

Messenger and Visitor

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Criminal

So many fatal accidents have been chronicled, resulting from the fact that someone did not know the gun or pistol with which he was threatening the life of a friend was not loaded, that one would think even the most ignorant and reckless would have grown cautious. But there seems to be a class of persons whose imbecility in the use of firearms is quite invincible. These persons seem to think that there is no fun to be compared with that of pretending to shoot their friends with an empty gun, and this kind of play has for them such a fascination that they do not pause to enquire particularly whether the weapon in their hands is loaded or not. One would think that the remotest possibility that a gun may be loaded should be sufficient to prevent any boy of common sense from pointing it at another, and yet boys, and sometimes men, will pick up a loaded gun and fire it full at a person at close range, their only excuse for their action being that they "didn't know it was loaded." The latest instance of this kind which has come under our notice occurred a few days ago near Napanee, Ont., where a boy of sixteen years fired a charge of buckshot into the shoulder and breast of a girl a little younger than himself. Happily in this instance the results are not likely, it is said, to prove fatal. The excuse in this case, as in so many similar ones, was that the boy who fired the gun didn't know it was loaded.

Ministers' Vacations.

A few weeks spent by a minister each year in the recuperation of physical and mental energy is by no means to be regarded as time wasted. Indeed it may be said that hard-worked pastors owe it both to themselves and to their people to take an annual vacation. A man may of course work on from year's end to year's end without a rest, but we believe it will be found that the ministers who take and enjoy their annual holiday are those who continue longest in the service and do the most valuable work. "No class of workers," says the *Toronto Globe*, "need the refreshment of brain and nerve and blood more indisputably than do the men whose business it is to deal with the great spiritual interests of their fellows. A preacher's utility in a community does not depend on what he does so much as on the temper and vitality of his life. The words he uses may be well chosen, but their message will not ring true, nor will it find its way to the heart and conscience, unless behind it and breathing through it there is a wholesome, well-poised, life-giving manhood. Work that merely tires the muscles, and even work that taxes only the brain, may indeed be carried on with something like efficiency through routine and monotony in season and out of season. But with the man whose service touches the spiritual in his fellows, and whose dealings are with the sorrows and errors and burdens of life, it is different. He must put his heart into his work, make himself one with the joys and griefs of others, be eyes to the blind, and feet to the lame, and feel in his own soul 'the heavy and the weary weight of all this unintelligible world.' The true minister must do that. If he fails in his heart he may not need recreation for his nerves or brain. But if he is in motive and spirit and sympathy a 'daysman' with his people, and if through him healing comes to them, it will be at the cost in virtue and vitality that many a time sent the man of Nazareth away from the thronging crowds to a desert place and to a high mountain apart. The great silences of nature, the gentleness of the solitary mountain, the soothing balm of the woods and streams and green fields—were it not for these the cities of men would still bear the primal curse of Cain, and would devour and destroy the things that make life noble and service true."

Newfoundland.

Sir Robert Bond's recent visit to England does not appear to have done anything toward convincing him of the desirability of uniting the fortunes of Newfoundland with those of the Dominion. According to an Associated Press despatch, the Newfoundland Premier, just before leaving London, said: "I am strongly opposed to any such amalgamation. Newfoundland neither desires nor needs confederation. There are no advantages to us in such an arrangement compared with the disadvantages it would entail. There is no such movement worth mentioning on foot in Newfoundland. The oldest colony can

maintain the most pleasant relations with her Canadian sister, but she intends to paddle her own canoe." While Sir Robert Bond has nothing to say in favor of confederation with the Dominion he is not hopeful of establishing advantageous trade relations with the United States. There is small prospect that the Bond-Hay treaty will be ratified by that country. For fourteen years Newfoundland has given American fishermen rights which it has power to withhold and has even given the United States greater privileges than are given the mother country. The next step in the matter, Premier Bond says, must be on the part of the United States. "In the untoward event even of our failing to secure any measure of reciprocity, it may become necessary—although I hope it never will—to put into execution those differentiating tariffs which the other British colonies have enacted against foreign countries. The adoption of a thirty-three and a third percent preferential tariff in favor of British manufactured goods would turn the whole of our business with the United States over to Canada. Newfoundland has not so far adopted this preferential tariff, because it was thought that sooner or later the United States—both from the view point of self-interest and in return for a material sign of genuine friendship—would enact the reciprocal agreement."

Presence of

Mind.

If the statement of a witness, made the other day before the Federal Commission which is engaged in an investigation of the 'Slocum' disaster is to be received as correct (and the statement does not seem improbable) a striking illustration is therein afforded of the tremendous consequences which may depend upon a person's doing the right thing at the right moment. The statement is to the effect that the fire started in a barrel and a member of the crew who discovered it, in an attempt to smother the fire, picked up a bag of charcoal and threw it at the barrel and knocked it over, thus spreading the flames. Then he ran to get the fire hose leaving the door to the stairway open, giving the fire the air it needed to make it gain rapid headway. If the man had gone carefully about the work of smothering the fire or if he had picked the barrel up and thrown it overboard the terrible tragedy would have been prevented.

Drought and

Heat in

England.

Recent despatches from England tell of a prolonged drought which is having a serious effect upon the country. The hay crop was early and abundant, but the grain crop, though it will be early, is likely to be light for the lack of seasonable rain. Market gardeners too are very anxious over the situation, vegetables are growing scarce and the country bears more the appearance of late autumn than of midsummer, the fields have lost their greenness and have grown brown under the intense heat and the trees are profusely shedding their scorched leaves. Another result of the drought has been fires on the moorlands. One of the most serious was on Roughton Heath, Norfolk, where eight acres were destroyed and some hundred of young grouse perished in the flames. Staniton and Elerton moors in Yorkshire have also been badly damaged by the fires. So extreme has been the heat that at Toubridge Wells cattle show valuable cows had to be treated for sunstroke and one prize animal died from this cause. On the railway line between Aldershot and North Camp the heat caused the rails to expand to such an extent that the line buckled—a thing said to be unprecedented in England, and a serious accident was narrowly averted, the driver of a passenger train noticing this condition of the track just in time to save the train.

Sir William

McGregor.

Sir William McGregor who has just been appointed Governor of Newfoundland has a reputation for herculean physical strength and indomitable courage as well as for superior intellectual ability. While Sir William was high commissioner and administrator of Great Britain's possessions in the Pacific with headquarters at Suva, the capital of Fiji, circumstances led to his giving an exhibition of his courage and physical strength, which together with his modesty, led Queen Victoria to bestow upon him the Albert Medal granted to civilians for acts of extraordinary gallantry which in the army or navy would have won the Victoria Cross. The 'Syria,' with a shipload of Indian

coolies on board, had gone aground at some distance from Suva. The only way by which the vessel, which was stuck on a reef at the foot of a precipice and being pounded to pieces by the surf, could be reached, was by means of ropes and by a broken mast, which had fallen against the side of the cliff. Again and again Sir William made the perilous journey to and from the wreck either with a man or woman on his back, and sometimes with a child held by its clothes between his teeth in addition thereto. The greatest tax on his strength was, however, in connection with the rescue from the wreck of a white woman who had got at the spirits, was mad with drink, and had fallen overboard. The captain of the ship and a police officer, who had gone after her, were being swept out to sea. Sir William caused himself to be let down by a rope, caught the knot of the woman's hair in his teeth, and with his hands seized the two men and dragged them all three to safety. Then he wrote his report of the disaster and of the rescue. Several of those who had taken part in the latter received the Royal Humane Society medal. But as there was no mention in Sir William's report of his own services, or, in fact, of his having been upon the scene at all, it was not until much later that the matter was brought to the attention of the Government and by the latter to that of the Queen, who, as stated above, conferred upon him the Albert medal.

The Pan Presbyterian Council

Some of the Canadian delegates to the Pan Presbyterian Council lately held in Liverpool have returned. Among these is Rev. Dr. Fraser of St. John, who during his absence has been appointed to the Chair of New Testament Literature and Exegesis in Montreal Presbyterian College. Judge Forbes who was the other delegate from the Maritime Provinces will spend some time in travel before returning. Principal Caven of Knox College, Toronto, late President of the Council, is reported to be much improved in health by the trip and has gone for a visit to Scotland. Rev. Dr. Warden of Toronto has also returned, and some of his impressions of the Council have been published in a Toronto paper. The attendance of delegates, Dr. Warden says, was not quite as large as it should have been, partly because of the bad effects of the meeting at Washington four years ago, which did much to discount the Council, and partly because of the political interests in the United States, which claimed the attention of some American delegates. But the quality of the Council was excellent, thoroughly representative of world-wide Presbyterianism, and the attendance of the public was always large and interested. "The programme of subjects was very much better than at Washington. There was greater variety. Questions of present-day interest, even questions of controversy, were given prominence, and were dealt with by men who were at once competent, outspoken and sane. At Washington, for instance, all the vexed problems of Biblical criticism were left off the programme, but at Liverpool some of the ablest papers and some of the most interesting and useful discussions dealt with questions of literary and historical criticism and with the unsettled problems of theology. The gain by this was very great. The Council was held in touch with the real thought of the churches, and the effect will be good. What struck one was the freshness with which the problems were faced, and also the moderate and steady views that prevailed. Nothing was lost to truth or to the church in the frank recognition by well-informed men of the difficulties and dangers of these questions, and there was no disposition, on the one hand, to stifle honest investigation, or, on the other, to cut loose from old moorings. The Presbyterian churches in nearly every part of the world are plainly neither reactionary nor radical in their temper and attitude." Alluding to the speakers, Dr. Warden spoke of the very favorable impression made by Principal Caven. No man was heard with more respect or grew more upon the Council. Perhaps the most brilliant and impressive paper presented during the sitting of the Alliance, Dr. Warden considered, was that of Professor Henry Vanduyke, of Princeton University, who roused the great audience again and again to the utmost enthusiasm with his discussion of "Christianity and Current Literature." In reference to preachers Dr. Warden grew enthusiastic over Rev. R. J. Campbell, Dr. Parker's successor at City Temple, London. "Campbell is far and away the best preacher I heard. He is simply superb, fresh in his thinking, broad in his sympathies, the master of effective literary style, and genuinely sincere and Christian. No one could fail to be impressed by the service at the City Temple. To me it is more impressive than even in Parker's best days. They tell me there is a new school of preachers arising in the Free churches, of which Campbell is a type. If so, it means much for the churches and for Britain."

Evangelistic Work among Heathen Children.

MADEL E. ARCHIBALD.

(Continued)

How to teach?—this is the question as it is not everyone who is able to hold and interest a class of electric youngsters. Perhaps the most important essential to a systematic and successful work is the training of the helpers. Young men from twelve to eighteen years of age, who are attending the day school may be selected, as the visitations in the early morn and eve do not materially interfere with their studies while the discipline they receive tends to develop them in many ways. Almost invariably we find that at first they have no special adaptation or liking for the work. They will perch themselves on a big stone far off from the children, are apparently disgusted with the unpleasant, evince no real love or interest and are unable to properly explain a hymn or tell a miracle in an effective way.

Each Saturday morning a class for the helpers is held. We pray and talk about the work, changes in the time table are sometimes suggested and the young men are supposed to be prepared to unfold the lesson assigned as if teaching the most ignorant child. The first effort is usually an utter failure, patient loving criticism is needed and it is necessary to insist that the helper should think and pray over the miracle or story, should repeat it to trees and stones until a conversational vivid style is acquired, until he himself sees and lives in the scenes he wishes to portray, until the truth to be learned comes home with power to his own heart. The children are very ignorant:

"So make it small the bread of God—life giving,
The child is small
Unskilled in all the strange, great art of living."

Apt and abundant illustrations should be drawn from every day scenes and events. Clothe the story in as Oriental a dress as possible. Whenever convenient it is well to use the large colored pictures and blackboard, the diagrams and models. In the village schools a sand table is always at hand. By drawing outlines and using miniature trees and houses the interest may be quickened. The teacher should not "talk at" them but ask questions, this awakens the inattentive and emphasizes the truth taught.

Taking for granted that the helpers are truly converted young men they should be led to realize the value of a cheerful and loving, patient and persevering disposition; to appreciate the greatness, importance and honor of the work to experience the joy of suffering for Christ, as it is not always easy to endure the sneers of the passing Brahmin or the taunts of the English-learned school boy. They should be entrusted with a love for the work and realize that because Jesus loves the children and died for them they should love them too and regard their souls as of priceless value; they should be led to believe that their own efforts count for little but that the children will come and will learn if much prayer is offered and the power of the Holy Spirit is present. It is well to repeatedly emphasize the truth contained in the following words:

"Thou must thyself be true,
If thou the truth wouldst teach;
Thy soul must overflow,
If thou another soul wouldst reach;
It needs the overflow of heart,
To give the lips full speech."

One must be careful not to sow evil seed by giving money so that the children may hear religious truth. We give no presents except picture cards and papers during the year but we find that a festival at Christmas works no ill results as the Hindus know that it is a season of joy—giving to all who rejoice in the birth of Christ. During the year we gradually prepare for the festival. The Christian boys and girls sew the little bags for parched grain, hem the strips of cotton, learn the action songs and dialogues, make the paper links for decoration and prepare the banners by attaching to gaily painted bamboos varied shaped and colored muslin on which stars and gospel texts of brilliantly tinted paper have been pasted.

Some days previous to the festival the schools are visited more frequently, the registers are carefully examined and suitable prizes noted. The children themselves have a part in voting as to whom a reward should be given. With careful explanation and an appeal to their sense of justice little dissatisfaction results. The day has arrived. One helper calls the schools to the West and another those at the East and so on. They are marshalled in front of the Mission House and when the order is given jubilantly march with banners waving, the quarter of a mile to the church. The children—the five hundred children of high caste, low caste and no caste,—well-clad, ill-clad and non-clad—big size, medium size and no size—how their faces shine and what a volume of sounds ascends as they sing altogether: "Nothing but the blood of Jesus" and how reverently heads are bowed when prayer is offered to the Father of all. Verses are recited, schools examined and on the completion of the programme each school in turn is called to the front. To the prize winners a cloth or book is given, while all receive a tiny bag filled with pippa (parched grain) and a ball of candy. The outlay usually amounts to from seven to ten dollars but this expense is met in part by local contributions.

As we review the work how many encouragements we see! Contrast the fear and suspicion, the ignorance and super-

stition of a few years ago with the present friendliness of greeting, readiness of answer and evident transformation of the few here and the few there who have learned to love the one upon whom was laid the iniquity of us all. Some have brought their money as an offering to the true God, a number have endured punishment rather than worship idols and others have in other ways shown their desire to practise the truths taught.

"No, no, said many when the first festival was held, "we won't come to your church; you'll make us Christians." "No, no," said others, "you'll put poison in the candy." "No, no," said the caste boys we won't go where those pariahs are!" All such objections are now seldom heard. Having once been introduced to our church not a few of the children attend our Sunday services, often bring their friends and are among the most attentive listeners. As we visit the various streets in which schools are held what a help the children are in singing hymns and in answering questions about which their elders are often ignorant. Through the children the latter are being evangelized. At first the boys of the police school would sit far away, the women would frown and the men would scoff; now the boys seem to have forgotten that there is such a thing as caste, a class of eleven shy, bejewelled girls has been formed, the policemen themselves sometimes sit down to listen and whenever we go specially to talk to the women they assemble in a central place and hear with willing ears instead of as formerly hiding at our approach.

The work among the children how it opens up on every hand, in what possibilities we see! We are going from house to house. Who forms the inner circle of the audience?—the children, and are they not the ones who will try to sing the hymns and repeat the story, and is not the simple instruction given the little ones as well suited for their parents who in their childhood never heard the wonderful story of love! Children are the pioneers. They enter the homes where the missionary would not be welcomed, and preach the gospel with lips and printed sheet. Recently we read about a lad who, having learned a few hymns, taught scores of his villagers the way of salvation and they are now happy Christians. Who can tell the limits reached by the echoes of the gospel in music? The children sing the hymns on the streets, near the temples, in their homes at their work—others catch up the air, the precious name is passed from lip to lip and soon becomes a familiar sound.

Many do not believe in opening secular schools as evangelizing agencies, but should the bairns be neglected? Emphatically no; we would wherever and whenever possible establish evangelistic schools and hold children's services. In this work we would utilize the singing boys and girls and call out the unemployed of our churches for voluntary work. Surely there is no better way of undermining Satan's stronghold than that of inserting in the minds of the youth of this land the "dynamic of Scripture truth which will, we trust, be one day exploded by the electric current of the Holy Spirit's influence!"

True, it is not easy work. The discouragements are many, the difficulties not a few, but these should only test our courage and stimulate us to more earnest endeavor. It is said that all along India's Eastern coast line a rope has to be thrown again and again ere the seaman of Orissa catches and "makes fast." In throwing out the life-line of salvation we are always encouraged by the hope that the next time some one may lay hold on eternal life. "Why do you tell that boy the same thing twenty times?" "Because," replied Susanah Wesley, "the other nineteen times will go for nothing unless the twentieth makes an impression." In this as in all other Christian work let us remember Wesley's celebrated maxim, "At it, all at it, always at it."

Listen, away back from Cana in Galilee we hear a voice: "Fill the water-pots with water!"—and they filled them up to the brim. He who gave the command had power to change the water into the richest wine. Shall we not seek to fill the minds of the children with the beautiful hymns, rich precepts and life-giving truths of the Bible? Shall we not do our part trusting that the work we cannot do He will do for us, and believing that the change he will effect will cause many, many of India's little ones to become fit subjects for the Kingdom of God.

Impressions by the Way.

We cannot get rid of the truth that we exist. We dare not deny that each existence radiates from a different centre. We thankfully accept the truth that individuals have sufficient in common to cause and allow themselves to become a unit along certain lines of action. As Baptists we are proud of that union which results from a common interpretation of God's word. This unity we believe possible only because of the premier principle—the complete liberty of conscience of the individual as worked out under the Lordship of Christ. At the present time, we exist as a denomination, principally because of our unequalled emphasis upon the completions of gospel record as the only rule of faith and practise, as well as its unchanging power to impress and mould humanity.

Are we living up to the heroic lives that have passed from us, having fought the fight with indomitable courage? Are we doing our level best to advance Baptist principles—which every loyal Baptist must consider an epitome of sacred writ! Our father's did well, they have gone. Do

we believe that there is little to be done? Think of St. Thomas with its \$15,000 grant—a wrench, if faithfully considered to every non Methodist conscience. Think of the large number of infants yearly sprinkled in the name of religion. Think upon the sacrifice of principle which must necessarily follow if the proposed church union is brought about. Our peculiar work has not been accomplished. We must continue with unabated zeal, to set forth first principles.

An old man of 80 years, a Sunday School superintendent for 50 years in a Methodist Sabbath school asked me not long since concerning our distinctive beliefs,—Associations, Conventions, etc., spoke to him of separation of church and state, giving reasons for our position. "Why said he that is all right, any fool believes that." I referred him to St. Thomas, Queens University and other cases. He had heard something about them but had not taken them into deep consideration. He thought I must be wrong concerning St. Thomas and other Methodist aid. The next day a young lady, Methodist spoke to me concerning our doctrine. She had been away from home and had heard some Baptist preaching. She was astonished to find sanity and intelligence, coupled with a simple gospel. I started with Christ supreme—mentioned regeneration and baptism, and ended with the Bible and nothing else as the church's guide. She said "why do they talk about the Baptists and run them down so?" She was intelligent and educated having had university training.

But I am wandering. I have been in the provinces by the sea during the past few months, and wish to mention a number of things which I have noticed. The Maritime Baptist are a host. They have power and in many cases prestige. When the units have been quieted and controlled by the overshadowing of the spirits presence we notice power and seem pleased to say prestige. In this state of Baptist life we find the highest possible type of human organization.

There is another side. With this I deal at greater length. The Baptist strength has reacted and produced lethargy. We have been content to rely upon numbers. That without organization, is criminal negligence. Some say "we have been and are increasing. True we have the count but I question the character. The true character must show itself, must prove a tower of strength. Many of our churches have within them real characters, but not such as inspire confidence or produce respect. Some of these characters prefer the dance hall, the card table, the rum bottle, the horse race and the filthy story, to the house of God and means of grace. In some cases these are non-resident members. The churches from which they came know nothing about them and appear to care less. They ought to know and care.

I met a man a number of days ago who had been spoken to by a friend because of his peculiar walk, known too and the laughing stock of the whole ugly part of the community, when told that he must remember that he was a member of the Baptist church, he cursed that church and his connection with it. He remains a member in good standing. Not many days back a prominent church member said to me, "do you think it advisable to discipline a church member in this advanced age of the world? He said that he did not believe in it, I find this spirit I am not making it.

Allow me to speak about another thing, viz., Church finances. I have been supplying some but have no grievance, it so happening that I was well used. The system or rather lack of system is amazingly ridiculous. The gospel of Christ is supposed to underlie every thought and purpose of our lives. In the hay, cheese, butter, timber business, etc., some principles exist as far as order is concerned. The church life should be the moulder of our business life. Notice the way by which many churches pay their supplies. The preacher gets the collection, large or small with a few congratulatory remarks thrown in with the pennies. He gets hardened to these remarks after a little experience and never counts them above par value. If the Sabbath be fine he may do well both in cash and economics and come out with something beyond his expenses.

One pastor went to supply for a church of about 350 members. A small rain in the morning kept the people home, i. e., that was the professed reason. I believe this to be but an excuse, the reason being lack of spiritual life. No service in the morning. In the evening about 350 people came to church and made an offering of \$5.50. The whole day would have brought in \$10 or upward. A few miles away in a more scattered community, at the same hour found a building fairly well filled. I was told by the treasurer of another large church that he was almost ashamed to hand the collection to one of their supplies a few Sundays ago. By the way, the majority of churches under settled pastors receive the offering before the sermon. These same churches when having supplies usually receive the offering after the sermon. Draw your own conclusions, I have mine already formulated.

Just a word on the other side. I am well acquainted with a church which has had a number of supplies of late. They asked a man to supply. He spent two Sabbaths with them. They gave him a cheque on the bank for \$20. If the collection only amounts to fifty cents he gets his cheque. We find a number of churches such as this but they are all too few in number. Is there any comparison

between the two systems? The one is a dilatory, mean, self-contrasting system, the other the Lord's. Let us change our system at once in this respect.

I pass now to the "calling of the pastor." There are many systems in vogue. I am not going to advance or advise any particular one, but do ask the churches to use common sense and loyalty here. I know a pastor who went to a church from which he thought he had received a call. The first Sabbath some one asked him how he happened to be there. "I got a call from the church," he said. "No, you did not," said the member. It proved that a number had taken the thing into their own hands and sent for him. That was his last Sabbath with them and he left without resigning. Another has come to me of late of much the same tenor.

The following case has recently come under my notice. A pastor had been recommended to a certain church. Some of them asked him to come to them. He believing it to be official accepted a call. After being on the field a short time he looked up the record book and found the last item recorded to be the appointment of two to secure information concerning a suitable name to present to the church. The real clerk knew nothing about the call, the church never having met in any official capacity. Looking still further back he found that the male member of this committee had been excluded a few months before for disorderly walking. Query—Who or what called him? The Lord may have sent it, but I fear that the written call emanated from a decidedly opposite source.

I have not mentioned our good qualities, which are legion. We know them quite well now. We have many things to change, but we have the best system in the world if adhered to. Let the units work together. When we fail to speak through the church we are not working from our basic principles. It is the privilege of the individual to get at reform. It is his duty to remain within certain well defined laws. A pure consistent church will place us above reproach and strengthen the cause of Christ.

Another thought and I am done. Of course that is familiar. In conversation with a prominent medical man in Nova Scotia, I was impressed by a word of his. He said that he was not a member of a Baptist church but leaned that way. He said he had to go to other services in order to keep in with the people and concluded by saying that he was an itinerant Baptist. For some time I have been looking for a name for a certain class of people, here it is all ready made "Itinerant Baptists." What's in a name? Much in this one. It accounts for weak as well as strong, numerically Baptist churches. It signifies lack of true conviction.

I am done for the present with thanks for space and trust that we may do all things decently and in order.

WANDERER.

Brandon College.

The interest of the Manitoba and Northwest Convention in Brandon College is deepening year by year with the growing consciousness of the wide reaching service it is rendering. No one could have listened intelligently to the report read at the recent Convention at Portage la Prairie by the Superintendent of Missions, giving details of the work on the mission field, without being impressed that the College is a large factor in the building up of the cause of Christ in the West. The deeply sympathetic interest of the whole body in the College was very manifest when the annual report of the College Board was presented to the Convention. Not only from the more eastern and nearer part of our broad field, but also from far west Alberta, 700 to 900 miles away, was glad testimony borne to the helpful work of the college.

The necessity of materially increasing the income for the support of instruction was earnestly and hopefully discussed. There are two sources of income aside from tuition fees. The one is from the endowment and the other from contributions from the churches and individuals. A vigorous appeal is to be made to the Convention constituency to increase largely the sustaining fund by regular annual contributions. We are hoping also that some of the friends of the college, especially those of larger means, will have it laid on their hearts to make substantial offerings to the Endowment fund.

The question of a residence for the young women attending the College was warmly discussed as one of the most urgent necessities. Excellent provision is made in the existing building for the residence of about 70 young men, and the full capacity was taxed last winter. The young women who do not reside in the City have to find accommodations in boarding houses not always as suitable and comfortable as they should be. In some cases they are located a mile or more from the College. The bravery of the young women who face this, walk four times a day in the severe weather we sometimes have in this country in order to get an education is worthy of all commendation. But it ought not to be left a necessity to them one moment longer than is absolutely necessary. Nor is this the only or perhaps the most serious difficulty in the case. Under these conditions proper supervision is impossible. Because of lack of College residence for them the Principal has felt constrained to discourage parents from sending their daughters unless they have friends in the city with whom they may live. Many are waiting the opportunity of such a residence, and while

waiting their opportunity of getting an education is passing away.

The Principal has had in his possession for some time the offer of \$1000 for this purpose from a brother in one of our western villages. At the Convention after the discussion another brother from away in Alberta promised him that if this building should go up next year he would give \$500 even if he had to mortgage his property to do so. Both of these promises came wholly unsolicited.

The Board has given its best consideration to the subject and deems it urgent that such a building should be erected next summer providing the sum of \$15,000 is subscribed for the purpose before the end of this year. It is thought that for this amount a building according to plans contemplating future enlargement could be erected that would meet present necessities. We are confident that such a building would be quickly filled.

Owing to the necessity of a general canvass of our western field for the Sustaining Fund, we shall have to look to the generosity of friends of larger means for this building. If the Lord lays it on the heart of any reader of this communication to set apart a sum to be paid next summer for this purpose a letter to that effect would be very gratefully received by the Principal or any officer of the Board. If a building is to be erected next summer in time for the opening of the fall session of the college, it will be necessary that preliminary work should be done this fall. Early responses from those so moved are therefore very desirable.

Believing this is an important and urgent work in the interest of the kingdom of Christ we confidently commend it to the earnest consideration and generous liberality of his people to whom he has entrusted means for the prosecution of his work.

R. R. MCKAY, Chairman of Board.
N. WOLVERTON, Treasurer.
R. DARRACH, Secretary.
A. P. McDIARMID, Principal.

Brandon, Man., July 14, 1904.

I can heartily endorse the above communication. We have no greater factor in the prosecution of Home Missions Work in this country than Brandon College.

A ladies school in connection with the college is an absolute necessity, and the establishment of the same is a project worthy of both prompt and generous contributions.

W. T. STACKHOUSE, Supt. of Missions.

Portage la Prairie, July 15, 1904.

To Them Gave He Power.

The radical error in the "New Thought" and "New Life" theories which some eloquent and enthusiastic men and women are proclaiming is that they ignore all that is vital in Christianity. They do not believe in Jesus the Christ as "the power of God" (1 Cor. 1:24), but only in Jesus of Nazareth, as a teacher sent from God, who is to lead us in developing the latent possibilities of our nature. He is our latent model, our ideal. By imitating him we can become sons of God. But in John 1:12 we have a clear and emphatic statement which refutes all these theories. "As many as received him, to them gave he power to become the sons of God, even to them that believe on him name." And in the next verse the evangelist speaks of the exercise of this power by Christ as a birth.

Now observe that it is not said here that we become sons of God by receiving Christ's teachings or imitating his example, but by receiving him, by believing on his name. And the result is not from the development of some latent capacity in us, but from the impartation of power. And, further this power is not said to be given by God through Jesus, but by Jesus himself, in his own right. He not only adopts us into the divine family, but enables us to become sons in spirit and life, as well as in name; new creatures in Christ Jesus.

Now imagine a prince royal going to an humble peasant and saying: "You trust in me, and I will make you a prince. I will not only give you a right to be enrolled as one of the heirs of the king my father, but I will also give you the culture appropriate to your high position." You would say to him at once, "How can you do this? You may be a son of the king, but that does not give you the power to make me one of his heirs and a joint heir with you. Only the king himself can do that." And when he adds: "But I am equal with the king. I have been crowned as joint ruler with him. All power is given to me." Believing this, you would trust in him, and if you found his promise verified in your experience, if there sprang up in your heart such a spirit of adoption that you would cry, "Abba, Father," then you would realize that your faith was not in vain.

Is not this the true and only test of the reality and value of Christianity? Its key-note is power, and the essence of that power is the divinity and the vicarious sacrifice of Christ. Chrysostom wrote in the fifth century: "The dearly beloved Son of God became the Son of man that he might make out of the children of men children of God." Yes, he came not to teach, but to "make," to transform our fallen humanity, not by the wisdom of his teachings, but by the attractive and regenerating power of his love, as revealed in his humiliation and suffering. He himself said: "If I be lifted up I will draw all men unto me." The Cross of Calvary has been the world's magnet for nearly nineteen centuries. But Christ's unique personality

and sacrifice—Christ the divine offering himself to make atonement for our sins, that is the magnetism that attracts through that symbol. He says, "I will draw." He is present in and vitalizes the Gospel wherever it is proclaimed, and hence that gospel is, and has been for sixty generations, the power of God unto salvation.—C. E. B. in Herald and Presbyter.

Jim Bludso's Piety.

BY O. P. RACHES, D. D.

The daily papers and the magazines are filled with praises of men of the Jim Bludso kind. Their piety is not of the New Testament kind—a piety that has to do with saintly living—but of that practical sort that simply does worthy things. John Hay has given a permanent place in literature to his Mississippi pilot, John Bludso. Here is portrayed a rough, rude man, reckless of life, reckless of morals, reckless of words, but steadfast to his post in time of danger, sacrificing his own life in saving others. The theology of the poem is that this steadfastness to duty, this heroic conduct in smoke and fire, makes atonement for a life that forgets God and the moral law. Whenever a fireman, or policeman, or soldier, or engineer dies at his post, then we are gravely informed by the literature of the day that this man needs no Saviour apart from his own sacrifice.

Jim Bludso has become a type of the strong, rough, unsaintly natures that need no atonement other than their forgetfulness of self in dying for others. Kipling has contributed to this prevalent feeling in literature. If he be great enough to do things, strong enough to die in a heroic way, for him is a pathway to the glorified life.

This man had not much use for God in his daily life. He ignored the first commandment. The third commandment he hourly trampled under foot. The fourth commandment had no binding power upon him. The sixth commandment did not stand in his way when his passions were hot. As for the seventh, why should that stand a barrier in his way? Profanity, blood-shedding, adultery, recklessness, bounded his life on all sides. Confessingly he would not inherit any of the blessings pronounced by Jesus in his sermon on the Mount.

We may praise Carnegie for his five-million-dollar fund for rewarding heroic deeds. We may join in words of commendation for men who, in the daily round of duty stand by duty, even if that means death. But we must not forget that there are high and unchanging moral laws in the universe. We must not forget that God is holy; that his holiness, rightly seen, will overwhelm the saintliest of men with a sense of shame (Isaiah 6). We must not forget that there can be no happiness anywhere in the universe except through fellowship with God. Heaven is only another way of spelling holiness.

The Bludso kind of piety ignores utterly the need of a change of heart, forgiveness of sin, salvation through Jesus Christ. It finds no place for penitence, a publican's prayer, a prodigal's return. It simply makes a pair of scales. One side is an openly immoral life, openly disregard of God and his law; on the other side is put, at the close of life, unselfish deed, and it vastly outweighs the other.

There if no bad man anywhere who does not have, in his make-up, some worthy trait. Boss Tweed was generous in giving; Benedict Arnold was courageous; the rich farmer (Luke 12) may have been an upright man. The man who is not in harmony with God's character is a bad man. The man who is not ruled by God's moral laws can nowhere find peace. The man enrolls himself as against God must find arrayed against him the moral forces of the universe.

John Hayes poem, in its implications and affirmations, is distinctly unchristian. It requires a new kind of New Testament to justify it. It empties of their meanings the distinct and abiding teachings of the Lord Jesus. Between a man and God's blessing there might be repentance, forgiveness, kinship of nature. There is salvation for bad men in God's way. To affirm salvation for a thoroughly bad life by one good deed at the close is to introduce an immoral element into literature. It is a poetical heathenism, not Jesus Christ's Christianity.—Journal and Messenger.

Gratitude is life's sweetest pleasure.—Martin Luther.

God is over all, and heaven above thee.—Gerald Massey.
Stand up bravely to afflictions, and quit thyself like a man.—T. à Kempis.

Blessed are the workers, for theirs is training, service, and brotherhood.—Christian Endeavor World.

Don't wait for great things; for while you wait the door to the little ones may close.—Galax Leaf.

Willing hands will not remain long idle, if wedded to thoughtful hearts and observant eyes.—H. W. Little.

The two main pillars of Christ's religion are the depth of sin and the height of righteousness.—Thomas Adams.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.—Phillips Brooks.

Your life is the only one; if misdirected and lost, you have no other in which to remedy the error.—Henry Drummond.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.—R. S. Storrs.

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THE COURSES OF STUDY AT ACADIA.

The course of study for the degree of Bachelor of Arts includes twelve subjects: 1. Classics, 2. Modern Languages, 3. English Language and Literature, 4. History, Economic Science and Affiliated Law Course, 5. Philosophy, 6. English Bible and Christian Evidences, 7. Mathematics, 8. Astronomy, 9. Physics, 10. Chemistry and Geology, 11. Pedagogy, 12. Hebrew.

Of each of these departments we purpose to write briefly. In the related subjects of Classics, Modern Language and English Literature the student considers thoroughly the great realm of language. Man's noblest endowment is the power of thought and its allied power of expression. Language is called thought incarnate. It has been said that there are only two things in the universe, thought and its expression:—God's thought and its expression in the round earth, the circling stars and in the mind of man; and man's thought expressed in swift machinery, graceful art and complex civilization. Now the study of language, of the words with their history, poetry morality, of the forms of speech in various tongues, of the changes in languages concurrently with the changes in the life of the peoples, must bring the student into the power of an encompassing mind and quicken his own mental life. In this discipline the study of the Classics, has long held a foremost place. The Latin and Greek languages have ministered to the growth of generation after generation of scholars and thinkers and retain their place in the colleges in spite of the claims of other studies. Latin is the language of scholars and of the world—Even the inscription on our coins of the reign of King Edward VII. are not in our noble English tongue, but in the ancient Latin. The Greek is the language developed through centuries by the people called "the Schoolmasters of the world" in order as it seems, that when, in the fulness of times, our Lord appeared there might be a medium for receiving and perpetuating the greatest thoughts and the most wonderful facts that have ever come into possession of men; the truths of the New Testament.

For our young people to have access to a college where these languages are taught by so competent a Professor as Dr. R. V. Jones, who has given for many years his entire energies to the acquisition and teaching of the Classics, is surely something for which they can be devoutly thankful. Then there is the study of French and of German. Here the discipline of language study is supplemented by the charm of obtaining an introduction to two of the great nations through their spoken language and literature. It has been said that each language has a soul of its own and therefore, the student gains something of the German and the French mind he could acquire in no other way. With a fine discriminating mind and gift of teaching Dr. L. E. Wortman has many times over proved the wisdom of the Senate in establishing the chair and in the selection of a Professor. With so large a portion of our population of French origin and speaking French the Canadian student cannot afford to be ignorant of this language of polite literature and it need scarcely be said that the German is equally essential.

Goethe has somewhere said that he who does not know a foreign language does not know his own. Certainly the study of the languages already named is a great help to the study of English, and to be ignorant of what Englishmen have thought and written is to be ignorant of the greatest literature the world has yet known. To read carefully even a few of the great authors who have "thought God's thoughts after Him," of the poets "whose thoughts enrich the blood of the world," is to come into a part of the inheritance of inestimable worth of our own mother tongue. "Language best shows a man: Speak that I may see thee" Learn your own language and you learn what is in your own part of the great human race.

CONCERNING SUMMER SCHOOLS.

The Summer School of Science met this year at Charlottetown. There were, we understand, 187 teachers enrolled. The first session was held at Acadia College, in 1888 if we mistake not. Thus for sixteen years the teachers

of our public schools have assembled for the study of various departments of learning connected with their work. During the early years of the school's history Professor Coldwell, of Acadia, was one of the Professors. At present representatives of the colleges and other educationists give instructions.

The papers report Summer Schools for ministers and Sunday school teachers of these provinces by the sea, conducted by several religious bodies.

Now in view of the continued work of these organizations we are led to ask "What about the Baptists?" "Have they any interest in Summer schools?"

In the year Book for 1903 we read, on page 74, that the report of the Sunday School Board was presented by J. J. Wallace and adopted. And on page 147 we have the report in which the following recommendation is made: "The establishment during the coming year of a Baptist Summer School for Christian workers, of such character and at such time and place as, under the direction of your Board, in Association with representatives of the Ministers' Institute and the Board of Governors of Acadia University, may be deemed most expedient." It thus appears that Convention decided to establish such a school. Moreover the following note is appended to the said report: The following resolution was passed by the Eastern N. S. Association:

"Resolved, that we, the Eastern Baptist Association of N. S., do recommend that the Maritime Baptist Convention make such arrangements as would be necessary for the establishment of a Summer School for Sunday School teachers at such a point as in their judgment might be decided most convenient."

And this resolution shows that one association at least approved the action of Convention.

The Sunday School Board under whose direction the Summer School was to be held, is composed of the following brethren: Rev. I. W. Porter, Rev. C. H. Day, Rev. G. P. Raymond, T. S. Simms and J. S. Trites. According to the resolution the Sunday School Board was to be assisted by representatives of the Institute. The officers of the Institute for the year are: Rev. J. H. McDonald, Rev. J. H. Jenner, Rev. J. C. Spurr, Rev. W. Camp, Rev. D. H. Simpson, Rev. Z. L. Fash, Rev. W. N. Hutchins, Rev. H. H. Roach.

In addition to these lists of excellent brethren, the Convention decided that the Sunday School Board was to have associated with it in the establishment of the proposed Summer School no less a body than the "Board of Governors of Acadia University."

Now in view of the action of Convention after years of observation and consideration, in view of the success of other similar enterprises, and in view of the large numbers of experienced brethren to whom Convention entrusted the matter we feel justified in asking why we have no Summer School.

We have not heard that anything has been done to carry out the deliberate vote of Convention. No doubt satisfactory reasons for the failure of the scheme will be given at the Convention in Truro by the honored brethren to whom the task was committed.

M. VON PLEHVE.

The shock felt by the world at the assassination of M. Von Plehve, the Russian Minister of the Interior in the streets of St. Petersburg on Thursday morning last, was one of horror rather than of surprise. Assassinations are incident to the public life of Russia. They indicate certain moves in that terrible game which is being played out there between Absolutism and Anarchism. Just now it is the turn of Anarchism to score. M. Von Plehve, the most powerful Minister of the Czar and generally regarded as the power behind the throne, is dead by the assassin's hand. So, a few years ago, died his predecessor in the office. So also, since then, have died several high functionaries of state. For the Czar or for his ministers there can be no sense of peace or freedom from peril. Life is to be purchased only at the price of eternal protection and vigilance, and even then, at some moment expected or unexpected, the anarchist's bomb crashes in upon the scene, and the ruler's career is ended. The bomb thrown under M. Von Plehve's carriage was immediately fatal to the Minister and also to his coachman, and the excitement was intense. The assassination is believed to be the outcome of a wide-spread plot the existence of which, it is said, had been suspected. The assassin, said to be a young man named Leglo, was wounded from the effects of the explosion. He with others was arrested. The dead Minister has had the name of being the best hated man in Russia. He was doubtless, strong, able, far-seeing, but his nature was despotic, and he sought to rule by crushing rather than by encouraging any rising hope of liberty. "The despotic measures against the German colonists in Russia, against the Catholic nobility in the Polish provinces, and against the Lutheran aristocracy of the so called Baltic or German speaking provinces, as well as against the Jews, have all been laid at his door; and when he was appointed State Secretary for Finland, and the *alter ego* of the late Governor-General Bobrikoff, it was thoroughly understood that the autonomy of Finland was doomed, and that the fate of the constitutional government which the grand-duchy had enjoyed for a hundred years under Russian rule, on occasion of the solemn pledges

given by the Czar on his accession, was sealed." The authority of the Russian Minister of the Interior far exceeds that of any other minister of the Czar, being almost equal to that of the Viceroy, since the entire administration of the internal affairs of the vast empire both in Europe and Asia is subject to his control; and in view of the reactionary character of the late minister, his appointment to a position of so great power was regarded as boding ill to Russia by those who believed that Russia's welfare and prosperity were dependent upon the establishment of a more popular form of government than that which she now possesses. A German journalist who has drawn a very dark picture of Von Plehve and his administration, closes with saying: "Yet the most characteristic remark on the Plehve system that I have heard was the reply made by a Russian, occupying a very high position, to my question whether he thought any improvement was to be expected should the present Minister of the Interior for any reason vacate his post. 'No,' the gentleman said, 'another man would take his place, that is all. Plehve is afflicted with every vice except that of venality, but he is by no means a unique figure in the Russian official world.'"

SURGEON'S COLLEGE.

"Spurgeon's work abides. His sermons are still published, and are read all over the world. His 'Pastors' College' is still sending forth ministers to all parts of the world. Dr. R. W. Nicholl, Editor of the Baptist Weekly and not a Baptist, calls attention to the character of the College, which since Mr. Spurgeon's death, ten years ago, has been under the presidency of Mr. Spurgeon's son, Rev. Thomas Spurgeon. Dr. Nicholl says: 'Wherever I have found a minister from Spurgeon's College, I have found a true man, true to evangelical doctrine, to the beliefs and convictions for which he stands.'

These sentences from *Zion's Advocate* confirm what is said by many other papers. A visit to the Pastor's College three years ago gave us an increased interest in its work. We listened to a sermon by one of the students which was thoroughly evangelical in doctrine, practical in application, well constructed and well delivered. The criticism by the acting Principal was very thorough. The courtesy extended to the representative of the MESSENGER AND VISITOR who was invited to address the students, was appreciated.

An evening lecture by Rev. Thomas Spurgeon on "The Sermon" was at several points in marked contrast to the ideal sermon of the American Seminars. Mr. Spurgeon has small place for science, philosophy and literature, in the pulpit. His views would be considered narrow by Professors of Homiletics this side the Atlantic. But what he loses in breadth of thought he perhaps gains in directness and intensity. Mr. Spurgeon and the Professors of the college think only very simple words should be used in preaching. Simplicity of style, however, is not wholly a matter of words.

Mr. Spurgeon himself preaches in a clear, direct way on Gospel themes. His sermon in the Tabernacle on the "Mustard Seed" contained very little that would be new to his hearers. But as he returned again and again, to the thought "when it is grown" he fastened an important truth on the minds of his audience. . . . In conversation Mr. Spurgeon is modest, sincere, sympathetic. He is glad to learn of the continued appreciation of his father's work, and that he is not forgotten in the prayers of Christians of America.

A PLACE FOR YOU.

Our Lord said to His disciples, just before his death "I go to prepare a place for you." These words have been of the greatest possible comfort to many thousands. They give the assurance of Him by whose word the worlds were framed, that in another world the Lord is preparing a place for His own, that they shall live forever with him, that, therefore, they are sure to overcome the contingencies of life, and that the worst that can come will only "shorten their journey and hasten them home." What a promise! What a guarantee! What a resting place for troubled hearts! What a stimulus to work until He comes! But, while the words refer primarily to the future life, the believer can gain assurance out of them for the present life. For while our Lord goes before us to prepare our home in Heaven, he also goes before us in the present life to prepare a place for us among our fellowmen. The young Christian looking out on the uncertainties of the future can hear Jesus say, "I go before you into the world of work, of activities, of influence, to prepare a place in which you shall labor and grow and be blessed. Jesus prepares homes in this world for his disciples, friends that stick closer than brothers, schools in which they are taught and in which they are to become teachers, churches in which they shall "do business for eternity," and where the hearts shall "grow into fitness for the coming home where they shall "ever be with the Lord." With Him here; with Him there.

THE WAR.

As a result of the fighting reported last week, the Russians have evacuated Tatchekias, a strongly fortified position and also Nin Chewang a city of much importance. The Japanese are steadily pressing northward and another battle

is shortly expected at Hai Chang. The combined armies of the Japanese Generals Kuroki and Oku, opposing general Kuropatkin are estimated by a London *Times* correspondent at a little more than 200,000 men. The idea is entertained in some quarters that General Kuropatkin may be surrounded and compelled to surrender but it seems very improbable that so able and experienced a general as the Russian commander-in-chief would permit his army to be caught in such a position as to make that necessary. It is quite possible, however, that he will not be able to establish his forces on a new and strong base without very serious loss. It is regarded as significant that the war correspondents with the Russian army have been ordered back to Harbin. The Vladivostok fleet is still menacing Japanese shipping. The seizure and sinking of a British ship, the 'Knight Commander,' by a Russian cruiser in the eastern seas has caused much excitement in England. It has been held that the British ship had no contraband of war on board and that her sinking was in violation of international law. The Russians appear to claim that they have acted within their rights in the matter, but the Russian government is understood to have given Great Britain assurance that, if inquiry shall prove that the 'Knight Commander' was sunk for insufficient reasons, compensation and apology will be forthcoming. Late despatches indicate that there has been renewed activity in the siege of Port Arthur. A report that the fortress had fallen was of course a canard.

Editorial Notes.

—Mr. Albert Johnson who was for many years leader of the famous Ruggles street quartet, is dead.

—Mr. Thomas McKelvie, for many years agent of British and Foreign Society, died at Milford, N. S., July 25th.

—Rev. Dr. D. J. Fraser, of St. John, has accepted an appointment in Montreal Presbyterian College to the chair of New Testament Interpretation.

—"Baptists are getting a good hold in Scotland. We have now in that staid land 125 churches with 18,809 members. They are strict Baptists too and are rapidly increasing."

—The Quakers have held their meeting in London. Their increase during the year had been 100, making their number 18,221. This good people have always lacked in quantity, but they stand among the best in quality. They have 37 missionaries in India, 24 in Madagascar, 13 in Syria, 22 in China and 7 in Ceylon.

—The N. Y. *Examiner* endorse the Ministerial Bureau of the State of New York which was "carefully and conscientiously organized at the behest of the New York State Convention to supply what was felt to be a real and growing need." "It has already been shown that the Bureau is a helpful medium for bringing together for profitable acquaintance churches and pastors who would otherwise remain apart." "As a rule the reasons why pastors desire a change are both honorable and worthy." "We have to-day on our list," says the Secretary, "available ministers who, in character, approved ability and good work done, rank with the best. If churches knew of their availability and knew their worth and record as the Bureau knows them, they would be sought for at once, and pulpits committees would thereby save themselves not a little time and trouble and uncertainty, as well as expense." We often wish there was an efficient Bureau in these provinces, for we are asked quite frequently to recommend pastors to churches and churches to pastors, and we feel unequal to a task that requires special study and careful recognition of facts. With our limited knowledge we often shrink from making recommendations; and probably those concerned know our limitations and often do not accept the recommendations we make.

—The July Number of the Baptist Missionary Magazine contains the report of the annual meeting of the Union at Cleveland, Ohio, and the annual report of the Executive Board. It contains 292 pages of valuable matter. Among the names of persons who took part in the proceedings at Cleveland or who are on the list of missionaries may be found a number from the Maritime Provinces, e. g.: Rev. Charles A. Eaton, D. D., of Cleveland; Rev. H. P. Whidden, Pastor of the First Baptist Church, Dayton, Ohio; Rev. W. B. Boggs, D. D., Rev. W. F. Armstrong, Mrs. Armstrong and Miss Kate Armstrong, Rev. S. R. McCurdy, (a native of United States but a graduate of Acadia.) Rev. F. D. Crawley and Mrs. Crawley, Rev. H. Morrow and Mrs. Morrow, Rev. E. W. Kelly and Mrs. Kelly, Rev. G. E. Whitman and Mrs. Whitman, Rev. F. J. Bradshaw, and Mrs. Bradshaw, Rev. C. K. Harrington and Mrs. Harrington, Rev. F. G. Harrington and Mrs. Harrington, Rev. E. H. Jones and Mrs. Jones. The report refers to Rev. E. W. Kelly, a former pastor of the Leinster street church, as follows: "The necessity for the return of Mr. Benninghoff to this country is not a little regretted, particularly in view of the heavy additional burden brought again upon Mr. Kelly, whose many sided efficiency in missionary service has been too often overtaxed. It is hoped measures of relief will soon be found practicable." Résumé of statistics shows that on Dec. 31, 1903, the Union had on its records 2,978

preachers, 2,111 churches, 13,418 Baptisms (in the year,) 226,058 church members, and 127,153 Sunday school scholars. The receipts for the year closing April 1st, 1904, were \$779,595-15.

Mission Fields of the American Baptist Missionary Union.

At the close of the year 1903 there were reported a total of 2111 churches against 2043 of the preceding year, a gain of 71. There were 2978 preachers in 1903, and 2617 in 1902 making a gain of 361.

The baptisms reported for 1903 were 13,418 against 13,808 for 1902, a decrease of 390. The church membership reported for 1903 was 226,058 against 222,031, making a gain of 4027.

The number of S. S. Scholars reported for 1903 was 127,153 while that for 1902 was 127,767, a decrease of 614.

The Missionary Union are carrying on work in the following countries in Europe—France, Germany, Sweden, Spain, Russia, Finland, Denmark, Norway. The largest number of churches are found in Sweden 567 in all. The next largest is in Germany 173, followed by 112 in Russia. There are 3 churches in Spain under the direction of the Union. The number of baptisms reported were 5987, and the total number of church members was 199,027.

In connection with European missions there are 1439 preachers, 986 churches, 5987 baptisms, and 88176 S. S. Scholars.

In connection with the work in heathen lands there are 1539 preachers (native) 1125 churches, 7431 baptisms, 107,031 church members and 38977 S. S. Scholars.

There are 65 missionaries men and women, not including the wives of missionaries at work among the Telugus, and about \$127,765 are expended annually to support these missionaries and the work they have in hand. There are 125 churches 1394 native helpers, 55,341 church members, and 2019 were added by baptism last year.

And this is the mission which at one time it was proposed to abandon. As is well known to the readers of this journal it is among these peoples that the Baptists of these Maritime Provinces are at work with a good degree of success.

Boston Letter.

The exodus of a large number of people from the city during the summer months makes a sore drain upon the attendance on Sunday services. Some of the churches seek to maintain their numbers by securing the most attractive preachers from other cities; some arrange for union services with other churches; while still others think it wiser to close their doors for a few weeks during the period of hottest weather and of greatest absence from the city.

BOSTON NEVER HAD A QUIETER FOURTH OF JULY.

Than she enjoyed this year. Usually the racket euphoniouly called by many the "noise of patriotism" begins on the night of the 3rd. As the third this year was Sunday, the prospect for a quiet Lord's day and an orderly evening hour for public worship was anything but bright. But to the surprise and delight of all law-abiding citizens, the laws respecting such celebrations as that of the "Fourth" were generally observed or at least splendidly enforced.

The fact that the regulations for patriotic demonstrations were so well observed was due in a very large measure to the fidelity and firmness of the

MUCH TALKED OF MAN,

Judge Emmons, chairman of the Boston Police Commissioners. The Judge is determined that public order is to be maintained and that the orders placed in the hands of the police are to be carried out and not winked at. The vigorous Police Commissioner is accomplishing wonders. The newspapers have taken especial pains to indulge in "innocent" fun at the expense of the Judge. Of course this was to be expected. It is not innocent however. Such an attitude on the part of the press shows with unpleasant clearness by whom and by what spirit it is largely dominated. All honest citizens rejoice in the triumph of whatever contributes to the increase of respect for law and they will delight to honor the man who is in any way instrumental in aiding in the achievement of so desirable a consummation.

Boston is looking forward with more than usual interest to

THREE GREAT GATHERINGS.

The first, to convene on the fifteenth of August, is the Grand Army of the Republic which meets for the 38th National Encampment. Already elaborate preparations are in progress.

On the first week in October the Episcopalians are to meet in large numbers, representatives being expected from all parts of the world. Among the distinguished dignitaries who it is announced will be present is the Primate of the church of England, the Archbishop of Canterbury.

Before this great Ecclesiastical Assembly will have adjourned, the International Peace Congress will begin its sessions in this city. This Congress will bring together Peace leaders from all lands; and in earnest prayer that wisdom and foresight may mark the deliberations and decisions, countless Christian hearts will cheerfully unite.

Boston, July 29. A. F. Newcomb.

The Mental Meanderings of a Minister.

Strange things happen these days. Hard to understand some people. One is confounded as he listens to some men. He can't help thinking. Here's a case, for instance: "A man is an evolutionist. He knows all about how God made the earth and man. No doubt about it. The wonder is that every person can't see it as he does, for it is so evident. Indeed a man must be an old 'foggy,' a 'back number,' if he can't see that evolution was God's method of creation. The how of God's creating is as clear as noon-day. It was evolution. But now the subject of the Atonement is up. Men talk of the sacrificial character of the atonement; of vicarious sufferings of Christ. But immediately the man who knows so much about the methods of God's creation laughs at the effort of any man to determine the method of God's salvation. 'It's just absurd to ask how God saved man,' says he. 'There's the fact of the atonement, but theories about the how of it is inquiring into things about which we have no business.' Strange, isn't it, how much some men know about the how of creation and how little they know about the how of redemption? Strange isn't it that one is an open and the other a closed question? One can't help wondering how some men know so much about one thing and so little about another.

Then there's hospitality to truth of which some talk so much. When a scientific conclusion knocks for admission they think it inhospitable to truth if we do not open the door and invite it to the best we have. They say that were prejudiced because we hesitate to entertain scientific findings, when they conflict with the teaching of the Bible, as we see it. It never crosses their minds once that they might be prejudiced against the Bible and biased toward science. They talk about inhospitability to truth and at the same time a truth from written revelation could knock at their door a week before it received attention, providing it didn't give a scientific rap. They boast of hospitality to truth of the Bible. They parade their breadth and liberality, but show a narrowness and dogmatism strange and amusing, when one sits down and thinks of it. Strange days these. These progressive thinkers I can't just understand. They know so much about one thing and so little about another. They are so hospitable to some conclusions and so unfriendly to others.—A. B. Acknumber in Baptist Commonwealth.

We are told Professor Darwin used often to go into the London Zoological Gardens, and, standing by the case containing the cobra de capells, put his foot against the glass whilst the cobra struck out at him. The glass was between them; Darwin's mind was perfectly convinced as to the inability of the snake to harm him; yet, whenever the venomous thing struck out, the scientist dogged. Time after time he tried it; his will and reason keeping him there, his instinct making him shrink. The instinct was stronger than will and reason. It is much like this with the Christian's attitude toward death. He knows that the sting cannot harm him, but an instinct within him causes him to shrink whenever he comes into contact with the ghastly thing, and this instinct will not be altogether denied whatever the Christian reason may say. But he may thank God that in this shrinking there is no fatal terror or despair.—Ex.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles. Published Monthly.

Contents for July, 1904.

- I. Our Pitiable Military Situation. By Colonel Lonsdale Hale.
 - II. Compulsory Education and Compulsory Military Training. By Henry Birchenough.
 - III. How Japan Reformed Herself. By O. E. Eltsbacher.
 - IV. The Women of Korea. By Lieut-Colonel G. R. J. Glunicks.
 - V. The Pope and the Novelist: A Reply to Mr. Richard Bagot. By the Rev. Ethelred L. Taunton.
 - VI. Tramps and Wanderers. By Mrs. Higgs.
 - VII. Educational Conciliation: An Appeal to the Clergy. By D. C. Lathbury.
 - VIII. A Practical View of the Athanasian Creed. By the Right Rev. Bishop Welldon.
 - IX. The Virgin-Birth. By Slade Butler.
 - X. Invisible Radiations. By Antonia Zimmerman, B. Sc.
 - XI. Medicated Air: A Suggestion. By Dr. William Ewart.
 - XII. The Political Woman in Australia. By Vida Goldstein.
 - XIII. The Capture of Lhasa in 1710. By Demetrius C. Boulger.
 - XIV. Ischia in June. By Adeline Paulina Irby.
 - XV. Concerning Some of the 'Enfants Trouvés' of Literature. By the Lady Currie.
 - XVI. International Questions and the Present War. By Sir John Macdonell, C. B., LL. D. (Associate of the Institut de Droit International).
 - XVII. Last Month:
 - (1) By Sir Wemyss Reid.
 - (2) By Edward Dicey, C. B.
- Leonard Scott Publication Company, 7 & 9 Warren Street, New York.

* * The Story Page * *

A Neglected Virtue.

BY FRANK E. R. MILLER.

Hospitality is one of the first virtues as well as one of the finest courtesies of life. One can do nothing better for a friend or confer a higher honor upon a stranger than to throw open the doors of his house with a generous invitation to join the family circle for a time. In the construction of a modern house a blunder fully as serious as the omission of a bath-room or a heating plant is the failure to provide one room more than the family will ordinarily need—a guest chamber. As an aid to culture and refinement, as a means to the proper training of the children in good manners and self-respect, there is nothing more effective than a wise and liberal hospitality. To the fact that his parents kept open house for the circuit preacher, the occasional sojourner, the visiting friend from the old home in the East, many a young person in the middle and western part of the country owes his early and useful knowledge of the ways of the world, his ease in society, and a fund of information gathered from the conversation to which often he has listened in breathless interest.

Hospitality is only one degree less valuable as an educational measure than travel. Next to seeing all lands and peoples and customs is to meet those who have travelled in different parts and brought back in their conversation specimens of what their faculty of observation picked up, understood and retained. It is true that "as iron sharpens iron so a man sharpens the countenance of his friend," the parent who denies himself and his family of growing children the benefit and pleasure of an occasional guest must be regarded as stupid and stingy and selfish.

But this virtue should find its spring not only in the fact that a guest in the house is a source of inspiration, that he leaves behind him the influences of his individuality, that the Scripture enjoins hospitality on the ground that we may be entertaining angels unaware, but also in the truth and obligations of brotherhood.

Emerson in his essay on "Friendship," says: "We are holden to men by every sort of tie, by blood, by pride, by fear, by hope, by lucre, by lust, by hate, by admiration, by every circumstance and badge and trifle, but we can scarce believe that so much character can subsist in another as to draw us by love. Can another be so blessed and we so pure that we can offer him tenderness?"

Yet this is the very thing men need. When they come on voyages of discovery in our neighborhood they do not relish a flight of poisoned arrows, but they seek the gold and silver of our hearts. In some directions mankind is not slow to recognize and act upon the fact. The sick are visited, the dead are buried, the orphan is housed. In these matters benevolence lies in actions, not in feelings and sentiments. Are we aware that the possession of the capacity of hospitality carries with it an obligation of use? Many are not unlike Rebecca's Aunt Miranda. The child had been sent to represent the family at a missionary meeting in the church. During the session the speaker offered to remain in town for two days and tell more of the Lord's work if entertainment could be provided. "A pall of silence," says the evidently observant and well-informed author of "Rebecca," "settled over the assembly. There was some cogent reason why every sister there was disinclined for company." The little girl could not withstand the insult of that silence and therefore invited the missionary with his wife and children to the "brick house." But when she got home and imparted the news that company would be at the house within two hours, to stay all night and the next day, she met this rebuke from Aunt Miranda: "Explain if you can, who gave you any authority to invite a parcel of strangers to stop here over night, when you know we aint had any company for twenty years, and don't intend to have any for another twenty—or at any rate, while I'm the head of the house."

I say that there are a good many people who belong to the same hard shell club as Aunt Miranda, whose motto seems to be: "Don't do anything for anybody unless you can't help yourself, and when you can't help yourself, do just as little as you can."

It is a sad commentary upon the deficiency of the Christian people in our Baptist churches in respect of hospitality to know that a commercial traveler who visits a given circuit of towns, each town on an average of two Sundays in a year and a half, and makes himself known to his brethren, teaching in Sunday school, leading an occasional young people's meeting, never in the course of twelve years has had an invitation to step into a Baptist home. Look in the direction of the transient young people in the school and business life of almost any community and it will be found that the same outrageous neglect obtains.

Who is not acquainted with a substantial two-storey dwelling, planted firmly and attractively on a little natural terrace that fronts a fine residence street in town? Neatly kept, its out buildings screened from view by a stone wall or a painted fence it meets the approval of one's eye and inflames his pride in the town of which it is an ornament. But one day when a sight-seeing stranger asks,

"Whose house is that?" the resident is astonished to find that he has little more to say than, "Why that—that house over yonder?—that's old Scroogeley's place." For he remembers that he has never been invited to step within its doors, that he has never seen its curtains up at night and cheerful light within, that he has never heard of a generous feast being spread upon its board or a visitor being conducted to its guest chamber from one year's end to another. Somehow he is sorry that the stranger ever saw that house at all. Turning to the sight-seer he says: "But, have you seen Mr. Greatheart's cottage? It isn't much of a place architecturally; but it's a fine place to visit."

Is the reader sure that Scroogeley is a non-professor of religion and that Greatheart is a deacon in the Baptist church? Where is the pastor who does not sigh for householders who are given to the cultivating of the neglected virtue of hospitality?—The Standard.

The Purple Emperor.

The purple Emperor dropped from the topmost branch of a big oak and flew out into the sunshine. He was the proudest of all the butterflies, and that was natural, because he was the most beautiful.

He begged his wife to join him as he frolicked about and spread his strong wings under the blue sky. But his wife would not leave her home on this topmost bough. She was minding the eggs she had laid there ten days ago.

"Our caterpillars will soon be hatched," she said, "and you know I must be here to look after them."

"I didn't know," said the purple Emperor crossly, and his purple wings flashed unkindly as he flew above her head, "and if you don't come I shall go and see the world by myself, and I shall not come back for a long time."

Besides being the handsomest he was also the crossiest of all the butterflies, which was a pity. His imperial wife, however, was never very sorry when he went from home. He was in truth very selfish. He never allowed his neighbors to come and see him, or enjoy the view from his own oak branch; and he was always quarrelling with the butterfly strangers who stopped upon the wing to wish him good-day.

"The honey in the flowers will be sweet this morning," said his wife, quite good-humoredly, for she was not easily disturbed by her husband's crossness; "you will have a splendid game beyond the wood."

"You do not understand me," said the purple Emperor loftily. "I do not intend to look for honey out in the big world, or to waste any time in playing near the wood. I know of something much better—across the grass where the harebells grow, down the big hill. Is it a pity you are so stupid, and sit all day on your branch?"

And his wings shone more splendidly than all the purple raiment that was ever woven, as he flew away over the harebells, to the top of the big hill.

There a little brown moth flew away up from a plain leaf and fluttered respectfully before him and began to speak. But his Majesty was very haughty this morning and would not listen.

"Do not hinder me," he cried; "I am on my way to the pool at the bottom of the hill, where a dainty meal awaits me; I cannot stay to talk to a common moth."

"I do not want you to talk to me," said the brown moth kindly; "I only want to tell you of the boy who sits beside the pool with the great catching-net over his shoulder." But before the moth had finished speaking the Emperor was far out of reach of the friendly words, and was frolicking away to the pool at the foot of the hill, where the boy sat with the catching-net.

What a delicious meal there was in the pool! It was not there yesterday, but the great world, of course, knew the tastes of the purple Emperor and gave him what he desired.

"How greedy he is!" thought the boy on the grass; "how can he feed on such nasty things? I shall not want the net this time." And he stepped quietly to the pool and took the purple Emperor between his fingers. Before the proudest of all the butterflies had recovered from his surprise, he was in the boy's killing bottle feeling very sleepy, and trying to remember what the brown moth had said at the top of the hill.—Little Folks.

"Tricky Religion."

"Ethel dear will you open your heart to me and tell me why the one I thought more serious than any of my scholars at the opening of these glorious meetings has refrained from taking a stand for our Saviour in spite of all pleadings?"

The hand in that of the teacher trembled, but the child thus addressed made no reply, and so her pleading friend continued:

"Something is keeping you from consecrating your young life to Christ, something which might possibly be removed if you would tell me where the trouble lies. Do you not feel any inclination to serve the One who died that you might live?"

"Yes, yes, teacher," was the ready response, "I'd love to be a Christian. I would truly but, but—"

"But what, dear? Tell me frankly, for it breaks my heart to see my best loved pupil out of the fold."

"I—I don't like to tell, teacher, but it 's folks that are keeping me out," was the broken reply.

"Why, child, do you know that you are making the same excuse that has, I verily believe, kept more people out of the kingdom than all others combined? Am I one who, by bad example, is hindering you? Tell me, truly," pleaded the faithful teacher.

"No, no! I'd love to be such a Christian as you are, for you are always so good, but it's other folks who talk so good in meeting, and—ad—well, their religion is awful tricky anyhow."

"You are doubtless thinking of some of the older scholars who profess to serve Christ, but forget to be loyal to him when out of meeting; but you must not look at them, for they are still young and have much to overcome. You do not need to look beyond your own home, Ethel, for examples worthy of imitation—your godly parents, I mean who are so anxious for the salvation of their only child."

"But—but it's them I mean!" blurted out the child. Then realizing that her secret was out, which meant seeming disloyalty to her parents, the child tried to stammer some excuse which ended in a sob.

The teacher drew the weeping child to her, but knew not what to think or say, for the parents of Ethel, though not cultured people, were looked upon, outside the home at least, as an exemplary Christians; and so teacher and scholar walked on in silence, broken only by the sighs of one and the sobs of the other, until the latter said brokenly:

"I didn't ever mean to tell't was my my own folks what was keeping me back, but it was out before I knew it."

"Yes, dear, I understand," said the teacher in a soothing tone: "you did not intend to be disloyal to your good parents."

"No, I didn't truly!" was the emphatic reply, for they are good, too, most times, and I love them, and if only they didn't have such tricky religion, I'd like they want me to."

"Tricky religion!" exclaimed the puzzled teacher.

"Why, child I never heard of that kind before, but is likely your way of saying that they are inconsistent."

"I don't quite know the meaning of that last word teacher; but I'll own up what I mean. It is like this: Pa talks real good in meeting, but his religion is awful tricky; Why, just last night four 'fore he went to meeting he pounded his finger, and then I heard him use a swear word. I did truly and I just can't forget how mad he gets at every little thing, when he up and asks prayer for his little daughter."

The latter words were said in a tone so sarcastic that the listener ventured a rebuke, but the child, seemingly determined to make her meaning clear, now that she had told so much, continued:

"And—and ma's religion is tricky, too. Yes, it is, for a fact!" persisted Ethel, as the teacher attempted to hush her. "She talked so sweet in meeting to-night that she made lots of 'em cry; but when she begged sinners to confess Christ, and looked right at me, I wanted to do like some of the rest of them did, for about a minute, and then I thought how she scolded a blue streak this morning 'cause her bread was sour, and boxed my ears just as though I was to blame, and then I did not feel like one mite going forward."

The teacher was speechless, but the child voiced her sentiment when in a spirited tone she added:

"If there wasn't such tricky religion folks wouldn't be coaxed to have the right kind."—Selected.

At the Necktie Counter.

"Black neckties, if you please."

Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said at last.

"Black neckties. Silk."

Drummond threw a box down. The customer opened it.

"These are red—and not silk," he said, quickly.

"Nobody wears black silk now," Drummond said, yawning and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No; that kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.

"There are plenty of black silk ties," said Saunders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railway boss, one a banker, and the third a sugar man—all of them millionaires."

"A lucky family! How was that?"

* The Young People. *

EDITOR A. T. DYKEMAN

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

Officers.

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

Our Aim

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

Our Helpers.

Rev. Perry Stackhouse, Pastor of the Tabernacle church, St. John, has kindly consented to furnish the Prayer Meeting "Helps" for the month of August. President Roach has carefully prepared them for the months of June and July, making them short, spicy and spiritual. Those of our young people who have been studying them, we are sure, must have been greatly helped.

Why?

Why do we not hear from the pastors and Union Secretaries more frequently concerning the Young People's work? Drop us a few lines often, so that every issue will contain something that will be stimulating and encouraging.

Prayer Meeting Topic—August 7th.

God's Guiding Hand in Our Lives. I Chron 29 : 10-12.
Luke 12 : 1-7.

HOME READINGS.

Monday.—A Plain Path. Psalm 27 : 7-14.
Tuesday.—Conditions of Guidance. Isaiah 58 : 8-12.
Wednesday.—The Pillar of Cloud. Numbers 9 : 15-23.
Thursday.—A Shepherd's Care. John 10 : 1-11; Ps. 23.
Friday.—A Beautiful Incident. Genesis 24 : 46-58.
Saturday.—A Father's Love. Matthew 7 : 24 : 34.
Sunday.—Wonderful Knowledge. Psalm 139 : 1-12, 24.

I. GOD'S GUIDING HAND IN NATURE. LUKE 12 : 6, 7.

Jesus looked out upon the world of nature and saw in it not a blind force but a good God manifesting himself. He had the vision of the poet and in nature he saw another Bible testifying of God. In beautiful language that is more like poetry than prose, he represents the Father as clothing the lilies of the field who toil not neither do they spin, as watching the twittering sparrows upon the housetop, as making the sun to rise upon the evil and the good and sending rain upon the just and the unjust. If we look into the world as Jesus did we may see God's guiding hand in the bursting bud, in the rain and in the sunshine, in the glory of the sunset and in the flashing of the lightning.

II. GOD'S GUIDING HAND IN HISTORY. I CHRON. 29 : 10-12.

(1) God in Jewish history. Perhaps there is no nation whose history so clearly reveals the guiding hand of God as does the history of the Jewish nation. In the Chronicles we find David bearing testimony to this fact. In the providence of God the Jewish nation was destined to do at least two things. (a) To keep alive on earth the idea of one God. (b) To keep alive a sense of sin.

(2) God in Christ. Read the story of Jesus life as it shines like a beacon star of hope in the four gospels. Mark its purity, its humility, its self-sacrificing love. Study the matchless beauty of his moral teachings. Behold the influence of that life upon the lives of the disciples, upon the Graeco Roman world, upon the middle ages, upon modern history. But what is all this but God's guiding hand in history?

(3) God in all history. D'Aubignes in his preface to the history of the Reformation, inscribes these glowing words. "There is a living principle emanating from God in every national movement. God is ever present on that vast theatre where successive generations of men meet and struggle."

III. GOD'S GUIDING HAND IN INDIVIDUAL LIFE. LUKE 12 : 4-8

See also Matt. 6 : 26-30.

(1) Must be admitted that man in common with all living creatures is subject to natural laws. Those eccentric religious movements which set the sanitary laws at defiance and regard medical advice as a work of the Devil, have not yet learned how to overcome the force of gravitation or the tendency to disease.

(2) Natural law is best adapted to the moral and spiritual development of men.

(3) The faculty of seeing God's guiding hand in the life is born of Christian experience.

If you take in solitude a calm careful review of your life from the days of your childhood to the present time you

will feel the conviction stealing over you that there has been a divine hand guiding your life. That sickness which brought you to the verge of the grave, that bereavement which at the time almost crushed you, that unfortunate accident which brought such a change into your life. All of these things had their place in God's plan for your life.

IV. PRACTICAL BEARING OF THIS TRUTH UPON BELIEVER.

- (1) It removes fears. Luke 12 : 4, 5.
- (2) Sure cure for pessimism.

If it be true that God's guiding hand is in history and in the individual life we may look into the future with calm fearlessness. God's in his heaven, all ; right on earth. We are not the victims of a blind fate, the tools of dead circumstances. The power not ourselves that makes for righteousness is no dream but a glorious reality.

- (3) It will wonderfully increase our power for service.

A man who speaks with the conviction that God is speaking through him speaks with power to the hearts and consciences of men.

- (4) God's programme in life for us is better than any little plan of our own.

See Phil. 1 : 12-15, Gen. 48 : 8, also the significance of the scattering of the Jerusalem church.

He chose the path for thee ;
No feeble chance nor hard relentless fate
But love, his love hath placed thy footsteps here ;
He knew the way was rough and desolate
Knew how thy heart would often sink with fear,
Yet tenderly he whispered
Child I see, this path is best for thee.

PERCY J. STACKHOUSE.

* * * * *

Illustrative Gatherings.

(Selected by the Editor.)

THEME, GOD'S PROVIDENTIAL CARE.

In him we live, and move and have our being. Paul.

I know not where his islands lift
Their fringed palms in air ;
I only know I cannot drift
Beyond his love and care.

J. G. Whittier.

God is not like an artificer that builds a house and then leaves it and is gone ; but like a pilot that does, with a great deal of care, steer on the ship of the whole creation.

Watson.

There is a power

Unseen, that rules the illimitable world,
That guides its motions from the brightened star
To the least dust of this sin-tainted mould ;
This sacred truth, by sure experience taught,
Thou must have learnt, when wandering all alone.

James Thomson.

Divine Providence tempers his blessings to secure their better effect. He keeps our joys and our fears on an even balance, that we may neither presume nor despair. By such compositions God is pleased to make our cross more tolerable, and our enjoyments more wholesome and safe.

Morgan.

All is God ! If he but wave his hand,
The mists collect, the rain falls thick and loud,
Till, with a smile of light on sea and land
Lo ! He looks back from the departing cloud.
Angels of life and death alike are his ;
Without his leave they pass no threshold o'er ;
Who then would wish or dare, believing this,
Against his messengers to shut the door ?

J. R. Lowell.

* * * * *

Daily Thoughts.

Monday—If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—Spurgeon.

Tuesday—Learn the luxury of doing good.—Goldsmith.

Wednesday—He who has most of heart knows most of sorrow.—Bailey.

Thursday—God gives us what he knows our wants require, And better things than those which we desire.—Dryden.

Friday—God hides some ideal in ever human soul.—Robert Collyer, D. D.

Saturday—Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

Sunday—All dust is frail, all flesh is weak ;
Be thou the true man thou dost seek.

—Whittier.

* * * * *

Growing Souls.

How does the soul grow ? Not all in a minute ;
Now it may lose ground, and now it may win ;
Now it resolves, and again the will faileth ;
Now it rejoiceth, and now it bewaileth ;
Now its hopes fructify, then they are blighted ;
Now it walks suddenly, now drops benighted ;
Fed by discouragements, taught by disaster ;
So it goes forward, now slower, now faster ;
Till, all the pain past and failure made whole,
It is full grown, and the Lord rules the soul.—Susan Coolidge.

"They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties—black silk ?" the old man said to Sanders. He had been lingering near the counter. "I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I'm afraid I'm giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman, pleasantly. "I'm sure I shall find them."

The box was found at last and a necktie of the right width chosen, wrapped, and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were the words : "Civility and efficiency are capital as well as money. You will fail, because you have neither."

"Who was the old bore ?" demanded Drummond, in a fury.

"It was John Colton, the silent partner of the firm," said one of the men.—Youth's Companion.

Her Father's House.

Here Flossy, dear, sit up and drink this nice broth it will make you feel better."

"I don't want any broth," said the little sick girl, without turning her head over on her pillow.

The mother set her cup down and bent over the bed anxiously : "Have you been crying, darling ? Does anything hurt you ? Tell mother what is the matter."

Flossy's lips trembled and the tears brimmed over. "Oh mother," she said, "I heard Mammy Zoe tell Aunt Dinah I wasn't long for this world; and I don't want to die."

"My dear child," mama said, drawing the rumpled little head over to her shoulders, "you are getting well wonderfully fast; the doctor says you are entirely out of danger. What do you think mammy knows about it ?"

The little patient's face brightened and her appetite for broth came back at once.

"But, Flossy," said her mother, "I don't want you to feel that way about dying; now that you are getting better, let's talk about it a little."

"Oh, mother, dying is dreadful," said the child with a little shiver. "I won't know myself hardly, if I haven't got this body."

"Jesus will know you," answered the mother.

"Yes, but it will be strange, mother. I don't know what sort of a place heaven can be, without people like us. They'll just be ghosts, and ghosts are dreadful."

Flossy's mother could not help smiling a little at the child's idea of heaven, but she said gravely : "We do not know what heaven will be like, daughter, but we do know that it will be a delightful place, because the Bible tells us so. Now, suppose your father had bought a new house, and you were soon to move into it; suppose he wanted to surprise you, and so had not told you where it was nor what it was like, but had told you that it was in a more beautiful place, that it was a far lovelier house, wouldn't you be glad to move into it ?"

"Oh yes," cried Flossy.

"Now, dear, that is just what dying is : it is moving into your heavenly Father's house."

"I do not think I shall ever cry about it again, mama," said Flossie.—E. P. A.

Can You.

"Sir," said a lad, coming down to one of the wharfs in Boston, and addressing a well-known merchant, "have you any berth on your ship ? I want to earn something."

"What can you do ?"

"I can try my best to do whatever I am put to," answered the boy.

"What have you done ?"

"I have saved and split all mother's wood for nigh on two years."

"What have you not done ?" asked the gentleman.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."—Boys and Girls.

Farmer Jason—"So you want a job, eh ? What can you do ?"

Frolicsome Frisble—"Nothin'."

Farmer Jason—"Well, I can't give you a job of that kind but it seems to me you might get a job somewhere as a war correspondent."—Puck.

"My white folks is goin' to de sea-sho'," said one colored girl.

"Dat ain't much," was the answer, "Mine is got banhin, suits an' is goin' all de way in."—Washington Star.

Freign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

For Chicacole that the good work begun there during the past few months may be gloriously carried on until many shall openly confess Christ.

For our Conventions that the Holy Spirit may direct all our meetings and assist every speaker. That each delegate may receive a great blessing.

A meeting of the W. M. A. Societies of Cape Breton was held on the afternoon of June 20th, in connection with the Quarterly Conference at Grand Miramichi. In the absence of the President, Mrs. J. Battie conducted the service. Delegates were present from four societies, and nearly all the other societies and bands sent written reports. These showed that the work is being faithfully carried on, even where the societies are small. A letter was read from Mrs. Archibald, Chicacole, and this was followed by a paper by Mr. Beattie on "Missionary Motives." Some of the pastors present requested that the paper be published. The County secretary gave as her message some verses emphasizing the thought "Be strong."

Mrs. Gullison will receive while at the W. B. M. U. Convention, August 16 and 17, all parcels that are intended for Miss Newcombe, Miss Flora Clarke and the Binlipatam field generally. The box she is undertaking to pack, is just for Binlipatam and is to reach its destination in time for school prize giving in December, so must go the last of August.

Particular notice for delegate to our W. B. M. U. Convention. By the time this is read all the names of those who expect free entertainment will be in the hands of the locating Com. The date being fixed at Aug. 1st. Cards giving the particular address of your hostess will be sent each delegate. In return we ask you to send to your hostess the day and hour you expect to arrive and whether by boat or train. In case there should be any misunderstanding thus causing anxiety to both parties, we specially request that you go to the ladies parlor to the left of the station entrance from the train, where a committee wearing a badge marked W. B. M. U. will be in waiting to give all necessary information.

If after sending in your name you are prevented from coming, through unavoidable circumstances, kindly notify your hostess of this fact also, so that other arrangements can be made if required.

Attention to these details will result in much satisfaction. M. E. HUME.

DEAR FRIENDS:—I wish you could come in here today, and see things as we see them, and feel the currents flowing around you, some gently, some fiercely, as we do, then you would understand how earnest have been the oft repeated requests, which we have sent you for prayer, during the last eight months. That is since our special meetings began here last November. Then they were continued two months, after which we went on tour for sometime, returned and went on where we had left off. We only have to open the chapel doors, light up and the people come in, and listen. The house is often filled and we can often count a hundred heathen men, beside boys, and our own people, men women and children. And for the most part, they listen from beginning to end, all castes, high and low, clothed and largely unclothed.

There were a few for whom we offered much special prayer, and one of these came out and was baptized early in May, and has been doing well ever since. His wife is dead, but he left his children, all of whom are married while the youngest is only seven years old. He was accountant for the richest man in town for eighteen years, but when he broke his caste, that position was no longer his, yet his employer, holds out hope, that when the storm has blown over, he will give him a position, where he can work, even if he is not in chase. And as a token of his favour gave him, two hundred rupees. He is not working as a Mission agent, as we hope, that he may return to the service of this mission, some day.

Another man, who has been prayed for much is out also, but his trial is very heavy. He was baptized more than twenty years ago, and was taken away and drugged by his friend, among whom he has been all this time.

Three weeks ago he put himself on the Lord's side again, and for one week the battle was hard. We hardly slept or ate, and he was guarded continuously, for we know what they would do, if they could once

get their hands on him. His wife would have remained with him, but they took her away, and we knew that the sentiment in the town is, that she must not be allowed to rejoin him, but that a stop must be put to Brahmins confessing Christ. And one way to do it, is to frighten all others by preventing this man's wife from coming to him. Many others are looking on and waiting to see the final result. The heathen rage, and it seems like a hand to hand fight between Right and Wrong, and we want your help now. So we send out this call for prayer through the paper, which will you all earnestly heed?

They will poison her, or get her out of the way, in some manner, rather than have her come, so our help must come from above. If they did that, they would then say, that the blame was her husband's, and the work of God would be hindered, which now is so promising. I tell our people, that we have come to the stage of noise among the dry bones, but that the earthquake is still before us, and we should not rest content, till that has also been experienced. And God is as willing to send that and break up this fallow ground, as His is to give the smaller tokens of blessing. For weeks, we have had meetings, night after night, but are resting this week, as the heat and all else combined tries us not a little, though this has been an unusually cool hot season.

Now Dear friends will you try to think what this new brother of yours is suffering for Christ's sake, and pray for him.

Yours in the work,

C. H. ARCHIBALD.

Chicacole, India, June 22, 1904.

2nd. Chipman W. M. A. Society held their public annual meeting Sunday evening, July 24th. The yearly reports were encouraging and satisfactory. Our society has a membership of forty-eight. There have been held during the year ten monthly prayer-meetings. Three public meetings, an "At Home" and a class of ten members have taken up the study of Lux Christi. This study proved both interesting and instructive. One lifemember has been added to our list.

We were much pleased to have with us our returned missionary Rev. H. Y. Corey, who spoke chiefly on the progress of India during the past fifty years. A pleasing feature of our programme was a question box conducted by one of the sisters. The questions were answered by Mr. Corey to the entire satisfaction of all who heard him.

A member of the Mission Band then stepped forward and presented Mr. Corey with four lifemembership certificates for Mrs. Corey and her three little sons. A silver collection was taken for Foreign Missions amounting to \$22.17.

Mrs. H. B. HAY, Secty

Monies Received by W. B. M. U. Treasurer.

FROM JULY 13TH TO JULY 20TH.

Fredericton Tidings, 50c; Harvey, F. M., \$10; H. M. \$5; Reports, 20c; Tidings, 50c; North River, F. M., \$5; H. M., \$8; Tidings, 50c; Reports, 30c; Jacksonton, F. M., \$10 80; H. M. \$1.75; Bear River, F. M., \$14.78; Hillsboro, F. M., \$26.90; H. M., \$2.45; to constitute Mrs. J. B. Ganong a life member, F. M., \$25; A. Hol, F. M., \$4; H. M., \$8; Tidings, 25c; Bridgetown F. M., \$28.04; H. M., \$8.96; Port Clyde, F. M., \$1; McKenzie Corner, F. M., \$16; Ludlow, F. M., \$5.50; H. M., \$7.95; schools at Tekkali, \$10; Reports, 30c; Tidings, 25c; New Fuskett, F. M., \$2.50; Eastpoint, Coll. at Asso., \$6.25; Upper Gagetown, F. M., \$4; Cumberland Bay, F. M., \$11; to constitute Mrs. Samuel E. Barton a life member, F. M., \$12.50; H. M., \$12.50; Reports, 25c; Lower Economy and Five Islands, F. M., \$3.22; H. M., \$5.60; Reports, 30c; Mabou, Reports, \$1; Salem, F. M., \$3.50; H. M., \$7.50; to constitute Miss Lydia A. Steeves a life member, F. M., \$12.50; H. M., \$12.50; Union Corner, F. M., \$6; H. M., \$4; Hopewell Cape, F. M., \$8.50; Gaspereau, F. M., \$19.75; H. M., \$4.31; G. L. 9c; to constitute Mrs. Watson Miner a life member and to support a Bible woman in India where most needed, \$25; Fairville, F. M., \$13.25; Montague, F. M., \$5; H. M., \$5; Laurencetown, F. M., \$9.22; H. M., \$7.53; Coll. Eastern Asso. N. B., \$5; Lewisville, Reports, 25c; Middle Sackville, F. M., \$12; H. M., \$7; Reports, 20c; Forbes Point, F. M., \$3.50; H. M., \$3.50; Newcombes, Tidings, 25c; Apple River, F. M., \$4.50; H. M., \$4; Falkland Ridge, F. M., \$3.75; H. M., 75c; Reports, 20c; Tidings, 25c; Wine Harbor, F. M., \$4.50; H. M., 75c; North Kingston, F. M., \$6; H. M., \$15.90; Reports, 20c; Tidings, 25c; Freeport, F. M., \$6.75; New Mines, F. M., \$3; Wittenburg, F. M., \$2; H. M., \$2; Hospital in India, F. M., 50c; Brookfield and Forest Glen, F. M., \$5; to constitute Mrs. J. M. Baird a life member, F. M., \$25; Springfield, F. M., \$9; Amherst, H. M., \$17.35; Yarmouth, Temple church, F. M., \$20.64; Centreville, F. M., \$19; H. M., \$7; Tidings, 50c; Lower Granville, F. M., \$8; Avondale, F. M., \$8; Chelsea, F. M., \$7; Y. M. C. A. Acadia College, for the work of the Chicacole Hospital, \$23.50; Cambridge, leaflets 45c; Tidings, 25c; Summerville, leaflets 70c; Riverside, F. M., \$4.25; Walton, F. M., \$12; H. M., \$4; Tidings 25c; Goldboro Tidings, 25c; St. John West, F. M., \$9.50; N. W. M. \$3; N. B. Convention, \$2.13; G. L., \$2.12; Tidings, 25c; Reports 25c; Paradise, F. M., \$13.25; H. M., \$3.75; Lunenburg, Tidings, 25c; New Albany, F. M., \$6.50; Tidings 25c; Reports, 50c.

MARY SMITH, Treas. W. B. M. U.

Amherst P. O. B. 513.

Money's received by W. B. M. U. Treasurer from July 19th to 26th.

Riverside, F. M., 4 25; Walton, F. M., 12 00, H. M., 4 00, Tidings, 25c; Amherst, H. M., 7 35; Goldboro, Tidings, 25c; St. John West, F. M., 9 50, N. W., 3 00, N. B., 2 13; G. L., 2 12, Tidings, 25c; Reports, 25c; Paradise, F. M., 13 25, H. M., 3 70; Lunenburg, Tidings, 25c; New Albany, F. M., 6 50, Tidings, 25c; Reports, 50c; Point de Bute, F. M., 8 75; Cambridge Narrows, F. M., 6 25, H. M., 1 25; New Canada, F. M., 4 00; Gibson, F. M., 10 00, H. M., 10 75; Haccourt, F. M., 1 00; Harper's Brook, Reports, 20c; Lockport, F. M., 7 25, H. M., 4 75; Westport, F. M., 7 65, H. M., 13 14, Tidings, 25c; Reports, 20c; Sydney, Bethany church, F. M., 6 75, Tidings, 25c; Clyde River, F. M., 5 50, H. M., 5 50, Tidings 25c; Bloomfield, Tidings, 25c; Truro, Prince St., F. M., 25 70, H. M., 2 21, to constitute Mrs. Elmina Rottle a life member, F. M., 25 00, to constitute Miss Lizette Faulkner a life member, F. M., 25 00; Osborne, F. M., 4 98, H. M., 60c; West Jeddore, F. M., 2 00, H. M., 8 35; East Jeddore, F. M., 9 00, H. M., 2 00; Pine Grove Middleton, F. M., 23 50, H. M., 1 63, to constitute Miss Emma Slocumb a life member, F. M., 25 00, Tidings 20c; Nictaux, F. M., 12 54; Berwick, F. M., 25 00, H. M., 20 33; Weston Branch, F. M., 3 83; Somerset Branch, F. M., 4 44, to constitute Mrs. James W. Reid a life member, F. M., 13 00, H. M., 12 00; Mt. Denison, F. M., 9 50, Tidings, 25c; St. John, Germain St., F. M., 19 50, H. M., 20 10, Tidings, 25c; Reports, 15c; Laconia, F. M., 2 50; Digby balance to make Miss Euphemia Bent a life member, F. M., 8 00, H. M., 2 05; Sydney, Pitt St., F. M., 19 00; Kentville, F. M., 13 05, H. M., 25c; Tidings 25c; Chester Basin, to constitute Mrs. M. B. Whitman a life member, F. M., 25 00; New Castle Creek, support of a pupil at Bobbitt, 4 00, Reports 15c; Blissfield, F. M., 5 00; Little Brasdore, F. M., 10 29, H. M., 3 75, G. L., 2 15; Guysboro, collections at Co. Sec. Meetings, New Harbor, 3 20, Goldboro, 4 00, Goshen, 1 00, Country Harbor, 1 14; Sydney, Pitt St., H. M., 7 00; Granville Centre, F. M., 7 25; Mt. Hanley, F. M., 4 34, Tidings 25c; Coll. Co-Conference, 2 41; North River, F. M., 3 75; De Bert, H. M., 6 00; Great Village, F. M., 12 75, H. M., 1 75, Reports 15c, Tidings 25c; Port Greville, F. M., 4 75, to constitute Mrs. Leander Hatfield a life member, F. M., 15 00, H. M., 10 00, Tidings 25c; Albert, H. M., 6 00; Chipman, H. M., 7 70; North Brookfield, F. M., 5 63; Bridgewater, F. M., 7 00; Hantsport, F. M., 13 00, H. M., 1 00; Forochie, F. M., 1 00, H. M., 1 00, Tidings 25c; Mahone, F. M., 6 00, H. M., 1 28; Jordan River, F. M., 1 50, H. M., 2 00, Mrs. Charles Hayden for support of Lingiah 25 00, Tidings 50c; Forest Glen, F. M., 10 45, H. M., 12 97; Canard, F. M., 21 00, H. M., 9 50, balance to constitute Mrs. Robert Chisholm a life member, F. M., 12 50; St. Stephen, F. M., 13 00, H. M., 5 90; Surrey, Valley church, F. M., 19 72, H. M., 2 00, balance to constitute Mrs. S. W. Keirstead a life member, H. M., 12 75, Tidings 25c.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. Box 513.

Amounts received by Treasurer of Mission Bands from June 6 to July 27.

North Brookfield toward Miss Archibald's salary F. M., 10 00; New Glasgow, F. M., 16 00; Kempt, toward Miss Blackadar's salary F. M., 5 00; Lawrence town, for Chicacole Hospital and to constitute Miss Olive B. Palfrey life member, F. M., 10 00; Aylesford, F. M., 2 00; Foster's Settlement, F. M., 3 40, H. M., 2 54, Leaflets 39c; Clyde River support of Amelia to constitute Miss Emma McMillan life member, F. M., 11 00; Milton, Queens Co., F. M., 3 50; Amherst, for Grande Ligne, H. M., 25 00 support of child in Miss Blackadars school, F. M., 12 00, H. M., 2 40; Leinster St support of native teacher, F. M., 12 00; F. M., 8 88; H. M., 4 00; Germain St native helper, F. M., 25 00, North west H. M., 15 00; St. George, H. M., 2 80; Chipman to constitute Mrs. H. Y. Corey and three sons life members F. M., 40 00, H. M., 3 41; Wolfville to constitute Miss Mary Archibald life member H. M., 13 62; Truro 1st church S. S. support of Joseph, F. M., 12 00; Apple River, F. M., 34 00; Fredericton, to constitute Mrs. Robinson life member, F. M., 11 80; Moncton to constitute Mrs. D. Hutcheson and Roy L. Mills life members, F. M., 58 96; 1st Springfield, F. M., 2 50; Paradise to constitute Max Gordon Saunders life member, F. M., 8 80, H. M., 8 80, Upper Canada to constitute Miss Irene Rand life member F. M., 10 00, H. M., 2 75; New Minas, F. M., 7 58; Bear River support of child in Miss Newcombes school, F. M., 17 88; North River, F. M., 7 00; DeBert, F. M., 10 57, H. M., 2 43; 1st Harvey, F. M., 6 00; Argyle Head, H. M., 2 00; Central Chocobogue support of Balarea Croopa, F. M., 10 00; Hopewell Hill, F. M., 10 00, H. M., 10 00; Stony Beach, F. M., 1 25; Forbes Point support of Sixmiah, F. M., 4 00; Greenfield for Miss Blackadar's salary F. M., 7 00; Forest Glen support of Appalariorum Martha F. M., 2 00; Harper's Brook and Centre Village support of child in Tekali F. M., 12 00, H. M., 10 58; Salisbury, F. M., 4 22; Lawrence town H. M., 10 00; Centreville N. S., F. M., 4 00, H. M., 2 40; Berwick F. M., 2 50, H. M., 4 00; Truro (Immanuel) support of child in Tena Clarke's school, F. M., 16 54; Chester, F. M., 2 00, H. M., 2 00; Mount Hanley, F. M., 10 00; New Castle creek, F. M., 4 00; Yarmouth Zion support of children in Mrs. Churchill's school and to constitute Margaret Cameron life member, F. M., 12 11, F. M., 7 50; Centreville N. B., F. M., 1 50; Mahone, F. M., 5 00, H. M., 2 00; Digby, F. M., 2 15; Waterville, H. M., 1 90; Mrs. Aylesford of Greenwood, F. M., 3 37; Springfield N. S., toward Miss Newcombes salary F. M., 18 00; Halifax Tabernacle, F. M., 11 00; H. M., 11 00; Upper Granville, F. M., 1 75; Belmont, H. M., 9 00; New Cornwall, F. M., 3 00, H. M., 3 00; Charlottetown, F. M., 3 00, H. M., 2 00; Lockport, F. M., 16 71; Jordan Falls, F. M., 4 75, H. M., 4 75; Tremont, support of child, F. M., 15 00; H. M., 8 00; Central Norton, F. M., 13 50; West Paradise, F. M., 2 75; Gaspereaux support of child in Chicacole F. M., 12 00; North West Lunenburg, F. M., 5 60, H. M., 5 00; Clarence, F. M., 4 67, H. M., 4 00; Amherst "Father Lights" to constitute Miss Elsie Lawson and Mrs. F. A. Cain life members, F. M., 25 00; Harmony, F. M., 15 08, H. M., 7 39; Brussels St. Senior Band F. M., 50 00, Chicacole Hospital, F. M., 10 00, North West, H. M., 33 00; Cambridge, F. M., 2 50, H. M., 2 50; Cromwell Hill, F. M., 1 00, Liverpool, F. M., 10 00, H. M., 8 00.

OUR TWENTIETH CENTURY FUND, \$50,000.

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

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

Rev. J. W. WANNING, St. John, N. B. Field Secretary, Rev. H. F. ADAMS, Wolfville, N. S.

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

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

There will be, D. V., a meeting of the Board of Governors of Acadia University in the vestry of the Baptist church, Prince St., Truro, on the 18th of August, at 7.30 p. m. S. B. KEMPTON, Sec. B. Dartmouth, July 26th, 1904.

DELEGATES TO MARITIME CONVENTION.

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

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

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

(3) That delegates desiring entertainment forward their credentials of appointment, signed by Church Clerk or Pastor, with application, in order that the Committee may have authority to place names on the list. (4) That delegates to the Maritime W. M. A. S., who expect the Committee to provide free entertainment for them, be appointed as regular delegates by their churches.

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

Postal cards with instructions and location will besent to all those names arrive in time. In case a delegate is appointed or located, who afterwards decides not to come he will please notify the undersigned at once.

On behalf of the Committee of Entertainment. W. P. KING, Chairman.

THE MARITIME BAPTIST HISTORICAL SOCIETY.

The above named Institution will meet in the vestry of the Truro First Baptist church on Saturday at 9 a. m. Aug. 20th for the election of officers and the consideration of its first annual report to the convention; also for the transaction of any other necessary business. It is highly desirable that all the members of this society be present at this meeting.

The names of the members will be found on page 30 of the year book.

J. W. BROWN, Sec'y. Hopewell Cape, July 8.

THE CONVENTION.

The Baptist Convention of the Maritime Provinces will meet (D. V.) on Saturday, August 20th, at 10 a. m., in the First Baptist Church, Truro, N. S.

Official notices of the meeting have been sent to all the churches, through the clerks of the several associations. Church clerks were therein asked to forward the credentials of delegates to the Secretary of Convention by a certain date. But as the Committee of entertainment in Truro have requested "that delegates desiring entertainment forward their credentials of appointment... with their application" to the chairman of the committee (Mr. W. P. King, Truro), such delegates are hereby authorized to see that the clerk of their church does not send the credentials to me, but to Truro as above. Delegates who do not wish the Committee of Entertainment in Truro to provide for them may see that their credentials are sent to me. The regular printed form is not necessary; a written statement of

appointment by the Church, signed by the Pastor or Clerk is sufficient. HERBERT C. CREED, Sec'y of Convention. Fredericton, June 21.

The annual meeting of the Maritime Baptist Publishing Company will be held in the vestry of the 1st Baptist Church, Truro, on Saturday, August 20th, at 9 o'clock, a. m. E. M. SIPPRELL, President of the Board of Directors

BAPTIST MARITIME CONVENTION. TRAVELLING ARRANGEMENTS.

The following railway and steamboat lines will carry delegates to the Baptist Convention to be held at Truro, N. S., on August 20th, at one first class fare, full fare to be paid going and return free on presentation of a certificate issued by the station agent or purser at starting point, signed by the secretary of the Convention

The Canadian Pacific Ry., Intercolonial Dominion Atlantic Ry., Canada Eastern Ry., New Brunswick Southern Ry., Salisbury & Harvey Ry., Moncton & Buctouche Ry., N. B. & P. E. I. Ry., Canada Coals & Ry. Co., Midland Ry. Co., Prince Edward Island Ry., Sydney & Louisburg Ry.

Cumberland Railway & Coal Co. will issue at all stations on its line except between Spring Hill Mines and Spring Hill Jct.

The Halifax & South Western Ry. will issue tickets only as far as Middleton on Standard Certificate plan.

Hampton and St. Martins Ry. will grant a rate of one dollar from St. Martins to Hampton and return.

The Charlottetown Steam Navigation Co. Ltd. Coastal Steam Packet Co.

Purchase through tickets whenever possible to avoid more than one certificate.

Certificate on all lines good until 25th. H. E. GROSS, Chairman of Com.

Moncton, N. B., July 20th, 1904.

DENOMINATIONAL FUNDS FOR NOVA SCOTIA.

- FROM JULY 4TH TO JULY 22ND, 1904. Grand Mira church, \$18; Great Village church, \$5; West Jeddore church, \$9; Port Maitland church, \$13; Bear River church, \$28.45; Amherst church, \$37.66; Windsor Plains church, \$2; Goldboro church, \$23.66; Pine Woods church, \$1.40; Lower Granville church, \$17; Margaree church, \$4.55; Dartmouth S. S., \$15.06; Hillsboro rect., \$2; Yarmouth 1st, \$10.19; Smith's Cove church, \$1.75; Hantsport church, \$25.61; Central Association, \$34.76; Greenwood S. S., \$10.94; Harmony Section, \$9.30; Mrs. Robert Porter, \$1; Summerville Kempt church, \$1.24; Freeport church, \$30; Advocate church, \$30; Pine Woods church, \$1; Weymouth church, \$5; Westport church, \$8.10; East Jeddore church, \$5; Melvera Sq. church, \$23.70; St. Mary's Bay church, \$15; Sackville church, \$3.50; do special, \$1.50; Cambridge C. E., \$10; Nictaux church, \$10; Berwick church, \$18.70; do special, \$8.75; do special, \$1.50; Brookville, \$1.50; Hants Co., Cambridge, \$5; Tabernacle, Halifax, \$40.05; Noel church \$2.50; North Temple church \$50.23; Ohio church, \$11.40; Western Association, \$37; Kentville church, \$10.65; Amherst church, \$15.34; Mrs. P. M. Kempton, \$2; Temple church Yarmouth, \$13.10; do S. S., \$26.90; Wm McMillan Lockport, \$5; Mrs. Maria Chadsey, \$5; Lockport church, \$40.

Reported to me per Rev. E. Bosworth, Grande Ligne Mission, Springfield S. S., \$34; Wittenburg S. S., \$1.55; Carleton S. S., \$1.25; Causo S. S., \$3.55; New Tusket S. S., \$2.50; Barrington S. S., \$1.65; Jordan River S. S., \$3.15; Arcadia S. S., \$3.05; Argyle Hd S. S., 70 Port Hawksbury S. S., \$3.38; Westchester Sta. S. S., \$2; Five Islands S. S., \$1.29; Little River S. S., \$2.09; Springhill S. S., \$4; Lunenburg S. S., \$2.66; Truro Immanuel S. S., \$4; Nictaux S. S., 60; Burlington S. S., \$3.75; Beaver River S. S., \$1.50; Indian Harbor S. S., \$2; Mira Gut S. S., \$6.00; Port Hillford S. S., \$3; Parrsboro, S. S., \$1.86; Milford S. S., \$1; Central Chebogue S. S., \$4.40; Great Village S. S., \$1.50; Torbrook S. S., \$2.11; Port Medway S. S., \$4.25; Canning S. S., \$1.85; Osborne S. S., \$1.10; Upper Stewiacks S. S., \$2; Windsor, John Nalder, \$10; Bridgewater S. S., \$1.75; Summerville S. S., \$2.75; Upper Canard S. S., \$2.75; Guysboro S. S., \$5; River Philip S. S., \$2; Falkland Ridge S. S., \$2; Sonora S. S., \$2.25; Barton S. S., \$1.30; Hampton S. S., \$1.55; New Germany S. S., \$2.70; Upper Falmouth S. S., \$1; Glace Bay S. S., \$3.25; Liverpool and Brookline S. S., \$4; Brooklin Church and S. S., \$1.86; Lower Canard S. S., \$1.42; Paradise S. S., \$2.28; Lake George S. S., \$2; New Harbor S. S., \$2; Sandy Point S. S., \$2; Diligent River S. S., \$1; Seal Harbor S. S., \$4; Lower Aylesford Tremont S. S., \$2.25; Bridgetown S. S., \$2.50; Kentville S. S., \$2.13; West Jeddore S. S., \$4; Fourchu S. S., \$1.05; Kempt S. S., \$1.50; Farm-

ington S. S., \$1; North Sydney S. S., \$1.50; 1st Church Halifax S. S., \$5.15; Mahone Bay S. S., \$2.55; Antigonish S. S., \$1.21; Cambridge S. S., \$1.23; North church, Halifax S. S., \$6.10; Port Greville S. S., \$2; Debert S. S., \$1; Middleton S. S., \$8.72; Shelbourne S. S., \$3. Total \$1060.92. Before reported \$7536.16. Total \$8596.98. A. CONOON. Wolfville, July 23rd, 1904.

WHEN SICKNESS COMES.

Dr. Williams Pink Pills Should be Used to Bring Back Health.

Sickness comes sooner or later in the life of everyone. Many who for years have enjoyed the best of health are suddenly seized with some of the numerous ills of life. Most of the ills result from an impoverished condition of the blood; thus if the blood is enriched the trouble will disappear. That is why Dr. Williams Pink Pills have had a greater success than any other medicine in the world in curing sick and ailing people. These pills actually make new, rich, red blood, strengthen every nerve in the body and in this way make people well and strong. Mr. Alphonse Lacoussiere, a well known farmer of St. Leon, Que., proves the truth of these statements. He says:—"About a year ago my blood gradually became impoverished. I was weak, nervous, and generally run down. Then suddenly my trouble was aggravated by pains in my kidneys and bladder, and day by day I grew so much worse that finally I was unable to rise without aid. I consulted doctors, but any relief I obtained from their medicine was only temporary and I began to despair of ever being well again. One day I read an article in a newspaper praising Dr. Williams Pink Pills and I decided to try them. I got six boxes and before they were all gone my condition was so greatly improved that I knew I had at last found a medicine to cure me. I continued the use of the pills for a while longer, and every symptom of my trouble was gone, and I have since enjoyed the best of health. I think so much of Dr. Williams Pink Pills that I am never without them in the house."

It is because Dr. Williams Pink Pills make new blood that they cure such diseases as anaemia, rheumatism, kidney and liver troubles, neuralgia, indigestion and all other ailments due to poor blood. But you must get the genuine bearing the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by Medicine dealers everywhere or sent by mail at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont.

INTERCOLONIAL RAILWAY

On and after MONDAY, July 4th, 1904 trains will run daily (Sunday excepted), as follows:

Table with 2 columns: Train Name and Time. Includes TRAINS LEAVE ST. JOHN and TRAINS ARRIVE AT ST. JOHN.

TRAINS LEAVE ST. JOHN: 6-Mixed for Moncton 8.00, 2-Exp. for Halifax, the Sydneys and Campbellton 7.00, 4-Express for Point du Chene, 11.10, 26-Express for Point du Chene, Halifax and Pictou, 11.45, 8 Express for Sussex 17.15, 134-Express for Quebec and Montreal 19.00, 10-Express for Halifax and Sydney, 23.25, 136, 138, 156-Suburban Express for Hampton 13.15, 18.15, 22.40. TRAINS ARRIVE AT ST. JOHN: 9-Express from Halifax and Sydney 6.25, 7-Express from Sussex 9.00, 133-Express from Montreal and Quebec 12.50, 5-Mixed from Moncton 15.10, 3-Express from Point du Chene, 17.05, 25-Express from Halifax Pictou and Campbellton 17.15, 1-Express from Halifax 18.45, 81-Express from Moncton (Sunday only) 1.35, 135, 137, 155-Suburban Express from Hampton 7.45, 15.30, 22.05. All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER, General Man. Moncton, N. B. July 2, 1904. CITY TICKET OFFICE. 7 KING STREET, ST. JOHN, N. B. Telephone 1053. GEO. CARVILL, C. T. A.

Would there be any demand for 45 Successive Years for any article unless it had superior merit

Woodill's German Baking Powder

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



Any area numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 50, which has not been homesteaded or reserved to private wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother. (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead. (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (3), (4) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 50 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories. JAMES SHAW, Deputy Minister of the Interior. N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of more desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

Five thousand people in Cooper Union, New York, on Friday night shouted themselves hoarse over the death of the Russian minister of interior, Von Plehve, and shouted praise for the assassin.

Unable to arrange a conference with representatives of the New York packers, Michael J. Donnelly, president, has ordered a strike of all the members of his organization employed in New York by Schwarzhild & Salzberger and the United Dressed Beef Co. The order will not go into effect until Sunday.

Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE.

IT CURES

Sprains, Ringbones, Curbs, Splints, Sprains, Bruises, Slips, Swellings and Stiff Joints on Horses. Recommended by prominent Horsemen throughout the country.

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

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

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You will secure the best training that it is possible to obtain as a book-keeper or stenographer and typewriter, attend **Fredericton Business College.** Public opinion says that this school has no superior in the Dominion. Enter at any time. Write for free catalogue. Address,

W. J. OSBORNE,
Principal, Fredericton, N. B.

MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE

They regulate the action of the heart and invigorate the nerves. They build up the run down system as no other remedy will do.

They cure Nervousness, Sleeplessness, Brain Fag, Palpitation of the Heart, After Effects of La Grippe, Faint or Dizzy Spells, Anemia, General Debility and all troubles caused by the system being run down. They have cured others. They will cure you.

50c. per box or \$ for \$1.25. All dealers or **The T. Milburn Co., Limited, Toronto, Ont.**

Beware of the fact that **White Wave** disinfects your clothes and prevents disease

INDIGESTION CONQUERED BY K. D. C.

The Home

DEEP BREATHING.

At a lecture recently given in the New Century Building, Boston, by Professor Cleave, before the Woman's Health Club, he declared that consumption may be cured simply by deep breathing, with plenty of fresh air and sunshine.

He said he knew of a woman who had been given up as incurable by the doctors, one of her lungs being almost gone, who by taking deep breaths every morning, under the required conditions, was absolutely a well woman at the end of three months, and could walk seven miles easily.

Breathing is the first element of life, and the more oxygen you can store up in your system the better for your health, he said. Use your brain power; use your muscular power, and assist nature to fill the cells with oxygen. We use only about one-quarter of the cells in our lungs, or at the most one-third; the rest become clogged, dispesia and indigestion set in, and disaster follows. Man in his primitive state was the healthiest of animals, but with civilization he lost the incentive to inhale the fresh, pure air, and with his desire for rest came inaction, the muscles became stiff and clogged with fatty accumulations for the want of exercise.

Radium is the storage of oxygen in metal; it is nothing else but concentrated sunshine. Deep breathing will stimulate the brain, fill the cells of the lungs with oxygen, and the exercise will create heat, which in turn will burn the rubbish, the accumulated fatty tissues that hamper the body in its movements.

Professor Cleave then illustrated the manner in which to take deep breaths, at least twelve every morning on getting out of bed with the window thrown wide open, and only loose garments worn.

"After taking these whiffs of nature," he continued, "you will have a store of strength on which you can draw during the day, and I assure you these deep breathing exercises will bring you happiness as well as health." —Standard.

THE FIRSTBORN.

Into the light of the days to be,
Out of the dust of Eternity,
In the white hush of the fragrant morn,
God shall give thee my soul new-born.
Thine be the anguish, mother mild!
The ecstasy thine of bearing the child!
Mine the still wonder of life begun,
The brooding joy of being thy son!
Into the shrine of thy motherhood
God sends my soul to be fashioned for good
And in thy dream, of the man to be
Thou shalt fathom divinity.

—By Margaret Bartlett Cable.

RECIPES.

APPLE FLUFF.

One fresh egg, yolk and white in separate dishes. Set the latter on ice. Add to the yolk one cup of rich milk, a generous tablespoon of sugar, and cook to a custard. (This makes a thin custard.) Add one half teaspoon of vanilla, and set on ice. In a large, deep bowl grate one pared apple, a Spy or Baldwin, as it should have a decided flavor. Have ready one-half cup of sugar, which sprinkle gradually over the apple while working, to prevent it from discoloring. Add a few drops of cider if convenient. Now turn on this mixture the egg-white and beat for half an hour with a wire whip or fork. This will make a large quantity of apple snow, which pile irregular on a dainty green china dish and pour over it the custard.

CINNAMON BUNS.

Make a soft sponge with one pint of milk, one cake of yeast dissolved in lukewarm water, a tablespoon of sugar and flour to thicken. Beat well and set to raise in a warm place. When light add a cup of sugar and soft butter, a rounding teaspoon of salt and two beaten eggs. Mix thoroughly and work in flour to make a soft dough. Raise again and then roll out into an oblong sheet spread thickly with soft butter and sprinkle with sugar and cinnamon. Roll up, cut into slices, place in buttered pan, raise, sprinkle with sugar and bake in rather hot oven.

SCOTCH CAKES.

One pound of flour, one-half pound of butter, and one-quarter pound of sugar; let the butter stand in a basin near the fire to soften, but not to melt; when soft, rub it into the flour; then rub in the sugar. Roll out a sheet half an inch thick, cut out cakes about two inches square, and bake until they are a light brown. Put them away in a stone jar, and they will in a day or two gather moisture enough to be soft.—Harper's Cook Book Encyclopedia.

SPANISH WINDE

Whisk the whites of eight eggs to a very stiff snow. Flavor with a teaspoonful of best vanilla extract. Mix with these one pound of pulverized sugar very gradually, so that the eggs will not be made to run. Whisk the whole until all the sugar is in. Make a sheet tin hot, then rub it over with white wax; drop on this with a teaspoon little piles of snow, which must not touch. Sift a little sugar over, and bake them in a rather slow oven. They must be merely tinged a cream color.

PEAS AND CARROTS.

Peas and carrots cooked together are appetizing. Slice the carrots thin, or cut them in small cubes, which makes them more delicate. Creamed carrots are delicious enough to serve with spring lamb if they are chopped fine after boiling and mixed with a thin cream sauce. There is so much in the preparation of these winter vegetables! Beets, which some people will not eat at all may be made attractive by chopping instead of slicing. Cold chopped beets with lettuce make a good supper salad.—New York Post.

LADY SUTHERLANDS.

One quart of flour, three eggs, one piece of butter the size of a walnut, three cupfuls of sweet milk, and a teaspoonful of salt. Beat very light after you mix the ingredients. Bake quickly in small, tin patty-pans. Make as shortly before these cakes are to be served as possible, lest they fall and lose their delicacy with their lightness.

The following plan generally proves efficacious for cleaning silver that has been out of use for some time and becomes discolored. Dip a cloth in sweet oil first, and then in prepared chalk or whiting. Rub the silver with this until the stains disappear, and then polish it with dry whiting, giving it a final rub with a clean chamois leather.

ECONOMY.

'Economy,' said Governor Chatterton, of Wyoming, 'is always admirable. A Cheyenne hatter, though, was disgusted the other day with the economical spirit of a visitor to his shop.

'This visitor, a tall man with grey hair entered with a soft felt hat, wrapped in paper, in his hand.

'How much will it cost,' he said, 'to dye this hat grey, to match my hair?'

'About a dollar,' the hatter answered. The tall man wrapped the hat up again. 'I won't pay it,' he said. 'I can get my hair dyed to match the hat for a quarter.'

'I'm afraid,' said the country editor, 'that young Blackstone won't like the write-up we gave him to-day.'

'Why?' asked his assistant. 'I wrote of him as a "thriving young lawyer," but the intelligent typo made it "thieving".'—Philadelphia 'Press.'

DISFIGURED.

Church—'We had some attractive features on the Fourth.'

Gotham—'And the next day I suppose there were a lot of features in town which were not so attractive.'—Yonkers 'Statesman.'

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION—There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



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We have no occasion to worry over that. What is our greatest concern is to get sufficient competent graduates for the positions we are asked to fill.

A CALL PER DAY

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Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

COWAN'S

Cocoa and Chocolate.

They are the choicest of all.

Try them

A BAD CASE

OF

KIDNEY TROUBLE

CURED BY

DOAN'S KIDNEY PILLS.

Kidney Troubles, no matter of what kind or what stage of the disease, can be quickly and permanently cured by the use of these wonderful pills. Mr. Joseph Leland, Alma, N.W.T., recommends them to all kidney trouble sufferers, when he says:—'I was troubled with dull headaches, had frightful dreams, terrible pains in my legs and a frequent desire to urinate. Noticing DOAN'S KIDNEY PILLS recommended for just such annoyances as mine, it occurred to me to give them a trial, so I procured a box of them, and was very much surprised at the effectual cure they made. I take a great deal of pleasure in recommending them to all kidney trouble sufferers.'

Price 50c. per box, or 3 for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson VI.—August 14.—Obadiah and Elijah.—1 Kings 18: 1-16.

GOLDEN TEXT.

I thy servant fear the Lord from my youth.—1 Kings 18: 12.

EXPLANATORY.

I. ELIJAH'S COURAGEOUS MISSION.—Vs. 1, 2. Elijah remained two years at Zarephath nourished by God's wonderful providence, and waiting till the famine had done its work of softening the hearts of the people and rendering them more impressionable.

1. THE WORD OF THE LORD CAME TO ELIJAH. By an inward impulse, a vision or an audible communication. IN THE THIRD YEAR of his sojourn with the widow of Zarephath. The drought had begun three and a half years before (Luke 4: 25; Jas. 5: 17), but about a year of this Elijah has passed at the brook Cherith. GO, SHAW THYSELF UNTO AHAB. "As the interdiction had been placed on the land by direct announcement to Ahab, so it was fitting that it should be removed in the same way."

God promised, I WILL SEND RAIN UPON THE EARTH. Going with this hopeful announcement, and strong in faith that God would redeem his promise, Elijah might well be confident. Ahab would hardly venture to destroy the prophet till his influence with Jehovah had restored the rain.

2. THERE WAS A SORE (OR GRIEVOUS) FAMINE IN SAMARIA. The capital, and the whole country around. Some grain might have been obtained from Egypt, as during Joseph's time (Gen. 41: 57), but with difficulty, and at a cost prohibitive for the poor. "All was dry, and parched, and barren, and the face of the earth seemed to have been burned up by the wrath of God."

II. AHAB'S ANXIOUS SEARCH.—Vs. 3-6. Samaria, the rich and powerful capital, would be the last of Ahab's cities to suffer. The famine had now come close to the king, and he was stung to activity. Instead of repenting and calling for aid upon Elijah's God, he took another course, and one that was doomed to failure.

3. AHAB CALLED OBADIAH. The name signifies "servant of Jehovah." WHICH WAS THE GOVERNOR OF HIS HOUSE (R. V., "which was over the household.") His lord high chamberlain, or mayor of the palace. NOW OBADIAH FEARED THE LORD GREATLY. What

WELL SPOKEN.

A Chat About Food.

"Speaking of food," says a Chicago woman, "I am 61 years of age and was an invalid more than 14 years."

"Was 5 years in the Presbyterian Hospital on diet most of the time. Had an operation for a dilated stomach, a very serious operation performed by a famous physician."

"After the operation of course the doctors ordered Grape-Nuts as the most nourishing food, and easiest of digestion. That's how I know the stomach will digest Grape-Nuts when it will absolutely refuse all other kinds of food. It has also done wonders for me to brighten up and strengthen my nerves and made me feel a desire to live, for I can enjoy life. What seems so strange to me is that I have never tired of this food since, but like it better all the time. I find it especially good in any kind of soup or broth."

"I have a sister who is an invalid from indigestion and she has been greatly benefited by Grape-Nuts which she eats three times a day and a bowl of milk and Grape-Nuts just before going to bed, in fact she lives on this food, and I also have two neices who used to be troubled with indigestion but used Grape-Nuts with grand results, and so I could go on and name many others who have been helped in the same way." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts food is used by hospitals and physicians very largely, for no food known is so easy and perfect for complete digestion while at the same time it is a concentrated form of nourishment of the highest grade and the stomach will handle it when everything else is refused.

"There's a reason."

Get the little book, "The Road to Wellville," in each pkg.

is meant is not terror, but awe, reverence, and trusting, obedient service. His fear of God made him more faithful to man, and doubtless it was because of his religion that Ahab kept him in his post of trust.

4. FOR IT WAS SO. For example. An instance of Obadiah's fidelity to God is now given. WHEN JEZEBEL CUT OFF THE PROPHETS OF THE LORD. These martyrs were not, of course, such extraordinary men as Elijah and Elisha, but members of the largely attended "schools of the prophets," holy youth in training for a life of preaching and teaching AN HUNDRED PROPHETS. "That we find so large a number still in the land, notwithstanding the exodus (2 Chron. 11:16) and the steady growth of impiety, shows that God had not left himself without witnesses."

HID THEM BY FIFTY IN A CAVE, dividing them into two companies for convenience and for safety, as thus they would be more easily concealed.

5. GO . . . UNTO ALL FOUNTAINS OF WATER, AND UNTO ALL BROOKS. "The fountains or springs are the perennial streams; the brooks are the torrent-courses, which become dry in an ordinary summer. Ahab hoped that even in the latter there might be occasional moist places where fodder might be found." TO SAVE THE HORSES AND MULES ALIVE. Strangely enough, Ahab at last begins to feel distressed and uneasy; but do you think it is for the myriads of his suffering people? No, but for the horses and mules, many of which have died; and the rest may soon perish, leaving him an impoverished king. We must remember, however, that the life of the cattle would prolong the lives of the people.

6. SO THEY DIVIDED THE LAND BETWEEN THEM. That the search might be more quickly conducted; every sentence indicates the extreme urgency of the crisis. AHAB WENT ONE WAY. Probably southward from Jezreel, where he seems to have been residing. This favorite and delightful abode was north of Samaria, nearer the center of the kingdom. BY HIMSELF. Accompanied, of course, by a retinue of servants and officers. This personal search was not considered beneath the dignity of a king in the East, where to this day a tribal chief is willing at any time to lead an expedition in search of water or grass. AND OBADIAH WENT ANOTHER WAY. Toward the north, probably meeting Elijah, coming from Zarephath, on the slopes of the Carmel range.

III. OBADIAH'S FEAR AND HESITATION.—Vs. 7-16. This meeting of Obadiah and Elijah brings together in strong contrast two types of religious men, both sincere, but one with the "courage of his convictions" and the other largely lacking it.

7. AS OBADIAH WAS IN THE WAY. Northwest from Jezreel. ART THOU THAT MY LORD ELIJAH? R. V., "Is it thou, my lord Elijah?" The Hebrew puts an astonished emphasis on the "thou," which the A. V. translates "that."

8. I AM. R. V., "It is I." "The prophet wastes no words over his terror and astonishment." GO, TELL THY LORD, who has been seeking me so long and far. BEHOLD, ELIJAH IS HERE. "The last two words are not in the Hebrew, and the sentence is much more graphic without them." "Behold, 'Elijah!'"

9. WHAT HAVE I SINNED? "The main point of the steward's rejoinder is the fear lest Elijah might not remain there to be found of Ahab, and so the king's wrath would be turned against Obadiah, for failing to apprehend the prophet." Therefore he assured Elijah that he is an upright man, and does not deserve to have trouble brought upon him. THY SERVANT. "Rather slave (so vs. 12) in the humility of reverence and Orientalism."

10. NO NATION OR KINGDOM. "Of course Obadiah's words apply only to those countries immediately around Israel, into which Elijah could be supposed to have fled for refuge. But he employs the language of Oriental hyperbole, so frequently found in the Old Testament." WRITHER MY LORD HATH NOT SENT. Ahab wanted Elijah, first that the prophet might remove the plague, and second, that he might take revenge and inflict punishment upon him. HE TOOK AN OATH. Required solemn attestation that the search had been thorough, and fruitless.

12. THE SPIRIT OF THE LORD SHALL CARRY THEE. "Either by a supernatural bodily transition (Acts 8: 30) or by an inward impulse from God (Matt. 4: 1)."

HE SHALL SLAY ME. As the Romans slew a jailer or a guard when he allowed a prisoner to escape (compare Acts 16: 27; 27: 42.)

13. WAS IT NOT TOLD, MY LORD? Elijah would naturally believe that Ahab's steward was an idolator like the rest of the evil court, and certainly Ahab and Jezebel did not know he had saved the one hundred prophets; but Obadiah thought Elijah might have heard of it from some of his prophet friends.

15. BEFORE WHOM I STAND. Elijah uses the same solemn oath before Ahab (1 Kings 17: 1.) "The repetition is suggestive as exhibiting the habit of the man. He was the

ready and patient slave of Jehovah." I WILL SURELY SHAW MYSELF UNTO HIM TODAY. Obadiah knew Elijah would keep his word, and went without further hesitation to find Ahab.

16. AND AHAB WENT TO MEET ELIJAH. "Very readily, it would seem. Anything was better than suspense and famine. And Elijah's very return contained in it a promise of rain." Moreover, the king saw Elijah at last in his own power, and doubtless expected to effect by force what he could not gain by persuasion.

IV. ELIJAH'S BOLD CHALLENGE.—1 Kings 18: 17-18. Confronted with the stern prophet, the recreant king put a bold face upon the matter. "Is it thou," he exclaimed (R. V., "thou troubler of Israel?") Cheyne compares Joshua's indignant charge against Achan (Josh. 7: 25): "Why hast thou troubled us? The Lord shall trouble thee this day." Ahab expected to carry it off by turning the tables on Elijah, putting him in the criminal's dock. He had no word to say about Jehovah, or his own sin and the nation's; no expression of repentance or cry for mercy and forgiveness.

A COSTLY ESTATE.

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul!"

A solemn pause followed this answer; for the inquirer had not sought first the kingdom of God and His righteousness. The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he ever bore the sacred name of Him who said: "It is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened and died. Just before he died he remarked: "My prosperity was my ruin." What a price for which to barter away immortal joy! yet how many do it! —Sel.

Men carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it had come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odors, we say, "Thou hast walked in a garden." But how much more, if one hath seen God, hath had converse of hope and love, and hath walked in heaven, should he carry in his eye, his words and perfumed raiment the sacred tokens of Divine intercourse! —Parish Visitor.

UPS AND DOWNS.

'Umbrellas, \$1 up,' says a sign in a Fulton street store window.

'How much down asked a facetious customer yesterday.

'All cash down,' the salesman answered, innocently; this is not a credit house.

'But I mean how much do I have to put up for an umbrella put down?'

The salesman looked seriously perplexed. 'We have them for \$1 up, said he.

'I know replied the customer, but I don't want to buy one up. I want to buy it down I can put it up myself.'

'Oh said the salesman, with almost human intelligence beaming in his eye: You are speaking of the umbrella, while I am speaking of the price.'

'Ah I see, the customer responded; it is the price that is \$1 up.

'Then it isn't \$1 down as you said before?'

Exactly.

'Um-er-maybe I'd better call the proprietor And the salesman hurried away to tell his employer there was a crazy man at the umbrella counter.

So you see even the store people have their ups and downs.—Brooklyn Eagle.



Miss Rose Peterson, Secretary Parkdale Tennis Club, Chicago, from experience advises all young girls who have pains and sickness peculiar to their sex, to use Lydia E. Pinkham's Vegetable Compound.

How many beautiful young girls develop into worn, listless and hopeless women, simply because sufficient attention has not been paid to their physical development. No woman is exempt from physical weakness and periodic pain, and young girls just budding into womanhood should be carefully guided physically as well as morally. Another woman.

Miss Hannah E. Mershon, Colingswood, N.J., says:

"I thought I would write and tell you that, by following your kind advice, I feel like a new person. I was always thin and delicate, and so weak that I could hardly do anything. Menstruation was irregular."

"I tried a bottle of your Vegetable Compound and began to feel better right away. I continued its use, and am now well and strong, and menstruate regularly. I cannot say enough for what your medicine did for me." —\$5000 forfeit if original of above letter proving genuineness cannot be produced.

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ANNAPOLIS ROYAL, Jan. 15, 1901. MESSRS C. GATES SON & CO. DEAR SIR:—I have pleasure in testifying to the value of your Little Gem Pills which I believe are just the thing for persons of a sedentary occupation. Yours truly, H. D. RUGGLES, Barrister-at-Law, etc.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick: Rev. J. W. Manning, D.D., St. John, N. B. and the Treasurer for P. E. Island is Mr. A. W. Stevens, Charlottetown. All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions P. E. Island to Mr. Stevens.

DOAKTOWN.—We baptized two more at Blissfield last Lord's day. We received one by letter, and one by experience. Bro. C. O. Howlett and the writer are now having very successful meetings at Ludlow.

C. P. WILSON.

July 27.

BILLTOWN, N. S.—Congregations are good and Sunday school is in excellent condition. The pastor held an open air service on Sunday July 3rd at the lake in Lakeville and at the close baptized three in the presence of a very large audience.

PASTOR.

SPRINGFIELD, N. S.—On July 24th two more young disciples followed Jesus in baptism here. There are indications that others who are showing a deep interest in their salvation will decide ere long for Christ. That they may listen to the Spirit's gentle promptings is our earnest prayer.

E. E. LOCKE.

HILLSDALE, N. B.—On July 24th we held our 9th annual Roll Call. The response was good and the congregation excellent. Bro. Frank Tabor was ordained deacon. Sisters Dollie and Lizzie Scott were baptized and received to church fellowship. For mercy drops we are thankful. For showers we pray.

R. M. BYRON.

GLENCOE.—It is with a spirit of thankfulness that we are able to report the blessing that God has bestowed upon us. On Sunday the 24th inst. large congregations gathered at the preaching services both forenoon and evening. At the close of the forenoon service a large company of people gathered on the banks of the Nashwaak river to witness the ordinance of baptism administered to eight happy believers, all young people. This is the first time the ordinance has been administered in this community for about 7 years but we trust that before the summer is over we may again have the privilege of visiting the baptismal waters.

C. W. SABLES.

CENTREVILLE, DIGBY NECK.—We rejoice to say the work of the church in this place is moving along quite pleasantly, all the services well attended with good interest especially by the young. Sunday school and preaching services quite largely attended. On the evening of July 3rd under the auspices of the Sunday school we enjoyed one of the largest and best sacred concerts we ever attended. Great credit is due to the children and those who had the work in hand. A collection was taken amounting to upwards of \$9.00 which was placed to the credit of the meeting house fund. On the evening of the 16th inst. the ladies of the Baptist church of this place held a "Strawberry and Ice Cream social." A very pleasant and profitable time was spent with the very best of order and good will. The financial results with a few private donations enables us to place in the Bank to the credit of our meeting house fund, nearly \$100.00. There we find a very industrious, kind-hearted, quiet church going people.

S. LANGILLE.

SANDY COVE, DIGBY NECK, N. S.—Last Lord's day it was our happy privilege again to visit the baptismal waters. A mother rejoicing in a new found Saviour was buried with Christ in baptism, and the good work is going on. The recent revival meetings have proved to be a great blessing to this village, not only has the little Baptist church been blessed but the whole community especially the Methodist church was greatly helped. Notwithstanding all the opposition the

minister of that church acknowledging to the truth as taught by us, was obliged to go down into the water and bury as Christ was buried by baptism, two candidates for membership with that church. A number of others satisfied with the teaching they had received and the question of sprinkling united with that church. The ladies of the Baptist church in that place are a very united and zealous band of workers, through their efforts the church has been held together, the meeting house kept in neat and good repair and we rejoice in the additional strength God has given them. Recently they gave to the public a very pleasant entertainment in the form of a "strawberry festival" the result of which was near \$60.00 for the church fund.

S. LANGILLE.

Centreville, July 27.

COLLINA, N. B.—Evangelist Beatty has been preaching with great acceptance at Collina for the last four weeks. God has blessed these services in the conversion of precious souls. It was my privilege to baptize sixteen converts on the afternoon of July 29th and to receive into the Studholm Baptist church fifteen of these the following evening. Among those baptized was Bro. Ezevill Kelly father of Rev. E. W. Kelly, missionary—so widely known and loved in these provinces. This dear old brother is in feeble health having reached seventy-five years. Nevertheless God gave him strength to go forward in obedience to Christ's command. He was very happy in taking this expression of faith and obedience. His dear companion, who is a sister of Dr. Kierstead of Wolfville, was filled with joy in witnessing the one for whom she had been praying for years take this stand for Christ and honor Him in this ordinance. A very large congregation was present both at the water-side and at church in the evening. The people of Collina have been wonderfully blessed and encouraged by these services and are very grateful that God directed Brother Beatty to their community.

W. CAMP.

All the railroads entering Chicago have become involved in the stock-yards strike. A general order was issued by Lawrence J. Curran, president of the Freight Handlers' Union notifying all members of the union employed by the various railways throughout Chicago to refuse to handle any freight whatever for the packing houses where the men are now on strike.

Perry, winner of the King's prize is to sail for Canada Thursday next.

CHILDHOOD DANGERS.

How the Heavy Death Rate Among Children May be Reduced.

The death rate among infants and young children during the hot weather is simply appalling. For example, in the city of Montreal alone in one week, the death of one hundred and six children was recorded. Most of these deaths were due to stomach and bowel troubles, which are almost alarmingly prevalent during the hot weather and most if not all of these precious little lives might have been saved, if the mother had at hand a safe and simple remedy, to check the trouble at the outset. As a life-saver among infants and young children, Baby's Own Tablets should be kept in every home. These Tablets prevent and cure diarrhoea, dysentery, cholera infantum and all forms of stomach trouble. If little ones are given the Tablets occasionally they will prevent these troubles and keep the children healthy. The Tablets cost only 25 cents a box, and a box of Baby's Own Tablets in the home may save a little life. They are guaranteed to contain no opiate or harmful drug and may be given with safety and advantage to a new born babe or a well grown child. If your dealer does not keep the tablets send the price to the Dr. Williams Medicine Co., Brockville, Ont., and a box will be sent you by mail post paid.

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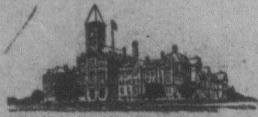
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MARRIAGES.

CAIRNE BROWN—At the bride's home July 27 by Rev. C. J. Steeves, Mariner T. Cairnes of Waterside, Albert Co., to Edna B. Brown of Fairfield, N. B.

BURKE-HARNED—At the Baptist Parsonage, Fairville, on the 26th ult., by the Rev. A. T. Dykman George F. Burke of Cumberland Bay, Queens Co., N. B., to Mary Ida Harned of Carleton, St. John.

DEATHS.

WALKER—At Bridgetown, N. S., on the 25th July, very suddenly and unexpectedly of heart failure, James Edwin Walker, farmer aged 84 years. Three daughters and one son survive their father. He was a very unassuming and peace loving citizen, a member of the Baptist church, and a man of kindly disposition.

LEWIS—At Minke Cove, Digby Co., June 27, 1904, George Lewis aged 74, he was baptized in the early part of his life by the late Rev. Mr. Crandall and received into the Weymouth Baptist church of which he remained a member until his death, he leaves seven children three daughters and four sons with many friends to mourn their loss. "Blessed are the dead who die in the Lord."

WOOD—Mrs. Eliza Wood died at Lakeville, N. S., Friday, July 15th, aged 77. Mrs. Wood whose maiden name was Tupper was a niece of the late Rev. Dr. Tupper. She was baptized by the late Rev. Mr. Stronach at the age of ten years into the fellowship of the Billtown church. In 1849 she was married to Wentworth T. Wood, to them were born nine children six of whom survive her. Mrs. Wood was an intelligent active and useful member of the church as long as health permitted her to attend the house of God. In her last illness she was sustained by Divine grace. After service conducted by her pastor Rev. D. H. Simpson the remains were interred in the cemetery at Kentville.

TYLER—Mrs. Love Tyler passed away at Albany July 24, aged 93. Deceased was a great sufferer in her last days. Extreme age had made life wearisome and she longed for rest. All that kind hearts could devise in the home of Mr. Jonathan Woodbury where our sister passed away, was done for her comfort. Jesus was very precious to this good woman and many times did she express a desire to be with Him. The patient, cheerful spirit of the Master sustained her in a wonderful manner until the end came. "Blessed are the dead that die in the Lord."

YOUNG—The Baptist church in Lower Granville has met with a severe loss in the death of Capt. Victor Joseph Young of Karsdale, N. S. aged 69 years. On the morning of May 31st he went out in his boat on the basin about half a mile from his home and was drowned. Bro. Young spent the greater part of his life on the sea, making many foreign voyages, encountering many dangers and proving himself to be a most trusted and successful Capt. of large ships. A number of years ago he purchased a place at Karsdale and after a time retired from active service spending the last years of his life with his family in his beautiful home. Four years ago he professed religion and was baptized by Rev. T. A. Blackadar, from that time to the end he was a most active member of the church showing great zeal and benevolence for the cause of God, and a pattern of hospitality and kindness in his home. He leaves a wife and two daughters at Karsdale highly esteemed members of the church, his two sons and another daughter are married and live abroad, the Post office and other important trusts were held by him in all of which he was honored and beloved as a citizen. His remains were not found for several weeks. On Lord's Day, July 17th, by appointment a memorial service was held in the church at Karsdale and an appropriate sermon was preached by pastor E. O. Read from Psa. 12: 1. What seemed a singular providence was the finding of the body about noon of the same day, not far away, so that all befitting preparations could be made for the burial, which took place shortly after the close of the services at the church, the attendance was very large and all the exercises impressive. The family has the sympathy of a large circle of friends.

Personal.

Rev. S. Langille wishes correspondents to note that his address is now Centreville, Digby Co., N. S.

Rev. W. B. Hutchinson, Acadia 1886, who recently returned to California for the sake of his son's health, has been recalled to Kansas and will settle at Lawrence. We regret to learn of the death of Mr. Hutchinson's son.

Rev. A. C. Archibald, formerly of Middleton, N. S., now of Providence, R. I., is having additions to his church by baptism.

Mr. F. L. Cann, who was graduated from Acadia in 1900 and from Newton Theological Institution in 1904, has settled as pastor at Lima, Maine.

Dr. Lewis Hunt of Sheffield, England, is visiting friends in Halifax, and Wolfville. Dr. Hunt has not lost interest in Acadia where he took his college course, and where his father the late Rev. A. S. Hunt and his brother the late Rev. R. M. Hunt were educated.

Our readers will be glad to know that Rev. A. Cohoon, who was recently obliged to undergo medical treatment of one of his eyes is restored to the fullness of health. He is again performing his numerous and exacting duties in connection with the college with the painstaking enthusiasm that has characterized him through many years of service for the denomination.

Rev. F. N. Atkinson has resigned the pastorate of the Cambridge, Queens Co., church to accept the pastorate of the two Richmond churches, and is now entering upon his work at Greenwood, Carleton Co.

Rev. S. A. MacDougall has accepted a call to the Manchester Baptist church, Boylston, Guysboro Co. N. S. Correspondents are requested to note the change of address.

Rev. A. S. Lewis has, with his family, removed from Aylesford, N. S., to Boston. Mr. Lewis has, since his graduation at Acadia in 1900 been pastor at Aylesford. He will enter Newton Theological Institution in the autumn.

Mr. S. J. Cann, Acadia, 1902, now a member of the senior class at Newton, has been visiting friends in P. E. Island and Nova Scotia. He has returned to Massachusetts where he is supplying a church.

Rev. W. Kierstead, Ph. D., Pastor of the First Baptist church, Rockford, Illinois, is in the province where he expects to remain during the month of August. Dr. Kierstead recently declined a professorship in the University of New Brunswick believing it to be his duty to continue in the ministry. He will preach in the Tabernacle, St. John, next Lord's Day.

Men of education and ability wanted to enroll students for Home Study courses. Salary \$600.00 a year. Apply with references naming territory desired.

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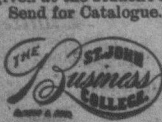
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We have no summer vacation, St. John's cool summer weather making study enjoyable during our warmest months.

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WALKING WITH GOD.

Walk humbly with thy God! The possibility of companionship with the infinite presses us into the dust. He that humbleth himself shall be exalted! Greatness consists not in original talents, but it will be found wherever our heavenly father is permitted to control and operate through our lives. Bunyan and Luther and Lincoln would have remained in undiscovered obscurity except that they permitted the great God to build his mighty thoughts into their humble lives. The measure of a man depends on how much of God he permits to enter into his life. All creation is full of God; the flower has more of God than the stone, the bird than the flower; but man is God's masterpiece. The masterpiece in marble or canvas is the work in which the artist has invested most of himself. God's investment in man is an intimation of the possibilities of the man who walks humbly with his God. Mary Lyon used to say to her students: "If you want to serve your generation, go where no one else will go, and do what no one else will do." It is the God-purpose which makes chapters of history! It is the God-thought which is the nucleus of individual glory and renown. The evolution of the good steadily forward. If any man would have a part in the great process of the world's redemption he must be good—and this he will come to if he strives to "walk humbly with his God."—C. E. Locke, D. D.

Domestic neglect is not always confined to lack of food and clothing. Cruelty does not always take the form of physical abuse. When men learn to think, when they remember that the little attentions often mark the difference between joy and sorrow in a woman's life, there will be more real happiness in the world.—Great Thoughts.

Troubles are not removed by worry.

God's goodness and mercy are inseparable from his sovereignty and justice.

Christian joy should have no intermission; we should rejoice always.—Zion's Herald.

Your daily duties are part of your religious life just as much as your devotions.—H. W. Beecher.

Life without pain and trial is like a Chinese picture, with no depth or shadow.—Rev. F. B. Meyer.

Remember each day that Christ will surely come, suddenly come; and it may be this day will determine how his coming will find us, as it must to thousands.—Selected.

ress in strenuous work for God, there must have been a staying of the selfishness which urges us to work in our own strength and for our own sake.—F. D. Huntington.

Before Moses went to his life-work he stood face to face with the Lord his God at the burning bush; before Joshua entered upon his career at Canaan he met the Captain of

the Lord's hosts near Jericho. Success will be certain, victory will be easy, if our first interview of each day is with our great Captain. What a loss must be ours if we neglect so great a privilege!

Enjoy the blessings of this day if God sends them and the evils of it bear patiently and sweetly, for this day is only ours; we are dead to yesterday and we are not yet born to-morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

When a sanguine philosopher came to Frederick II. with a new scheme that was to supersede Christianity and make everybody good and happy, the long-headed king quietly replied, "You do not know men." It is just possible that these new critics of the churches do not fully understand human nature. The human material out of which the ministry and the laborers in the churches are expected to make saints and a heaven on earth, may be more refractory than is apprehended by their philosophy.

He has kept and folded us from ten thousand ills when we did not know it; in the midst of our security we should have perished every hour, but that he sheltered us "from the terror by night and from the arrow that flieth by day"—from the powers of evil that walk in darkness from snares of our own evil will. He has kept us even against ourselves, and saved us from our own undoing. Let us read the traces of his hand in all our ways in all the events, the chances, the changes of this troubled state.—H. E. Manning

Father we thank thee that amid the joys of the flesh, amid the delights of our daily work, and all the sweet and silent blessedness of mortal friendship and love upon the earth, thou givest us the joy of knowing thee the still and calm delight of lying low in thy hand, and feeling the breath of thy Spirit upon us. Yea, Lord we thank thee that thou holdest each one of us, yea all thy children, and the universe itself, as a mother folds her baby to her bosom, and blesses us all with thine infinite loving kindness and thy tender mercy.—Sel.

HE WAS NOT INNOCENT.

Water cannot wash away sin, or responsibility. "Though I wash myself with snow water and makes my hands never so clean, yet thou wilt plunge me into the ditch and my own clothes shall abhor me" (Job 9:30.) "Though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me saith the Lord." (Jer. 2:22) That were too easy a way to be rid of guilt. Condemn the just man to ignoble and undeserved death, and then call for a basin to wash your hands! Practice extortion and robbery, give yourselves over to drunkenness and lust, put your Lord to an open shame, despise and neglect his word and sacraments

then, with the heart still unrepentant, take water and say, "I am innocent!" What a demand for basins there would be if Pilate's way were efficacious! No; if you have misused opportunity, if you have guilt and shame upon you, even the guilt of awful crime and vice, there is a place to wash. It is the fountain filled with blood. Who shall say that even Pilate, if he had come to repentance and to trust in the whom he gave up to die, might not have washed there and have been clean? But there is no other way.—C. Armond Miller.

OFFERINGS AND SACRIFICES.

BY H. D. ROWLANDS.

When offerings and sacrifices are parts of our devotions they may be identical and refer to the same services; and yet there is a vital difference between them. We may make offerings of words and expressions of gratitude and praise to God in our devotions of prayer, and song, in religious services and places, on various occasions. They are acceptable to God, and they may be delightful exercises for our esthetically religious natures, and no question but they are means of strength and grace to the soul. But they are not, necessarily, sacrifices. An offering may be a mere inexpensive convenience, as when we give our old clothes to the pauper at our doors, or make a cheap contribution to a cause in which we have a half-hearted interest; but assuredly such offerings are not sacrifices. A sacrifice is an offering at the cost of self-denial and loss to ourselves; we yield what we ourselves enjoy and is precious to us, what would minister to our pleasure and delight.

The ancient sacrifice was a slain animal—the perfect one of the flock or herd—that is, the best. The life of the best was the only sacrificial offering that was acceptable to God. The principle abides. Call not the offering of your conveniences and haphazard contributions sacrifices to God; offerings they might be, but surely not sacrifices. Nor do they warrant the blessings that come in return for a sacrifice only. Your sacrifices must be a deep cost to you; it will tax self-denial; it will test love; it will prove attachment, and compel even self-surrender to the slaying-knife until you die by the side of the Great Sacrifice, Jesus Christ. You must be crucified with Christ, and die with Christ, before you can live in and with Christ. This is not to discourage offerings, but sacrifice is infinitely better. The best God has for you comes in return for your best sacrificed to God.—Standard.

"Why don't you marry?" asked one Frenchman of another.

"Because I must do it on certain conditions." "Well, you know the lady must be beautiful, rich and a fool. If she isn't rich and beautiful, I won't take her, and if she isn't a fool she won't take me."



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This and That

CHANGED HIS MIND.

It is a wise father who knows just which story to tell in regard to his own child, Jackson, like other men, has a horror of infant prodigies as exploited by their proud papas. The New York Times tells of his meeting his friend Wilkins who greeted him with: "Hello, Jackson! What do you think my little girl said this morning? She's the brightest four-year-old in town." "She said—" "Excuse me, old man!" exclaimed Jackson. "I'm on my way to keep an engagement. Some other time—" "She said, 'Papa, that Mr. Jackson is the handsomest man I know!' Haw! haw! How's that for precocity, eh?" And Jackson replied, "Wilkins, I'm a little early for my engagement. That youngster certainly is a bright one. Come into this toy store and help me select a few things that will please a girl of her taste, and I'll send them to her if you don't mind."

HARD FOR THE MINISTER.

Dr. C. H. Parkhurst, the well known preacher of New York, has a kindly earnest countenance, though his most devoted admirers would scarcely call him handsome. On one occasion, while he was calling on one of his parishioners, the five year old daughter of the house entered the room. She was a golden haired, blue-eyed little maid, a picture of what a pretty girl of her years should be. And she was not far from under-rating her own attractions. Dr. Parkhurst took her on his knee, and in the course of the conversation referred to the omnipotence of God, who made the earth and all upon it.

BUNCH TOGETHER

Coffee Has A Curious Way Of Finally Attacking Some Organ.

Ails that come from coffee are cumulative, that is, unless the coffee is taken away new troubles are continually appearing and the old ones get worse. "To begin with," says a Kansan, "I was a slave to coffee just as thousands of others today; thought I could not live without drinking strong coffee every morning for breakfast and I had sick headaches that kept me in bed several days every month. Could hardly keep my food on my stomach but would vomit as long as I could throw anything up and when I could get hot coffee to stay on my stomach I thought I was better. "Well, two years ago this Spring I was that sick with rheumatism I could not use my right arm to do anything, had heart trouble, was nervous. My nerves were all unstrung and my finger nails and tips were blue as if I had a chill all the time and my face and hands yellow as a pumpkin. My doctor said it was heart disease and rheumatism and my neighbors said I had Bright's Disease and was going to die.

"Well, I did not know what on earth was the matter and every morning would drag myself out of bed and go to breakfast, not to eat anything but to force down some more coffee. Then in a little while I would be so nervous, my heart would beat like everything. "Finally one morning I told my husband I believed coffee was the cause of this trouble and that I thought I would try Postum which I had seen advertised. He said 'All right' so we got Postum and although I did not like it at first I got right down to business and made it according to directions, then it was fine and the whole family got to using it and I tell you it has worked wonders for me. Thanks to Postum in place of the poison, coffee, I now enjoy good health, have not been in bed with sick headache for two years although I had it for 30 years before I began Postum and my nerves are now strong and I have no trouble from my heart or from the rheumatism.

"I consider Postum a necessary article of food on my table. My friends who come here and taste my Postum say it is delicious." Name given by Postum Co., Battle Creek, Mich.

Get the book, "The Road to Wellville" in each pkg.

The little girl glanced at Dr. Parkhurst's face.

"Did God make you?" she inquired earnestly.

"He did," answered the minister "And did he make me, too?" "Yes my dear."

At one side of the room was a full length mirror. The little maid looked at her own pretty reflection with much satisfaction. "God does a great deal better work now than he used to do, doesn't he?" was her naive and complacent comment.—Ex.

KILLED WITH HIS OWN WEAPON.

There is, no doubt, a popular belief that the claim of insanity as a defense in murder cases often used to defeat the ends of justice. That is evidently the view of the writer of this little squib from the Philadelphia Telegraph:

A young attorney had secured for his client an Irishman charged with murder, a verdict of acquittal on the ground of temporary insanity.

When he met his client again, he said: "Well Hogan, isn't it about time you gave me that extra two hundred dollars?"

"Faith, an' what two hundred is that?" "The two hundred dollars you promised if I saved that worthless neck of yours."

"Sure, and did Oi promise that? Oi don't ramember."

"Why, certainly you promised it to me." Hogan scratched his head for a minute, and then with a smile outlawed the claim with the remark.

"Oh, well, but ye know Oi was crazy thin." —Sel.

A MODEST MONARCH.

General Cronje, who is visiting the St Loui fair, was asked to pose for his picture the other day by a news photographer.

"I am too modest," said the Boer leader, laughing.

"But a great man like you"—the photographer began.

"Oh, if I were great, I should be still more modest," said General Cronje. "Let me tell you about the modesty of a king—King Frederick VI of Denmark—who really was a great man.

"King Frederick VI. was visiting a certain Danish school. The pupils were intelligent and alert. He put a number of questions to them.

"What," he said finally, "are the names of Denmark's greatest kings?"

"The well read boys answered in chorus: "Danute, Waldemar and Christian IV."

"Then the schoolmaster bent over a boy and whispered something whereupon the lad rose and raised his hand.

"Well," said the King, do you know another?"

"Yes; Frederick VI," the boy answered.

The King smiled. "What great deed did he perform?" he said.

The boy was silent. He thought hard. Finally he stammered:

"I don't know."

"Well my child be comforted" said the King. "I don't know either."

A MEASURE OF PRECAUTION.

Florid Old Lady, taking train at the station—"Conductor which is the most dangerous car on the train?"

Conductor—"The last car is supposed to be, madam.

F. O. L.—"Then why don't they leave it off?"—Harper's Weekly.

C. C. RICHARDS & CO.

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

GEO. HOUGH.

Livery Stables, Quebec.

DISCOMFORT AFTER EATING

December 4, 1903

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

Radway & Co., New York. Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them. For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established and the dyspeptic symptoms have already disappeared. Now I feel like a new person. May God bless you and your wonderful remedy. I remain,

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

Radway's Pills

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

RADWAY'S PILLS.

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity. For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver. Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

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

Surprise is yours and pleasure, too, every time you use Surprise Soap



It makes child's play of washday—and every day a happy day. The pure soap just loosens the dirt in a natural way and cleanses easily—without injury. Remember Surprise is a pure, hard Soap

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

The entries already received insure the Finest Industrial Display ever made here.

A number of NEW CLASSES and ADDITIONAL PRIZES have been added to the LIVE STOCK and AGRICULTURAL Prize Lists \$171.00. Offered TO THE NEW BRUNSWICK SCHOOL CHILDREN for the BEST COLLECTION OF WEEDS Gathered in the Province. Blotters and Entry Forms bearing full particulars have been sent to the Teacher of each school in the Province for distribution among pupils. No Entry Fee Required. Children Should Ask Their Teachers All About It. Entries should be sent to to undersigned at earliest convenience.

All the Latest, Heartiest and Healthiest in Amusements. SUPERB FIREWORKS: We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular Reproduction of the Bombardment of Port Arthur, etc., etc.

Music by One of The Best Bands on the Continent. Cheap Fares From Everywhere For Prize List and all Particulars, please address,

W. W. HUBBARD,
MANAGING DIRECTOR,
St. John, N. B.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section. Surely Abstainers consult their own best interests when they choose the Manufacturer Life to carry their insurance. The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls. For further information, write, giving exact date of birth to,

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

NEWS SUMMARY.

Lord Dundonald sailed from Quebec on Friday afternoon on the Allen line steamer Tunisian.

Fire on Monday destroyed the largest electric cable wire factory in St. Petersburg, with the loss of about \$1,250,000.

We congratulate our contemporary on its enterprise and prosperity and wish it continued success in the great work of journalism.

The court at Naples, which has been judging a contested will case, has decided that the Pope is capable of inheriting in Italy, which hitherto had been disputed.

Wednesday was the hottest day experienced in Toronto for years. The thermometer registered 82 degrees in the shade in the morning, and in the afternoon it was considerably over 90.

On Sunday last a detachment of troops near Kumanova surprised a Bulgarian band of 52 men who were setting fire to the granaries. The band was destroyed only two of the men escaping.

The London, Ont., Advertiser says: The new C. P. R. line from Toronto to Sudbury will cost \$8,000,000, and ought to be well patronized, if for no other reason than it is the first one built in the province without a subsidy.

Mrs. J. L. Shaw who is known to many readers of the MESSENGER AND VISITOR has removed from King St. to 109 Wentworth St., where she keeps a private boarding house as formerly and will be glad to welcome her old friends.

Champion Oarsman Scholes received a magnificent public reception on his return to Toronto on Monday from Henley. He was presented with a handsome cabinet of silver by the City Council and a diamond studded medal by the Toronto Baseball Club.

The *Moncton Daily Transcript* appears in an enlarged form and will be issued in future as an eight page seven column newspaper, or fifty-six columns at least. The *Transcript* has purchased and installed an up to date Duplex Perfecting Press.

Rev. Dr. Campbell, Professor in Montreal Theological College, died suddenly on Sunday. He was 64 years of age. Dr. Campbell was one of the best known Presbyterians in Canada, and was held in high honor by his denomination.

Capt. Von Schaick, Federal Steamboat Inspector Fleming and former Inspector Lundberg, were indicted at New York on Friday by the federal grand jury in connection with the disaster to the General Slocum on June 23 last, when nearly 1,000 lives were lost.

Rudyard Kipling has written a poem entitled "Things and the Man" in praise of Imperialism and of Mr. Chamberlain as one of its most distinguished representatives. Two stanzas of Mr. Kipling's poem have been cabled to Canada. The poem will be discussed on both sides the Atlantic.

Sergeant McLeod, of Fort Chippewyan, has arrived at Edmonton in charge of an Indian prisoner, charged with abandoning his four-year-old boy and two-year-old girl in the wilds near Lake Athabasca. The children were missed by neighbors and search made and it was found they were devoured by wolves only the clothing being left. A sentence of two years imprisonment was passed.

The employees of the French Presidential palace of the Elysee have organized a union. Stewards, valets, attendants, waiters, cooks and kitchen assistants, besides the numerous help in the stables, have joined together to get higher wages by a strike if necessary. The Paris papers comment sarcastically upon the movement and the extraordinary event of a strike in the Executive Mansion of the Republic, all the employes marching to the Bourse de Travail.

Excavations of the ancient Roman city near the present town of Saalbourg have brought to light two artistic fountains and several coins of the time of Antoninus Pius and of the Empress Faustina. A shoe made of one piece of leather, of the same shape as those worn to this day in Southern Italy has been unearthed; but the most important discovery has been that of a baker's shovel, such as those seen in ancient mural paintings, and the only one ever found.

Two stylishly dressed young women walked into the Detective Bureau at Philadelphia Sunday morning and astonished Acting Captain of Detectives Tate, sr., and several of his men by declaring they were the wives of two of the Chinamen arrested in the raid made in Chinatown last Thursday. "We want to see our husbands and do whatever we can to obtain bail for them," said one. Tate had one of the detectives take them to the cell. The meeting between the young women and their husbands was so affectionate that the detective turned his back. "We will get you out," said both women as they bade their husbands good-bye. An hour later a bondsman appeared for the Chinamen.

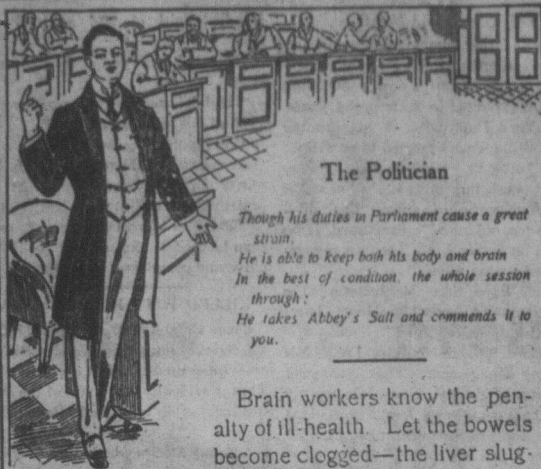
Ripe Fruits as an Absolute Cure for Disease.

An Ancient Theory, Now Demonstrated to be a Fact.

OTTAWA:—For years, it has been known that some fruits possess unusual medicinal qualities. Fresh apple juice has a marked effect on the kidneys and excites a greater excretion of urine. Oranges are probably the most appetizing of all fruits, as well as the most grateful to the stomach. Figs and prunes have been termed "nature's laxatives" because of their power to strengthen and invigorate the intestines and make the bowels move easily and naturally. However, there have always been three great objections to the use of fruit for medicinal purposes. One is the stringy, woody fibre which forms the structure of all fruits. This is difficult to digest. Some stomachs are violently disturbed by its presence, while it often forms insoluble masses in the bowels. Second, is the presence of fruit acids and sugar, which, while a benefit in health, will seriously affect those suffering from kidney and bladder troubles. Third, is the minute quantity of active principle (or medicinal properties) contained in fruit.

Working on the theory that fruit has the power to cure disease, and taking into consideration all the disadvantages of employing fresh fruits, an Ottawa physician began a series of experiment to find what gave fruits their medicinal value, and how these principles could be isolated and tested. After much tedious detail, the physician found that the juices contained the medicinal virtues, and that apples, oranges, prunes and figs possessed the therapeutic properties of all other fruits and in a more marked degree. Yet the successful outcome of the work, rested on an accident. A hither-to unthought-of compound was unintentionally added to the fruit juices. A vital change immediately occurred. The whole mass was changed—chemically and therapeutically. When the new compound was tested, the physician found that by the replacement of one atom of saccharine matter by one atom of bitter matter secured from the fruits, the action on the human system was intensified many times. For instance, while the daily eating of fresh fruit may prevent constipation, yet if the trouble becomes chronic, eating fruit cannot cure it. But by the physician's secret process, the laxative, tone and curative powers of the fruit juices are so increased that they can, and do, cure constipation.

The experiments were crowned with such success that the physician determined to reap some of the benefits of his years of labor. A number of Canadian business men became interested in the preparation and formed a company to manufacture and sell it. The name "FRUIT-A-TIVES" was decided upon as being the best description of it. "Fruit-a-tives," then is the concentrated extract of fresh ripe fruits, compressed into tablets for convenience. As a safe, and speedy cure for Disorders of the Stomach, Constipation, Billousness, Liver and Kidney Troubles. "Fruit-a-tives" are unequalled. All the drug stores now have them on sale for 50c a box.



The Politician

*Though his duties in Parliament cause a great strain,
He is able to keep both his body and brain
In the best of condition, the whole session
through:
He takes Abbey's Salt and commends it to
you.*

Brain workers know the penalty of ill-health. Let the bowels become clogged—the liver sluggish—the stomach upset—the blood impure—and that "tired, overworked" feeling steals over the brain.

ABBEY'S SALT clears the brain by cleansing the system. It sets stomach, liver and bowels to do natural work in nature's own way. It is the ideal blood purifier—the perfect stomachic—the unfailing liver regulator.

Abbey's Effervescent Salt
The Premier Tonic Laxative

SUMMER CLEARANCE SALE

is now on

BLUE SERGE SUITS at Half Price,
RAINCOATS at 20 per cent discount.
SPRING OVERCOATS at one-third off

— All broken lots —

Early buyers secure first choice.

A GILMOUR, 8 King St.
Fine Tailoring and Clothing.

Wilson's Fly Pads

The Best Fly-Killer Made

Sold by all Druggists

When answering advertisements
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Visitor.

Red Rose Tea is Good Tea.