

# Messenger and Visitor.

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**Cost of the War in Voluntary Contributions.** The financial cost to the nation of the South African war is not fully measured by the amount of the bills charged against the national exchequer, tremendous as those bills are. Colonel Gildea in his recently published book, entitled "For King and Country," gives a record of funds and philanthropic work in connection with the war, which shows that besides the sums debited against the nation in its Parliamentary budget, the war cost Great Britain more than \$30,000,000. The extent of the charity of the British people may be judged from the following figures, representing the amounts subscribed for various ends:—Widows and orphans, wives and families, £2,930,538; sick and wounded, hospitals, etc., £750,000; disabled officers and men, convalescent homes, etc., £278,544; extra comforts, etc., £219,385; various funds, equipment, £381,050; India, British dominions beyond the seas, £224,803; refugees, etc., £309,288; miscellaneous, £33,383; grand total, £5,126,994. This sum is exclusive of amounts, expended on various objects, of which Colonel Gildea says no particulars can be given, but which, with Strathcona's Horse, cannot be less than £1,000,000. Colonel Gildea says that Rudyard Kipling's poem, "The Absent-minded Beggar" brought no less than a total of £350,000 on behalf of sufferers by the war.

**Citizen Soldiers.** Lord Dundonald, Commander-in-Chief of the military forces in Canada, has expressed a high opinion of the value of citizen soldiers—that is of men who have had little experience in the way of military training—if only they have been practised in marksmanship. The Commander-in-Chief recognizes the rifle in the hands of efficient marksmen as the most effective means of defensive warfare. But the citizen soldier, however good a marksman he may be, will need able and intelligent leadership in order to efficiency in actual warfare. Lord Dundonald accordingly lays special emphasis on two things, the training of citizens to effective use of the rifle, and the thorough training of officers. It is quite possible for citizens to become expert with the rifle, but it is a matter of training and practise. Marksmen cannot be improvised on the battlefield, and practice alone will produce them. Lord Dundonald does not ignore the importance of drill in developing soldierly qualities, but the really essential thing is marksmanship, and where it is impossible to have everything it is best to choose what is essential. In practice he believes in snapshots at a disappearing mark, as this is the nearest approach to shooting under active service conditions. But with all citizen soldiers the officers, both commissioned and non-commissioned, are all-important. They must be trained to the highest point of efficiency and must possess all the intelligence possible. They will then be the skeleton upon which the rank and file, whose avocations prevent them acquiring perfect training, can be formed.

**Crops in the West.** The prospect as to the harvest in Manitoba and the Territories, according to the general tenor of reports received, is highly encouraging. Some are so sanguine as to expect that the great crop of last year will be exceeded, but that certainly admits of reasonable doubt. It will be a great thing for the country if the harvest of 1902 shall prove to be not much inferior to that of 1901. Many of the new settlers who, having begun without capital, have been struggling along under heavy disabilities, would be fairly placed upon their feet by another such harvest, while for the country at large it would mean a continuance and enhancement of the present prosperous conditions. The acreage of wheat in Manitoba is said to be about 20,000 greater this year than last year and the acreage in the Territories about 80,000 greater, or 100,000 acres more in all. If the yield per acre should equal that of last year, this would mean an addition of from 2,000,000 to 3,000,000 bushels to the whole crop. The wheat crop of Manitoba last year slightly exceeded 50,500,000 bushels and that of the Territories was about 12,800,000, a total yield of about 63,300,000 bushels. While the outlook is at

present writing very favorable, there are contingencies still to be reckoned with. The crop is not yet quite out of danger from hailstorms and frost, and there is besides the possibility of a bad harvest season. The crop outlook in Ontario is also very good. In the Niagara district the fruit crop appears to be at least a good average. Apples, which were last year almost a total failure, are this year an abundant crop, and the prospect in respect to peaches and grapes is said to be quite satisfactory. The grain crop has also turned out well and though some damage has been suffered from an excess of rain, this has been favorable to the pastures so that conditions for the dairy industry have been remarkably favorable. The good prospects in respect to the crops have stimulated business. Wholesale trade in Toronto and other distributing centres is reported to be brisk, considering the season of the year, and there are general preparations for a heavy turnover of fall goods.

**Sir Liang Chen Tung.** Sir Liang Chen Tung, the newly appointed Chinese ambassador to the United States is described as being physically strong and stalwart, six feet in height, and a splendid figure in his dark blue silk jacket and his flowing lavender colored silk robes. The Ambassador was lately in Montreal in company with Prince Tsia Chen, cousin to the Emperor of China, who was sent to England to represent China at the Coronation. Sir Liang Chen Tung received an English education at Harvard University, and having spent eight years in the United States a student and three years more as Secretary to the Chinese Ambassador at Washington, he may be presumed to have a pretty good knowledge of the country, its institutions, its people and their modes of thought and life, as well as a very thorough acquaintance with the English language. The name of the minister to whom Liang Chen Tung was secretary was Chung Yen How. For three years—from 1886 to 1889—according to a statement made by Sir Liang to a Montreal interviewer—this gentleman served his government with ability. Then he was recalled, and having progressive ideas, there was a serious unpleasantness with the Government, and "something happened to him." Afterwards, Sir Liang Chen Tung was secretary to the Board which formulated the peace between China and Japan. Sir Liang knows England well and was knighted by Queen Victoria. In regard to the situation in China at the present time, His Excellency said that there was a certain number of progressionists in the country, but that they could not do a great deal with four hundred millions of people who had no sympathy with modern ideas. There were many features of western civilizations which he would gladly see introduced in China, but the party of progress must be patient, since the people must be educated up to modern ideas and that was a slow process. Sir Chiang intimated that his contact with the life of the western nations had not made him a Christian, but he looked upon his attendance at church and Sunday School in his student days as "good discipline." As to the future, His Excellency thought that in the course of time China would introduce reforms which would bring her up to the level of modern nations. The travelled and educated classes were growing in numbers; the government itself was instituting a series of elementary schools; and all the signs pointed to advance. Any man who had travelled, as he had done, must, of course, desire reforms, but in China one must move softly. You could not get your reform by act of parliament. The agencies he had mentioned might and would be established slowly, and these would have a wonderful effect.

**Justin McCarthy on Prime Minister Balfour.** A recent number of the New York Outlook contained an article by Mr. Justin McCarthy, M. P., in reference to Arthur James Balfour, the present Prime Minister of Great Britain. The article is the first of a series from the same pen, which will deal with John Morely, James Bryce, Sir Henry Campbell-Bannerman, Henry Labouchere, Sir William Vernon Harcourt and other noted Parliamentarians. Mr. McCarthy's long experience in Parliament, his genial qualities, his ability to appreciate the strong and good points of political opponents as well as of political friends,

and the lucidity and charm of his style constitute an abundant guarantee of a most interesting series of articles. Something of special interest of course attaches to the initial article because of the increased prominence into which Mr. Balfour has now come as the successor of Lord Salisbury in the Premiership. The article at all events is a most readable one, not only in so far as it has to do with Mr. Balfour, but also because of the interesting glimpses which it gives of parliamentary life and of the relations of men and parties in the House of Commons. Mr. McCarthy's politics are of course not at all Mr. Balfour's politics, and the parties and policies with which the present Premier has been identified do not accordingly inspire him with admiration. But Mr. McCarthy has no difficulty in finding admirable qualities in Mr. Balfour, qualities both of head and heart. Alluding to his period of service as Chief Secretary for Ireland, in which Mr. Balfour was chief executor of a policy extremely obnoxious to the Irish Nationalists, Mr. McCarthy says: "Balfour, it should be said, was never, even at that time, unpopular with the Irish National party. We all understood quite well that his own heart did not go with the sort of administrative work which was put upon him; his manners were always courteous, agreeable and graceful; he had a keen, quiet sense of humor, was on good terms personally with the leading Irish members and never showed any inclination to make himself needlessly or wantonly offensive to his opponents." Mr. Balfour has attained his present high position in the administration of affairs, Mr. McCarthy thinks, not because he was particularly ambitious for leadership, but rather because of the "successive events which brought that place within his reach and made it necessary for him to accept it." Naturally, a man endowed with such gifts and cleverness as Mr. Balfour possesses, having chosen to enter the arena of politics, must have had some ambition to win recognition therein and make his influence felt, but he did not give to onlookers the impression of being the pushing, self-seeking kind of man who is sufficiently familiar in public life. In this as in many other respects Balfour stands in striking contrast with the only man who could have been considered as his rival in respect to the Premiership, Mr. Chamberlain, who "is always 'Pushful Joe.'" One gathers, however, from Mr. McCarthy's sketch, as well as from other sources, that it is a certain lack of the "pushful" element that stands between Mr. Balfour and the highest achievements. He is a man of great gifts and excellent qualities. While he possesses a philosophical cast of mind and a taste for literature and authorship, he does not lack ability in dealing with practical affairs. He is a vigorous thinker, a graceful and effective speaker, he is resourceful and tactful, courteous, graceful and kind hearted. And yet withal he appears to lack something of that intense sense of reality, that strong and positive conviction that life is worth living and that there is that in a man's relations to the universe which demands the most strenuous endeavor of which he is capable—something indeed of that without which even Gladstone, with all his wonderful endowments, could not have been the tremendous force which he was in the political and moral life of his time. It is just this essential note of deep earnestness that Mr. Balfour seems to lack. Not of course that he is a mere dreamer or dilettante, or that he is not measurably earnest and sincere in all he does, but that he does not give the impression of a man who is throwing himself fully and without reserve into his work. Is there a future before Mr. Balfour as Prime Minister? There will be difficulties within his own party. Mr. Chamberlain is perhaps content for the present to accept Mr. Balfour as leader, but there are the ambitions of the Chamberlain party to be reckoned with. If Balfour should accept a peerage, that would leave Mr. Chamberlain leader of the Government in the House of Commons, and that might "satisfy his ambition and give his pushful energy work enough to do." But there is difficulty along that line, for the country has become tired of "having a Prime Minister removed from the centre of active life and hidden away in the enervating atmosphere of the House of Lords." But in Mr. McCarthy's opinion, the present Conservative administration cannot for very long continue to breast the rising tide of opposition. For his varied and brilliant powers he admires Mr. Balfour, and he acknowledges the charm of his genial and graceful manners but does not "believe him capable of maintaining the present administration against the rising force of a Liberal reaction."



## The Food That Gives Life.

A Sermon delivered at Union Chapel, Manchester, on Sunday Morning, August 3rd, 1902, by

REV. ALEXANDER MACLAREN, D. D., LITT. D.

"He that eateth Me, even he shall live by Me."—John vi. 57.

Familiarity and mental dulgence deaden to us the sense of the strangeness of these strange words. Try to hear them with the ears of the people in the little synagogue at Capernaum, many of whom had yesterday seen the miracle of the multiplied loaves. Strange and repulsive as words about eating his flesh and drinking his blood must have sounded to these original hearers, they would dimly gather that in them there were stupendous claims, that the Speaker arrogated to himself the power to satisfy the hunger of every soul, the power, in some mysterious way, to enter into the personality of a man, and there to confer an immunity from death. Think of a man talking like that to other men, and think of a religious teacher giving utterance to such words, which would strike many a hearer as being compounded as in about equal parts of absurdity and blasphemy. "As the living Father hath sent me," and "I live because of the Father," even so "he that eateth Me—e teth Me!—shall live because of Me." No wonder that they said, "He blasphemeth." Yes; and yet nineteen centuries have proved that it was all true.

Now notice—

### I.—THE FOOD

Jesus Christ begins by saying, "I am the Bread of Life." And there we come full up against the characteristic, the *differentia* of his teaching; viz., that his main subject is himself. The Jews were quite right when they laid their fingers on that as the peculiarity of his words: "Thou bearest witness of thyself," though they were quite wrong when they drew the conclusion, "therefore thy witness is not true." But here, we see, in its most conspicuous form, that which runs through the whole of our Lord's words to the world, and makes them quite unlike any other man's words, viz., that whilst he has much to say about God, and about humanity, he has more to say about himself, and yet, in his sayings about himself is always revealing God to searching man, and that so his personality, and not his teaching merely, is what men are to partake of. He does not come to us saying, "Believe what I tell you about God; believe what I tell you about yourselves; believe what I tell you about sin or duty; believe what I tell you about the future and the life beyond the grave;" but he says, "Believe in me." And that is either the very insanity of diseased self-consciousness, or it is—what? I leave you to fill up the alternative. I fill it up with, "God, who at sundry times, and in divers manners spoke unto the Fathers by the prophets, hath in these last days spoken unto us by his son."

Then, we come to this, that according to our Lord's own self-consciousness, you cannot deal with his teaching in its relation to his personality as you can deal with all other teachers' teaching. It does not matter a bit to me what kind of a man Plato was. That has nothing to do with my understanding of the "Phædo." It does not matter to me what any other guides of the human race have been, in regard to their characters and inner lives. I take their words, and do not care about them, if I have got their words. But you cannot read in two the indissolubly unity, Jesus Christ's personality and Jesus Christ's teaching. The one is naught, I was going to say, without the other. Certainly there is small force in his teaching if you divorce it from himself. What, then, does he arrogate to himself, or rather, what, then, does he reveal to us as being stored in himself, when he calls himself the "Bread of God which came down from Heaven," and bids us eat him that we may live? Surely, to put it in the briefest and boldest way. He is asserting that for all the hungers of the human spirit, he and he alone is the all-sufficient food. My mind hungers for truth, my heart for love, my will for an authority to which it is blessed to bow, my conscience for something that will at once ease it of its pain and sharpen its delicacy of perception; and my desires, my hopes, my fears, my longings, and all the commonwealth within, hunger for their appropriate satisfaction. All of these diverse capacities, mind, heart, will, conscience, desires—they all may find, not in his teaching only, but in himself, that which will satisfy them. He whose mind has fed on Christ knows him to be the incarnate truth. He whose will has fed on Christ knows him to be the authoritative law-giver whose law is love, and is a delight to obey. He whose conscience has fed on Christ knows him to be the power that takes away from it all its sting, and teaches it loftier and more penetrating judgments as to what is duty and right. He whose desires have fed on Christ knows that in him, and in him only, there is for every one of them a rest which is not an illusion, a food which is not satiety.

And so, brethren, he who is the sufficient food for one man is therefore declared to be the sufficient food for the world. To each of us that dear Lord, in the depths of his life, in the heights of his majesty, in the greatness

of his authority, in the clearness of his revelation, may be "human nature's daily food," partaking of which we may live for ever.

But let me remind you that there is a special direction given, to this wonderful discourse of our Lord's, to the general thought. For whilst Jesus began by saying to his hearers in the synagogue, "I am the Bread of Life," He went on to a more solemn and mysterious thing, and spoke of "my flesh" as "meat indeed," and "my blood" as "drink indeed." I have said that we must advance from the teaching to the personality. Aye, and we must do more than that. We must do what a great many people today do not like to do, we must advance from the personality to the Cross. For the general expression, "I am the Bread of Life," is expanded, or rather it is expounded, into "My flesh is meat, and my blood is drink." And my text, "He that eateth me," is, in like manner, explained by, "He that eateth my flesh and drinketh my blood." Now, brethren, people who hold more sacramental views about the Lord's Supper than I suppose most of us do, are fond of saying that this chapter is the exposition of the meaning of the "sacrament." Yes! It is the exposition of the meaning, but the chapter and the rite stand on the same level. The one teaches by symbol what the other teaches by words. The one is an emblem, the other is a metaphor, and the emblem and the metaphor, the rite and the sermon, both point to the same thing, and that is the death which separated the flesh from the blood, and, in that great sacrifice, made his personality the life of the whole world.

So we have to come not merely to the Christ the Teacher, not merely to the Christ the Revealer, but to the Christ crucified, who in his death has become for us the Bread of Life. I do not need to dwell, I suppose, upon the fact that wherever that last step is recollected from, there you will get an incomplete, an impoverished, and, to a very large extent, an impotent Christianity. There are many of us who are quite willing to listen to him, and who, in some sort of fashion, do indeed feed upon Jesus Christ, but who shrink from eating the flesh and drinking the blood. And, ah! the life flows but scantily in their veins, and the Christ that they know is not the Omnipotent Christ, whom they know who have drunk in the power of his Cross, and so have become "partakers of the power of his resurrection." I beseech you to remember this, that Christianity in its depths can not survive unless from the broad saying: "I am the Bread of Life," it advances to: "My flesh is meat indeed, and my blood is drink indeed." The food of the world is the Christ that died.

Secondly, we have here the eating; the process by which we take

### II.—THE BREAD FOR OUR VERY OWN.

The metaphor, of course, is one familiar to us all. We use it when we mean to express acceptance of a truth, or participation in an experience. We talk, for instance, of "eating the bread of sorrow," "feeding on love," of "tasting joy," and the like. And what is meant when it is applied to our relation to Jesus Christ, the personal Christ, the Christ crucified? What is meant our Lord himself explains in other parts of this conversation. For whilst, in my text, he says, "He that eateth me, even he shall live by me," in another part of the discourse he says, "He that cometh to me shall never hunger"—there is one explanation, metaphorically, of course, of the "eating" and "he that believeth on me" there is an explanation of it not metaphorical—"shall never this." "Eating," "coming," "believing"—these are our Lord's explanations.

The same idea is suggested by noticing another remarkable parallelism in the discourse. For in one place in it, he says that "everyone that believeth on the Son may have everlasting life, and I will raise him up at the last day," and immediately before my text, he says: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Thus, precisely the same things, viz., the present possession of everlasting life, and a future resurrection are predicted as being the consequences of "eating my flesh," and as "believing on him." That is to say, again we come round to the point from which I started, that the method by which a man makes his own, and incorporates into his very self, the personality of Jesus Christ, is the simple act of trust in him.

Now I do not need to dwell upon that, which is the familiar commonplace of our pulpits, but I wish I could lay upon the hearts of some of my friends, and on their minds, this great thought, that trust is more than credence, because there is only the work of the understanding, whilst to trust there is the outgoing of the heart; and that trust is more than credence, because credence only grasps a proposition or statement, and trust wraps its tendrils round a person. So the belief which brings Christ into my heart is not merely the acceptance of all that is said in Scripture about him, but it is the outgoing of my confidence towards him, and the resting of my whole self upon him. You may believe all that is said in the New Testament about Jesus Christ, and yet not believe in him about whom it is said. And so the eating is the making my very own of the personal Christ by

the simple act of putting out the hand of faith, grasping him, and trusting him, and cleaving to him. "He that eateth me shall live by me."

But there is one thing more to be said. The word that is employed here, and is rendered "eat," is the technical word for chewing the cud—ruminating. And that is the kind of eating that brings life—the meditative contemplation of the Christ that died and that lives, of the Christ who is my Christ, of the Christ whom I take into myself by my act of faith. In all this hurry of our modern life, and amidst all the controversies about religious, or at least, theological, subjects, it is very hard, and we all know that it is hard, to come to that kind of feeling. It is as much as some of us can do to snatch a hasty morsel now and then before we go out to our work. As to ruminating, we seem to be far too busy for that.

Meditation is pretty nearly a lost art in the Christian church, I am afraid; and that is one reason why there are so many weaklings, and so many shallow Christians amongst us. You cannot take in a landscape if you hurry it in a special train like a cheap tripper. How do you expect to take in Jesus Christ if you never make time to look at him? And how do you expect that "the Bread of God which come down from heaven" will nourish you, if you never chew it? Nobody ever goes to Niagara without saying, "My first impression was disappointment. You have to sit still, and sit, and sit, and look, and look. And then by degrees the greatness of the thing dawns on you. Lay out a piece of foul linen upon the grass and the daisies, and sprinkle it with spring water, and let the sun shine on it for ten minutes. It will not be much bleached. Let it lie there for a couple of days, and the whiteness will come. Lay something in a drawer, besides an aromatic substance, for a brief minute, and you will take it out as gullible of scent as when you put it in. Let it be there for a month or two, and when you withdraw it it is fragrant. Our Christian life will be vigorous in proportion as the initial act of taking Christ for our Saviour is kept up by the continuity of meditative feeding on him. We do not need to be always investigating so as to find out new truths. The attitude of mind in which a man searches for the confirmation of his belief, or for clearing up of his belief, or for additions to his belief, is entirely different from the attitude in which he makes the most, in his experience, of the things that he has long believed. And it is that mental exercise which I think is so little practised amongst Christian people to-day, to the great detriment of the vigor of their Christian life. "He that eateth me"—there must be continuous communion, if there is to be continuous drawing into myself of the life which comes through that communion. Yesterday's meal will do very little to stay to-day's hunger. Yesterday's fellowship with Christ will not bring new vitality for to-day.

One word to close in regard to

### III.—THE CONSEQUENT LIFE.

"He shall live by me." That implies that apart from Jesus Christ, men are dead. And the very fact that our Lord here distinctly declares more than once in his conversation with the Jews in the synagogue, that apart from him they were dead, shows us that death and life, in this great conversation, do not mean either corporeal or spiritual existence, but that they mean respectively the state in which a man is separate from, and the state in which a man is that is united to, God in Jesus Christ. Apart from him, we may be vigorous in other departments of life, but we are dead whilst we live. Oh, dear friends, do not be deceived by the simulacrum of life which your busy occupation in regard to earthly things brings with it. You may be "diligent in business," and in many respects "fervent in spirit," and touch very high activities of many kinds, and yet in regard to your deepest personality you may be dead because you are separated, by alienation and negligence, from the personal Fountain of life.

The indwelling Christ will bring life. Surely that is the promise of the Gospel, and in this great gospel of John, all, and more than all, which Paul meant by righteousness is included in that one great word "life." And that indwelling life which is the true communication of the life of Christ himself, will work on and on, and outwards and outwards, until it permeates the whole mass of our human mortality and corruption. The Christ within us, who is within us through our faith, is like "the leaven that was hid in three measures of meal"—body, soul, and spirit, and will work transforming, and lightening the heavy mass "until the whole is leavened," and the grace that was first hidden in the heart has found its way to the finger-tips, and the whole man, body, soul, and spirit is "raised in glory," and in the likeness of Jesus Christ.

So in our context, as I have already pointed out for another purpose, we have twice repeated the connection between our present possession of the life eternal, and our raising by Christ himself, at the last day. "If the spirit of him that raised up Christ Jesus from the dead dwell in you," then your mortal bodies, too, will be quickened by that spirit, and we shall be partakers of his resurrection. Christ is the true Tree of Life. Let us put out a confident-handed faith and pluck the fruit. "Eat, and your souls," and your bodies, too, hereafter, "shall live for ever."—Baptist Times.



## A Prayer.

My soul is full of dark unrest,  
My eyes are blind with tears;  
My trembling heart is sore distressed  
I'm wild with doubts and fears.  
To thee, O God, I look for aid—  
Pour balm upon my pain;  
Let thy dear mercy be displayed,  
And make all bright again!

The friends who might have soothed my woe  
Have taken flight from me,  
And while my burning eyes e'er flow,  
I turn for help to thee.  
Heart-broken, I to thee appeal,  
Acknowledging my sin;  
Wilt thou my imperfections heal,  
And make me whole again?

Not that I've acted well my part—  
I offer no such plea—  
But that I'm weak and sick at heart,  
And Jesus died for me.  
In His dear name, O God, I pray,  
Send healing from above;  
Wash every taint of sin away,  
And crown me with thy love!

E. C.

## A Picture From Life.

MOTHERS AND EDUCATION. A TRIBUTE.

In a crowd of people which gathered on the deck of an out-going steamer in New York stood a distinguished looking gentleman, his wife on one side of him, his mother on the other. He was tall, broad shouldered with gray hair and black eyes, and of noble bearing. The wife was fair, with blue eyes, slight and graceful figure and sweet expression; the mother handsomely dressed, with gray hair and a kindly eye but with many lines in her face and an expression which indicated that her life had been one of struggle. Some friends who had been aboard the vessel had promptly obeyed the warning command "all ashore" and were standing near the gang plank smiling to that group which particularly interested them.

As the confusion of voices increased and the repeated adieus could scarcely be heard, one of the friends said to the other, "O, it just does my heart good to see Madam Barker starting off with her son and his wife to Europe. She little dreamed twenty years ago that such a pleasure would ever be hers to enjoy."

"Why so?" replied Mrs. Reid, the friend addressed. "Is this, then, the first time she has been across? I should have supposed one who seems to have plenty of money would have gone abroad many times!"

"You do not know her history then," said Mrs. Smithson. "I must tell you as we drive home. The ship is going to move out now. Let us go forward to the end of the pier and wave them our final farewells."

Majestically the great vessel slowly moved out of her dock, then soon turned about and headed her bow for a seaport miles away. The faces and forms of those on deck became indistinguishable. "They're off," "Let us go," "They can't see us longer" were expressions heard on every side as the large company of relatives and friends dispersed.

As Mrs. Smithson seated herself in her carriage by the side of her friend, she said, "I must tell you now why I am so pleased that Madam Barker has gone. I have known her since I was a girl and have greatly admired and honored her. She has been one of the most devoted and lovely of mothers and she deserves everything good. We came you know from a small town in New Hampshire, Madam Barker was one of our neighbors and one of my mother's dearest friends. Her husband died suddenly when she had been married only ten years and she was left with very small means. By economy and persistent saving they had been able to pay for their own pretty home and they lived most comfortably in it. But there was little besides this when Madam Barker found herself a widow with two boys to support and to educate."

"O, how sad," exclaimed Mrs. Reid. "What in the world did she do in a little town like that?"

"Well, I'll tell you. She determined at once that she would keep her home if it was a possible thing. So she asked two young lawyers if they would like to leave the hotel, a very poor one, and board with her. They were delighted to come, and a young married couple learning of this asked if they might not come also, and they came. Madam Barker kept no servant. She was a famous cook and she became a remarkable manager. She was able to support her family and to lay by and invest \$100 at the end of the first year.

"My mother sometimes said to her when she saw her working hard from early morning until late at night, always cheerful always happy with her children, helping them with their lessons and entering into their childish amusements, 'Why do you think of sending those boys to college? You will have a tug of fifteen years to do it. Why not let them go to work soon and help you?'"

"But no, she was determined that they should be educated. 'Mr. Barker and I,' she said, 'used to talk over the future of these boys and we planned to give

them every advantage and hoped too, to leave them some money. I can not give them money but I must educate them.'

"So she worked on year after year. Work was her occupation, work, her recreation. A vacation, a holiday she never had. Yet with all her toil and care she interested herself in the church and all its work, she was most kind to the sick in the village, and she really found time to do much good reading.

"Her children did well in school. She had all the boarders she wanted, and laid by a larger sum the next year. When her boys were ready for Harvard she rented her home in the little town and took a small house on the outskirts of Cambridge. Honors came to the sons all along their college course. The oldest, after graduation, entered the law school, the second, nearly two years younger, had a fine opening in business. While in the midst of his law course Charles, the elder, suddenly developed a peculiar trouble in his eyes. Experts said he mustn't look at a book for six months. He was discouraged, but not so his mother. 'I will read the law to you,' she said, 'and help you in all your work.' This she did with regularity every day while her son sat by with his eyes bandaged. He did not fall behind his class one whit. Before he graduated he was given a position with a fine law firm here in New York, and in a few years became a full partner. The firm does an immense business. His wife is lovely, as you know, and he has paid for and furnished that luxurious home. But nothing makes him happier than to do generous things for that mother, who worked early and late, year in and year out to make him happy and to give him an education. She has a generous bank account which her sons never allow to run low. She has elegant gifts of furs, and laces, and silks and everything to make her comfortable. She goes to California and to Florida, to the mountains, to the sea with her children and their families, and spends delightful weeks in their pleasant homes, keeping her own also in a suburb near Boston. She told me herself that Charles said to her some years since, 'Mother I want you to dress handsomely, to drive in a carriage, and to look all the time as if you had been kept in a glass case. You've had hard times enough, now take your ease.'

"I'm so glad to know all this," interrupted Mrs. Reid. "She surely does have the air of one who has abundant means, and she would look like a lady anywhere no matter how poor she was."

"You know now," continued Mrs. Smithson, "why I am so pleased that she is going abroad. Didn't Mr. Barker look proud and happy as he stood there with her? All honor to such mothers I say. I want the world to know what they have done for education. There are many who are making such willing sacrifices for their children, and I hope that there are many sons and daughters who appreciate their efforts and are making glad and happy their declining years"—The Standard.

## Baptist Memories in Providence, R. I.

[The following is an extract from Rev. Dr. Henry M. King's address of welcome at the recent B. Y. P. U. convention.]

It is not claimed that Roger Williams and his companions were the discoverers and originators of the doctrines with which their names will be forever associated. For a hundred years, and more, in Switzerland, in Germany, in Holland and England, among the despised and maligned Ana-Baptists, they had found expression more or less distinct, in spite of all attempts to silence them in the dungeon and at the stake.

But here in Rhode Island, delivered from all evil tyranny and ecclesiastical domination, on this virgin soil, the dreams of the fathers materialized in a new and unprecedented order of things, the hopes of generations found actual realization and the living seeds of the Protestant Reformation brought forth their most fragrant blossoms of their ripest fruitage. Says Judge Story, "Here for the first time since Christianity ascended the throne of the Caesars we read in a civil constitution that the conscience is free." Roger Williams was a product of forces that had been working for generations in the old world. He was a Puritan of the Puritans, a Pilgrim of the Pilgrims, a divinely appointed instrument for the furtherance of human liberty and spiritual religion, an apostle of freedom to this nation and to all the nations of the earth, through whose agency God's ideal for human society found at last visible illustrations, viz., a free church composed of voluntary, regenerate members in a free state founded upon the freedom of the individual conscience and the doctrines of human brotherhood.

The slate rock by the Seekonk, on which Roger Williams landed, though little visible to the naked eye and little cared for by an economical posterity, supplements and overshadows in spiritual significance the famous Plymouth Rock of the Pilgrims. The tree which has here grown to such dimensions that its spreading branches now fill the continent, and all singing birds lodge in them, stretches its roots back under the ocean to Protestant Europe, aye, under many oceans and through many centuries to the fertile hills of Galilee.

The handful of corn that was planted on the top of this mountain, now shakes like Lebanon, and its golden harvest waves from sea to sea.

Roger Williams came through the untamed wilderness, not knowing for fourteen weeks, he has told us, "what bread or bed did mean." We hope that no such experience has befallen or will befall any of you. He received the unfamiliar greeting of "What cheer" from a few tawny aborigines, and such welcome to a scanty hospitality as "the forest primeval" could offer. You will receive the cordial greeting and abundant hospitality, which ten thousand warm hearted Baptists have been waiting to extend, and in which thousands of prosperous industries, of strong and aggressive churches, of shaded streets and attractive homes, of Christians of other names will gladly share.

You will be disappointed as you look for the unmarked grave of our great founder of church and state. You will be disappointed as you look for the traditional spot, where his exiled feet first pressed the soil of his new home, which he called Providence in memory of God's providential care over him in his wanderings. You will be disappointed as you look for the obliterated riverside baptistery, in which he and his eleven companions (making twelve in all, the apostolic number) revived first in this new world the rite of Scriptural baptism, in the likeness of the burial and resurrection of their Lord, and entered into organic church relationship.

But you will not be disappointed as there comes to you the thrilling consciousness that your feet are on the soil that his feet pressed, and that your eyes are looking upon natural scenes on which his eyes rested. You will not be disappointed as you cross the matchless bay, whose waters his canoe traversed, and on whose western shore he made his home for years that he might preach to the darkened savage mind the light giving and saving gospel of Jesus Christ.

You will not be disappointed as you visit the extensive park, a part of the farm given to Mr. Williams by Miantonomi, which now perpetuates his name, with its quiet beauty and its appropriate and impressive monument, on whose tablet the muse of history is writing the imperishable name of Roger Williams, and the date of his arrival here, and whose summit is crowned with his massive figure in bronze, representing him as expounding to the generations to come his great truth of undying and ever-expanding influence.

You will not be disappointed as you visit the old colonial meeting house of the First Baptist church, whose first pastor Roger Williams was, as you stand in the shade of the lofty elms which guard it with sheltering arms, or pass over the threshold which the feet of four generations of worshippers have pressed, and look upon its plain walls indicative of the simple faith of the fathers, and its broad windows letting in and not shutting out the pure light of heaven, in which their faith became clear and luminous, and as you think of the life of God which there since the last quarter of the eighteenth century has been pouring itself helpfully into the life of man, under the preaching of his word, and the prayers of his people.

And you will not be disappointed when you visit our ancient university, which crowns yonder hilltop, the oldest college which we call our own, the joy and pride of our entire denomination, and as you tread its shaded paths, and pass through its classic halls, and stand with uncovered heads before the pictured faces which look down upon you, "a great cloud of witnesses," you will be made to recall the names of Manning and Maxcy, Messer and Wayland, Sears and Caswell and Robinson, the eminent educators, and administrators of the past, and of distinguished professors who were also men of "light and learning," all of whom have helped to make American Baptists what we are, great not only in numbers, but in intelligence, in wealth, in spiritual power and in world-wide influence, able in some degree to respect ourselves and to command the respect of the world about us.

## The Wind's Abroad.

The wind's abroad, this summer day  
He breathes above the grasses;  
In waving ranks they rise and bow  
Before him as he passes.

A flood of sunshine pours upon  
The hills, and soaks the meadows,  
It tips with gold each wand of grass  
And glides the very shadows.

The level fields are like a sea,  
Where grassy waves are flowing,  
And white-cap daisies, 'mid the green,  
This way and that are blowing.

Like songs the ocean's tireless voice  
To rocks and caves is singing,  
A murmur of the sunny fields  
The wind is ever bringing.

Though soon will winter come, to break  
The spell of summer's weaving,  
And hillsides white beneath his touch  
The Storm King will be leaving;

Yet some day will the sleeping grass  
To life again be springing,  
And round to summer days once more  
The year be swiftly swinging.

ETHEL MAY CROSSLEY.



## Messenger and Visitor

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### The Convention.

The Maritime Baptist Convention is meeting this year in its fifty-seventh annual session with Zion Church, Yarmouth. It is now fifty-six years ago that the Convention was organized at a meeting held in Germain St. Church, Sept. 19-21, 1846. The first President of the Convention was the Rev. Theodore S. Harding, and he continued to fill that office for the five following years. The last Convention at which Father Harding presided was held in Wolfville, in 1851. The preacher of the first Convention sermon, or at least of the sermon delivered at the time of organization, was Rev. E. A. Crawley, D. D., who would then be about fifty years of age and in the ripe fullness of his strength. His text was John 17: 22, "And the glory which thou has given me I have given them, that they may be one even as we are one." The Convention's first secretaries were Revs. I. E. Bill and Samuel Elder. These names are now all of the past, and to many readers they will recall sacred memories.

The first meeting of the Convention in Yarmouth dates back to 1857. At that meeting Rev. Joseph Crandall presided, as he had done at the two annual sessions of the Convention immediately preceding. It was Father Crandall's last meeting with the Convention, as his death occurred in February of the following year. Rev. Charles Tupper was the preacher of the Convention sermon, and the Secretaries were Revs. S. W. DeBlois and A. H. Munro. All these also are numbered among the departed. The journey to Yarmouth from other parts of the Maritime Provinces was not in 1857 the speedy and pleasant trip that it is to-day, and the number of delegates in attendance was only 46. There was then, however, a Baptist church membership of 18,976, a gain of 4,800 since the Convention was organized, eleven years before. Three times since then the Convention has met in Yarmouth—in 1871, 1881 and in 1890. The present is therefore the fifth occasion on which the Convention has enjoyed Yarmouth hospitality. At the second meeting in Yarmouth, J. H. Harding presided, Dr. H. G. Weston, President of Crozer Theological Seminary, who is still living, preached the annual sermon, Professor D. F. Higgins and Rev. W. B. Boggis were the secretaries, the membership of the churches had increased to 28,316 and the number of delegates to the Convention was 124. When the Convention met again in Yarmouth, ten years later, Dr. T. H. Rand presided, Dr. J. E. Hopper preached the sermon, Revs. E. M. Keirstead and G. O. Gates were the secretaries, more than ten thousand members had been added to the churches in the decade, and the delegation to the Convention had risen to 218. The fourth meeting of the Convention in Yarmouth was in 1890, when it met with the Temple Church. Dr. Goodspeed, now of McMaster University, presided. There were three Convention sermons that year, the preachers being Revs. J. A. Cahill, F. D. Crawley and W. C. Goucher. The delegation numbered 280. The membership of the churches for that year, as given in the Convention record, is 41,808, but as this is more than 2,000 less than the number for the preceding year and as it does not agree with the statistical statements published in the Year Book, it is evidently incorrect.

Yarmouth is one of the most attractive of our Maritime towns, and if money is not being accumulated there so rapidly as in the old days, when the commerce of the seas was all carried in wooden bottoms, and Yarmouth had a larger proportional share than at present in the shipping industry, the town now is not lacking in evidences of business

enterprises, and certainly it has lost none of its beauty. Its direct connection by steamers with Boston has tended to give Yarmouth something of the trim and brisk appearance of New England towns. Its up-to-date business establishments, handsome public buildings and private residences with their well-kept grounds, create a most favorable impression in the visitor's mind, while the prevailing verdure of its open spaces, velvety lawns and well-trimmed hedges are his special admiration.

Ever since the days of Father Harris Harding who nursed the infancy of the Baptist cause in this part of the Province, Yarmouth has been largely a Baptist country. There are three Baptist churches in the town—but in this case as in some others, it would probably be better to have two churches than three—and just how many Baptist churches there are within a radius of ten miles of old Zion, the mother church with which the Convention is meeting, we will not undertake to say. Zion church has enjoyed the services of many able men in the course of her history. She has been without a regular pastor for a few months now, but has been fortunate enough to secure the services of Rev. Dr. Welton of McMaster as acting pastor during the summer months.

The House of Worship of the First Baptist Church, Yarmouth, where the meetings of the Convention are held, is a fine brick edifice, built about six years ago. Its main audience room is spacious and handsome; its large and commodious school room can be thrown into the main audience room when desired, and its numerous class-rooms and other appointments provide very admirably for the work of a modern church, and afford every convenience required for the Convention with its numerous Board and Committee meetings.

A few delegates had arrived as early as Wednesday, many more came on Thursday, and by Thursday evening quite a goodly number were on the ground, including the President of the College, members of the Board of Governors and other Boards, the President of the Convention and other leaders in denominational work. The Board of Governors held a meeting according to appointment on Thursday evening. There was also the same evening a public meeting of the B. V. P. Maritime Union. This meeting was not very largely attended, owing partly, no doubt, to the fact that there had been some confusion in the announcements as to the time at which the meeting would take place. The President of the Union, Rev. G. A. Lawson, was in the chair. Three addresses were given. Rev. C. H. Day of Kentville, spoke on "Corquest the Christian Ideal," Rev. Z. L. Fash of Woodstock, spoke on "The Christian Incentive to Conquest" and Rev. J. L. Miner of Charlottetown, spoke on "The Christian Equipment for Conquest." The subjects were very happily and logically related to each other. The speakers had evidently prepared carefully for the occasion, their treatment of the subject with which they dealt was strong and uplifting and the addresses were certainly worthy of being enjoyed by the largest audience that could be packed into the church.

#### THE INSTITUTE.

Friday was occupied with meetings of the Institute. The first session was held at ten o'clock. The President, Rev. G. R. White, was in the chair, and after a short time spent in devotional exercises, the first paper was read by Rev. W. L. Archibald, Ph. D. The subject of this paper was "The Epistle to the Hebrews and the Mosaic System." The aim of the paper was to show to what extent the writer of the Epistle to the Hebrews was indebted to the Mosaic writings. This interesting subject, involving matters of profound importance, was treated with much ability and in a way to hold the close attention of the audience. A short but interesting discussion followed upon the conclusion of the paper.

The second paper of the morning was by Rev. I. W. Porter, who announced as his subject "The Function of the Imagination in Preaching." The writer dwelt first upon the importance of the faculty of imagination in its psychological relations, and proceeded to show its special importance to the preacher both in the preparation and delivery of his discourses. This excellent and helpful paper was also heard with much interest, and received brief discussion. Dr. Keirstead especially called attention to the value to the preacher of poetic and other literature as affording stimulation and material for the imagination.

At the afternoon session the Institute had the privilege of listening to two able papers by two professors of McMaster University. The first paper was by Rev. Dr. Goodspeed, and dealt with the subject of "Evolution and Theology." It discussed the subject at considerable length, and, as would be expected, with much force of argument and lucidity of expression. The paper was heard with deep attention and received warm commendation in the discussion which followed.

The second paper was by Rev. Dr. Welton. "Its subject was Modern Criticism and the Preaching of the Old Testament." It was in fact a critique of Dr. George Adam Smith's book on that subject. The essayist held that Dr. Smith largely ignored the real point at issue between the radical and conservative critics—the historical trustworthiness of the Hexateuch. Dr. Welton's paper was evidently received with general favor. Notes of thanks to the essayists were heartily adopted, and a motion was also passed requesting Dr. Goodspeed and Dr. Welton to allow their papers to be published by the Institute in pamphlet form. Another paper by Dr. Goodspeed, not read, on President Strong's Ethical Monism, was included in the request for publication.

The officers of the Institute for the year were elected as follows: Revs. H. R. Hatch, President; Vice-Presidents, Rev. E. B. McLatchey and Rev. J. L. Miner; Secretary, Rev. D. H. Simpson; Executive, Dr. Keirstead, Rev. G. R. White and S. McC. Black.

At the evening session there was first a sermon by Rev. David Hutchinson of Moncton. The large audience room of the church was well filled. Rev. Dr. Welton presided. The preacher's text was Romans 1: 16, and he showed in forcible and convincing words that there is no reason why the Christian people of this day should be ashamed of the gospel in view of its Author, its doctrines, its fruits and its consolations. The preacher's tones had the ring of strong conviction and he was heard with deep interest and doubtless with large profit.

After the sermon, another address was presented. The speaker was Rev. Allen T. Hoben, Ph. D., his subject "The New Apologetic."

Mr. Hoben had been announced to speak in the afternoon, but as he had not been able to arrive in time, his address was postponed until the evening. The speaker said that the subject of his address as announced was another name for what is sometimes called the high criticism, but which he preferred to call the historical method of biblical interpretation. He described the different methods of criticism—known as the literal, the mystical, the allegorical and dogmatic in comparison with the historical method which latter he held to be the really scientific method and adapted to give the best ultimate results. In the discussion which followed some dissent from the speaker's views of the higher criticism was expressed, but in the vote of thanks and in the handshaking afterwards expressed sympathy with speaker, which, if it did not imply unreserved acceptance of his views, was none the less hearty on that account. There was a general feeling that the discussions of the day had been of much interest and value.

The Convention opened, according to appointment, at ten o'clock a. m. Saturday, with President J. J. Wallace of Moncton in the chair. After the singing of a hymn, Rev. C. W. Corey, of Liverpool, read the 91st Psalm and Rev. J. B. Ganong of Hillsboro offered prayer. The rules of order were read by the President and the Nominating Committee was appointed, consisting of the following named brethren: Revs. W. N. Hutchins, W. L. Archibald, Alexander White, H. B. Smith, Dr. Keirstead, E. E. Daley, H. R. Hatch and J. L. Miner, and Brethren Andrew McDonald, T. R. Black, T. S. Simms, B. H. Eaton, Dr. McKenna, and J. T. Clark. A number of visiting brethren being present were invited to seats in the Convention. Among these were Rev. Dr. Vedder, President of Crozer Theological Seminary, Mrs. Vedder, Rev. Geo. B. Titus of Brockton, Mass., Dr. Goodspeed of Toronto, Rev. George Richardson of Hamilton, Ont., Rev. J. A. Gordon of Montreal, Rev. Dr. Welton, Rev. Ira Hardy, Rev. W. T. Stackhouse of Winnipeg, Principal Brittain, Rev. W. F. Armstrong of Burma, and the officers of the W. B. M. U. At the invitation of the President a number of the visitors came to the platform and briefly addressed the Convention. The Secretary read a communication from Dr. Joseph McLeod of Fredericton, inclosing a resolution adopted at its last annual meeting by the Free Baptist Conference of New Brunswick in reference to a resolution adopted by the Baptist Convention last year, inviting the Free Baptist body to co-operate in Foreign mission work and education. The resolution, while expressing goodwill and appreciation for the Baptist body, expressed the opinion that co-operation on the lines indicated was not at present practicable. The Committee on Nominations reported through Rev. W. N. Hutchins, naming Rev. Dr. E. M. Saunders of Halifax, as President of the Convention. This nomination was unanimously adopted, and the president elect was welcomed to the chair by the retiring President. Dr. Saunders spoke of his recent illness, from which he was not yet fully recovered, and of the desire he had had to meet with his brethren again if only to be a silent participator in the proceedings. He was grateful that he had been permitted to come to the Convention, and heartily thanked his brethren for the confidence they had expressed in him. On account of his physical weakness he could accept the office only on the condition that the duties of it might be discharged chiefly by the vice-presidents.

The report of the Secretary of the Convention was pre-



sented. It called attention to the fact that the new postal regulations had largely increased the expenses of the Convention for postage, and also suggested the possibility of securing statistical returns from the churches by methods which would be more economical of labor and postage and would secure more satisfactory results. On recommendation of the Com. on Nominations, Rev. D. Hutchinson was elected Vice-President for New Brunswick, and Rev. J. L. Miner Vice-President for P. E. Island, Dr. H. C. Creed was re-elected Secretary for a term of three years, Revs. E. T. Miller and A. J. Archibald were elected Assistant Secretaries and Mr. Grant of Zion church, Treasurer of the Convention. Revs. J. H. Saunders, A. J. Archibald and J. B. Ganong were appointed a Committee on Credentials.

In accordance with the regular order of alternation, the Foreign Mission work is the principal subject for consideration on Saturday, the Educational work will be given precedence on Monday, and on Tuesday the Home Mission work will have the right of way. The report of the Foreign Mission Board, which had been distributed in printed form at the morning session, was presented by the Secretary of the Board, Rev. Dr. Manning, and received careful consideration.

The report opens with recognition of dependence upon God for guidance and inspiration in the work of the mission, and an expression of gratitude to the Heavenly Father for the manifest tokens of His presence during the year. Referring to the staff of missionaries the report states that Miss Martha Clark is the only missionary of the staff now on furlough. After seven years residence in India her health had begun to suffer, and last March she left Chicaeole, arriving at her home in P. E. Island in June. The expenses connected with her coming home have been borne by Miss Clark and her friends. A speedy restoration of her strength is hoped for to enable her to return to the work which she loves.

#### ADDITIONS TO THE STAFF

The Board has been greatly cheered during the year to learn that there were several young brethren ready to engage in mission work in India, or elsewhere, that God in His providence should direct. Three of these made application for appointment on our Mission staff, one of them has been advised by his physician to remain in this country at least for one year. One has been accepted, Bro. S. C. Freeman, a recent graduate of Acadia, and of the Newton Theological Seminary. Mr. Freeman comes to us with the best testimonials of his teachers as a consecrated and devoted follower of his Lord and Master. It is expected that he will be ordained at his home church, North Brookfield, Queens Co., in September. He will probably sail for India sometime in October.

Mr. J. A. Glendonning, who is also a graduate of Acadia, and a member of the Senior class at Newton, has also been accepted as a missionary, and would be going by his way to India this autumn if the funds were available, or the Board saw a reasonable prospect of obtaining them, in addition to what is required for meeting the obligations already assumed.

If a church, or several churches, or individuals should undertake for a term of years, the support of one of these brethren, it would be a great stimulus to the work and of untold benefit to those who might assume such responsibility. Here is a fine opportunity for an investment of money for the Lord's work. It is gratifying to learn that some churches are seriously considering this matter.

#### THE HEALTH OF MISSIONARIES

has been fairly good during the year, but some are unable to endure what they have done in the past. Miss Blackadar has been quite seriously ill but has borne her trials with heroic faith and calm confidence in her Saviour. The latest intelligence from her indicated a decided improvement in her condition which it is hoped may prove permanent.

The report notes the departure last autumn of Rev. I. C. and Mrs. Archibald, Mrs. W. V. Higgins and her young son, and Miss Flora Clark for the mission field, accompanied by Miss Lottie Sanford, daughter of Rev. R. Sanford of Vizanagram, and Mrs. Laflamme of the Ontario and Quebec mission. They reached their destination about the last of November.

#### WITHDRAWALS FROM THE WORK.

The report expresses deep regret on the part of the Board at withdrawal of Rev. L. D. Morse from the work of the mission. "This step was taken after due deliberation. The conviction was forced upon him that his health was in such a condition as would forbid his return to India, at least for a time. Under these circumstances, Mr. Morse stated very frankly and fully his views of the situation as he saw it, and made his resignation imperative. It was accepted, with great reluctance. Brother Morse had commended himself to every member of the Board as a most conscientious, earnest and self-sacrificing missionary. His place on our mission staff will be hard to fill. It is hoped, however, that in the not too distant future, the way may be opened for him to take up this great work again."

The report commends the observance of the last Sunday in March as Foreign Mission day as heretofore, and expresses the opinion that it will be a means of blessing to all those who participate therein and through them to others to an extent which cannot be measured. Respecting

#### THE 20TH CENTURY FUND

the report says: "The Board is not in possession of any facts which are not known to all. Since last year no additions have been made to the funds of the Board from this source. The Committee to whom was intrusted the supervision of the work of raising the fund will, no doubt, report what has been done during the year. It is hoped that the efforts put forth by the committee will be crowned with complete success. We want to see the whole \$50,000 raised as a special thankoffering to the God of missions. This will be no easy task, but it will be worth all it may cost and more to. We com-

mend the agent, Rev. H. F. Adams, to the practical sympathy of all our pastors and churches, as one worthy of their confidence and esteem."

#### DONATIONS.

No large sums have been received as were reported in 1900. The largest amount from any one person was \$800. The brother who sent this has been a most generous contributor to our mission work in other years. This example is worthy of emulation. There is a disposition on the part of a number of Christian men and women to give specifically to some department of the work. Other mission Boards have a similar experience. In connection with some of the larger organizations of the United States and in Great Britain, there are churches, or young peoples' societies, or individuals, who support a missionary themselves, either in whole or in part, or as in connection with the Missionary Union, some department of work at a given station, is assumed. Liberal benefactions to our work are always timely and very gratefully received and are promptly sent on their errand of "good will to men."

#### LEGACIES.

These have amounted to \$450. This is a little more than was received last year. We can constantly remember by these bequests of the deep hold which this work has taken of the hearts of our people. This is as it should be. We know of no better way to invest money for the Lord's work than in giving the gospel to those who have it not. If we are unable, for any reason, to be our own executors, let the work be not forgotten when a final disposition of our substance is made.

Of the amount received from this source \$100 came from the estate of the late Mrs. E. N. Archibald, of Wolfville, N. S.; \$100 from the estate of the late Joseph Bradshaw, of Bedoue, P. E. I., and \$250 from the estate of the late Dea. B. H. Parker, of Nietaux, N. S.

#### THE ESTIMATES

submitted in the report call for

On account of salaries - - - - -	\$10,200 00
" " general purposes on mission-fields - - - - -	6,145 00
Travel to India, - - - - -	350 00
Outfit, - - - - -	150 00
Tents for Tekkali, - - - - -	150 00
Furlough, Miss Clark, - - - - -	300 00
Salary New Missionary, and Expenses, - - - - -	565 00
Home Expense, - - - - -	1,500 00
Making a total of - - - - -	\$19,160 00
In references to - - - - -	

#### FINANCES

the report says: "These are not as satisfactory as we had hoped. There is no desire to ignore facts, or to minimize them. More money was spent than was received. This has been true for the last two years. We do not believe that the limit of your ability as a people to provide the means for carrying on the work has been reached. There is not the shadow of a doubt in our minds on this point. Many have done well. But we do not purpose to enlarge the work unless the funds are provided to enable us to do so, much as enlargement is needed.

"The amount received from all sources was \$18,370.99. Of this sum \$4,862.20 came from the treasurers of Denominational Funds, \$2,989.02 from churches in Nova Scotia, and \$1,923.18 from churches in New Brunswick and Prince Edward Island. \$2,451.85 were received as donations to the work principally from individuals and Sunday Schools, and \$133.00 for Mr. Gullison's support. There was received from legacies \$150.00, and from interest in Bradshaw Trusts \$982.19, and from other funds \$589.75, of which amount \$300.00 forms no part of the revenue of the Board. The W. B. M. Union paid the full amount promised for the year, \$7,675.00. To this must be added the sum of \$1,200.00 which the Union paid into the treasury to assist in defraying the travelling expenses of the missionaries to India. These are the sources of income of the Board. Our weak spot is the contributions from the churches as such. Surely for the evangelization of two millions of heathen Telugus the offerings from our churches ought to be largely increased.

"There have been expended the sum of \$19,750.22 on general account which makes the deficit in the year's business \$1,379.31. If the deficit of past years be added our total liability will be \$627.86. This is far too large for us to carry with any degree of comfort, and there must be either retrenchment in our appropriations for the work, or an increased liberality on the part of a good many of our people. It is our opinion that the latter is the only just and right thing to do. At the present rate of expenditure a yearly addition of \$2500.00 to present receipts would relieve the tension very materially under which the Board labors.

"It may not be known to many at the present time that the financial pressure upon the Board is not of recent date. Ten years ago the indebtedness of the Board was \$6120.55. There has been a constant effort made for its reduction and not without some success; but the receipts last year fell short and the balance against the Board was much larger than for some preceding years.

"The needs of the work are so varying that it is impossible for any man or any body of men to know what they are going to be. The expenses of one year may be two or three thousand dollars more than those of another year. This feature is one often overlooked by the unthinking. But the fact which we desire to emphasize and to impress upon this Convention is this: that for the past ten years the Board has not gone behind one single dollar. Instead, there has been a gain, small, it is true, but nevertheless a gain.

"Besides, the plant which has been gathered in India has been very materially increased. So too the missionary staff has been enlarged. We have striven hard to make income equal outlay and to reduce the large balance that was against us.

"Under God we are dependent solely upon you for the help that is needed. We can appeal to no others. The Baptists of these Provinces by the sea are our constituency. Others come to us, we cannot go to them. We hope the work may grip all your hearts with hooks of steel."

The report embodied a brief review of the work of the year at the different stations connected with the mission, showing that the missionaries are very earnestly engaged in their work and with a considerable degree of success. The main facts are also presented under the following

#### SUMMARY.

On our mission field there are eight churches with a membership of 495. There were 77 additions by baptism and 34 by letter and experience. The total additions were 111. There are seven male missionaries six wives of missionaries and six single ladies, a total of 19. To this must be added the one now under appointment.

Of these there is at present on furlough Miss Martha Clark. There are four pastors, (native) of whom one only is ordained. There are 43 Native Preachers and Evangelists, 7 Colporteurs and 17 Bible women. There are 31 Teachers, of whom 15 are men and 16 are women, and there are 4 medical assistants.

There are 7 principal stations and 21 outstations, and there are 34 villages in which Christians live. There are on the mission field a total of 3589 villages of all kinds, which means that there is plenty of room for more workers. There are 48 Sunday Schools with 63 teachers. The average attendance is 1150.

The Board acknowledges its indebtedness to the Woman's Missionary Union for the financial help it has so generously given and their influence in inspiring interest in mission work in the Sunday Schools and churches. There is also acknowledgment of the help rendered by the MESSENGER AND VISITOR, and by pastors and others who have shown an active interest in the work.

#### THE NEEDS

are pressing. They do not grow any less with the passing years. Three new mission families are needed now if we would do our most effective work. A missionary for the Savaras, another for Vizanagram, a city of more than 30,000 people, and one for the northern part of our field, as yet almost untouched. This would mean the erection of two mission houses and their equipment. And this could easily be done if all our people could be led to feel about this great work as some do.

#### SIGNS OF PROMISE

are everywhere visible. Hopefulness is a marked characteristic of the workers on the field. They are not disheartened by the greatness and the gravity of the work. The battle is waged against great odds, but they never think of it as a losing one. We have a great leader. It is true now as ever—"If God be for us who can be against us." We are on the road to victory. Every step taken is a step forward and toward the goal when "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

The Report was taken up for reading and discussion clause by clause. The clause on Addition to the Staff called forth some discussion. The feeling was strongly expressed that it was much to be desired that two new missionaries might be sent out this year. Rev. D. E. Hatt of the First Cornwallis church offered to be one of twelve to guarantee \$100 each for the support of a missionary. Bro. A. McDonald of that church said he felt sure the church would stand by Pastor Hatt in the matter. Rev. J. H. Farnsworth would give \$50 a year for five years to add another missionary to the staff. Bro. T. S. Simms would give his personal guarantee that Germain St church would raise \$100 for that purpose without lessening its present contributions. Mrs. J. L. M. Young of Berwick would also give \$100.

At the afternoon session the reading and consideration of the Foreign Mission report was continued. The clauses on the Sailing of Missionaries, Withdrawal from the Work, Foreign Mission Day in the Churches, The Twentieth Century Fund, Donations and Legacies were read and adopted with but little remark. The clauses on Estimates and Finances were considered more at length. The opinion was expressed that greater effort should be put forth by the Board to reach the churches by personal visits of the Secretary or otherwise and to stimulate and develop popular interest in the work of the mission. On the other hand it was shown that the duties connected with the finances of the Board, the keeping of accounts, management of finances and care of invested funds, and the correspondence connected with the Secretary's office involved onerous and often difficult duties which must be entrusted to competent hands. The present Secretary-Treasurer had served the mission with great industry and faithfulness, but one man could not do everything. As to the proper course to be pursued in the matter, the members of the Board declared their desire to be instructed by the Convention and to carry out the wishes of the body. Rev. Dr. Manning said that he had not been engaged by the Board as Field Secretary, the duties in connection with the Board which he had been called to undertake were especially those of the Secretaryship—or the management of the finances. He was to receive a salary of \$1,000 which was \$200 less than he was then receiving as pastor. After this, half the work of the treasurer of Denominational Funds had been added to his duties without increase of salary. The treasurer of Denominational Funds had been paid a salary of \$300, and not too well paid for his work at that. The care of finances and keeping of accounts, and the increasing correspondence with missionaries made heavy demands on the time and strength of the Secretary-treasurer, but in addition to this work, he had, as opportunity and strength permitted, visited the churches in the interests of the work. The clauses under consideration were then adopted.

The clauses having reference to the progress of the work at the different stations of the mission field were adopted without reading. This part of report embodies much valuable information and will be found in the forthcoming Year Book. The remaining clauses were then read and adopted. In connection with the reference in the report to the Savaras, Miss Martha Clark, returned missionary, and Rev. W. F. Armstrong gave some interesting information in reference to these people, among whom the outlook for missions seems especially promising. The Secretary's report was then adopted as a whole, and the Treasurer's report was also considered and adopted.

The report of the proceedings of the Convention will be continued next week.



❁ ❁ The Story Page. ❁ ❁

"The North Room."

BY CLARA J. DENTON.

"It is all right, is it, Harry?"  
"Yes, all right. The deed is signed and Mr. Drumno will take it to the county seat to have it recorded to-morrow."

"Then, after to-morrow mother can't back out, if she wants to?"

"Certainly not. But what an idea. Why should she want to back out? She's not that kind of a woman. But where is mother?"

"She went over to Beemer's a few minutes ago. I suppose she wanted to tell them what she has done. Their hired man visits our Jane quite often, you know, and she told me that Beemer's folks had tried to persuade her not to sign the deed over to you. I wonder if they think we could ever abuse mother?"

"It seems they have failed to make her think so; she knows there will be no difference."

"Well, Harry, I mean to drive over to the village to-morrow. I want Mr. Smith to come on Monday and make those alterations in the house that we have so long talked about, you know."

"Have you said anything to mother about them?"

"No, why should I? Isn't this our house, now, and haven't we a right to do as we like?"

"Yes, I suppose it is, and, I dare say, mother wouldn't care to be bothered about them."

"Of course, she wouldn't. Oh, I will be so glad to have these mean little windows taken out and those awfully old-fashioned green blinds. I have been so mortified about them for nearly the last five years."

"Let me see, Carrie, what other changes do you propose?"

"I shall have back stairs put in where the conservatory is."

"But what will mother say to that?"

"Oh, Harry, don't be too absurd; as if she will not like it better to have back stairs. Besides, I really think the care of all those plants is too much for her in the winter, so I want to have the conservatory taken out while the plants are still outdoors. That will not seem so great a change to her as it would to move the plants if they were once returned to their accustomed shelves."

"Oh, I see," said Harry; "very considerate of you, I am sure," and his wife thought she detected a shade of sarcasm in his voice.

"And what else are you planning to have done?" continued the husband.

"I mean to have that little north room fitted up for mother. You know how long I have wanted the back parlor for a library. It will be so cozy with its open fire place."

"Perhaps mother thinks it's cozy, too, and so may object to being routed out."

"Now, Harry, you know very well that she will give it up gladly, if she thinks you want it," said the wife in her most wheedling voice. "Besides, what difference can it make to an old person like her what room she has? She receives all her visitors in the parlor and sits with the family the greater part of the time. I'm sure she'll not be so selfish as to want the very best room in the house just to sleep in."

"Well, I suppose you know best," said the easy-going husband, as he took up his paper, and the wife knew that she was safe from any interference on his part.

Across the wide hall, in the darkness and silence of the coveted back parlor the mother sat an unsuspected listener to this wholesale readjustment of her old home. Her call across the street had been a short one, and she had slipped in at the open front door unobserved and unheard. Although she had passed her sixty-fifth birthday she did not consider herself an "old woman," for she was strong and well, and of an exceedingly bright and cheerful disposition. She would admit now and then that she was "getting along," but at the close of this unintentional eavesdropping she said to herself: "An old woman, to be laid on the shelf and disposed of at the pleasure of others!"

Her thoughts went swiftly back to the day that she came a happy bride to this house that was now to be so ruthlessly overhauled. The green shutters against the white clapboards had seemed to her then the most beautiful things on earth. Was it strange that, with a fresh coat of paint now and then they still retained their charm for her? Various additions had been made to the house as the worldly store of its owners had increased, until it was now the roomiest and most comfortable (albeit, a bit old-fashioned) farm house in the county. She and her husband had often discussed the subject of "back stairs," but as they could only be obtained by sacrificing the conservatory, they had given them up, for the flowers had become to the wife after the death of her three little girls and the later marriage of her only son, the solace and joy of her life.

"The children know this," she said to herself over and over again, as she in the darkness wiped the burning tears from her eyes; "how can they be so cruel?"

As to the "back parlor," it was here that her husband had been cared for during the long months of his last illness, and it was here, too, that she had watched his eyes grow dim under the touch of death. When it had seemed advisable that Harry should leave his own farm, and come to the old homestead they found the mother cozily settled in the back parlor, and "here I mean to die," she often said to herself.

"But the north room," she repeated, "the dreariest room in the whole house, the one that I have always thought fit for nothing but an occasional extra hired man."

Again the tears came hot and fast, but after a few moments of this abandonment she roused herself with a little shake.

"I'll show her," she thought. "She's a master hand at planning, but I'll do a little of that myself, I think."

Soon after, according to her usual custom, she joined her son and his wife for an hour or so, and bade them good-night again with her usual gentleness.

The following morning, when Harry entered the dining-room, he asked at once:

"Where is mother, Carrie?"

"She hasn't appeared yet. I suppose she has overslept."

"Nonsense," he answered, indignantly; "you know she never oversleeps. She must be ill. How could you wait all this time without finding out?"

He left the room with an impatient stride, but in a moment he returned with an anxious look on his face.

"She isn't there," he said.

"Oh, well, that's not strange," replied his wife.

"She is, no doubt, outdoors somewhere, puttering about her flowers. She'll come in when she gets ready."

Harry, however, was not satisfied with this, but sent the eldest boy outdoors to hunt up his grandmother.

"Queer thing for mother to forget meal time," said Harry; "she's always so prompt."

They gathered around the table, but had barely seated themselves when there was a resounding ring of the front doorbell. This of itself was an unusual event, but at so early an hour it at once seemed the forerunner of trouble of some kind. They had only time, however, for a mere interchange of frightened glances when Jane ushered into the dining-room the family lawyer, Mr. Drumno.

"Excuse me for breaking in upon you," he said, "but I am in great haste. I want to return to the village in time for the morning train. No, thanks, don't place a chair for me at the table, I've been to breakfast. We had our morning meal about two hours ahead of the usual time."

A sudden thought came to Harry's wife.

"There is some flaw in that deed. Oh, I hope we can get it fixed up and hustle him out of the way before mother comes in. There is no telling what she might do."

Aloud she said, with her suavest manner: "I suppose you are taking that deed to the county seat to record, this morning?"

"Madame," he said gravely, "I regret to say that I have no deed to record."

"What!" she exclaimed in startled tones.

"Harry, what does this mean?"

"Mr. Drumno," he said, sternly, "explain yourself."

"I will," was the answer. "This morning about five o'clock—"

But here he was interrupted by the entrance of the boy who had been sent to look around for his grandmother.

"Grandma isn't anywhere around, he said, with a sob.

"No, my son," said the lawyer, with a funny little smile, "I left your grandma seated at my table, comfortably sipping her morning coffee, and when she found I was coming over here she sent you her love and said she would stay a day or two with your Cousin Julia, and that they would bring her home when she was ready to come."

"But," said Harry in great bewilderment, "do you mean to tell me that my mother walked the two miles to your house this morning and reached there at five o'clock?"

"You have stated the case exactly."

"But what in the world did she come for?" asked Carrie with a half sob, for she knew only too well the forthcoming answer.

"To burn up the deed which she signed yesterday," said the lawyer, tersely.

"But," said Carrie, rising angrily, "how did you dare let her get hold of it? Is that the way you look out for your clients' interests?"

"Carrie," said her husband, sternly, "you forget yourself."

"I am aware," said the lawyer, humbly, "that I was very remiss, but really the old lady was very sharp. She pretended that there was an error in the description of that creek that runs through her back forty, and she asked me merely to read it over to her. In the first place she had complained that her feet were wet from tramping so far in the dew. I

could do no less than build a fire in the kitchen stove, so when she was comfortably ensconced in a rocking chair, with her feet in the oven, she made her business known and said it might make trouble if the deed went on record wrong. I brought the deed out and read it over to her. She showed no desire to get hold of it, and I did not for a moment suspect her of any sinister designs. Finally after repeating the description over many times she said, just as she had said before: 'I don't feel quite satisfied.' Then I assured her that the description was an exact copy of the old deed. 'But that may have been wrong,' she persisted. So taking the deed with me I went to my office and brought the township map to the kitchen table, spreading it out to convince her that the creek was properly located on the deed. I said to myself, if she is so anxious to have this all right for Harry as to walk over here before it was fairly daylight, surely I can work for his interest, too, and see that it really is all right. Well, I became so intent on following the course of that creek that I forgot to keep my hand on the deed, and the first thing I knew she had jerked it from the table, lifted the stove cover, and it was in the flames. She did it so adroitly that I didn't realize what she had done until my wife cried out, 'Tom!' Then I took it in, but when I lifted the stove cover the deed was only a black, shapeless mass."

As the lawyer ceased, Carrie dropped her head upon her hands and gave way to a torrent of tears.

"Did mother give any explanation?"

"No, she simply said that she had changed her mind."

In a few days the mother returned to her home. Nothing was said about the destruction of the deed, no questions were asked, no explanations were volunteered, and life again flowed on in its wonted channels.

One morning, about six months later, Carrie, feeling in an unusual petulant mood, made some unkind remarks about the ancient appearance of the house. This seemed to the mother a decisive moment, and she said kindly, but firmly:

"Carrie, this is my house. I like it as it is; but you do not need to stay here unless you quite prefer to do so. Harry's cousin is ready to take the farm whenever you would like to return to your own more modern and elegant mansion."

This settled the question. The land at the home farm was the best in the county, and as the rent was a merely nominal sum, the daughter-in-law's eyes were too firmly fixed on the "bargain" element to allow her to relinquish her hold lightly.

The mother lived twenty years longer, and when the will was read it was found that everything was left to Harry save a few personal belongings, but following the bequests was a paragraph explaining the cause of the destruction of the deed, closing with these words:

"When you find yourself growing old, hold on to whatever property you may have gained, for human nature is weak, and the temptation to send the 'old folks' to 'north rooms' is more than some people can overcome!"—The Standard.

❁ ❁ A Leaf in a Gale. ❁ ❁

He crept, full of fear, into the warm waiting-room of the railroad station, and tried to hide behind a big radiator. He was seven years old, but not an inch larger than a five-year-old should be. He was very dirty, very cold, very ragged, and very miserable. He carried a boot-blacking "kit" over his shoulders, and held five crumpled papers under his arm.

The deaconess on duty at the station spied the little fellow.

"What's your name, little boy?" she asked.

"Tomaso," he replied, with trembling lips.

She drew up a rocking-chair, for they have rocking-chairs in that station, and took the little fellow, rags and all, on her motherly lap.

"What's the matter, Tommy?" she asked, pityingly.

"I—I can't sell my papers, an' I hain't got a single sline, an' de boys out dere beat me, awful!" And the sobs burst out unrestrained.

A glance out the window showed "de boys," still in an angry knot, telling each other how "dat impudent kid t'ought he c'd git inter business 'round dese 'ere corners. But we jest sent him howlin'!"

The deaconess remembered a big box of lunch that a chance traveller had put into her hands. She produced it now and watched its contents disappearing. It was a prosaic kind of comfort, but very satisfactory to the half-starved little lad.

"Now, Tommy, tell me how you try to get shines and sell papers. Maybe you don't do it right. Suppose I am your customer. How would you ask me?"

"Have a shine?" said Tommy, but in a lifeless, monotonous tone.

"Oh, that's not the way. You must say, 'Please, sir, have a shine?' You must speak bright, and smile and look right at him. Try it again."



## The Young People

EDITOR,

J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

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### Daily Bible Readings.

**Monday.**—Communion with God beautifies character and causes man's face to shine with a heavenly glory. Exodus 34 : 1-9, 29 : 35.

**Tuesday.**—The transformation of the Christian more glorious and more permanent than the experiences of Moses. II Corinthians 3 : 1-18.

**Wednesday.**—Glad to go to the house of God. Ps. 122.

**Thursday.**—A day with God better than a thousand. Ps. 84.

**Friday.**—A visit to the altar of God drives away anxiety and causes the soul to rejoice and sing praises. Ps. 42 : 1-43 : 5.

**Saturday.**—Jesus transfigured while praying. Luke 9 : 28-36.

**Sunday.**—With Christ and like Christ. I John 3 : 1-6.

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### Prayer Meeting Topic—August 31.

Communion and Transformation. Exodus 34 : 29-35; Luke 9 : 28, 29.

### The True Element in Prayer.

Moses spent forty days in the immediate presence of God. Jehovah heard his earnest request for a vision of the divine glory. Moses could not see the face of God and live, but the goodness and mercy of God, of which the people of Israel had recently seen a signal display when Jehovah forgave them for the sin of idolatry, were proclaimed before Moses. There was a physical manifestation of the divine glory, such as Moses could endure; but the relation of the union of mercy and justice in the divine character was more important than the glimpse of the back of a glorious figure. Forty days in converse with the holy God had a transforming influence over the mind and the body of Moses. All this time he was longing for closer touch with Jehovah, a deeper sense of his greatness and his glory. Have we any right to expect the heavenly vision to flood our souls with peace and light up our faces with celestial brightness, if we are unwilling to spend much time in communion with God? Jesus often spent an entire night in secret prayer. He knew the value of time in the heart life. A momentary burst of sunshine is glorious, but it requires days and weeks of sunshine to grow and ripen our crops. We must take time to be holy.

The glory which floods heart and life will fade away, unless frequently renewed. When Moses first descended from a season of close and long-continued communion with God the people could scarcely look upon his face by reason of the beams which it sent forth. Gradually his countenance lost its dazzling brightness, until a fresh interview with God renewed the brilliancy. We must speak often with God, if we would be transformed and beautified in heart and life. Are we too busy to climb the mount and talk with God?

There is an autumnal ripeness possible only to those who have spent years in intimate fellowship with the living Christ. No glory of the young convert's experience can match the dignity and beauty and splendor of the soul which has spent fifty years in daily converse with God. I have this day spent a season of prayer with such an aged servant of our King. He was almost beside himself with joy as he talked of the goodness of God and the sure promises of the gospel.

### ETERNAL MARKS OF THE PRAYER LIFE.

Prayer will come to the surface, so that men can get glimpses, at least, of the life in the soul. There is a sweetness and a beauty which will become visible in the face of the saint who walks close to God. I was once walking on the streets of Louisville with Dr. Basil Manly, a man known far and wide as one of the most saintly men in our Baptist brotherhood. We passed a lady and a little girl as we crossed over the street, and the good man, as was his custom, smiled on the little one. I overheard her ask her mother, as she pointed to Dr. Manly, "Mamma, who was that man with the pretty face?" The little one saw the grace and tenderness which a life of prayer had written all over the countenance of the good man, and to her his face was beautiful.

JOHN R. SAMPREY, in Baptist Union.

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### Hints to Leaders.

BY J. W. WEDDELL, D. D.

What is the purpose of the prayer meeting? Let us have an expression. What brought you to the meeting to-night? What are you here for?

If we come aright, it is with this main intent, that we may draw nigh to God. We need to get away from the din and whirl, and into the calm of God's sacred presence.

How shall we make the prayer meeting contribute to his good end? It must have two anchorages; we must cling to the Word and to the Holy Ghost. Some great

thought out of the Book must lift the souls of the attendants, and it must even be felt that not man but the spirit is in the lead.

Here, like Moses, we commune with God. Then we go out to meet men and do our work in the new strength that is ours.

It were better to read this passage in Exodus 34 : 33 with a "when" rather than a "thill." It was the time between when Moses' face was veiled. He spoke both to man and God with open countenance. But he would keep the holy inspiration for use. So may we. Who can testify to new power gotten at the mount?

The passage in Luke tells the source and the secret of inspirational power. Get apart with Jesus. Let the young people do this, and nothing can withstand them. Without this, culture and training will amount to little. This is true culture, this is life.

Young people, place the prayer-meeting where it belongs, at the forefront. The first and constant resort of the early disciples was to the gates of prayer. Be at the mid-week prayer-meeting. You cannot afford to miss it. The church cannot afford to do without you there.

And see to it that prayer always eventuates in endeavor. The disciples went down from the shining mount to put sunshine into sad hearts at the foot of the hill. The young people's prayer meeting should always look forward to some work to be done for God and souls.

The Sunday night prayer meeting, for example, should always anticipate the preaching service, and the throwing of the net. That will put gladness into the pastor's heart, at least. How many are here to-night to help?

Suggested songs: "A charge to keep I have," "More like Jesus," "When my last work is ended," "Jesus, keep me near the cross," "Come, thou fount of every blessing," "Abiding," "Living for Jesus."

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### Illustrative Gatherings.

SELECTED BY SOPHIE BRONSON TITTERINGTON.

I remember the morning on which I came out of my room after I had first trusted Christ. I thought the old sun shone a good deal brighter than it ever had before—I thought it was just smiling upon me. As I walked out upon Boston Common and heard the birds singing in the trees, I thought they were all singing a song to me. Do you know, I fell in love with the birds! I had never cared for them before. It seemed to me that now I was in love with all creation. I had not a bitter feeling against any man. I was ready to take all men to my heart.—D. L. Moody.

Some one has recently asked, "Have you never met the beautiful surprises of the street—met a man or woman who had the 'Ten Commandments' written on the face?" The inner light may be so strong within us, that it shines forth to illumine other souls.

Rev. W. Pennefather of England has left behind him a most precious memory. His was a face one could never forget. Naturally of a hard, stern type, the hardness was changed, and he had a beautiful, softened, saintly face. Those who watched him as he read aloud in the scriptures, saw his face as it were the face of an angel. The very children rejoiced to meet him, and one little lad ran home to tell his mother that Mr. Pennefather had beamed on him.

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### Gathered Thoughts.

It gives us a moment of alarm to hear that some great and fruitful servant of God seems likely to be laid aside from his labors. We wonder for a moment how the church will get on without him, and who will do the work he was called to. Lyman Beecher says that more than once he was stunned by the death of some worker, as when the American Board lost Dr. Worcester. But God always raised up another to take the work, and do it, in a somewhat different way, yet for his glory. John Howe closes a sermon on the death of a young man of great promise somewhat in this fashion: "Such was he whom we have lost. What wealth of resource does it show in our Maker that he fashioned such a weapon for his service, and yet could afford to lay it aside? God is very rich in his resources, but he never really lays the polished weapon aside. He takes it for service elsewhere, and he fills its place here.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow a body as it hath pleased him.—Alexander MacLaren.

According to our Lord's teaching, we can make the most of our life by losing it. He says that losing the life for his sake is saving it.—J. R. Miller.

The deaconess drilled him ten minutes. Then she took him into the toilet-room, washed such parts of his little body as she could get at, and smoothed his hair. He was really a sweet-looking little fellow.

"Now," she said, "try that man. His boots need shining. Don't forget a smile."

"Please, sir, have a shine?" said Tommy, exactly as his teacher had told him to do.

The gentleman looked down at the eager face and replied: "I don't care if I do."

After that Tommy sold two papers—nine cents in all. Then he wanted to carry the money right away home to his mother. The deaconess put a little towel and a piece of soap into the box with the rest of the lunch, and they went together past the still glowering boys. It was a dreadful home. The father was dead, the mother very sick.

When the deaconess returned she passed by the boys.

"What was the matter with Tommy?" she asked.

"Dat young dago? Ain't nottin' de matter wid him. But der will be if he don't keep away from dese corners."

"But his father's dead and his mother's sick. He must sell papers or starve. Why, he hadn't had anything to eat this morning till I gave him something, and he's such a little fellow!"

The boys looked very much ashamed.

"Sorry we licked him," one of them said, looking steadily down at the ground.

The next morning Tomaso came again to the station, and again a convenient lunch waited for him. But this time his hands and face were quite clean, and his face actually had a smile on it.

"Come, Tommy," said the deaconess, "let's go out on the corner where you'll have a better chance to sell papers and get shines."

"But the boys!" The lad's face grew actually pale.

"I'll stand by you awhile."

So they went out. Sure enough the boys came straight toward them. Tommy shivered away nearly out of sight in the hospitable folds of the black gown of his new friend. But this time he need not have feared.

"Is yer pap dead?" asked one of the biggest of the group.

"Yes," with pathetic brevity.

"Is yer mam sick?"

"Yes."

"Well, Tom, we gin yer dis corner. It's a bully one. Yer can sell papers an' git shines on it all yer want to. Hear?"

Tommy's business prospered exceedingly after that, and the little chap himself prospered yet more under the fostering care of his deaconess friend. His mother got well, his hands and face were always clean, he lost his haggard, unchildlike look, and his face actually took on a sign of baby plumpness. The deaconess told him of God and heaven, and enticed him into Sunday-school.

But one day he was not at his corner. A week passed before the deaconess, busy with many duties, could go to his poor home to inquire for him, and then she found him dying with diphtheritic croup. Sorrowfully she stood by the unconscious little form, expecting every hard-drawn breath would be his last. Suddenly the great black eyes opened and, as he recognized his friend, a wonderful smile broke over the little face.

"Yer was so good to me!" he whispered hoarsely, and was gone.—Lucy Rider Meyer, in the Epworth Herald.

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### A Wonderful Boy.

We met in the midst of a dream;  
But I'm waiting for him to come true!  
The style of his nose I've completely forgot,  
But his eyes, I remember, were blue.

It was just 8 p. m. by the clock—  
Which stood, I recall, on its head—  
When his mother spoke up and said: "Kiss me, my son,  
And run away quickly to bed."

I thought that the next thing would be  
Loud wrath and perhaps even tears;  
But instead—well, I really give you my word  
That I've not been so staggered for years!

For he mumbled, this wonderful boy—  
(I can feel my astonishment yet!)  
"It's a pity I can't go at seven, when you know  
How tired and sleepy I get!"

I felt myself falling away—  
(In dreams chairs collapse without squeaking),  
And when I came to, the first thing that I heard  
Was the voice of the fond mother speaking.

She was kind, she was patient, but firm;  
And her calm words decided his fate:  
"It is settled, my son, that a boy of your size  
Must learn to sit up until eight."

I sat on the floor, and I stared  
In a dazed way from one to the other,  
Then I said, "You are truly a wonderful boy,  
And the son of a wonderful mother!"

—Frances Wilson, in the July St. Nicholas.

✠ ✠ ✠

Little eight-year-old Helen accidentally discovered her pulse one day, and, running to her mamma, exclaimed, "Oh, mamma, I've got the hiccoughs in my wrist!"



## Foreign Mission Board

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR AUGUST.

For our Conventions. That the Holy Spirit's presence may be manifest at every session and wisdom from on high be given toplan for the extension of Christ's kingdom.

### Notes by the Way.

A trip up the St. John River! Who has not heard of the scenic beauty of that route? When the writer started from St. John on the morning of Thursday, Aug. 14, it was not the first time that he had enjoyed a trip up "the Rhine of America," but the enjoyment was not the less because the charm of novelty was lacking.

At the mouth of the Jemseg the usual exciting change was made from the large steamer to the little row-boat, and a few minutes rowing brought us to the landing-place. Leaving here a rather bulky valise, the wheel was called once more into service, and Upper Jemseg, as it is locally called, was soon reached. This is a prosperous farming community, situated in one of the most beautiful spots in New Brunswick, where Grand Lake narrows down into Jemseg River. The community, too, is entirely a Baptist one, there being only the one church in the place. This church, of which Lower Jemseg is a branch, together with Lower Cambridge, is ministered to by Rev. J. W. Gordon, who is now on his third year of service on this field. Of the pastor and equally of the pastor's wife many words of commendation and appreciation were heard by the writer, who was himself privileged to enjoy their hospitality during his brief visit. On Thursday evening a garden party was held at one of the comfortable homes, and the proceeds of the evening, amounting to about \$40.00, were handed over to Pastor Gordon as an expression of good will and appreciation. They have also granted him a month's vacation, which he is now improving by taking a trip to the west.

Returning to Lower Jemseg on Friday I found my plans disarranged by the fact that the mail driver had not been able to take my valise through to McDonald's Corner where I hoped to spend Sunday. One of the heaviest showers ever experienced also reached the place shortly after my arrival, and so any further progress that night was out of the question. In the morning by the exercise of a little ingenuity the valise was strapped to the handle-bars and a journey of five miles over the hills brought me to

#### MCDONALD'S CORNER.

Here I found that services had been arranged for at The Narrows in the morning, and at the Corner in the evening. Sunday proved a pleasant day, with fair congregations. This field has been without pastoral care since the resignation of Rev. R. Barry Smith last spring. Since then they have listened to a variety of preachers, and when no other service is announced the veteran A. B. McDonald steps into the breach. It was one of the privileges accorded me to meet and talk with this faithful servant of God, vigorous and active in spite of his years, and interested in all that pertains to the welfare of the church of Christ.

Tuesday morning McDonald's Corner was left behind, and Central and Lower Cambridge were visited before night fell. From there I crossed to McDonald's Point, where there is a small Baptist church, cared for at present by Rev. E. K. Gsiong. From there I passed through Wickham, and thence to Kara, on the Belleisle, a part of Pastor Field's extensive territory (I was going to say circuit, but that is not a Baptist word).

Throughout all my trip through this section of the province one thing constantly amazed me,—that these delightful spots are so little known or so little visited by tourists. After travelling over the greater part of the Maritime Provinces I dare assert that in beauty and attractiveness there is no spot in these provinces that surpasses the lake district of New Brunswick. As I came to Jemseg and the Grand Lake I thought that here was certainly as beautiful a place as could be found. Later I found the Washademoak not less beautiful, and if such a thing were possible the Belleisle seemed even more ideally lovely. But why should I thus waste words? To those who have visited these places, they are unnecessary, to others, unintelligible.

A night was spent at Kara, and on Thursday I took the boat for St. John once more, and on Friday reached here, where a few days' rest will be enjoyed.

R. J. COLFITTS.

Petitcodiac, Aug. 23.

### Notes From Newton Centre.

Among the noted Baptists who have been preaching in Boston during the summer, are Dr. P. S. Henson who has been supplying at Dudley street, and Dr. O. P. Gifford, the vacation preacher at the First church. St. John has made its contribution to the Tremont Temple supply in the person of Rev. H. P. Waring, M. A., and the writer understands that his sermons were considered among the best enjoyed in the Temple this summer.

MR. S. C. FREEMAN, B. A., B. D.,

made a call here Monday on his way from his church in Shirley, Mass., to the Convention in Yarmouth. After a visit to his home in South Brookfield, Queens Co., N. S., Mr. Freeman expects to sail for India to join our noble band of missionaries there.

#### OF THE WEATHER

here nothing more emphatic need be said than that those who have gone to the beaches most certainly have found it more uncomfortable than the people who either from choice or necessity have remained in their homes all the summer. There has been no hot weather thus far while there have been days when it was uncomfortably cool. If the price of coal goes up or even keeps up, the coming of cold weather will bring untold suffering.

#### TWO OF BOSTON'S PECULIARITIES

were wittily mentioned in last week's "Watchman." It said that the city's squares were three-cornered and its elevated railroad ran through the subway.

#### MT. AUBURN CEMETERY

contains a tombstone on which is a rather remarkable alliterative inscription. The name is Pierpont and the descriptive words are: "Poet, Patriot, Preacher, Philosopher, Philanthropist."

#### HARVARD

leads the Universities of the United States in numbers. The relative attendance at the leading schools has been given as follows:

Harvard, 5576; Columbia, 4472; Michigan, 3812; Chicago, 3727; California, 3540; Minnesota, 3536; Cornell, 3216; Wisconsin, 2812; Yale, 2680, Pennsylvania, 2520. A. F. N.

Aug. 20, 1902.

### Social Unrest.

Dr. Emil G. Hirsch, of the University of Chicago, made a profound impression at Atlantic City the other Sunday, as he spoke of social unrest. He attributed the existence of it, which all more or less recognize, to the dehumanizing influence of industrial organization, and to the general absence of the spirit of fraternity in the affairs of life. His remedy was the formation of such fraternity with the "principles and qualities which are made sacramental by duty," and thus secure a bond as wide as the globe and as indivisible as the sea.

We presume there are comparatively few who are so optimistic over present social conditions as not to recognize, to a greater or less degree, that unrest which was the text of Professor Hirsch's address. The great stratum of mankind made up of the laboring man is not satisfied with the present status. He says that while in theory all men are equal, in fact they are not. He says that the burdens too much are his, the benefits too generally another's. He says that where the inequality might be removed there is too often a disposition to let it remain.

Who shall say that his contention and his protest are not, in some measure, justified by conditions as they are? Who shall say that the doing of the same thing day after day, day after day, with no change, and no cessation forced on the laboring man by the organization made possible by machinery is not a legitimate ground of discontent with his lot? Who shall say that the vision of privileges and pleasures, as far from him as heaven from hades, is not fair cause for discontent? The writer has always felt that there was just reason for the sullen scowl he once saw on the faces of two Irish laborers, as together we fronted the Vanderbilt mansions in New York, was justified, though just where the basis for the justification lay neither they nor he could tell. Who can say that the position of unconcealed superiority assumed toward labor by capital is not fairly a cause of complaint, and so of unrest? Not God himself assumes toward mankind the position the capitalist sometimes takes. "Come, let us reason together," God says. "There is nothing to arbitrate," President Baer says. "Return on our conditions, or stay out until you starve." Men feel that this is unjust, and they know it is unjust. They know that all production is the joint result of the combination of capital and labor. They know that the former is more absolutely helpless alone than the latter; and they ask why in the partnership each should not have fair consideration.

These are only some of the elements entering into this

social unrest discussed by Professor Hirsch, and discerned by everybody who has his eyes open. It will not down either. Defeat will not destroy its efforts. The miners may be forced back on the operators' terms, but whatever of right underlies their protest will live. The point of attack will shift. Already there are signs of this. The first step in the formation of a labor party has been taken by one of the labor unions of Philadelphia. A labor party means labor legislation, and what, that generated by discontent, might mean the National Assembly that ushered in the French Revolution may give hint. The wise man seeth the storm approaching and seeks shelter, the fool rushes on to his doom. It will not do for any one to be too defiant of others. No man liveth to himself. Let us be considerate of others as well as of ourselves. There will be no other ultimate cure for the social unrest that afflicts us.—Commonwealth.

### The True Success.

"What is worth doing at all is worth doing well," is an old and trite saying, and is the modern adaptation of that still older saying of the wise man, "Whosoever thy hand findeth to do, do it with thy might." Thoroughness is a virtue none too common. To push a matter to completion, be it great or small, means success. Genius, it has been said, is only an infinite capacity for taking pains. In these days of strenuous life and keen competition, one who never "does things by halves," and never leaves his work unfinished, is sure of being sought after. For examples of this quality we need not go outside of the Bible. The life of our Lord himself furnishes abundant illustration. Our great example was a pattern in this as in everything else. The Perfect Man was perfect in all his work. Like his Father, he could look up on what had been done, and pronounce it very good. When he made the water wine, was it not the best wine? When on two separate occasions the fishermen were in despair at the little they had caught, the command to let down the net was followed by a great draught of fishes, so that in the one case their net broke, and in the other they were not able to draw it in. When he twice fed a multitude of hungry people, do we not read that they did all eat and were filled, and several basketsful were left over? And when a great tempest arose, and the trembling disciples implored his aid in their peril, and he rebuked the winds and the sea, it is said the wind ceased, and there was a great calm; not even a ripple or a ground swell remained to tell of the violence of the storm.

He said he had come that they might have life, and that they might have it more abundantly, and whether it applied to the life which now is, to which we cling so fondly, or the life which is to come, he made good the statement. Truly in him was life. When they came to healing of the body or of the mind, we read they were loosed from their infirmities, they were cleansed from their disease; clothed, and in their right mind, they were restored to anxious friends; and even after death had done its deadly work the life-blood began anew to course full and fresh and free through the old channels in perfect wholeness. The language used to describe these miracles shows the thoroughness of the work wrought by the virtue that came out of him, and the word that went forth from his lips. As his great mission was to draw all men unto himself as the Saviour of the world, his salvation is "to the uttermost," and until the end of time; and in the agony of those last moments on the cross, as he thought of the purpose of his life in coming to dwell among us, he regarded it as well done, for he set on it the seal of his approval when he uttered that last exclamation, "It is finished."—The Christian Guardian.

## Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

## Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.



The Messenger and Visitor

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

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

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

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

THE METRIC SYSTEM.

The action of the colonial premiers' conference in favor of adopting the metric system is reported to have produced deep satisfaction among government officials at Washington. It certainly tends toward united action by this country and Great Britain in securing the practically universal acceptance of the system.

CASTLES IN THE SAND.

What lots of castles there must be hid deep beneath that tossing sea, That comes and takes them all away, Although we build them every day.

THE PRISONER.

Woe to the man who, fettered far away Shall hear these voices and may not obey. Hear the pines whisper and the clear streams say:

Personal.

Rev. W. H. Warren has accepted the unanimous call of the Isaac's Harbor church to become its pastor, and is about taking up his work there.

Notices.

The Cumberland County Baptist Conference will hold its next session on the first Monday and Tuesday of Sept. next, first meeting, Monday, Sept. 1, at 7.30 p. m.

D. H. McQUARRIE, Sec'y. Cumberland county Baptist Quarterly Meeting has been postponed to October 6.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. A. Cohoon, Wolfville, N. S.

The Albert County Quarterly Meeting will convene with the 2nd Hillsboro church (Dawson Settlement) on the first Tuesday in Sept. at 2 o'clock.

The next session of the Guysboro East, Antigonish and Port Hawkesbury Baptist Quarterly Meeting will be held with the church at Boylston, Monday and Tuesday, Sept. 15 and 16.

The Annapolis County Conference and Sunday School Convention will convene at West Paradise, Sept. 15th and 16th next.

Notice of Meeting of the King's Co. Baptist Conference, N. S.

The above (D. V.) will hold its next meeting at Lower Canard, Wednesday, Sept. 3rd, beginning at 10 o'clock.

The annual meeting of the King's Co. Baptist S. S. Convention will hold its next annual sessions at Upper Canard on Thursday, Sept. 4th.

The ninth annual meeting of the New Brunswick Baptist Convention will be held with the Upper Newcastle church, beginning on Friday, September 12th, at 10 a. m.

P. S.—Delegates coming to Convention will take Steamer May Queen from St. John, on Wednesday or Saturday, and those coming from up river points will connect by Star Line on the same days at Lower Jemseg.

The next annual meeting of "the Baptist Annuity Association located in New Brunswick" will be held with the new Brunswick Baptist Convention at Upper Newcastle, Queens county, New Brunswick, on Saturday, the thirteenth day of September next at three o'clock p. m.

The next regular meeting of the Hants Co. Baptist Convention will be held in the Baptist church at Cambridge, N. S., on Sept. 29th and 30th.

Scotch Village, N. S., Aug. 18th, 1902.

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

DR. SPROULE ON CATARRH. The Gateway of Consumption.



DR. SPROULE, B. A. English Specialist in Catarrh and Chronic Diseases

Twenty years ago Catarrh was comparatively unknown. Now no age, sex or condition is exempt from it, and no climate or locality is a cure for it.

It has been determined by microscopists that catarrh has as distinct a germ as any of the noted epidemic diseases, and again and again has been shown that a patient had been treated for some other disease when catarrhal germs had been present.

If you have catarrh, answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis, and I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well.

DR. SPROULE, B. A., (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7 to 13 Doane Street, Boston.

Individual case requires treatment adapted to its conditions. My treatment is based upon these plain theories, and has proved to be infallible. It not only relieves, but it cures catarrh at any stage speedily and surely.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of catarrh results from neglected colds.

- 1. Do you spit up slime? 2. Are your eyes watery? 3. Does your nose feel full? 4. Does your nose discharge? 5. Do you sneeze a good deal? 6. Do crusts form in the nose? 7. Do you have pain across the eyes? 8. Does your breath smell offensive? 9. Is your hearing beginning to fail? 10. Are you losing your sense of smell? 11. Do you hawk up phlegm in the morning? 12. Are their buzzing noises in your ears? 13. Do you have pains across the front of your forehead? 14. Do you feel dropping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

DISEASES OF BRONCHIAL TUBES.

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

- 1. Do you take cold easily? 2. Is your breathing too quick? 3. Do you raise frothy material? 4. Is your voice hoarse and husky? 5. Have you a dry, hacking cough? Do you feel worn out on rising? 7. Do you feel all stuffed up inside? 8. Are you gradually losing strength? 9. Have you a disgust for fatty food? 10. Have you a sense of weight on chest? 11. Have you a scratchy feeling in throat? 12. Do you cough worse night or morning? 13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

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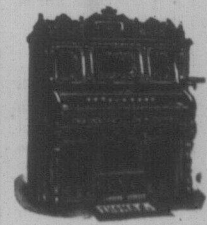
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When you have completed your course? We do not guarantee positions, but we assist worthy students. Read the record of the 1901-02 Class at the

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Halifax, N. S.

In attendance June 30, - - - - -	62
Not heard from since leaving, - - - -	34
Graduates in positions, - - - - -	31
Under-graduates in positions, - - - -	153
Average salary of 100 students (graduates and under-graduates) per month, - -	\$37.43
Applications annually for help, over -	250

Classes resume work September 2.  
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Fredericton, N. B.

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Joggins, N. S.

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WEST-TROY, N. Y.

**SHERIFF'S SALE**

There will be sold at Public Auction on Saturday, the thirtieth day of August, A. D. 1902, at twelve o'clock, noon, at Chubb's Corner (so called), in the City of Saint John, in the Province of New Brunswick, all the right, title and interest of William Chittick, in and to all that lot, piece and parcel of land described in the deed thereof to the said William Chittick from one Edward Thompson and wife as "Situate in the Parish of Musquash, on the westerly side of the Dipper Harbor road, beginning at the big gravel hole, thence west, north and east to the said Dipper Harbor road, containing one acre, together with the buildings thereon." The same having been levied on and seized by me under our execution issued out of the Saint John County Court against the said William Chittick at the suit of James H. Gould.

Dated this twenty-second day of May, A. D. 1902.

**ROBERT R. RITCHIE,**  
Sheriff of the City and County of St. John.

**The Home**

**DEVILED SPAGHETTI.**

Boil half a pound of spaghetti twenty minutes or until very soft; drain and chop it quite fine; put one tablespoonful of butter in a pan; when it melts add one teaspoonful of flour; stir until smooth and add one cupful of milk; stir until boiling; add the spaghetti, one teaspoonful of salt, half a teaspoonful of paprika and the yolks of two eggs; put into shells, sprinkle with buttered crumbs and brown in a quick oven.—Ex.

**STEAMED TROUT.**

Large trout are very good steamed. Remove the entrails; wipe with a wet cloth; season the inside with salt and pepper, wrap in a cloth and steam a trout weighing two pounds thirty minutes; lift carefully to a heated platter and serve with a sauce made with half a cup of butter in a bowl over hot water; stir until creamy; add to it two tablespoonfuls of freshly-grated horse radish, quarter of a teaspoonful of salt and the same of paprika and a little lemon juice.—Ex.

**POTATO PUFFS.**

To one cup of warm mashed potatoes add one tablespoonful of butter, one teaspoonful of salt, yolk of three eggs, half a pint of milk and one and one-half cupfuls of flour; beat thoroughly and add two level teaspoonfuls of baking powder and the well-beaten whites of the eggs; filled greased gem pans two-thirds full and bake in a quick oven twenty minutes.—Ex.

**HORSE RADISH SAUCE.**

To serve with cold meat; mix two tablespoonfuls of horse radish with one tablespoonful of vinegar; add a pinch of pepper and a pinch of salt; mix thoroughly and stir in carefully four tablespoonfuls of cream whipped stiff.—Ex.

**DEVILED ALMONDS.**

Blanch and slice the almonds; to one teaspoon of butter melted in the frying pan add one cup of almonds and stir until the nuts are a deep yellow; mix together one tablespoon of chatney, one tablespoonful of Worcestershire sauce, two tablespoonfuls of chopped pickles and a pinch of salt; pour this over the almonds and serve cold.—Ex.

**VANILLA PUDDING.**

Heat one cupful of milk; rub two level tablespoonfuls of corn starch and four level tablespoonfuls of flour in a little cold water; add, to the scalding milk and stir until very thick; then add the beaten yolks of four eggs and a pinch of salt; remove from the fire and add the whites of the eggs; fill small earthen cups, buttered, two-thirds full, stand them in a pan of hot water, and bake in a quick oven fifteen minutes; serve with vanilla sauce.—Ex.

**VANILLA SAUCE.**

Put one cup of water over the fire; rub two level tablespoonfuls of corn starch in a little cold water; stir it into the water when it is boiling; stir and let cook one minute; then add half a cup of sugar; pour while boiling over the well-beaten egg and one ounce of butter; add one teaspoonful of vanilla.—Ex.

**CHOCOLATE PUDDING.**

Soak one pint of bread crumbs in one pint of milk; stir in three tablespoonfuls of cocoa; beat three eggs; add half a cupful of sugar and one pint of milk; pour it over the bread; bake in a pudding dish set in a pan of hot water one hour; serve with a sauce made with one cup of sugar, one tablespoon of corn starch and one cup of water; boil for ten minutes; add one tablespoonful of butter and half a teaspoonful of vanilla when a little cool. Ex.

**CURRENT AND RASPBERRY ICE.**

Press out the juice from one pint of

rasberries and one quart of red currants add one pint of water and one and one-half pints of sugar; turn into the freezer, pack in salt and ice and freeze.—Ex.

**HOUSEHOLD HINTS.**

- BREAKFAST.**
- Berries
  - Oatmeal and Cream.
  - Shirred Eggs with Bread Crumbs.
  - Browned Potatoes.
  - Blueberry and Other Muffins.
  - Coffee.
- LUNCH.**
- Sliced Beef Loaf.
  - Watercress and Lettuce Salad.
  - White Bread.
  - Pineapple Meringue Tarts.
- Ex.

**CARING FOR THE TEETH.**

Without good teeth there cannot be good mastication. Without thorough mastication there cannot be perfect digestion, and poor health results. Hence the paramount importance of sound teeth. Clean teeth do not decay. The importance of a sound first set of teeth is as great to the child as to the adult. Children should be taught to use the tooth-brush early. Food left on the teeth ferments, and the acid formed produces decay. Decay leads in time to pain and total destruction of the tooth.

The substance of the following rules should, therefore, be impressed upon all children:

1. The teeth should be cleaned at least once daily.
  2. The best time to clean the teeth is after the last meal.
  3. A small tooth-brush with stiff bristles should be used, brushing up and down and across and inside and outside and in between the teeth.
  4. A simple tooth powder of a little soap and some precipitated chalk taken up on the brush may be used, if the teeth are dirty or stained.
  5. It is a good practice to rinse the mouth out after every meal.
  6. All rough usage of the teeth—such as cracking nuts, biting thread, etc.—should be avoided, but the proper use of the teeth in chewing is good for them.
- When decay occurs, it should be attended to long before any pain results. It is stopping of a small cavity that is of the greatest service.—Motherhood.

Brown.—"Don't you think that music has charm to soothe the savage beast?"  
Jones.—"Yes. That's why I have a brass band round my dog Pluto's neck."—Punch.

**BABY'S OWN TABLETS.**

Cure All the Ills of Little Babies and Big Children.

This medicine is good for all children, from the feeblest infant, whose life seems to hang by a thread, to the sturdy boy whose digestive apparatus occasionally gets out of order. There is no stomach or bowel trouble that Baby's Own Tablets will not speedily relieve and promptly cure, and do it in a natural way, as the medicine is guaranteed to contain no opiate or harmful drug. Experienced mothers everywhere praise Baby's Own Tablets above all medicines. Mrs. James A. Wilson, Wyoming, O., says:—"I have used Baby's Own Tablets for both my children, and consider them indispensable in any home where there are young children. One of my children was very fretful, and I always found the Tablets comforting, and a splendid regulator of the stomach and bowels. I think the Tablets have been the means of promoting many a sound night's rest for both myself and children."

Children take these Tablets as readily as candy, and crushed to a powder, they can be given with absolute safety to the youngest, weakest infant. You may get the Tablets from any dealer in medicines, or post paid at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont., Canada, N. Y.

**SOME PICTURES OF HEATHENISM.**

BY W. T. KIMMORRE.

This afternoon we visited a Brahmin tank and saw one aspect of Hinduism. The tank is a small pond with walls of stone and earth, and looks much like a Nebraska fish pond. It is filled by the rains and is the water supply of the Brahmins, who are the highest caste in India.

As it had not rained since last October, we thought the water must be a little stale by this time. If any besides Brahmins get water here or so much as touch it the water is defiled and has to be purified with various ceremonies, and if so much as our shadow had fallen on the water as they carried it away they would have immediately poured it on the ground and returned for more, and if the water pot was of earthenware and not of brass it would have been dashed to pieces. One would expect that here of all places, with such precautions, pure water could be found, but here comes the distinction between ceremonial cleanliness and real cleanliness among the Hindus.

It was toward sunset this evening when we stood on the bank of the tank and from all directions with their large water pots on their heads the people came for the evening supply of water. The wind was blowing the falling dust of the village into the tank. The women waded knee-deep into the water and while their vessels floated idly on the surface they performed their evening ablutions. They washed their hands and faces and feet; they washed their teeth and squirted the water from their mouths into the tank again; they even washed their clothes in the water, and then after these very commendable acts, without moving from their places they would fill their water pots with the evening supply for drinking and cooking.

To be sure what the water was used for, we asked one woman, and she replied: "Tagutumu, 'We drink it.'" The water seemed almost as thick as that in the Missouri, and not such choice thickening either, and yet as we stood on the banks and our shadows stretched out over the plain they avoided our shadows as though they had been plague spots, fearing that the water on their heads might be polluted.

From the tank we went to visit a village of the lowest tribe in India. Its members are the aboriginal race, and the missionaries have not been able to get much hold on them yet. They live in miserable little huts, the largest of which was only about six feet square and four feet high. They profess to be fortune tellers, but practice begging and thieving. They were getting their evening meal. One man wearing a suit of clothes about as large as a child's pocket handkerchief, was stirring the food for his family over an open fire, and said his wife was away working. Another came out and stood before his hut with his two wives and numerous children, and seemed to think especial respect due him. I asked him if his wives ever quarreled, and he shook his head mournfully. In Telegu land a shake of the head is affirmative. Their food is rats and snakes and other similar things, with some cheap grain. They also eat carrion. Yet here, as with the Brahmins, if we had touched these charming articles they would not have eaten them. These people are said to have come from one of the higher castes and for this reason the Brahmins will allow one of these filthy, carrion-eating Vanadis, who will never take a bath unless Charon overturns them in the River Styx, to prepare their food, while if our shadow or the shadow of one of the lower castes falls upon it they would starve rather than eat it. Such are some of the features of Hindu consistency.—Standard.

**Another Testimony**

—TO THE MERITS OF—  
**GATES' MEDICINE!!**

They cured when Hospital Treatment failed.

Black River, January 4, 1902.  
Messrs. C. Gates, Son & Co.,  
Middletown, N. S.

Dear Sirs.—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I left no better, notwithstanding the careful treatment there received. Your agent here, Mr. R. Power, then asked me to try GATES' MEDICINE. I began a course of your Biters and Syrup to purify my blood, and made external applications of your NERVE OINTMENT and ACADIAN LINIMENT to the sore. When I had used 8 bottles of Syrup, 6 boxes of Biters and 2 bottles of Liniment the soreness had entirely disappeared from my leg, which was completely healed except a very small spot. I feel very grateful for the wonderful cure thus effected, and I certainly think your medicines "can't be beat."

Yours truly,  
JAMES SCRIBNER.

If you wish to have pure blood, which is the basis of good health, try GATES' MEDICINE. Sold everywhere.  
Manufactured only by  
C. GATES, SON & CO.,  
Middletown, N. B.



# The Sunday School

## BIBLE LESSON.

Abstracted from Peloubet's Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson X. September 7. Deut. 18:9-19

### THE PROPHET LIKE MOSES,

#### GOLDEN TEXT.

This is of a truth that prophet that should come into the world.—John 6:14

#### EXPLANATORY.

I. SEPARATION FROM IDOLS.—Vs. 9-11. 9. WHEN THOU ART COME INTO THE LAND OF CANAN. The Israelites were about to take a step for which God through Moses had been preparing them for forty years. What more natural and suitable than these closing exhortations, the bacchante sermon of their great commencement week? WHICH THE LORD THY GOD GIVETH THEE, and therefore they could confidently march up against the land. THOU SHALT NOT LEARN TO DO AFTER THE ABOMINATIONS OF THOSE NATIONS. Sometimes conquered countries conquer their conquerors, as Rome did, and Moses knew how easily his people, after winning Canaan, might fall into a second captivity under the crafty attractions of heathen idolatry.

10. THERE SHALL NOT BE FOUND AMONG YOU. The following list of nine types of sorcerers is the most complete of the Pentateuch. ANY ONE THAT MAKETH HIS SON OR HIS DAUGHTER TO PASS THROUGH THE FIRE. This was part of the worship of the Phœnician god, Moloch (Lev. 18:21; 23:25.) "an image of brass, with head of ox and members of human body; the arms were heated, and children placed in their embrace." The nation was often guilty of this sin in later times (2 Kings 17:17; 2 Chron. 33:6; Ezek. 23:37.) It is not known whether the rite involved consecration by fire, the burning of human victims, or an ordeal by fire. Oshenna, the valley to the south of Jerusalem, gained its horrible renown from these fearful ceremonies, OR THAT USETH DIVINATION. "The term means to obtain an oracle from a god by some method of drawing lots." Sometimes headless arrows, on the shafts of which were written various possible events, were shaken in a quiver, and the one that fell out first was held to indicate the future. (See Ezek. 21:21-23.) OR AN OBSERVER OF TIMES. The etymology is obscure, and the precise kind of divination intended

#### OUT OF SORTS

Pleasant Way to Drive Away the Blues.

A food that will bring back health and rosy cheeks to the sick as well as please the palate of the healthy is a pretty good food to know about. A lady in Minneapolis says, "I am such an enthusiast upon the subject of Grape Nuts that I want to state a few instances of its value that have come under my personal experience.

I was taken ill with serious stomach trouble, so ill that the slightest movement caused me pain and could take nothing into my stomach or retain even medicine or water. I had been two days without nourishment when my husband suggested trying Grape-Nuts.

The nurse prepared some with warm water, sugar and cream and I took it hesitatingly at first until I found it caused me no pain and for ten days I took no other nourishment. The doctor was surprised at my improvement and did not resent my attributing the speedy cure to the virtues of Grape-Nuts. He said he had a case on record of a teething baby who grew rosy and fat on the same diet.

Grape-Nuts are so dainty and delicious that it appeals to the whole household and when either husband or I feel generally 'out of sorts' we try confining ourselves exclusively to the food for a day or two with the happiest results.

For a year I have had for a neighbor a delicate girl—an epileptic—when I first knew her she was a mere shadow weighing 7 lbs., and subject to fearful attacks having as many as 12 and 16 convulsions in a day. At such times she took no nourishment whatever. She had never tried Grape-Nuts and as any food seemed to increase her trouble at such times it was with difficulty I persuaded her to try it. But I told her of my experience and induced her to try a few spoonfuls.

The taste delighted her and ever since she has made it her chief article of diet. The result has been wonderful; her improvement is the subject of remark with all who know her. The attacks are less frequent and violent and she has gained 20 lbs since last November and her family attribute her improvement solely to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

is uncertain," says Driver, who translates it simply "a soothsayer." OR AN ENCHANTER. "One that observeth omens, of which the most familiar example is divination by the flight of birds." OR A WITCH (R. V. "sorcerer.") Probably those that use drugs, herbs, or spells, for the producing of magical effects, as witches were supposed to bring about the death of their victims by melting wax images of them.

11. OR A CHARMER. "One who fascinates noxious animals, like eastern serpent-charmers." "The expression may signify 'one who ties' magic 'knots,' or binds by a spell." OR A CONSULTER WITH FAMILIAR SPIRITS. L. V. 20:27 was a form of ventriloquism. OR A WIZARD. One who makes pretensions of strange knowledge. Driver considers this noun to be the object of the preceding verb, translating both phrases; "One that consulteth a ghost or familiar spirit," the first professing to call up any ghost, but the latter consulting only the particular spirit which is their "familiar." See Socrates' account of his "familiar spirit" in X-nophon's "Memorabilia" and Plato's "Crito." OR A NECROMANCER. "One who interrogates the dead."

The natives of New Guinea believe that angry spirits alone cause sickness and death. These spirits speak through the sorcerers. At every feast they set aside food for the spirits. So many evils spring from sorcery that the English government has now affixed severe penalties to the practice of it.

The wise Mosaic law against consulting familiar spirits is violated to an amazing extent today, and our cities are filled with fortune-tellers, clairvoyants, astrologers, palmists, mediums,—feeders of superstition and crime.

Finally, there are hundreds of popular superstitions, such as those connected with the moon, the number thirteen, spilling salt, giving knives, charming warts, lucky days, mascots, pocket pieces, Friday, dreams, and the like. To hold that the course of providence is connected in any way with such trifles is to dishonor the God of providence.

II. THE WRAKNESS OF IDOLATRY.—Vs. 12-14. 12. FOR ALL THAT DO THESE THINGS, whether heathen or Hebrew, ARE AN ABOMINATION UNTO THE LORD. The penalty was death. "In the earlier days of the sacred history there was no enemy so subtle, so insidious, so difficult to meet as magic and soothsaying. Only by actual prohibition, on the pain of death, could the case be adequately met; and under these circumstances there is no need for us to apologize for the Old Testament law, 'Thou shalt not suffer a witch to live' (Ex. 22:17.)"

13. THOU SHALT BE PERFECT WITH THE LORD THY GOD. Yield him pure service, undefiled with idolatry. See Matt. 5:48.

14. FOR THESE NATIONS, WHICH THOU SHALT POSSESS. The various tribes inhabiting CANAN. HEARKENED (R. V. "hearken"). UNTO DIVINERS. Not merely listen to them, but go after them, live on their plane. GOD HATH NOT SUFFERED THESE SO TO DO. Does this mean that they could not indulge in the abominations of idolatry? No, for they did. It means that God placed barriers in their way,—his commandments, the exhortations of prophets, the example of men like Moses; but they burst through the barriers to their evil will.

III. GUIDANCE IN A PURE RELIGION.—Vs. 15-18. Idolatry and sorcery testify to a need of the human soul that must be met, the need of some outlook into the future, the need of spiritual guidance, and of a revelation of God's will. In forbidding idolatry and sorcery this need must be supplied, or the nation will be like the house from which the devil had been driven out, swept and garnished for the reception of seven worse devils. Therefore the prophets and the Messiah were promised.

15. THE LORD THY GOD WILL RAISE UP UNTO THEE A PROPHET. In the King James version this is capitaliz'd, making it refer to Christ alone; but the revision writes it "prophet" here as well as in vs. 20-22. The latter passage evidently speaks of the prophets as a class, showing how false prophets may be distinguished from the true. But the entire prophetic order looked forward to Christ, and found in him its culmination; so that, in either view of these verses, they furnish a picture of the Messiah, and a glorious prophecy of his wisdom and power. "For who is so worthy of being called The Prophet, in the fullest extent of the word, as he who has fully made known to us the Father's will and counsel for our salvation?" FROM THE MIDST OF THEM OF THY BROTHERS. "In contrast to the diviners, who were often of foreign origin (Isa. 2:6, etc.)" So Christ was born a despised Nazarene, a carpenter's son, and in a stable; and his apostles were men of the people. LIKE

UNTO ME. Both the prophets and Christ were like Moses in showing God to men, being intermediaries between men and God; but this was in very different degrees. As it is expressly declared in Deut. 34:10, "There hath not arisen a prophet since in Israel like unto Moses, whom God knew face to face." Of no one else but Christ could that be said. "As the crown and embodiment of all that the prophets had aspired to be, the Messiah alone completely fulfilled the promise."

UNTO HIM YE SHALL HEARKEN, while the Canaanites (vs. 14) hearken to their sorcerers. The Hebrews often rejected their prophets (see Stephen's fearful indictment, Acts 7:51-53) and finally rejected Christ; but let us never forget that it was Jews that first accepted Christ, wrote the New Testament, organized the church, became its missionaries, and sealed their devotion with their blood.

16. ACCORDING TO ALL THAT THOU DIRSTEST, at Horeb (Sinai) when the people, terrified by the lightnings, the noise of the trumpets, the thundering and smoking mount, cried, "Speak thou with us; but let not God speak with us, lest we die" (Ex. 20:18-21; also Deut. 5:23-31.) IN THE DAY OF THE ASSEMBLY. A frequently used term, applied to the greatest of all their assemblies (Deut. 9:10; 10:4.)

18. AND WILL PUT MY WORDS IN HIS MOUTH. This, as Prof. Andrew Harper says, "is a provision for religious progress such as had no parallel elsewhere in the world." Moses was not conceived as having given the final word; God had more truth yet to reveal. Other religions have professed to lay down, once for all, a complete body of truth; but the religion of the Hebrews was a growth, a thing of life.

IV. PUNISHMENT FOR DISOBEDIENCE.—Vs. 19. WHOSOEVER WILL NOT HEARKEN. A hearer was as necessary as a prophet. Indeed, it is an old puzzle to inquire, "Would there be sound, if there were no ears?" Our responsibility for good listening is as great as the preacher's for good sermons. Moreover, right listening does not stop with hearing, but goes on to doing; "hearken" includes obedience. I WILL REQUIRE IT OF HIM. That is, punish him for his disobedience. See the use of the phrase in Psa. 10:13.

## From Death's Door.

### THE TIMELY RESCUE OF A BRIGHT LITTLE GIRL.

Was on the Verge of Complete Nervous Prostration and Her Parents Thought Death Would Claim Her.

When growing girls or boys are ailing, too many parents experiment with doubtful medicines, which only touch upon the symptoms of the trouble, leaving it to return later in a more aggravated form. When you use Dr. Williams' Pink Pills for Pale People, you are not experimenting—they go directly to the root of the trouble by making new, rich, red blood, and building up weak nerves—in this way they cure, and the trouble does not return. It is because these Pills always cure when given a fair trial, that they have the largest sale of any medicine in the world. They are not an experiment—most other medicines are. Mrs. Wilson Johnson, Hemford, N. S., gives the following strong corroboration. She says:—"At the age of nine, our daughter, Alberta, began to decline in health. The color left her cheeks, her appetite failed and she complained of headaches and a weakness of the limbs. Her health grew so bad that we were forced to take her from school. We tried several remedies, but they did not help her, and she kept growing weaker all the time. She was very pale, had almost constant headaches, and was on the verge of complete nervous prostration. In fact, we feared that death would take her from us. One day I saw an account in a newspaper of a girl who had been cured of a similar trouble through the use of Dr. Williams' Pink Pills. We decided to try these, and before three boxes were used, there was a decided improvement in Alberta's condition. We continued giving her the pills for probably two months, by which time she was as healthy as any girl of her age. Her appetite had returned, the headaches had disappeared, and her cheeks had regained their rosy color. It is now nearly two years since she took the pills and she has not had a sick day since. We are very grateful for what Dr. Williams' Pink Pills have done for her, and would advise all parents whose daughters are ailing to give them a fair trial and not experiment with other medicines."

Dr. Williams' Pink Pills will cure all troubles that arise from poverty of the blood or weak nerves. Among such troubles may be cited anæmia, partial paralysis, St. Vitus' dance, and the ailments that render miserable the lives of so many women. Be sure you get the genuine with the full name "D. Wil-

iams' Pink Pills for Pale People' on the wrapper around every box. Sold by all medicine dealers, or sent by mail, post paid, at 50c. per box, or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Company, Brockville, Ont.

A fatal accident to Mr. and Mrs. Fair, of San Francisco, occurred at the village of St. Aguilin, Aug. 14th. Mr. Fair was driving his automobile at a high rate of speed, when one of the pneumatic tires burst. The machine swerved, collided with a tree with a terrible crash, and was overturned. Mr. and Mrs. Fair were killed outright, and their chauffeur was badly injured. The Fairs have been living lately in Paris at the Hotel Ritz, and kept their apartments while they were staying at Trouville. Mrs. Wm. K. Vanderbilt, jr., who was Mr. Fair's sister, returned from Trouville on Sunday, and sailed for New York yesterday on the North German Lloyd steamship Kron Prinz Wilhelm.

In honor of the Coronation of King Edward VII, a festival participated in by the British societies of the state was held on Monday evening in Tremont Temple, Boston, over which James H. Stark, president of the allied British societies of Massachusetts presided. The speakers included Mr. George W. Allen, of Frederick, N. B.; Dr. Wm. Everett, of Quincy, and Rev. A. Wynne Jones, rector of the Church of the Saviour, Roslindale. The British and American flags were intermingled in the decorations of the ball and the music of the occasion included the national airs of both nations.

**SYMINGTON'S**  
EDINBURGH  
**COFFEE ESSENCE**  
makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.  
GUARANTEED PURE. 100

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We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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

Wedding Invitations, Announcements, etc., a specialty.

## 15 DAYS!

Or thereabouts till

THE GREAT EXHIBITION,

ST. JOHN, N. B.,

30th August to 6th September, 1902.

Each past day has marked some distinct development, some bright plan thought out or accomplished; some unique feature decided upon; some special attraction selected or secured;—and every effort tending strenuously towards one end, viz.: the production of the Best All-Round Show ever seen in the Maritime Provinces.

Fruit-growers, Stockmen and General Farmers are displaying an interest far exceeding that of any previous year.

Industrial Exhibitors are coming forward from all parts, and Working Machinery will be a great feature.

In addition to the Dominion Expert Judges of Live Stock, Mr. George H. Clark, Chief of the Seed Division Department of Agriculture, Ottawa, will assist in the judging of agricultural products, and also deliver Illustrated Lectures in connection with Seeds Sold in Canada, Seed Selection, etc., a feature of vital interest to farmers.

PRIZE LISTS.—A few of these still remain. Parties who have not yet secured a copy should send in their applications at earliest opportunity.

FLOOR SPACE in the Industrial Buildings is now largely taken up. Intending exhibitors will do well to make their arrangements at once, so as to save disappointment.

Special cheap excursions from everywhere.

R. B. EMERSON, W. W. HUBBARD,  
Acting President. Mgr. and Sec'y,  
St. John, N. B. St. John, N. B.



From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches...

The Treasurer for New Brunswick and Prince Edward Island...

WATERSIDE, N. B.—Two have been received recently by letter...

Contributions to Foreign Missions.

Mrs Mary Smith, Supt of M G, \$5; In memory of E Louise D...

Acadia University Forward Movement Fund.

JULY 18TH TO AUG. 7TH.

"G. L." \$5; Judge F W Emerson, \$15; Miss Malinda Higgins...

A. COHOON, Treas. Ac. Uni. Wolfville, N. S., Aug. 14th.

Denominational Funds.

N. B. AND P. E. I.

N. H.

Mrs R T Gross, (F M, \$2, N W M, and M Res, \$2, Gr Lig, \$1)...

North River, D W, \$16 75; C arlotte-town ch, D W, \$4 24...

Total N B and P E I, \$3957 94. J. W. MANNING, Treas. N. B. and P. E. I. St. John, August 5, 1902.

Twentieth Century Fund.

RECEIPTS FROM NOVA SCOTIA. JULY 28 TO AUG. 14TH.

Greenfield church, \$10; Dartmouth \$11; Debert S S, \$5.20...

Brooklyn S S, \$5; Middlefield S S, \$1 42; Chester Basin S S, \$2 50...

CORRECTIONS LAST REPORT.

Instead of \$7.43 for Amherst read \$17 43. Insert, Port Williams Section, \$4; Harmony Section Lower Aylesford, \$10...

Wolfville, N. S., Aug. 15th.

Twentieth Century Fund.

Chipman. —Friends, 6 07; H King, \$5; Mrs G G King, \$20...

Total \$2338.21. Before reported \$2193.84. J. W. MANNING, Treas. N. B. and P. E. I. Aug. 6 1902.

THE WORTHIER IDEALS.

The rush of stock market prosperity in the last two or three years in the United States is creating a mood in the public mind...

The lucky strokes by which these huge

sums of money were acquired are minutely recounted and the ways in which the great incomes are expended.

We are not at all sure that the ostentatious use of money in a way to arouse rivalry among the rich, and envy and discontent among the poor...

When Mr Carnegie, the richest man in the world, or Mr Rockefeller says that great wealth does not bring happiness...

Unless we mistake, the pulpit today has a peculiar duty in putting public ideals upon a sounder basis.

THE COALMINERS' STRIKE

The strike of the anthracite coal miners continues in progress after thirteen weeks, or a full quarter of the year...

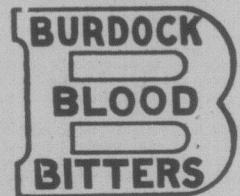
paying the men now working an additional ten per cent on their former wages, and are ready to pay the same to all who will take up their picks again.

SPEAK THE GOOD WORD.

BY WILLIAM J. LAMPTON.

It isn't the thinking how grateful we are For the kindness of friends come to bless Our sorrow or loss...

It hel used to play a good deal in the school. One day she had been very quiet. She sat up prim and behaved hers if so nicely that, after the school was over, the teacher remarked:



Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists.

Advertisement for Walter Baker & Co.'s Gold Medal, Paris, 1900. Pure, High Grade Cocos and Chocolates. Includes an image of a woman and text describing various chocolate products.

Advertisement for K.D.C. Dyspepsia. Sour Stomach, Flatulency, Heartburn, and all other forms of dyspepsia. Promptly relieved and cured by K.D.C. THE MIGHTY CURER.



**MARRIAGES.**

**ROSS-COPP.**—At Waterside, N. B., Aug. 15, by Pastor F. N. Atkinson, John S. Ross and Susan M. Copp, both of St. Martins, N. B.

**YENSEN-MARKS.**—At West River, N. B., Aug. 20, by Pastor F. N. Atkinson, John C. Yensen and Ada A. Marks, both of West River.

**MCLELLAN-HALLIDAY.**—At the Baptist parsonage, Westchester Station, Cumberland County, Aug. 5th, by Pastor J. G. A. Belyea, John McLellan of Pugwash and Maggie Halliday of Westchester.

**MACLEAN-ROURKE.**—At the Baptist church, St. Martins, N. B., on August 25, by the Rev. C. W. Townsend, Frederick William MacLean of St. John to Lily Edna, only daughter of W. H. Rourke, Esq., J. P., of St. Martins.

**HIGGINS-HURLEY.**—Aug. 14, at the Baptist parsonage, Onslow, N. S., by Pastor Jenkins, Thomas Hunter Higgins of Onslow to Johanna Aques Hurley of Shubenacadie.

**BOOL-SHAW.**—At Halifax on Wednesday, August 20th, by Rev. A. C. Chute, D. D., George Henry Bool, of Sydney, Cape Breton, and Elsie May Shaw, of Halifax, N. S.

**NEWCOMBE-AYER.**—At the residence of the bride's parents, Hopewell Cape, Albert Co., N. B., Aug. 15th, by Rev. F. D. Davidson, Frank B. Newcombe and Mabel C., eldest daughter of Charles Ayer.

**COLE-OSBORNE.**—At Dorchester, N. B., on July 30th, by Rev. Byron H. Thomas, George E. Cole of Dorchester, to Lily M. Osborne of Fredericton, N. B.

**STILES-MCPHEE.**—At the home of the bride's parents, Johnson's Mills, on Aug. 15th, by Rev. Byron H. Thomas, Frederic L. Stiles of Dorchester Cape, to Ethel V. McPhee of Johnson's Mills.

**DEATHS.**

**MCDONOGALL.**—At Wittenberg, Colchester county, N. S., on the 21st inst., Mrs. Ruth Sibley McDougall, in the 49th year of her age.

**COONEY.**—Hannah, beloved wife of A. J. Cooney died July 13, aged 67. Some 20 years ago she removed from Chester to Halifax, where she united with the First Baptist church. A husband and seven children survive her.

**DOYLE.**—At Westchester Station, Cumberland county, N. S., July 23rd, Maggie E. Doyle, youngest daughter of Deacon Charles and Margaret Doyle, in the 19th year of her age. Our young sister bore the sufferings of a long illness with Christian fortitude. She was not afraid to go and earnestly entreated her friends and relatives to meet her in heaven.

**FULLERTON.**—Suddenly at Albert, N. B., August 15th, John Fullerton, aged 88 years. Our brother went to bed in apparent good health, and died the next morning at five o'clock. He has been a strong healthy man. He leaves a widow and a large connection to mourn their loss. Funeral August 17th, conducted by pastor.

**CLAYSON.**—George Clayson, aged 10 months and 11 days, son of Isaac and Minnie Prescott, died at Albert, Albert Co., N. B., Aug. 12th, after a severe illness. The funeral was conducted by the pastor, assisted by the Rev. M. E. Fletcher, Rev. J. K. King, (Meth.) and Evangelist H. A. McLean. The interment took place at "Bay View Cemetery," Harvey. Much sympathy is manifested on account of this being their only boy, they having lost one about two years ago. "He carries the lambs in his bosom."

**KING.**—On Monday, August 18th, at 10:30 o'clock, Deacon William King of the Rockport Baptist church finished the earthly journey and responded to the call for higher service. For many months he had been a patient sufferer from internal cancer. A widow and six children survive him. He was a sincere man and made a noble record as a faithful officer of the church of Jesus Christ. The funeral services were held on Wednesday, August 20th. In the presence of a great company the Pastor, Rev. B. H. Thomas, preached the memorial sermon from the words, "Fervent in spirit, serving the Lord." Deacon King was baptized by the late Rev. D. S. Carpenter. The workmen fall but God carries forward his work.

**INGRAHAM.**—At N. E. Margaree, C. B., Aug. 5th, of heart disease Howard L. Ingraham, aged 40 years. He had been sick since March last, in Chicago, where he had been attending the Moody Bible Institute, and he returned to his native home only three weeks before his death. At first it was hoped that a rest might make a change for the better; but the Master, having the best in view, took him home. He was converted and baptized during the revival under Rev. P. R. Foster, 23 years ago, and has since lived a very consistent Christian life. He was licensed to preach the Gospel; but had never entered the work. His work at the Institute

would have been completed in October had he lived. He leaves a father, three sisters and two brothers to mourn. One brother, Rev. Lee, is a pastor in the West. "He giveth his beloved sleep."

**WADE.**—On July 21st, after a few days' suffering, at her home in Niagara, Wisconsin, U. S., Mary Johnston, beloved wife of Letchmere Wade, aged 33 years, leaving a husband, two small children, besides many relatives and friends to mourn their great loss. Our sister was a native of Centreville, Carleton Co., N. B. Five years ago she went out from her home and a host of friends a bride. On July 26th, her remains were brought to the old home of her childhood and on the 27th laid to rest to wait the resurrection of the just. Our sister was an honored and active member of the Centreville Baptist church. There people from all the surrounding country gathered at the service to do honor to one whom they loved. Religion to her was a life. In all life's relations she set forth the Christ character in word and deed and in manner she was a living epistle of the Christianity she possessed. May God keep and give comfort to those left on this shore.

**CALHOUN.**—Minnie, eldest daughter of John and Isa M. Calhoun, departed this life August 9th, at Albert, N. B. Last winter she took la grippe and it broke down her constitution and consumption completed the deadly work. She was 16 years of age, the eldest of a family of four children and the joy of her parents hearts. In a series of meetings held in Albert last winter she made a profession, but was not baptized on account of her sickness. Her hope was firm and confident all through her suffering, and death to her was on the way into rest and joy. She longed to see her father before she went (he was away in Gaspe) and tried to live until he could arrive home; but the King's message required haste and she was not permitted to bide his coming. When the end came she said, "Mother kiss me" and putting her arms around her neck she bid her farewell, and then looking up said, "Come Lord Jesus and take me," and her spirit took its flight. Her father arrived about a couple of hours after she had gone, having travelled night and day to see her before her death. The funeral was largely attended and was conducted by the pastor, assisted by Rev. J. K. King, (Meth.) and Evangelist McLean, sang "Our Fatherland" the last piece she had played. Much sympathy is felt for the family in their great sorrow. A bright life has been taken, but the Master had need of her and called her to higher service.

**LITERARY NOTES.**

Both amateur and professional book-collectors are reasonably certain to enjoy Andrew Lang's reflections on "Bibliomania" in The Living Age for August 16.

Both astronomers and amateur photographers are appealed to strongly in the article on "Celestial Photography" which the Living Age for August 23 reprints from Blackwood's.

The Living Age for August 23 is noteworthy for bringing to a conclusion that delightful serial of humorous reflection "A Londoner's Log-Book" and for giving the opening instalment of a new historical tale of striking quality, "A Friend of Nelson" by Horace G. Hutchinson.

The chaplain of the prisoners on the Island of St. Helena has written the Vir Publishing Company, of Philadelphia, and asked for permission to translate "What a Young Boy Ought to Know" and "What a Young Man Ought to Know," two of the Purity books in the Self and Sex Series, into Cape Dutch.

All who recognize the name of Emma Marie Caillard as that of one of the most thoughtful and charming essayists on religious themes will welcome her paper on "Immortality" which The Living Age for August 16 reprints from The Contemporary Review. This article is avowedly from the Christian point of view; and it is to be followed by one addressed directly to the scientific aspects of the subject.

Mr. Swinburne, nowadays, usually vituperates in verse, but his Quarterly Review article on Charles Dickens, which is reprinted in full in The Living Age for

August 23, shows that he is also a master of vituperation in prose. The object of his wrath, however, is not Dickens, of whom he writes almost idolatrously; but certain editors and commentators whom he regards as treating Dickens inadequately. Mr. Swinburne's article derives an added interest from the fact that it is the first signed article which The Quarterly Review has published during its nearly a quarter of a century of existence.

The centennial of the birth of Marcus Whitman is appropriately commemorated by an excellent illustrated article in The Missionary Review of the World for September. This is aptly styled "An Historical Romance in Five Chapters." The story well repays perusal and shows that the conclusion which some historians have arrived at that Whitman's heroic efforts to save Oregon to the Union is legendary was premature. The historicity of the event is well established. The same number of the Review contains a very suggestive and stirring article by Dr. Pierson on "Lessons from the Life of Cecil Rhodes"; one on the "Forward Movement in Japan" by Dr. McNair, of Tokyo; one on "The Golden Opportunity in Korea," by Dr. H. G. Underwood, and an exceedingly able paper on "Religion in the Philippines," by Rev. Curtin G. Rupp. The other articles and editorials are well worth reading. Published monthly by Funk & Wagnalls Company, 37 Lafayette Place, New York. \$2.50 a year.

A public feeling in Newfoundland over the R. id arbitration difficulty is growing more intense. A member of the government says: "The solvent existence of the colony depends upon the outcome of this arbitration. The government is prepared to exhaust every legitimate expediency to insure the absolute impartiality of the arbitration tribunal." The colonial government has protested against the appointment by Supreme Court Justice Emerson and Sir Sanford Fleming, of Ottawa, owing to his reputed connection with Canadian railroad interests. Mr. Reid, who is a railroad contractor, has a claim against Newfoundland for \$2,000,000. The Supreme Court did not appoint a third arbitrator.

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

**GLOBE  
WERNICKE  
ELASTIC  
BOOK-CASE**

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

An Ideal Book-Case for the Home.



**Wanted**



Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand of such writers, and no class of work gives better opportunities for advancement.

Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a stenographic position gives for rising in the world.

Students can enter at any time.

**S. KERR & SON,**  
Oddfellows' Hall.

**COPY.**  
PROBATE COURT  
CITY AND COUNTY OF SAINT JOHN,  
PROVINCE OF NEW BRUNSWICK.

To the Sheriff of the City and County of Saint John or any Constable of the said City and County GRABTING:—  
WHEREAS, George H. V. Belyea of the City of Saint John in the City and County of Saint John, and Province of New Brunswick, Barrister at Law hath prayed that letters of Administration of the Estate and Effects of Lucretia Palmer, Widow, deceased, may be granted to him—

YOU ARE THEREFORE required to cite the heirs and next of kin of the said Lucretia Palmer deceased, and all others whom it may concern, to appear before me at a Court of Probate to be held in and for the City and County of St. John, in the Probate Court Room in the Pagaley Building, in the City of Saint John on MONDAY the EIGHTH day of September next at eleven o'clock in the forenoon to show cause if any why Letters of Administration of the said Estate should not be granted to the said George H. V. Belyea as prayed for by him.

Given under my hand and the Seal of the said Probate Court this second day of August, A. D. 1902

(sgd.) ARTHUR I. TRUMAN,  
Judge of Probate.

(sgd.) JOHN McMILLAN,  
Register of Probates

(sgd.) WILLIAM B. WALLACE,  
Proctor for Petitioner

Do you like TEA that is NOT BITTER or HERBY;  
A tea that has the old fashioned TEA FLAVOR?

**VIM TEA**

IS THAT TEA.

BAIRD & PETERS, Tea Importers and Blenders, ST JOHN, N B



THE EVENING HYMN.

When the hot summer daylight is dyin,  
And the mist through the valley has  
rolled,  
And the soft velvet clouds to the westward  
Are purple, with trimmin's of gold,  
Then, down in the meadow-grass, dusky,  
The crickets chirp out from each nook,  
And the frogs with their voices so husky  
Jine in from the marsh and the brook.  
The chorus grows louder and deeper,  
An owl sends a hoot from the hill,  
The leaves on the elm-trees are rustlin,  
A whippoorwill calls by the mill;  
Where swamp honeyauckles are bloomin,  
The breeze scatters sweets on the night,  
Like incense the evenin' perfumins,  
With fireflies for candles alight.

And the noise of the frogs and the crickets  
And the birds and the breeze air to me  
Lots better than high-toned suppers,  
Although they don't git to 'high C.'  
And the church, with its grand painted  
skylight,  
Seems cramped and forbiddin' and grim,  
Side of my old front porch in the twi-  
light,  
When God's choir sings its "Evenin'  
Hymn."  
—Joe Lincoln.

FIRE FROM FRICTION.

It is well known that some savage  
tribes are accustomed to obtain fire by  
the friction of dry wood, but white men  
trying the experiment usually fail.  
The method used by a native Indian  
tribe, the Yanadis, of Madras Presiden-  
cy, is described in a recent bulletin of  
the Madras Government Museum. In  
a short stick a square cavity is made.  
The stick is then laid on the ground  
and held firmly in place by one operat-  
or, while another rapidly twirls be-  
tween his hands a longer stick, one end  
of which rests in the cavity. From  
the fire thus produced dry leaves or a  
rag can be ignited.

Omaha Teacher—"Can any of the class  
explain to me why the way of the trans-  
gressor is hard?"  
Omaha Spark—"I guess it's 'cause it's  
travelled so much."—Omaha World.  
She—"But a chaperone is an awful  
bore."  
He—"Yes, she is apt to ma' the occa-  
sion."—Harvard Lampoon.

**AFTER SHAVING  
FOND'S EXTRACT**

COOLS, COMFORTS AND  
HEALS THE SKIN, EN-  
ABLING THE MOST TEN-  
DER FACE TO ENJOY A  
CLOSE SHAVE WITHOUT  
UNPLEASANT RESULTS.

Avoid dangerous, irritat-  
ing Witch Hazel prepara-  
tions represented to be "the same  
as" Fond's Extract, which  
easily soor and generally  
contain "wood alcohol," a  
deadly poison.



**COWAN'S**  
PERFECTION  
Cocoa.

It makes children healthy  
and strong.

**WANTED.**

In Connection with our Schools at  
Wolfville.  
2. A man and his wife to work in Acadia  
Seminary, the man to do the work of a  
man servant and the woman to do laundry  
work.  
3. Two girls to work in dining-room of  
Acadia Seminary.  
For full particulars as to terms, duties,  
etc., write to the undersigned.  
A. COHOON, Sec'y Ex. Com.  
Wolfville, N. S., July 1.

FRIENDSHIP.

What is the best a friend can be  
To any soul, to you or me?  
Not only shelter, comfort, rest—  
Inmost refreshment, unexpressed.  
Not only a beloved guide  
To thread life's labyrinth at our side,  
Or with love's torch lead on before,  
Though these be much, there yet is more.  
The best friend is an atmosphere  
Warm with all inspirations dear,  
Wherein we breathe the large, free breath  
Of life that hath no taint of death.  
Our friend is an unconscious part  
Of every true beat of our heart;  
A strength, a growth, whence we derive  
God's health, that keeps the world alive.  
—Lucy Larcom.

GETTING THE MOUNTAIN VIEW.

A good deal depends on the position we  
occupy as securing an extensive and desir-  
able view near us and beyond. At the  
foot of a lofty mountain we can usually see  
even less than on the plain we have just  
left. But to clamber up one of the peaks of  
Sinai, or of the Alps, or of the Rocky  
Mountains, gives another and a far differ-  
ent view. Mountain and plain, sky and  
earth, have a different look as our eyes  
take in the sweep of what is above us and  
below us, and around us and beyond us  
near and far. Yet the change is not in the  
scenery which we are viewing, it is in the  
standpoint which we occupy as we look.  
As it is in the natural world, so it is in the  
moral and spiritual world. The higher we  
rise, the more we can see, and the better  
we can judge that at which we look. We  
cannot comprehend persons and things  
just on our level, but as we rise to a loftier  
height all is seen clearer and in better  
proportion. Let us therefore gain a higher  
position, in order to know what is on our  
level, and what is above it and below.  
—S. S. Times.

THE GLORY OF OUR BEING.

To believe in the Father in heaven gives  
worth and dignity to life. Man is not,  
then, an atom of matter flung about heed-  
lessly by every current of cosmic force and  
ground up between the mill wheels of  
merciless laws. He is a spirit, a child of  
the eternal, partaker of the divine nature,  
and his destiny is under loving care. No  
hair falls from his head unseen. All things  
must work together for his good. He is  
no longer an orphaned soul, lonely in a  
lifeless universe, yearning for a father-love  
that does not exist, he is a child of a king,  
even now attended by royal ministers and  
homeward bound to see his Father face to  
face.—Sunday-school Times.

ALONE WITH GOD.

In the days of hurry and bustle we find  
ourselves face to face with a terrible danger  
and it is this: No time to be alone with  
God. The world, in these last days, is  
running fast. We live in what is called  
the "age of progress," and, you know, we  
must keep pace with the times. So the  
world says. But this spirit of the world  
has not confined itself to the world. It is,  
alas! to be found among the saints of God,  
and what is the result? The result is, no  
time to be alone with God, and this is  
immediately followed by no inclination to  
be alone with God.

Let us turn to the pages of God's Book.  
On scanning its precious pages we find that  
the men of God—God's mighty men—were  
those who had been in "the school of God,"  
as it has been well said, and his school was  
simply this: "In the desert alone with  
Himself." It was here they got their  
teaching. Far removed from the din of  
the haunts of men—distant alike from  
human eye and ear—there they met alone  
with God, there they were equipped for  
the battle. And when the time came that  
they stood forth in public service for God  
their faces were not ashamed—nay, they  
had faces as lions, they were bold and  
fearless, yes, and victorious for God, for  
the battle had been won already in the  
desert with him.—London Christian.

DR. HODGE'S PRAYER.

"As far back as I can remember," said  
a wise and good man, "I had the habit of  
thanking God for everything I received,  
and of asking him for everything I wanted.  
If I lost my book, or any of my playthings,  
I prayed that I might find it, I prayed  
walking along the streets, in school or out  
of school, whether playing or studying. I

did this because it seemed natural to do so.  
I thought of God as everywhere present,  
full of kindness and love, who would not  
be offended if children talked to him."

That man was Dr. Charles Hodge, the  
distinguished scholar and preacher. How  
happy all children would be if they were  
to talk with God as to their father, which  
he did as a child, and had also the habit of  
thanking God! Too often when our  
prayers are answered we forget to give  
God thanks.

The child who talks with God will not  
be likely to use bad words at any time.  
His speech and his heart will be sanctified  
by communing with one who is perfectly  
pure and loving, so that only words which  
are good and pleasant will flow from his  
lips.—Sel.

To be glad of life because it gives you  
the chance to love and to work and to  
play and to look up at the stars, to be  
satisfied with your possessions, but not  
content with yourself until you have made  
the best of them, to despise nothing in the  
world except falseness and meanness, and  
to fear nothing except cowardice, to be  
governed by your admiration rather than  
by your disgusts, to covet nothing that is  
your neighbor's except his kindness of  
heart and gentleness of manners, to think  
seldom of your enemies, often of your  
friends, and every day of Christ, and to  
spend as much time as you can with body  
and spirit in God's out-of-doors—these are  
the little guide posts on the footpath to  
peace.—Henry Van Dyke.

The hands that tend the sick tend Christ,  
the willing feet that go on errands of love  
work for Christ, the words of comfort to  
the sorrowful, and of sympathy to the  
mourner, are spoken in the name of Christ  
—Christ comforts the world through his  
friends. How much have you done for  
him? What sort of a friend have you  
been to him? God is working through his  
people, Christ is succoring through his  
friends—it is the vacancies in the ranks of  
his friends wherein the mischief lies;  
come and fill one gap.—Arthur F. Wington-  
Ingram.

If God gives me work to do, I will thank  
him that he has bestowed upon me a  
strong arm; if he give me danger to  
brave, I will bless him that he has not  
made me without courage; but I will not  
go down on my knees and beseech him to  
fit me for my task, if he tells me it is only  
to stand and wait.—Jean Ingelow.

It is the demands, not the promises that  
make men of us; the responsibilities, not  
the enjoyments, that raise us to the stature  
of men and women.—P. T. Forsyth.

Death can never interrupt a faithful  
Christian life. When we feel the touch  
upon our shoulder and hear the word  
whispered in our ear, we may be at our  
work or on a journey, walking the  
street or asleep in our beds, praying at  
church or fishing in the country.  
What difference does it make? We are  
trying to please our God in what is our  
business just then. Sacred places and  
times have no superior advantage for  
the dying. Sacredness is in the motive  
of the heart that would do everything  
as unto the Lord, dying along with the  
rest. As heaven is still the glad doing  
God's will, where is there any interrup-  
tion?—M. D. Babcock, D. D.

A POLITICAL OPPORTUNITY.

The Sun, published by W. D. Rutan,  
of Manito, Man., in discussing the pro-  
hibition question and referring to the  
recent convention at Winnipeg, advises  
the prohibitionists to make an appeal to  
the leaders of the Liberal party to make  
the putting into operation of the Manitoba  
Liquor Act a plank in their platform.  
This, it is stated, was the position of the  
Liberal party at the last election. The  
Sun says: "The present Act is just so  
much work done and lies ready at their  
hand already tested, and if they were sin-  
cere in making the promise, there ought  
to be no hesitancy in putting the Act into  
operation. It might not work out as ex-  
pected, but it can easily be amended and  
the weak points made strong. If the Lib-  
eral party refuses to pledge itself to that  
policy, it would be well then to have an-  
other meeting of prohibitionists to consid-  
er the advisability of adopting a more  
aggressive policy that will make somebody  
willing to legislate in the interests of a  
vast majority of the people of Manitoba."  
—Sel.

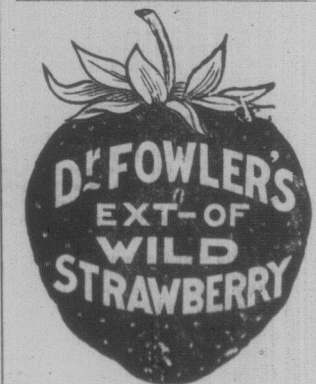


Do not go without  
**Abbey's Salt!**

If you have a bottle of Abbey's  
in your travelling bag, you are safe  
from the discomfort and danger of  
constipation, biliousness, sour stom-  
ach and kindred ailments that mar  
the pleasure of a holiday trip.  
Take a teaspoonful of

**Abbey's**  
Effervescent  
**Salt**

in a glass of water before breakfast  
and it will keep you well for the  
rest of the day.  
Tell your druggist you want  
"Abbey's."



FOR  
**DIARRHOEA, DYSENTERY,  
COLIC, CRAMPS,  
PAIN IN THE STOMACH,  
AND ALL  
SUMMER COMPLAINTS.**

ITS EFFECTS ARE MARVELLOUS.  
IT ACTS LIKE A CHARM.  
RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effectual.

EVERY HOUSE SHOULD HAVE IT.  
ASK YOUR DRUGGIST FOR IT. TAKE NO OTHER.

PRICE, - 35c.

Chatham Commercial: A serious bi-  
cycle accident occurred Sunday, August  
4th. While on his way to church John  
Cabel, of Napan, aged 20 years, stopped to  
try a friend's bicycle, and as he was speed-  
ing along the chapel road, accompanied  
by another bicyclist, his wheel struck a  
small cross bridge and Cabel was thrown  
fully twenty feet ahead, landing upon a  
boulder with great force. The young man  
received such severe internal injuries that  
he passed away Thursday morning. The  
funeral on Friday was very largely attend-  
ed. Archdeacon Forsyth conducted the  
burial service at St. Paul's.



**This and That**

**DOLLY'S LESSON.**

Come here, you nigoramus!  
I'm shamed to have you 'fess  
You don't know any letter  
'Cept your Crooked S.  
Now listen, and I'll tell you,  
This round hole's name is O;  
And when you put a tall in,  
It makes a Q, you know.  
And if it has a front door  
To walk in at, it's C:  
Then make a seat right here  
To sit on, and it's G.  
And this tall letter, Dolly,  
Is I, and stands for me;  
And when it puts a hat on,  
It makes a cup o' T.  
And curly I is J, dear;  
And half of B is P.  
And E without his slippers on  
Is only F, you see.  
You turn A upside downward  
And people call it V;  
And if it's twice, like this one,  
W 'twill be.  
Now, Dolly, when you learn 'em,  
You'll know a great big heap—  
Most as much as I, O, Dolly!  
I believe you've gone to sleep!  
—Selected.

**SAD INTELLIGENCE.**

The devoted wife went to the seashore leaving her lonely husband behind.. She anticipated a joyous summer. The second day after her arrival, however, she received the following telegram from her hubby: "Come home at once. A button came off my coat to-day."—Ohio 'State Journal.'

**LEARNING.**

Elizabeth, a little Boston girl, is seven this summer. Quite an old girl now is Elizabeth. "You do not mind me as well as you did when you were two years old," observed her grandmother. "You see, I didn't know anything then, and so of course I always did just what anybody told me to," replied, Elizabeth.—Buffalo 'Commercial.'

**DR. BARROWS AND THE "BEARER."**

While making arrangements for the holding of the great congress of religions at Chicago, Dr. John Henry Barrows, president of Oberlin College, had so much correspondence that he decided to employ a stenographer. According to the Chicago Record-Herald he did employ a pretty young lady, who afterwards figured in an incident which this paper relates:  
On the 14th of February, as the doctor

**THE LANDLADY'S SON.**

Set Right By a Boarder.

Most people are creatures of habit. The person who thinks he cannot along without his morning drink of coffee is pretty hard to convince unless he is treated like Mrs. Clara Hoffman of Portland, Ore., treated her landlady's son. She says, "Having suffered with stomach trouble for several years I determined to discontinue the use of coffee and try Postum Food Coffee. I carefully followed directions for making and the result was a beverage very pleasing to the taste. I induced my husband to give it a trial and soon noticed the improvement."

He complained of 'heart trouble' but as he drank coffee I felt sure this was the cause. It proved to be so, for after having used Postum for a short time his 'heart trouble' completely disappeared.

Last year we went East and while there boarded with a private family. Our landlady complained of sleeplessness and her son of obstinate stomach trouble. It was a plain case of coffee poisoning in both. Knowing what Postum had done for me I advised a trial but the son declared he wanted none of that 'weak, watery stuff.' Well I had been making Postum Coffee for myself and husband and next morning I offered him a cup and he drank it not knowing what it was. "Well, I said, 'You seem to like Postum after all.' 'What,' he exclaimed, 'that was not Postum, why, that tasted fine. Mother if you learn to make it like this I will always drink it.' The next morning she watched me, and I explained the importance of allowing it to boil long enough. After that we all drank it regularly and our landlady and her son soon began to get well. They continued its use after we returned home and recently wrote me that they are improving daily."

was tolling away, his little son became much excited over the sending and receiving of valentines, and suddenly thinking of his father, he proposed that he and his mother send a valentine up to the third floor.

"Well," said Mrs. Barrows, "it is very nice of you to remember father. How would it do for me to write a valentine and let you take it up?"

The boy was delighted at the idea and his mother wrote upon a sheet of paper: "Please kiss the bearer."

This she placed in an envelope, which was sealed and addressed to the doctor. The boy started upstairs, but he had been running around a good deal and his legs were weary. When he reached the second floor he met the pretty stenographer, who had started out after postage stamps or something, and asked her of she wouldn't be kind enough to hand the note to his father.

She took the envelope, gave the child a pat on the cheek and ran back upstairs, where—perhaps prompted by feminine curiosity—she waited while Dr. Barrows opened his valentine and read, in his wife's handwriting: "Please kiss the bearer."

Here is where Dr. Barrows always cuts the story off.

**A GERMAN'S TESTIMONY.**

A German spoke as follows in an American meeting:

"I shall tell you how it was. I put my hand on my head; there was one big pain. Then I put my hand on my body, and there was another; there was very much pains in all my body. Then I put my hand in my pocket, and there was nothing."

"Now there is no more pain in my head; the pains in my body are all gone away; I put my hand in my pocket, and there is twenty tollars. So I shay mitout de drink."

**A NEW SORT OF LAPLANDER.**

A coach full of English and American travelers stopped suddenly at Leamington. The guard unlocked the door and a young American gentleman got in. An Englishman and his wife sat next the window and before the new comer could reach a seat the train lurched, the American stumbled over the inevitable English baggage and finally sat down in the lap of the irate Britisher.

"What are you doing?" he angrily exclaimed. "What sort of a fellow are you, anyway, to stumble over my wife and sit down in my lap like this?"

"Oh, I am a Lap-lander," laughingly replied the American. At this his countryman in the coach shouted; but the Englishman drew himself gloweringly into his corner and sulked.

When the intruder left the coach at the next station the Britisher turned to the Americans, with whom he had been conversing before, and inquired, "What under the sun they were laughing at when that fellow stumbled in."

"Why, at what he said," was the reply. "Well, I fall to see anything amusing in that. I asked him where he came from and he said he was an Eskimo—and then you all laughed!"

**ROYALTY AND APPLARS.**

The King of Sweden paid special attention to the Independent Order of Good Templars at the triennial meeting of the Supreme Lodge of that body in Stockholm a few weeks ago. He invited a deputation of the officers to an audience at the great palace and expressed to Councillor Mallins, the head of the Order, his deep sorrow over the illness of the British King and his thankfulness for prospect of recovery. Representatives of the United States, Norway, Germany, Denmark, and other countries spoke of the progress of the cause in their respective jurisdictions.

The King was especially interested in the representative in Hindoo costume from Madras, and in the native hereditary African chief, Z-ccheus Coker, of the Gold Coast, whose fine bearing and perfect English typified the progress of civilization under the British flag. The representatives were driven round the city, taken on a steamboat excursion to Saltjo-baden, and took part in an enormous procession to a great demonstration at Shansu.

**THE ROOSEVELT BOYS.**

Being a President's son must be something of a task, although the Roosevelt boys are perhaps hardly conscious of the difficulties of the position. It is a great thing from living in high places without a trace of snobbery; but the following story of young Archie Roosevelt shows that his father is not going to have his son spoiled, if he can help it.

Archie happened to be at the house of one of his schoolmates one afternoon, when a certain fine lady of Washington was calling there. On being told that the lad was the son of the President, and that he attended a public school, the visitor began putting questions to him about his studies. Archie stood this well enough, and answered straightforwardly. But presently the lady ventured upon less safe ground.

"Do you like a public school?" said she. "Don't you find that many of the boys there are rough and common?" Then Archie showed his training, and unconsciously administered to the aristocrat something of a rebuke.

"My papa says," he remarked, emphatically, "that there are tall boys and short boys, and good boys and bad boys, and those are the only kinds of boys there are."—Woman's Home Companion.

**'OBHOUSE' WOULD GET IT.**

Professor Edwin Ray Lankester was sitting in his office in the Natural History Museum, London, when he was visited by an elderly woman, evidently from the country, who carried a parcel which she handled with the most exaggerated care. She was in a state of great excitement, and exclaimed:

"I've got two of 'em."

"Two of what?" inquired the Professor. "Two 'awks' eggs," replied the woman. "I'm told they're worth a thousand pounds apiece."

The professor, much interested, looked at the eggs. "These are not auks' eggs," he said.

"They are 'awks' eggs," said his visitor.

"My son Joe found 'em." A light dawned on the naturalist. "The kind of eggs which are so valuable," he remarked, gently, "are the eggs of an extinct bird called the auk—a-u-k."

"Oh, Hawk," said the woman. "I'll pay out that 'Eury 'Obhouse as told me it was 'awks' eggs as was wanted."

And she went away.—Ex.

**DO NOT BE A SECOND-CLASS MAN.**

You can hardly imagine a boy saying: "I am going to be a second-class man. I don't want to be first-class, and get the good jobs, the high pay. Second-class jobs are good enough for me." Such a boy would be regarded as lacking in good sense, if not in sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that second-class men are a drug on the market.

Second-class things are only wanted when first-class cannot be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or if you do not, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce, or is too high priced for the occasion. For work that really amounts to anything first-class men are wanted.

Many things make second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if, indeed, he is not third-class. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could in no sense be called first-class.—Success.

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### News Summary.

Unknown regions in Alaska are being explored.

The Montreal freight and grain handlers have organized.

The rebuilding of the Hudson's Bay Railway has been started.

Vice Consul W. H. Stuart, of the British consulate in Boston, has resigned.

Wm. J. Duffy of New York, recently swam 11 miles in four hours and ten minutes.

Utah, Nevada and California. It is asserted that this route will reduce the distance to the Pacific coast by 235 miles.

The New Zealand and Australian governments will investigate the overcrossing of ships conveying soldiers from South Africa.

R. S. Borden, M. P., and party, including several other members of parliament, will visit the west during the first part of September.

The conference of the Boer generals and civic representatives with Mr. Kruger Wednesday, lasted for three hours and is said to have been stormy.

The Beck with house at Bass River was destroyed by fire Saturday night with contents. The loss on the building is \$3,500, insurance \$1,200.

Alex. Fulton, laborer, was working on Wednesday at a factory on Front street, Toronto, when a girder weighing 5,000 pounds fell on him, killing him instantly.

The length of the Denver and Northwestern from Denver to Salt Lake City will be about 500 miles, and by arrangement with Senator Clark a new route will be established through Colorado.

It is reported though not authoritative, that Chas. M. Hays, second vice-president and general manager of the Grand Trunk, will succeed Sir Charles Rivers Wilson as president of the company.

At eight o'clock last Friday evening the temperature registered in St. John was 61, at Chicago it was 62, Washington and New York 68, St. Paul, 70, St. Louis 72, Omaha 74, Denver 78, Atlanta 86, New Orleans 80.

Mrs. Charles Dykeman, the Isolation Hospital smallpox patient, was released on Saturday as fully recovered, after an illness dating from the 16th of July. This makes the last case of the dread disease in St. John, freeing the city from its stigma.

Manchester liner S. S. Manchester importer, Montreal for Manchester with cattle and general cargo, went ashore at Point au Pie, near River du Loup, on Saturday. The vessel was floated and taken to Quebec for repairs. She is believed to have been badly damaged.

The American fishing schooner Howard Holbrook, which was seized at Canso on the charge of loading a case of oil at Clark's Harbor and seven pairs of rubber boots and a box of tobacco at Wrayton's Harbor without paying duty, has been released on the payment of \$400.

Walter West of Halifax, N. S., was struck by a train at 5:30 o'clock Saturday afternoon, while walking on the track, just south of the Granite street bridge, and killed. He had been at a ball game and was returning to South Quincy, Mass., where he was visiting his sister, Mrs. Ann Morris. He was 23 years old and unmarried.

The Glasgow corporation has decided to carry out the extensive water scheme at Loch Arklet, so as to insure that 10,000,000 gallons of water shall be emptied into Loch Kathrine, from which Glasgow gets its water supply. The water commissioners were empowered recently to borrow in the first instance \$2,500,000 in connection with the scheme.

A despatch from Halifax, N. S., August 23, states that the steamer Egda, bound into Louisburg harbor late Thursday night, struck the pilot boat which went out to meet her, and in which there were four men. The pilot boat was swamped and John E. Townsend, the light keeper at Louisburg, was instantly killed. Life buoys were thrown from the steamer to the other men, and they kept afloat until rescued.

Captain Garnier, of the schooner Bolino, which arrived at North Sydney from Gaspe, reports the wreck of the schooner Tarquin of Souris, P. E. I., during the terrific gale on Sunday last at Grindstone, one of the Magdalen Islands. The Tarquin was broken into kindling wood in an hour after going ashore. The captain and crew barely escaped with their lives. They lost everything.

Lawyers will hardly find wireless telegraphy so productive of fees as was the telephone. Litigation over which put millions into their pockets. Prof. Bell had a strenuous time. He took the first working model of his instrument to John A. Logan and offered "Black Jack" half interest for \$2,500, saying that it would do away with the telegraph and that there would be millions in it. Logan replied: "I dare say your machine works perfectly, but who would want to talk through such a thing as that, anyway? I advise you to save your money, young man." Bell then offered a tenth interest to an examiner in the patent office for \$100 in cash. It was refused. That tenth interest was worth \$1,600,000 in fifteen years. The giant intellect that refused it is still examining patents.

The Paris correspondent of The Times says that a pro-Boer telegraphic agency which often receives authoritative information from Boer sources states that Gens. Botha, Dewet, Delarey and Lucas Meyer come to Europe at the express and direct invitation of the Right Hon. Joseph Chamberlain, the Colonial Secretary. It is stated that Mr. Chamberlain wishes to consult the Boer Generals on the construction of the conditions of peace in South Africa and the general situation there. A telegram from The Hague says that ex-President Steyn, on arriving at Scheveningen, will be treated for an stroke by Dr. Wuklan, Amsterdam, who will decide if Scheveningen will suit him as a place of residence. Mr Steyn's friends urge that no demonstration take place when he arrives in Holland.

The kiss of her little granddaughter on her ear fractured the eardrum of Mrs. Martha Allen, of New York, and she will be taken to a New York hospital for treatment. At the time of the occurrence she had the child in her arms, and though she at once experienced strange, rumbling sounds that proved very annoying and nearly drove her crazy, she did not entirely lose the use of the ear. An examination of the organ shows a scar on the eardrum that experts say is a puncture about the size of the head of a pin, and which was caused by the violent concussion in close proximity to the drum by the child's lips.

An alleged divine healer and prophet, named Perkins, who has been posing for ten days as an angel of Christ, who he declared would appear in a few days, was taken out of Texarkana, Ark., Wednesday night by Whitecappers, flogged, the hair cut short, and he was then given thirty minutes to leave town.

Master.—"Well, Tommy, you were not present yesterday. Were you detained at home in consequence of the inclemency of the weather?"  
Tommy.—"No, sir, 'cause of the rain."

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