

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LXV.

THE CHRISTIAN VISITOR,
VOLUME LIV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, JULY 22, 1903.

No. 29.

Revenue and Expenditure.

The prosperous conditions which have obtained in Canada during the past year are reflected in the national revenue. The revenue of consolidated account for the year ending June 30, amounted to the unprecedentedly large sum of \$63,739,271, giving a surplus of \$22,290,168 over ordinary expenditures, and of \$15,060,075 over all expenditures combined. In this statement, however, neither the receipts or expenditures for the year are complete, but it is said that the final statement will not materially disturb the balance here indicated. Following is a comparative statement of Revenue and Expenditure for the year just completed and the preceding year:

	Total to June 30, '02.	Total to June 30, '03.
REVENUE.		
Customs...	\$31,945,651	\$36,678,836
Excise	11,116,790	11,923,424
Postoffice	3,737,045	4,264,808
Public Works, including railways	6,380,723	7,004,076
Miscellaneous	3,123,503	3,868,124
Total	\$56,303,694	\$63,739,271
EXPENDITURE.		
Expenditure (consolidated acct.)	\$42,255,316	\$41,449,103
Expenditure (capital account):		
Public works, railways and canals	8,084,739	3,979,541
Dom. lands	312,398	357,749
Militia capital	183,424	160,191
Railway subsidies	2,093,939	1,367,032
Bounty on iron and steel	600,180	1,242,218
S. A. contingent	258,777	126,330
N. W. T. rebellion	1,214	2,997
Total capital expenditure	\$11,532,155	\$7,230,093

So large a surplus ought to mean a considerable reduction of the public debt which so far, in spite of prosperous years and expanding revenues, has shown little inclination to diminish its proportions.

Mother Goose on Strikes.

Dr. William E. Barton who ministers to a Congregational church in Chicago finds light on the subject of sympathetic strikes in an unexpected quarter: "There was a certain old woman whose pig would not get over the stile," said the minister, "and she called on the dog to bite the pig. When the dog counted it none of his business, she commanded the stick to beat the dog, and then the fire to burn the stick, and so on till she was endeavoring to bring a remote cause to bear upon the desired effect. Finally the rope began to lunge the butcher, and the butcher to save his life began to kill the ox, and the ox thus threatened began to drink the water and the water to quench the fire, and the fire began to burn the stick, and the stick began to beat the dog, and the dog began to bite the pig, and the pig got over the stile, and the old woman got home that night. But how many things she had set at variance in order to get her own particular pig into her own lot. The whole universe was in confusion. It was good business, perhaps, but it was bad morals. The old woman's method was the method of the sympathetic strike, in which men themselves at peace with their employers, are compelled to strike that they may thus pull the rope that will start the knife that will set the other hostile forces in operation with a stubborn pig at the other end of a long line of causes and effects. I believe in the solidarity of human interests, but I declare that there ought to be a simpler way of getting the pig over the stile."

It is quite evident that King Edward VII is not a mere royal figure-head in his relations to the United Kingdom and the Empire, but a real and effective force—although a non-obtrusive one—in national and international politics. Under the limited monarchy of Great Britain there is still considerable scope for the exercise of personal influence in public affairs on the part of the Sovereign, and if the influence exerted by King Edward is less autocratic and less open to observation than that of the Kaiser of Germany, it is probably no less effective and certainly no less beneficent. According to reports which were generally credited the King's influence was exerted shortly after his coming to the throne to hasten the termination of the Boer war. It is reported that the royal hand has been at work in Irish affairs and

especially in connection with the Land Bill which, in spite of the fact that the City Council of Dublin still ungraciously refuses to welcome King Edward, is without doubt doing much for the pacification of the Island. The interchange of visits between Britain's King and the President of France, and the marked revival of friendly feeling between the two nations is fairly to be regarded as a triumph of goodwill and diplomacy on the part of King Edward. When, a few days ago, an American squadron under the command of Admiral Cotten visited England, the King did not miss the opportunity of expressing the most cordial good feeling toward the visitors and the nation which they represented, and the welcome given to the visitors was in all respects such as to make them feel that they were regarded as friends and as kinsmen. At a banquet given to the American officers at the Carleton Club, Vice-Admiral Lord Charles Beresford said he believed the day was coming when King Edward would be known as "Edward the Peacemaker."

Since the above was written there has come under our notice a despatch from the *London Times'* Berlin Correspondent to that journal, in which it is said that King Edward's visit to Portugal, Italy and France, President Lonbet's London reception and the toasts and sentiments exchanged with the American squadron force upon German politicians certain facts which are sometimes studiously ignored. The leading part played by King Edward to develop British foreign relations is becoming generally recognized. Moreover the popularity in the best sense of the world of the British Government's foreign policy begins to be appreciated. The attempts to make out that the whole British nation, including the Parliamentary Opposition, does not stand behind the Government in the friendship with America, France, Italy and the alliances with Portugal and Japan becomes daily more intermittent and feeble. The friendship of those nations which on both sides the Atlantic stand for progress in liberty's path is recognized to be a sort of gulf stream encircling and warming the world and bearing everywhere, by the happiest coincidence, the surest guarantee for freedom in the invincible naval power of the co-operating Empires and States.

The Late Senator

Dickey.

The death of Senator Dickey of Amherst occurred on Tuesday after an illness of some months. Mr. Dickey was endowed with a remarkably vigorous physique and a correspondingly vigorous intellect. He was born in 1811. Amherst was the place of his birth and his life long residence. He was called to the bar of Nova Scotia in 1834 and to that of New Brunswick in the following year. In 1858 Mr. Dickey was appointed a member of the Legislative Council of Nova Scotia, he took an active part in the discussions which led up to Confederation, was a delegate to the Charlottetown and Quebec Conferences and was at his death one of the few survivors of the men who constituted the Senate of Canada at the establishment of the Dominion Parliament. Mr. Dickey's talents were not those of the successful party leader, and he was not ambitious of leadership, but in native ability, in acquired knowledge and culture, as well as in breadth of view and sound judgment he was doubtless by far the superior of many who have cut a much more conspicuous figure in public life. His legal learning and his ability as an advocate won for him a recognized place among the very ablest members of his profession. Mr. Dickey was a Presbyterian in religion and a Conservative in politics. His son, the late Hon. Arthur R. Dickey whose career was so suddenly cut short, inherited much of his father's ability and added thereto talents for leadership which the father never manifested. Mr. Dickey was a man of regular habits, and being blessed with a remarkably robust constitution, he was able to preserve his health and strength to a very advanced age having been able to attend every session of Parliament until the present year. It is said that until a few years ago he had never worn an overcoat.

Hon. A. G. Blair's Resignation.

The political event of overshadowing interest in Canada during the past week has been the resignation of the Minister of Railways. Speculation as to the reason of the action taken by Mr. Blair was set at rest on Thursday, when statements

were made in the House of Commons by the Premier and by Mr. Blair himself in reference to the causes which had led the latter to withdraw from the Government. These statements went to show that the generally accepted report that the late Minister of Railways differed radically from the Government policy in reference to the proposed new trans-continental line and had therefore felt it impossible for him longer to remain a member of the Administration, was quite true. Mr. Blair denied that his action had been influenced by personal pique or by any failure of his colleagues in the Government to accord to him the sympathy and support which he had a right to expect. His sole difference with the Government was as to its trans-continental railway policy, and in that matter, as he went on to show, his own judgment differed so radically and so irreconcilably from that of his colleagues that the only honorable course open to him was to resign. Mr. Blair declared himself in favor of a trans-continental road to be constructed and operated by Government. But he could not subscribe to the Government project of building or authorizing the building of a line of railway from Quebec to Moncton, which, he held, would be paralleling and destroying the Intercolonial. He also declared himself opposed to the plan of proceeding immediately with a road from Quebec to Winnipeg. The Government should be content for the present with declaring itself in favor of building a Government line from Quebec to the prairies and thence to the Pacific coast as soon as the need should arise, and in the meantime should make provision for a thorough exploration of the country with a view to obtaining definite knowledge as to the cost of construction and determining the question whether or not a traffic-producing route were available. If a practicable route giving promise of a fair measure of traffic could be found, a Government road should be built, through a commission if that were preferred. And when constructed, such railway should not be handed over to any one existing railway company under lease, but should be operated either by the Government itself, through a commission appointed for the purpose, if so preferred, or by a trust composed of the representatives of the different railways which might intend to use it, under direct Government superintendence and control. This statement on the part of Mr. Blair of course implies opposition to what is understood to be the Government's policy of guaranteeing the bonds of the Grand Trunk Company for the portion of the proposed trans-continental road lying between Winnipeg and the Pacific, and also to the plan of giving to the same Company a 50 years' lease of the proposed new Government road from Quebec to Moncton. The public will perhaps be in a somewhat better position to judge of the merits of the case as between Mr. Blair and the Government in respect to railway policy, when the plan of the Government is brought before Parliament. Then we shall know what the Government has to say in favor of its policy as well as what the ex-Minister of Railways has to say against it. Mr. Blair's stand in favor of cautious and well-considered action in the matter of trans-continental railway construction will commend itself to cautious people. Whether or not he is right in preferring Government construction and control to the subsidizing of railway companies is a question upon which there will be different opinions. The fact is, there are serious objections to both, and probably no man and no Government is yet able to propose a scheme for the construction and management of railways in the public interest, against which some strong objections cannot be urged. It may be noted that the Prime Minister in announcing Mr. Blair's resignation to the House of Commons said that the Government differed decidedly with Mr. Blair in his view that the proposed line from Quebec to Moncton would parallel the Intercolonial. But whatever there may be to say in favor of the more direct line from Quebec to St. John and Halifax, it could hardly be expected that the late Minister, in view of the interest he has taken in the extension and improvement of the Intercolonial, would look with favor upon a scheme for a new road which, whether paralleling the old or not, would certainly very materially and injuriously affect its business and its revenues. It is announced that Hon. Mr. Fielding is for the present acting Minister of Railways, but to whom the permanent appointment will go is as yet matter of speculation. It appears to be generally understood that Mr. Emmerson of Westmorland will be taken into the Government and that there may be other changes, but it seems quite possible that the vacant portfolio will not be permanently filled during the present session.

The Eastern Baptist Association.

The 53rd annual session of the Eastern Baptist Association of Nova Scotia was held in the Bass River Baptist church, Colchester County, from Thursday evening, July 6, to Monday evening, July 13, 1903. It was pronounced by those who have been in attendance upon all the association gatherings to have been the very best association ever held in its history. Pastor G. A. Lawson, and his noble church, and the generous friends of Bass River, of all denominations, and of no denominational preferences, spared neither pains nor expense to contribute to the comfort and pleasure of all who were in attendance. There was a laudable rivalry among the good people as to who should entertain the best, or show the most courtesy. If any one went away hungry or disgruntled, it was to be traced to his own innate asperity, and not to the good people of Bass River, all whose doors were wide swung, and in whose faces there was the most cordial welcome. This generous pastor, his generous church, and the hospitable community, provided free teams for the transportation of delegates and friends from Lunenburg Station and return, a distance of 15 miles. Such gracious hospitality makes a new departure for the Association. It will be difficult, we fear, for other places to keep the pace set by the Bass River people.

A preliminary gathering to the opening of the Association was a Young Peoples' service held in the church Thursday night at 8.30 o'clock. Pastor J. M. Baird, Brookfield, conducted this service. Short talks were made by Pastors W. H. Warren, F. B. Layton, and Bro. S. C. Morrison. It was a profitable service, and formed a fitting prelude to the Association.

FRIDAY, JULY 10

From 9.30 a. m. to 10 a. m. a half-hour social service, led by Pastor Ernest Quick, preceded the permanent organization. Many brethren participated in this service, which brought a spiritual blessing to all. The Association was organized by the election of the following officers:— Moderator, Rev. W. H. Warren, Isaac's Harbor, Sec'y, Rev. T. B. Layton, Canning, Ass't Sec'y, Rev. J. M. Baird, M. A., Brookfield, Treas., brother G. A. Fulton, Bass River, Reporter, Rev. Adam S. Green, M. A., Truro.

Sixty-four of the seventy-three churches of the Association were represented by delegates or letters. Some 300 delegates were present, the largest attendance in the history of the Association.

The first business of the Association was the report of Bro. William Cummings, Treas. of the Pictou Building Fund. He gave a history of the attempt to found a Baptist church at Pictou in 1874, the appropriation of \$8,500 by the Association for that purpose, the failure of the attempt, the sale of the property, and the placement of the funds in the hands of Bro. T. M. King, now of Truro, who invested the funds in a private concern, and lost all. He took pleasure, he said, in presenting a check of \$8,500 from Mr. King, as a recognition, and part payment of this obligation. The Association voted its hearty thanks to Mr. King, and in a subsequent session voted the loan of \$8,500, through the Home Mission Board, to the New Glasgow church for a period of ten years, and without interest. At this point, pastor Lawson kindly welcomed the delegates and friends to the courtesies of the church, to the village, and to the homes of the community. He said in part: "We have been petitioning the throne of grace for this gathering. Every member of the church, and every friend of the church, have prepared for this occasion. We welcome you to our homes, to our church, to our community. We welcome you all—we all welcome you. Though the community is largely Presbyterian, we are all for the fine Baptists."

The report on Denominational Literature, by Rev. C. H. Martell, Great Village, was timely. The seeds of vice and error, he said, are easily dropped into young minds. There is much bad literature, and much that passes for pure is wholly unfit for young minds. Some people seem to think that anything is good enough for the Sunday school. Our day schools have the best literature, and so should the Sunday schools have.

Attention was called to the American Bible Revision, and it was commended for general study. "It is the best English Bible ever put into the hands of English soldiers." The MESSENGER AND VISITOR was very highly recommended, and very high praise bestowed upon Dr. Black, its editor.

It was pointed out that the MESSENGER AND VISITOR was well high invaluable for its current events, and its statements of the progress of the world. The S. S. Lesson Helps published by the American Baptist Publishing Society, were also recommended in high terms, as was also the "articles of faith," published by G. A. McDonald, Halifax. This report, after a helpful and illuminating discussion, was unanimously adopted. The Association adjourned at noon.

SATURDAY, JULY 11

The Association re-assembled promptly at 2.15 to discuss Prayer Meeting Methods, to be led by Rev. M. A. McLean, B. A., Truro. Pastor W. M. Smallman, New Glasgow, emphasized the spiritual ends to be attained; Pastor Ernest Quick, Guysboro, said he found it helpful to have the Psalms read, and to seek to interest others in the special selection read at any special meeting; Brother William Cummings, Truro, said we must carry the Spirit with us, and from us He will go to others; Pastor F. M. Baird,

Brookfield, thought the success of the prayer meeting depended largely on the pastor himself; still another emphasized testimony. This profitable service was closed with prayer by Pastor F. M. Young, Ph.D., North Sydney.

The Association proper sat at

2.45 P. M.

After singing, prayer was offered by Pastor E. A. McPhee, and the journal of the morning read and adopted. A resolution of sympathy was extended by the Association to Pastors T. B. Layton, and G. A. Lawson, in the affliction through which they have passed since the last Associational year in the removal by death of their respective helpmeets. Feeling responses were made by these brethren. Following this, the hand of fellowship was extended to the new pastors who have come into the Association within the past year. The brethren to whom such fraternal greetings were extended were Pastor Adam S. Green, M. A., Zion church, Truro; Pastor Ira M. Baird, M. A., Brookfield; Pastor W. M. Smallman, M. A., New Glasgow; and Pastor E. A. McPhee. Each of these brethren made a brief and appropriate response to the Association. At this session it was voted that the secretary of the Association send to Mr. T. M. King its acknowledgment of his courtesy in discharging the obligation of the Pictou Building Fund.

It was recommended that the Baptist Convention continue the publication of "the articles of faith and covenant," formerly published by Mr. Geo. McDonald, Halifax. It was voted that Pastors Hutchins and Martell present this matter to the Convention. In the reading of the letters from the churches, it was gratifyingly discovered that there had been 120 additions by baptism to the churches; with other accessions by letter and restoration, this will bring the present membership of the churches up to probably 6,600. At this juncture, four brethren were invited to seats in the Association, and briefly thanked the Association for the courtesy. The report on Sunday Schools was then given in an able paper by Brother Silas C. Morrison, Onslow. He emphasized the work of the Sunday School teacher, which, he said, is not to theorize or to philosophize, but to build up characters through the gospel. The teacher's qualifications should be in accordance with the nature of his work—a work which is pre-eminently divine, and hence, the need of divine qualifications on the part of those who do this work. These give Holy Ghost power and efficiency to the teacher. The report was unanimously adopted and set aside for further discussion.

It was voted to accept an invitation of Victoria Lodge, I. O. G. T., to take an excursion on the Bay tomorrow in the steamer Brunswick, from 12.15-3.15 p. m. The Association adjourned at 5.20 p. m. to meet at the Presbyterian church at 8 p. m.; Brother (Evangelist) Waldron to take charge of a social service from 7.30-8 p. m. Closing prayer was offered by Pastor Ira M. Baird.

8 P. M.

The Association re-assembled promptly at 8 p. m. Moderator Warren in the chair. The 35th chapter of the prophecy of Isaiah was read, and the audience joined heartily in singing "From Greenland's Icy Mountains," led by choir.

The evening was devoted to missions, home and foreign, and the speakers were Pastor Estabrooks, Springhill, and Dr. Manning, St. John. Pastor Estabrooks spoke on the general subject of missions. He said in part: There ought to be no home and foreign missions; our work is one. "One is your father, and all ye are brethren." Japan is destined to be the Judea of the east. We shall speak especially of missions in Japan and Canada. The past year has been a hard year, but a helpful one. One of the most encouraging features among the Telugus is the women; through these with our 22 missionaries, and 104 natives workers, we hope to reach the men and children.

In Western Canada, Brandon College has a hopeful future. The work in Winnipeg is growing. In Manitoba the Baptists have increased 145 per cent. Our present force is inadequate to meet the demands of the west; Grande Ligne occupies a strategic position, and the enlargement of the school is quite complete. Better work is now done in all the departments. There were 25 conversions among the students during the year. In Montreal recently 5 converts were baptized. There are hope and encouragement all along the line. In Nova Scotia we have a lack of men and a lack of means to do the needed work. A new interest has sprung up at Sydney Mines. There are large opportunities for increased measures.

(1) How shall we increase our endowments that the wisest men may do the work of these fields? (2) The Quarterly District meetings could largely assist in this work. (3) We need men with peculiar evangelical ability to assist our pastors in gathering the unsaved into the churches. Report adopted.

Dr. Manning, secretary of the Foreign Mission Board, in his address on missions, read Psa. 45: 1, as a basis for his argument. Every Christian can say, or ought to say, my work is for a king. The thought centres around two words work and king.

The gospel ought to be made known as soon as possible. The king's business needs haste. Too many of us have had our feet shod with iron. Kings rule, subjects should obey. The conception of the work was in the last commission of Christ:—Go, make disciples, baptizing, teaching. We are joined with other Christians in proclaiming the unsearchable riches of God to the world.

There have been from 75,000 to 100,000 missionaries within the last hundred years, and from one to two millions reclaimed from paganism; and may be twice that number have gone home. There have been more than a million students in the schools of Foreign Missions. Twenty-two missionaries are now in the field from the Maritime Provinces. \$17,000,000 have been expended by American and Canadian churches in Foreign Missionary work. We are to do the work both at home and abroad. The most spiritual churches are the mission churches. Why was not Paul allowed to remain in Jerusalem as pastor? Why did not Carey preach at home? Why was not Ananias Judson? Because the work of the foreign field imperatively demanded their services. We have but one missionary to each 250,000 souls. In India there are more than 20,000,000 child widows who cry to us for help. Miss Margaret Clark, a returned missionary from Chittoor, India, followed these stirring addresses in a pathetic rehearsal of the work in its present condition among the Telugus. "We are a small band," she said, "and in our own strength we can do nothing. But the Master has blessed us, and is blessing us. We are hampered in the work for lack of means. India is a very rich country, and a very poor, poverty-stricken country. The darkness and degradation of India are its ruin. The women are inhumanly treated, even worse than cows, for the cow is worshipped. They live in apartments by themselves, and eat what their husbands leave. They are taught by the men that they have no souls. Let us do something for the women of India. In the Madras province alone there are said to be 50,000 child widows less than ten years old. I knew a little girl a year old to be the wife of a little boy two years old. When I saw her the next year, the boy had died, and she was left a widow at two years old. The mother even could not be kind, because they all believe that the deaths of the husbands are due to the bad life of the wife in some future state. The widows are permitted only one meal a day, and are not allowed in the street. It is considered bad luck for a man to meet a widow, or to look in the face of a widow. Whenever one becomes a widow, her head is shaved, her jewelry taken away, and she is degraded, unless her father is brave enough to care for her. Pray for the widows of India." The congregation then sang, "Onward, Christian Soldiers," led by the choir. After this hymn, Pastor Chapman, of Canso, then spoke on Home Missions. There are, he said, ten or twelve groups of churches without pastors, because we have no means to put men into these churches. The inducements to enter the Home Mission work are:—(1) To help struggling brethren. We are blessed in helping others. We can help weak churches to help themselves; (2) As business investments. The gospel makes better men and better women; (3) Returns are made in money. Money invested in Home Mission fields is one of the very best possible investments; (4) Returns come back in men as well. Some of the best men in the denomination today are the fruits of the Home Mission churches. An offering was then taken, while the choir sang an anthem—"Come unto me." Following the offering, Pastor Robinson spoke on "Our Missions in the West." I extend, said he, the greetings of the Baptists of the Northwest to this Association. There were no Baptists when I first visited the Northwest as a boy; the churches since formed by speaker are doing a glorious work. A tribute of gratitude was laid in the tomb of Rev. Alexander Grant, to whom the churches of the North West owe more than to any other half dozen men." The speaker thanked the East for what it had done for the West in men and money. "Give liberally, for what you give will be returned to you fourfold. The U. S. is reaching her limits; Canada is just expanding. Four great cities and colleges will be in the West; therefore, do largely, because we shall pay it back to you in prayers and men and money."

"There is a tide in the affairs of men which, Taken at the flood leads on to fortune; We must decide to help the North West or else the tide will go." The Moderator thanked the Presbyterian church for the courtesy shown the Association, and asked their pastor to say a few closing words. Pastor McKay expressed his joy in being thus able to serve the Association, "for," said he, "help and inspiration have come to us as well as to you."

After the doxology, the closing prayer was offered by Moderator Warren.

SATURDAY, JULY 11

The Association re-assembled at 9 a. m., Pastor Ernest Quick, Guysboro, conducting the half hour social service. The opening hymns were "Nearer my God to thee," and "My Jesus I love." Pastors Jenkins and Vincent then offered prayer. The topic—Evangelistic Methods, was then opened by Pastor Quick. He said there are men to be pastors, and men to be teachers, as the N. T. teachers. As pastors we want to know how to reach the young, and bring them to the Lord Jesus Christ. To do this (1) Preach the plain simple gospel. Its effect of the word on saint and sinner. (2) Teach personal work. (3) Bring people to the realization of the power of God. (4) Make much of song. (5) Vary the services. (6) Announce subject from 4:10 to time. Pastor Estabrook commended "cottage meetings." Another said the most important thing is to get people to the meetings, then use methods to draw them out.

Pastor Vincent said the "after meeting" is a very great stronghold. Preach more about hell. Preach the gospel

seven times in the week. Another commended "the old Bible method"—bringing others to Christ—through personal effort. Pastor McGregor said: get near God yourself. Dr. Manning led in closing prayer. Bro. W. P. King, Truro, led in prayer in the opening of the Association at

10 A. M.

After which the journal of the evening was read and adopted. A gratifying report on educational work was read by pastor W. N. Hutchins, Truro. Acadia College was spoken of in high praise for the successful work of the past year. The report was followed with an earnest address by Bro. William Cummings, one of the governors of the college, Truro. He recited the history of the college during some trying crises, and the late interest of John D. Rockefeller in contributing conditionally \$100,000 to the college, and supplementing the salary of President Trotter. After the adoption of the report, special prayer was offered by Dr. Manning in behalf of the recovery of Dr. Trotter, who is now quite sick. Closing prayer was offered by Pastor Young at 11 a. m.

The delegates and friends then hurried away for an early dinner so as to be able to catch the 12:15 p. m. train that had been kindly provided by Victoria Lodge I. O. G. T. to take them to the steamer. The weather was delightful and the day perfect for an enjoyable trip on the Bay. Some three hundred delegates and friends crowded every space of the commodious steamer Brunswick. We cruised about in the Bay some two and a half hours, skirting Portapique, Highland Village, Great Village, Maitland and Debert, returning to Bass River pier at 2:45 p. m. On the return trip the breeze stiffened quite considerably and some of our friends lost their hats. It was an enjoyable excursion, highly exhilarating and beneficial, and we heartily thank our I. O. G. T. friends for this rare treat.

The Association reassembled at 7:20 p. m. The sisters had a separate meeting at the same hour in Victoria Hall, where addresses were made by Sister Gunn, Belmont, on the Grande Ligne Mission, and her recent visit to the school; and by Sister Margaret Clark, Chicacole, on the work in India. At this hour the Association listened to the report on Systematic Benevolence, by Pastor A. J. Vincent, Sydney. The report was strong and somewhat radical, and provoked a lengthy, but profitable discussion. In part, the report was: the spiritual life of the Christian is conditioned in systematic benevolence. Giving is the fruit of the Spirit. The churches have lost their spirituality by dipping into wells of filthy lucre. "If you have withheld your time and wealth from God, you have pad-locked heaven against you." God gave his best to us, and we must give to the support of his work. There is no real giving until you give something outside of your own church. The reader elaborated (1) How to give; (2) When to give; (3) How much to give; (4) Motives which prompt to give—the goodness of God. There should never be a "young collection." No man can pray for the coming of God's kingdom who does not give his proportion to hasten that kingdom. The report was adopted. At this session, Prof. A. C. Chute, D. D., and Principal H. T. DeWolfe, B. A., were accorded seats in the Association. Principal DeWolfe led in closing prayer.

8 P. M.

There was a mass temperance meeting at the Presbyterian church in the evening. The speakers were Pastors Hutchins, Bates, Quick, and Vincent. The subject was treated from the home side, political side, social and business side. The audience felt that it was benefited in this time worn subject, which was treated a little more skillfully than usual.

Your reporter finds that he must now begin to boil down, else his report will prove too exhaustive.

SUNDAY, JULY 12.

There was a social service in the Baptist church from 9:30 to 10:45, led by Pastor W. H. Jenkins. He read John 1: 12, and Romans 8: 14, 16, after many had offered prayer. It was a helpful service, that strengthened one for the enjoyment of the after feasts (spiritual) of the day. The preaching service for the morning was held in the Presbyterian church, Pastor F. H. Young, North Sydney, being the preacher. He was assisted by the moderator and Pas-

(Continued on page 5).

Great Possessions.

BY REV. CHARLES W. GORDON.

They were standing out in the open country, just where the road dropped off from the village, these two young men, face to face. There was distinction about both of them: the one, a great question in his heart and in his face and attitude, and the other offering a great opportunity. The one was rich and well bred and well dressed, and carried in his face unmistakable marks of blood and breeding and of culture and refinement and clean living. The other was a Man great and strong, a Man of the open air, no delicate face, no soft, well nurtured face, but a face of strength, with lines in it that men love to see in the face of the man they would follow: the face of a Man that had a great heart full of love, but the face of a Man of relentless purpose and indomitable conviction; strong, patient, gentle, and overflowing with love.

The rich young gentleman had been brought up in a wealthy Jewish family. He had been trained in the old

prophets, and in that splendid history of that splendid people that have done most for this world in that they have kept men's faces up to God. Through the years of his growing manhood he carried in his heart an unanswered question. His ambition was this: he would be a man on whose character no man could find a spot; and more than that, a man that could look up to God and say, "I am righteous." But like many another man with this noble purpose in his heart, he always knew that he had something to reach before he could feel that he had attained. All the great men have felt like that. Not the sinners feel defect, but the great and good,—men like Paul, who set himself to live the high life, and who, because he lived a high life, knew that he had not quite done the best; men like the great St. Francis, who carried with him ever, as he went through the northern plains and mountains of Italy, the sense of his own incompleteness; men like Luther, who, strive as he might, by day and by night, by prayers and struggles and studyings, by flagellations and self-denials, yet felt that there was something still lacking; like all of you men who have tried to live the good life and have found at the summit of your endeavor a still further peak.

The young man heard of the new teacher. He walked down to the market-place and stood there somewhat apart from the common crowd, for he belonged to the Pharisees, and he could not soil himself by contact with the common men. I see him standing there looking across the crowded market-place, listening to this wonderful voice that rang over the people; to that wonderful sermon. What words this preacher had! What themes were his! As he gazed and listened, he saw the crowd part, and the mothers, the insistent, foolish mothers, God bless them always, bringing their babies to the master that they might be blessed. And the disciples, good, honest, stupid fellows, got round him and pushed back the mothers, for they would save the master from intrusion; but he drove them back, and there flashed in his face that fire of indignation that seldom was found there, and he said to these men, suffer the little children to come unto me. The young man was looking on, and I fancy he said to himself, "That's my man, he will know," because the man who loves children, and can still talk on great themes, shows that not only his head is great and clear, but that his heart is big; and after all, a man's size is the size of his heart.

The young man would have gone then and there through that crowd and asked him his question, had it not been that they were a common lot. So he went home instead, and he tried to spend his evening in all those joys that luxury and refinement could give him. But he could not eat his evening meal, and the daughters of music brought to him no joy, and his couch was to him as a place of thorns. Next morning when he woke and went out into the garden, he looked out of the gate and up the road. Sure enough, there they were! there they were! and they were going, the Man was going away! He girt his robes about him and tucked them under the girdle and fled up the road like a common man, and down in the dust at the great Man's feet, and said, "Good Master, what shall I do that I may have eternal life?" And Jesus lifted him up and treated him like a man. That is what I like about Christ. He treats us like men. He treats us like gentlemen. He treats us like brothers. He took the young man up and talked to him about his difficulty.

There is a word in this story here without which much of its glorious color would be lost. You know, in telling a story, certain words are put in to give color. Let one man tell it, and he gives you all the facts, and it is dull to you. Another man takes facts, and by the touch of a single word the whole thing shines. What is the shining word here? "Jesus, looking upon him, loved him." I am glad it is there, because I fear otherwise we should have been hard upon the young man. He is so grand in his fine robes; so superior to the common men about the Master; so sure of his stainless record. But Jesus, looking upon the young gentleman, loved him. And He teaches us all this lesson, that the rich and the cultured have need of the Saviour and His love and pity as much as your submerged tenth. "Looking upon the young man, loved him." Good Saviour! we thank Thee for that word.

Then He made him His great offer. He offered him a cross. He said to the young man, It is true you lack one thing. I will tell you how you can get it. He laid out before him the cross with its extended arms. He laid on him that terrible heart-breaking load of renunciation. Did you ever think you Christian people, why it is there is so much cross in your religion? Did you ever think why it is that Jesus always put that to men first? A young man came to Him, earnest, enthusiastic, and said, "Lord I will follow Thee whithersoever Thou goest;" and Jesus said, I am sleeping out on the mountain side to-night with the wild things there. If you follow Me you must follow a homeless Man. So He put this to the young man because it was true. He would have the young man understand that if he was going to company with Him, and seek the thing that made for perfection, then he must be prepared to live and to walk as He lived and walked, and to be as He was, a poor, landless, homeless man.

Now do we wonder why He said to him, "Sell all that thou hast"? Has Jesus a quarrel with money? God has no quarrel with men who make much of God's gifts, gifts of brain, gifts of His providing in the world. He has no

quarrel with wealth. It was not because Jesus hated rich men or because He hated riches that He said to the young man, "Be poor." Why did He say, "Be poor"? First of all, because the life He invites you to is the life of a poor man. Why, look at Him! What would a rich man do after Jesus? What would a rich man do in the company of this poor Man? How would he look with his fine raiment walking by Peter in his fisherman's garb, or the rest of these humble men, with their hard, common hands? Then think a moment. How could he attend to his wealth and follow Jesus through His work? The man that follows Jesus must be a good walker. Hills must not stop him, nor valleys never so deep. Light and dark, rain and shine, must not make men pause who follow Jesus. And the load of wealth would bear this rich man down to earth, and he would have to camp by the wayside while his Master took the trail.

Now, he offered him secondly, a career. "Come," he said "sell what you have got, that well-appointed house in town, all those fine gardens and orchards and vineyard, all those estates, sell them give the money to the poor, and follow me." How clear it was. What a great thing to the young man to have the thing clearly set before him! How important to all of us to know just exactly what we ought to do!

What difference would it make to follow him particularly? What was he going to do? He was going down into the next village to heal a man, to bring light to dark eyes, to bring the oil of joy for mourning, to open prison doors where men had lived, where men had been dying all their lives, to bring wherever he went benediction, healing, hope. "Come!" he says to the young man, "follow me." Is it worth while? What are you going to do? Are you going to pass by all that? Have you no concern, young man, for this world for which God gave himself? Have you no concern for all the men in the world, the women in the world, the little children in the world, who need God and need this Saviour? You are not going to live for yourself surely, not in this world of sinful, sorrowing, broken-hearted people. "Follow me," says Jesus. "I will bring you where there is work to do that will make your heart fill with pity and with joy. Come with me, come with me to the broken-hearted people, come with me to the defeated army of mankind, come where the men are who are struggling up under the awful burden of sin and temptation."

Where is he going, and what else is he going to do? I will tell you. If you will watch him, he is going up there to Jerusalem; he is going to stand in the midst of the crowd, of the greatest and wisest and richest men of his country. And he is going to tell them to their faces that they are hypocrites and thieves and robbers, and he is going to drive them out of his church. That is the kind of man to follow; a fighting man. That "Come!" of Jesus is like a trumpet calling to battle. Are you fit for it? "Come, young men, follow me," says Jesus. Look at the evil about you. What are you going to do about it? "Come!" says he to the young man; the delicate, cultured young gentleman: "follow me; follow me into this fight." He offered him a career. Was it not worth while? Oh, if he had only seen it!

What else? Well, He offers him this; not only a cross and a career, but he offers him a character. For he said, "If thou wilt be perfect, if you are bound to be a good man, if you are bound to build up the imperfections of your character, root out the unclean things, the ignoble things, the things unworthy of a man." He offered him a character. "Come," he said, "and follow Me. I will make you perfect." Well, there is nothing better. I am glad he did not offer him heaven as the only thing. I am glad he did not say, "Now come, and I will bring you to heaven and to God." Why, what would bad men do in heaven? What would I do in heaven with my heart? What would I do in heaven with the thoughts I carry with me sometimes?

Now, my brethren, may I remind you of the great love that went with that offer? There is nothing dearer in the world to Jesus than young men. This is what Jesus Christ offers you. He offers you a cross. Yes, it is true, He does not want soft men to follow him; He does not want men who live for their clothes to follow him; He does not want men who will not be comfortable unless they are well dressed; He does not want men who cannot suffer, and who are afraid of danger. He wants men who will be ready to face the thing that is wrong and fight it until its down. He wants men who will love the thing that is good and pure, and follow it until it is won. More than that, he wants men who will carry with them what all big men carry—hearts of compassion for the world; hearts of compassion for those who are being lost, disappearing out of sight in this awful chaos of sin and sorrow. He does not want men who will be content to live shutting out the cries of the dying, the cries of the miserable and wretched. No, but men, who in the midst of the sweetest sounds on earth, will still hear, as God hears always, as Jesus Christ always heard, that deep beating undertone of a world's sorrow and sin.

I beg you, do not turn away. I beg you, young man, do not be afraid of the cross. The great men have borne it. I beg you, young man, do not let the fear of the cross spoil your career. And I beg of you, do not be content with anything short of being yourself good and worthy of your manhood, and worthy of your God.—Selected.

Messenger and Visitor

Published in the interests of the Baptist denomina-
tion of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor

Address all communications and make all pay-
ments to the MESSENGER AND VISITOR.

For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

THE CONVENTION.

As announced last week the next meeting of Convention will be held in the Leinster Street church, St. John. The Convention met there in 1882 and the services were interesting and profitable. We trust the approaching gathering may prove equally happy. The work in hand is of as much consequence as at any time in the past and should receive the very best attention.

We trust also that the attendance may be large from all parts of the provinces. The churches have the matter in their own hands. They can send their delegates and by helping in the payment of expenses can insure an increase of interest on the part of all concerned.

In our opinion this is a proper arrangement. It is more blessed to give than to receive and there is no good reason why one church should have all the blessing. The Convention itself will gain in the elements of the highest power when it is independent and self-supporting. The churches gain by giving. Plan to go to Convention, brethren, and to carry up to the meeting praying hearts and loving spirits.

DENOMINATIONAL RE-UNION.

The various religious bodies are holding their annual gatherings for hearing reports of work done and for forming plans for years to come. The Methodists have this year observed, with much spirit, the birth of John Wesley which took place two hundred years ago. The observance has been general and in some cases it has been made the occasion for international fellowships. For instance the Wesleyan University, located at Middletown, Connecticut, the oldest Methodist University on the continent, we believe, has called to its Commencement men from different parts of the States. Dr. Allison, President of the Mount Allison University, Sackville, was invited to the anniversary of his Alma Mater and while there he received the degree of D. D., which he well deserves.

The Methodists seem to attach a higher value to large gatherings of their people than the Baptists give to such assemblies. This difference was marked in the Old Country two years ago. The Methodists held the re-union of their body of various parts of the world which they hold every ten years. The meetings were held in the House of Worship in City Road, London, where Wesley's work began. There were papers, addresses and sermons from leading Methodists from all parts of the world.

Dr. Inch, of Fredericton, at an evening meeting in St. James' Hall, spoke with much acceptance for the Maritime Provinces. The learning and power of oratory of the body found opportunity for expression. The programme was not overburdened with philosophical subjects. Practical matters were most frequently considered. The genius and spirit of Methodism predominated. Those who attended went away stronger Methodists than ever.

A few days later the Baptist Union of Great Britain and Ireland held its autumn session at Edinburgh. The distinguished Dr. Maclaren presided and delivered a magnificent address. The session was announced as an Ecumenical session. Representatives of Baptists in various parts of the world were asked to be present. The services extended over several days. But the meeting was practically one of the Baptists of Great Britain only. True, representatives from thirteen other parts of the world were present in answer to the invitation of the Union, but at only one session were they allowed to speak. That meeting was planned not to exceed two hours in length. It took the distinguished minister who welcomed the brethren from abroad twenty-five minutes to say how glad the British Baptists were to see the Colonials and others. There remained only a little over an hour for the invited men from all the world to speak for the multitudes they represented.

Dr. W. N. Clarke represented the Baptists of the United States. He spoke twelve minutes. Other delegates had to

make their remarks in a shorter time. That was the ecumenical character of the Baptist meeting.

It was good as far as it went. But it did not go very far. A meeting of Baptists of the world will probably not take place very soon, if ever.

Perhaps it is not desirable. We have so much to do near our own homes and in foreign lands that we have little strength for elaborate greetings and long parliamentary discussions. Our success will depend mainly on the strength we can draw from above and not from the wisdom of our brethren, though the latter should not be despised.

IMMIGRATION IN THE UNITED STATES AND CANADA.

The population of the United States is great and rapidly growing greater. The immigration for the year ending June 30, it is estimated, will not be much short of 900,000. But the character of the immigration is such that the coming of so many thousands is regarded by many as a calamity rather than a blessing. "Never before," says the Congregationalist, "was so large a proportion of the immigrants so alien to earlier American ideals in character, habits and inheritance." It is being strongly urged that this vast immigration of illiterate and in many cases morally degenerate people, creates a serious problem and imposes obligation to strenuous efforts on the part of the Christian churches of the United States for the religious and moral improvement of the immigrants. It may be worth while to consider in this connection that while the immigration for the past year into Canada has been only about one-eighth of that into the United States, yet the volume of immigration in proportion to the present population of the country is twice as great in the former country as in the latter. If therefore the problem which the influx of immigration creates in the United States is a serious one for that country, it must appear that Canada has on her hands an immigration problem of at least equal seriousness, even though it be admitted that Canada's immigrants are in considerable part of a much higher class than those now coming in so great numbers to the United States. The fact is that in both countries much will depend for the future upon our doing the best possible for the immigrant in the way of evangelization and education. The opportunities and responsibilities in connection with home mission work as enlarged by immigration are obviously very great.

MOB LAW AND RACE WAR.

In view of the lynchings and other forms of mob violence against negroes, so prevalent of late in the United States, it is not surprising to find leading newspapers of that country devoting a good deal of attention to the subject and enquiring whereunto this contempt for law and for the natural rights of men is likely to grow. Indications are not wanting that the disturbances growing out of race prejudice and the disregard of law and order may take on a much more serious character than they yet have done. The bestial viciousness and criminality of a certain type of negro does not justify the barbarous atrocities inflicted on these wretches by white mobs, still less does it justify the terrorizing and killing of innocent negroes. The sense of this injustice and outlawry is rankling in the black man's blood and unwise leaders among the negroes are advising their people to arm themselves and resist violence with violence. It will be nothing to wonder at if this advice shall be accepted and if bloody encounters like that which lately occurred in Evansville, Ind., shall be repeated in many places and on a larger scale.

In reference to this subject *The Watchman* of Boston says: "The expected has happened. After long suffering from the unlawful attacks of the whites, the Negroes have learned that the same tactics which have been employed for years by the whites against them may be successfully turned by them against the whites. In Norway, South Carolina a white boy whipped some Negroes; the Negroes shot his father while seated in his own home at supper, the whites killed a Negro who was not known to have anything to do with the murder and severely whipped several other Negroes, one of whom died from his injuries; then the Negroes who are in a majority in that section surrounded the village with the intention of murdering all the inhabitants and the village was saved only by the gathering of the whites from all quarters to its rescue. This is race war. In Evansville, Ind., a white mob gathered to lynch a Negro who had murdered a policeman, and a Negro mob gathered to defend him. This also is race war. Three things are to be observed from these and other recent events of the same character. First, the lawless violence which has been too little regarded by some when directed against a certain class of Negro criminals, has grown bold and is now directed against other crimes. Second, the Negroes are learning to turn against the whites the methods of attack of which they have been chiefly the victims. Thirdly, the disgrace of law and authority generated by the unpunished lynchings of the South is spreading among the people of the whole country. . . . Attention to the current of events shows that disregard of law and authority is increasing. This is fostered by corruption in courts and legislative bodies, as well as by the indifference to lynchings and other violations of laws referred to above. The condoning of crime is bearing its fruit, and those who have so early disregarded the wrong done to others find the threatening evils coming nearer to themselves. There is the most urgent need of a great revival of civil righteousness, public and private, if the peace, good order and well-being of our country is to be conserved."

Editorial Notes.

—The good brother who reported for our columns the proceedings of the Eastern N. S. Association has given an excellent report of what appears to have been an unusually interesting meeting of the Association. Five columns, however, is a little too much of a good thing in this connection. When there are so many Associations, Quarterlies, etc., to be reported, we must learn the art of condensation. It is to be admitted that it is not easy to condense a report without squeezing the life out of it. However it is possible. We desire to say here that the brethren who have reported the several associations for our columns this year have our hearty thanks and we are sure the thanks also of our many readers for their valuable and gratuitous service.

—This world of alternating day and night, clouds and sunshine, should teach us many lessons in respect to the experiences of the spiritual life. Resting in the assurance of the uniformity of nature's methods we suffer no panic when the shades of night gather round us and in the dark and cloudy day we are able to possess our souls in patience, assured that soon the sun will break through all the clouds and shine as gloriously as ever. So to him whose heart rests in the constancy and faithfulness of his God there should be no fear of evil even when he passed through the valley of the shadow of death. And then through the dark valley may lie the pathway to better things than the green pastures and still waters left behind—even to rest from all toil and conflict, the triumphant feast, the overflowing cup, the joy of the Lord.

—"You never know all the good you do when you do good" someone has said, and it is very true. We cannot follow the love-inspired word or deed, to see how it has helped first one, and then how that one, thus made stronger and happier, has helped others and these others still others in their turn, until that movement of goodwill has pulsed through the world. And it is so also with evil-doing. When one does evil he never knows all the evil that he does. If some word or deed of ours makes some life darker, some heart harder, some mind more corrupt, then the evil that is done flows on, a widening, blighting stream, to darken, harden and corrupt wherever it reaches. It is true that "the evil that men do lives after them," and it is not true that "the good is interred with their bones." Let us therefore cease to do evil and strive to do well.

—From an article in the *Independent* on Egyptian Discoveries it is learned that Prof. Flinders Petrie in his excavations at Abydos in Egypt discovered no less than ten successive temples, ranging in age from 5000 to 500 B. C. In the plans of these temples built one upon another something can be seen of the changes from age to age through the whole Egyptian history. One of the results of these excavations is said to be the discovery that Osiris was not the original god of Abydos but that a Jackal god and a god of the West were honored there down to the 11th dynasty; and it is seen that about the 14th dynasty the temple was abolished and only a great hearth of burnt offerings is found with votive clay substitutes for sacrifice. This corresponds exactly with the story of Herodotus that Cheops had closed the temples and forbidden sacrifices. Of Menes, the founder of the first dynasty Prof. Petrie discovered part of a large globular vase of green gage with the name of the monarch inlaid in purple, and thus polychrome glazing is carried back thousands of years earlier than it was before known to exist. Pottery of forms and material hitherto unknown in Egypt belonged to this remote age, and proves to be, like that of Crete, of the late neolithic age. The head of a camel modeled in pottery carries back the connection of that animal with Egypt some 4,000 years; hitherto no trace of it had been discovered earlier than the Greek times.

—How they keep "the glorious fourth" in the United States, or at least in some of the cities of that country, may be learned from the following observations taken from the *Standard* of Chicago: "More ferocious and careless than ever was this year's celebration of Independence Day. The police of New York City made strenuous efforts to suppress the characteristic and hideous cannonading of the day, and by their proclamations, presence and more than 100 arrests, confined the deaths of the merry-making to five persons, the injured to sixty-one and the fire loss to \$200,000. In Chicago three persons were killed, 111 injured and the number of ruins made by sections of the fire department to keep down Chicago's fire loss to \$30,000 was 102, the greatest number ever made in one day. The country at large offered up to our Moloch of patriotic tradition fifty-two dead and 3,665 injured. The agents of joy and destruction were fireworks, skyrockets, cannon, miniature and improvised gas-pipe, fire-arms, toy pistols, loose gunpowder and runaway horses." The *Standard* cherishes the optimistic faith that the nation will evolve a better and more peaceful fourth. It would "keep the fourth but civilize it." One would hope that something in that direction might be possible. Still if our demonstrative neighbors should go on celebrating after the present fashion, we suppose it will not be made the subject of a remonstrance on the part of any foreign government. If a nation chooses to kill its citizens by scores and maim them by thousands in celebrating its natal day, that is doubtless its own affair, but surely so resourceful a people ought to be able to discover some way of showing how glad they are to be free, without so large a sacrifice of life and limb, to say nothing of the strain upon their nerves.

Starbuck's Psychology of Religion.

The history of the race shows that there is something in man that moves him to some kind of religious belief and service. In these days of absorbing scientific study we may expect that attempts will be made to find what elements, if any, are common to the various forms of religion. Such a study would require first of all a large collection of facts, and then a discriminating separation of the essential from the accidental. For any conclusive result facts must be gathered from the records of all races and creeds for all time—records of the transient and the permanent, the normal and the abnormal, the institutional and the individual. If such a collection were attempted, generations might pass before a proper classification and satisfactory conclusions could be reached. An initial stage in such a wide-reaching study may be undertaken by collecting from individuals in different circumstances statements concerning particular phases of their religious experiences and subjecting them to an intelligent comparison.

Professor Starbuck has obtained from a large number of persons statements concerning their experience at the time of conversion. This term is used by him with a somewhat vague meaning, and the larger number of replies to his questions evidently came from persons who had received much the same religious instruction. On their accounts the conclusions to which the study leads are applicable only within a somewhat narrow range. But notwithstanding these limitations the book contains a large amount of interesting and valuable material. Tables have been formed which show the similarities and dissimilarities of the recorded experiences. The answers to the proposed questions appear to be the spontaneous expression of individual experience and quite clearly reveal the decisive moment in conversion. The discussion leaves the reader inquiring whether the uniformity of expression is not the result of previous religious training, whether the change called conversion is the product of natural causes, and whether conversion in all cases must be marked by the phases exhibited here. These questions invite further study.

The volume will be less satisfactory to many readers because the author so constantly represents mental states as the products of cerebral changes. On this account the title of the book might about as well have been the physiology of religion. There is an intimate relation between bodily conditions and mental states. But it should be remembered that the brain is known by a somewhat circuitous process. The true relation between the object known and the knowing subject is still shrouded in mystery. Conjectures and theories may be helpful, but the facts of consciousness are what we know. What is going on below the plane of consciousness and what forces may be acting there are matters of varying opinion. No religion can be justified or condemned by opinions concerning activities in that subliminal region.

The great value of the book is in the impressive exhibition which it presents of the inevitable importance that attaches to the period of adolescence. The fact that the persons who pass the crises of this period without any religious awakening so seldom become responsive to religious motives in later years is of tremendous significance for ministers, teachers and parents. It is a period in normal development in which a new world is opening for each one. Constitutional temperament will determine to some extent what kind of world it shall be; something, indeed much, will depend on earlier habits and instruction; possibly more on the wisdom and sympathetic tact which older persons may manifest towards the young in this critical period.

A natural supplement to this study would be a series of questions addressed to pastors, inviting responses in respect to the processes by which the young are brought to the religious life and the methods by which the most valuable permanent results are reached. In the absence of such aid general and frank conferences on the subject must be instructive and helpful.

The Death of Mrs. Sandford.

A cable despatch from India to the secretary of the Foreign Mission Board conveys the sad intelligence of the death of the wife of our veteran missionary Rev. R. Sandford. This is the first break, by death, into the ranks of that little band of men and women who sailed for Burmah in the autumn of 1873 with the purpose of laboring among the Karens of Siam, subsequently they were requested to cross the Bay of Bengal and establish a mission among the Telugus of India.

The little band was composed of the following persons:—Mr. and Mrs. Sanford, Mr. and Mrs. Geo. Churchill, Mr. W. F. Armstrong, Miss Flora Eaton and Miss Maria Armstrong. Later Rev. W. B. Boggs joined the staff and Miss Eaton became his wife. Miss Armstrong was married to Rev. G. F. Currie of the Ontario Mission. Through all these years the ranks of this little band remained unbroken. Of the original group all remain to this day in active service either at home or abroad. Mrs. Currie after the death of her husband never returned to her work in India. Dr. and Mrs. Boggs continue their labors in connection with the Missionary Union, as also Mr. and Mrs. W. F. Armstrong. God in His Providence has graciously watched over our little mission and has wonderfully sustained the missionaries in their arduous labors. Mrs. Sandford

though never robust has enjoyed a fair measure of health and was a woman of choice spirit. She was gentle and unassuming in manner, and was greatly beloved by all who came within the sphere of her influence. While not actively engaged in mission work she greatly aided her husband by her wise counsel and loving sympathy. By her home life an impression was made upon the natives which will not soon be forgotten. The mission has lost a noble Christian woman. To Bro. Sanford and family the Board would extend heartfelt sympathy in these trying hours. May the God of all grace give comfort and strength.

Encyclopedia Biblica.

The fourth and concluding volume of this work has lately appeared. The work is described on its title page as a critical dictionary of the literary, political and religious history, the archaeology, geography and natural history of the Bible. Its editors are the Rev. T. K. Cheyne, D. Litt., D.D., Oriel Professor of the Holy Scriptures at Oxford, etc., and J. Sutherland Black, M. A., LL. D., formerly assistant editor of the Encyclopedia Britannica. The present volume is uniform in size with those which preceded, containing in addition to the preface, index, explanations, etc.—which occupy some thirty pages—723 double-column pages of closely printed matter in elucidation of the various subjects discussed. Among the more important subjects which are discussed in this volume may be mentioned. RESSURRECTION AND ASCENSION NARRATIVES; RITUAL; ROMANS (Epistle); ROME (church); SACRIFICE; SADDUCEES; SABBATH; SAMARIA; SAMARITANS; SAMUEL (Books); SATAN; SAUL; SCRIBES AND PHARISEES; SERMON ON THE MOUNT; SERVANT OF AND THE LORD; SHILO; SIMON MAGUS; SIMON PETER; SIN; SINAI HOREB; SON OF GOD; SON OF MAN; SPIRIT; SPIRITUAL GIFTS; SYNAGOGUE; TEMPLE; TEMPTATION OF JESUS; TEXT AND VERSIONS; TRADE AND COMMERCE (with maps); WINE AND STRONG DRINK; WISDOM LITERATURE; WISDOM (Book) ZECHARIAH (Book); ZOROASTRIANISM. Many of these, as in the case of subjects of corresponding importance in the preceding volumes, are discussed at very considerable length and with great learning. But while the learning of the scholars who have contributed to the making of the Encyclopedia Biblica and the elaborate fulness with which many subjects are treated are unquestionable. The processes of argument employed and the results arrived at are not such as are approved by the more moderate and devout Biblical scholars of the day. The work certainly contains a great deal that will be found highly valuable in the hands of the judicious student, but it is to be borne in mind that the general standpoint of the Encyclopedia Biblica is that of the more radical school of critics, and it is far from satisfactory to Christian scholars and students who regard the Bible as embodying a divine revelation through supernatural means. Not only does the Biblica differ widely from the traditional views in reference to the duty authorship and authority of many of the Scripture writings, but its aim seems to be to eliminate from the development of the Hebrew people and from the origin of Christianity any exceptional supernatural element.

—The work is published in Canada by George N. Morang of Toronto at \$5 a volume and upwards according to binding.

Literary Notes.

THE NINETEENTH CENTURY AND AFT CONTENTS FOR JULY.

- I. IMPERIAL POLICY AND FREE TRADE:—(1) By Sir Robert Gifford, K. C. B.; (2) By Sir Edward Dacey, C. B. (3) By Benjamin Kidd.
 - II. GERMANY AND THE DANES OF NORTH SCHLESWIG; By W. Hartmann.
 - III. THE MOTOR AND THE BIRTHRIGHT OF THE HIGHWAY; By Walter R. Woodgate.
 - IV. RADIUM AND ITS LESSONS; By Sir Oliver Lodge, F. R. S.
 - V. ON THE POLLUTION OF OUR RIVERS; By Charles Milner Gaskell.
 - VI. THE OLD THATCHED RECTORY AND ITS BIRDS; By R. Bosworth Smith.
 - VII. ST. LUKE AND BUDDHISM; By George Shann.
 - VIII. CONSTITUTIONAL GOVERNMENT IN HUNGARY; By Lionel G. Robinson.
 - IX. THACKERAY—AN APPRECIATION; By Charles L. Eastlake.
 - X. MARKS OF INIGO JONES; By Ernest Rhy.
 - XI. LAST MONTH; By Sir Wemyss Reid.
- New York: Leonard Scott Publication Company, 7 and 9 Warren Street.

The Eastern Baptist Association.

(Continued from page 3.)

tor Quick. Text Judges 7: 7. The preacher said among other things: A man's purpose in life should be like a river that, despite its many tributaries, flows on and on till it reaches the ocean. Gideon was a man with a purpose not easily turned aside. God had promised victory. 32,000 men would reflect man's glory; the 300 God's. National sin is

national folly. There is no sin without its penalty, Israel had sinned, and must suffer the penalty of wrong doing. One needs a deeper consciousness of sin, a deeper turning away from sin. God works by the minority. Are we not making a mistake merely to gather in, and failing to develop spiritually? Numbers seem to be greater than quality: idolaters at the shrine of the multiplication table. It is well to have subtraction as well as multiplication, division as well as addition. Character counts. The pruning knife means fruit, but better. Benediction by Pastor Quick.

At 2.14-2.50 p. m., there was a social service, led by Pastor A. J. Vincent; and at 3 another preaching service at the Presbyterian church, the speaker being Pastor W. E. Bates, of Amherst: text 1 Sam. 30: 24. "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall share part alike." Why shouldn't they, said the preacher, they were equally loyal: they were tarrying through incapacity, and were at service guarding the baggage. David said, and reason said, they should equally share alike. There are other patriots than those who go to war. There were other loyal subjects besides those who went to South Africa to the Boer war: wives, sisters, mothers, were just as loyal, if not more so. They who went fought and won, because those who stayed wept and prayed. Let not the one talent man be discouraged. The text was applied along three lines: (1) Those in prominence contrasted with those in obscurity. It matters not so much where we are, as what we are: not so much what we do, as how we do it. (2) Those in active service contrasted with those in enforced inactivity. (3) Those of money contrasted with those of few advantages. Benediction by the speaker.

S. P. M.

The evening service was held in the Baptist church, and partook of the nature of an evangelistic service, there being two speakers, Pastor McGregor, Oxford, and Evangelist Waldron. Mr. McLean the singer rendered some helpful solos, and assisted the united choirs. Pastor McGregor's text was Heb. 11: 1-14, and he emphasized the fact that we have nothing abiding here, and for this reason we should fix our minds on those things that do abide.

After a solo "A wonderful country," by brother McLean, Mr. Waldron was introduced, and began by saying, "I have only one question to ask you tonight, and that is, have you a home for the soul?" This thought was dwelt on, and enlarged in many ways. Evangelist Waldron is an earnest speaker, and is blessed of God in easily winning souls to Christ. Personal testimonies followed Mr. Waldron's address, and the service was prolonged till 10.30 p. m. At the close of the preaching service in the afternoon, there was a called meeting of the delegates of Colchester and Pictou Counties for the organization of a local committee to prosecute religious work through Evangelist Waldron in the destitute churches of the countries.

An organization was perfected with a committee of five to oversee the work. The following is the committee:—Pastors G. A. Lawson, Pres.; W. E. Bates, Secy. Treas.; M. A. McLean; C. H. Haverstock; H. G. Estabrook.

\$220 were pledged for the work, some of which was paid at the meeting.

MONDAY, JULY 13.

There was the usual social service from 9.55-10.10 a. m. The rest of the morning was devoted to the discussion of the Sunday School report. There was a very lengthy discussion, and many points again and again, and the whole summed up in a nutshell is: Be interested in your pupils, study the lessons; teach doctrinal points; seek to win your pupils to Christ; don't make babies of the grown-up boys.

The afternoon devoted to unfinished business, this important resolution was adopted among other things, viz., that the Secy be a Committee to revise all church letters, and to present a digest of statistics in lieu of letters not absolutely necessary to be read, said letters to be in the hands of the Secy, three weeks previous to date of Association, and letters to be approved by the churches; a printed copy of this resolution to be included in letters sent to the churches. The Association closed with a mass educational meeting in the Presbyterian church in the evening (at 8), the speakers being Pastor Smallman, Prof. Chute and Prin. DeWolfe. The united choirs furnished good music: a beautiful solo—"Jesus, Lover of my Soul," was well sung by Mr. Fenwick Fulton of New York city, Mr. Fulton being a son of Mr. Geo. A. Fulton, Bass River.

The first speaker, Pastor Smallman, had for his subject, Educational principles as endorsed by Acadia: Acadia stands abreast of the best colleges in America; her curriculum embraces all necessary studies for the development of the mind, and all are taught by the most approved methods. She seeks not merely scholarship, but links with that equally whatever gives true dignity. Prof. Chute said: in speaking of Acadia, I am sure I am speaking to a sympathetic audience. The giving of the past is a strong manifestation of the regard the people of the Province have for Acadia. The \$60,000 we first sought came; that helped us in a certain measure.

\$30.00 toward the \$100.00 has been raised. But not only money is needed, we need students as well. Principal DeWolf closed the subject. He said in part: the tendency of the age is for making a living, we strive to make a life, for there is nothing higher in God's universe. Life consists in being able to correspond to our environment. (Herbert Spencer), we are placed (1) in environment of physical force; (2) in environment of God's humanity; (3) in environment of God himself. This is what we call living. How are we striving to attain that ideal? We expect in short, to teach (1) moral competency; (2) spiritual competency; (3) intellectual competency. High encomiums were heaped upon the seminary teachers.

Among the resolutions were (1) Thanks to entertaining pastor, churches, and friends; (2) A protest against Sunday excursions on the I. C. R. An offering of \$35.40 was taken for Sydney Mines church. \$55.00 in all were donated by Association to this church; \$25 to secretary; \$500 to New Glasgow church. The total receipts were \$516.16.

❁ ❁ The Story Page. ❁ ❁

A Happy Memory.

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night."

It was a quivering old voice from an upstairs room. Grand-uncle Nelson sat there alone by the window. He and Aunt Martha had often sung the sweet old hymn together in the years when they wished that their pilgrimage might be a long one. She had reached the City of which "her Redeemer, her Redeemer was the light," and ever since her going he had been glad that he, too, could tarry but a night.

In the hammock under the elm trees a girlish voice hummed somewhat abstractly the refrain. He leaned his white head from the window.

"That you, Barbie?"

"Yes, uncle."

She looked up for a moment, then down again at the book in her lap. Its printed pages suddenly acquired new charms, for she was afraid that he was in a conversational mood, and she did not feel like listening to him just then. The day was hot, and she was tired. There had been so many things to look after—what a difference it did make when mamma was gone, if only for a day. Uncle Nelson was sometimes tiresome, especially in his reminiscent moments, and his memory was poor. He told the same thing over and over again. So she kept her eyes fastened on her book.

How pretty her brown head looked resting on the cushion of the hammock, Uncle Nelson thought, and her little slippered foot, too, as it touched the ground now and then, to keep up a gentle swaying motion. There was a soft play of light and shadow on her face, made by the thick, stirring branches of the elm trees.

"That's a snug little place you've got."

He wanted to get her to talking, he loved to watch her bright young face; somehow it rested his old eyes.

"How are your posies getting along, Barbie?" he asked.

"Pretty well, Uncle Nelson. I weeded my garden this morning."

"Did you? I used to be a great hand to fuss about a garden myself. Your Aunt Martha and I always had a nice posy bed." He adjusted his glasses and leaned a little further from the window. "You've got your sweet pea vines all trained, ain't you? Did it all yourself, Barbie?"

"Yes, all myself."

"They'll be in bloom soon, won't they? Sweet peas always put me in mind of the bunch I took your Aunt Martha one time when I was courting her, Barbie. I can see this minute how pretty she blushed when I said she was sweeter than the whole bunch of 'em put together."

He was quiet for a minute, with a far-away smile on his lips, then he began again.

"That's a nice little hammock you've got, isn't it, Barbie?"

"Yes, and this is such a good place for it. I got a headache from being out in the sun, and it's so cool here."

"So it is. If I didn't feel kind of weak myself, I'd come down and sit with you a while, Barbie. My head aches, too."

"Does it, uncle?" and now Barbara looked up quickly. "I'll come up and sit with you in just a few moments if you'd like to have me. I just want to finish this story first. It's a German story, you know, and I make it a rule to read something in German every day, so that I won't forget what little I know. Some of the girls come back in the fall with their tongues all out of practice and half the words they knew before forgotten. I'll come up and see you just as soon as I get through."

"I'd be real glad to have you, Barbie."

Uncle Nelson withdrew his head from the window, and sat back in his cushioned chair, an expectant smile upon his face. The German story was not quite finished, when the gate opened and Gail Wetherall came hurrying up the walk.

"Barbara, put on your hat just as quick as you can. Sue Merrill's home. She astonished all her family by walking in on them today. She said she got so homesick she couldn't stay away another hour. Esther is over there, and I promised to come and get you. She is wild to see you."

Barbara sprang from the hammock.

"Wait for me a minute, Gail, till I get my hat."

Half-way to the door, Barbara stopped short, a thought of Uncle Nelson and her promise to him entering her head. There was a moment's indecision, then she turned resolutely to Gail.

"I'm just as sorry as I can be Gail, but there's something I forgot, something I've promised to do. I can't go to Sue's till I've done it."

"Oh, Barbara, can't you put it off?"

"Really, I oughtn't to, Gail, but I'll come over the moment I can. You'd better not wait. She will be so anxious for you to get back, and you can tell her I'm coming just as soon as I can."

Up the stairs to Uncle Nelson's room she hurried as soon as Gail was out of the gate. There was a bright little smile on her face. Uncle Nelson must not know how much

she would rather be somewhere else. The faded old eyes answered quickly to the smile in the bright young ones.

"You're a good little girl, Barbie. Bring your chair up here to the window, where we can talk easier. There—that's right. Didn't I hear somebody talking to you a minute ago?"

"Yes, uncle, Gail Wetherall was here just for a minute, but she's gone."

"Oh, then, I ain't a-keeping you from any of your friends. I was afraid ~~nebbe I was, and I wouldn't want to do~~ that, Barbie. I'm glad I ain't, but somehow I wanted to see you more than common."

"And I'm glad to be with you, Uncle Nelson. How is your head feeling now?"

"Just aches a little, Barbie, nothing much."

His trembling hand had wandered to her hair, and rested there for a moment in the thick, wavy masses. She put up her own hand to meet it. Something in Uncle Nelson's face touched her strangely. How very old he looked, and what was that vaguely floating through her mind: "Neither shall his place know him any more?" Would that be true soon, of Uncle Nelson?

His voice broke in on her thoughts.

"You look a bit like your Aunt Marthy, Barbie, every now and then; the way she looked sixty years ago."

"Do I, Uncle?"

Her "Aunt Marthy!" No other topic of conversation was quite so sweet to him, Barbara knew.

"May I get out her daguerreotype, Uncle, and look at them again?"

"Certainly, certainly," with pleased promptness, "you know where to find 'em, Barbie? In the little blue box in the top drawer of that stand."

Barbara could have found that blue box in the dark—she had taken it out so often for Uncle Nelson to inspect the precious contents.

"Her face is very sweet, isn't it, Uncle? Her eyes look so bright and pretty."

"Bright—I should say so! They were just like stars, Barbie, when that first one was taken. She wasn't more than seventeen then. She was the prettiest girl in Springville."

"I wonder what there is about my face that looks like her face," Barbara said, scrutinizing the quaint portrait gravely.

"I guess it's your whole expression, Barbie, a kind of pleasant, bright look."

The examination of the daguerreotypes and the reminiscences suggested by them occupied a half hour at least.

"Would you like to have me read to you, Uncle Nelson?" Barbara asked, when the little blue box was at last put away.

"Thank you, Barbie, I don't care if you do. You might read a piece from John, if you feel like it. The Bible's there on that little stand. My eyes didn't feel quite equal to it myself. You might read my favorite chapter, Barbie, the fourteenth."

"Yes, Uncle Nelson."

He listened with a dreamy, contented look on his face as the girlish voice read the beautiful chapter. His loud regular breathing made her look up just as she reached the closing verses. He had fallen asleep, soothed by her voice, and she laid the big Bible back on the stand, and stole noiselessly from the room.

There was kissing and embracing a half hour later, when Barbara made her appearance at her friend's house.

How fast the time flew by! There were so many things to talk over that had somehow not found their way into the girl's voluminous correspondence, and just as the visitors were thinking that they must tear themselves away, Sue proposed a game of tennis. It was late in the afternoon when Barbara reached home.

"I'll just run up to Uncle Nelson's room for a minute," she thought, "and take him these sweet peas. I don't see why Sue's should blossom earlier than mine."

The sweet peas and the tender thought of Uncle Nelson brought back his favorite hymn:

"I'm a pilgrim, and I'm a stranger,"

she hummed, as she ran up the stairs.

"I can tarry, I can tarry but a night."

Of that City to which I journey—

The door was open. She gave a light tap to announce her coming, and crossed the threshold. He was still sitting by the window, his face turned toward the tall, bowing trees. His mind must be far away, thought Barbara, not to hear her coming. She would slip softly to him and put the sweet peas in his hand, and a kiss on his forehead. He was so fond of her, it would please him.

Still he did not stir, though she came close up to his side, and the hand into which she gave the flowers were very cold. His mind was far away. His soul had slipped out from the tired body. The night of his tarrying was over.

—Ex.

A Good Investment.

John and James were twins fourteen years old. Their father was very wealthy. On every birthday they expected a rich present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy!" gasped his father.

"Yes, sir. It doesn't cost much more to keep a boy than it does a horse, does it?"

"Well, no," replied his father, still very much surprised.

"And I can get a boy for nothing, to begin with."

"Yes," replied the father, hesitatingly, "I suppose so."

"Why, papa, I know so. There are lots of 'em running around without any home."

"Oh, that's what you are up to, is it? Want to take a boy and bring him up, do you?"

"Yes, sir; it would be a great deal better than the St. Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me, and do all kinds of nice things for me—and I could do nice things for him, too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy, what is he aiming at?" and Judge Roding wiped the sweat from his bald head.

"I know," laughed James. He wants to adopt old drunken Pete's son."

"Yes, papa; 'cause he is running about the streets as dirty and ragged as he can be, and old Pete don't care a cent about him, and he's a splendid boy, father. He's just as smart as he can be, only he can't go to school half the time, 'cause he hasn't any thing decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turns out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants, nor swear, nor smoke, and he has helped me, father, for when I have wanted to do such things he to'd me his father was once a rich man's son, and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking and loafing?" asked his father, sternly.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them."

"Don't let me ever catch you doing such things."

"Not now, father, I think, for I am trying to surrender all—every vice, every bad habit, unnecessary pleasures. I don't see how I could enjoy a dog or a pony when I know a nice boy suffering for some of the good things I enjoy."

"You may have the boy, John, and may God bless the gift."

And God blessed the gift. John Roding grew up to be a much better man because of the almost constant companionship of drunken Pete's son, and as for the drunkard's boy, every thing he touched seemed to prosper. John and James' mother said it was because God teaches us, "When your father and mother forsake you, then will the Lord take you up." The Lord had taken up drunken Pete's son, and he could not help prospering.

Pete's son not only lifted up his own fallen family, but became as much of a prop for Judge Roding's family. His delight was "in the law of the Lord." He was like a tree planted by the rivers of water, and whatsoever he did prospered.—National Advocate.

In the Other Window.

"Ten days is a long time to be sick. You can keep pretty patient the first six of 'em, but the last six—" Roberta stopped and reckoned. Were there two sixes in ten? She shook her head. It is not always easy to reckon when you are sick.

"The last first—er—four of 'em you have a perfect right to be cross," she went on. So she was cross.

"I'm just the mis'ablest little girl there is!" she scolded, aloud. There can't be anybody in the world as sick an—an' unfortunat as I am; so there! Did I want to be sick at this house? Didn't I want to be sick at home, where there's room enough? Mercy! did I want to be sick anywhere? Did I do anything to be sick? No, I didn't.

She almost laughed at herself then—not quite. But perhaps it was that which made her look up just that minute and see the Strange Little Girl at the other window. They had put up the curtain at last. For days Roberta had been wondering what was behind that curtain, but she had not once thought it might be a little girl—and a sick one, too!

The two windows were quite near together, just across a tiny, narrow back yard. She could see the Strange Little Girl very plainly indeed.

"She's thinner an' whiter than I am, and she's got more pillows behind her," thought Roberta. "I wonder if that's as straight as she can sit up?"

Suddenly the Strange Little Girl nodded a shy little nod. Of course, Roberta nodded back. If they could only have opened the windows, they would have been acquainted in a few minutes. But, of course, sick folks—

"I know what!" Roberta exclaimed, interrupting her own thoughts. "If that little girl knows how, we can talk deaf-an'-dumb. I'm going to try, and see!"

She hitched up a little nearer the window, and held up her fingers in plain view. Then she made them spell out words, slowly.

"How do you do?" they spelled.

The Strange Little Girl knew how. Her fingers began to spell.

"How do you do!"

After that, as Roberta said, they regularly talked.

"I've got the measles. What have you got?" Roberta said.

"Hip disease."

The Strange Little Girl said very short things, as if her weak little fingers got tired very soon.

"I don't know what that is, but the measles are awful. I am afraid Roberta said 'orful.' 'Ever had them?'"

"No, I never."

"Then you ought to be thankful. I don't have my curtain up for days, sometimes."

"Weeks, I don't."

Roberta gasped a little.

"One day I ached."

"I always do."

"Mercy!" Roberta thought hard.

"I've had the mis'ablest time!"

"Why, I haven't!"

"I didn't have a thing to do."

"Why didn't you sing? I do."

It was a long sentence for the weak little fingers, and they sank wearily into the Strange Little Girl's lap. But the Strange Little Girl was smiling.

Roberta tried again. This would surprise her.

"I've been sick ten days."

"Ten years," spelled the tired, little, thin, white fingers. And then some one came and drew down the curtain at the other window. There was just time to nod and spell "Good-bye!"

Ten years! Ten years! Roberta sank back on the pillows and shut her eyes. She was trying to think how it would feel to be sick ten years—to ache always—and sing.

"Oh, I can't! I can't make believe it!" she cried, softly. "An' I thought I was the unfortunatist one in the world. Oh, that poor, that brave little girl in the other window!"

Then there were new, soft, sweet sounds in Roberta's window. Roberta was singing.—Annie H. Donnell, in *The Youth's Companion*.

The Chicken's Napkin.

"Your napkin, dear," reminded mamma, gently.

Bernice, across the table, lifted her little bread-and-butter face, and the tiniest of scowls travelled up and down between her eyes. Napkins were such a bother.

"I wish there weren't any!" she murmured, getting down from her high chair to pick hers up. "They always drop, an' they get all mixed up when you fold 'em up."

"When you don't fold 'em up," corrected Earl, laughing.

"You couldn't have any teeny, tony dear napkin ring if there weren't any napkins," remarked Ethel, wisely.

Bernice turned her dainty, beloved little ring over and over thoughtfully in her small hands.

"Then I wish I was a chicken," she announced, slowly.

"Oh, chickens use napkins regularly at every meal," said papa.

"Chickens?"

The word came in an astonished chorus from all the children.

"Why, of course. Did you think they hadn't any manners at all? I can tell you Mother Biddy is bringing them up better than that. After dinner you shall see. She teaches them to use their napkins very carefully."

"Only just one to 'em all?"

"Ye-es," papa said, a little reluctantly, "only just one; but then it's plenty large enough."

The twinkles in papa's eyes were playing hid-and-seek.

It's so large they share it with their relatives, their aunts and cousins and uncles."

"Why, the idea!"

"Oh, my, I don't call that havin' good manners!" cried Bernice, scornfully.

The children started out with papa to the chicken-yard, but mamma had to call Bernice back again to fold her napkin. That happened very often.

The chickens' meal was nearly over, but they watched them take the last few dainty pecks.

"That's the desert. They eat it slow 'cause they've eaten all their hungry up," explained Esther.

"Where's their napkins? I don't see any," Bernice exclaimed in disappointment.

"Wait," said papa.

"Now watch!" he said a minute later, as the downy little fellows finished their last crumbs. They walked away a few steps, and then every single one of them wiped his bill—this a-way, that a-way, very carefully, indeed—on the grass.

"Oh!"

"O-oh!"

"Oh, my!"

"Well," Bernice added, triumphantly, "they didn't fold it up, papa."—*Messenger*.

The Young People

EDITOR

W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—A longing that was not gratified. Deut. 3: 23-27; 34: 1-6.

Tuesday.—"It is good for us to be here." Matt. 17: 1-8.

Wednesday.—A Triumphant Hope. II Tim. 4: 6-8.

Thursday.—David's Comfort in Sorrow. II Sam. 12: 16-23.

Friday.—Longing for Home. Phil. 1: 19-23; II Cor. 5: 6-8.

Saturday.—A Voice from Heaven. Rev. 14: 13.

Sunday.—A Glorious Victory. II Cor. 13: 51-58.

Prayer Meeting Topic—July 26.

The Experience of Simeon. Luke 2: 25-32.

Simeon was one of the few who possessed true piety, at a time, when for the great majority formality served as a very transparent disguise for all sorts of evil doing. Because of the intense darkness surrounding the little band who were sincerely waiting for the consolation of Israel, their beautiful lights of life shine forth with singular brilliancy. At this distance, Bible students have a deep and growing interest in every character appearing in the drama of the Incarnation. Without constantly improving means for perceiving the real circumstances of this most wonderful of all occurrences, the telescope of exact knowledge, draws us nearer and to the scenes of the nativity. Already in spirit we may hear the angelic hallelujah while it melodizes the night air above the mountains of Bethlehem, and see the star of supernatural radiance leading the wise men until it stands over the manger cradle of the world's Redeemer. In writing of Simeon we are writing of one who appears to be at our side. To us his experience has the definite and clear interest, that we feel in the life of an intimate personal acquaintance. A man who is just and devout, with Christians, anywhere and always, is the subject of interest, esteem and love. This man who has a place in sacred history because of the insight which was a faculty of his righteousness as we see him in the few verses devoted to his part, presents lessons that may be profitably learned by all Christian workers. He is an excellent model for those who are in the beginning of practical service for the master.

He is first described as just and devout. "Such a soul would naturally wait for the consolation of Israel. In all affairs he would be largely guided by the spirit of God, while people in general was deceived by false messiahs or wholly given over to impiety. So that they were incapable of spiritual perception and unable to recognize the true Messiah. Simeon, by the purity of his walk had placed himself in a position to accept and understand the teachings of the spirit and when the child was born according to prophecy, he once recognized the Lamb of God that taketh away the sin of the world. No matter when or where you live, no matter what your situation may be. If you are devout and just, your life is wide open to the influence of the good spirit. The influence of the good spirit will not only make you good, what you ought to be in all circumstances, but it will also develop and intensify your mind power, make you the subject of the very highest culture. First, in purely religious matters, next on moral questions, and finally, for the great tide of ordinary secular affairs, that include four fifths of a usual experience. Anyone, just and devout, and therefore a true Christian, is what some of our people will describe as a spirit filled man. When a man is full of the spirit, the spirit is a directing partner in whatever he undertakes, naturally he only tries to do that which he believes to be right. The spirit never fails to show him the right thing to do, and the right way to do it.

The Spirit had revealed to Simeon that he should not see death until his eyes had looked upon the Lord's Christ. As he stood in the Temple and held the child Jesus in his aged arms, what unspeakable joy, and what a transport of thanksgiving must have been his. He had lived to see the real Rose of Sharon and the real Lily of the Valley. We do not look upon the Saviour exactly as Simeon did. But we see him as he is described by those who were his associates. Through the ages we behold his beauty while it reflects from the lives of many thousands who were his devoted followers. And, while our hearts are right, every inward glance reveals the face of Jesus, perfectly photographed upon our affections. From this three-fold view of past and present, the glance of faith forward and upward, and does not fail to discern the one who is as much the Son of Man as he is the Son of God. Because we belong to him and he belongs to us, nothing can prevent the faith vision of Jesus at the right hand of the Father. In a sense, this inner sight may be constantly with us. It may be an un-failing inspiration. The most reliable defender against temptation, and the most effective incentive to a life that holds his life as the only pattern.

While the theologians of the day were trying to study

out as to how, when and where, the Messiah should come, and making no progress, because their research was mis-directed by the worst form of spiritual pride, Simeon, by the intelligence which the Spirit gave to him directly, perceived the time, the place and all the circumstances. He may not have been an educated man as we understand the term, but he is probably the father of the great scholar and instructor, Gamaliel, at whose feet St. Paul received his education. It is well that we receive all possible aid from the lives and other teachings of great and good men. But our walk is only made correct and satisfactory, when we hear, understand and apply, what the Spirit says to us. He makes the statements of Revelation to gleam in the white light of glory, so that the most profound becomes distinct and lucid. He illuminates and beautifies the small affairs of daily life, so that each day becomes a foretaste of the Eternal Day, and the joys of Heaven come down to earth, and sweetly and swiftly prepare us for the perfect happiness of the blessed hereafter. "For the Spirit searcheth all things, yea the deep things of God."

North River, P. E. I. Addison F. Browne.

B. Y. P. U. Forward Movement.

During the meetings of the Nova Scotia Western Associational B. Y. P. U. much attention was given to our work. It was felt that under existing conditions many of our unions are not accomplishing all that might reasonably be expected of them. A forward movement was unanimously decided upon, and the following is the report of the Committee appointed to consider best methods to be pursued:—

"Having been appointed by the Associational Union at Bear River, to make recommendations on methods to resuscitate interest in our B. Y. P. U. work, we present to your sympathetic attention the following recommendations, which were adopted by the Union, June 23rd, 1903.

- (1) The re-adoption of the entire constitution and pledge of the original B. Y. P. U.
- (2) That the associational territory be districted for B. Y. P. U. work.
- (3) That two brethren be appointed in each county to district the county for resuscitation and rally work, and that in each district a committee be appointed to prosecute the work.
- (4) That since we believe it to be inconceivable that our Unions can do their best work without the aid of our paper "The Baptist Union," we recommend that an earnest effort be made to get the paper among our young people, especially in view of the fact that it can be secured for the eight months of the culture courses for the sum of fifty cents in clubs of ten.
- (5) That a simple course of statistics be adopted one for all, these to be sent to the associational secretary and through him to the Maritime B. Y. P. U. secretary:

H. F. ADAMS,
MARTHA CLARKE,
C. M. COREY.

The following brethren were appointed to district the counties in the Western Association:
Annapolis—E. L. Dakin, W. L. Archibald; Digby—I. W. Porter, A. J. Archibald; Queens—C. W. Corey, H. B. Sloat; Shelbourne—J. B. Woodland, S. S. Poole; Yarmouth—H. F. Adams, H. C. Newcombe.

We would call the earnest attention of the Maritime Unions in general, and the Western Unions in particular, to this report, for it must be generally conceded that the special work of training and developing our young people cannot be neglected. The problems which confront the individual and church life of to-day cannot be met successfully unless the church life is organized into intelligent activity. To this end it seems wise there should be definite organization and work, and it is hoped our Unions will accept the plan of work recommended by the committee. At the earliest moment the districting committees will map out the counties, and it is confidently expected that the pastors, and workers generally, will co-operate in the proposed movement. WARD FISHER, Sec'y.

Illustrative Gatherings.

Praise has a large part in the perfect prayer. Make sure of being one with the Lord Jesus, that you may be glad when you see him.

As flowers carry dew-drops, trembling on the edges of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor, let down the shower perfumed with the heart's gratitude.—Beecher.

They also serve who only stand and wait.—Milton. It is not said that after keeping God's commandments, but in keeping them there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—F. W. Robertson.

Foreign Mission Board

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 JULY.

For Palenks and outstations, that the Spirit's power may accompany the preaching of the Word. That a great blessing may attend all the associations. For the Home Mission fields of our Province, that many souls may be won for Christ.

Notices.

All delegates to the W. B. M. U. Convention which convenes at Woodstock N. B. August 18-20, will please send name and address at once to the undersigned. The entertainment committee will not hold themselves responsible for free entertainment for names received after August 10th; but will make the best possible provision for all who come. An assignment card will be mailed to each delegate whose name is received in time. MRS. Z. L. FASH.

The blank forms have been sent to all the W. M. A. S. and Mission Bands. If any have been omitted or miscarried will they please send to the Provincial Secretaries, for them and do not fail to have your Society and Band reported before the 10th of August so that this year we may have a correct report of our membership and any other items of interest in connection with your Societies. If any of your number have been removed by death please give their names in your report so they can be read at the Memorial service at Convention. Where are the Association Reports? Out of six meetings that have been held only two have reached me. The space in the W. B. M. U. department was reserved for them last week, but as they failed to come other matter was put in.

The representatives of the Missionary Aid Societies in connection with the New Brunswick Southern Association met in the Baptist vestry, St. Stephen, on Saturday afternoon July 4. Prov. Sec'y. in the chair. Meeting opened with singing—"More love to Thee." Mrs. Cox read the first twelve verses of the twenty-second chapter of Mark's gospel. Prayer was offered by Sisters Colwell and Cox. The address of welcome was given by the local President—Mrs. J. B. Robinson. A suitable reply was made by Mrs. Cox. After another hymn came reports from Societies. The well-written report from St. Stephen given by Mrs. Wilbur, the Secretary, was a model which might well be copied by those having this matter in hand. This Society has 61 members. One life member has been added to the list. Ten meetings have been held with an average of 10. Crusade Day was observed, and the annual Easter meeting held. Five new members have been obtained during year just closing. Mrs. Fletcher being new at the work in St. George could not give a full report, but the sisters there hope to do more in the coming year than in the past.

Tabernacle, St. John, reported by Mrs. Setchell. This Society has about 30 members. The work here is progressing very favorably. Mrs. Setchell's was the only report from the St. John Aids.

Hatfield's Point has no Society, but the sisters have sent some money to the W. B. M. U. Treas. Other societies not heard from. St. Stephen Mission Band reported a membership of 52. Meetings are held every two weeks from September to Easter. Leader uses Leaflets. Easter concert netted \$28. Miss Etta DeWolfe is the painstaking leader. Tabernacle church, St. John, has quite a large Band in connection with which there is a Sewing Circle. Have held sale and concert. President urged all who possibly could to attend Convention in Woodstock and read report from Mrs. Ida Crandall, Treas. of Bands, from which the following has been taken. In the Southern Association there have been twelve bands heard from up to July 1. Amount contributed by these 181,557. There were six bands still to be heard from. Total amount received from bands in New Brunswick \$387,822.

Mrs. J. D. Chipman extended a warm welcome to the delegates on behalf of the Methodists of St. Stephen. Mrs. Chipman spoke of the need of using the unused talent in our churches in this missionary work. These present much enjoyed this address and hope to be able to hear Mrs. Chipman again on this subject which lies so near her heart.

Mrs. Fletcher gave a description of her work in former years among the Karens of Burma. It was suggested by the speaker that our people of means might spend the money they would use in taking a continental, on a trip to some of our Mission fields and there visit the missionaries and learn of the work being done by our representatives in foreign lands. Mrs. Fletcher's remarks were much enjoyed, all feeling that new facts had been learned concerning the life of our missionaries in their Indian home.

A letter from Miss Flora Clark to the Eastern Association had been received by the Prov. Sec'y, and she took the liberty of reading it. This letter was very gratifying to the members present as also the fact that Miss Clark's health continues so good as to render a visit to the hills unnecessary.

A solo by Miss Wry, St. Stephen, was much appreciated. Mrs. Stevens, of St. Stephen, Presbyterian Woman's Missionary Society, in a few well chosen words, welcomed the delegates on behalf of that body. Mrs. Cox suggested that

special prayer be made for a county Sec. to take up work in Charlotte Co., also that leaders may be raised up to take charge of bands. After singing a verse of "Blest be the tie that binds," Mrs. Chipman closed with prayer. Amount of collection \$187. H. R. LAVERS, Sec'y.

Amounts Received by M. B. Treasurer.

FROM JUNE 12 TO JULY 14.

Cavendish, support of Amelia F. M. \$5; Clyde River to constitute Miss Emma McMillan life member and support of Amelia F. M. \$10; Truro, Prince St. support of Chowdie John F. M. \$10; Matysville F. M. \$12.50; Doaktown F. M. \$4.50; H. M. \$4.50; Harper's Brook support of child in Tekali F. M. \$12; Foster's Settlement F. M. \$1.60; H. M. \$2.04; Osborne, F. M. \$2; Midgie, child in Tekali F. M. \$15.71; Newcastle (North. Co) F. M. \$1.50; Kingston F. M. \$3; Kingsboro Grande Ligne H. M. \$2.72; H. M. \$1.48; Tryon to constitute Mrs. John Clarke and Miss Eugenie Muirhead life member F. M. \$10; H. M. \$12; Falmouth to constitute Misses Thelma Sexton, Myrtle Taylor and Ruby Duncauson life member F. M. \$16.50; H. M. \$16.50; Dartmouth, F. M. \$5; Clarence, F. M. \$2.50; H. M. \$2.50; Tabernacle, Halifax, F. M. \$6; H. M. \$6; Weymouth F. M. \$8; Jacksonville toward Miss Blackadar's salary F. M. \$2.25; Frederickton F. M. \$16; Central Norton F. M. \$2; Port Maitland, support of Muddy F. M. \$15; Leinster St. F. M. \$9; St. Stephen F. M. \$30; Truro (Immanuel) support of Santhoshan, and to constitute Mrs. J. H. Bulmer life member F. M. \$11.50; Hampton Station F. M. \$5; Paradise F. M. \$4; H. M. \$4; Bridgetown to constitute Miss Eva Miller life member F. M. \$10; Arcadia support of Papama F. M. \$5; H. M. \$2; Surrey F. M. \$1.85.

MRS. IDA CRANDALL, Treas. Mission Bands. Chipman, Queen's Co., N. B.

Amounts Received by the W. B. M. U. Treasurer.

FROM JULY 1 TO JULY 14.

Canning, F. M. \$9; H. M. \$1; Coll. Central Association, N. S. \$12.46; East Point, F. M. \$17; North Brookfield, to constitute Mrs. Ellen Hunt a life member, H. M. \$25; River Hebert, leaflets, 36c; Wittenburg, F. M. \$3; H. M. \$3; Midgie, F. M. \$7.43; Sackville, Main St, F. M. \$38.75; H. M. \$2; Hiram, F. M. \$17.70; East Mountain, F. M. \$3; Greywood, F. M. \$3.62; Dorchester, F. M. \$5.25; Goloboro, Tidings, 25c; Great Village, F. M. \$9.80; H. M. \$3.20; Bedeque, F. M. \$25.31; H. M. \$14.10; Reports, 20c; Goldboro; F. M. \$9.44; Dartmouth, a birthday gift from the daughters of Mrs. Mary E. Hume, to constitute her a life member, Chicacole Hospital, \$12.50; H. M. \$12.50; Salisbury, F. M. \$4.50; Cranbrook, Tidings, 25c; Enmore, F. M. \$2; 1st Hillsboro, F. M. \$46.13; H. M. \$14.50; Isaac's Harbor, F. M. \$4; Milford, Tidings, 75c; Annapolis, Tidings, 25c; Harvey, H. M. \$1; Reports, 25c; Cumberland Bay, F. M. \$13.70; H. M. \$6.50; Long Creek, H. M. \$5; Hopewell Cap, F. M. \$5.75; Fairville, F. M. \$12; Athol, F. M. \$12; H. M. \$3; Tidings 25c; Clarence, F. M. \$9.75; H. M. \$3; Marysville, F. M. \$7.50; collection Southern Association, N. B. \$1.84; proceeds of Thankoffering meeting, Amherst, F. M. \$40; H. M. \$39.65; to constitute Miss Abia Page a Life Member, F. M. \$12.50; H. M. \$12.50; Salem, branch of Amherst, Thankoffering, to constitute Miss Alice Logan a Life Member, F. M. \$12.50; H. M. \$12.50; Amherst, H. M. \$19; Salem, F. M. \$1.50; H. M. \$1.86; U. E. Margaree, F. M. \$16; H. M. \$2; Boylston, F. M. \$1.62; Tidings \$1; Chester Basin, F. M. \$9; Moncton, F. M. \$40.31; H. M. \$11.80; New Albany, F. M. \$7.15; Tidings 25c; Reports, 10c; Wolfville, F. M. \$32.90; H. M. \$18.75; Reports, 10c; Wolfville, to constitute Miss Kempton a Life Member, F. M. \$25; Hampton, H. M. \$6.50; Freeport, F. M. \$4.75; Tidings, 25c; Reports, 10; St. Martains, F. M. \$19; Bridgetown, \$36.53; H. M. \$3.47; Falkland Ridge, F. M. \$3; H. M. \$1; Tidings, 50c; Riverside, F. M. \$7.67; West Jeddore, F. M. \$4.75; H. M. \$1.50; Tidings, 75c; Eldon, F. M. \$5.50; H. M. \$2.85; Tidings, 25c; Paradise, F. M. \$16.75; H. M. \$1.50; Tidings, 35c; Digby, F. M. \$18.80; Middle Sackville, F. M. \$20.50; H. M. \$5.50; Reports, 20c.

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

Cavendish P. E. I.

The annual meeting of the W. M. A. Societies of P. E. Island was held in the hall on Monday afternoon at 2.30 in the absence of Prov. Sec'y. Mrs. Spurr, who was detained by illness, the Vice-Pres. Mrs. (Rev.) John Clarke of Tryon occupied the chair. The devotional service of half an hour was led by Mrs. J. C. Clark of Bay View. Interesting verbal reports of many of the Societies were given by several of the sisters. These were for the most part encouraging, but a long pull, a strong pull, and a pull all together will be needed if we are to reach the goal to which we were urged at the beginning of the year by our beloved Prov. Sec'y, viz: "That we strive this year to make the offering from our Island province reach \$1000 the amount needed to pay the salary of one missionary on the foreign field."

Mrs. A. F. Browne, North River, superintendent of Mission Bands, gave her report for the year, which was most encouraging. She reports an increase of one Band over last year, and a corresponding amount of increase financially.

A very earnest address on Home Missions was given by Rev. A. F. Browne. A very instructive and helpful round table talk was conducted by Miss Martha Clark returned missionary. Questions were asked concerning the nature of the work of the lady missionaries in India, and as to how our sisters at home can be more directly helpful to them. Miss Clark in her answers gave much useful information, and we trust that an impetus will be given to the work at home, as a result of this face to face talk with our own representative in the foreign field.

The following resolutions were carried unanimously:

"The sisters of the W. M. A. S. in session at Cavendish, P. E. I., wish to express their sympathy with their beloved missionary, Miss Mabel Archibald, in the loss of her dear father, Rev. E. N. Archibald, and pray, when so far removed from earthly friends that the everlasting arms of the Heavenly Father may be around her to comfort and support in this most trying time."

"Also that this meeting desires to convey to our dear Prov. Sec'y. (Mrs. J. C. Spurr) our sympathy with her in her continued illness, and our deep sense of loss in her absence from us to-day, and sincerely pray that she may soon be restored to her usual health and strength."

Meeting closed with prayer by Miss Martha Clark. Collection, \$4.

July 6th.

A. A. WADMAN, Sec'y.-pro-tem.

Amherst.

The annual thank-offering service of the W. M. A. S. was held in the Baptist Church on the 9th inst. During the afternoon session, we had a short address from our president, Mrs. Harding, who gave us as our motto for the coming year, "The night cometh when no man can work." Roll call showed 127 members a net increase of six. The branch society at Salem reported 17 members, about fifty dollars contributed, one life membership. Mrs. G. B. Smith in loving words voiced the general sense of loss in the recent home-going of three of our members, Mrs. T. R. Black, Mrs. Wilbur Freeman, and Mrs. DeMille Forrest. The mission band, under Mrs. Smith's direction, reported increasing interest, had sustained in Chicacole Hospital, 63 members, about \$65 raised. A missionary reading was given by Miss Lida Pipes. Miss Martha Clark, of Chicacole, kindly talked to us for a short time on the work in Bobili, and the outlook at Ravugaddas. Tea was served in the church dining-room at six o'clock. At the evening session, Mrs. Smith presiding, we had reports from the various departments of work, two exquisite solos, and an address from Miss Clark. Miss Clark spoke with great earnestness of the character of the work in India, and of the many encouraging incidents in connection with her own department at Chicacole. We considered it a great privilege to see and to hear this noble Christian woman. Collections at both sessions amounted to \$137, of which \$25 was given to make Miss Abia Page a Life Member. Sec'y W. M. A. S.

Bridgetown.

"There is a reaper whose name is Death And with his sickle keen He reaps the bearded grain at a breath."

This reaper has entered our ranks during the past month and taken a loved and important member. While we deeply feel our loss, and think we could ill afford to lose her help, it is a pleasure to pay a tribute to the sacred and sweet memory of our dear aged Sister Vidito, whose strong and beautiful soul has passed on to the heavenly life. One month ago she was with us in our meeting and never can we forget her last testimony at that time, it seemed to come as an inspiration and may those words continue to live in our memory:—

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Knowing our dear sister for so short a time I feel that I cannot say enough as only those intimately associated with her knew of the many excellencies of her character. We miss her now; we shall long miss her wise council, her helping hand, but we trust that the benediction of her life may be passed on to others by us who have received the greatest legacy; and though it is so hard to see that such things are best, yet we feel that our Heavenly Father wanted her now for work in a new sphere and swiftly, suddenly the call came—even before her only son could be summoned to her side—peacefully, calmly, she went home. Could she but send us a message we think it would be: "Think not of me but work on for the harvest is great and the laborers are few."

The W. M. Aid and Mite Society of Boylston, Guys Co., held a public missionary meeting in the church on Sabbath evening June 28th. There were quite a number present and an interesting programme was carried out, consisting of readings and recitations by members of society. Appropriate music by choir and addresses by Pastor A. C. Berrie and Mrs. Berrie on the great work of missions, showing to some extent, what is already being done and how much remains to be accomplished through the effort of consecrated workers. The offering for the evening amounted to \$6.20 for Foreign Missions. Our Society numbers at present 22 members, meetings throughout the year have been regular, with one exception. Considerable interest is manifested and prospects encouraging. We hope for added members, and more faithful work done for the master during the ensuing year. F. HOPE ATWATER, Sec'y.

Eczema

It is also called Salt Rheum. Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

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

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

Hood's Sarsaparilla

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

Sick Headache— Lack of Appetite.

Its glorious to feel right in the morning—ready for work. But how seldom one does. Sick headache, lack of appetite, disagreeable taste in the mouth—these are the usual morning feelings of most people—even of careful livers. This morning illness shows that the organs of digestion are not working properly. They need a tonic. Take a teaspoonful of

Abbey's Effervescent Salt

in half a glass of water as soon as you rise—you'll be ready to do justice to a good breakfast.

Abbey's Effervescent Salt cleanses the bowels and intestines, invigorates the fagged out stomach and energises the torpid liver.

At all Druggists.

The Messenger and Visitor.

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Personal.

The resignation is announced of Rev. H. N. Parry, after seven years of pleasant and successful service as pastor of the Upper Wilnot church.

Rev. B. N. Nobles of Carleton, will spend his well-earned vacation of a few weeks in Digby county, returning in time for the Convention.

Dr. Chas. A. Eaton of Cleveland, Ohio, with Mrs. Eaton is spending some days in Wolfville. Dr. Eaton is a graduate of Acadia of the class of 1890, and his course has been one to reflect honor on his alma mater. He is now recovering slowly from a serious and protracted illness. We trust the healthful airs of his native land may hasten his recovery.

Rev. J. A. Gordan of Montreal was the preacher at the Main Street church, St. John, on Sunday evening. The people of the congregation generally, as well as many other friends of the preacher in the city, availed themselves of the privilege of hearing one to whom they had listened with pleasure and profit in days gone by. The large congregation was rewarded with a strong sermon on the subject: "Why I am an optimist."

Mr. EDIT As an old time reader of the MESSENGER AND VISITOR I salute you. In taking a pleasure trip this summer I was to the home of a friend I knew in my girlhood, and in meeting many friends, I found none more welcome to me than the paper of my younger days. Many a lesson have I learned from its pages, and many a happy hour spent in its perusal. I think one never appreciates

so well the value of a paper one has known and studied for years, as when finding it in a place apart from ones native land, although a person may have friends and pleasures yet there is that something about an old family paper which awakens recollections nothing else can do. Although changed in some respects one finds still the same flow of sentiment and invaluable principle displayed as in years gone by. Once a member of the Baptist church at Rawdon I have by the workings of fate, or the will of God finally found myself settled in a country place in Ipswich.

Although I believe not now a member of the same church yet still enjoying and finding those who are children of the alwise father who orders and directs all things well.

Much more should I like to say to you, but as this is the first time I have ever written anything for your paper I shall briefly close.

Wishing you and yours Heaven's blessing I am yours in spirit. EDA M. WOOD.

INDIGESTION'S SLAVE

IS SALLOW, LANGUID, THIN AND DOWN HEARTED.

Troubled with Wind, Biliousness, Headache, and Sharp Internal Pains.

No one deserves more sympathy than the sufferer from indigestion. A light meal lies like lead upon his chest—a good meal gives him hours of agony. The dyspeptic's slavery can't end until he builds up his system with Dr. Williams' Pink Pills. They strengthen the stomach, stimulate the liver and sharpen the appetite. There never was a case of indigestion that Dr. Williams' Pink Pills could not cure if given a fair trial. Proof of this is given by Mr. Gustave Emond of St. Jerome, Que., who says:—"I suffered from dyspepsia for five years. The agony I endured at times can only be understood by those who are similarly afflicted. I tried a number of home remedies and advertised medicines but they did not help me. Then I decided to see the family doctor, and I took for a long time the medicine he gave me, but the results were no better; in fact I was getting worse. Some days I could not eat at all, and when I did eat the meal was followed by violent pains and cramps in my stomach that made life almost unendurable. Then I stopped the doctor and again began trying other medicines, but the result was always the same—no cure, and scarcely even temporary relief. And so the trouble went on for years, until last winter I met a friend from St. Scholastique who asked me if I had ever tried Dr. Williams' Pink Pills. I had not but after some persuasion consented to do so. This was the beginning of the end of my trouble. Before the first box of pills were finished the pains after eating were less severe. I continued the pills for a couple of months and at the end of that time I was wholly cured. I can eat as hearty a meal now as anyone, and never have the slightest return of the pains and cramps that so long had made life miserable. I have proved that Dr. Williams' Pink Pills will cure this trouble when all other medicines fail, and I would strongly urge other dyspeptics to give them a fair trial.

These pills will cure all troubles due to poor blood, or weakened nerves, such as neuralgia, rheumatism, partial paralysis, St. Vitus dance, heart weakness, and the ailments that burden the lives of so many women. If you do not find these pills at your dealer's send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent post paid at 50c per box or six boxes for \$2.50. Do not let any dealer persuade you to take something else.

I was Cured of a severe cold by MIN. ARD'S LINIMENT.

Oxford, N. S. R. F. HEWSON.

I was Cured of a terrible sprain by MIN. ARD'S LINIMENT.

Yarmouth, N. S. FRED COULSON.

I was Cured of Black Erysipelas by MIN. ARD'S LINIMENT.

Inglesville. J. W. RUGGLES.

Denominational Funds.

NOVA SCOTIA FROM JUNE 23RD TO JULY 9TH.

New Germany church, \$11.87; Pereaux, \$21; Mrs Higgins, \$1; Alice Moffatt, 50c; Paradise & Clarence, \$11.80; Western Association Coll, \$41.22; "Norman A." Parrsboro, \$10; A Gillis & wife, Shubenacadia, \$5; Hill Grove church, \$25.33; New Ross church, 9.50; Fall River, East, \$2; Hammond Plains 2nd, \$2; Bear River church, \$18.83; do special, \$5; Lake George, \$15; Mrs Murphy, Kentville, \$10; Nuttby & N River, \$6.40; Belmont & Onslow, \$21.90; Isaac's Harbour church, \$21.50; Wine Harbor, \$5; Little River, \$13; Brooklyn church, 5.75; Grand Mira, \$9; Country Harbor, \$13; Digby church, \$19.53; Aylesford Section, \$21.42; Gt Village \$16; Hill Grove church, \$13.97; River Herbert church, \$40.50; Pt Williams for Glendenning Fund, Jr E Society, \$13; do st E Society, \$8; Queensport church, \$7.40; Central Association, \$25.99; Canard church, Glendenning Fund, \$15.49; Canard church, B Y P U, & Sunday school, \$38.96; Lower Canard Sunday school, \$10; Pt Williams Section, \$13.24; do special, 50c; Pt Williams Sunday School, \$25.—\$553.60. Before reported \$7183.04. Total \$7736.64.
A. COHOON, Treas. D. F., N. S.
Wolfville N. S., July 11th.

Notices.

The Shelburne County Baptist Quarterly Meeting will hold its next session with the church at Woods Harbour on Tuesday and Wednesday, August 11th and 12th.
E. P. COLDWELL Sec'y.

CONVENTION NOTICE.

After many unsuccessful endeavors on the part of the locating committee, occupying several months, a place has at last been secured for this year's meeting of the Baptist Convention of the Maritime Provinces.

The place is Leinster Street Church, St. John N. B. The time is August 22-25, commencing on Saturday 22nd, at 10 o'clock a. m. The churches in St. John have jointly appointed a general committee to arrange for the Convention, and have not undertaken to provide free entertainment as heretofore. An announcement regarding the arrangements will be published in the MESSENGER AND VISITOR next week. No one church is responsible for a departure from the practice of offering free entertainment to the ministers and delegates attending Convention. This change has been brought about by circumstances.

Circulars and plans for credentials will be mailed to clerks or pastors of churches as soon as practicable. My address for the present is Woodville, Newport, N. S.
HERBERT C. CREED,
Sec'y of Convention.

Yielding to the urgent appeal from the officers of the Maritime Convention to the St. John churches, that a place of meeting for the approaching Convention be provided in St. John, Leinster Street church has offered the use of their building to Convention for that purpose. This action has met with the approval of a general committee from all the city churches, who will co-operate in locating delegates. While no free entertainment has been asked or offered, under the circumstances, doubtless many will esteem it a privilege to entertain friends who will attend the meetings as delegates. The committee will be pleased to notify all such delegates as far as possible, of such invitations, but will not assume the responsibility of providing free entertainment to any. A list of hotels, boarding houses and homes willing to entertain for pay, with rates, location etc., will be prepared by the committee, who will furnish all information relative, thereto on application. Any delegates desirous of being located by the committee will please apply by letter personally on or before August 10th.

On behalf of the Committee,
R. G. HALEY, Chairman.
St. John N. B. July 18th, 1903.

I wish to say that the Rev. W. Andrew White a recent graduate of Acadia College, has been engaged by the Home Mission Board to labor for one year among the African churches of Nova Scotia. He has been at work but a few weeks, and already rich blessing has attended his efforts to win souls to Christ. We bespeak for Bro. White a very hearty welcome by the people to whom he goes. He is worthy of the fullest confidence of all. We are sure that all our pastors wherever possible, will render to Bro. White all the help and encouragement they can in his work. Pastors living near the communities where Bro. White is to labor, can do very much to encourage him in his work by welcoming him to their homes, and in various other ways. We think he has been sent to us for this special work. Let us do all possible to assist him.
E. J. GRANT, Sec'y H. M. B.

LOTASINE



GALL CURE

A quick and positive cure for
Harness and Saddle Galls, Scratches, Sores,
Cuts, and all Skin Diseases of Horses,
Cattle and Dogs.

YOU MAY WORK THE HORSE

25 Cents All Dealers

THE BAIRD COMPANY, Limited,
Proprietors, Woodstock, N.B.

MAGICAL

Is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.



Read the directions on the wrapper.



To the Weary Dyspeptic,
We Ask This Question:

Why don't you remove that weight at the pit of the Stomach?

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

The first step is to regulate the bowels.
For this purpose

Burdock Blood Bitters

Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

'Gentleman of the jury,' said the eloquent K. C., 'I leave the rest to you. You are Englishmen. You come of a valorous race. As men you would scorn to insult a woman—scorn to ill-treat one—scorn to say aught that is unmanly or unbecoming to a member of the weaker sex.'

'And only this morning,' interrupted a shrill voice from the gallery, 'that man called me a meddling old cat.'

It was the K. C.'s wife. He lost his case. —'London 'Tit-Bits.'

The Home

COLLEGE GIRLS AND THE HOME.

I would urge a college training upon each girl, if only for the sake of the home she now has and the home that may yet be her own. Think for a moment, what she may bring back to the home from which she goes out to college, to share with the parents who in their youth had no such chance as they have given her! They may not care for her Latin and Greek, perhaps, but they always care for the general interest and knowledge that while it does not rob them of their daughter gives them a companion and friend.

Think what the college girl, who has kept the love of home alive and warm in her heart, may be to the younger brothers and sisters, whose admiration for her makes them as wax in her shaping hand! There are no measurements to tell how infinitely more she can do in the life of her elder brother, because of the training that lets her look out on life from his point of view, knowing what he knows, able to move with him along lines of thought where companionship are wise and best.

By and by, when she enters the home of her heart's choice, what a power she has of sharing a still dearer life, in whose innocent recesses she ought to be at home! What a treasure she may bring, not of mere facts out of mere books, but of trained faculties, developed judgment, power of adapting means to ends—all gifts to be applied to the home problem, so complex and so changing as to tax her resources at the best. She may be all that is possible as a woman, yet there is not too much of her for the varied demands of wifehood, and motherhood and the home.

For its dear duties, her mental training cannot be too thorough, or her heart preparation too tender and warm. If, now and then she wearies of the smaller nursery tasks, and feels she has little use for college training let her remember that it has fitted her to be, by and by, the close companion and the most intimate friend of the boy in the cradle, when he, too, passes out into life through the portals of college days.—Mary Lowe Dickinson, in Success.

HOW TO HAVE A FINE COMPLEXION

"My dear, don't you know that the foundation stone of beauty is laid in the stomach. It is. And hot water either plain or with lemon or salt, is the chief preservative of a healthy digestion."

"It's medicine," pouted Melissa. But she took up her cup, poured half the contents of her pitcher into it, salted it, and began to sip the mixture.

"Take it—a pint of it—before breakfast every day in the year, and the chances are that you'll need no other medicine," declared Hortense, finishing her cup.

She watched her cousin drink the pint to the last drop, then she assumed her sibylline manner, and said: "Melissa, you have the making of a first-rate cream-and-peachy complexion, but you're inclined to that most prosaic complaint on the list—biliousness. Aren't you?"

Melissa blushed, "Yes, I dare say that I am. How do you know?"

"Dull skin," said the beauty expert, sententiously. "Well, hot water an hour before breakfast every day, with occasional dose of the same remedy midway between meals two or three times a month, will cure biliousness. And your eyes and skin will show it at once. It's a cheap remedy, my dear."—Woman's Home Companion.

HOME-MADE EXTRACTS.

Lemon extracts is made by grating off the yellow rind of a lemon, using great care to reject every bit of the white, which is very bitter.

Put the grated rind into a bottle, and cover it with alcohol. Cork tightly and set away for three weeks, when it will be found ready for use. To make the extract extra strong, drain the alcohol from the rind after three weeks, and pour it over freshly grated peel, rejecting the first rind and use like any lemon extract. Instead of clear alcohol, one can use equal parts of alcohol and simple syrup, using it the recipe the same as the alcohol.

If one doesn't care to make the extract in this way, it is still possible to make a substitute for the store article, which will give good results at little expense. Purchase of a druggist five cents' worth of oil of lemon, and use it by the single drop, in recipes where a teaspoon of lemon extract is called for, or dilute the oil at once by adding simple syrup until it seems as weak as ordinary lemon extract.

Orange extract is made by soaking orange peel in enough alcohol to cover it, and then adding the strained juice of one large orange. The use of orange and lemon flavoring in the same cake makes a pleasing change.

Vanilla extract is more expensive to make than the others, but it is also more difficult to purchase vanilla flavoring. A very little of the made flavoring will flavor a pudding, cake or a freezer of cream, and when it is once used one sees the advantage of making it at home.

Purchase of a druggist one-fourth of an ounce of vanilla beans, one-half ounce of tonka beans, and one-half pint of alcohol; boil and cool one-half pint of clear water, and put it, with other ingredients, into a bottle; cork tightly, and set away for two weeks. Then add one-fourth of a pint of water, boiled and cooled, and one-fourth of a pint of alcohol; set away a week longer, strain, bottle, and it is ready for use. Use only a little at first, until by using it one finds out just how much should be used.—Religious Herald.

Gingerbread Sandwiches.—Mix together two cupfuls of molasses, one large tablespoonful of butter, one of ginger, and one of salt, one cupful of sweet milk, one teaspoonful of soda, and four and a half cupfuls of sifted flour. Bake in a round loaf pan if possible, so that the ginger bread may be cut in round slices without waste. Cut the slices as thin as possible without breaking. Spread with cream that has been whipped almost to butter. Cover with a layer of ripe strawberries cut in halves, sweetened, and sprinkle with a little lemon juice, then press gently over another slice of the cake. This is quite a new way of serving strawberries and a very pleasing one.

Iced strawberries.—Select fine, ripe strawberries, wash carefully and hull. Cook one cupful of granulated sugar with two tablespoonfuls of water until it will "hair." Then beat it into the white of an egg, which has been whipped to a stiff froth. Stick a hot pin in each berry, and dip it carefully in the icing. Then lay on an oiled platter to harden. Two tablespoonfuls of finely chopped English walnut meats may be added to the icing and a few drops of lemon flavoring. These make a most delicious dessert, but should be eaten while fresh.

BABY'S VITALITY.

The vitality of infants and young children is at its lowest point during the hot weather. More children die in summer than at any other season. This is because the little ones suffer more from bowel troubles, are nervous, weak, sleepless and irritable. Prompt action often saves a valuable little life, and troubles of this kind can be promptly met and cured by giving the little ones Baby's Own Tablets, which should be kept in every home ready for emergencies. These Tablets speedily relieve, and promptly cure all stomach, bowel and other hot weather ailments, and give sound refreshing sleep: Mrs. P. Ferguson, 105 Mansfield street, Montreal, says: "My baby was attacked with dysentery and was hot and feverish. I gave him Baby's Own Tablets and they promptly cured him. Before this he had been rather delicate, but since using the Tablets he has been better and stronger in every way."

These Tablets can be given with an absolute certainty that they will do good to all children from a new born upwards. They contain no opiate or poisonous "soothing" stuff. Sold by medicine dealers or mailed at 25 cents a box by writing direct to Dr. Williams Medicine Co., Brookville, Ont.

Every Mother is called upon to cure Cuts—Sprains—Bruises.

Painkiller

does it rapidly. Nothing like it for children. A few drops in hot sweetened water cures

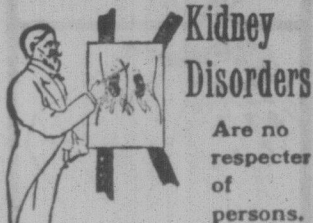
Cramps—Colic and Summer Complaint. There's only one Painkiller, PERRY DAVIS.

ASTHMA

Of all diseases that afflicts humanity, none is so distressing and trying as Asthma.

If you are a discouraged Asthmatic and have tried many remedies without result, let us send you a generous free sample of Himrod's Asthma Cure and prove to you the wonderful efficacy of this remedy. Used as an inhalation, it instantly relieves the oppressive sense of impending suffocation enabling the patient to breathe freely at once and by a soothing medication of the bronchial passages, quickly lessens the severity and frequency of attacks until a cure is attained. Asthmatics are generally dyspeptic and should avoid internal remedies liable to impair the digestion. For over a quarter of a century Himrod's Cure has been prescribed by eminent physicians throughout the world. It is a remedy in which you can place entire confidence. If your case is a chronic one, or, only of a few months standing, send for a free sample at once and try it. It will not disappoint you.

HIMROD MFG CO., 14-16 VESSEY ST., NEW YORK. Your druggist may not carry Himrod's Asthma Cure in stock. A conscientious druggist will get it for you if you ask him and will not try to sell you a "substitute" just as good. A fair warning, hold on having Himrod's.



People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

DOAN'S KIDNEY PILLS

"THE GREAT KIDNEY SPECIFIC." They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

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

THE DOAN KIDNEY PILL CO., Toronto, Ont.

COWAN'S PERFECTION

Cocoa.

It makes children healthy and strong.

Joggins Coal

This FIRST CLASS COAL can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes. CANADA COALS & Ry. Co., Ltd. Joggins, N. S.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT.

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

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

St. Margaret's College, Toronto. High-Class Residential and Day School for Girls. Thoroughly Equipped in Every Department.

The class-rooms were built specially for the work; large grounds for recreation and games; only teachers of the highest Academic and Professional standing are employed, and their names and qualifications are given in the prospectus; the musical course is the same as that prescribed for the musical examiners of the University of Toronto; there is a large Music Hall and eighteen sound-proof piano practice rooms.

The following courses are taught—Academic, Music (Vocal and Instrumental), Art, Physical Culture, Elocution, Domestic Science.

GEORGE DICKSON, M.A., Director (Late Principal, Upper Canada C. Toronto) MRS. GEORGE DICKSON Lady Principal.

Fredericton Business College

Stands for all that is BEST in Commercial Education.

Send for our catalogue Your name on a postcard will bring it to you. Address

W. J. Osborne, FREDERICTON, N. B.

Society Visiting Cards

For 25c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

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

Wedding Invitations, Announcements, etc., a specialty.

The Best of all

FLY Killers

Wilson's Fly Pads

Sold Everywhere. 10 CENTS

INDIGESTION CONQUERED BY K.D.C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson VI. August 9. David and Goliath.—1 Samuel 17: 38-49.

GOLDEN TEXT.

If God be for us, who can be against us?—Rom. 8: 31.

EXPLANATORY.

SAUL'S ARMOR: EVERY MAN TO HIS OWN WEAPON.—Vs. 38-40. SAUL ARMED DAVID WITH HIS ARMOUR. Literally, "clothed David with his dress," a military dress worn underneath the armor. AS HELMET OF BRASS. The helmet was probably made of skin as a rule. A COAT OF MAIL. A corselet. David must have been at least twenty years old, or he would not be large enough to wear Saul's armor at all. Remember that the king was an unusually large man.

39. AND DAVID GIRDED HIS SWORD UPON HIS ARMOUR. Fastening it to the military dress worn under the corselet. AND HE ASSAYED TO GO. He tried to walk, but staggered under the unusual weight. That he made the attempt at all showed David's courtesy, and his deference to superiors. FOR HE HAD NOT PROVED IT. That is, he had never before tried to wear armor, and did not know how much strength it required, and how it would clog the movements of a novice. Therefore he frankly told Saul, I CANNOT GO WITH THESE.

AND DAVID PUT THEM OFF HIM. As Augustine said, "He desired to go forth to the battle in the lightest possible armor: strong in the Lord, not in himself; armed not with steel but with faith." God would show, as in the case of Gideon (Judg. 7: 2), that the victory was his alone.

40. AND HE TOOK HIS STAFF IN HIS HAND. "His club," Professor Smith translates it; and adds, "A very ancient weapon, and still effective among the Bedawin. One of David's soldiers used it successfully against an Egyptian champion (2 Sam. 23: 21)." "The shepherds of the East always carry a staff, to beat bushes, and low brushwood into which flocks stray, and where reptiles abound." AND CHOSE HIM FIVE SMOOTH STONES OUT OF THE BROOK. Smooth, that they might fly more swiftly and accurately; five, to use in succession, if the first failed. Conder says that the sides and bed of the ravine lying between the two camps are still strewn with rounded and water-worn pebbles, which would have been well fitted for David's sling.

AND PUT THEM IN A SHEPHERD'S BAG WHICH HE HAD, EVEN IN A SCRIP. The scrip was a small leather bag, especially the wallet in which a traveler would carry food and other

necessaries. When Christ sent forth the twelve disciples (Matt. 10: 10), he told them not even to take a scrip for their journey. Professor H. P. Smith thinks this was "probably a technical term for the slinger's box or bag, in which he carried his ammunition." AND HIS SLING WAS IN HIS HAND. "The sling has been in all ages the favorite weapon of the shepherds of Syria. The Benjamites were especially expert in their use of it; even the left-handed could sling stones at a hair and not miss (Judg. 20: 16).

GOLIATH'S DISDAIN: HOW THE WORLD SCORNS THE MAN OF GOD.—Vs. 41-44. THE PHILISTINE CAME ON. He must have been a terrible object, with his majestic stature, and his clanking armor glittering in the light. AND THE MAN THAT BARE THE SHIELD WENT BEFORE HIM. His armor-bearer, whose duty it was to carry the great shield, collect arrows hurled against him for him to discharge again, and slay those whom his chief struck down.

42. DISDAINED HIM. The Jews have a legend that Goliath, ridiculing David, threw back his head in laughter, a gesture which shifted his helmet so that his forehead was exposed to David's missile.

43. AM I A DOG. Eastern town dogs are public scavengers, degenerate and despised. "As the friend of man, endowed with noble intelligence, the dog had no place in Hebrew life." THAT THOU COMEST TO ME WITH STAVES? Goliath did not notice the sling. "The staff was ordinarily employed not against men but beasts." This kind of abusive dialogue is common among Arab combatants still. Note also the long, boastful harangues that Homer introduces before the duels of his heroes. AND THE PHILISTINE CURSED DAVID BY HIS GODS. These gods were such abominable idols as Dagon (the fish-god?), Baalzebub, god of flies, and Astarte, goddess of impurity. The combat thus became a question not merely between David and Goliath, but between God and idols.

44. I WILL GIVE THY FLESH INTO THE POWERS. So Hector, in the Iliad (XIII. 831), defies Ajax:—"Thy flesh

Shall glut the dogs and carrion birds of Troy."

DAVID'S CONFIDENCE: HOW GOD'S MEN SHOULD MEET THE WORLD.—Vs. 45-47. David was not a man to be daunted by big words. He made light of the giant's ponderous weapons.

45. THOU COMEST WITH A SHIELD. Rather "a javelin." Clearly an offensive weapon is meant. "But I come to thee in the name of the Lord of Hosts, the hosts of heaven, of the armies of Israel, or both." "Lord of Sabaoth" is the Hebrew form of this splendid title. The God of ARMIES OF ISRAEL. What Saul had lost, David had found—the armor furnished by faith in his divine commission.

46. THIS DAY WILL THE LORD DELIVER THEE INTO MINE HAND. Literally, "shut thee up." UNTO THE POWERS OF THE AIR. David repeats Goliath's threat (v. 44). THAT ALL THE EARTH MAY KNOW THAT THERE IS A GOD IN ISRAEL. "That Israel hath a God." Driver translates it, "So Elijah against the priests of Baal (1 Kings 18: 36), and King Hezekiah in his prayer for deliverance (2 Kings 19: 19).

47. AND ALL THIS ASSEMBLY. David spoke, "looking round on the heights before and behind, topped by crowds of soldier." SHALL KNOW THAT THE LORD SAVEETH NOT WITH SWORD AND SPEAR. This is the burden of the famous song of Hannah, mother of Samuel (1 Sam. 2: 1-10). Jonathan expressed a similar sentiment before his bold attack on the Philistines (1 Sam. 14: 6). FOR THE BATTLE IS THE LORD'S. "This was a touch of the same spirit that Cromwell caught when he chose 'the Lord of Hosts' for his battle cry at Dunbar, and greeted the fount of his foe with the words of the psalm, 'Let God arise and let his enemies be scattered.'"

DAVID'S VICTORY: TRUST IN GOD JUSTIFIED.—Vs. 48-50, and to the end of the chapter. 48. THE PHILISTINE DREW NIGH. In his contempt and anger, very likely Goliath did not stop to receive from his armor-bearer either his helmet or his shield. DAVID HASTED, AND RAN TOWARD THE ARMY (the Philistine troops drawn up) TO MEET THE PHILISTINE. David thus showed his courage, and his eagerness for the combat. He ran also, as Geikie says, that he might sling a stone with greater force.

49. TOOK THENCE A STONE, AND SLANG IT, first whirling his sling round his head. AND SMOTE THE PHILISTINE IN HIS FOREHEAD. Goliath's armor, if indeed he wore the whole of it, covered all his person but his eyes and the part of his forehead just above, almost the only part where a small stone hurled from a sling could inflict a fatal injury. "The head-pieces, then do not appear to have possessed visors." Eyes and forehead would have been protected by the shield, whose use Goliath seems to have disdained. THUS THE STONE SANK INTO HIS FOREHEAD. Goliath's forehead would be an easy mark for David. Warren in Underground Jerusalem, says: "I was very much pleased with the precision with which my black

friend could sling smooth stones; he had no difficulty in hitting a bird sitting on a bush at 40 or 50 yards." AND HE FELL UPON HIS FACE TO THE EARTH.

DAVID'S COMBAT—A Type of Christian Experience. 1. As David was amazed at the supineness of the Hebrew warriors, and indignant at the insults offered by Goliath, so every Christian should be eager to avenge upon Satan the insults he offers constantly to Christ.

2. Satan appears in many gigantic forms, which we must fight;—our own sin, the iniquity around us, mammon, corruption, crime, intemperance, impurity, infidelity.

3. Our adversary, Satan, is mightier than we. The disproportion is far greater than in David's case. But we also may advance "in the name of the Lord of Hosts," and in his all-sufficient strength.

4. Like David, we must reject the weapons of the world,—selfish prudence, cynical maxims, regard for money, and the like.

5. But, like David again, we must use some weapon—the one that God has given us. Each soul has its own best way of fighting God's enemies and doing God's work. Discover that way, practice it, use it.

TOO BUSY TO BE KIND.

"I sometimes think we women, nowadays, are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common, everyday neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But every body who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden-flowers over the back fence, and friendly chats about domestic matters, helped to brighten weary days, and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our own home. May no one be able to say of us that we are too busy to be kind."—The Young Woman.

LIFE INDEED.

God has been wrestling with you patiently and lovingly for many years. He has sought by the prosperity and happiness that he has sent you to make you conscious of his tender love and care and to draw you to him by the cords of gratitude. And when you failed to perceive him in the daylight, he has met you in the darkness. He has thrown his strong arm around you and still you have not known him. He has wounded you—he has had to wound you—because you struggled against him. Can you not now see that it is he? And is it not idle to resist him? Oh, if men only knew that God is not their enemy, but their best friend! If instead of holding him off or trying to break away from his embrace, they would cling to him, as Jacob did, exclaiming: "I will not let thee go, except thou bless me!" As soon as that prayer is offered the blessing comes and the morning breaks. There would have been no need of the long struggle if the soul had only yielded sooner to him whose one supreme desire is to bless and save it.—Edward B. Coe, D. D., in Life Indeed.

CONSCIENCE.

The death of Charles IX. of France was a terrible one. He had authorized the massacre of the Huguenots on the fearful night of St. Bartholomew, and was haunted by its horror during his dying moments. "I know not how it is," he said to his surgeon, Ambrose Pare, "but for the last few days I feel as if a fever." My mind and body are both disturbed. Every moment, whether I am asleep or awake, visions of murdered corpses, covered with blood, and hideous to the sight, haunt me. Oh, I wish I had spared the innocent and the imbécile." He died two years after the massacre, and to the last moment the horrors of the day of St. Bartholomew were present, without ceasing, to his mind.—Smiles on "Duty."

ELISHA'S FAREWELL.

When Christmas Evans was dying he shouted, in a joyous strain, four lines of a Welsh hymn, then, waving his hand, he said, in English, "Good-bye; drive on." Such was the prophet's farewell. He was passing hence but those who loved him must see that God's work did not fall after he had gone from the head of the host.—E.

Bells 100 lbs. to 10,000 lbs. McShane's Any tone desired—Chimes, Peals, Single. RESHAW BELL FOUNDRY, Baltimore, Md., U.S.A.

You are the Man

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

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

Agents Wanted.

Would you like to own stock in a solid and prosperous Life Insurance Company and enjoy the profits of such a satisfactory investment? You can do it on the instalment plan by becoming a policy-holder in

The Mutual Life OF CANADA E. E. BOREHAM, Manager for Nova Scotia, Halifax, N. S.

Piano Bargain.

Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Husband died; widow must sell. Price only \$225. Piano guaranteed. Apply to W. I. GATES General Agent, 95 North Street, Halifax, N. S.

GATES' Life of Man Bitters AND Invigorating Syrup THE GREAT FAMILY MEDICINES.

These have been used throughout the Maritime Provinces during the last 60 years, and there is scarcely a home but an experienced pharmacist can be derived from their use.

ACADIAN LINIMENT, CURE IN CHECK, NERVE OINTMENT, VEGETABLE PASTER, LITTLE GEM PILLS.

have always been the standard remedies for their respective ailments.

—Manufactured by—

C. Gates, Son & Co. MIDDLETOWN, N. S.

BEWARE

Of the Fact that

White Wave

disinfects your clothes and prevents disease

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. HEADACHE, BRUISES, CUTS, SORES, FREE SAMPLES 7 CENTS AND PILLS. Write for them, K.D.C. Co., 111 St. Peter St., St. John, N.S.

"SUMMER FOOD"

Has Other Advantages.

Many people have tried the food Grape-Nuts simply with the idea of avoiding the trouble of cooking food in the hot months.

All of these have found something beside the ready cooked food idea, for Grape-Nuts is a scientific food that tones up and restores a sick stomach as well as repairs the waste tissue in brain and nerve centres.

"For two years I had been a sufferer from catarrh of the stomach due to improper food and to relieve this condition I had tried nearly every prepared food on the market without any success until 6 months ago my wife purchased a box of Grape-Nuts thinking it would be a desirable cereal for the summer months.

"We soon made a discovery, we were enchanted with the delightful flavor of the food and to my surprise I began to get well.

My breakfast now consists of a little fruit; 4 teaspoonfuls of Grape-Nuts; a cup of Postum, which I prefer to coffee; graham bread or toast and two boiled eggs. I never suffer the least distress after eating this and my stomach is perfect and general health fine. Grape-Nuts is a wonderful preparation. It was only a little time after starting on it that wife and I both felt younger, more vigorous, and in all ways stronger. This has been our experience.

"P. S. The addition of a little salt in place of sugar seems to me to improve the food." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

From the Churches

DENOMINATIONAL 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 A. Coburn, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. MARRING, 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. MARRING; and all such contributions in P. E. Island to Mr. STERN.

CHESTER BASIN.—Since last report I have had the pleasure of baptizing and welcoming to the church three girls from the Sabbath School. M. B. WHITMAN.

KINGSTON CHURCH.—On Sunday morning, July 5th, I baptized four young people and welcomed three into the fellowship of the Kingston Church. Work on this section of my field is gradually assuming a more hopeful and encouraging aspect. A. S. LEWIS, Aylesford, July 13th.

LAKEVILLE CORNER, N. B.—Received sister Florence Bust into the fellowship of the 1st Sheffield Baptist Church, through baptism, at the close of the morning service last Lord's Day. Others are enquiring the way of life. Brethren pray for us. N. B. R.

TANCOOK, N. S.—Times are dull with the fisherman in this place, there are no herring nor mackerel; there are a few codfish and haddock being caught, but finances are somewhat limited with us in our church work, but we are still holding the fort for the Lord, and the balance power is on the Lord's side. There are no special developments, but we trust good substantial work is being done. Our Sabbath services are very well attended and the interest good, but we find it hard to keep up a weekly prayer meeting during the summer. J. A. A. POLYMER.

MONTAGUE, P. E. I.—I resigned the pastoral care of the Hopewell church to accept a call to the pastorate of the Montague church, P. E. I. During my stay of three years and two months at Hopewell some things were brought to pass. 34 happy converts were baptized and with 40 others received the hand of fellowship. \$3000 was raised to repair and beautify church property and to secure a house for the pastor. The church gave me over \$225 in donations and presents every year. I remained with them, independent of salary. My successor will find a large and well organized field for cultivation, with one of the best parsonages in the province. I would like correspondents to notice my change of address: F. D. DAVIDSON.

ST. MARTIN'S.—On July 10th, we held our annual Roll Call and Thank-offering. Though the evening was stormy, quite a number gathered. We were favored with the presence of the previous pastor, Rev. S. H. Cornwall, also with that of the Rev. R. M. Hynoe who brought some of his people with him. One of the most interesting features of the occasion was the reading of letters from absent members in which they spoke of their affectionate interest in the home church. These letters were accompanied by offerings. The total proceeds of the evening amounted to \$75.00, to which additions have since been made. Financially this is said to be the best Roll Call in the history of the church. Suitable musical selections were rendered under the direction of Mr. E. A. Titus.

WINDSOR PLAINS CHURCH.—I have just finished five weeks' special work here, and the Lord has remarkably blessed our efforts. During the stay here some trouble which existed in the church has been partially removed, five have been restored to fellowship in the church, and yesterday twelve happy souls followed the Lord in baptism. There are still fifteen others who have stood up to signify their desire to follow the Master who have not yet come fully to the point of yielding themselves to the Spirit's promptings. The work here is not complete. Brethren pray that those who have started may be led into the full light and knowledge of Jesus; I am leaving now to labor among the African churches in the Yarmouth Section. W. A. WHITE.

LUDLOW, ME.—Perhaps MESSENGER AND VISITOR readers would like to hear something from this part of the Lord's vineyard.


Last February I accepted a call to the pastorate of the Ludlow and Snyina churches situated about 4½ and 12 miles respectively from Houlton where Rev. J. A. Ford a former province man and graduate of "Old Acadia" ministers very acceptably to the Baptist people. Owing to the severe storms and deep snow common to Aroostook winters the work moved slowly during the winter months, but with the warm days of spring and summer the spiritual atmosphere began to grow warmer. Recently in our work at Ludlow we have been cheered by the sound of new voices speaking forth the praises of a personal Saviour and rejoicing in a new found hope. The spiritual outlook at Snyina is also brighter for which we give thanks unto God and take courage. Brethren pray for us here. C. E. ATIERTON.

FLORENCEVILLE.—Since writing to MESSENGER AND VISITOR we have visited Cardigan and Woodlands, spent one Sabbath with the brethren we went from thence to Lytleton, Northumberland county, and spent 2 weeks with the people, we were blessed in our meetings, 4 candidates were baptized and added to the church and another received for the ordinance. We returned to Carleton Co., June 12th, in time for the opening of the new church edifice at Peel, June 14th. After the dedication of the beautiful little house of worship we held special services for a number of days. June 21st we baptized 3 candidates in the St. John River because there was much water there. On July 6th we organized a regular Baptist church, in the new building we organized with 20 members with 7 other names who could not be present but will (D. V.) receive the hand of fellowship later. Bro. Wetmore is ministering to the new church for the present. May the Lord pour out his Spirit upon the Little Vine planted. We have spent a week with Bro. Freeman at Upper Knoxford where the cause has been somewhat strengthened. A. H. HAYWARD.

GERMANTOWN, N. B.—We enjoyed four or five weeks' special meetings here. Brother Steeves was with us the last three weeks. He proved to be a first-class musician, an effective singer and earnest winning worker. 25 or 30 in all expressed a desire to become Christians. The Sunday School was started and re-organized also a weekly prayer meeting. The people were very kind and faithful. The meetings should have gone on longer but we had to come north. The last Sunday evening we enjoyed a good meeting at Albert. Friends may be interested to know that we have bought a nice home in Grangerville, Kings County, N. B. That will be our address instead of Albert after this. The buildings are new and good. We have 100 acres of land and an orchard with 150 trees. I expect to continue in Evangelistic work but in time shall likely have a man to care for the place. We are now nicely settled in our new home. The neighbors are all Protestants and Baptists and are very kind. The school house is on our lot and a new church is to be built handy. We are in sight of the I. C. R., only 30 miles from Moncton. On our way up we had a lecture at Steeves Mountain on Monday night and Bro. S. had meeting at Canaan Station on Tuesday evening. Thursday and Friday nights had meetings at Grangerville, two or three new ones spoke in these meetings. We began special meetings at Derby last Sunday. We certainly feel like saying "O give thanks unto the Lord for He is good." GEO. H. BEAMAN.

**Nature's Remedy
for Diarrhoea**

and all Summer Complaints
in Children and Adults.



**FULLER'S
BLACKBERRY
CORDIAL**

Price, 25 cents

THE BAIRD CO'Y, Limited
PROPRIETORS
WOODSTOCK, N. B.

Invest \$10 in a Business Now Amounting to \$2,000,000 a Year

In order to increase our clientate in the Maritime Provinces we now present AN OPPORTUNITY FOR INVESTORS OF MODERATE MEANS to share in the immense profits of an established business, and it can be done by the saving plan of

**\$10 down; \$10 in 1 month; \$10 in 2 months, and
\$7.50 in 3 months.**

\$37.50 by the above plan of easy payments makes it possible for the readers of the "Messenger and Visitor" to secure

**500 Shares in the Haslemere Gold Minds at
7½c. per Share.**

The stock of this company is deposited in one of the largest Trust Companies in America and the stockholders are further protected against loss by a fund deposited in trust in the Knickerbocker Trust Company.

The Haslemere Gold Mines consists of 100 acres in one of the richest mining districts in California.

For upwards of a year the property has been under examination by our entire staff of engineers and so far as there can be any certainty in mining it would seem that this property can, from any standpoint possible, be considered an absolutely safe investment and one that will pay exceedingly large profits to all stockholders.

The mine has already produced nearly a million dollars. It is equipped with 10 stamps, to which we are now adding 40 stamps, and the power to run the mill will be supplied by an electric works on which \$5,000,000 has already been expended.

This will be the only offering of the stock at 7½c. per share.

Full printed particulars will be sent upon request.

This year we will pay our customers in dividends A HALF MILLION DOLLARS from the 26 companies under our control and we make the positive statement that WE HAVE NEVER MADE A LOSS FOR A CUSTOMER.

W. M. P. McLAUGHLIN & CO.,

BANKERS AND BROKERS,

McLAUGHLIN BUILDINGS,

ST. JOHN, N. B.

Branch Managers for Douglas, Lacey & Co.

MARRIAGES.

WEATHERBEE-FLEMING.—At Truro, N. S., by the Rev. W. N. Hutchins, M. A., Stewart Gibson Weatherbee, of North Greenville, Cumberland County, N. S., to Ella Fleming, of Wentworth, Cumberland Co., N. S.

JONES-HAMILTON.—At Newport Station, N. S., on Wednesday, July 8th, by Rev. W. A. White, B. A., Wesley Jones, of Amherst, to Maria Ann, the only daughter of Deacon and Mrs. Richard Hamilton of Newport Station, N. S.

MARTEN-DIVES.—At Elgin, June 3rd, by A. A. Rutledge, Walter S. Marten, to Jessie Dives, all of Albert County, N. B.

LEMAN-MORELL.—At the parsonage, Dawson Settlement, July 8th, Moses Leman to Emma Morell, all of Albert County, N. B.

HUNT-ATKINSON.—At the residence of the bride's parents, Amherst, June 30th, by Rev. M. A. MacLean, Catherine Atkinson, to A. E. Hunt, of Truro.

BISHOP-CALHOUN.—At the residence of the bride's parents, Albert Co., N. B., June 24th, by Rev. F. D. Davidson, Alena B., eldest daughter of Wm. M. Calhoun, and Judson H. Bishop of Harvey, N. B.

TEEL-OLMESTEAD.—At the parsonage, July 8th, by Rev. S. Langille, Joseph Lenard Teel to Etta Olmstead, both of Millville, Queens Co., N. S.

TOWER-TOWER.—At the parsonage, Dorchester, June 23rd, by Rev. Byron H. Thomas, Frank Tower to Hulda Tower, both of Upper Rockport, N. B.

TOWER-COOK.—At the parsonage, Dorchester, July 15th, by Rev. Byron H. Thomas, Manford S. Tower, of Upper Rockport, N. B., to Mrs. Annie Cook, of Amherst, N. S.

WARD-BOWSER.—At the residence of Wm. H. Bowser, Dorchester, N. B., July 15th, by Rev. Byron H. Thomas, Alexander Ward to Edith H. Bowser.

JAMIESON-FERGUSON.—At the home of the bride's father, June 24th, by Rev. J. W. Keirstead, B. A., David J. Jamieson and Lillian M. Ferguson.

MCDONALD-MANN.—At Mt. Edward, Restigouche Co., July 1st, by Rev. J. W. Keirstead, B. A., Jacob McDonald, of Campbellton, to Florence Mann, daughter of William Mann, of Mt. Edward.

FARRAR-MANN.—At Mt. Edward, July 1st, by Rev. J. W. Keirstead, B. A., Leslie Farrar, of Campbellton, to Jamie E. Mann, of Mt. Edward.

ARMSTRONG-MARSHALL.—At the home of the bride's parents, Kingston, N. S., June 24, by Rev. A. S. Lewis, Owen N. Armstrong, of Middleton, N. S., and Ida M. Marshall, of Kingston.

MORSE-KINNEY.—At the home of the bride's mother, Mrs. H. B. Kinney, Somerset, N. S., June 14th, by Rev. L. D. Morse, Dr. W. R. Morse, of Ohio, Yarmouth Co., N. S., to Anna C. Kinney, of Somerset.

DEATHS.

PATTEN.—At Somerset, N. S., July 4th, Mary E. Patten, aged 73 years.

ILLSLEY.—At Berwick, N. S., June 24, C. P. Illsley, aged 81 years.

BROWN.—At South Berwick, N. S., June 24th, Tressie A. Brown, aged 46 years, daughter of Mr. Wm. H. Brown.

MCKEEN.—At Cumberland Bay, Queens Co., July 14th, Eva, aged one year and eight months, daughter of B. C. and Jessie McKeen. "Of such is the Kingdom of Heaven." The parents have our sincere sympathy. May the Lord comfort them in this hour of trial.

SANDERSON.—At Summerside, P. E. I., on June 17th, Mrs. Capt. Sanderson, aged 32 years. Our sister professed faith in Jesus some years ago and died in full assurance of a glorious immortality. A widowed mother and little daughter survive her. May the Divine Comforter be with them.

MORTON.—Allan Morton died at Union Square, Kings Co., N. S., July 6th, aged 66. He was a native of Middlefield, Queens Co., but came to Cornwallis shortly after his marriage with Miss Annie Blenms of that place. Baptized into the fellowship of his home church in early life he and his wife united with the Billtown church by letter after coming to make his home here. Quiet and unassuming in his disposition Mr. Morton was a faithful consistent Christian. Four children survive him, Dr. Angus Morton, of Bedford, Mrs. Clarence Roscoe, of Centreville, and Misses Nellie and Emma at home. His funeral was conducted by Rev. D. H. Simpson and was largely attended.

DODGE.—At Hantsport, N. S., July 15th, Charlotte L. Dodge, aged 80 years, widow of the late James Parker Dodge, of Middleton, N. S. Mrs. Dodge was for many years a member of the church at Middleton where she was very highly esteemed for her personal qualities; for her devoted life as a Christian, and for her services in the church. Through her long life her faith, love and unselfish labors won for her the affectionate regard of many friends. She leaves two sons who reside in the United States, and a daughter, Mrs. George Churchill, of Hantsport. The funeral services were conducted at Hantsport by Dr. Keirstead, and at Middleton where the interment took place, by Rev. R. D. Porter.

HUTCHINSON.—At his home in Aylesford, N. S., June 28th, James Hutchinson, at the age of 74, departed this life. The funeral on the following Tuesday was very largely attended. Fifty years ago this last spring Bro. Hutchinson united with the Morrinstown branch of the Aylesford church, being baptized by the late Dr. Tupper. During all these years our brother was a faithful and highly esteemed member of the church, with which he united in his early manhood. He was always found at his post, and always willing to do his part, until failing health compelled him to lay aside active Christian work. The closing day of our brother's life were full of suffering but this bore patiently, firmly believing that when death should come it would be but the door opening into the presence chamber of his long loved Saviour and Lord. A widow, five daughters and one son are left to mourn the loss of a kind husband and father.

LAYTON.—With great sorrow we record the death of Mrs. Layton, wife of Rev. T. B. Layton, who, after a painful and lingering illness, passed peacefully away at her home at Middleton, N. S., on the evening of July 5th, at the age of 56. The deceased was Cecelia M. Canning, daughter of the late Captain Cyrus Canning of Parrsboro. In early life she was baptized by Rev. David McKeen, into the membership of the Parrsboro Baptist church, of which church she remained a consistent and valued member for several years. On October 28th, 1867, she married Rev. T. B. Layton, whose untiring helpmeet she was through more than thirty-five years of his Christian ministry, until within a few months of her translation to the higher service. Mrs. Layton was one of those pure, devoted women, whose life was full of sunshine, the sunshine of a heart bubbling over with love for God, and for all that concerned the prosperity of his kingdom. She leaves to mourn a husband and three sons who, in their bereavement, have all the consolation that can grow out of a life through which God spoke. A short service was conducted at the home of the deceased in Middleton, on July 6th, by Rev. H. G. Colpitts, after which the body was conveyed to Truro, where the final funeral service was conducted by Rev. M. A. MacLean in Immanuel church, of which Mrs. Layton had been a most consistent member for several years. The beautiful floral tributes from friends in Middleton and Truro evidenced the large place which the deceased had filled in the hearts of those who knew her.

Lunenburg County Quarterly Meeting.—All the churches of the county except two were represented on July 6, 7, at Lakeville. The usual conference meeting which opened

the session was led by Rev. S. March and was a season of rich blessing. After a praise service led by Bro. Spidle of New Cornwall, the sermon of the evening was delivered by Pastor Bezanson. The preaching was earnest, thoughtful, and practical and left a good impression. In the after meeting led by Pastor Freeman many testimonies were heard praising God for His blessings, and one young woman rose for prayer.

The pastor's conference though begun at an early hour on Tuesday morning was largely attended by laymen as well as the pastors. The sermon plan presented by Bro. Bezanson received very favorable criticism, and the paper by Pastor Webb on "William Carey" was very interesting, especially because the writer is also one of England's sons. A hearty vote of thanks was extended to the writer for his excellent paper.

After a devotional service led by Pastor Bleakney, the business session began. The reports from the churches were for the most part encouraging, nearly all having reported new members and repairs on church property. Bridgewater had received the largest accession to its membership. Efforts had also been made in several of the churches for the increase of spiritual power among the young people by organizing the B. Y. P. U. It was very much regretted that Lunenburg and Dayspring were pastorless, and it was hoped that arrangements might soon be made whereby both churches might be supplied with pastoral care. A recent visit of Bro. Hatch had stirred up the churches in regard to the 20th Century Fund.

Rev. S. Langille, of Port Medway, and Dea. Aaron Wright, of Clementsvale having been invited to seats gave encouraging reports from their respective counties.

The afternoon session having opened with a prayer service led by Pastor Porter was devoted to a paper on "The Scriptural Idea of the Lord's Supper" by the Secretary, and to the meeting of the W. M. A. S. In the absence of the County Secy., Mrs. Webb, the chair was taken by Mrs. Henry Keddy of Chelsea. An interesting and inspiring program was rendered and reports were heard from eight of the societies showing that the interest in missions on the part of our sisters is by no means wakening.

In the evening after a praise service led by Bro. Geo. Parker, of Lunenburg, Pastor Smith preached an earnest and profitable missionary sermon. An after meeting led by Pastor Webb closed another interesting session of our quarterly meeting.

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

GLOBE -
WERNICKE
ELASTIC
BOOK-CASE

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

An Ideal Book-Case for the Home.



Are just what every weak, nervous, run-down woman needs to make her strong and well.

They cure those feelings of smothering and sinking that come on at times, make the heart beat strong and regular, give sweet, refreshing sleep and banish headaches and nervousness. They infuse new life and energy into dispirited, health-shattered women who have come to think there is no cure for them.

They cure Nervousness, Sleeplessness, Nervous Prostration, Brain Fag, Faint and Dizzy Spells, Listlessness, After Effects of La Grippe and Fever, Anemia, General Debility and all troubles arising from a run-down system.

Price 50c. per box or 5 for \$1.25 all druggists or mailed by

THE T. MILBURN CO. LIMITED,
Toronto, Ont.

Facts Prove Truth.

One man writes these facts from Black River, N. B., Jan. 4th, '02: "I had a sore on my leg and went to the Hospital for treatment but left without being benefited. I finally began using your

NERVE OINTMENT

together with your Invigorating Syrup and Acanth Liment. This treatment has removed the soreness from my leg and healed it completely except a very small spot. I think your medicines "can't be beat."

JARVIS SCRIBNER.

This merely emphasizes the fact that for sores and skin diseases nothing can be found equal to Gates' Nerve Ointment. Never fail to have a box on your toilet table.

—Manufactured by—

C. Gates, Son & Co.
MILD ETON, N. S.

The Earl of Jersey has been appointed chairman of a committee to inquire into the fiscal policy of the country. The other members are Sir John Grant, M. P., Sir Lewis Melver, M. P., and Sir Charles Lister-Ryan, late comptroller of the auditor general's department.

A farmer at Edmeston, N. Y., dug up a whole box of old blue china while ploughing the other day. That is more valuable than a box of money.

Delicious Drinks and Dainty Dishes

ARE MADE FROM

**BAKER'S
BREAKFAST
COCOA**



ABSOLUTELY PURE
Unequalled for Smoothness, Delicacy, and Flavor

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

ADDRESS OUR BRANCH HOUSE

Walter Baker & Co. Ltd.
12 and 14 St. John Street
MONTREAL, P. Q.

The Man with a Small Purse can become a Prosperous Investor on Instalments.

FIVE DOLLARS down and five dollars PER MONTH

buys a full paid non-assessable \$300 share in the

Obispo Rubber Plantation Co.

(9,000 acres at Tuxtepec, Oaxaca, Mexico.)

a company that, on a guaranty of 4 per cent. per annum, has paid its stockholders 17 per cent. in the last two years; and as they participate in all earnings and dividends, stockholders will eventually receive almost double their original investments annually.

There will be no watered stock in this enter rise. There are no promotion shares.

The Trust Company acting as Trustee, cannot issue any stock unless same has been paid for, and the organizers of this enterprise must buy their stock on the same basis as other investors. Each share issued must represent one acre of land developed in exact accordance with an iron-clad contract, and no share can be issued for any of the land that is not developed; such land remains the property of the Plantation Company, thus increasing pro rata the value of each investor's holding.

Interest begins with your first payment.

This is an ideal opportunity for small investors. The plantation is one of the best in the world and an undoubted success.

5 Shares at \$25 per month

will mean eventually an income of approximately \$2,500. Write today for full particulars for yourself and your friends.

An inquiry for information on this enterprise carries with it no obligation to purchase.

Mitchell, Schiller & Barnes,
52 Broadway, New York City.

CLEVELAND: Williamson Building.

CINCINNATI: Wiggins Building.

PITTSBURG: Frick Building.

DETROIT: Majestic Building.

ST. JOHN, N. B.: Bayard Building

JOHN A. BARNES
Treasurer.

Mitchell,
Schiller & Barnes.

52 Broadway,
New York City.

Send
full information,
prospectus, pamphlets
and book of photographs,
showing progress already
made on the Obispo Plantation to

Signature

Address

Date

M & V.

THE SIN OF OMISSION.

BY MARGARET SANGSTER.

'Tis not only the thing you do, dear
It's the thing you've left undone,
Which gives you a bit of heartache,
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent dear,
Are your haunting ghosts to-night.
The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.
The little acts of kindness,
So easily out of mind;
These chances to be angels
Which every mortal finds—
They come in light and silence—
Each chill, reproachful wrath,
When hope is faint and flagging,
And a blight has dropped on faith.
For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun. —Ex.

SINKING TO SAVE.

God's kind intention is to let his goodness lead us to repentance. But it often happens that a sharper call must bring us back to him. Then sorrow comes, shame, defeat and trial. All these are no less a part of his goodness.

A shipowner in New York in conversation with a friend who had recently enjoyed a voyage on one of his vessels surprised him by telling him that the fine ship whose praises he was uttering had once been under water. Some seven years ago the ship was at her dock in the East River, waiting to have a quantity of ballast taken out of her hold before taking in cargo. Early one morning smoke was seen issuing from the hatchways, and an examination showed that in some unexplained way a fire had started and had just reached a compartment in which a quantity of hay was stored. The hay caught fire quickly and the flames shot up to a great height. The river fire department was quickly on the scene and deluged the ship with water. The scuttles were opened, too, and in a short time the ship went to the bottom. The owners and the fire department agreed that the best hope of saving her was to sink her. She was not badly injured, and the work of raising her at once begun. In a few weeks she was again afloat, thoroughly repaired and newly painted. She proved a staunch vessel and had since done good service. Ordinarily no greater calamity can happen to a ship than to be sunk, but in this case it preserved her for future usefulness. If the owners had refused to have her sunk the fire would probably have consumed her. It is so with some lives. When the fires of avarice and lust and passion are consuming the soul, there is nothing that can save it but some great calamity that submerges it, from which by Christ's power it rises regenerated. —Selected.

EFFECT OF WICKEDNESS.

During the Crimean war a hospital chaplain asked a dying soldier what he could do for him. "Nothing," replied the man. "I was a leader of wickedness in our regiment; I led all the young fellows wrong. Once a steady country lad joined us. I resolved to make him as bad as myself. I did it. In our last battle, he was shot dead at my side, while uttering an oath I taught him. Can you undo that for me, sir?" And with this burden on his conscience, refusing all comfort, he died. We cannot undo. —Ex.

AN UNGRATEFUL SON.

When King Henry II. was provoked to take up arms against his ungrateful and rebellious son, he besieged him in one of the French towns. The son, being near death, desired to see his father, and confess his wrong-doing; but the stern old father refused to look the rebel in the face. The young man being sorely troubled in his conscience, said to those about him, "I am dying, take me from my bed, and let me lie in sackcloth and ashes in token of my sorrow for my ingratitude to my father." When tidings came to the old man outside the walls, that his boy had died repentant for his rebellion, he threw himself upon the earth like another David, and said, "Would God, I had died for him." —Ex.

This and That

A HEAVY HOLE.

It is no wonder that John D. Rockefeller's wealth is enormous when he is paid for a hole. This is the story of the occurrence:

"I happened on this hole in my younger days. I had ordered two castings, each thirty-six inches square and ten inches thick, the first casting to be solid and the second to have a perforation about twenty inches in diameter through the middle.

"Well, the foundry clerk, through some error, billed both castings to me as if they were solid, and, when I pointed out his mistake, sent me a credit slip. He had evidently, according to the slip, taken the dimensions of the hole of the second casting—ten inches by twenty inches—and calculated what the weight of the piece of iron of those dimensions would be. Then that weight, 432 pounds, he had put down as the weight of hole, and the credit slip he sent read: 'John D. Rockefeller, Cr. By 1 hole, weight 432 lbs., at 5c., \$13.50.' And that was the heaviest hole I have ever known."—Ex.

THE AUTHOR'S CREDIT

An English novelist tells of a literary friend of his that went into the country to secure a house. The business went on smoothly on both sides.

Presently he asked, "Would you like some references?"

"No, no," said the farmer, genially. "You are a gentleman; I can see straightforwardness written across your face. Don't bother about the references. Expect you want to get back to your business in the city."

The friend mentioned that he had no business in the city.

"O, then," said the farmer, "suppose you have business outside the city."

"No," he replied, "I am an author."

"What!" cried the farmer, "not an author that writes books?"

Yes, he admitted, that he had written books.

A look of doubt crept over the honest farmer's face. "Well, well," he said, "to turn back to the business we were talking about. I think, after all, mister, I'll have to trouble you for a couple of them references."—Ex.

**COFFEE SENT HER
Back to the Country.**

A young woman of Bradford, Vt., made her way to a good position in a big Boston store and gave it up because of sickness at home, but it all came out right at last and she tells the story this way: "Two years ago I had to leave a position as bookkeeper in a Boston department store to go back home to take charge of the old place as mother's health seemed shattered, and what do you suppose proved to be the cause that forced me to return?"

"I found her very weak, unable to sit up all day and with a dizzy feeling if she tried to move about. She had been advised to stop coffee drinking but as she had used it from childhood it seemed as though nothing could take its place. I had settled down to stay at the farm when one day I got to thinking over the situation and concluded to try an experiment. I got a package of Postum Coffee; it was not cooked right the next morning and we were all disappointed. That was because we had tried to make it like coffee. Next morning I had Postum made according to directions and we were all delighted. In a few days you should have seen the change in Mother. Since that time we have never drunk coffee and now we all drink Postum twice a day and sometimes three times and think it superior to coffee.

"The change in Mother's health since she quit coffee and took up Postum has been wonderful. She is once more able to take the work again, quite well in fact, with no more weakness and nervousness, no more sour stomach, no more trouble of any kind. To cut a long story short she is now entirely well and I am going back to Boston in a few weeks, thanks to Postum." Name given by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

VETERAN.

Here is an echo of the war which has its humorous side. A little girl was explaining to her Sunday school teacher the other day that her father was only just back from South Africa.

"And was your father in any of the battles?" asked the teacher.

"Ow, yes, teacher," said the little maid, "he was at Grass pan an' Modder River and Pardy berg, father was."

"And was he wounded in any of them?" pursued the teacher.

"No, teacher, admitted the girl, reluctantly, "he wasn't wounded, but (brightening) he had an 'cadache.'—'Til Bits."

PRaise FOR THE ORGANIST.

At the first performance of a new church organ no one in the audience was better pleased than the maid employed in the organist's family.

"So you liked the music, did you, Mary?" said the organist the next morning, reports of her enthusiasm having reached his ears.

"O, it was just grand," replied Mary, "the grandest I ever heard!"

"What did you like best?" asked the organist, moved by the glowing eulogy.

"O, I don't know that," said Mary. "But there was one place where you came down with both hands and your feet at the same time; that was about the best. It sounded like the steam roller coming down the street!"—Ex.

PERFECTLY CALM.

A certain self-satisfied, pompous man had always preached to his wife the advantage of being calm, self-possessed, and rational in time of panic or excitement.

One night a Florida hotel where they were caught fire, and the alarm was shouted through the halls. "Now," said Mr. Mann, "now is the time to put into practice what I have always taught. Dress quickly, as I will and then we will secure our valuables and flee."

In time they reached the lawn and watched the hotel burn. "Now," he said, turning to his wife, who was fully dressed and had her treasures in a sheet, "now you see the benefit of my advice; don't you?"

"O, yes," said she; "but why didn't you take time to put on your trousers?"

His costume was a frock coat and golf cap.—Ex.

A FAIR TOSS.

When Senator Elkins was at school, a teacher one day met him with one of his mates going in the wrong direction at an hour when they should have been busy. He asked for an explanation.

"Young gentlemen, what does this mean? You should be at your lessons."

Elkins said, "Sir, we wanted to go to lessons and also to the races; so we tossed for it, and it came down for the races."

"Ah! Then you must have used a two-headed coin, or tried the gambler's plan of 'Heads I win, tails you lose.'"

"No, sir; it was a fair toss," said young Elkins.

"What did you throw up?"

"We threw a lump of coal up. If it stopped up, we went to school; if it came down, we went to the races; and here we are, sir."—Ex.

TESTING HIS THEORY.

Once when Heinrich Heine, the German poet, was returning from the south of France, he was asked by an acquaintance to carry a gift to a friend of both, a homeopathic physician in Paris. The rather odd gift was a large Lyonnaise "salami" or sausage.

But the way was long, the post-chaise slow, and ennui and hunger the only traveling companions of Heine and his wife; and so it came to pass that they tasted of the sausage, which they liked so well that little was left of it when they reached Paris.

The remnant was too small to send as a present, and yet too large, perhaps, to part with without reluctance; so Heine shaved off a thin and small slice, like a section for the microscope, wrapping it carefully in vellum, and forwarded it to the physician with the following note:

"Dear Doctor: It appears from your scientific investigations that the millionth part of a grain of certain substances is capable of producing very great effects. I therefore beg you to accept the enclosed millionth part of a Lyons salami which—gave me for you. If there is truth in homeopathy, this fragment will do you as much good as the whole sausage."—Ex.

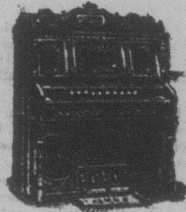
**AGENTS WANTED
CONFEDERATION LIFE
ASSOCIATION**

Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men. Apply to

GEO. W. PARKER,
Prov. Manager,
St John. N. B.

To Intending Purchasers

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



"THOMAS"

for that instrument will fill the requirements.

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

WHY HE LEFT!

"Why did you leave your last place?" said a country squire to an Irish applicant for the post of valet.

"Because the man av the house was no gentleman!" was the reply.

"What did he do?" said the squire.

"He locked me out av me room, an' trowed me clo'es out av the windy, an' called in an officer, an' put me out of the house by main force, an', begorry, Oi left an' nivir went back!" replied the Irishman.—Ex.

Borem—"Your friend, Miss Homer, seems to have the proverb habit.

Miss Nextdoor—"Indeed! I'm sure I never noticed it."

Borem—"Well, she has, just the same. The other evening when I called on her I remarked about eleven p. m. that I must go, and what do you think she said?"

"Miss Nextdoor—"Really, I can't imagine. What did she say?"

Borem—"She glanced at the clock and said: 'Better late than never.'"—Ex.



CRAMPS,

- Pain in the
- Stomach,
- Diarrhoea,
- Dysentery,
- Colic,
- Cholera
- Morbus,

Cholera Infantum, Seasickness, and all kinds of Summer Complaint are quickly cured by taking

**Dr. Fowler's
Extract of
Wild Strawberry.**

It has been used by thousands for nearly sixty years—and we have yet to hear a complaint about its action.

A few doses have often cured when all other remedies have failed. Its action is Pleasant, Rapid, Reliable and Effectual.

Dr. Fowler's Extract of Wild Strawberry is the original Bowel Complaint Cure.

Refuse Substitutes. They're Dangerous.

Style.

Style need not cost a woman more than for if she will only buy a cake of that famous English Home Dye of highest quality, Maypole Soap, which washes and dyes at one operation. Old clothes can easily be made new again. Brilliant, fadeless colors. "No mess, no trouble" with

Maypole Soap.

Sold everywhere.
10c. for Colors. 15c. for Black.

Announcement!

Our institution will open for the 1903-04 school year on AUGUST 31st.

Our illustrated calendar, with full particulars, will be ready for distribution in a few days, and will be mailed free of charge to any address.

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

EDGECOMBE & CHAISSON,

High Class Tailors.

They have always in stock all the latest patterns in Worsted and Tweed Suitings.

Also a full line of Black Cloths suitable for Gentlemen's Frock Suits, including the newest material for full Dress Suits and Clergymen's Outfits.

SEND \$1.00 to

T. H. HALL'S

Colonial Book Store,

St. John, N. B.

and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA
Promptly relieved and cured by **K.D.C.** THE MIGHTY CURE

ACADIA UNIVERSITY

FOUNDED 1838. ELEVEN PROFESSORS.

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

For Calendar or other information, write to

THOS. TROTTER, D. D.,
President.

Wolfville, N. S.

Horton Collegiate Academy.

Founded 1829

The Institution has three departments: Academic, Commercial and Manual Training, and prepares for entrance into the Universities, Professional Schools and business life.

The Academy is a residential school with distinctly Christian ideal.

For detailed information apply to

H. L. BRITAIN,
Principal

Wolfville, N. S.

Acadia Seminary

In Affiliation with Acadia University

Wolfville, Nova Scotia.

A High Grade Residential Christian School for Girls and Young Women.

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

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

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

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

For Catalogue and terms apply to the Principal

Rev. HENRY TODD DeWOLFE, B. A.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

- 6—Mixed for Moncton 6.25
- 2—Exp. for Halifax and Campbellton 7.50
- 136, 138, 150—Suburban for Hampton 13.15, 15.15, 22.40
- 26—Express for Point du Chene, Halifax and Pictou 11.45
- 8—Express for Sussex 17.10
- 134—Express for Quebec and Montreal 19.00
- 10—Express for Halifax and Sydney 23.25

TRAINS ARRIVE AT ST. JOHN.

- 9—Express from Halifax and Sydney 6.25
- 25—Express from Sussex 9.00
- 133—Express from Montreal and Quebec 12.55
- 109—Express from Moncton 15.10
- 135, 137, 155—Suburbans from Hampton 7.15, 15.30, 22.00
- 25—Express from Halifax and Pictou 17.45
- 1—Express from Halifax 9.15
- 81—Express from Moncton (Sunday only) 1.35

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

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

News Summary.

Hon. Mr. Fielding will be acting minister of railways.

British Columbia provincial elections will be held October 31.

A tornado killed five persons, injured a score of others, and caused a property loss of \$2,000,000 at Peoria, Ill., on Friday.

Four persons were killed and ten others injured by a tornado which struck the northern part of Mendota, Ill., on Friday.

A terrible cyclone ravaged the French possession Tonquin June 9th. Nine hundred and fifty natives were killed, and many villages laid in ruins.

Thomas Shanhon, aged two years, died at Pawtucket, R. I., on Wednesday, from blood poisoning brought on by a mosquito bite. This is the second death from the same cause in three days.

Pope Leo XIII is dead. After two week's severe sickness the aged Pontiff passed quietly away on Monday afternoon. He was born in 1810 and was elected Supreme Pontiff in 1878.

Three men killed and two seriously hurt, together with three buildings destroyed, is the result of an explosion at the Laffin Powder works at Laffin, Pa., on Monday.

There was an explosion in Cumberland coal mine in British Columbia on Wednesday night. Owing to the strike, only Chinese were in the mine. Of these twelve were killed and seven badly injured.

The Toronto News says it learns from the most authoritative circles that the general elections for the House of Commons will take place during the coming autumn, probably late in October or early in November.

The relations between Russia and Japan are the subject of much comment in the newspapers at St. Petersburg. They attribute the strained situation to the attitude of newspapers published in Japan with the aid of English money.

The Echo challenge shield, open to teams of eight from England, Scotland, Ireland and Wales, was won on Friday at Bixley by the Irish team with a score of 1,553. The English and Scotch teams tied for second place with scores of 1,546.

Mr. Ritchie, chancellor of the exchequer, speaking at a dinner in London on Friday, said it rested with those desiring a change in the system under which Great Britain was so prosperous to show that the change was necessary and desirable.

The Fredericton city council has decided by a vote of seven to two to purchase the plant of the Fredericton Gas Light Company and use the same for street lighting. The company will be offered \$15,000 for the building, arc light dynamos, engines and all the plant except the boilers.

Nominations for the provincial general election took place throughout Manitoba on Monday at all points excepting Swan Lake and Gimeli remote ridings, where contests are to be held later. No surprises are reported. The independents have nominated a man in Mountain, so the fight is now three concerned.

At a meeting of the executive committee of the Pilgrims' Club in London on Wednesday, a committee was appointed to give effect to the recent suggestion to erect a statue to George Washington in London. Archdeacon Sinclair announced that he was authorized to offer a place for the statue in St. Paul's Cathedral.

The procession of Belfast Orangemen on returning from Monday's demonstration were attacked by nationalists and a serious riot ensued. There was an exchange of missiles, many windows were broken and a number of policemen and civilians were injured. Strong reinforcements of police restored order. Similar rioting occurred at Carrick Hill.

The Toronto carpenters' union, which declared a strike May 1 involving about 800 men, has declared the strike off. The men were getting 30 cents an hour, demanded 35 and refused 32 1-2 for this year with a promise of 35 next year. They now go back at the old rate of 30 cents.

It is said the Servian authorities have unearthed a conspiracy to avenge the late King Alexander. A lieutenant of a frontier garrison has been arrested, charged with making threats against Col. Maschin. A search of the lieutenant's quarters disclosed evidence that twelve officers had formed a league to take vengeance upon the regicides.

The report of the Irish land bill was completed in the house of commons on Friday after a number of technical amendments in fulfillment of Irish Secretary Wyndham's promise while the bill was in committee. The measure will pass its third reading on Tuesday and will then be sent to the house of lords, where no serious difficulties are anticipated.

This Year's Greatest Clothing Sale

is now on in this store. To make room for next Season's stock of Clothing we offer Great Price Concessions on all Summer Suits—Tweed, Worsted and Blue Serge. This your Golden Opportunity—take advantage of it.

\$10 Suits now \$6.50, \$7.50, \$8.50.

\$12 Suits now \$8.50 and \$9.50.

Medium and Light Colored Suits, former prices \$12 to \$18, now Out Price, \$10.

All Campbell's Clothing—quality and fit unsurpassed.

A GILMOUR
68 King St.

Men's Tailoring and Clothing.

During July and August Open Fridays until 10; Close Saturdays at 1 o'clock

To Housekeepers!

Woodi

Do You Use It?

Why is it?

Ogdie's Flour commands a premium of from 10 to 20 cents per barrel over all other Manitoba flours, not only for domestic trade, but for export also. You know the reason

No Vacations



Because of our cool summers, high position, open to sea breezes, perfect ventilation. Study is just as pleasant now as in winter. Students can enter at any time. Send for Catalogue.

S. KERR & SON.

Probate Court, City and County of Saint John

To the Sheriff of the City and County of Saint John, or any Constable of the said City and County—GREETING:

WHEREAS the administrator of the estate of Susan S. Wilson, deceased, has filed in this Court an account of his Administration of the said deceased estate and has prayed that the same may be passed and allowed of Law, and a distribution of the said Estate directed in due form of Law.

You are therefore required to cite the Heirs, next of kin, Devises and Legatees of the deceased and all of the creditors and other persons interested in her said estate to appear before me at a Court of Probate to be held in and for the City and County of Saint John, at the Probate Court Room in the Pugsley Building in the City of Saint John, on Monday, the Seventeenth Day of August, at eleven o'clock in the forenoon, then and there to attend the passing and allowing of the said accounts and the distribution of the said estate as prayed for and as by Law directed.

Given under my hand and the Seal (L. S.) of the said Probate Court, this twelfth day of July, A. D. 1903.

ALEXANDER McMILLAN,
Registrar of Probates.
ARTHUR I. TRUEMAN,
Judge of Probate.
AMON H. WILSON,
Proctor for Administrator.

If You Like Good Tea try RED ROSE.