagination kindled her conscience stirred uneasily.

"Perhaps I may as well wait a little before getting that other piece. Then I can give twenty-five dollars and make Mary's offering good," she said. "I'll go over to the meeting this afternoon and carry it myself."

An answer to one prayer is walking in this minute," said Mary Holding to herself, as Mrs. Lowell entered. "I've been praying that Helen Lowell might come to this meeting and get a vision." But Mrs. Lowell had not come for "a vision." As she listened to the opening prayers and hymns, she half wondered why she came at all. "For hard worked Mary Holding's sake," she said. Her mind reverted to her old habit of retrospection until the missionary speaker of the day arose. She was from India.

"If there is a widow here to-day," she began, "she may well give thanks that her widowhood is in a Christian land." A flash of indignant pain shot through Mrs. Lowell's

widowed heart. How could anyone give thanks whose life had been made desolate, whose home was so bereft! Submission, not thanksgiving, is for such the limit of attainment.

But the speaker, all unknowingly, went on with graphic touches to portray the gloomy, widowless room, the bare walls the mud floor, the close atmosphere of the Hindu widow's home. Without conscious effort on Mrs. Lowell's part the comfort and beauty of her own home began to stand before her in contrast; her well-made suitable clothing stood over against the shorn head and the one dirty garment of her Hindu sister, her dainty table beside the scant pot of porridge, set once a day, upon the mud floor. As she listened to the revilings, the reproaches cast upon the other the tender pity of Christian friends that had soothed and sustained her, seemed anew to fold her in its embrace.

The speaker went on: "With no knowledge of her heavenly Father's care nor of her Saviour's love and sacrifice, this abused drudge, this overworked, ill-fed child is often not even allowed to retain the flower of a blameless life" were the closing words. She was getting her vision.

Among the ladies who spoke while the offering was being counted a mother said: "I give thanks for my children. I shall never forget the words of Mrs. Howard Taylor, of the China Inland Mission. The woman who came to be with me, she said, 'impressed me much. She was tall, handsome, intelligent—a woman about fifty, but her hair was perfectly white and there was a hardness about her as if she had no hair'. But she was fine material, fine native power. She had been married when about eighteen years of age and had eight little girls in succession. She had been allowed to keep only two out of the eight. No wonder her hair was white and her heart seemed cold."

"I" said another, rising, "give thanks for the unspeakable gift, my Saviour, my Redeemer. He not only forgives my sins; he sets my foot in the upward path, quickens me by his ennobling spirit, inspires me to follow him to the higher levels, where the soul gets glimpses of the meaning of his sacrifice. To take him and the hopes he inspires out of my life would be to take the sun out of my sky."

"I am a grateful," said a third, "that we understand through the Chinese martyrs, as never before, what Paul meant when he gave thanks to God who always maketh us triumph in Christ." Both missionaries and Chinese Christians for weeks were in death oft; yet they not only endured, but triumphed! Think of that Shansi Bible woman putting on her best and sitting quietly in the front court waiting for the blow of the Boxer to send her to her Lord!

"And I rejoice," said Mary Holding, in my partnership with Christ. He has lent me a little bit of the capital and lets me do my best with it, and by and by I am to share in the dividends.

"I haven't very much, but it never depreciates, and the final profit is immense. One of the promissory notes says to the Son, 'I will give thee the uttermost parts of the earth for thy possession', and we are partners with him!"

She came back to her house, but the picture of the sorrowful child widow came with her. She returned to her work; it had lost its charm. How rich her outward life in freedom, in sunshine, in beauty, in comfort, in friends! And the inner life! What heights of intelligence, of culture, of purity lay between her and the little bowed figure on the mud floor!

And then the life hid with Christ in God; How much it meant! How unspeakable precious her Saviour was! And the "partnership" that Mary had expressed in her own peculiar way—the fellowship, the co-working! It was a partnership in the Kingdom of God, a fellowship and felloweiship with its Leader, a co-working for its final triumph. Why had she never seen it all before? Why had she never followed Christ to those uplands of sacrifice, where she could look away to the advancing battle and get glimpses of the ultimate outcome.

Wherewithal shall I come before him? What, oh, what shall I render? was the cry of her awakened soul. Mary Holding's prayer was answered; Mrs. Lowell had her "vision".

"I am awakened out of my sleep. I cannot rest until I make some offering as a token of my gratitude."

Henceforth Mrs. Lowell has given for the uplifting of the women of the world and fragrance of her funds, the loose change of her comfortable income. Now, for the first time, she seized her book and wrote eagerly a check for a sum that would have rejoiced the heart of Mary Holding, and it was truly a Thank-offering.—Presbyterian Record.

Writ's Lesson.

It was a warm September afternoon, the first day of the new school year. Writ Evans sat on the kitchen doorstep digging his brown hands into the earth, and Ruby Weaver his baby cousin, sat beside him doing the same thing. Presently a warm delicious smell of waffles reached Writ's nose and reminded him that it was nearing the time for their early supper. He jumped up and ran into the

kitchen, held his hands for a brief second under the faucet and then wiped them on the clean roller towel.

There were two big brown dauts on the white towel where his hands had been, and he looked up quickly in dismay, but Bertha's face was over the waffle iron and she did not see him. He slid quietly into the sitting room and dropped down on a hassock beside his aunt, who sat in a low rocker sewing.

"Auntie Weaver," he said, "there's an awful nice new boy come to our school. His name is Claude St. John."

"Oh, what a fine name!" said Mrs. Weaver, who was a mother to her motherless little nephew.

"He's awful funny, Auntie Weaver. He says so many funny things and makes me laugh. What do you think he called Jimmie Bowen first thing? 'Needles,' 'cause he's so thin and has such spindly legs. And he says him and me will pick out nicknames for all the boys and put them down in a book, and we'll call them by those names."

"Well, now will the boys like that, Wirt?" asked Mrs. Weaver, a little sharply. "Did Jimmie Bowen like it to have you call him 'Needles'?"

"I should say not," answered Wirt. He went home crying. But some of the boys won't care, and it's fun, anyway. Fritz Schmidt 'Dutchie,' and Tom Barter 'Stub,' auntie because he's so fat and lazy; and Johnnie Thompson's going to be 'Strawberry,' 'cause he's got red hair, you know—and the funniest of all is 'Putty.' You know Herbert Putman—he's so dull and stupid, and 'Putty just fits right in. It's queer we didn't think to call him that before."

"Well, I should think that pretty business for my boys to be in," said Mrs. Weaver, severely. "What will you do if Claude gives you a nickname?"

"Oh, he isn't going to," answered Wirt, with a smile of satisfaction. "We both promised not to give each other nicknames, so we're all right. Oh! and there's another one Claude said we'd call 'Telegram,' because his face looks like bad news all the time, it's so puckered and sour."

Mrs. Weaver got up and left Wirt and said nothing more about the nicknames, thinking he would learn a lesson in time. She saw that Wirt was proud of the favor shown him by the new boy, and that he would follow his lead until he got him into trouble.

The next morning after breakfast Wirt and Ruby sat on the back doorstep again, and Wirt was at his old trick of playing with the dirt. His dirty hands distressed his aunt and she could not seem to teach him to keep them clean.

The back gate opened and Tom Barter came up to the step to call for Wirt to go to school. Wirt rose slowly and walked toward the gate. Ruby hopped up and toddled after him, and catching his hand in both of hers, she looked up into his face, and said: "Muddy patties."

"No, no; never mind, Ruby. I can't stop to wash them or I'll be late. They're all right. You go and wash your own muddy patties," and Wirt stooped and kissed her rather roughly.

"What did she call you—Muddy paddy?" asked Tom, lazily.

Wirt was not anxious to have attention called to his not overclean hands and he changed the subject quickly, not answering Tom's question.

"Say, boys, what do you think Wirt's little cousin, Ruby, calls him?" drawled Tom, as the recess bell rang, and the boys stopped their game of "duck on the rock" and fell into line.

"What?" asked several, anxiously.

"Muddy Pappy," answered Tom.

The boys picked it up quickly, especially those whom Tom had helped to nicknames and by the time school closed in the afternoon every boy in the room knew that Wirt Evans himself had a nickname, and they called him nothing else but paddy. Claude forgot his promise, and was one of the first to pick up the new name. Wirt sought an interview with him after school, and out on the horse-block opposite the school he labored diligently to bring to his remembrance his promise, but Claude's memory was treacherous, and he only laughed when Wirt grew earnest over the matter, and told him he was a "baby" if he cared what the boys called him.

Wirt went home with a heavy heart, disappointed in his new friend and chagrined to think he had followed his lead so quickly.

He told Auntie Weaver all about it that night, and she, wise woman, did not say, "I told you so," but talked to him very lovingly. She told him he must not follow the lead of any boy who urged him to call unkind names or say sharp things, but that he must be considerate of the feelings of others and do as he would be done by. She advised him to drop the nicknames they had given the other boys, which Wirt did.

But to the end of the year his own unpleasant name clung to him, and Wirt's lesson was learned well.—Epworth Herald.

Wantanno—"At what joint did your friend have his arm amputated?"

Duzno—"That's a mighty disrespectful way to speak of a hospital."—Equitable Record.

Such a Joke.

He was a new boy, and we didn't like him very well. Maybe he was too good. Anyway, he was always studying in school time, and he had such a sober look that we just named him "Old Solemnity" and let him alone.

He scowled his forehead into wrinkles when he studied, and had a fashion of reading his history lesson rolling his eyes round to see where the places were on the map, till he did look funny enough to make anybody laugh. Dick drew a picture of him on his slate one day, and the fellows nearly went into fits over it.

At recess we left him to himself. You see there was enough of us for our games without him; and we didn't believe he would be much good at playing. He used to stand and look at us, and he looked pretty sober sometimes, but we didn't think much about it.

One morning Ted brought a big orange to school. He was always bringing something but this was more than common; we didn't get oranges very often. He had it all wrapped up in paper, but he promised to divide it with Dick and me. Then he showed us something else—a big potato that he had cut in a likeness of Tom's face. Tom was the new boy, you know; and it really did look like him. It was the shape of his head, with a knob on one side for a nose; and Ted had scored queer little lines in the forehead, and given the mouth and eyes just the right twist. Just then the bell rang, and we didn't have a chance to show it to anybody; but Dick said:

"We'll put it on a stick and pass it round at recess. My, but Tom will be mad!"

Ted rolled it up in paper—"so it's fine features wouldn't be rubbed off," he said—and dropped it into a drawer under his seat where we kept our pencils and traps generally. After we had been busy over our books a little while, another idea struck him, and he whispered it to me.

"Say, let's slip that into Tom's pocket where he'll find it at recess. We will tell the boys, so they'll all be watching and it will be the biggest joke out. Dick can manage it; he sits nearest to him."

So I told Dick, and he slipped his hand into the drawer behind him, and when he got a chance dropped the little bundle into Tom's pocket. We three hardly dared look at each other for fear we'd laugh aloud. But that was every bit of fun we got out of it, for the minute recess came, before we had a chance to tell any one, Tom rushed up to us with his face like a full sunrise.

"I'm ever so much obliged to you fellows, for I just know that you're the ones that did it," he said; and I hadn't thought he could talk so fast. "It was real good of you and I mean to take it home to my sister Sue. You don't care, do you? She's sick, you know."

There he stood, holding up our big nice orange! Dick made a mistake in the package, and we knew pretty well who had the best of the joke. We'd have made good models for potato heads ourselves just then; for we all stood and stared for a minute, with our mouths wide open.

"Why, we didn't"—began Dick. But Ted gave him a pinch that stopped him.

"We hope she'll like it," said Ted, grand as a prince. Ted isn't selfish anyway. "Is Sue the little lame girl I've seen at your house?"

So Tom told us all about her—I suppose he thought we must be interested, or we wouldn't have given the orange—how the scarlet fever had left her lame, how worried his mother was about it, and how he was trying to help all he could. We did get interested, sure enough. We put that potato where nobody ever saw it, and we got into a way of bringing some little thing for Sue nearly every day after that. We like Tom first rate now; he is tiptop when you get to know him. I never told anybody but grandmother how we came to get acquainted, and she laughed and said:

"A good many of the people we dislike, dear boy, would look very different to us if only we took the trouble to be kind to them."—Ruth Cady, in Exchange.

The Girl who has Friends.

She comes into the room like a sea breeze, laughing, nodding right and left with happy impartiality. The "blues" and "doldrums" fly out the window when she comes in. They simply can't stand her sunny presence.

She is ready for everything. She never throws cold water on your plans. She claps her hands and says they are splendid, and suggests a way to make them more splendid, so sweetly and modestly that you think it is your own suggestion.

Wherever she goes she sees the funny side of things. And she has such a funny, whole-hearted way of describing them that it is as good to hear her as to have been there yourself—even better, for she has the humorous eye, which is a great gift.

She doesn't abuse it though. You need not expect to be regaled with bitter sarcasm and spiteful exaggerations. She can be clever and funny without being unkind, untruthful or coarse. And this is also a great gift. She is receptive and responsive. She likes everybody not considering it her duty to suspect every one of evil until they have expressly been proved good. She prefers to consider all the world honest and good until it proves itself otherwise. She doesn't abuse it though. People who have met her never forget her, and she has room in her heart for everybody.

It does not matter whether she is rich and good looking or poor and plain. Her faculty for friendship makes up for everything else. And there isn't any body we would rather have around.

The Young People

EDITOR

BYRON H. THOMAS.

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

Officers.

President, Rev. A. E. Wall, Esq., Windsor, N. S.
Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

We request all who expect to attend the Provincial B. Y. P. U. and Sunday school Convention on October 25th and 26th, to send their names to the undersigned not later than October 15th. Please say whether you will drive or come by train.
LULU M. TAYLOR, Clerk.

Salisbury, N. B., Sept. 20th, 1904.

Wonders With a Meaning

BY BISHOP H. W. WARREN D. D., LL. D.

"His Work is Perfect."

Take any leaf of a million on a tree. It is made on a perfect pattern. Its thousands of veins and veinulets, canals full of streams journeying to and fro, lungs breathing and elaborating blossom, wood, and fruit, are all made on the pattern shown it by God in the Mount, and all drawn and enfolded in the tiny seed.

One of the fine recreations of the microscopist is to study seeds. All the one kind are alike, not discernibly different, but different kinds are most beautifully distinguished. So the countless flowers of a field of buckwheat or other blossoms are all perfectly alike, and the journeying bee finds none without its honey. All are built to a perfect pattern.

The point of a human-made needle is coarse and silvery compared with a bee stinging. The finest thing in nature and the light that reveals it are inconceivably perfect. Atoms which no eye ever discerned bear all the marks and show all the behavior of manufactured articles. Diamonds made in the dark, under fearful pressure of superincumbent rocks, are not more true to geometrical tests that are atoms to thought-tests. Perfection is the ideal.

Not only is this so in the least, but in the greatest. The worlds are swung by immeasurable forces. To bind this world to the sun by steel wires would require them to be placed on every square inch of land and sea, from pole to pole, and from side to side. A mouse could not run around among them. This vast centrifugal is as elastic as a rubber thread. The world in this winter today is 3,236,000 miles nearer the sun than in its summer tomorrow. Yet in this varying and swift flight of a thousand miles a minute the world is never an inch out of place; a second out of time. There is no increment of imperfection that, accumulated for a million years, can bring disaster. The famous clock of Strassburg was set going two hundred and thirty-three years ago by the force of gravitation acting on its weights. During that time it has never gained or lost a second by reason of any variation in the steady downpull of that power. What Moses declared thousands of years ago, science enables us to appreciate: "His work is perfect." Great and marvelous are thy works, O Lord God, the Almighty! and that my soul knoweth right well.

If perfection is the law and ideal for things of least consequence, what about persons of most consequence, for whom all these perfect things were made? We shrink not from the idea, but from its possibility. Yet it is the distinct edict or promise of the Judge, "Ye therefore shall be perfect as your heavenly Father is perfect."

In what respect is this perfection predicted? See previous verses. Perfect in love. How can it be? Because the new heart is God's immediate creation. He who perfects atoms and worlds can perfect a heart that he creates. Then to keep it perfect in this respect "the love of God is shed abroad like a river throughout our hearts by the Holy Ghost given unto us."—Selected.

Can You Hold on?

Did you ever read the story of John Maynard? He was a pilot on the northern American lakes, and one time when he was guiding a great vessel and was coming near to the shore of Ohio it was discovered that the vessel was on fire. The flames were spreading with great violence and the passengers were huddled together mad with despair. John Maynard stood at the wheel, the flames rising about him. The shore was only a few hundred yards away, and if he could stand at his post he might be able to beach the vessel, although a powerful wind was blowing against them. And the captain through his trumpet said: "John Maynard?" "Aye, aye, sir!" "Are you there, Maynard?" "Aye, aye, sir!" "Can you hold on?" "I'll try, sir!" There was perhaps five or ten minutes of silence. The flames were momentarily gaining in violence and power. Once more the captain through his trumpet, said: "John

Maynard?" "Aye, aye, sir!" "Can you hold on?" "I'll try, sir!" and he took his right hand off from the wheel, burned to a crisp, and put his left hand on the wheel to be burned. John Maynard beached the vessel and saved every life on board, but John Maynard's soul went up to God.

It seems to me that some of those who have departed this life are calling down to us that seek to stand by the ship in the midst of influences that threaten to destroy her, and they say, "Can you hold on?" and we respond, "By the grace of God we will hold on, and if the right hand is burned at the wheel it shall be replaced by the left, if need be, to be burned." But one jot or tittle we will not give up of this inspired Bible, the Word of the living God!—A. T. Pierson, D. D.

Duty Before Sorrow.

In a great battle, the commanding officer, leading his men in an assault, came upon the body of his own son, lying on the field. His impulse was to stop and give way to his grief, but he dared not do it. His duty was with his command. The issue of the battle depended upon him. So, falling on the beloved form he pressed, a hot kiss upon the dead lips, and then went on with his men, braver and stronger for his grief. We may never let life's tasks drop out of our hands for sorrow, nor even for an hour. Our work must be finished before the end of the day, and we have not a moment to lose. When we come to render our account, grief will not excuse us for failure in duty, for duties omitted, for life's work unfinished.—J. Miller

Rate of Progress in India.

During the last ten years the Hindu community has decreased one quarter per cent, showing that it is on the down grade. The Mohammedan community, of which so much is heard as to its proselytizing power, has increased 9 per cent, but the native Protestant Christian community of India has increased 50 per cent. When people say: "There are more heathen born every year than there are Christians how can you possibly overtake heathenism at that rate?" we are not altogether anxious to answer such people; we can say that what is impossible with man is possible with God. But we have also this to say: If the tendency shown by the census is continued for fifty years what will be the aspect of India then? J. A. VANES.

Christ's Standard as to Revenge.

The law of Moses recognizes the law of retaliation as the standard for the judges. They are to inflict on offenders the same injury which their wickedness has inflicted upon the defendants. The Jews took advantage of this law to avenge themselves on their foes. Jesus requires of his followers a spirit of non-resistance and of kindness to personal enemies. Better receive two blows than set out to get even with your adversary. Better lose two coats than have a quarrel and a lawsuit about one. We must not misunderstand our Lord and encourage cruelty and vagrancy. Not many of us are in danger of erring on this side.—Ex.

Christ's Standard as to Murder.

The law of Moses says, "Thou shalt not kill;" and the ancients added, "And whosoever shall kill shall be in danger of the judgment." Jesus completes this law by carrying it into the realm of feeling and speech. Anger is the seed from which murder grows; and insulting epithets cut men to the heart. The Pharisees allowed their disciples to hate and to hurl abusive epithets, if only they refrained from the overt act of murder. Our Lord Jesus demands of his followers that they live peaceably with all men. So important is reconciliation with an offended brother that even a solemn act of worship may be broken off in order to bring about speedy reconciliation. Let parents and older brothers and sisters view with alarm the red face and the clinched fist at the nursery, for it is a prophecy of murder unless corrected by Christian precept and example.—Ex.

Christ's Standard as to the Treatment of Enemies

The Pharisees preached a doctrine of love for friends and of hatred for foes. Our Lord reverses their selfish code and requires us to love our enemies and pray for them that persecute us. A lofty ideal, but not impracticable for some have already attained unto it.

If Jesus had compromised with our human frailty and lowered the morality required of his subjects, we could not accept him as our Lord and our God. "Ye therefore shall be perfect as your heavenly Father is perfect." Christians have enlisted in the struggle after perfection of character, and by divine grace they will in the end gain the victory and receive their reward.

—John R. Sampey, in Baptist Union.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.
THE SAVARA WORK.

That Mr. and Mrs. Glendenning may be encouraged by seeing a large number of Savaras brought to Christ. Thanksgiving unto the Lord for his goodness and for his wonderful manifestation to us his people.

Notice.

It has been decided to postpone Crusade Day until November the 17th, so as to have the W. B. M. U. Report in our possession. It seems necessary to have the material contained in these reports for that meeting. This will give more time for preparation and we hope every society will observe Crusade Day this year. There were a much larger number held their services last year than ever before and with grand results. Our finances were increased by the thank offering and many of the W. M. A. S. had a report of their years work read at the public meeting so that all might know what had been accomplished. Please do not neglect to observe Crusade Day.

A Trip to the Hills.

It was hot—no cool western breeze now. Ever since April came in, the burning hot winds had been blowing all day, blighting flower and grass and drying up the very fountains of life. We rose early in the hope of catching some coolness before the sun came—it was in vain—even before the dawn the air was vibrating in hot stifling waves.

The twenty sixth of the month came as the others had done. Baby Glendenning had had fever for weeks and we felt anxious about her. Plans had been made for a trip to the hills and we started at six p. m. The evening was pleasant the motion of the train made a breeze and we slept. Next day—how can I describe it, the glare of the sun, the dry blistering heat through the middle of the day as we rode on past the barren wastes and sun-baked earth, with hearts that grew heavier as we watched a pale face grow paler, and heard the plaintive little wail of the sick child.

At length we reached Madras. After a day's shopping—it is a delight to get into an English shop once more where the price is fixed and you do not have to bargain as in the bazaars—we boarded the South India train for Rodinaan. Next day the train journey over we packed all our sanna (luggage) into transits—big two wheeled carts in the bottom of which we put quantities of straw and a mattress and made ourselves as comfortable as possible. The bullocks are changed frequently so that the long journey of thirty seven miles is made in about seven hours. On the way we are interested in watching the pranks of countless monkeys as they spring from limb to limb or hang suspended by their long "caudal appendages"—the baby monkeys are especially cunning. We arrived at the top about eleven o'clock every muscle tired, every bone aching. The hardest part of the journey is before us. We must not stay even to rest for the foot of the mountain is so feverish that delay is dangerous. There is no carriage road only a bridle path twelve miles up, up to the cool air. All trunks and boxes have to be loaded on the heads of coolies. Each one must see that his boxes have started before he leaves the top, or he may have to wait a week without his warm clothing after he gets to a colder climate. This is one of the places when "the aryan smiles, and the Christian rises, and it weareth the Christian down."

At last all is ready and we take our seats in chairs which have poles extending from back and front, the ends of which rest on the heads or shoulders of four men. Messrs. Higgins, Freeman and Glendenning were on scrubby little hill ponies so small that they were obliged to hold their feet up lest they drag on the ground. As no care is taken as to the height of the bearers, the chairs are up on this side and down on the other and all the time jarred by the irregular steps.

It is full moon and the scene is beautiful. How weird the procession looks winding up through tropic verdure, where the air is heavy with the odour of beautiful flowering shrubs of spicy trees. The chant of the bearers begins and there is a witchery in it that holds one enthralled, in spite of the weariness one feels. Oh there is the first breath of cool air. How we throw open our mouths and fairly drink it in long draughts. How reviving it is. How soon we feel refreshed, what a comfort to be free from the heat for a little. Still we go on up, up, up, the scene all the while growing more rugged and wild; on one side tower steep cliffs, with their beetling brows frowning at us, thousands of feet above, on the other side descend precipitous sheer to the plain! On the narrow ledge, poised thus in mid air are we while the bearers march on hour

after hour, now and again over places where a single false step would hurl us down over the crags, thousands of feet below. But the wolves have travelled the path oft and their feet are sure as the mountain goats. Now we have come to the zigzags where the mountain is so steep that the path doubles back and forth upon itself till the heights are reached! There is the first glimpse of the day, lost again in an instant, as another mountain top hides the east from view. Ah there is a sun ray flooding yonder peaks with glory.

"Faster and still more fast
O'er night's brim, day boils at last."

Just at dawn we met a servant from Kodai with a basket packed with breakfast things. Our chairs are lowered and we all camp while the kettle boils. Soon we all are refreshing ourselves with hot, fragrant tea. A few hours ago we were sighing for one breath of cool air. Presto change! Now our teeth are chattering in the cold dawn of the morning on the mountain side, and we want hot tea to drive out the chill of the damp, cold air.

How shall I describe Kodai! the tiny lake set like a jewel among the hills, the beautiful tree ferns of various kinds and the wild flowers; anemones, wood violets, buttercups, how they turn the thoughts homeward to the care-free childish days when no burden for lost souls rested upon the spirit, and we knew not the sorrows of women and little children in India, as we have since learned to know them. It seemed so beautiful to hear again the songs of birds and the murmur of running water. It is so restful to hear the voice of nature to get into the heart of the quiet wood and hear the wood voices and feel God's love for all his creatures. How it eases the anxiety about the lost, God cares, the little birds sing it. God cares, the rustling leaves whisper it. God cares, the very colors of the flowers declare it! and will he not hear the prayers for India. How it lifts the souls up to holier higher living.

A few days after our arrival we saw the roses creeping back to baby Jessie's face, and her happy smile told us that her illness had gone. Imagine the fellowship of kindred spirits when you know that there were three hundred missionaries representing all the missionary societies at work in South India. Imagine the joy to hungry spirits of attending the services and prayer meetings in the homelike American church. The Convention for the deepening of spiritual life discussed "Christ's training of the twelve." It was full of suggestion to us who have to train workers all the year round. Oh that we might follow the Master more in this as in all our work! The South India missionary conference also was very interesting for it discussed questions of deepest import to all; missionary problems that face all societies and that need for their solving keen insight and true wisdom.

At Acadia, way back in 1891 four girls met every week to pray for missions and to ask God to help us each to follow his leading, and show us his plan in our lives. Of those four three of us, Mrs. Marsh, and Mrs. Timpany of the A. B. M. U. and I spent the two months on the Hills in the same house, what a delight it was to renew the old friendships and renew acquaintances who have met old friends and true after long years will know! On the way home from the Hills I met Miss Bishop of Wolfville on the train, she is glad in her work for heathen and Christian women at Satuapalla. She was looking very well after a season at Clotacammed. Yours in services.

M. H. BLACKADAR.

A Word That Ought to be Said.

At our Convention in Truro a few weeks ago the "Baptist Union" question occupied so large a place in our thoughts and consumed so large a part of our time that other matters did not receive the consideration which their importance demanded.

In the report of our F. M. Board, clause under the heading "New Missionaries" suggested that our Missionary staff in India should be increased to twelve mission families and as many single ladies; making in all a force of thirty-six, where we now have twenty one. Now the annual requirements for prosecuting our Foreign Missionary work have increased in the last ten years six and a half thousand dollars. To put this additional force in the field, to equip the new fields and properly to maintain the work will probably mean a further advance in our yearly estimates of about \$20,000. I believe we ought to gird ourselves to attain to that goal at the earliest possible date. We ought to be advancing. We ought each succeeding year to be undertaking greater things in the name of our King.

In view of this advance suggested by the F. M. Board it will be profitable for us by comparing figures to see what advance we have made in the past ten years in our contributions to this work. We find that in 1892-93 there was contributed for Foreign Missions through regular channels \$4,503.07 as compared with \$5,230.62 given the past year. The total receipts for Foreign Missions in 1892-93 were

\$20,521.30 including [\$5,402 of a Centennial Memorial Fund, as compared with \$20,148.83 in 1903-04 including \$3,245 of a 20th Century Fund. The two years are strikingly similar, with practically no advance. Then take the year 1893-94 just ten years ago and we find that we have dropped back rather than advanced in our F. M. support.

Then our Home Mission Boards are asked for enlarged provision for the prosecution of that work. The claims too of our great Canadian West and our Grande Ligne work press strongly upon us. It does not require any impassioned appeal; a simple calm statement of the facts regarding the two last named fields is sufficient to make us wish that we could multiply ourselves and our powers a hundred fold, and our dollars ten thousand fold so as to do the work that is needed to be done just now. When we look to see what progress we are making in our total benevolences, we find that the churches in 1893 contributed to all objects \$16,219; in 1894, \$19,809; in 1895, \$17,082, and in 1904 with a membership one fifth larger than ten years ago our contributions were \$15,901. Surely we ought to take note of these facts. It is not a cheerful condition of things. Is it a necessary condition? Or is there a remedy? I am convinced that the remedy is in the hands of the pastors of the churches, and it rests upon us to apply it. It is all right and fitting that special representatives of the different interests should come around as they have opportunity to give the churches a special stimulus. But by the very nature of things they cannot possibly cover the ground once a year, even though they spend their entire time travelling about. On the other hand the stimulation a thoroughly interested pastor can give his people by presenting the work regularly will count for more in the end.

Missionary Conferences were advocated at the Convention. These ought to be very profitable; but the best results will accrue if at these Conferences the pastors can be made to feel that the work rests most of all upon them. Let the special representatives who may attend, give some definite instruction to pastors who need it, in regard to method or system in doing the work. If every pastor would pledge himself to present some phase of our Denominational Work to every congregation on his field at least twice in the year (oftener in the larger churches) one thing is sure—there would not be so many churches in our Convention showing a blank on the yearly reports.

That there is a lamentable apathy on the part of many of our pastors is mournfully manifest. Take for instance one Association in New Brunswick, (I make specific reference to it because there is none in which I am more deeply interested personally) reporting last year a membership of nearly eight thousand, and contributing this year less than one thousand dollars, (not including the amount raised by the Women's Societies.) I am persuaded that the reports would be very different if every pastor would undertake, twice, three times, or four times a year, to give to the people some intelligent presentation of the different benevolent enterprises in which we Maritime Baptists are engaged, giving the people at the same time an opportunity to contribute to these objects. The only reason why so many churches show nothing contributed is because the work has not been presented. If our people are made to see the work as it is, they will be interested in it, and being interested they will give. To see so many pastors apparently indifferent is really disheartening to those who seeing the urgency of our needs, try to lead their churches up to some worthy standard of benevolence.

I know the Acadia Forward Movements and the 20th Century Fund undertaking have been before the people and have received our support. But the churches that are doing the least (relatively) in the regular contributions are not the churches that have done the most in response to these special appeals. If the pastors were alive to their responsibility in this matter it would not be necessary to take one of our strongest away from his regular work in order to collect an extra twelve thousand dollars a year. If each individual pastor gave attention to this work as faithfully as he does to other parts of his work, I believe in a very little while our churches would be contributing not only twelve thousand but twice twelve thousand dollars more than at present. And I am persuaded that no part of the work of the church of Christ to-day is of greater importance than the benevolent enterprises, whether it be Home Missions, Foreign Missions the Evangelization of our great Canadian Country, or Christian Education, for the furtherance of which we Maritime Baptists are laboring.

Shall we not determine henceforth to place the work and its needs before our people as clearly and intelligently as possible and to give them the opportunity at least of showing their loyalty to the Master in their loyalty to his last request. If we will do this every man of us then the record of the next ten years will have a different (and vastly more encouraging) story to tell.

ONE RESPONSIBLE.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.

Notice.

The Provincial S. School association of N. B., will hold its annual convention this year at Woodstock, Oct. 11-13.

Mr. W. C. Pearce of Chicago will preside at the discussion and render such aid as is possible.

The regular convention opens Tuesday evening, 7.30. Mr. W. C. Pearce, of Chicago, one of the most popular and powerful speakers on religious topics will deliver several addresses on the line of the teachers work.

The usual reduced rates on all railroads and boats, free entertainment to all delegates.

COLCHESTER AND PICTOU QUARTERLY MEETING.

The Quarterly Meeting of the Colchester and Pictou District will be held at Lower Economy, Monday and Tuesday Oct. 10th and 11th.

The District Meeting of Guysboro East and Antigonish will be held at Guysboro, Oct. 7th.

DIGBY COUNTY QUARTERLY.

The Digby County Quarterly meeting will meet at Smith's Cove on Oct. 10, and 11, next.

YORK AND SUNBURY QUARTERLY.

The York and Sunbury Baptist Quarterly meeting will be held under the auspices of the New Maryland Baptist church on Wednesday and Thursday Oct 5th and 6th.

A NOTICE AND A REQUEST.

The Baptist Year Book of the Maritime Provinces will, it is expected, be issued before the end of October.

postal note, express order, or postage stamps (2 cent or 5 cent).

Will ministers and others who can furnish corrections or additions to the list of Ordained Ministers and Licentiates (Year book of 1903, pages 230 to 237) kindly send the same to the editor without delay?

HERBERT C. CREED, Editor of Year Book.

To the Editor of the MESSENGER AND VISITOR

Dear Sir,—May I be permitted a few lines for the purpose of calling attention to the Provincial Convention of the New Brunswick Sunday School Association which meets at Woodstock Oct. 11-13.

Among those whose valuable services have been secured may be mentioned the names of Mr. W. C. Pearce and Prof. E. O. Excell of Chicago and Mrs. Boyner one of the most noted Junior and Primary workers.

The first two sessions of the convention on Tuesday the 11th will be devoted to pastor Conferences when the subjects of the pastor's duty to the Sunday School, "How the pastor can promote the efficiency of officers and teachers will be respectively discussed.

The remainder of the Convention will doubtless prove a rich feast and offer a great stimulus to Sunday School workers in general which can only be fully appreciated by personal attendance.

As two delegates beside pastor and Superintendent can be appointed from each school and one railroad fare and full entertainment is offered, it is earnestly hoped that every possible school in the province will prayerfully seek representation.

CHRISTOPHER BURNETT, Leinster St. Baptist church, St. John.

HOME MISSION NOTES.

The H. M. Board of N. S. and P. E. I. held its first meeting for the present year in the parlor of the New Zion church, Yarmouth, on the 13th inst.

The following applications were received and grants made.—Kempt, Queens Co., \$100, Stewiacke and Masquodoboit, \$175, Homeville, Mira Bay and Louisburg, C. B., \$150.

Our general missionary, Rev. A. F. Baker, having resigned work with us to take up work in Conn., U. S., it was deemed advisable to secure another man to take his place.

Rev. A. H. McCabe has taken up work on Tanook Island. May the Lord bless his labors on that field.

The first of Sept Bros. Morse and Parker went there, combining the Master's work with rest and pleasure.

GRAND LIGNE MISSION SUNDAY.

To the Pastors and Superintendents of the Maritime Provinces.

Dear Brethren :—Owing to some extent, I suppose, to the special effort put forth during the past two years, by the Grand Ligne Board to secure money for building purposes also to the various special efforts that being made for other pressing needs in the Maritime Provinces, as well as in Ontario and Quebec, the contributions for current expense have fallen sadly short of the amount necessary in order to defray the expense in connection with the greatly enlarged school and increased mission and colporture work.

It looks now as though the Board may have to face a deficit of over five thousand dollars at the close of this year.

The board through Mr. E. Bosworth the field Secretary is making strenuous efforts to secure two thousand dollars through the usual annual Sunday School collection, to be taken on the 25th inst.

Will the pastors and Superintendents for the sake of the Master whom we all love and serve and who would have us give the gospel in its purity and power to the million and a half French Canadian Catholic copatriots help in this matter by securing a generous contribution and forwarding it promptly.

Envelopes for this purpose and circulars containing full instructions have been sent to every Sunday School in the Provinces.

Yours cordially, J. A. GORDON, President of Grande Ligne Mission.

Pond's Extract The Old Family Doctor

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

STOPS—Nose bleed, toothache, earache, bleeding lungs, hemorrhage, and all pains.

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2. OUR RECORD—for two years an average of over 95 per cent. of our candidates have been successful at public examinations
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PRINCIPAL—HENRY W. AUDEN, M. A., Cambridge, and late of Fettes College, Edinburgh. The College reopens THURSDAY, SEPTEMBER 8th, 1904.

A master will be in attendance at the College each Thursday from 2 to 4:30 p. m., to enter pupils and give information.



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HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 24, which has not been homesteaded or reserved for provident 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 may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

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

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 thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 50 acres substantially tilled. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

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

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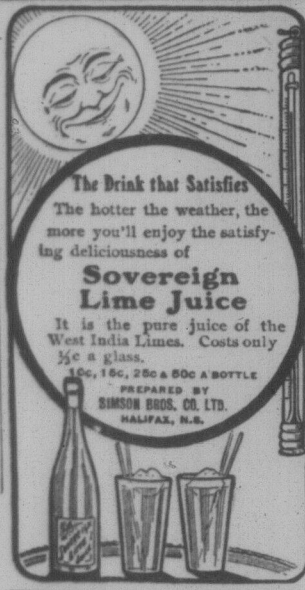
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The Home

AFTERNOON TEA.

Delicious little crackers for the afternoon tea are made by adding finely chopped nut—two or three kinds together, according to taste—to an icing made of white of egg beaten stiff with powdered sugar and a drop or two of vanilla. Spread this mixture over any good thin cracker, put in the oven and brown a pale color.

CHICKS NEED GRIT.

The chicks will be benefited by having some kind of gritty material mixed with their fresh feed. Coarse sand or egg shells dried run through the coffee mill is probably as good as anything for this purpose. The supply houses keep in stock what is known as "chick grit," but we do not believe it is any better than what has been suggested. Next to the ravages of lice, bowel troubles lead to the heaviest loss of chicks, and the grit tends in a great degree to prevent such troubles. If a chick is killed at the end of the first day that it has run with the hen its crop will be found to contain a considerable quantity of sand and fine gravel, and if the weather is such that the hen can be turned loose the brood is taken from the nest, and allowed to select the food, the owner will generally be safe in relieving himself of any concern regarding their health. The hen sees to it that the chicks get something which is not thought of by the owner, and that is grit.—Exchange.

HOUSEHOLD HINTS.

Good canary seed with good rape seed is the staple food for canary birds; a very little hemp seed may be added occasionally. Sopped bread is good for variety and green food should be given frequently. Dandelion blossoms and thistles going to seed are particularly pleasing to most birds.

If you have ever visited a Chinese laundry and been permitted to catch sight of John at work, you must have seen him using a scrub brush, and not his hands to rub soiled places especially neck and wrist bands. Why not try it in your own laundry, and find out how much less wear there will be on the clothes. Get a medium size brush that will not tire the hand in using, and be sure it is of good fine fibre.

Bluing for laundry use will be found more satisfactory if made at home. Purchase five cents' worth of soluble blue powder from the druggist, dissolve in cold water, then pour on sufficient hot water to give the strength you wish, trying a little of it in a basin of water. When the liquid cools, bottle immediately and keep well corked. Should too much water have been added, remedy the matter by using a greater quantity of bluing to a tubful of water.

"DAINTY DISHES."

We don't get anything to eat at our house and more—
There's never any common dish comes through our kitchen door;
For ma and all the girls is workin' like they was machines—
A-makin' "Dainty Dishes" from the fashion magazines.
They give us dabs o' this and that, with names we can't pronounce,
With sprigs o' stuff around them all, just like a little flounce.
A stalk or two o' spinach takes the place o' "mess o' greens"—
We're eatin' "Dainty Dishes" from the fashion magazines.
I want a steak—I want it quick—I'm hungry as a hess—
I want it with thick gravy no new-fang'ed kind o' sauce;
An listen kerful an' you'll know just what the ol' man means—
I want no "dainty dishes" from the fashion magazines.

BLEACHING LINEN.

These are the days with the grass at its softest and greenest, that every woman feels the stirring of heredity from her maternal ancestors—more or less remote—and longs to go forth and bleach something.

"Grass bleached" linen from the shops a lack, there is no more!

Chemicals do all the work in these days of

hustle bustle, even in Ireland save only one establishment at Belfast whose prices for grass-bleached linen make them prohibitive to the rank and file of housewives.

While the old process of bleaching was the work of weeks and months, the modern chemical bleach is accomplished in a few hours.

The linen, unwound from the revolving cylinders, is passed through a big tank of some approved solution, then rewound, its whitening accomplished. To the canny purchaser of linen who realizes that the extreme whiteness is always obtained at the expense of the strength of the fabric this season give a little plot of grass, permits her to do her own bleaching.

As a substitute for the old fashioned method of bleaching clothes on the grass, the twentieth century housewife hangs her linen wrung out but slightly on the clothes line, and plays the garden hose, equipped with a fine sprinkler, on it for some minutes. The result is said to be very satisfactory, though it does not fully equal the slower process.—Journal and Messenger.

The recent discovery of Mr. Allen, a Dublin veterinary surgeon, that ordinary turpentine is an antidote to carbolic acid has aroused great interest. A well known chemical expert in Dublin tested the efficacy of the antidote on a dog. A dose of carbolic acid was first administered, and when the ordinary symptoms of carbolic poisoning had been developed oil of turpentine was applied and the dog recovered within a short time.

A complexion that is very oily is usually brought about by an incorrect diet. Every man or woman who would be healthy should avoid all highly spiced, stimulating foods, and very greasy viands; also pastries of unusual richness. If you will drink plenty of water, and in that way keep the kidneys in a healthy condition, you will find an immediate improvement in your complexion.

To clean the ivory handles of knives, mix ammonia and olive oil in equal parts, and add enough prepared chalk to make a paste. Rub the ivory with this, and let it dry before brushing off. Several applications may be necessary.

To clean mother of pearl wash with whitening and cold water.

An excellent broth for an invalid is made by taking a pound of mutton, a pound of beef, and half a chicken, and putting into a large pot with three quarts of water. Boil for half an hour, then let the mixture simmer until the broth has been reduced to three pints.

SERMON FROM A SCIENTIST.

The other day Sir William Ramsay, the great scientist, and one of the foremost authorities on radium, lectured before a large audience in the Alhambra Theatre, London, on the newly-found substance.

At the close of his address, he uttered the following words, to which the audience listened in profound silence:

"We scientific men have faith in the laws of nature and the constancy of its action. We have hope that we shall live to discover much yet, and gain a greater insight into thinking the thoughts of God. I have mentioned faith and hope, but the apostle names another important virtue, charity, and I think you will agree, that, fascinating as the exercise of faith and hope is in science, still more important is the exercise of charity."

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In advance for goods, is no unusual occurrence in good business houses. Did you ever hear of business men placing applications with any school, before the opening of the term for its trained students? We have several orders for good stenographers. All want first choice of the

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Make Weak Hearts Strong. Make Shaky Nerves Firm.

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Nervousness, Sleeplessness, Loss of Energy, Brain Fog, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility and all troubles arising from a run down system.

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GREAT RELIEF.

I have taken Milburn's Heart and Nerve Pills for palpitation of the heart and shattered nerves, and for both troubles have found great relief.—Mrs. W. Ackert, Ingersoll, Ont.

FEELS SPLENDID NOW.

Before taking Milburn's Heart and Nerve Pills I was all run down, could not sleep at night and was terribly troubled with my heart. Since taking them I feel splendid. I sleep well at night and my heart does not trouble me at all. They have done a real world of good.—Jas. D. McLeod, Hartsville, P. E. I.

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The new ALLEGHENY GENERAL HOSPITAL desires young women of education and refinement as pupils in its training school.

It offers exceptional advantages for the education of nurses, is a general hospital of 375 beds.

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A beautiful residence in the town of Berwick, one acre, 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 5 1/2 acres, 100 trees in bearing good for 75 bbls. First class house and barn. A number of farms. Small, medium and large all with good orchards. Correspondence promptly attended to.

Apply to J. ANDREWS,

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From the Churches.

DOMINATIONAL FUNDS.

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

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

KINGSBORO, P. E. I.—On Tuesday last the 20th inst, a "Social" was held at the parsonage for the young people of the church and congregation. About sixty (60) gathered upon the occasion, and a most pleasant evening was spent. Upon retiring at a somewhat late hour, the expression of all was, "we enjoyed ourselves immensely."

J. W. GARDNER.

DOAKTOWN, N. B.—The Lord has graciously refreshed his people. It came like a gentle shower, while nine men and three young women gave up their lives for the service of the Master. We had the joyful privilege of baptizing 12 in a pouring rain last Sabbath evening, when the baptism was witnessed by a large congregation. Bro. C. O. Howlett and writer are working this week at Lower Ludlow. C. P. WILSON.

LUNenburg—Sept. 22nd. Our work is progressing very satisfactorily. Our Conference and Prayer Meetings are above the average both in numbers and interest, very helpful additions have been made to our congregations by the incoming teachers to the Academy, four of which are Baptists. On Sunday the 18th, two were baptised at Dayspring and others are getting ready. Plans are being made to repair Dayspring church this fall.

S. WALTER SCHURMAN.

RICHMOND, CARLETON CO.—Sorry indeed to leave the kind people at Cambridge pastorless, yet seeking to be found in the way of duty, I settled with these churches two months ago. Since then the mid-week prayer meetings have been revived, one school re-organized and another resuscitated. We are hoping to have baptism in a days. The pastor and his wife were recently presented with an address, a new carriage and a young cow. God be thanked and the good hearted donors blessed.

F. N. ATKINSON.

Green Road, N. B. Sept. 19th.

PEREAUX—As a result of two weeks of special services on Scotch Bay Road, nine were baptized on Sept. 18th. Others have been converted and we hope that in the near future they too will come forward for baptism. We were ably assisted by Bro. C. M. Harris, who has been doing excellent work for God among these people. He is a very promising young man and much loved by all. He resumes his work at Acadia next month. We hope that he will be able to visit us during the winter and also return to the same charge next summer.

I. A. CORBETT.

KENTVILLE, N. S.—Rev. C. H. Day, M. A., has returned from a two months' vacation, spent in Chicago, St. Louis, Minneapolis, and other American cities. He is in excellent health and ready for any amount of hard work. Some members of his congregation were fearful that he might be tempted to respond to a larger call from some of the Baptist churches in the U. S. realizing his ability as a preacher is of such a character that any church might be envied in obtaining his services, but to the delight of all he will remain here for a further period. Mr. Day, as in the past, so now, preaches to large and delighted congregations, and is beloved by all in the town. COM.

SPRINGFIELD—During the past summer a good work of grace has been in progress in our community. Several have professed conversion and have united with the church. These, all young, are a staff of ready helpers in all our social services, and give good promise of useful

Christian lives. For these tokens of divine power we give God thanks. Next Sunday, the 25th inst., our pastor will close six years of service with the church. These have been years of faithful service. In the pulpit especially has he manifested his strength. Large appreciative audiences have regularly been fed from the word; and feel that his retirement from our church will leave a place hard to fill, in the Sabbath and week-night ministrations. During his pastorate forty have united with the church, thirty-one of whom united by baptism. The Springfield church unanimously wishes Pastor Locke Godspeed. Praying that the divine may open up to him a new field of service where he may continue to labor for the glory of His name.

E. C. DARLING.

LUTES MOUNTAIN—We have just closed our labors with this church to resume studies at Hamilton. During the four months of labor here, God was surely with us and blessed. Monday July 11th, the first roll call of the church was held. Pastors Hutchinson and Baird of Moncton, and Bro. Carpenter who resides here were present and rendered valuable assistance. We also conducted a series of special services. The power of God was manifested in the reclaiming of wanderers and the salvation of sinners. On Sunday July 21st, Bro. E. C. Corey buried in the likeness of our Lord's death, twelve happy believers in Jesus. Bro. Corey also preached an inspiring and helpful sermon. We are grateful to these brethren for the help they gave in the work of the Master. On Sunday the 11th, we preached our farewell to a well filled house. The people were kind and sympathetic, and it was with reluctance we severed our connection with them. We pray that the God of all grace will continue to bless them and that soon he will send one of his servants to break unto this people the bread of life. For all the blessings and benefits received by pastor and people, we render unto God praise. Here is a great opportunity for work; May God grant that it shall not be neglected.

A. C. BERRIE.

SHERIDIAN—This is one of our small interests, but one worthy of thought and attention. We have been four months with this people, but have not been able to give them the same attention that was given at Lutes Mountain. However God blessed us without any effort on our part and on Sunday Aug. 7th, Bro. Seeley of 1st Coverdale church administered the ordinance of baptism to Mr. A. Wilber. Bro. Wilber is past middle life, and decided to hold out no longer; so yielded to his God and followed in his appointed way. Bro. Seeley's services were much appreciated. One, and perhaps the greatest need here is a new house of worship, as the old one is very uncomfortable. Our number here is few, and we may regret to learn since leaving them on Monday 5th, that the messenger of death has called away one of their leaders, Deacon Gay. Bro. Gay was always present at services if possible, and ever ready to speak in honor of his Master. His death will no doubt weaken the interest there. But we pray that God will carry on the good work, that a new house will be erected and many more turn to Christ. Here too the people were kind and appreciative and we shall ever cherish fond remembrances of them.

A. C. BERRIE.

NEW RICHMOND, QUE.—After ten months of labor in the Northwest I arrived home in time to meet the brethren at Convention in Truro. The following week at the request of Bro. Kierstead, I went to New Richmond, Que., where I spent two weeks. This is a new interest and one of promise. The Lord is graciously blessing his own word. It cheered our hearts to see strong men and women down on their knees calling to God for mercy. Already a large number have decided for Christ, six were baptized. Bro. K. is to baptize again on Lord's day. We secured a lot on which to build a meeting house, and the brethren are to furnish lumber etc., to build in the Spring. Brother Kierstead might be called Bishop of Camp-



FOR COLD WEATHER!

FALL AND WINTER GOODS NOW BEING SHOWN.

- Men's Reliable Suits, \$5.50 to \$16.00.
- Youths' Reliable Suits, \$5.50 to \$13.50.
- Reliable Navy and Black Suits, \$5.00 to \$16.50.
- Separate Trousers, \$1.75 to \$4.50.
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- Stylish Winter Overcoats, \$7.50 to \$17.50.
- Ullsters, very warm, \$6.50 to \$12.75.
- Storm-Collar Reefers, \$3.75 and \$4.50.
- Natty Coats and Vests, \$9.00 to \$16.00.
- Proper Dress Suits, \$27.00.

We also carry the most Complete Stock of **BOYS' CLOTHING** in Lower Canada.

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

bellton. He has one of the largest fields in the Province. Taking Campbellton as a center with a radius of fifty miles, indeed it compares favorably with some of the fields in the great Northwest. He has two noble young men from Acadia College assisting him, Bro's McPherson and Porter. They are doing excellent work for the Master.

J. A. MAPLE.

CENTREVILLE, DIGBY—The interest in our church work in this place is real good prayer meetings and preaching services quite large with real good interest. The people are very kind to their Pastor and wife. On the evening of the 6th inst. about 50 or 60 of our people came in they said to "give us a pounding," they did not hurt us much but gave our larder and pantry quite a pounding. A very pleasant evening was spent in the usual "chatting" and singing. Deacon Crocker of Freeport with his pleasant face and musical voice added much in the evening's entertainment. Also on the evening of the 9th inst a large number of happy folks came driving upon us all the way from Sandy Cove, took possession of the Parsonage, enjoyed a very bountiful repast, spent a very pleasant evening leaving our table loaded with cake, our parlour ornamented with a new and beautiful matting arrangement, truly our lot seems to be cast in a pleasant place, may God abundantly bless all the kind friends. We were very glad to have our dear old Brother S. C. Morse with us last Lord's day at our morning service to welcome Pastor and wife into the fellowship of the first Baptist church of Digby Neck. Our dear Bro. seems quite revived as regards his health of late.

S. LANGILLE.

The friends of the Baptist Sunday school

CRYING BABIES.

Babies do not cry unless there is some good reason for it. The cry of a baby is nature's warning signal that there is something wrong. If the fretfulness and crying are not caused by exterior sources it is conclusive evidence that the crying baby is ill. The only safe and judicious thing to do is to give Baby's Own Tablets without delay. For indigestion, colic, teething troubles, constipation, diarrhoea, worms and simple fevers these marvellous little Tablets have given relief in thousands of cases and saved many precious lives. They are guaranteed to contain no harmful drug. Mrs. John Dobie, St. Andrew's East, Que., says: "Baby's Own Tablets are a splendid medicine for the cure of constipation and other ills that afflict children. I consider it my duty to recommend them to all who have little ones." The Tablets are sold at 25 cents a box by all druggists, or may be had by mail by writing The Dr. William's Medicine Co., Brockville, Ont.

	Sept.	Oct.
Montreal	21,	3,
	22,	4,
Excursion	23,	5,

Good for return until Oct. 10, '04. Good for return until Oct. 19, '04.

Intercolonial R'y.

Will sell round trip tickets from

ST. JOHN to **Montreal** **\$10.00**

Proportionately low fares from all station Campbellton and East.

at Centreville met on the evening of the 16th inst. at the home of Mr Eddy Westcott and gave evidence of their appreciation of his services as superintendent of the school in the form of a number of very beautiful and useful articles. Our brother goes to Ontario to attend Business College, we shall miss our brother from our midst, may the God of all mercies direct and bless him in all his future.

S. LANGILLE.

PERSONAL.

We recently had a pleasant call from Rev. I. W. Carpenter, Barry's Mills, Moncton who with Mrs. Carpenter is en route to spend a few months with their daughter at Gray, Maine, calling at several points in Northern N. B. as they journey.

Rev. F. M. Young, Parrsboro, who has been spending a few days in the city has returned home. He is enjoying his work at Parrsboro and has a good word for its people.

HILLSBORO, Sept. 22nd, 1904

Dear Brother Black:—My son, Rev. Lewis F. Wallace has lately returned to the Province and has settled in Aylesford, N. S., under very hopeful auspices. His ministry of four years in Mechanicville, N. Y., was eminently successful. During his pastorate of four years the congregation and Sabbath School was increased two fold and the debt on Memorial church reduced by 3 or 4 thousand dollars. He baptized during his closing Sabbaths and addressed crowded audiences.

ISA. WALLACE.

NAZARETH.

BY J. EARL F. HERMAN.

Spread out up the western slope of an upland plain amidst the southern range of hills of lower Galilee, nestles the village of Nazareth. There has never been any doubt as to its location. Fifteen prominent wave-like hills encircle the sunny nook, giving to Nazareth, the childhood home of Jesus, a secluded location; while, at the same time, being near to several important highways, it was in easy touch with the heart-throb of world's industry.

The public Fountain known as the Fountain Mary, just on the eastern suburbs of the village, is the only subject that can be directly associated with the home life of our Saviour. Hither no doubt he often came with Mary, his mother, for the daily supply of water. "This path under the olive trees . . . is one of the few where we may be perfectly sure we are treading for the moment in his earthly footsteps."

An eminence just back of the town is one of the best panoramic view points in the Holy land. Northward the eye takes in the mountains of Naphtali and snow-capped Hermon, eastward the peaks and tablelands of Gilead and Bashan; then turning southward, the Esdraelon plains with all of the spurs that put up from it, and the mountains of Samaria as far south as the peaks of Blessing and Cursing, are in full view, while the glistening waves of the Mediterranean roll and surge against the western horizon.

Amid such environment the boy Jesus grew up, and received the childhood impressions, which are ever most lasting. Under the olive trees, on the greens, on the village streets, he played with other children. The glittering fountain had its charms for his youthful fancy as it had for that of his playmates, while his heart was awed and inspired by the possibilities lying out before him as he beheld the greatness of this world from the heights about his childhood home. He learned from all about him, but most of all perhaps from her who directed his youthful feet. Mary, who quietly took in all the wonderful things said about the child when a babe, and "kept all these sayings in her heart," was a fitting guide for the youth as he grew and developed; and under such home surroundings "Jesus increased in wisdom and stature, and in favor with God and man."

The influences of one's childhood home can never be measured in their extent. All through life its scenes loom up vividly in memory, while the scenes of the busy years of manhood are practically forgotten. The guiding of the home and the little one there God has given into woman's hand. He could not have given her a more fertile field, or a task of greater honor. Here her influence for good or evil is most far-reaching. From under the parental roof children may go far afield and endure many a direful struggle in quest of gain, fame and pleasure; yet they never forget the old home, and often harbor a kind of hope, when fortune has been grasped, to be able to return to the scenes of childhood and live out their life's closing years.

WALK IN WISDOM.

To what extent a Christian should associate with those who are without is an important question. To withdraw altogether from those who are not Christians is not the best way. By so doing one would miss great opportunities to do good, and create an unfavorable opinion concerning the religion of Christ. To associate with such persons chiefly or very considerably may be harmful or otherwise. Each one may decide for himself. But we are not without important help. Jesus is our example. He went into the house of a Pharisee to eat and accepted the hospitality of a publican. He attended wedding feasts and mingled freely with those who were of the earth earthy. But in doing so he never gave the impression that he was worldly-minded. Perhaps the chief thing to be considered is our deportment while we are in the company of those who do believe. If our conversation is exclusively worldly and trifling we may be sure we are wrong. If we cannot carry our religion with us we are out

of place. If we cannot manifest our religion among unbelievers in such a way as to commend it would be better off in some other company.

Judas did not know what was in him. He is not alone. Thousands of men who occupy places of importance and prominence in church and state do not know what is in them. Strong temptation reveals what is in them. If we really desire to be saved we should pray every day for the searchlight of God's truth and Spirit to be turned upon our souls. "Search me, O God, and know my heart; try me, and know my thoughts."
—N. Y. Advocate.

THE LOFTEST AND LOWEST GIFTS.

The loftiest gifts, the most conspicuous position, have no other purpose than that which the lowest powers in the obscurest corner are meant to subserve. To one distributing Spirit divides to each man severally as he will; and whether he endows him with starlight gifts, which soar above, and blaze over half the world with luster that lives through the centuries, or whether he set him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or two and then is quenched—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with. And we have all one office and function to be discharged by each in his own fashion—namely to give the light of the knowledge of the glory of God in the face of Christ Jesus.—Alex. Maclaren.

CANT IN THE WORLD.

Has it ever struck you that cant has finally left the Christian church and gone over to the world? It is the people who oppose foreign mission who talk cant, and the upholders of a certain class of modern play. They have caught the actual cant manner, the very shake of the head! "Depend upon it," the man next you at dinner with unction "depend upon it, you get far more good in a theatre than you do in a church!" I declare, it makes me glad to catch the note, to see that cant has deserted us and gone over to the stage and the world. "It makes me feel good," as the Americans say!—Dr. John Watson (Ian Maclaren).

A BOY'S LOVE

Love is the strongest force in the world. A mother was arrested for intoxication and arraigned before the Judge. "Seven dollars and sixty cents fine," said the Judge, sternly. But the woman had not a cent. Her seven year old boy said to his tiny sister:

"Come on; we've got to git that money or mam'll have to go to jail. Jest wait Mr. Jedge, and we'll get it!"

The children hurried out of the court room and, going from store to store, solicited contributions to "keep mam from going to jail," the boy promising to return the money as soon as he could earn it.

"There's two dollars, Mr. Jedge, and I can git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail, stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes and a policeman exclaimed:

"Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the Judge. The mother clasping her boy, sank upon her knees and solemnly promised that she would lead a better life and be worthy of such a son.—Ex.

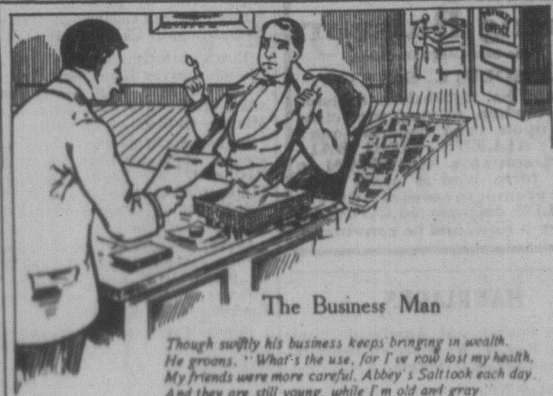
It is while you are patiently toiling at the little task of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Philip Brooks.

Agent—The price of this house is \$10,000, madam.

She—'I don't care to give that much.'

Agent—Well then how does \$9,999.98 sound?

She—'I'll take it'—Chicago Journal.



The Business Man

*Though swiftly his business keeps bringing in wealth,
He groans: "What's the use, for I've now lost my health.
My friends were more careful, Abbey's Salt took each day,
And they are still young, while I'm old and gray."*

When success depends on health, one can't afford to take risks with his digestive organs. A man can't think of business and biliousness together. Many a serious error in judgement has been made because the brain has been befogged by an upset stomach or a torpid liver. ABBEY'S SALT, taken in the morning keeps the blood cool, sends the business man to his office with active brain—and the mental and physical power to grasp every problem.

**Abbey's Effervescent Salt
Brings A Wealth of Health**

**TOTAL ABSTAINERS
GET SPECIAL ADVANTAGES**

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

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

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

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

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Maypole Soap is sold in all colors—they are absolutely fast and they are brilliant. It dyes to any shade. Leading Druggists sell it.

Book all about it—free by applying to the Canadian Depot, 8 Place Royale, Montreal.

Made in England but sold everywhere.

Maypole Soap



It Cleanses
all kinds of clothes—
injures none.
Flannels washed with
Surprise Soap
never shrink.

Laces washed with it are preserved as heirlooms.

It makes child's play of washday.

Keep in mind: **Surprise is a pure, hard Soap.**

This and That

A WORD TO THE WISE MOTHER IS SUFFICIENT.

I suppose it was because I was over tired myself that night; but it seemed to me the children would never finish undressing, never slake their insatiate thirst, would never reach the point of saying their prayers and hopping into bed. Finally, however, it was all accomplished; the windows were adjusted the sheets folded back under each little chin, the "one more last kiss" was given and the door closed on Benny and his small sister Sue.

"Oh, mother, please come back"—piped Ben, "just a minute," and with a struggle to keep the impatience out of my voice, I opened the door and asked: "Well what is it, Ben?"

"Oh, wou't you please make it as dark as the dickens here?" he demanded.

I smiled, but mildly answered, "Yes" and drew the shades.

"Is that dark as 'the dickens'?" he asked, with emphasis.

"Why, yes, I think so," I replied, and once more closed the door. As I stood outside a moment I heard small Benny, whose great joy is to shock good folk, remark to his sister: "Say, mother never said a word. I don't believe I'll say 'the dickens' any more."—Standard

HE WAS REMINDED.

A Washington politician tells this story on a friend who is famous for the "whoppers" he is in the habit of telling. This man's brother, it appears finally remonstrated with the raconteur, and warned him that the next time he overheard him enlarging on facts he would remind him of it in an unmistakable way. His opportunity came at a dinner at which they were both present. The story-teller, who sat beside his brother at the table was describing a remarkable stable which a friend of his had just built.

"Why," he was saying, "its simply huge—at least a thousand feet long, a hundred feet high—ouch!" (reaching down and rubbing his shin)—"and three feet wide."

THE CAPTURE OF A MONKEY.

Ringtail monkeys, one of the most valuable and expensive of the smaller animals, says a writer on the traffic in wild beasts, are caught in an interesting way. A cocoonut is split in two, and a banana with a piece of wood running through it is placed lengthwise through the nut, the two halves of which are drawn together by wires. Then a hole is cut just large enough for the monkey's paw to enter. The monkey spies the tempting nut from his tree. He hops down, looks it over, sees the hole and smells the banana inside. He is fond of bananas. Putting his paw in, he grasps it, but the wood prevents it from coming out. Then the catchers appear and the monkey runs for a tree. But he cannot climb because of the cocoonut on his paw, and he will not let go of that, so he is captured pawing wildly at the tree trunk.—Frank Leslie.

DWELLERS IN THE ICE

The Etahyans, or "arctic highlanders," live in ice caves within the vast glacier cap which covers all Northern Greenland. Theirs is, perhaps, the most wretched and isolated existence it is possible to conceive.

Their dwellings are always wet, owing to the melting of the ice walls and floor. For fully six months of the year the darkness of the arctic night envelopes them. The ice is around them, beneath them, above them. In nine cases out of ten, if they venture abroad, they breathe the frozen particles, and the sensation is akin to that which comes from inhaling the blast of a furnace.

Nevertheless, they refuse to move farther south with the approach of winter, as do all the other Eskimo tribes. They take a sort of perverted pride in their loneliness, as in their misery.

"What matter," they say, "if we are cold and hungry? We are the last of all peoples. We dwell literally at the end of the world.

To the north of us there is nothing that lives breathes, or has independent movement.—Pearson's.

A CHRISTIAN SCIENCE STORY.

A well-known physician who is somewhat skeptical as to the soundness of Christian Science doctrines tells this story of an ardent Eddyite and her little boy: The mother was crossing the field with her small son when a goat appeared and came toward them threateningly, to the dismay of the youngster who shrank in terror behind his mother's skirts. Remembering her beliefs she tried to reassure him.

"Why, Georgie," she said soothingly, as the goat continued to advance, "don't you know that you're a Christian Science little boy, that there's no such thing as pain, and that it would be useless for the goat to try to hurt you? Don't you know that?"

"Yes," wailed the doubting believer between his sobs, "I know it, and you know it, but the goat don't know it!"—Standard.

THE COST OF FIRING CANNON

Modern naval warfare is one of the most costly things that can be imagined, and a combat between two fleets means the expenditure of vast sums of money. Some idea of the high cost can be arrived at by taking a Japanese warship like the Kasuga or Nys-shin and calculating the number of shots she would discharge, say, at Port Arthur. The first-named ship carries four cannon which cost \$30,000 each. One of these guns can fire two shots per minute, and every shot costs \$400; thus in five minutes these four cannon can discharge forty bombs at a cost of \$16,000. The smaller cannon cost each 18,000, and every shot they fire means an expenditure of \$70. They are very rapid and it is estimated that in five minutes the twelve cannon could discharge shot to the value of \$35,000.

AMUSING ART CRITICISMS

General Louis Palma di Cesnola, the director of New York's Metropolitan Museum, was talking about the criticisms of great works of art that ignorant persons make.

"Everybody has heard," said General di Cesnola, "of the young woman tourist from the West who said, after a scrutiny that lasted several minutes, 'Well, if that's the Venus of Milo, excuse me.' But we are not, perhaps, so familiar with the comment that a Butte miner made on the Elgin Marbles in the British Museum. The miner studied these marbles for some time. Then he muttered to his wife.

"Them Greeks was curious fellers. Sometimes I think they was civilized, and sometimes I don't."—N. Y. Tribune.

JUST GOING TO.

"Why didn't you shut the gate Peter, and keep the hens in?" asked his father.

"I was just going to when I saw they were all out."

"Why didn't you look after baby and not let her fall off the porch?" asked her mother.

"I was just going to get her when she fell."

"Why didn't you study your lesson more?" asked the teacher when he failed in reciting.

"I was just going to when you called the class."

"Oh, Peter," father said, "just going to" never gets there."—Ex.

A man walking a country road, found an Irishman perched upon a sign post which pointed north, with this inscription: 'This will take you to Malvern.' 'What are you up there for, asked the man. 'Faith,' said the other. 'I've been sitting here for two hours and I'm wondering what time it starts,

Wife—"We have been married twelve years and not once have I missed baking you a cake for your birthday. Have I dear." Hubby—"No my pet. I can look back upon those cakes as milestones in my life."

Tom—"I wonder why girls are called misses?"

Jack—"Huh! That's easy. Did you ever see a girl throw at anything and hit it?"

DISCOMFORT AFTER EATING

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stiffness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashings of Heat, should use a few doses of

Radway & Co., New York.

Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established, and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

Radway's Pills

Which will quickly free the system of all the above named disorders.

RADWAY'S PILLS.

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Lungs. Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. HELEN STREET MONTREAL.

Advertisement for Dr. Fowler's Extract of Wild Strawberry. The ad is framed with a decorative border of strawberries. The text inside the frame reads: 'Dr. Fowler's Extract of Wild Strawberry is a Harmless, Reliable, Rapid and Effectual Cure for Diarrhoea, Dysentery, Colic, Cramps, Pain in the Stomach, Cholera, Cholera Infantum, Cholera Morbus, Sea Sickness, Summer Complaint, and all Fluxes of the Bowels in Children or Adults. Don't experiment with new and untried remedies when you can get Dr. Fowler's. It has been used in thousands of homes in Canada for nearly sixty years and has always given satisfaction. Every home should have a bottle so as to be ready in case of emergency.'

Who knows anything about "BANNIGER?"

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Will every reader of this enquiry

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THE E. B. EDDY COMPANY,
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NEWS SUMMARY.

Bernard McGuire, of Northampton, Carleton county, has assigned to Sheriff Hayward for the benefit of his creditors.

Tenders for building Carter's Point wharf, Kings County, will be received by the department of public works up to Monday, Oct. 10.

Members of the fishery commission reached St. John Tuesday afternoon, on their return from a visit to Nova Scotia bay points, at which the evidence of fishermen was taken.

Peter DeRoche, twenty-two years of age, belonging to Prince Edward Island, fell off the new wharf being built by the Dominion Government at Fort Lawrence Wednesday afternoon and was drowned.

As the Kings county exhibition opens on the 4th of October, Judge Wedderburn by general request has adjourned from that day until the following Monday at 10 a. m. the county court.

The Moncton and Buctouche railway station at Moncton was slightly damaged by fire and water Sunday afternoon. The fire started in an attic over the dwelling occupied by Gabriel Casey, and before it was suppressed the building was flooded with water.

Mr. Ellsworth Higgins, of Waweig, had the misfortune to cut his foot severely Monday near forest City, Me. He was alone at the time and was obliged to walk two or three miles to get help. He was brought to the hospital in St. Stephen by the evening train, and will lose a part of the foot.

Clare Hale, of Moncton, referred to Wednesday as having been left \$15,000 by George Shaw, of Manchester, Eng., was the wife of Edward Hale, machinist in the employ of the I. C. R. at Moncton. Mrs. Hale died in Moncton more than a year ago. George Shaw referred to in the cable, was an uncle of Mrs. Hale.

A new schooner, Georgia Pearl, 119 tons, was launched last Saturday at the Jemseg. Her owner is Capt. W. F. Currie, and she is considered one of the finest vessels ever

launched in those waters. In a few days she will be spayed and when fitted out by Mr. A. W. Adams will trade between St. John and the States under the command of Capt. A. L. McLean.

Three barns near the Canada Eastern station house belonging to the J. B. Snowball Co., were totally destroyed by fire Wednesday. Six horses belonging to the company were saved, but two perished. Besides groceries the buildings contained eleven puncheons of molasses, six barrels of beef, a large quantity of hay and feed, farming implements, two crates of dishes, all of which were lost.

Hitherto the very valuable scholarship given by the commissioners of the 1851 exhibition to Dalhousie has been ordered every second year. This year Dalhousie nominated a scholar. A few days ago the college authorities were informed that another scholarship would be placed at their disposal. These scholarships are worth \$750 a year and are tenable for two years, but in cases of exceptional merit for three years.

John F. Stairs, of Halifax, president of the Nova Scotia Steel and Coal Co., died at Toronto on Sept. 25. Mr. Stairs was attacked by illness in that city some time ago. John Fitzwilliam Stairs, ex-M. P., wholesale merchant, Halifax, was born January 10th, 1848, in that city, being a son of the well known W. J. Stairs, president of the Union Bank of Halifax. He was a director of the Nova Scotia Steel Co., of New Glasgow, and was more recently director and president of the Nova Scotia Steel and Coal Co., a director of the Nova Scotia Sugar Refinery Co., and largely instrumental in consolidating the Halifax and Moncton sugar refineries. He was also president of the Eastern Trust Co. He was elected M. P. P. in 1879. Mr. Stairs was one of the best known business men in Canada, and his death, while still in his prime, will cause a deep feeling of regret among his many personal friends.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles. Published Monthly Contents for Sept. 1904.

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INTERCOLONIAL RAILWAY

On and after SUNDAY, July 3, 1904, trains will run daily (Sunday excepted) as follows:

Trains Leave St. John.

No. 6—Mixed for Moncton	8 00
No. 2—Express for Halifax Sydney and Campbellton	7 00
No. 26—Express for Point du Chene Halifax and Pictou	11 45
No. 4—Express for Moncton and Point du Chene	11 10
No. 8—Express for Sussex	17 15
No. 134—Express for Quebec and Montreal	19 00
No. 10—Express for Halifax and Sydney	23 25
No. 136, 138, 156—Suburban express for Hampton	13.15, 18.15, 22.40

Trains Arrive at St. John

No. 9—Express from Halifax and Sydney	6 25
No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	11 50
No. 5—Mixed from Moncton	15 10
No. 3—Express from Moncton and Point de Chene	17 05
No. 25—Express from Halifax Pictou and Campbellton	17 15
No. 1—Express from Halifax	18 45
No. 81—Express from Moncton (Sunday only)	1 35
No. 137, 137, 155—Suburban express from Hampton	7.45, 15.30, 22.05

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

D. POTTINGER,
General Manager.
Moncton, N. B., July 2, 1904.

GEO. CARVILL, C. T. A.,
City Ticket Office—7 King Street, St. John, N. B.

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