

# Messenger and Visitor

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## Perils of

### Speculation.

Considering the spirit of speculation, so active in these days, and the many inducements presented to the public to invest in enterprises which promise large returns to the investor, even men who under ordinary circumstances are cautious may be in danger of forsaking the counsels of prudence. Of late, too, there have been repeated warnings that ought not to pass unheeded in the cases of men who have risked in speculation trust funds committed to their hands, and have done so to their own undoing and to the great loss and embarrassment of those who had placed implicit confidence in their integrity. It cannot be too strongly insisted upon that the man who invests the funds of others in speculative enterprises, without the express consent and approval of those interested, is guilty of base crime. Nor has any man the moral right to invest, in enterprises in which the margin of uncertainty is large, more money of his own than he can afford to lose without injury to his creditors and his family. The case of George Rowley who a short time ago was sentenced at St. Thomas, Ont., to twelve years in the penitentiary for crime connected with the mishandling of the funds of a Trust Company is an example in this connection which should teach an impressive lesson. Mr. Rowley was a man well advanced in life. He had long been an honored and trusted citizen, and the confidence felt in him appears to have been very general and strong. And yet this man, by his own confession, stood convicted of the crimes of theft, forgery and perjury. The story of confession and appeal which he told the court, some sentences from which are quoted below, is indeed pathetic reading. Mr. Rowley cannot hope to make atonement for the wrong he has done to others, though we may believe that he sincerely desires to do so, but the story of his temptations and his fall should not be without its salutary warning for those who, in one way or another, may be tempted to the dishonest use of funds entrusted to their keeping. Following are the sentences referred to:

"In an unguarded hour I was induced to place a part of this money in an investment of a speculative nature. It appeared so easy to make a little extra money. . . I now know that that hour and not this one was the most critical one of my life. . . Unfortunately for me that first move along speculative lines proved successful. . . Upon my second venture I lost all the money gained by the first. . . Other ventures found me still further in debt. . . I faced the alternative of confessing or of using other trust moneys to recover all, and in desperation decided on taking the latter course; From that day until the present my life has been alternating between hope and despair. . . I could not take a day's rest. . . I dare not trust or confide in any others to assist me. Hope revived. . . I risked more than ever. . . The sudden decline in securities plunged me deeper in debt, and nerve and strength failing I gave up hope. . . I confessed all to my family. . . I have pleaded guilty. . . All that I ever received as payment for my illegal acts has been hard, constant, grinding and unnecessary labor, amounting almost to imprisonment, and bitter pain, sorrow and self-humiliation for years previous to discovery, and added sorrow, humiliation and imprisonment since discovery. . . I am no longer a young man, nearing sixty years of age. I cannot reasonably hope. . ."

## Where Statesman

### Differ.

Public men, arguing from different standpoints and with different objects in view, are apt to reach remarkable different conclusions from a consideration of the same set of facts. This is strikingly illustrated in the views presented by Hon. Mr. Blair, Ex-Minister of Railways, and by Hon. Mr. Fielding, Minister of Finance, as to the cost to the country of the proposed trans-continental railway now under discussion by Parliament. Mr. Blair's estimate of the outlay was as follows: He declared that the Government would assume \$65,000,000 of liabilities on the eastern section of the proposed line. On the prairie section he said the Government would guarantee \$9,750,000, and on the mountain section, \$13,500,000. Interest on the eastern section would be \$1,950,000 a year, and as it would not be likely to pay until after the ten years, the total interest charge would be \$19,500,000. Continuing his line of argument, he contended that upon the mountain section there would be an interest charge for seven years of \$4,050,000 more; and on the prairie section an interest charge for one-half the time of construction, or two and one-half years, amounting to

\$750,000 of interest. Then there would be an additional interest charge on the eastern section during four years of half the cost of construction, of \$7,800,000. This would make a total of \$120,350,000. If the Government have to issue bonds to carry these obligations, bearing interest at 3½ per cent, it would mean a deficit of ½ per cent. during fifty years, which would mean an additional \$18,500,000, or a grand total of \$139,000,000. But, even striking out the last mentioned sum, there would be, according to Mr. Blair, a direct liability of \$121,000,000 to the country. As an offset the country would of course have the railway from Moncton to Winnipeg, which, according to the terms of agreement with the G. T. P. Company, is to be leased to that Company for the term of fifty years at a rental of 3 per cent. on the cost of construction.

In estimating the cost of the proposed road to the country Mr. Fielding allowed 400 miles between Moncton and Quebec which at \$25,000 a mile would be \$10,000,000; the Quebec to Winnipeg section 1475 miles at \$28,000 a mile, a total of \$41,300,000 for that section, making the total cost of the eastern section which the Government is to construct \$51,300,000. The Railway Act however lays down the principle that interest during construction is a part of the capital, and distributing this interest outlay over the period of construction, at the end of the period the total capital outlay would be \$54,609,677. The annual interest on this sum would be \$1,638,200.30. Accordingly for the seven years before the Grand Trunk rental began, the country would, under the agreement, be out of pocket that amount annually, and if provision were to be made today for this interest for seven years the sum necessary according to actuarial tables would be \$8,853,502. The western section, from Winnipeg to the Pacific, which the Grand Trunk is to build, is divided into two sections, the prairie and the mountain section. On the prairie section the Grand Trunk is to pay interest from the first. The mountain section of 480 miles at \$30,000 a mile costs \$14,400,000, and to pay the interest of that for seven years, according to actuarial calculation, would require \$2,334,575.90. The contribution of the Government toward the cost of the Quebec bridge on account of the road is put at \$2,000,000, and the sum required to meet the interest on this sum for seven years is \$286,246. Adding these amounts together—the \$8,853,504 for seven years interest on construction of the eastern section; \$334,575.90 for seven years interest on mountain section; and \$324,246 for seven years interest on bridge construction, gives a grand total of \$11,512,327, as Mr. Fielding's estimate of the actual cost of the entire road to the country. It had been contended that the estimate of \$25,000 a mile for the Moncton-Quebec section was too low, and Mr. Fielding said that if 25 per cent were added to the cost of this section it would bring the total up to \$15,725,703, and that even this larger estimate as to the cost of the road would be more than covered by the surplus in the Dominion treasury for the past year.

## The Montreal

### Congress.

The Congress of the Chambers of Commerce of the British Empire has been in session during the past week in Montreal. This is the fifth Congress of the kind, and the first in which the place of meeting has been elsewhere than London. The fact that the Congress meets this year in Montreal is doubtless indicative of a growing sentiment favorable to closer relations between the mother land and the colonies and of a desire to promote harmony of thought and action in all parts of the Empire in respect to fiscal and commercial interests. The influence upon public opinion of the discussions in which the Congress engages and the conclusions at which it arrives may likely be considerable, while the mere fact, that subjects of imperial interest are being discussed in a colonial city, by a large number of leading business men representing all portions of the British world is in itself significant. The President of the Congress for the present year is Lord Brassey, and the Honorary President Lord Strathcona. In opening the Congress Lord Strathcona alluded to the fact that the number of delegates this year from various Boards of Trade throughout the Empire was 548 as compared with 386 who attended the preceding Congress in London. He regarded the present meeting as calculated to be of great importance in view of the fact that it included representatives of the commerce of Australia, South Africa, the West Indies, the various other colonies, Canada, India and the United Kingdom. It would

bring practical men of business from all parts of the Empire into direct contact with the importers and exporters of Canada. They would see and hear at first hand for themselves what the country is and what it is likely to become in the future, and he believed that it could not fail to prove beneficial to the trade of Canada and to that of the Empire generally.

## Hudson Bay.

The Dominion Government has asked Parliament for a grant of \$150,000 to cover the cost of an expedition to Hudson Bay. The purpose of the expedition is to gather data and acquire knowledge by experience as to the length of time the Bay is open for navigation each year, and consequently the possibility of shipping the products of the Northwest by the Hudson Bay route. The expedition is also to enquire into the geological formation of the country around Hudson Bay and its mineral resources. The reports of previous investigations of the Hudson Bay route have not been favorable to its feasibility as an outlet for western produce, but the Government evidently is not satisfied that those reports should be accepted as settling the question. There is a rumor which seems to be causing excitement in some quarters in the United States, to the effect that the Canadian Government is about to assert its claim over Hudson Bay as a closed sea. Such a claim, if enforced, would bar foreigners from a participation in its fisheries, and it is declared that such a claim would accordingly be resisted by the United States, and thus another bone of contention would be projected into the arena of international politics. We have not observed any intimation on the part of the Dominion Government of its intention to make any claim of this kind, but if such a claim were put forth by this country in respect to Hudson Bay, it would obviously be a much more reasonable one than the similar claim formerly put forth by the United States in respect to Bering Sea.

## An Interesting

### Find.

A despatch from St. Petersburg states that the Academy of Science of that city has recently made an extraordinary acquisition in the shape of a complete mammoth with even its skin in a perfect state of preservation. The gigantic animal's body was found at a wild spot on the bank of the Beresovka River where it had been disclosed by a recent landslide. The Academy sent Dr. Otto Hertz and a party for the purpose of exhuming the mammoth and bringing it to St. Petersburg. It was not without great difficulty that the great body was got out of its ice bed. This was accomplished by erecting a wooden house over the body and building great fires within to thaw the ice. At last it was got out and removed to St. Petersburg. The hide was found in perfect condition, and it alone weighed 800 pounds. It was covered with thick, strong hair from eight to twenty inches in length. Between the hide and the flesh was a coating of fat three inches thick which would indicate that the animal lived in an extremely cold climate. The flesh, which, according to expert geologists, must have lain buried in the earth and ice about twenty thousand years, was blood red and possessed a certain elasticity. The stomach which was found intact was filled with certain kinds of grasses; and the teeth were lined with vegetable matter, indicating that the animal was feeding when the catastrophe occurred which buried it suddenly in its ice bound tomb.

The death of Lord Salisbury, which was announced by the Monday morning papers was not unexpected, but the announcement of his death has startled the world with the thought that the man who was so lately and who had been for so many years the guiding mind politically of the British nation is now no more. Lord Salisbury was a noble specimen of the British race, and his nobility was independent of his aristocratic lineage. Robust in body and still more so in mind, he was possessed of that honesty, sagacity independence of judgment and that masterful grasp of affairs, which make for clear vision and command a loyal following from the ablest men. While he did not sacrifice the dignity of his government in its foreign relations, he was of a pacific spirit, and his influence at the helm of national affairs was an influence to preserve the world's peace. The Empire will justly honor the name and the work of its departed statesman.



### Report of the Home Mission Board of New Brunswick.

PRESENTED TO THE BAPTIST ASSOCIATIONS OF NEW BRUNSWICK.

In submitting to you their report for the year, ending May 31, 1903, your Board acknowledge the grace of God in the large blessing that has attended the work they have had in hand. General Missionary Hayward and the mission pastors have baptized during the year 69 persons. Improvements in the shape of new or repaired buildings have been made on five fields, and besides meeting their obligations to their pastors, these fields have contributed to denominational work upwards of \$200.

**FIELDS.**

**ST. FRANCIS.**—The Board withdrew from this field last year, being of opinion it could not be attended to under present conditions without making a draft so large upon our treasury that other more promising interests would have to suffer. It is hoped, however, that correspondence which has passed between Secretary of your Board and the Superintendent of Missions in Maine, may yet issue in two missionaries being located among these border communities from Grand Falls to St. Leonards, whose respective fields would cover part of Maine and parts of our own province, and who would be supported jointly by the Home Mission Boards of Maine and New Brunswick. Grand Falls certainly needs attention at once.

**ANDOVER AND FOREST GLEN.**—Of this group Forest Glen receives the grant. The whole field still continues to enjoy the ministrations of Bro. R. W. Demmings, whose labors are abundant as his report shows. At Andover they hope this summer to erect a new house of worship. Some new preaching stations have been occupied during the year.

**TOBIQUE.**—Bro. Chas. Sterling retired from this field first of September. Later Bro. J. C. Bleakney visited the field and located with the people first of December. Since then he has been prosecuting the work with vigor, with the exception of some weeks in March, when he was disabled through a serious accident. He is now hard at work on this extensive field.

**ABERDEEN.**—This field is still without a pastor. It was hoped that Bro. Chas. Sterling would locate with these churches, but as yet he has not, though he has visited several sections of the church during the past winter. Rev. J. D. Wetmore is finding time to give some service to some of the sections while they are pastorless. This field needs a good pastor at once and Bro. Wetmore will be pleased to withdraw as soon as a pastor is forthcoming.

**CANTERBURY AND BENTON.**—This group of churches has been pastorless since the withdrawal of Bro. Barton, who took charge of the Richmond churches. An occasional service, however, was given to the Benton church by Bro. Barton for some time. In March, Bro. J. A. Lockhart, who came to us from the Primitive Baptists, settled with these churches. He was ordained at Benton in May by a representative council.

**QUEENSBURY.**—Rev. W. A. Allen reports his labors with the churches on this field closed. The Queensbury and Springfield sections have been visited by General Missionary Hayward and several baptized. This is a fine country field and should not be without one of our bright pastors.

**NEW MARYLAND AND CARDIGAN.**—These churches have been pastorless since October last when Rev. F. B. Seelye removed to the Coverdale circuit. They have not, however, been altogether without a minister's services. Bro. Hayward spent some weeks in Cardigan section and other ministers have visited New Maryland.

**DOAKTOWN.**—Rev. M. P. King after a pastorate of 9 years with the churches on this field resigned in September last. His work here was greatly blessed, especially during his last year, many having been baptized and a fine parsonage built at Doaktown. Bro. King has gone to the Newcastle churches of Queens County and Bro. Marple is at present ministering on the Doaktown circuit.

**ST. ANDREWS.** The churches of this group are still enjoying the ministrations of Rev. Calvin Currie. At St. Andrews the house of worship has received quite extensive repairs both inside and out and is reported out of debt. A glorious revival is awaited by the churches on this field and a large ingathering hoped for.

**BAILLIE.**—Rev. C. J. Steeves ministers to the churches of this group. He reports a fair religious interest throughout the field. Several were baptized last autumn and more again this spring during special meetings in which he was aided by Bro. Hayward.

**BEAVER HARBOR.**—This church forms part of the Pennfield group, and has for its pastor Bro. T. M. Munroe. These churches also are waiting a revival and ingathering to their membership of such as shall be saved.

**TABERNACLE.**—This church is most favorably situated for work among the people. It has retained throughout the year the services of Bro. Roach and reports a good degree of prosperity. Several have been baptized and the services are well attended. The financial question is the most serious and difficult matter with this church.

**MUSQUASH.**—This church which has its branches in Chance Harbor, Dipper Harbor, Mace's Bay, etc., has had the pastoral oversight of Rev. I. B. Colwell, during the

year. Brother Colwell whose labors are much appreciated by the people will probably remain with them another year.

**FAIRFIELD.**—This is a part of the Hillsdale and 2nd St. Martin's circuit. Their pastor is Rev. R. M. Bynon who reports most favorably of the work. His salary is paid promptly and large donations have been made him. Four have been baptized and a new house of worship dedicated at Westview.

**GREENWICH.**—These churches are now under the pastoral oversight of Rev. E. K. Ganong. Bro. Hayward visited the field last November and held some services. At Jerusalem they are repairing their church building at considerable cost. They have here a flourishing Sunday School.

**COVERDALE.**—Bro. F. B. Seelye was called to these churches in October last. Our brother has had great drawback in his work on account of the serious illness of his wife. Our sympathies are with this brother and his companion in their trials.

**LUTES MOUNTAIN AND SHEDAC.**—These churches report through Rev. John Williams that they have united in his support and that there is a hopeful outlook. For some time the Board has felt this grouping should be effected and have been seeking for a pastor who could accomplish this end. We hope to hear of progress on this field.

**NEW SECTIONS.**

**KENT COUNTY.**—At Board meeting in September a resolution was passed granting \$200 toward the support of a missionary for a year in Kent County. After correspondence with different men regarding the work, the Board last December directed Rev. D. W. Crandall to the field. He entered upon his work January 1st, and fulfilled a mission of 3 months. Our brother wrought very diligently, visiting various sections of the county, preaching sermons and baptizing.

**RESTIGOUCHE COUNTY.**—At the March meeting a communication was received from Rev. J. W. Kierstead, pastor at Campbellton, setting forth the needs of sections adjacent both in Province of New Brunswick and Quebec and asking that our Board grant \$150 toward the support of an assistant and stating that a similar communication had been sent the H. M. Board of Ontario and Quebec. The requests were made in order that these sections which promise so much to Baptist preaching, might be cultivated under the supervision of the pastor of the Campbelltown church, as this was judged to be the better way. A vote was passed agreeing to make such a grant if the other Board shall concur.

**GENERAL MISSIONARY.**

The services of Rev. A. H. Hayward as general missionary have been given the Board throughout the year and a large measure of success has attended his labors. He has held special services at Tobique, Cardigan, Woodland, Upper Kingslear, Springfield, York Co., Macnaequeak, Baillie, Greenwich and Lytleton, Northumberland County. 49 were baptized by himself and 20 by pastors during these revival seasons. \$253.87 were received by our brother in offerings to the work of the Board and have been credited to the individual churches. It has come to the knowledge of the Board that a friend and admirer of Bro. Hayward's devotion to weak interests, has it in his heart to support our brother independent of aid from the H. M. Board, for work in the Northwestern counties. We are not at liberty to mention the name of this brother but we record our appreciation of such generous interest in Home Mission work and commend the contemplated action of our friend to other wealthy men to emulate. Bro. Hayward will not sever his connection with the Board in undertaking the mission referred to. He will still report to Board as heretofore. Moreover our judgment is that another General Missionary should be appointed so soon as a suitable man can be obtained as there is abundance of work of this character for at least two missionaries.

**FIELD SECRETARY AND SUPERINTENDENT.**

It has long been felt that there should be some one to superintend mission work, that is to say, to visit pastorless churches of the weaker sort and pastorless missions in particular, with a view to organizing them and locating pastors over them. Also to search out sections needing our ministry of the word and arrange for their supply and, further, to visit the stronger churches, set before them the claims of these Home Mission fields and arouse them to a generous interest in this work.

But though seeing this need for years, the Board has never felt itself in a position to justify such an appointment. However at our December meeting the grave necessity of such an appointment was discussed. Later correspondence was entered with Rev. Willard E. McIntyre, the outcome of which was the appointment, at our March meeting, of this brother to the work of Field Secretary and General Superintendent. Bro. McIntyre whose eminent fitness for the work will be acknowledged entered upon his duties as superintendent the first of May and takes up the secretarial work June first, the beginning of our Denominational year.

**TOURING.**

At the request of the Board, the secretary spent four weeks in July and August of last year in touring the fields and gathering information in regard to them.

He visited all the sections of the Tobique field, also An-dover, Forest Glen, Aroostook Junction, Aberdeen, Windsor, Glassville, Queensbury, Springfield, Temperance Vale, Millville, Cardigan, Woodland, Glencoe, Doaktown, Blissville, Salem, Underhill, Lytleton and Whitteyville. The offering of the people taken during the tour amounted to \$36.73 and have been credited by the treasurer to each church contributing.

Carefully drawn maps of the fields, and a tabular statement showing comparative strength of each Denomination in regard to houses of worship; number and size of families, property valuation of community in respect to each Denomination, Sunday Schools, services, etc., all of which has been preserved in book, the property of the Board, are among the results of this tour.

**OUTLOOK.**

The situation in which your Board finds itself is hopeful and the outlook is promising. A reference to the report of your treasurer shows a large amount of money on hand. This with other legacies which will be paid in during the year and further contributions from Twentieth Century Fund together with the regular annual offering of the churches to our work presents a most encouraging aspect from a financial standpoint. A superintendent of missions already at work constitutes another encouraging feature while churches eager for pastors and ready to support affords yet further encouragement. The special depressing feature of the work is the lack of pastors to prosecute this work and make the sacrifices which these Home Mission fields entail. This has been the great difficulty which your Board has met during recent years. How it is to be solved is a serious question but some believe it can only be by beckoning to our ministerial ranks and welcoming gifted and pious men, who, while unable to spend years in college and Theological Institutions, could and would wisely lead and nurture well many of our churches which today languish for pastoral oversight, not so much because pastors will not go to them as because pastors are not available on account of their engagements with the stronger churches.

Respectfully submitted,

B. N. NOBLES,

Secretary of Board.

**TREASURER'S REPORT.**

1902-1903.		RECEIPTS.	
Balance			\$541 42
W. B. M. Union per Mrs. M. Smith			\$281 00
Since August 1, 1902,			129 50
			410 50
Denominational Treas. per Dr. J. W. Manning			\$252 57
Since August 1, 1902,			755 95
			1008 52
Bradshaw Trust No. 1,		\$446 32	
" " " 2,		267 94	
			714 26
Interest Webb Fund,		9 00	
" Current acct.,		40 00	
			\$2,723 70
		DISBURSEMENTS.	
Grants to Mission Fields and Missionaries,		\$1,071 17	
Salary Gen'l Missionary A. H. Hayward,		650 00	
Traveling expenses " " "		33 38	
B. N. Nobles, touring Mission Fields,		65 06	
Printing, Stationary, etc.,		19 85	
Transferred to Trustees 20th Century Fund,		500 00	
Balance,		383 34	
			\$2,723 70

St. John, N. B., June 20, 1903.

**AUDITOR'S REPORT.**

Audited and found correct with balance \$883.34, which includes \$500 to be transferred to Twentieth Century Fund. E. M. SIPPPELL.

St. John, July 2, 1903.

**20TH CENTURY FUND.**

Received from Dr. J. W. Manning and transferred to Trustees, \$700 00  
Transferred from General Acct., 500 00  
\$1200 00

### Personal Immortality.

BY REV. R. J. CAMPBELL, M. A.

"If a man die, shall he live again?"—Job 14:14.  
"Because I live, ye shall live also."—John 14:19.  
This is a question asked in the Old Testament, and answered in the New—asked in a good many places, but nowhere, perhaps, so plainly as in this chapter of Job. But the question, which is left a little uncertain in the Old Testament, or an affirmative answer given with hesitating voice, becomes a triumphant certainty in the New. Christianity comes to tell us about the deathless, ageless life, on the authority of Him, through whom life and immortality have been brought to light. His words ring in our ears in the affirmation of this text, which is our promise and our surety, "Because I live, ye shall live also." "I am the resurrection and the life. He that believeth on Me, though he were dead, yet shall he live." "Whosoever liveth, and believeth on Me, shall never die."



## MODERN THOUGHT AND IMMORTALITY.

It is sometimes said that interest in the subject of personal immortality is not what it used to be, that, in point of fact, the world (by which we mean humanity) has become increasingly secular in interest and in outlook. This is the opinion expressed by that great scholar, historian, and thinker, Mr. Lecky, in his "Rise and Progress of Rationalism in Europe." The ministers who are present, and the older men of the congregation, will agree with me that whereas once sermons were always charged with appeals based upon the tremendous issues of conduct, not for time, but for eternity, nowadays we have become so practical that appeals are rarely made to sanctions drawn from the consideration of the judgment to come, the blessedness of heaven, or the terrors of retribution. In history, it has always been true that when the pulpit has taken to moralizing, morality has lost its dynamic. We can learn our morals elsewhere. Prudence teaches us the importance of a certain regard to conduct, but the achievements of conscience in any century have been made, not in accordance with the dictates of prudential maxims, but in obedience to sanctions, drawn from the consideration of man's eternal citizenship.

We are told that today, intellectually, there is more uncertainty about the fact of immortality than there ever has been, and perhaps this is true, though not so true as some might think. We are less certain in some ways, because of the new habit of mind induced by acquaintance with the methods of modern science. Young men, who know nothing at all about science, are under the domination of certain notions derived from the methods of science, and they regard nothing as proven which is not the result of conclusions arrived at after laborious observation and experiment. But there is another kind of proof. The things done daily, the aims of which we are most conscious, and to which we devote our energies with enthusiasm, are not the result of inductive proofs, and have little to do with observation and experiment, but are the fruit of the divine impulse.

## IS THERE A DESIRE FOR PERSONAL IMMORTALITY?

It is also said at the present day that there is a cessation of desire for personal immortality—perhaps, I should say, a comparative cessation. I have met people who said they had no wish for a personal existence beyond the grave. There are several ways in which men could come to take such a position. One is mental ennui. The sense of mystery is so great, the sense of illusion so appalling, the fruits of the noblest efforts so small, that some of the best of men gradually grow tired, and cease to trouble about what may come, and just wait for the great dissolution without expectation and without hope. A larger number is represented by the city man, who, the other day, said to a friend of mine, "I know all you say to me. I went to a Sunday School the same as you did. I used to be a worker in the church. I had my opinions, as you have now, about man's eternal destiny. But I have come to the conclusion that there is no such destiny, and that if there were, I should not seek it. It matters nothing to me. I have worked hard all my life, and my ideal can be thus summed up—to provide a competence for my five children, and let death come as soon as it pleases; I ask for no awakening on the other side." Trouble leads to this position. I have known people who would welcome the time when death would close down all their sorrows in the silence of the grave.

## MEN WANT TO LIVE.

Yet men want to live for the most part. Even those who say they do not would soon change their outlook if they could be assured that the best was the truth, and not the worst.

"Whatever crazy sorrow saith,  
No life that breathes with human breath,  
Has ever truly long'd for death.

"'Tis life, whereof our nerves are scant,  
Oh life, not death, for which we pant;  
More life, and fuller, than I want."

There are people among my readers to whom life has ceased to signify much since the dearest went away. Most of their interests are now on the other side. They feel that the cruellest thing in their experience has been death in their home, and if they could be assured they would see their dead again, they would not trouble much about their personal immortality, they would be glad to think that "Love can never lose its own." It is for these reasons that men are always asking, in the words of Job, "If a man die, shall he live again?" He will not! for the simple reason that he will never die. We have the highest authority for saying this. Deathless life was in Jesus Christ, the Master of the Universe, who holds the keys of death and hell. He is the One who came to save mankind. The destiny of humanity is bound up with the life of Jesus Christ.

## SCIENCE AND RELIGION.

I will venture upon a prophecy. The next great rehabilitation of the fundamentals of religion will come, not from the side of theology, but from the side of science. Theology was never more than speculation. It always stumbled along in the wake of spiritual experience. Experience came first, and theology afterwards. My belief is that we are at the dawning of the day when the rehabilitation of the great facts of religion will come from the side of that which has hitherto been hostile to it. There are certain great names today

which stand out as exponents of science, and are associated at the same time with an interest in religion. Amongst these, I would like to mention Sir Oliver Lodge, of Birmingham. This eminent scientist and ex-President of the British Association, said, some time ago, that to him the explanation of the world was intimately and immediately concerned with ourselves. Myers, in his "Human Personality," takes the same view. From this new friendly interest in human nature, we have derived certain great ideas. The first is that the world itself is spiritual. It may be neither matter nor mind, but it is something greater than either. If all is soul, whose soul is it that bears a relationship to us, which we cannot repudiate, and with which we cannot dispute? The answer of Christian experience is that it is Jesus Christ, who is Lord of all.

## PERSONALITY IS THE ULTIMATE REALITY.

The second great idea is this, that personality is the ultimate reality in the whole scheme of things. We are prior to the universe. We are the universe ourselves. Here Jesus speaks again. Our souls are worthy of an eternal destiny, for that reason alone. Christ said little about the life to come, but yet every word he spoke has value. "In my father's house are many mansions." Suffer me to change that phrase. Mansion means a big house now, but it did not mean that when King James' translators gave us our Bible. It meant a place to remain in. "In my father's house are many resting-places. If it were not so, I should have told you."

The sweet authority of Christ also comes to our aid in the spiritual witness of believers. There is one type of man who never doubts personal immortality. That is the saint. The nearer to God, the surer of heaven. Goodness has a claim upon God. Goodness is an apologetic for immortality. Produce a saint, and you produce something far better and worthier to live than this world of bricks and mortar, of sea and air. Death is an episode, an event in a continuous life. Jesus, the soul of the Universe, has charge of ours. When death comes, it is but a message to call personality to its own place. "Now are we sons of God, but it does not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

## The Old-Time District School.

BY LATHAN A. CRANDALL.

The school-house had never been painted by the hands of man, but storm and sunshine had given it nature's own beautiful coloring of grayish brown. It stood next to the church, and back of both buildings ran the long line of horse-sheds. It was not in a village, for there was not even a blacksmith shop, and the post-office was two miles away. On a corner opposite the church was the home of the minister, shaded by a giant elm with drooping branches, where the orioles came in the early spring to swing their nets, and the robins gathered to lay their plans for robbing the nearby cherry trees. In the meadow back of the minister's house and beyond the side-hill orchard, the strawberries ripened earliest and lingered longest. On another corner lived Uncle Watty Reed, famous in all that section as being incurably afflicted with "that tired feeling"; and just to the south dwelt Uncle Billy Hubbell, whose sneeze was sometimes mistaken by strangers for a powder-mill explosion. Between the church and the parsonage ran a brook—at least it was there in wet weather, and its stony bed was in evidence all the year around. Reckless suckers sometimes ventured to ascend this stream at times of flood, only to perish at the hands of the small boy if they dared to linger after the waters had somewhat subsided. There was a tradition that at some remote period in the past a nameless boy had caught a trout in this stream; but the tradition was vague and not generally credited.

But the door of the old school-house stands invitingly open, and we will visit the school. You can take in all there is to be seen at a single glance, for there is but one room measuring some twenty by thirty feet. No patent desks with stationary ink-wells and modern furlowels meet the eye. Around three sides of the room is a desk attached to the wall and sloping towards the bench which parallels the desk. The desk is used as a resting-place for books, and also furnishes a standing challenge to the small boy's jack-knife; a challenge which is always accepted. The benches are made of slabs with the flat side uppermost, supported by stout legs running through augur holes at either end of the slab. Near the door are shelves for wearing apparel and dinner-pails. In the center of the room stands a big square box-stove, and at the south end of the room, next the door, is the blackboard. The only other furniture consists of the "school-ma'am" and about thirty wiggling children. Of course, on these summer days the windows are all open, and the sounds of the fields come clearly to our ears. The chatter of a mowing machine; the soporific drone of bumblebees, (there were no "humblebees" in those days) the drunken gurgle of a bobolink, these blend one into another to form a medley that soothes rather than distracts. Two of the boys are neglecting their books to watch a woodchuck which is foraging on the hill-side in Aaron Hutchings' pasture, until an unexpected slap from the teacher brings them to a realizing sense of their depravity. George Downey and Jim Deyo, with faces towards the wall and books open as if intent on study, are slyly matchin' g

pins—naughty boys—while the teacher is learning the class in "First Reader." Mary Jane Hammond was caught whispering to Cette House, and is now being punished for her crime by "standing on the floor" in the sight of the whole school. "Squatty" Givens is snoring in the corner, but that is no sure proof that he is asleep, for some abnormal growth in the nasal passage causes him to puff and wheeze at all times and in all places.

Who that ever attended the district school does not recall the joy of the noon hour? Lunch over, what games we had what wrestling matches and 'oo' races. Golf and tennis? Hardly. "I spy," "Pom-pom-pull-away," "Two-old-cat," "Ante-over," "Storm-the-bunker," each had its permanent place in the hearts of the country children a generation ago. Sometimes we sought out the beds of the meadow violets and fought the beautiful flowers against each other under the name of "roosters"; and again, went wading in the near-by brook.

In the winter the "big" boys and girls were in evidence, some of them older than the teacher. The teacher who finished the winter term without meeting trouble, with a big T, was either very wise or very strong or both. If he was a coward, or injudicious, or weak of body, his work generally came to a sudden and ignominious end. After being carried out of doors and plumped down in a snow-drift, his ardor as an instructor of youth was likely to be so thoroughly chilled that he retired to private life. Sometimes we had a horn teacher, like "Liza Bouton," who made the winter long to be remembered because of her beneficent sway and wise leadership. It was at the noon hour in winter that we skated on Virgil Creek, or coasted down the long hills that girdled our valley. When the drift had covered the fences and a hard crust had formed over all, then from the far summit of Bouton Hill, down and across the level meadow and striding down another hill we used to sail on sleds and "jumpers." The great draw-back to our perfect happiness was from the necessity of tugging the sleds up the hill again before we could repeat the performance. Strange how those hills have shrunk. They reached heaven-high in these olden days, but now they have shriveled so that the boy who visited them after an absence of twenty years could hardly recognize his old friends. Do you remember that spelling-school, when they came down from the Gettown district with the avowed purpose of spelling us down? They went back sadder and wiser for they had reckoned without taking Sophia Bouton, our champion speller, into account. But what a time we had during the intermission! Of course the spelling-school games are not now to be mentioned in polite society, for they were "snap-and-cat h'em" and "the needle's eye"; games which contain a large amount of osculatory operation. As we recall them they were not altogether distasteful to us at that time, but of course from the height of refinement and true "culchah," to which we have now attained they look shockingly vulgar.

Did we learn anything? Well, just a little, you know. The instruction was not strictly "scientific," and if "pedagogy" and "psychology" had been mentioned in our hearing we should probably have suspected the hearer of trying to swear in some unknown tongue. We did not learn by "unconscious assimilation," and were not allowed to follow our natural bent unguided by the teacher. The instructors of that time had not enjoyed the advantages of modern teacher training, and knew no better than to insist upon our learning the multiplication table by dint of much hard study, being ignorant of the more approved method which demands that the child learn only as the necessity for multiplying arises. Another evil practice of the old-time teacher was to drill the children in spelling. They did not know that such practice was arbitrary and unscientific, and so must not be judged too harshly. We simply had to learn how to spell words whether we wanted to use them in our daily speech or not. Horrible! was it not? And yet as the years have come and gone and our practical vocabulary has grown, it has been no small satisfaction to be able to spell the words which we use.

Another medieval custom of that time was the drill in mental arithmetic. Of course the modern method of counting on your fingers is easier, but somehow we have a lingering for instruction which demands careful and persistent concentration of the mind and gives invaluable training to the memory. With all due respect to modern methods and scientific pedagogy of which our children are the victims, some of us are quite content to have had our primary training in the old district school.—Standard.

Just as you now play a piece without the music and do not think what notes you strike, though once you picked them out by slow and patient toil; so, if you begin to set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you and make more music in your life than all the songs the sweetest voice has ever sung.—Frances E. Willard.

God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on the porcelain—it makes us permanent. You never know that you have a grip on Christ or that he has a grip on you so well as when the devil is using all his force to attract you from Him; then you feel the pull of Christ's right hand.—F. B. Meyer.



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### THE CONVENTION.

Our convention meets this year in St. John, and it is a good place for the meeting. St. John has a cool summer climate, and delegates here may work and sleep without discomfort from the sweltering heat which in inland towns is frequently encountered at this season of the year. The place is central too and easy of access. Considering the distribution of the Baptist population and the facilities of travel, St. John is decidedly the most central spot for a general meeting of the Baptists of the Maritime Provinces. There are a good many Baptists in St. John and these are prepared to give their brethren from far and near a cordial welcome. It is true that none of the St. John churches felt that it was possible this year to extend to the Convention delegates the offer of free entertainment. Whether or not the reasons which have been given for the permanent discontinuance of the free entertainment plan are deemed sufficient, it will not, we believe, be charged that in the present instance the Baptists of St. John have shown any lack of courtesy or that in the past they have not exhibited a praiseworthy hospitality. It is sufficient to mention in this connection that since the Convention was organized in St. John, in 1846 it has held fifty-six annual meetings of which twelve have been held with one or other of the Baptist churches of this city. The last previous meeting of the Convention in St. John was with the Main St. church in 1898. The Convention has twice before met with the Leinster street church. The first meeting was in 1864 and the second in 1882.

This church occupies an honorable place in the denomination because of its work, and the many good and able men who have served in its pastorate. In its later years, it is true, it has experienced difficulties and discouragements, but the past year has been one of renewed activity and enlargement, and for the future there is hope. The present pastor is Rev. Christopher Burnett who serves the church with great acceptance and is highly esteemed by his brother pastors in the city.

As the readers of the MESSENGER AND VISITOR are generally aware, the time for the opening of the Convention is ten o'clock a. m. Saturday. But the preceding day was, as usual, occupied with meetings of the Board of Governors of Acadia College, and the Institute. The Board of Governors indeed held their first meeting Thursday evening and continued in session Friday forenoon and afternoon, completing their work preliminary to the presentation to their annual report to the Convention. It is understood that the meetings were of a cheerful character, the feeling prevailing among the Governors optimistic and the prospect of raising the \$100,000 required by the new forward movement considered encouraging. Everybody is glad to know that President Trotter has regained his health and will be prepared to push the canvass after Convention with his accustomed vigor.

The Institute held its first session at ten o'clock. The President, Rev. H. R. Hatch of Wolfville, was in the chair. The Scriptures were read by Rev. W. H. Jenkins, and Rev. A. T. Dykeman offered prayer. In the absence of the Secretary, Rev. D. H. Simpson, Rev. G. A. Lawton was appointed secretary pro tem. The first paper was by Rev. W. M. Smallman of New Glasgow, his subject being "The Prophet Amos as a Preacher." This was an excellent paper and was listened to with much interest. The essayist described the character of the times in which the Prophecy was delivered as a time of material prosperity but moral laxity, oppression, injustice and apostasy. The Prophet was a brave man who, without fear or favor, dared to rebuke his message and to deliver iniquity in high places. At the same time his message was charged with the most genuine sympathy for his fellow-men. The essayist then spoke of the material used by the Prophet and his method of presenting truth. His conception of God exalted His power, exalted His justice and recognized His mercy. The prophet's words were, as the words of every preacher should be, living words adapted to persuade the minds and control the heart of men. His style was direct, his diction forceful and sometimes eloquent. Even in our

translations of Amos the force and beauty of his language is recognized. He touches and thrills the deepest emotions of the soul.

Mr. Smallman's paper was very favorably discussed by a number of those present.

The second paper was by Rev. A. S. Greene, pastor of Zion church, Truro. It would be difficult to give any synopsis of this paper that would do justice to its contents. It must suffice to say that Mr. Greene dealt with his subject quite elaborately, his paper giving evidence of scholarship and careful preparation. The leading idea of the paper was that the laws of the Old Testament were to a certain degree crude and imperfect, suited to the state of development of the people of Israel when they were given. But, as the life of Jesus was a life of perfect love and fellowship with the Father, so his precepts embodied the perfect law of love. Jesus was not, as the Jews regarded him, a revolutionist, bent on overthrowing the law and the prophets. He was a true evolutionist, evolving the spirit involved in the letter of the older dispensation, and developing the meaning enveloped in its symbols.

Rev. Dr. Gates expressed his appreciation of the paper just read. He also said that at an early hour that morning, the reader of the paper, Rev. Mr. Greene (who is a colored man) had called at his house, having been refused accommodation at the hotels. In strong words which were evidently endorsed by the meeting Dr. Gates condemned the race prejudice that refused entertainment to a man of respectability and culture simply because he was of African blood.

At the afternoon session, after the business of the Institute had been disposed of and officers for the ensuing year elected, two other papers were presented. The first was by Rev. W. N. Hutchins of Truro—a review of Rev. Dr. Denney's recent book, entitled "The Death of Christ."

This was followed by a paper by Rev. H. F. Waring of Halifax, entitled Christ and Him Crucified. It will be seen that subjects were very closely related, or rather the papers presented but slightly different phases of the same subject. Both speakers held the close attention of their audience and the whole discussion was thoroughly enjoyed. Mr. Hutchins' paper was a lucid and appreciative setting forth of Dr. Denney's principal lines of argument in support of the substitutionary theory of the atonement.

Mr. Waring considered his subject under three heads—The Ideal of Christ as presented in the Old Testament and the pre-Christian Jewish writings; Christ as presented in the New Testament; and The Atonement. It was a strong and lucid discussion of a cardinal theme by one who has done much independent thinking along this and other lines of Christian doctrine. It was a presentation of the subject which combined the learning and keenness of the scholar with the fervor of the preacher on fire with his theme. The work of the reviewer and the essayist complemented each other very happily. A discussion followed in which Dr. E. M. Saunders, Dr. Boggs, Rev. J. H. Hughes and Rev. D. Hutchinson took part. As a whole the afternoon's discussion was perhaps one of the most interesting that the Institute has ever had.

At the evening session of the Institute a sermon was preached by Rev. J. B. Slocum, of Concord, N. H. Mr. Slocum took for his text Matt. 13:38 and 44. The sermon dealt with the subject of world evangelization and was interestingly illustrated out of the preacher's experience in a recent visit to Japan.

The officers of the Institute elected for the year are as follows: President, Rev. J. H. MacDonald, Fredericton; Vice-Presidents, Rev. J. H. Jenner, Halifax; Rev. J. C. Spurr, P. E. I., and Rev. W. Camp, Sussex; Secretary-Treasurer, Rev. D. H. Simpson, Billtown, N. S., Executive Committee, Revs. Z. L. Fash, W. N. Hutchins and H. H. Roach.

### Convention.

The Convention opened according to appointment at ten o'clock Saturday. The president, Dr. E. M. Saunders, of Halifax, presiding, and apparently much stronger physically than when he was called to the chair a year ago. The hymn, "All hail the power of Jesus' name" was sung, the Scriptures were read,—Ps. 90 and Phil. 2—by the president; and Dr. W. E. Boggs, of India, offered prayer, earnestly invoking the Divine blessing upon the Convention and the interests which it represents.

After the appointment of a Committee on Nominations, some time was spent in extending the usual courtesies to visiting brethren. Among those invited to seats in the Convention were: Rev. W. J. Stewart, D. D., of Boston; Rev. J. A. Gordon, of Montreal; Rev. Chas. R. McNally, of Brooklyn, N. Y.; Rev. George Baker, of Leominster, Mass.; Rev. Dr. Boggs, of India; Bro. Wm. DeWitt, of Boston; Bro. H. G. Colpitts, of Middleton, N. S.; Rev. W. T. Stackhouse, of Winnipeg; Rev. P. J. Stackhouse, of Chicago; Dr. W. M. Upcraft, of China; Miss Martha Clark, of India; Rev. David Russell, of London, Eng.; Rev. C. W. Hamilton, (Methodist) St. John; Rev. D. Long, (F. Baptist), St. John; and Rev. Dr. Sprague, (Methodist), St. John. A number of these being called upon responded briefly, thanking the Convention for the courtesy extended. Rev. Mr. Russell extended his remarks somewhat, speaking of the kindly greeting he had met with everywhere in this country, and alluding to the fight which the Nonconformists of

England are now waging against the School Bill. The audience indicated its sympathy with their brethren across the sea, by heartily applauding Mr. Russell's remarks. Finally Rev. Mr. Burnett, the pastor of the Leinster St. church, who is a comparative stranger to the Convention, was called out and responded with a few remarks facetiously welcoming the delegates.

At this stage the Committee on Nominations reported, naming Mr. Rupert G. Haley, of the Leinster Street church as President of the Convention. Mr. Haley with characteristic modesty wished to decline the honor unexpectedly thrust upon him, but the Convention would not be refused. Mr. Haley then having been presented to the Convention by the retiring president, and having briefly thanked the Convention for this mark of confidence and esteem, entered at once upon the duties of his office.

The Nominating Committee then proceeded to name as first Assistant Secretary, Rev. E. T. Miller, of Chipman, and as Second Assistant, Brother A. E. Wall of Windsor; as Vice-President for Prince Edward Island, Brother A. W. Sterns of Charlottetown; as Vice President for Nova Scotia, Rev. David Price of Yarmouth, and as treasurer—Amon A. Wilson Esq. of St. John.

On motion of Rev. W. F. Parker it was ordered that the report of the committee on the Twentieth Century Fund should be received at the present session instead of at a latter session as arranged in the provisional programme. The report of this committee was accordingly read by the secretary of the committee, Rev. H. R. Hatch.

The report indicated that the work in connection with the Twentieth Century Fund had been pushed during the year as vigorously as practicable. The \$50,000 mark had not indeed been reached, but a fair degree of success had attended the effort. The resignation of Mr. Adams as field-secretary, comparatively early in convention year had embarrassed the work of the committee to some extent, especially in reference to the completion of the work in New Brunswick. In Nova Scotia, through the efforts of members of the committee and other pastors, the canvass has been carried forward and most of the churches had been reached. The report made special mention of the valuable work done in connection with the canvass last fall by Brethren Stackhouse and Bosworth. Mr. Stackhouse spent three months in the work, and the results of the canvass as for Nova Scotia was concerned was in very considerable measure due to his work. Mr. Bosworth also labored successfully but for a shorter period.

The report was accompanied by a tabulated statement showing the assignment for each association and each county in Nova Scotia and the amounts pledged. From this it appears that the Western Association is short of having pledged its assignment by nearly \$1000, and the Central Association is short by rather more than \$800, but the Eastern Association has exceeded its assignment by more than a thousand dollars. The total amount assigned in Nova Scotia was \$27,000, and of this there has been gathered in pledges and moneys paid \$26,154.25. The amount assigned to New Brunswick was \$20,000, and of this there has been pledged \$12,691.06. P. E. Island was assigned \$3,000 and the pledges received amount to \$725.34. The missionaries in India have pledged \$1000. The pledges accordingly total about \$40,578, so that there is yet needed nearly \$10,000 to complete the fund aimed at. In concluding its report the committee advised that in order to bring the fund to a successful issue a solicitor and collector should be appointed at once.

Bro. Wm. Cummings of Truro expressed disappointment that the fund still lacked \$10,000 of completion and thought that the work had not been pushed with sufficient energy. Bro. E. D. King thought that when a scheme had been adopted by the Convention there should be a general endeavor to make it a success, but it sometimes happened that those who displayed much enthusiasm in launching a scheme showed a lack of zeal in carrying it through. Rev. W. N. Hutchins defended the committee. The members had done much work gratuitously and a great deal had been accomplished. The fund had another year to run and the committee intended to bring their work to a successful conclusion. They should be given credit for what they had done. J. Parsons said that the Twentieth Century Fund had not been pushed at first because it was deemed not best to conflict with the Forward Movement Fund. He thought much good work had been done and the committee deserved great credit. Mr. Hatch made some further explanation of the work which had been done during the year. He had himself spoken in, sixteen out of the eighteen Baptist preaching stations in Queens Co., N. S., in the interest of the fund. Rev. W. F. Parker had done good work in the eastern counties and others had helped push the canvass. President Trotter asked whether in view of the fact that there was a general feeling that if the \$50,000 was to be raised Nova Scotia would have increased its pledges beyond the first assignment, it was the understanding of the committee that there should be a second general canvass of the Nova Scotia churches in the interest of the Twentieth Century Fund. It was explained on behalf of the committee that such was not the intention, but that the person to be appointed solicitor and collector should collect funds pledged and at the same time secure additional pledges as had been done in completing the Forward Movement Fund. Rev. W. M. Smallman considered



that much had been accomplished by the Twentieth Century Fund Committee and believed that both it and the new Forward Movement on behalf of the college could be carried to a successful issue.

Dea. Christie of Amherst said that it had been understood that the Twentieth Century Fund would be raised without expense for collection, and he believed that could have been done if each church had done its duty. However he would vote for the recommendation of the committee in reference to the appointment of a solicitor and collector.

Rev. B. H. Thomas moved a resolution of sympathy with the family of the late Rev. W. D. Manzer, of St. Marys, whose death was recorded in the morning papers. This resolution was heartily adopted.

SATURDAY AFTERNOON.

The Convention resumed business at 2.30, Vice-President Rev. D. Price in the chair. Prayer was offered by Rev. Ward Fisher.

The report of the Board of Home Missions in New Brunswick was presented for the information of the Convention and was ordered to be printed in the Year Book. This report which had previously been presented to the Associations will be found upon the second page of this paper.

The secretary also read the resignations of Bro. H. R. Hatch as a member of the Twentieth Century Fund committee, and of the Board of Ministerial Education and of S. McC. Black as a member of the Foreign Mission Board. These were referred to the committee on Nominations.

The Committee on Nominations reported further, naming (1) as Committee on Credentials R. M. Beckwith and R. B. Smith, Esqs. (2) Committee on Twentieth Century Fund—Revs. W. N. Hutchins, A. Cohoon, F. M. Young, G. R. White, D. E. Hatt, W. F. Parker, C. H. Day, I. A. Corbett, Dr. Chute and Dr. Gates. (3) On Correspondence—J. Parsons and A. A. Pineo, Esqs. (4) Resolutions—Revs. Dr. E. M. Saunders, J. B. Ganong and J. J. Wallace Esq. (5) On Estimates—A. H. Jones, W. W. Clark and F. W. Emmerson, Esqs. Rev. Dr. J. W. Brown moved a resolution looking to the formation of a Historical Society. This matter was referred to the committee on Resolutions. Principal Brittain and C. P. Reed (Lic) were invited to seats in the Convention.

At this point the annual report of the Board of Home Missions for Nova Scotia and P. E. Island was presented by Rev. E. J. Grant, Secretary of the Board.

This is the 25th annual report of the Board and the first sentence makes grateful mention of "the goodness and grace of God, that have guided and sustained through the labors of the first quarter of a century of its history." The report continues:

"The work of the past year, while perhaps not so fruitful in visible results as some previous years have been, has, we think, been one of faithful service on the part of your Board as well as on the part of the missionary pastors. The regular monthly meetings of the Board have been largely attended and the best thought and judgment of its members given to the important work which you entrusted to them a year ago.

CHANGES.

"Anticipating his early removal from Yarmouth, Pastor W. F. Parker, resigned the post of corresponding secretary immediately after last Convention, and the present incumbent was appointed to succeed him.

"Pastors H. F. Adams and H. C. Newcomb, were appointed to fill the vacancies made by the retirement of Pastors P. S. McGregor and W. F. Parker. Bro. W. W. Clarke, of Bear River, finding that business engagements so often prevented attendance at the meetings of the Board, resigned in March last, and his Pastor, Rev. I. W. Porter was appointed to fill the vacancy, and is a valuable accession to the Board."

The report proceeds to give a brief account of the condition of each field receiving aid from the Board. There are in all 44 of these fields, of which ten are in the Western Association, ten in the Central, fifteen in the Eastern, seven in the P. E. Island Association and two in the African. The baptisms on the whole field for the year number 232. In regard to GENERAL MISSIONARIES the report says:

"Evangelists A. F. Baker and H. A. McLean were in the employ of the Board, the latter for seven months and the former for the whole evangelistic year.

"They worked faithfully, but for a good portion of the time on fields where the possibilities were limited, which accounts in a measure for the fact that the visible results of the years' work, are not so large as in some previous year. The total number baptized while they were on the various fields is 105, and 10 are added by letter and experience. It is but fair to say, however, that a goodly number have been baptized by the pastors on the fields where they labored after they had left, but largely of course as a result of their labors. Bro. Baker has been engaged for another year.

"Since the first of June, Rev. W. A. White, a recent graduate of the College, and a very worthy and capable man has been laboring as General Missionary among the African churches. He is engaged for one year, and it is hoped that it may be possible to retain him permanently for this service. His work so far, has been blessed of God and much has been accomplished."

Up to this point the report, having been discussed to considerable length, was with some slight amendments adopt-

ed. The final clause of the report dealt with the present condition and outlook of the H. M. work. It called attention to the fact of the insufficient income of the Board and its consequent inability to offer the salaries needed to secure pastors for the home mission fields, and as a consequence the work was languishing. It further emphasized the importance of an immediate and decided forward movement in Home Missions and proposed certain alternative plans for the accomplishment of that object. This clause called forth criticism from different quarters. Dr. Trotter strongly deprecated some statements which it contained and which to him seemed to assume that the educational work of the convention was a rival and not a helper of the mission work. As it was evident that the convention would not accept the clause without a long and heated discussion, a motion was adopted referring it to a committee composed of the members of the H. M. Board present, with Dr. Trotter and Rev. A. Cohoon from the Board of Governors, and Dr. Manning and Dr. Gates from the F. M. Board, for further consideration.

SATURDAY EVENING.

The evening session was devoted to a platform discussion of the Home Mission and Grande Ligne work. The speakers were Rev. D. Price of Yarmouth and Rev. J. A. Gordon of Montreal. The name of Rev. J. B. Woodland also appeared on the provisional programme as one of the speakers for the evening, and the president expressed regret at Mr. Woodland's absence.

Mr. Price spoke in the interest of the Home Mission work. He called attention to Dr. Saunders' history of the Baptist of the Maritime Provinces as presenting many facts that should foster zeal in the Home Mission work. The fathers of the denomination in these provinces were home missionaries, they were strong men and prosecuted the work with great vigor and success. Their sowing made the reaping of today possible, and their example and the result of their work should be an inspiration to us. Mr. Price spoke of the Home Mission work as being at the present time in a critical condition. During the last year there were 14 churches pastorless, and when the student missionaries shall presently return to college twelve good men will be needed to take their places. At Sydney Mines a strong young man, a graduate of the college, is working for \$300 a year. He is doing a good work and in time it is hoped a strong church will be established there. In order to secure efficient men we must pay them enough to keep them and their families in comfort. Mr. Price would not withdraw sympathy and help from the Foreign Mission work and the educational work, but in our zeal for education we must not forget the paramount importance of home evangelization. In conclusion the speaker urged his hearers to pray more earnestly for the Home Mission work.

Mr. Gordon gave a strong address on behalf of the work of the Grande Ligne Mission and Feller Institute. He would emphasize this particular department but had no desire to do so at the expense of the Home Mission work. The Grande Ligne stands for education untrammelled by any religious dogmas or ideas that are foreign to Protestant belief. The field in which Grande Ligne operates is Quebec Province, but there is room for work in the other eastern Provinces. There are here 1,620,000 people who have not received the Gospel of Christ as we have received it, and we should do all within our power to teach them of the living Saviour's regenerating spirit and the assurance of the life that is to come. Mr. Gordon spoke in high praise of the Feller Institute. Four thousand two hundred have passed through the institution since its foundation, and this year, which has been the most successful of all, saw 185 students there, 25 of them converted to God. The speaker said that he did not believe any institution of the denomination was doing so much work for so little money, and if there is any argument which Acadia University can use for aid, the same argument can be used with equal force for the Grande Ligne.

After the public meeting there was a business session of the Convention at which the Treasurer's report in connection with the Home Mission work of Nova Scotia and P. E. Island was read and adopted.

SUNDAY.

The convention sermon was preached Sunday morning in the Leinster Street church by Rev. H. F. Waring of the First Church, Halifax. The subject of the discourse was "The Bible as Religious Literature, Inspired and Inspiring." The text was II. Timothy iii, 15 and 16: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The following brief report of the sermon appeared in the Sun of Monday morning:—Mr. Waring said that the safest way to reach the proper view point from which to discuss this theme is along the broad road of religious literature. Different religions and religious movements have had different literature. A religious literature of Christianity is much more than the Bible. There is but a natural tendency in different religious literature to consider some writings more sacred than the rest. The Bible is to be considered not simply as a large book, but as a small library, giving the religious expression of Hebrews, Jews and early Christians. The question of canon was taken up and what was necessary for authoritative canon. "The proper method for the consideration of the inspiration of the scriptures is not to apply different theories to it, but from the Bible itself to get relevant facts and in the light of the study of other literature, and to proceed inductively toward the goal of a satisfactory definition."

The claims of the Bible for its inspiration were considered and attention called to Paul's unusual suggestion for sensible men to decide for themselves. The language in which the claims were made should be translated into the mode of thought and fashion of speech prevailing today. "An important bit of inspiration is in the contents of the writings claimed to be inspired. Thus, inspiring ourselves with such appreciation that we feel sure its origination must have been due to the originators' appreciation of the very thought of God. That is to us revelation."

The speaker made much of the thought that the Bible is not simply inspired, but is inspired as shown in Literature and Lives.

In conclusion, Mr. Waring first spoke a few words to those who did not believe in the Bible, or had doubts concerning it. The appeal was to treat it critically, and in comparing it with other literatures, but to treat it honestly,

and the preacher had no fear of the result. The other word was to Christians, asking them to urge a thorough comparison of the Bible with other literatures, and thus, instead of defending God's truth, to let it defend itself. It will stand the test.

In the afternoon there were addresses on The Winning of Children to Christ, by Rev. C. W. Townsend, on The Moral influence of the Sunday School, by Rev. Z. L. Fash, and on North West Missions by Rev. W. T. Stackhouse.

We have no reports of these addresses, but the names of the speakers are a sufficient guarantee that the subjects were treated with first class ability. A collection of \$175 was taken for Northwest Missions.

MONDAY MORNING.

Convention resumed its work at ten o'clock on Monday. The question as to the free entertainment or otherwise of the Convention came up for discussion. It was adopted was moved and seconded of the resolution, motioned and adopted last year, advising that the expenses incurred for board and lodging by delegates to the Convention should be paid by their respective churches and that the entertaining church should not be expected to do more than allow the Convention the free use of its house of worship and as far as possible arrange for boarding places. After considerable discussion of the subject, which however, reached no definite conclusion, the resolution was again tabled.

The report of the Committee on the State of the Denomination was presented by Rev. Dr. Gates. The report after being read was considered clause by clause. The first clause dealing with the lack of material for the report, owing to the unsatisfactory character of the statistical information available, was adopted without discussion. The second clause, suggesting the appointment of a statistical secretary in connection with the Convention, was also adopted after favorable discussion.

The third clause called attention to the evil of a very large non-resident membership on the church rolls, and was likewise after some remarks adopted. The fourth clause in reference to baptismism showed that there had been 1371 baptisms during the year, a slight decrease as compared with last year. The fifth clause showed that three new churches had been organized during the year and the sixth that the following named brethren had been ordained to the ministry within the bounds of the Convention during the year viz: E. L. Dakin, C. K. Morse, W. A. White, W. H. Smith, L. A. Lockhart, F. P. Dresser, N. B. Rogers, J. A. Glendinning, H. V. Davis, S. C. Freeman, Ritchie Elliott.

The seventh clause referred to the Associations, their importance and the gratifying fact that they appeared to be taking on a new lease of life. The final clause emphasized the importance of field secretaries in connection with the different departments of the denominational work. All these clauses having been severally considered and adopted, the report was adopted as a whole.

The report of the Treasurer for Denominational Funds in Nova Scotia was presented by Rev. A. Cohoon. The receipts for the year are \$538.86 than for last year. This falling off is believed to be due principally to the special collection made for the Forward Movement Fund early in the year and the collections for the Twentieth Century Fund.

The condensed statement of receipts is as follows:

From Western Association	\$3042 92
Central Association	304 90
Eastern Association	3305 88
African Association	10 00
General Receipts	82 35
	\$4766 05

The amount raised by the W. M. A. Societies and Mission Bands of N. S., which is in addition to the above is \$6790.52, making the total from Nova Scotia \$11556.57.

The report of treasurer for Denominational Funds for New Brunswick was presented by Rev. Dr. Manning.

The summary of receipts is as follows:

N. B. Western Association:	
To Treasurer, Denominational Funds	\$790 87
Foreign Mission Board	50
Ministerial Relief and Annuity Fund	10 25
Grande Ligne	21 08
	\$872 18

N. B. Southern Association:	
To Treasurer, Denominational Funds	1360 48
Foreign Mission Board	162 85
Ministerial Relief and Annuity Fund	38 90
Grande Ligne	5 70
	\$1568 32

N. B. Eastern Association:	
To Treasurer, Denominational Funds	1210 18
Foreign Mission Board	67
Ministerial Relief and Annuity Fund	11
Grande Ligne	28 90
	\$1317 08

Expense, Postage, Stationery, etc.,	\$1757 78
	12 25
	\$1770 03

The contributions of the W. B. M. U., for New Brunswick amount to \$6,817.04, making the total contribution to Denominational work from the province \$10,574.82.

The report of the Treasurer for P. E. Island—Mr. W. A. Sterns—showed that while the province as a whole had fallen short of the apportionment, the churches of Belfast and Hazelbrook have contributed the amounts assigned, while Uigg has largely exceeded its allotment. The amount contributed by the churches is \$810.54. Reported by the W. B. M. U. 721.26. Reported by Mission Bands 144.28.

Making a total of	1676 08
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At this point the Report of the Foreign Mission Board was taken up for consideration. As printed copies of the report were in the hands of the delegates, the report was considered as read and accordingly taken up clause by clause. The consideration of this report occupied the remainder of the morning and most part of the afternoon session.

We have carried our report of the convention proceedings as far as practicable in this issue and shall have to reserve the balance until next week.



## ✿ ✿ The Story Page. ✿ ✿

### John Throckton's Guardian.

(Jane Ellis Joy, in New York Observer.)

"Please, sir, lend me a quarter?"

It was a small, ragged boy that repeated the request, addressing a number of passing men one winter night, by the light of the street lamps. Some of the men shook their heads; others passed on without noticing the appeal. Finally, two men who were walking together stopped.

"Why don't you ask me to give you a quarter?" one of the men questioned the boy.

"Because I'm a-going to give it back to you," was the prompt answer. "I ain't a-beggin'."

The man that had asked the question laughed, not altogether pleasantly.

"Ho, ho, here is refinement," he said with ironical emphasis to his friend. To the boy he continued:

"Look here, little man, I lend money only on good security. What security can you give me?"

"Security?" repeated the boy, helplessly. Then two eager eyes brightened, as the meaning of the word was suggested, and he added: "I can't give none, only my word and my willingness to work."

The man laughed a great haw, haw. "Good! You've earned your money, little Ready Wits," he said, as he tossed a quarter to the boy, and started up the street with his friend.

"Please, sir, you ain't told me your name yet, nor where you live," pursued the boy.

"Not done with you yet," said the man sharply, as he stopped again. "Are you getting up a directory in the interests of beggars, boy?"

"No, sir," replied the little fellow seriously; "it's in the interests of you."

Both men laughed.

"Well, my name is John Throckton, and I live at No. 16 Fairview Avenue," said the giver of the quarter.

Mr. Throckton's house was large and handsome, and full of fine furniture and works of art. He was very rich, but by no means generous with his money. He had given in this instance merely out of caprice. The boy's manner of asking had amused him. Seldom did he give so much as a quarter for charity. Meanwhile little Bernard Wells invested the borrowed quarter in a loaf of bread, a little piece of meat, and a little paper of tea, and carried the provisions home. His home was a single room in a poor tenement house. His father was dead, and his mother made a living by sewing on shirts. This week, however, she had been too ill to work, and her money was all spent.

"Oh, Bernard, where did you get these things?" Mrs. Wells asked when her son came in.

Bernard told his story.

"We must return the money as soon as possible," said the mother.

But Mrs. Wells was not able to go back to her work. Bernard earned a little money selling newspapers, but this was needed to buy food and coal. Finally, Mrs. Wells died, and a brother of Bernard's father, a poor, hard-working man, came forward and offered the little boy a home. Bernard worked for his uncle, who kept a little store. But the boy was not given any money. Once Bernard asked for a quarter that he might pay Mr. Throckton, and was laughed at by his uncle.

"John Throckton has too much money already," the man said. "He's one of the richest men in town and one of the meanest. I guess I don't want him to get any of my quarters."

A year passed. Bernard did not forget his obligation to Mr. Throckton. Many were the plans that he made for redeeming his pledged word.

One day when he was passing along a crowded street it was his good fortune to find a pair of eye-glasses that a lady had accidentally dropped, and the lady rewarded him with a quarter.

Bernard set out immediately for No. 16 Fairview Avenue. "How pleased mother will be! I hope she knows!" he thought to himself as he hurried along with a light, springy gait. His steps were lighter than his heart. It was about five o'clock, and Mr. Throckton had returned from his banking house, and was in his library. He was not particularly engaged, and he told the serving man to show the boy in.

"I came to pay you the quarter," Mr. Throckton, said Bernard, advancing into the splendid room, and holding out the money. "I'm much obliged to you for trustin' me. I couldn't get it fer you no sooner."

Mr. Throckton gave Bernard a searching look. "Have you not made a mistake?" he asked. "I never lent you a quarter to my knowledge, nor do I know you."

"It was on the street, sir," said Bernard; "one night—"

"Oh, oh, yes, I do remember you now. Well, well, well!" Mr. Throckton laughed again as the recollection defined itself more clearly. "So, you are that little chap that wasn't begging?"

"Yes, sir, I'm him," and Bernard laid the silver coin on the table beside Mr. Throckton's hand.

The man of business appeared to be interested. "Well, my little fellow," he said, "I confess you have taken me by surprise." He leaned back in his arm chair, and regarded the boy narrowly while he slipped the quarter in his vest pocket. Mr. Throckton liked to investigate the motives of actions that seemed strange to him. Directly he resumed:

"Now, little boy, if you don't mind telling me, I should very much like to know why you return this money. Didn't you understand at the time that I never expected to see it or you again?"

"I kind of thought that way, sir," said Bernard; "but I didn't low as that made any difference."

"Yes, I see," said Mr. Throckton, "you wanted to feel that you were honest, and it isn't a bad thing to plume one's self on, either. Was that it?"

"No, sir, I don't know as 'twas," answered little Bernard thoughtfully, looking his questioner in the eyes. "It was more this way: If I hadn't brought you back your money you would have thought I was deceivin' you. Then, 'sposin' somebody else'd ask you fer somethin', someone as was real honest, and needin', and you, thinkin' of me and the mean trick I'd played on you, would say 'No' to the other fellow, then I'd be 'sponsible. I'd be 'sponsible fer somebody sufferin' fer want of food, and I'd be 'sponsible fer makin' you mean and s'picious and on feelin'—see?"

Mr. Throckton did not smile now. His fine, self-satisfied face flushed as he looked at the earnest little speaker before him. He was perhaps more surprised now than he had ever been in his life. He was touched, too. The idea of this crude, little, common street boy considering himself responsible for the doings of John Throckton! The man felt his hardness ebbing away, and in its place there came to him a desire to do something good and worthy with his money. And what better thing could he do, he reasoned, than to care for the child that had been the means of saving him from his own selfishness?

Mr. Throckton's acquaintances were considerably amazed when they learned that the bright-faced little boy that appeared in Mr. Throckton's company was an orphan whom the rich man had adopted. A friend said to him one day:

"I wonder you were not afraid to assume so great a responsibility, Mr. Throckton, as the guardianship of a child!"

"My little boy was my guardian first," answered Mr. Throckton, with a smile.—Ex.

### God's Work.

(LINA ORMAN COOPER.)

Many years ago, there came to the door of a celebrated monastery a man asking to be received as a lay-brother.

"I am anxious to serve God," he pleaded. "Make me what you like."

The Abbot was a stern man. He wanted to prove whether the supplicant was in earnest.

"What can you do?" he enquired. "Can you read and write?"

"Neither can I do," humbly replied the stranger.

"Can you illuminate our parchments, or paint the walls of our chapel?"

"No! I can do nothing like that. But"—and the thin, eager face brightened—"I can cook!"

So, for twenty-seven long years, Brother Lawrence cooked for the monks. Then he died.

But before he died he left us a little book. I hold it in my hand as I write. It is called

"The Practice of the Presence of God."

In it Lawrence tells of the pain he first felt as being nothing better than a cook. He so envied those learned brethren who could pore over the dusty old parchments all day and turn them into gold. He envied the choristers who sang, the musicians who could play. He envied the preacher who spoke in the pulpit, and the master who taught in the schools. All these were he considered, doing God's work. He was only—cooking!

Then one day he dreamed a dream, wherein was set forth the dignity of all work, and he concludes his story with saying,—

"I found it was not change of work I needed. It was change of motive. From henceforward, I made my pies and cooked my capons for the Lord—not for my brethren. And, behold! I found that cooking was even God's work!"

Now, I think this simple narrative from across many years comes to each of us today.

Some think thus the beginning of a new century. Yet there may be no new work for many of us to do. We do not need such. If necessary, let there be change of motive. Let our daily, trivial tasks be done as unto the Lord and not unto me. The baby must be minded, the socks darned, the dusting done. About even these little duties we hear a voice saying,—

"Cursed be he that doeth the work of the Lord negligently." (Jer. xlviii. 10, marg.)

Now, a dictionary will tell us that negligently means 'carelessly' or 'heedlessly.' Are you doing your work 'care-

Jessly,' dear sisters, because you want to give more time to what you consider is God's work? Nay! do every bit of housework as well as you can, or this warlike verse will surely testify against you.

We have, perhaps, often heard of the servant girl who showed she had given her heart to do God's work by sweeping under the mats! A poet has sung just such an action,—

"Who sweeps a room as by God's laws  
Makes that and the action fine."

Something very much the same was once said to me by another housemaid. She enquired one day,—

"How can I work for God when all my time is taken up in housework? Yet, I should like to do something for him."

I turned her to St. John it, and showed her how the ser-vants there contributed to the glory of our Saviour's first miracle by obedience. "They filled the waterpots to the brim."

Her face lit up a few days after this conversation when I asked her how she was getting on.

"Oh! I always fill the water-jugs now, and don't leave rims of dust in the corners!"

That girl had solved the question of God's work as Lawrence solved it hundreds of years before her. It was just what her hand found to do.

There may be no grand prospects before you and me in all the twentieth century. But we can live in the practice of the presence of God. In that presence, everything we touch will turn into 'pure gold.'

An old Scotch woman proved this to be true.

"I can pray without ceasing," quoth old Janet, 'tho' I hae ne'er an instant to spare. In the morn when I open my eyes, I pray, 'Lord, open the eyes o' my understandin' that I may weel understand thy laws.' Whilst dressin' I pray, 'Lord, clothe me wi' the robe o' righteousness.' At the washstand I pray, 'Lord, may I be washed in the fountain opened for sin an' uncleanness.' When kindlin' the fire, I pray, 'O Lord! kindle a fire o' love in this cold heart o' mine.' Whilst sweepin' I pray, 'Lord, may my heart be swept clean o' all its abominations.'"

Here the pivot of life was prayer. Is ours the same?

Let our cry be, not so much for great things to do as for grace to serve God perfectly out of an honest heart. The greatest saint I know is a girl who has never left her home. She controls the servants, keeps accounts, struggles in the farm, entertains guests, nurses her aged parents, provides the food, mends the clothes. She is doing what she can. One day I know she will hear the cry, "Well done, good and faithful servant! Thou hast been faithful over a few things. Enter thou into the joy of thy Lord."—Selected.

### Larnin' up a Steer and a Stove.

Two incidents related by President Spence, of J. S. Green College, at Demorest, Ga., manifest the eagerness of some Southern boys to acquire an education, and the almost pathetic price which is paid for it.

A young man entered the college office, and, touching the president's arm, asked in a peculiar mountain brogue, "Be ye the man who sell larnin'?" Before the president could answer, he asked again, "Look here, mister, do you uns ru' this here thing?"

The president replied, "Yes, my little man, when the thing is not ruining me. What can I do for you?"

"Heaps," was the only reply. Then, after a pause, he said, "I has heard that you uns edocate poor boys here, and, bein' as I am poor, thought I'd come and see if 'twasso. Do ye?"

The president replied that poor boys attended the college, but that it took money to provide for them, that they were expected to pay something. He was greatly troubled.

"Have you anything to pay for your food and lodgin'?"

His face brightened, as he replied, "Yes, sir, I has a little spotted steer, and, if you uns will let me, I'll stay wid you till I larn him up."

Such persistence generally carries its point, and the lad remained, and the little steer lasted for years. The president's closing comment upon the incident is this: "I have had the pleasure of sitting in a pew while I listened to my boy, now a young man, as he preached the glad tidings of salvation. Does it pay to help such boys?"

The other incident is even more pathetic. A young boy applied for admission to the college. He had been prepared by a former student, and was able to enter the freshman class. He brought with him a supply of provisions, rented a room, and did his own cooking. For months he worked and studied, and making rapid progress. One day the president met him, and found that he was greatly distressed.

As soon as he could control himself, he said, "I must go home; it is time to be at work with the crop, it has rained so much, and I am needed!"

The president reasoned with him, and tried to show him the folly of giving up his studies at this time.

He broke down completely, and, sobbing as if his heart were broken, he said: "Brother Spence, I can't study; for, when I take up my book, I can see on every page my mother with a hoe in her hand, working like a slave to keep me in



## \* The Young People \*

EDITOR

W. L. ARCHIBALD.

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

### Note from Secretary.

The regular statistical cards have been sent out to the local societies. Most of the cards were addressed to the pastors of the churches, and where pastors were uncertain, to the clerks of the churches. The parties receiving the cards will kindly pass them along to the Secretary of The Young Peoples' Society as soon as possible. And the Secretary is asked to make out his report and return the card by September 1.

The Unions are asked to observe that the Young People's Convention is to meet in St. John Sept. 29—Oct. 1. Each Society should plan to be represented at the Convention by at least two of its members. A grand good Convention is to be expected. For particulars see notice in MESSENGER AND VISITOR.

W. J. RUTLEDGE.

Port Maitland, N. S., Aug. 6th.

### Daily Bible Readings.

Monday.—Not our own (1 Cor. 7: 21-24).  
 Tuesday.—"Other sheep." John 10: 14-18.  
 Wednesday.—The stranger's Sabbath, Exod. 20: 8-10.  
 Thursday.—Promise to Abraham, Rom. 4: 13-18.  
 Friday.—Jesus and the stranger, Matt. 25: 34-40.  
 Saturday.—Their share in the lamb, Exod. 12: 43-49.

### Prayer Meeting Topic.—August 30.

Our Duty to the Stranger.—Deut. 7: 7-8, II Chronicles 6: 32-33.

Solomon in his prayer in the consecration of the temple which he had built remembers the stranger and prays for him. Prayer has a very large place in the Word of God. It is the noblest service which Christian love can perform for another. There is a real power in Christian prayer. There are many difficulties and mysteries round that thought. The manner of the blessing is not revealed, but the fact that we help one another by prayer is plainly taught, and confirmed by many examples, from the day when God heard Abraham and delivered Lot, to the hour when the loving words were spoken, "Simon, Simon, I have prayed for thee that thy faith fail not."

It is a service that all can render. There are some branches of Christian service that not all Christians can perform. Not all can teach or preach, but all pray. There can be no surer proof that we are abiding in Christ than that we shall be possessed of a passion of prayer which will remember not only friends and loved ones, but the stranger who has been brought near to us through the death of Christ. And love has no higher way of utterance than prayer. What mighty emotions must have stirred the bosom of Christ as he prayed "not that thou shouldst take them out of the world but that thou shouldst keep them from the evil that is in the world." "Prayer is the wrestle in the arena, the agony in Gethsemane, the solitary grapple with the traveller unknown; and such is the highest expression of Christian love."

As the stranger joins with the congregation in the service of worship and hears the prayers ascend for the "stranger within the gates" the thought is carried home to him that the love of God is indeed a broad and wonderful thing. Here he is among those to whom he is not known, and yet they with earnestness of soul are pleading for his welfare and salvation. Dissociated from the past and all its influence he faces Christ as never before and finds the place none other than the house of God and the gate of heaven to him.

The religion of Jesus has done much to bind together the citizen and stranger. In many of our chutches and communities the stranger is made to feel at ease by the Christian sympathy and helpfulness manifested. Then there will be the joy of many who, as they ask, "When saw we Thee a stranger and took Thee in?" will receive as answer, "Inasmuch as ye did it unto one of the least of these ye did it unto Me."

Then, too, we should be careful to entertain strangers for thereby some have entertained angels unawares. It was while entertaining a supposed stranger with whom they had walked on the way to Emmaus that two of the disciples had their eyes opened and saw the Lord.

Waterville, N. S.

C. K. MORSE.

### Good Campaigning.

With the fall's campaign in view, August is the month in which to mature plans to be taken up promptly and get well under way by the time our Convention meets in St. John, Sept. 29th to Oct. 1st. To wait until after that date to begin to plan or even to prepare for any of the Christian Culture Courses will be late, but not too late if they cannot be started earlier. To make the classes successful too much care cannot be exercised in laying and maturing plans for

definite and lasting work. Spasmodic efforts fail nearly every time, while efforts following careful preparation succeed nearly every time. Now is the time to revise the membership roll and to make an active canvass for new members. Let the matter of the C. C. C. be laid before the Society and subscriptions forwarded at once to the Baptist Union—our paper—which contains the lessons for the winter.

### CHRISTIAN CULTURE COURSES.

The report of the board of managers given by Dr. Cully, General Secretary of the B. Y. P. U. A. was most encouraging. According to that it appears that the examinations in three courses for 1902-1903 exceeded by a thousand those of last year. It is a great thing to be linked with such inspiring service, and we find them commended by the testimonies of other denominations, who say "That nothing like the Christian Culture Courses of the Baptist Young People's Union of America exist anywhere in the world of the religious teaching." This educational work is getting a firm hold of our young people. This is especially true of the juniors. The Bible Readers course will be continued as in the past. A new conquest missionary course covering four years is being arranged.

A splendid course in the Psalms has been prepared by Dr. Sampey for the regular course of Sacred Literature. Many will be glad to learn that this is to be supplemented by an optional course consisting of the regular course on the Christian Life of 1902-1903. This splendid course of lessons is to be printed in book form for the nominal price of fifty cents. Dr. Sampey's lessons on the Psalms will appear as all the C. C. Courses will in the Baptist Union, Speaking from personal experience we can testify that the optional course on the Christian Life, in which examinations will be allowed, is one of the best courses of lessons ever undertaken by the B. Y. P. U. When it can be undertaken and carried out no society should be without it. We hope that all of our societies will be in line upon these courses this fall.

H. H. ROACH.

Clarence, N. S., Aug. 11th.

### Illustrative Gatherings.

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

Rise! for the day is passing,  
 And you lie dreaming on;  
 The others have buckled their armor,  
 And forth to the fight have gone,  
 A place in the ranks awaits you;  
 Each one has some part to play,  
 The Past and the Future are looking  
 In the face of the stern To-day.

The spiritual life is not knowing, not hearing, but doing. We only know as far as we can do. We learn to do by doing. What we do truly, rightly, in the way of duty, that, and that only, we see.—F. W. Robertson.

A patient, a victorious mind,  
 That life and all things cast behind,  
 Springs forth obedient to thy call:  
 A heart that no desire can move,  
 But still to adore, believe and love,  
 Give me, my Lord, my life, my all.

—Gerhardt.

Earnestness commands the respect of mankind. A wavering, vacillating and dead-alive Christian does not get the respect of the church or of the world.—John Hall, D. D.

That man whose words the praise of worlds invoke,  
 Rose to his eminence through toils and tears;  
 Not instantaneously but like the oak,  
 He gained it through the patient growth of years.

The world moves by personality. All the great currents of history have flowed from persons. Organization is powerful, but no organization has ever accomplished any thing until a person has stood at the centre of it and filled it with his thought and with his life.—Henry Van Dyke.

Herein is love: to daily sacrifice  
 The hope that to my bosom nearest lies,  
 To mutely bear reproach and suffer wrong,  
 Nor lift the voice to show where both belong,  
 Nay, now, nor tell it e'en to God above,  
 Herein is love indeed! herein is love.

—Susie M. Best.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.

We are prone to forget that usefulness is only true greatness. Only he that serves others is great. You can measure yourself by the good you have done.

It is by the passion of sympathy that we enter into the concerns of others. . . . For sympathy must be considered as a sort of substitution by which we are put into the place of another man and affected in a good measure as he is affected.—Edmund Burke.

school. I'd rather not be educated than be compelled to look at that picture."

In all probability the boy had written home, stating that he expected to leave college that day, for at this juncture the mother appeared.

Mother-fashion she drew him into her arms, and said, "Davy, my boy, would you break mammy's heart? Stay! Mammy will work for her baby, and will never stop until you say, 'Mammy, hear is my ploma.'"

A friend called to see the parents of Dave at their humble mountain home. It was the month of July, and the mother was cooking at the fireplace.

"Mrs. Green, you ought to have a cooking-stove," was the comment of the visitor.

"I had one, but I put it in Davy's head," was the only reply.

That mother-had sold the stove in order to keep her boy at school. She cannot read, but she was determined that her boy should have an education. At his graduation, she was happier than a queen, for she saw her boy receive his diploma, and also carry off second honors in his class.—Clarence Eberman.

## Luck Versus Labor.

"George is always lucky. 'Course he'd win the prize," complained Jim.

"I imagine it was something else besides luck that made him win," said Aunt Louise, one of the summer boarders at Jim's house. The boy that Jim was envying had won the prize in the rowing contest on the lake the day before. One of the summer visitors, a young man who had come to this summer resort for his college vacation rest, had offered a half-angie to the best boatman; and George had won it.

"George is always just that way, just as lucky," went on Jim grumbling. "Just look at that new bike he's got, a regular beauty; and of course he got the paper-route I wanted, 'cause he'd a bike and I haven't. So, of course, I can't get around the place fast enough."

"Is that the wheel that was offered at such a bargain a fortnight ago?" asked Aunt Louise.

Jim nodded disconsolately.

"Pa said he was too hard up to let me have anything toward it, and I've only got five dollars to my name."

"How did George manage to raise the amount?" queried Aunt Louise. "His father is lame and helpless, you know; and I've heard that George had to help the family, as the pension was not enough to support them all."

"Oh, George sells water-lilies every day at the 9.40 and the 1.30 trains, and the folks buy every lily he takes down to the station. I s'pose it's so hot they look nice and cool. He fixes 'em up in a big basket of wet moss, to keep 'em fresh, you know. He can't get enough to supply 'em all, he says, anyhow."

"Seems to me," mused Aunt Louise, "that George works for what he gets. He gets practice in rowing, going for his lilies. He won his bicycles and the paper-route by gathering and selling the water-lilies. Why don't you go into the lily business with George? You say the supply is not equal to the demand?"

"Me?" queried the surprised Jim. "Why, Aunt Louise, the idea! I've got all I can do, anyhow; and this is vacation. By 'n' by I'll have to go back to school. If I got lilies to sell, I'd have to get up 'bout three or four o'clock mornings, same's George does, to go for 'em. That's too much of a good thing, I tell you!"

"Was it luck or labor that gave Watt his engine, Fulton his steamboat, Morse his telegraph, Goodyear his rubber, Bell his telephone, Edison his phonograph—or George his prize and his wheel?" asked Aunt Louise, significantly. But I'm sorry to say that Jim still complains of George's "luck." —Exchange.

## Strategy.

"Strategy, my boy! Strategy did it," an old Welsh post-boy might have replied, when asked how he outwitted the highwayman. Mr. Baines tell the story in his volume, "On the Track of the Mail Coach."

The old postboy, while crossing with the mails a lonely spot in Glamorganshire, was halted by a highwayman, who, presenting two pistols at him, demanded the mails and bullion.

"Ton't shoot me, and I will giff all I haf got," said the postboy, preparing to hand over the bags. "Put I wiss you would fire a bullet through my hat to help me satisfy my master that I half been robbed."

Bang! through the hat went the bullet, and the postboy exclaimed:—

"Theer," holding out the hat at arm's length, "that will do; I will make pelief that the pullet went almost through my head. Now do you mind firing another through the preast of my coat?" and he held his coat open.

The thief fired again. "That iss very goot," said the postboy; "they will be satisfied that I had a very narrow escape from a pullet through my heart."

But as the robber was walking away with the bags, the postboy, seizing him by the collar, presented his own loaded pistol point blank, saying:—

"Giff me pack my mails, you rascal, and your empty pistols, or I will plow your prains out!"—Ex.



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.

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

Report of the W. B. M. U. Convened at Woodstock, N. B., August 19th and 20th, 1903.

The W. B. M. U. Convention for 1903 was formally opened Wednesday August 19th at 10 a. m. by Mrs. J. W. Manning, President. After reading "Rules of Order," and enrolment of delegates names by Mrs. Horseman showing 107 present, the provincial secretary's reports were received. Progress and growth were plainly evident, but especially in P. E. I. The interest manifested by every society was shown by 63 replies to 55 letters. Total increase over 1902 \$243.18. Strong appeals were made from Nova Scotia and New Brunswick secretaries that more careful attention be paid by local secretaries in filling out the 'Blank Forms.' It is utterly impossible to give correct statistics unless these questions are answered.

Many in both provinces failed to return the 'blanks' at all. To every society one was mailed, but it may have gone astray through the post office, or in other ways. Kindly send another year to the provincial secretary for these blanks if you do not receive one, or send your report on paper or post cards. But report if you want to be reported. If the blanks should be received by a former secretary, will you not please pass it on to the right person and thus help to forward the work in which you are interested. The following names will show the societies who were not reported when the Nova Scotia provincial secretary's account was closed for this year. Hammonds Plains, Indian Harbor, Lockartville, Chester, Pleasantville, Lapland, Aylesford, Kentville, Lockport, Kemps, Lewis Head, Pt. Medway, Pt. Clyde, Hartford, Argyle Head, Bear River, Digby Neck, Centreville, Greywood, Torbrook, Milford, New Glasgow Diligent River, New Annan, Acadia Mines, Onslow, Belmont, Upper Stewiacke, Brookside, Goldboro, Canso, Mabou, Homeville and Louisburg. This is one instance where "silence is not golden."

It was moved by Mrs. Smith, and seconded by Mrs. Scott of St. John, that in view of the difficulty to secure Association Directors and that except for presiding at Association meetings their duties were the same as County Secretaries, we do away with this multiplicity of offices. The services of these women who have done most faithful work, whenever possible, especially in Nova Scotia, are to be retained as corresponding Secretaries and the experience gained by them during the past two years as Directors, will be doubly helpful. The Secretary of the county in which the Association is held will take charge of that meeting unless the Provincial Secretary can do so herself, in which case there will be a proper understanding. If the county having the Association has no secretary the one next will arrange for programme.

Crusade Day was specially discussed and a more general observance urged. Mrs. Corey of Liverpool, Mrs. N. C. Scott of St. John, Mrs. Hutchinson of Moncton, and others gave very interesting accounts of how their societies had been increased through this observance. Mrs. Smith of Amherst, and Mrs. Cox, Provincial Secretary for New Brunswick, made strong appeals for looking upon every day as an opportunity by which we might get the interest and co-operation of sisters who are not now members.

WEDNESDAY AFTERNOON.

Mrs. Fash extended to the W. B. M. U. a very cordial welcome from the Woodstock Baptist church. Greetings were also received from Woman's Free Baptist Missionary Society given by Mrs. McKimney, Mrs. Rankine of St. Pauls church, Woodstock; Mrs. Wiggins of the Reformed Baptist; The New Brunswick W. C. F. U.; Mrs. Hutchinson, of Moncton, replied very graciously, and best of all most spiritually to these addresses of welcome.

An interesting letter from Miss Mabel Archibald was read by Miss Dykeman. Reference was made to the late Miss Johnstone, our loved Provincial Secretary-Treasurer for so many years, and a strong appeal given to our women at home to do more for the work of the Foreign Field. The missionary's hearts are well nigh broken; to see the utter darkness around them and the scarcity of helpers. Concentrate your love, gifts and prayers on the 2,000,000 Telugus.

In the absence of Mrs. W. P. King, the report on Home Missionary was read by Miss Edith Baars. The estimate of \$2500 had been realized. Thanks was given to all who replied so generously to the Christmas letter. Northwest called loudly for help. Fifty towns with a population of 250 to 300 with no Baptist missionary. This is our opportunity. Scandinavians give best promise to become Christians. One man fills 23 preaching stations. A good Christian paper is needed.

Go in and possess the land. Indian work more hopeful than ever before, since its beginning. Mr. J. F. Clarke, brother of our dear missionary now on furlough, is going to

take up the work. Grande Ligne received much attention. Uphold it by all the means in your power. At Feller Institute there are 180 resident pupils. Twenty-five professed conversion. Six were taken from the school through influence of their priest. Present debt \$15,000. A recent gift of \$5000 would enable them to reduce it to that extent.

HOME WORK.

Out of 83 Home Missionary churches 35 are pastorless. One man's salary for the past 10 years has not exceeded \$300. In the past 20 years 18 churches have become self supporting and during 10 years 47 persons have been converted. Special attention is being given to the grouping of weak churches. Lack of men and money hinder the work. In conclusion, work, prayers, zeal, was urged. Mission Bands and Aid Societies were asked to consider the needs as never before.

Report adopted. Tidings and 'Link' were not reported. Mrs. W. Harung sent the report on literature. Stock on hand. Leaflets, sketches, retrospects, historical sketches, note boxes, maps. Cash received from sale of leaflets postage, etc., \$32.03. Cash on hand \$6.14. The literature seems now to be ordered for a definite purpose, and a greater number of those who order are willing to pay. Consequently instead of having to ask the treasurer for \$15 or even \$30 as has been necessary on some former year, we have met the current expenses. A long felt want has been met in India Illustrated and 'Historical Sketches.' Ten and twenty five cents each. Send for them, and taste and see.

Supply your Societies with plenty of good reading.

ESTIMATES.

Mrs Harrison's salary	\$ 500
Helpers and traveling	120
Miss Newcombe's salary	500
Helpers and traveling	120
Miss Archibald's salary	200
Helpers, school, and traveling	200
Miss Blackadar's salary	500
Miss Flora Clark's salary	500
Traveling	60
Miss Martha Clark's salary	500
Traveling exp. uses to India	300
Books and tracts	100
Traveling in India	75
Schools	250
The Contingent Fund (to meet home needs)	250
Home Literature	75
School at Bobbili	150
Hospital at Chicacole	500
Native Helpers	500
Male Missionary, Salaries and Work at Stations	3300
<b>Total</b>	<b>\$9,000</b>

FOREIGN MISSION.

North West	900
India Work	300
Grande Ligne	400
Building Fund	200
N. S. and P. E. I. Home Mission	800
New Brunswick	400
<b>Total</b>	<b>\$3,000</b>

We have raised the estimates \$1000. F. M. \$500 and H. M. \$500 thus making a grand total of \$12,000 to be aimed for next year. In Christ's strength we can do it.

Mrs. Hartley who has the finest collection in Canada of curios gave a very interesting talk on her work for India. She supports two schools through the money gathered from entrance fees to her museum in Florenceville, Carleton Co., N. B.

EVENING MEETING.

Mrs. Corey read the scripture Mrs. Gunn led in prayer. Rev. Dr. Gordon of Montreal was the first speaker. Subject Grand Ligne. Quebec the most Catholic country under heaven. 1,620,000 people crying loudly to us to give them the gospel. The vast majority in Quebec have no living Christ as we enjoy him. Our duty to send them the light. The work is difficult, but it is succeeding. In 60 years 4000 young people have been educated. The population has increased by 70 per cent. The Baptist denomination 350 per cent. Feller Institute is surrounded by a halo all its own. Must be seen to be felt. One day spent there makes any man or woman nobler. One of its teachers, a graduate of McGill, travelled, scholarly cultured, returned from France to work upon a salary of \$200. The hope of Quebec is by-lingual culture. Growth demands money. Contributions do not keep pace with increase in wealth. Attach all the agreements made for other subjects no matter how strong, to Grande Ligne and you can make no mistake.

Miss Martha Clarke spoke specially for Chicacole. Always interesting, our dear sister thrilled each soul present with the utter destitution of India's women. We wish everyone of our sisters who could not be present at Woodstock, might have felt the deep spiritual tone of this address. The Lord himself has placed his seal upon the work. After a solo by Mrs. Good, Rev. L. D. Morse, whose name is a household joy to many, was gladly welcomed to the platform. Need one word be said to stir your hearts? Would that every shut in, and shut out sister could have heard his stirring appeal for India's darkness. The seed was sown. God himself can and will give the blessing. May our brother long be spared in health, to work in our provinces since the dear father has seen fit to call him from the foreign field.

THURSDAY MORNING.

After the usual devotional service, which always preceded every meeting and proved so helpful, Mrs. F. M. Gunn led a touching memorial service. Mrs. P. M. Kempton of Wolfville, a very dear friend of Mrs. Sanford read a paper referring specially to her life and influence at home and abroad. The missionaries on the field will long miss the dear one who has left them for the home above.

A most profitable 'Workers' Conference was conducted by Mrs. M. S. Cox, Prov.-Sec'y. for N. B. A large tree was outlined. The ground was the money. The roots the W. M. A. Societies, the whole tree was the W. B. M. U. or three

trunks grown into one; the main stem officers of union; larger branches, Prov.-Sec'y. and Mission Band Supt.; County-Sec'y., smaller branches; fruits were development of women, conversion of Telugus, instruction of children in mission work; prayer was the air in which the tree grew; sunshine was God's love; rain was showers of blessings. Every fruit held an embryo seed, which holds the life of another tree. Add to this Mrs. Cox's original and interesting manner and you can form a slight idea of what a pleasant hour was spent.

CONSTITUTIONS.

Many in both Provinces will be rejoiced to read that the three, Mission Band, W. M. A. S., and W. B. M. U. constitutions have been amended and adopted by this Convention.

Please look for them in the Annual Report. Every member of an Aid or Band should purchase one of these for 5 cents as soon as they arrive. They will be sent to your Secretary. Separate ones will also be printed so that you may be in possession of them as soon as possible.

Mrs. P. R. Foster, Mission Band Superintendent, N. S., gave such an interesting and encouraging report on the year's work.

The 'Bands' win the banner this year. If it had not been for them we would not have been able to report such an increase in funds. There are one hundred active Bands and five inactive. Failure due to leaders, 105 Blanks sent out, 11 not returned, Life members 21. \$275.19 raised more than ever before. Halifax Tabernacle, the largest average per member. An instructive paper was read by our Superintendent prefacing a most interesting and very helpful 'Conference.'

Mrs. Cox reported for New Brunswick verbally. No regular one sent in. Mrs. John Clark for Prince Edward Island. That also failed to reach us. Both showed decided progress. Miss Martha Clark followed these ladies with an interesting talk on "The influence of impressions on the child mind in India."

Mrs. Corbin gave greetings from the Womens' Meth. Missionary Society of Woodstock.

Mrs. E. J. Miller told a touching story of how God sustained her through a most trying experience and how impossible that the heathen could have the same comfort.

Last, but not least, comes the report from our two different Treasurers, Mrs. Mary Smith and Mrs. Ida Crandall. A few figures tell the tale but they speak volumes.

W. M. A. Societies	F. M.	H. M.
New Brunswick,	\$1973 85	\$484 48
Nova Scotia,	4241 58	1455 87
P. E. Island,	478 75	242 51
<b>Total</b>	<b>\$694 18</b>	<b>\$2182 86</b>
Mission Bands	F. M.	H. M.
Nova Scotia,	\$950 30	\$240 06
New Brunswick,	507 01	101 96
P. E. Island,	120 08	24 20
<b>Total</b>	<b>\$1637 39</b>	<b>\$360 22</b>
W. M. A. S.,	6694 18	2182 86
<b>Total amount</b>	<b>\$8331 57</b>	<b>\$2549 08</b>
Increase on last year from Bands and Aids for both Prov.	\$243.18.	

THURSDAY EVENING.

The closing meeting was by no means the least interesting. In spite of falling rain a large number were present. The first speaker of the evening, Mr. Stackhouse, in his own magnificent style gave us, as we fully expected, a splendid address, showing the awful needs of the North West with its teeming population pouring in day by day in utter destitution of the knowledge of Jesus Christ. The foreign people settle in colonies and retain their peculiar national habits. Time to reform, as soon as they arrive on the soil. Else we will have questions to settle that cannot be done until God himself comes to settle all questions. Commercial and materialistic condition of the people another problem. Roman Catholic influence another. \$1,000,000 raised for the erection of a convent. Only \$92,000 from all Baptists for North West. Degradation in many cases equal to the blackest of India's women.

7 facts show the result of what our money enabled them to do last year—

- 1st. Maintain the present work;
- 2nd. To preach the gospel to thousands that otherwise could not have been reached;
- 3rd. To bring about the conversion of hundreds;
- 4th. Organize 10 new churches;
- 5th. Built 15 new houses of worship;
- 6th. Opened 15 new preaching stations;
- 7th. To add to our working staff 17 more men than we had the previous year.

Rev. L. D. Morse gave us another inspiring and solemn address which ought to awaken every soul to greater earnestness. "Are the heathen lost without the gospel?" God alone holds the key or can weigh the impression of this service.

After the reading of resolutions in which touching references was made to Mr. Sanford and family, Miss Archibald and others, the thanks of this Convention were extended to the members of the Woodstock Baptist church for very kind hospitality and especially recognizing the kindly consideration and fore thought of pastor and Mrs. Fash, who were untiring in their efforts to make our meetings successful, and who generously placed their home at the disposal of everyone. Thus closed the 34 Annual Convention of our W. B. M. U. and we can truthfully say none other in its history has made a better record in the years finances, the social intercourse and the spiritual uplift of the sessions.

President, Mrs. J. W. Manning.  
Vice Presidents—Mrs. Dr. Trotter, Wolfville; Mrs. M. C. Scott, St. John; Mrs. John Clark, P. E. Island; Mrs. Everett, Rec. Sec'y.; Mrs. C. H. Martell, Cor. Sec'y.; Miss Emma Hume, Prov. Sec'y., N. S.; Mrs. M. E. Cox, Prov. Sec'y., N. B.; Mrs. J. C. Spurr, Prov. Sec'y. P. E. I.; Mrs. Mary Smith, Treas. W. B. M. U.; Miss Ida Crandall, Mission Band Treas.; Mrs. P. R. Foster, Mission Band Supt. N. S.; Miss West, Nission Band Supt., N. B.; Mrs. A. F. Brown, Mission Band P. E. I.; Mrs. J. T. Bates, Ed. of Link; Miss Etta Tuill, Prog. Mission Band; Miss Harding, Ed. of Tidings; Mrs. Hutchinson, Prog. for Tidings.



# Catarrh

is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

## Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given.

### The Messenger and Visitor.

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 arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

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

Judging from last Saturday's race between the British and American yachts, it would appear that Shamrock III. has small prospect of winning the cup. It is of course possible that Sir Thomas Lipton's yacht may do better in the subsequent trials, but it was supposed to be Shamrock weather on Saturday, and she was fairly beaten, and it is probable that Sir Thomas will again this year have another opportunity of showing the world how admirably he can endure defeat.

### The Shelburne County Baptist Quarterly Meeting.

This organization met with the church at Woods Harbor, August 11 and 12th. At the first session on Tuesday morning business was transacted and reports from the churches of the county were received. From the reports the secretary was able to learn that the work in the county is in an encouraging condition. The Barrington-Woods Harbor field is rejoicing over their choice of Bro. G. C. Durkee as pastor and already signs of promise are visible. The Shelburne field under the ministry of Pastor Woodland is already making advancement. During the quarter four were baptized by Pastor Poole at Sable River and the regular prayer meetings are better attended than ever during his prosperous ministry.

The Lockport church is being acceptably supplied by Bro. P. C. Reed, (lic). At Osborne the work of the church is encouragingly maintained and good results are expected.

At the afternoon session the Sunday School Association held its regular session. A paper by the writer of this report on the "Duty of the Church toward the Sunday School." A Question Box, by Bro. Woodland, and a brief open Conference were among the features of this service. In the evening an impressive and helpful sermon on "Christian Resolution" was preached by Bro. Poole from the words of Paul "For I determined." An inspiring after service followed.

A Conference meeting on Wednesday morning in which many took part concluded the work at the Quarterly meeting. In the afternoon a council met to consider the advisability of ordaining the pastor of the Woods Harbor church, Bro. George C. Durkee. In the evening this was done as another notice will show. E. P. COLDWELL, Sec'y.

### Correction.

In the report for the 20th Century Fund for N. S. last week the following items should be corrected: Amherst \$167, instead of \$1.67; North Sydney \$100, instead of \$1.; Halifax 1st Church \$227, instead of \$2.27; Lockport \$10.25, instead of \$10.52. HUGH ROSS-HATCH, Treas. for N. S. St. John, N. B., Aug. 21st.

### Grateful Mention.

Pastor W. H. Smith, wishes to make grateful mention of a donation (cash), made by the Womans Sewing Circle, of Florenceville, on the sixth of August.

### Personal.

Rev. C. H. Martell and Mrs. Martell, have returned from a very pleasant sojourn in Canso. Mr. Martell occupied the Baptist pulpit three Sundays, during Rev. O. N. Chipman's visit to Northfield. Pastor and Mrs. Chipman hold a strong place, in the affections of their people, and they have the joy of seeing their labor in the Lord, richly blessed.

The correspondent of the Associated Press at Monastir sends the following despatch under Thursday's date: The following Turks entered Krushevo Aug. 14, pillaged all the houses, assaulted many of the women, stripped many persons naked and killed about three hundred local Bulgarians and also some sixty innocent Greeks and Vlachs. About 8,000 people are homeless and starving. The material damage done amounts to several million francs. The Turks on Aug. 19 massacred two hundred Bulgarians, who surrendered at a village near Monastir.

Whether or not there is going to be a big fight between the interests represented by the Dominion Iron and Dominion Coal companies is a topic which is interesting Montreal financiers. The steel company's directors have refused to carry out the proposal to rescind the lease of the coal company, and intend hanging on to that property. James Ross stands for separation, but is opposed by Sir Wm. Van Horne Senator Cox and R. B. Angus. Ross has resigned his connection with the steel company and the effect of the refusal of the steel company is to leave Ross without anything to manage.

The Bulgarian government has presented a memorandum to the powers setting out at great length the condition of affairs in Macedonia since the Turkish government undertook to inaugurate the promised reforms. The most precise details, dates places and names of persons are given in the memorandum, the whole constituting a terrible catalog of murder, torture, incendiarism, pillage and general oppression committed by the Ottoman soldiers and officials. These particulars were obtained entirely from official sources, such as the reports of the Bulgarian consuls and agents of the Bulgarian government, and in many instances the reports made by Turkish authorities. The Bulgarian government guarantees the absolute truth of every statement and challenges the Porte to disprove a single charge made in the memorandum. Altogether the memorandum gives particulars of 131 individual and general cases of excesses and outrages committed by the Turkish authorities.

### Notices.

#### Hants Co. Baptist Convention

Will hold its next session at Maitland Hants Co., Sept. 7th and 8th. Delegates notifying Mr. Cyrus Weldon, Upper Selmah, will be met by teams at South Maitland Station, Midland railway. S. H. CORNWALL, Sec'y. of Con.

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

The above will meet at North Kingston on Monday, Aug. 31st. The first meeting will be held at 2 o'clock p. m. The conference meets on Monday in order that the Baptist Sunday School convention may have the day following in the same place. M. P. FREEMAN, Sec'y.

#### Young People's Convention.

The attention of all our Baptist churches and Young People's Societies, B. Y. P. U., and C. E., is called to the fact that our Annual Convention of B. Y. P. U. will be held in St. John, N. B., in joint sessions with the Maritime Christian Endeavor and Epworth League. A joint meeting will be held on Tuesday evening, September 29th. Wednesday, 30th, will be given up to denominational rallies. On this day our Baptist Young People will hold their sessions by themselves, at which time the distinctive work of our denominational Young People's Societies will be considered. General Secretary Walter Calley, of Chicago; will be with us, and others among the best and most noted of our denominational leaders will be among the speakers. Thursday, Oct. 1st will be given up to union sessions of the three above-named societies. The program will be printed as soon as arranged. This convention promises to be the best ever held in these Maritime Provinces. Every church and young peoples' society is asked to send delegates. The Local Union of the city of St. John will provide entertainment, and special travelling arrangements will be made by our transportation leaders. Full announcements will be made after. HOWARD H. ROACH.

The next meeting of the Prince Edward Island Baptist Quarterly Conference will be held at Eldon-Belfast on Tuesday and Wednesday, September 15th and 16th; the first session being Tuesday evening. The S. S. "City of London" will leave Charlottetown at 3:00 p. m. on Tuesday for Hallidays wharf, returning on Wednesday evening. Eldon church is about one mile from Hallidays wharf. A large attendance is hoped for. A. W. STERNS, Sec'y.

#### King's Co. Baptist Sabbath School Convention

Will hold its next session at North Kingston, Kings Co. N. S., Tuesday, Sept. 1st at 10 a. m. The pastors of Kings Co. are urgently requested to see that every school under their care send a report to this convention, and in other ways help to make it a successful meeting. S. S. STRONG, Sec'y.

#### Carleton and Victoria Quarterly.

The quarterly of Carleton and Victoria Co's will meet with the Baptist church at Wakefield on Sept. 8th and 9th. Tuesday 2:30. Conference and Business; 7:30 Missionary Sermon by Rev. B. S. Freeman; Wednesday 9:30 Devotional Paper by W. H. Smith; Sermon outlined by J. A. Cahil; Sermon preached by Rev. R. W. Demmings; 2:30 Model S. S. Lesson teacher, John Farley; Conference on Systematic Benevolence led by Rev. Z. L. Fash; 7:30 Address, "Sunday Observance" by J. A. Cahil, Evangelistic service. WYLIE H. SMITH, Sec'y.

Yarmouth County quarterly meeting will convene at Norwood, September 8th. It will be our annual meeting when officers will be chosen for coming year. A good programme has been arranged. Pastors Grant and Price will preach afternoon and evening. JOHN MILES, Sec'y.

The Albert County Quarterly meeting will hold its next session at Goshen, September 8th and 9th. This being the annual meeting, officers for the coming year will be elected. A large delegation from the churches and Sunday schools is desired. The meetings will open on September 8th at 2:30 p. m. J. B. GANONG, Secy pro. tem.

# ACADIA UNIVERSITY

FOUNDED 1838. ELEVEN PROFESSORS.

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

For Calendar or other information, write to

THOS. TROTTFR, D. D.,

President.

Wolfville, N. S.

# Horton Collegiate Academy.

Founded 1829

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

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

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

For Catalogue and terms apply to the Principal

Rev. HENRY TODD DeWOLFE, B. A.

Cornelius (Neil) Taylor, of Cardwell, Kings Co., is dead. He was killed Sunday night at Springdale by falling through a trap door into the cellar of an unoccupied store at that place. There is a suspicion that Taylor, who was intoxicated, intended to set fire to the store. His neck was broken, his skull fractured and he was otherwise injured. Taylor was a notorious character, and for nearly forty years had been the terror of the neighborhood. On many occasions he has been arrested for complicity of crimes more or less serious, and there has been a suspicion that he knew much about some incendiary fires that have occurred in different parts of the county. Taylor was in St. John on Friday on a big drunk, got arrested, paid his fine and returned home on Saturday, and was to have gone to work on Monday for Mr. Joseph McGrath. Only recently Taylor was fined \$20 and costs at the instance of the S. P. C. A. on a charge of having fired a charge of shot into a neighbor's cow.

### THE NEED OF CHEER.

Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be, the promise of God will, like the stars at night, never cease to shine, to cheer and to strengthen. The best harvest are the longest in ripening. It is not pleasant to work in the ugly tares and weeds, but it is necessary as sowing the seed. The harder the task the more need of singing.—"Royal Path of Life."

# VIM TEA packed by a firm that know tea.

BAIRD & PETERS, The Tea People, St. John, N. B.



1840. 1903  
 During this period  
**Painkiller**  
 (PERRY DAVIS)  
 has cured more cases of sickness than any other medicine. It's the best remedy in the world for  
**Cramps,**  
 Colic,  
 Diarrhoea, Etc.  
 A household remedy.

**A Cure For  
 Rose Cold  
 Hay Fever and  
 ASTHMA**

A prominent New York lawyer in an unsolicited testimonial says: "HIMROD'S ASTHMA CURE cured me when all other remedies failed. Physicians' prescriptions did not even relieve. For years I have been a sufferer of Rose Cold with all of its annoying symptoms, such as constant sneezing and itching watery eyes. Himrod's Asthma Cure in ONE WEEK totally eradicated a Rose Cold of years standing. No words can express my appreciation of its effectiveness."  
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 Send for a generous free sample today and try it. It will not disappoint you.

HIMROD M'F'G CO.,  
 14-16 VESEY ST., NEW YORK.  
 For sale by all Druggists.



**LAXA-LIVER PILLS**

**CURE  
 CONSTIPATION**

Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

**Joggins Coal**

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

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**SOUR STOMACH, FLATU-  
 LENCY, HEARTBURN,  
 AND ALL OTHER FORMS OF  
 DYSPEPSIA**

Promptly relieved and cured by  
**K.D.C. THE MIGHTY CURE**

**The Home**

**CLEAR AS YOU GO.**

Whether a woman elects to do her own work or employ a maid, she should adopt the motto "Clear as you go." One-half the horror of the house cleaning time is the disposal of accumulated rubbish. When a thing is seen to be of no use it ought to be at once consigned to the ash heap. Nothing is gained by tucking it away in some drawer or corner, or to be taken forth and inspected another day. That is merely wasting time, just as the room occupied by such an article is wasted space. There would be fewer nervous breakdowns among housekeepers if this "Clear as you go" motto were practically carried out. A piece worker in a factory or a man who addresses envelopes for a dollar a thousand knows that he must economize time on every turn of the wrist. There must be no waste energy, no unnecessary movement, no superfluous handling. How many housekeepers figure on these things?

To illustrate: If the things taken from dining room in clearing the table—the cruet, the saltcellars, the sugar bowl and spoon holder—if these things are at once disposed in their proper places on the kitchen dresser or in the china closet, the operation has been accomplished with no waste of energy; if they are placed on the kitchen table first, thence removed to their place, they have been handled twice, and just so much time and strength have been thrown away. Try setting rooms in order as you pass through them, putting things away as you go along, and see how many wearisome steps can be saved.—Exchange.

A saddle of lamb is a great delicacy. It is roasted in the same manner and carved like a saddle of mutton, the knife being inserted at each side of the backbone, cutting the meat across the grain lengthwise. Cucumber sauce is often served with saddle of lamb. It consists of two large cucumbers which have been cut in thick slices and soaked in cold water for an hour; drain them and put them in a saucepan with one medium sized sliced onion and enough white soup stock to cover them. Steam gently for a quarter of an hour, season well with salt and pepper, add a little thickening strain and serve in sauceboat.

Leg of Lamb a la Francaise. Put a good sized leg of lamb in as small a kettle as will hold it. Put in muslin bag one onion, one small white turnip, three sprigs each of sweet marjoram and summer savory, four cloves; tie the bag and place it in the kettle with the lamb and pour over it two quarts of boiling water. Let this come to a boil, and then skim carefully; then add four heaping teaspoonsful of flour which have been mixed with one cupful of cold water, two tablespoonsful of salt and a dash of cayenne; cover tight and set back where it will just simmer for about two hours. In the meantime make a pint and a half of either chicken or veal forcemeat, which make into little balls and fry brown, boil six eggs hard, and when the lamb is cooked take it up and skim all the fat off the gravy and take out the bag of seasoning. Then put the kettle where the contents will boil rapidly for ten minutes. Put three tablespoonsful of butter in the frying pan, and when hot stir into the flour; cook until a good, rich brown and stir into the gravy. Have the whites and the yolks of the eggs chopped separately; pour the gravy over the lamb and garnish with the egg and the forced meat balls, also parsley.

Stewed Lamb.—Lay a pot of lamb or two strags in a broad pot, meat downward; scatter over this a sliced turnip, a sliced onion and two sliced tomatoes, with a little pepper and salt. Add a cupful of broth, and cook slowly one hour; then turn the meat and cook one hour longer very slowly. When tender, dish and keep hot. Strain the gravy, thicken with a little flour, season let it boil up once and pour over the meat.

Lamb pudding consists of a sufficient quantity of cold lamb chopped fine and mixed with a little good gravy, a few bread crumbs, one tablespoonful of butter, two

eggs, pepper and salt. Mix in one fourth as many bread crumbs as there is meat. Beat in the melted butter, the eggs and pour into a buttered mould, set fit into a pan of water, and cooked covered in a good oven or one hour. Turn out and pour the gravy over it.

Meat Mold. Chop very fine half a pound of any delicate meat, like chicken, tongue or veal. Mix with it two tablespoonsfuls of cream, a tablespoonful of chopped parsley, salt and pepper to taste. Prepare a jelly by soaking an ounce of gelatine half an hour in four tablespoonsful of cold water. Put a pint of cold water in a small saucepan, adding to it a slice of onion, a few leaves of celery, half a bay leaf and a clove. Boil several minutes, add a teaspoonful of beef extract and stir until dissolved. Strain into the gelatine, salt lightly and set in a cool place to harden. As it begins to stiffen pour half into a small mould. Spread the meat mixture evenly over the top, though not reaching quite to the edges. Pour the remainder of the jelly over the meat and set away to harden. When ready to serve turn on to a platter and garnish with olives, slices of pickle or cucumber. Cut in slices to serve, sending mayonnaise around with it if preferred. In that case put each slice on a leaf of lettuce.

**SICK ROOM HINTS.**

In a sick room never whisper. If you do not wish the patient to be disturbed by your voice do your talking in another room. Keep everything in the room scrupulously clean. Put all the medicine bottles out of sight. Regulate but do not banish, light and ventilation. It can easily be done by means of screens. Do not allow several people to stay and chatter in a sick room, even though they should not be addressing themselves to the patient. Flowers are always pleasing to the eye, but do not introduce those of strong scents into an invalid's room, and be careful to remove all cut flowers at night, as they absorb the air and leave it less fresh for the patient.

**MUTTON CUTSETS.**

Beat the cutlets flat with the flat side of a kitchen chopper, season with pepper and salt. Dip them in beat egg in which a pinch of herbs have been put, the roll them in fine bread crumbs and fry in boiling fat about eight minutes. Drain free from fat and arrange them, touching one another, around a mound of mashed potatoes. Cutlets should be cut from the fore quarter after the shoulder is taken off and the bone scraped clean for about three inches down and the slim bone chopped off.

**CAUSED BY THE HEAT.**

A Rash on Baby's Skin That Often Alarms Careful Mothers.

During the summer months a rash often appears on the face, neck and body of babies and small children which is liable to alarm the careful mother. It is due to the excessive heat, and while not dangerous, is the cause of much suffering. Immediate relief is given by dusting the eruption literally with Baby's Own Powder, which may be had at any druggist's, but to cure the trouble a medicine must be given that will cool the blood of the little sufferer. Baby's Own Tablets will be found a positive blessing in such cases and will soon restore the clearness and beauty of baby's skin. Mrs. Clifton Cuyler, of Kincardine, Ont.: "My baby had a rash break out on her face and all over her body. I gave her medicine, but the eruption never left her until I gave her Baby's Own Tablets, and after using them a short time the rash entirely disappeared. I have also given her the Tablets for constipation with the best of result they act gently but promptly, and always make baby quiet and restful. I think the Tablets a splendid medicine for young children." Baby's Own Tablets may be had from all druggists at 25 cents per box, and Baby's Own Powder at the same price. If you prefer to order direct they will be sent post paid on receipt of price by the Dr. Williams' Medicine Company, Brockville, Ont.

**After Work or Exercise**

**POND'S EXTRACT**

Soother of the nerves, moves the system and gives the body a feeling of comfort and strength.

Don't take the weak, watery water hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

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

The class-rooms were built specially for the work; large grounds for recreation and games; only teachers of the highest Academic and Professional standing are employed, and their names and qualifications are given in the prospectus; the musical course is the same as that prescribed for the musical examinations of the University of Toronto; there is a large Music Hall and eighteen sound-proof piano practice rooms. The following courses are taught—Academic, Music (Vocal and Instrumental), Art, Physical Culture, Elocution, Domestic Science.

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

**LETTERS ARE POURING IN**

From all quarters, asking for Catalogue, and information relative to

**Fredericton Business College**

Have you written yet? If not, why not? Address,  
**W. J. Osborne,**  
 Fredericton, N. B.

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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.

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Wedding Invitations, Announcements, a specialty.

**None Left To Bother You After Using**



**Wilson's Fly Pads**

Sold Everywhere, 10 cents

S. Kerr & Son expect a big rush at the Business College in September. Inquiries and applications are in from near and far, and all preparation has been made for all who come.—Telegraph.



The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson XI. September 13. David Becomes King.—2 Samuel 2: 1-10.

GOLDEN TEXT.

Behold how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133: 1.

EXPLANATORY.

DAVID KING OVER JUDAH.—VS. 1-10. Capital at Hebron. Reigned seven years and six months.

The Opportunity. David was now 30 years old (2 Sam. 5: 4). The death of Saul and Jonathan and two other sons of Saul in the battle of Gilboa opened the way for David to come to the throne. At this time David's home was at Ziklag, a town in the southern part of the Philistine country, southwest of Hebron. He and his band had gone north with the invading Philistine army in their march against Saul. But the Philistine leaders distrusted him, and feared that he might attack their rear, instead of fighting against Saul, and sent him back to Ziklag. He found this town ravaged by Amalekite marauders who had found the south country defenseless. David immediately pursued them, overcame them, and gained possession of the immense spoil they were carrying away. It was at this juncture that news came to David of the death of Saul and Jonathan.

David Goes to Hebron. AFTER THIS, THE death of Saul and his sons, and the events connected with it. ENQUIRED OF THE LORD. Probably "through the high priest Abiathar, David desired divine direction how to act in this crisis." Herein David was both wise and religious. He would not take one step that was not right. The kingdom was from God, and God would guide him into the best way of reaching it. WHITHER SHALL I GO UP? The northern part of the kingdom was held by the Philistine invaders, and David was in no position to drive them out; it would have been madness for him to attempt it. The portions open to David were the regions beyond Jordan, and the hill country of Judea of which Hebron was the centre. AND HE SAID, UNTO HEBRON. Hebron was centrally situated, about an equal distance from Jerusalem on the north and Beersheba on the south—and between the Dead Sea on the East and the Philistine country on the west.

2. AND HIS TWO WIVES. Because he was intending to settle down. NADAB'S WIFE. His widow. (See 1 Sam. 25).

3. AND HIS MEN. THE SIX HUNDRED OF HIS chosen band. EVERY MAN WITH HIS household. Henceforth there was to be no roaming in exile, but each one was to settle down to the duties of peace. David was planning for peace, not war, awaiting patiently the time when the larger kingdom should come to him. Most of the six hundred doubtless belonged to this region, and were returning to their own homes.

The Coronation. 4. AND THE MEN OF JUDAH. . . ANOINTED DAVID KING. David had already been anointed privately by Samuel. But this was his public, formal inauguration by the people. The kingdom came to him, not only by divine appointment, but by choice of the people themselves (v. 7; 1 Chron. 11: 1-13). The two coincided.

Wise Measures. First. He had already before coming to Hebron, sent presents, from the spoils he recovered from the Amalekites near Ziklag, to the local chiefs of the various districts of Judea (1 Sam. 30: 26-31).

Second. He sent messengers to the MEN OF JABESH-GILEAD. . . THAT BURIED SAUL. The Philistines, in glorying over the death of Saul, had put his armor in an idol temple and hung his body and those of his three sons upon the wall of the city of Beth-shan, four miles from the Jordan, that all who passed by might exult in his defeat. But the men of Jabesh-gilead, a town east of the Jordan, whom Saul had once helped when in great straits (1 Sam. 11: 1-11), most valiantly entered the lines of the victorious enemy, took down the bodies, and burned them, so that they could suffer no further indignity.

6. I ALSO WILL REQUITE (manifest to YOU THIS KINDNESS. Saul was an enemy to David, but David was not an enemy to Saul. David assures these men that they need have no fear of harm from him on account of what they have done, but, rather, he esteems them for it.

7. THE HOUSE OF JUDAH HAVE ANOINTED ME KING OVER THEM. This gave them an opportunity to join David, if they wished.

An Attempt to Restore the Kingdom to Saul's House. 8. ABNER THE SON OF NER, a cousin of Saul, not friendly to David, who had tried to capture the exiled David in vain, and had been jeered at by David, when

he had so poorly protected his king as to permit his spear and cruse of water to be carried away. CAPTAIN OF SAUL'S HOST and a great general, who would naturally seek to retain the kingdom to the house of Saul. His power would be almost supreme if Ishbosheth, called also Eshbaal (1 Chron. 8: 33), THE ELDEST SURVIVING SON OF SAUL, became king, for he was a weak man, with no kingly spirit. BROUGHT HIM OVER TO MAHANAIM, a walled city of Gilead, east of the Jordan, on the Jabkok, near where Jacob wrestled with the angel.

9. AND MADE HIM KING, gradually extending his nominal sway over THE ASHURITES, members of the tribe of Asher in the north-western part of Galilee, JEZREEL, in the southern part, EPHRAIM, in the mountains south of Galilee, and BENJAMIN, still further south on the borders of Judah. ALL ISRAEL. "Ishbosheth's dominions were gradually extended until they included all the country which afterwards formed the kingdom of Israel, as distinguished from that of Judah."

10. ISHBOSETH. . . REIGNED TWO YEARS. "The duration of Ishbosheth's reign is probably reckoned from the time when Abner succeeded in establishing his authority over all Israel. Five years and a half were occupied with the re-conquest of the land from the Philistines, and these two years synchronize with the last two of David's reign at Hebron.

DAVID KING OVER ALL ISRAEL. While David's power was increasing "the house of Saul waxed weaker and weaker" (2 Sam. 3: 1). "A once united people was broken up into a number of little fragments, which floated hither and thither, precisely as the masts and boards of a wrecked ship are dashed against each other by the waves." Ishbosheth had little kingly power. Then Abner, his general, quarreled with him, and immediately made overtures toward turning the whole kingdom over to David. Then both Abner and Ishbosheth were foully murdered, but David in no degree connived at the crime. "To have done that," says Cornill, "would have been, to use the familiar and shocking mot of Talleyrand, 'more than a crime, it would have been a blunder.'" Then all the northern tribes sought David. Their leaders came to him (2 Sam. 5: 5) representing, according to 1 Chron. 12: 23-40, 330,600 warriors. They gave good reasons.

CULTIVATING A KIND VOICE.

If one would have a kind voice, says the Boston Journal, one must start in youth to cultivate it, and be on the watch at all times, while at work and while at play. The kind voice must speak the thought of a kind heart.

It is in play that a sharp voice is most easily acquired. Boys and girls say words in a quick, harsh tone, almost like the snap of a whip. If one of them is vexed, the voice sounds as if it were made up of a snarl, a whine, and a bark. It speaks worse than the heart feels. The ill-will is louder in the tone than in the words.

In mirth one may carelessly allow one's voice to grow shrill and unpleasant. Some people have a sharp home voice, and keep a company voice for use elsewhere. It is a safe rule to use one's best voice at home.—Sabbath-school Visitor.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton 6.25  
2—Exp. for Halifax and Campbellton 7.50  
136, 138, 156—Suburban for Hampton 11.15, 18.15, 22.40  
26—Express for Point du Chene, Halifax and Pictou 11.45  
8 Express for Sussex 17.10  
134—Express for Quebec and Montreal 19.00  
10—Express for Halifax and Sydney. 23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney 6.25  
7—Express from Sussex 9.00  
133—Express from Montreal and Quebec 12.55  
No. 5—Mixed for Moncton 15.10  
135, 137, 155—Suburbans from Hampton 7.15, 15.30, 2.00  
25—Express from Halifax and Pictou 7.45  
1—Express from Halifax 9.15  
81—Express from Moncton (Sunday only) 1.35  
All trains run by Atlantic Standard Time. 4.00 o'clock is midnight.

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

A VICTIM OF DROPSY

CURED AFTER DOCTORS PRONOUNCED HIS CASE HOPELESS.

Limbs Swollen Until He Had Become a Bloating Helpless Mass—Dr. Williams' Pink Pills Wrought the Cure.

In the little village of Rodney, not far from the mining town of Springhill, N. S. lives Mr. James Stevens, a quiet, middle-aged man, who though living an unobtrusive life, has lately been much talked of as having been the subject of a cure pronounced by all familiar with the circumstances as scarcely less than miraculous. The disease, which some two years ago prostrated Mr. Stevens, came upon him gradually. There was an increasing feeling of general lassitude; the kidneys did not rightly perform their function, and the body began to bloat. This feeling continued extending to the extremities, until Mr. Stevens became a helpless, bloated mass of flesh. A finger pressed upon the bloated flesh would leave a mark all day. The urinary weakness became painful and distressing, the passages becoming very frequent. Doctors diagnosed the trouble as dropsy, but as their remedies failed to effect a cure, they pronounced the trouble incurable. At this stage, the case of a neighbor who had been cured after a long and painful illness through the use of Dr. Williams' Pink Pills was recalled, and it was decided to give the pills a trial. By the time the second box was used, the swelling began to decrease, the passage of the urine was less frequent, and the patient was inspired with fresh hope. The use of the pills for some time longer set Mr. Stevens upon his feet again a cured man. The limbs were restored to a healthy condition, his weight became normal, the kidneys resumed their functions healthfully; and today Mr. Stevens goes about his daily work a good specimen of hardy, healthy Canadian manhood. His restoration is entirely due to Dr. Williams' Pink Pills, and he does not hesitate to strongly recommend them to other sufferers.

To the casual reader cases like this may seem remarkable, but Dr. Williams' Pink Pills have, in reality, cured thousands of cases pronounced by doctors to be incurable. These pills make new, rich blood with every dose, and in this way tone and strengthen every organ in the body, driving out disease and restoring the patient to health after all other means have failed. Those who are weak and ailing, or who suffer from chronic diseases, should not waste money and valuable time experimenting with other medicines, but should take Dr. Williams' Pink pills at once, if they wish to be restored to full health. Sold by all medicine dealers or sent post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Jack and Jill  
Slid down the hill  
Upon their new toboggan;  
Off went Jack  
Upon his back,  
But Jill kept on a joggin'.  
—James Courtney Challis.

"What was the trouble?"  
"He couldn't swim."  
"What has that got to do with his failure?"  
"He got into a company where the stock was all water."—Chicago Post.

We Expect  
September to be a record-breaking month. Many have notified us of their intention to enter then for the Fall Term, and we are ready for a big rush.  
We are better prepared than ever before; more experience, complete equipment, improved courses of study; everything to date. Catalogues to any address.  
S. KERR & SON.

You are the Man

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

THE E. R. MACHUM CO., Ltd.  
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Agents Wanted.

30,000 McSHANE BELLS  
Ringing 'Round the World  
Memorial Bells a Specialty  
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

WOULD YOU LIKE TO OWN STOCK in a solid and prosperous Life Insurance Company and enjoy the profits of such a satisfactory investment? You can do it on the instalment plan by becoming a policy-holder in

The Mutual Life OF CANADA  
E. E. BOREHAM,  
Manager for Nova Scotia.  
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Piano Bargain.

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

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Of the Fact that

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disinfects your clothes and prevents disease

Gates' Certain Check

is well known everywhere as the best thing obtainable for

Summer Complaint,

Diarrhoea, Dysentery, Cholera Morbus and similar diseases.

For Children or Adults.

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THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES & D.O. AND PILLS. Write for them. K.D.C. CO., Ltd. Scores, U.S. and New Rivers, Can.



From the Churches

DENOMINATIONAL FUNDS.

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

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

All contributions from churches and individuals in New Brunswick should be sent to DR. MANSING, and all such contributions in P. E. Island to M. E. STERN.

UPPER BLACKVILLE, N. B.—Good results have attended the meetings held at this place. Fourteen persons have professed conversion, and others have manifested an interest in the matter of their salvation.

2ND CANTERBURY CHURCH.—Perhaps a word or two from us would be acceptable to the MESSENGER AND VISITOR. On Sunday morning, 9th inst., it was my pleasure to bury with Christ in Baptism three happy converts. In the afternoon they were received into church membership. We are seeking for a higher standard in Christian service and living. Pray for us.

L. A. LOCKHART.

EAST ST. MARGARET'S BAY.—Since the close of the college I have had the pleasure of spending my vacation among a kind and appreciative people. The quiet influence of the Spirit gladdened our hearts in the conversion of souls. At Sea Bright, Aug 2nd, six happy believers were baptized by Bro. Tingley of Hammond's Plains, others are interested. I purpose to continue my studies at the opening of the term. A pastor, desiring to take up the work here, will have the hearty support of the people and much to encourage him.

D. J. MACPERSON.

STUDHOLM, N. B.—The Studholm Baptist Church which is situated at Collina Cotier, Kings Co. N. B., will be re-opened on Sunday September 13th. The church has been moved from its old site to a spot near the corner and has been thoroughly repaired at a cost of some \$500. Rev. Dr. Keirstead of Wolfville is expected to preach the opening sermon. A hearty invitation is hereby extended to ministers and laymen to be present at the opening. Those intending to come will please send their names to Mr. Wm. A. Keirstead, Snider Mountain, Kings Co. A large gathering of the friends is expected and a good time is looked for.

W. CAMP, Pastor.

ARGYLE, YAR. CO., N. S.—When I came here this field had been without a pastor for some eight months. During that time the prayer meetings at Argyle Head and at Argyle Sound had gone down. There were no Baptist meetings held on the field. The spiritual life was in a low condition. Since I came here prayer meetings have been organized at Argyle Head, Argyle Sound and a new one at East Pubnico. Conference meetings are held once a month at each of the above places. There is only one Sunday School as yet, on the field. This Sunday school is held at Argyle Head, in connection with the Argyle church. It has never gone down and is in a good working condition. There is also a Mission Band in connection with it. The Lord is blessing his work here; May the Holy Spirit, lead, guide and direct in all things.

W. S. TEDFORD.

Aug. 18.  
DERBY, N. B.—We closed meetings here last Lord's Day. This is part of Newcastle Church, six miles from town on the South West Miramichi. Bro. Steeves and I labored some time here and found the people kind, generous and active and the Lord blessed. About fifteen professed to have found Christ as Saviour and others asked prayers. During the meetings we enjoyed a visit from Bro. Thorne who is settling on the North West also Bros. I. Wallace and J. H. Hughes. They all gave to the people helpful messages. We begin special meetings in Newcastle this evening 18th. While writing, I would suggest that our General Missionary visit Germantown, A. Co., N. B. A good work was begun there and should be looked after as that church is without preaching now. It

may be another opening for the Sandfordites or some other new sect if the Baptists do not care for it. Our address is Grangeville, Kent Co., N. B., instead of Kings Co., as a mis-print gave it in last letter.

Geo. H. BEAMAN.

WATERVILLE, N. S.—I entered upon work here as pastor of the Cambridge church on May first. The first matter to occupy our attention was the securing of a parsonage which is now in course of erection and which we hope to occupy by the last of October. The appearance of the church at Waterville is being improved by the painter's brush. On July 31st Sister J. L. Read of Aylesford met with us and organized a W. M. A. S. We are hopeful that this society will have a large membership to report in the near future. We find here a very kind warm hearted people. Already we have received many tokens of appreciation and good will, the last of which was a purse containing over \$10 presented to Mrs. Moore as she was about stepping on board the train to attend the Union at Woodstock. On Sunday, Aug 9th, it was my privilege to baptize three happy believers at Grafton. The preaching and social services of the church are well attended and we are expecting large blessings in the near future. Pray for us that in all things Christ may have the preeminence.

C. K. MORSE.

SPRINGFIELD AND KARS.—The work on this field has been carried on quietly and without ostentation. Since my last report, we have had the blessings of peace and unity, while the churches are blest in having in their ranks many willing workers who are also ready to do and give to their utmost for the support of the work. There are also others who claim the ministrations of the church who do and give very little, so the burden falls upon those who are willing to spend and be spent in the Master's service. There are several points of interest to be noticed chief among them the building and completion of two new edifices. We fully expected to have the pleasure to include in this report an account of the dedication of our church at Cromwell Hill; but circumstances which we could not command have arisen to retard a little the seating of the building. The house is a well designed and well finished building, of suitable dimensions and appointments for the purposes of its erection. The building is free of debt with a surplus of \$40 still in the treasury. The house of worship erected at Belleisle Station called (Mount Olivet) was dedicated on Lord's day, June 14th. Dr. Keirstead of Acadia occupied the pulpit morning and evening and in the presence of large congregations preached two eloquent, practical and effective sermons. Rev. H. S. Shaw M. A. of Hampton preached in the afternoon. Our brother spoke effectively on the churches opportunity to do Home Mission Work. This building cost \$1300 and there remains the small debt of \$75. The church is equipped with bell and cabinet organ. Our readers will not be surprised to learn that the undertaking has been attended with many and great difficulties; but as these were calculated upon, they have not appeared so great as they really were. The object which has been by God's grace thus far attained, is worth ten times the trouble, and although we cannot but sensibly feel the weakness of the "earthen vessels" in which he has permitted his heavenly treasure to be deposited, yet knowing the reason, "that the excellency of the power may be of God and not of us," though troubled on every side, we are not distressed and though cast down, we are not destroyed. To him be glory. I desire first on my own part, and then on the part of the parishioners, to thank all who have so kindly donated and assisted in the building of these houses of worship. In matters spiritual, the progress is not as perceptible nor as great as one, perhaps, could wish for, but God alone knows the measure and progress of that. On the whole there is much need of deeper spiritual life, as no doubt is the case in most churches. We trust that in God's own good time the spiritual awakening may come, as He sees best.

Wm. M. FIELD.

Hatfields Point, Aug. 17.

With the present number is an excellent time to begin a subscription to the Messenger and Visitor as it contains the first instalment of the proceedings of the Convention.

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**MARRIAGES.**

**SANFORD-SANFORD.**—At Scotch Village, Hants Co., Aug. 15th, by Rev. Allen Spidell, Mr. Aima Sanford, to Miss Annie Estella Sanford, both of Cognamagun, Hants Co.

**LEWIS-PORTER.**—At River Hebert, Aug. 17th, by Pastor J. M. Parker, Wm. J. Lewis of River Hebert and Lena M., eldest daughter of Joseph Porter, River Hebert, Nova Scotia.

**REMPTON-DALEY.**—At the parsonage, Arcadia, Yarmouth, N. S., on the 13th inst. by Pastor E. J. Grant, Ernest E. Rempton of Kempt, Queens Co., N. S. to Emma L. Daley of Argyle, Yar. Co., N. S.

**MAGUIRE-MORROW.**—At the home of the bride, Boylston, Guysboro Co., Aug. 17th by Rev. H. D. Townsend, Capt. Lorenzo R. Maguire of the I. C. R. ferry steamer "Scotia" Port Mulgrave, to Minnie Maude, daughter of Hamilton L. Morrow, ex. M. P. P. of Boylston, N. S.

**WHITE-OAKMAN.**—At Newcastle Bridge, Aug. 8th by Rev. M. P. King, Jacob White of Adamsville, Kent Co., to Rebecca Oakman of Chipman, Queens Co.

**STILLWELL-FERRIS.**—At Newcastle Bridge Aug. 20th by Rev. M. P. King, George Stillwell of Waterboro to Ida May Ferris of the same place.

**ROSS-STARRATT.**—At the residence of the bride's parents, Paradise, Annapolis County, N. S., Aug. 18th, by Pastor R. B. Kinley, Helen May Starratt, eldest daughter of Alan Starratt, Esq., to Harry Ross Atwood, of Newton, Mass.

**DEATHS.**

**STEEVES.**—At the residence of her son Dr. B. L. Steeves, Weiser, Idaho, of paralysis, Mrs. Lydia Steeves widow of the late Aaron Steeves in the 60th year of her age, of Salem, Oregon, formerly of Hillsboro, Albion Co., N. B.

**NICHOLSON.**—Died at her home, Canoe Cove, Aug. 11, Mrs. Jessie Nicholson, widow of the late Donald Nicholson. Sister Nicholson was a faithful member of the Long Creek Baptist church and passed to the better land after a long and very trying illness. Her trust in God never faltered and grew stronger as she approached the shadow of the dark valley. She was 74 years old. Her husband and two daughters crossed the river before her. In one sense she was left alone, and yet not alone, because in a peculiar and gracious sense Christ was with her, and she is now with Christ.

**SMITH.**—At Newelton, Shelburne, Co., N. S. August 9th, Ella, beloved wife of Mitchell Smith and daughter of Deacon Herbert Doleman of Brighton in the 20th year of her age. Two little children, one an infant, are left motherless. A husband, father and mother and five brothers are called to mourn, yet they sorrow not with out hope. For some years the departed had been trusting in Christ as her Saviour and died with a hope of heaven founded on his merits. Her remains were brought to her early home and interred in the cemetery at Osborne beside her brother Sanford who died so suddenly at Acadia College some years ago.

**DAVIS.**—Mrs. John W. Davis died June 23rd, aged 71 years. She was the daughter of the late Elijah Spragg, 49 years ago she was married to J. W. Davis of this place. Six children were born to them all of whom are living. She constantly endeavored to fulfil the important duties of the marriage state to the comfort of her family, and in conformity to the directions of the word of God. This was particularly conspicuous in her assiduous attention to her children, both with respect to their present and eternal welfare. The promise of the Saviour afforded her abundant support during her last protracted illness, and strengthened her faith and patience till the time when her heart and flesh failed. So completely was she delivered from the fear of death, that she would contemplate it with the greatest calmness. One day, in reference to her emaciated state of body, she said to her pastor, "I shall be a very poor meal for the worms; but I know when this earthly house of my tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the heavens." Her mental powers retained their full vigor, until the very last of her life, and the Lord was pleased to answer her constant prayer in granting her an easy relief. So tranquil was her departure, that the precise moment was not known in which her happy spirit quitted its earthly abode, and fled to the regions of eternal blessedness.

**Kent County Baptist Sunday School Convention**

Convened at Little River Aug. 15 and 16th. 1st. Session:—Devotional led by Pastor Bower. Reports from schools encouraging. The Convention unanimously approve of the course pursued by associations in aiming to have a Baptist S. S. Convention embracing all the churches in the Province. Pastor

Bynon was appointed a delegate from the Convention to help forward this work.

Kent Co. has the honor of being the first to organize our own convention, and each session for last 10 years but proves the wisdom of the course we pursued.

The evening session was spent in temperance and missions. This session was both interesting and edifying. The building was filled to overflow.

Sunday session 10 a. m. led by J. Ward. Opening a model Sunday school, A. Byron. Teaching a model lesson Arley West. A paper on Baptist Doctrines was read by Pastor Bowes and a short address on "Christian Heroism" by Pastor Bynon.

Afternoon:—Sunday schools render programmes of praise. Eight preachers give five minute addresses on the best Sunday school I ever was in, and why I thought it the best. Pastor Bowes gave a strong address on the peculiar doctrines of the Baptist and why they should be taught. Pastor Bynon followed on why we should now take a collection of \$15 for Rev. S. D. Irvine. The \$15 was to-day mailed to Brother Irvine. The evening service was one of Holy Spirit's power. A devotional service was conducted by the Pastor. A short sermon by the writer at the close. Eight expressed a desire to accept Christ, four of these are heads of families. If they follow Jesus all the way it means a new era for Baptist work here. We were much pleased with the work being done by our young Brother Bowes.

Having attended every one of the 71 sessions held in Kent Co., I have to say that few equalled this in brotherly love and Holy Solemnity. The heavenly influence of Christ's presence was felt and enjoyed at this Convention. As our paper will be crowded with Maritime Convention work the friends pardon this condensed report.

R. M. Bynon.

**A Question.**

Why is it that many of the brethren in the ministry when sending notices of marriages or deaths to the VISITOR always put after their names, B. A. or M. A. or D. D. ? Would not once be sufficient for our titles after the name? Is there not great danger of looking too much at worldly titles and not enough to our Lord and Saviour? It was only Paul and Peter yet they were mighty in the Lords hands for building up his people in the faith.

W. E. C.

The British parliamentary party including two lords and three members of the House of Commons, and accompanied by W. R. T. Preston, the emigration commissioner, has started on a trip to Canada. Many others intended going, but abandoned the trip because they were apprehensive of political complications occurring before their return.

The Mail asserts that Great Britain, Russia and Turkey are laying in abnormal quantities of Welsh steam coal, presumably in preparation for all eventualities. The Mail further understands that unless the Macedonian situation improves all the powers will probably send squadrons to Turkish waters. The Chronicle hears that Admiral Domville, commanding the British Mediterranean fleet, now off Portugal, has received urgent orders to detach some vessels to the neighborhood of Salonica immediately.

Baptist Sunday schools need to be cautioned against certain undenominational papers which are being persistently thrust upon them. It is claimed that these papers are more interesting than those published by the American Baptist Publication Society and also cheaper. It should be remembered, however, that papers which are made interesting by stories of burglary and adventure, and by columns devoted to games and puzzles, are not only not a help but a very great hindrance to genuine Sunday school work. Sunday schools may sacrifice the very best interests of the young people by using them. That they cheaper considering the quality as well as size is not true. Baptist Sunday schools if they are wise will put papers into the hands of the scholars which, while full of interest, are at the same time a religious force and a true help in the great work they are trying to do. No better papers for Baptist Sunday schools can be found than those issued by the American Baptist Publication Society.

At the "London House."

St. John, Aug. 25th.

**French Waistings--**

Pure Wool, very pretty, wash perfectly, and don't shrink.

You could hardly believe that these beautiful two, three and four color effects would wash without change and without shrinking, but such is the case by actual test.

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- Zibeline mixtures - - 85c. yd.
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All wool 50c. yd.

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## WHY THE SERMON WAS DULL.

Two men were walking home from church. One said: "Well, I am glad the service is over. I thought that the dullest sermon I ever listened to."

"I am surprised," replied the other; "I really enjoyed it very much."

"You did? Well, that beats me. But then you are such a stickler for the church and the preacher that anything in that line interests you."

"Oh, I don't know as to that. That fact is, that I was interested in thoughts pertaining to worship this morning before I went to the church."

"Why, how was that?"

"Well, easy enough. You see, this morning, at family worship, I read the fourteenth chapter of John, and, after prayer, my little eight-year-old daughter came to me and said: "Papa, in the words of the Saviour which you read: among other things, he said, "I will pray the Father, and he will send you another Comforter." Now, who is that, father? Is he as kind and loving a father as you are, and can we go to him with our joys and sorrows as I can come to you?"

"Then you have family worship, do you?"

"Oh, certainly. But I was going to say my little daughter's words set me to thinking about our heavenly Father, and the you know, the pastor's text was, 'Our Father which art in heaven,' and the precious truths he brought out about the tender, sacred relation we sustain to him as his children were a perfect soul-feast to me all the way through."

"Oh, I see, I see; but it was altogether different with me. The fact is, we do not have family worship. Each member of my family does his or her own Bible reading and prayer in secret. I believe in secret prayer. Then, too, you know that only on Saturday our State convention closed, and I could hardly wait till the paper boy came round I was so anxious to know who were nominated. So, as soon as the paper came I commenced to read, and I became so interested in the report of the convention that I was surprised when my wife told me to hurry up, or we would be too late for church."

"Ah, I, too, see. It is clear to me now why the sermon failed to interest you. Your mind was so full of the State convention that you had no appetite for spiritual things. No wonder the sermon was dull to you."

Moral.—One of the best possible preparations for enjoying a sermon is an hour of the morning spent in reading and meditating upon some portion of God's Word. That makes it a pleasure to go to the church for worship.

Moral 2.—The Sabbath morning spent in reading the Sunday newspaper is sufficient to make the best of sermons appear dull, and to render the services of God's house uninteresting and burdensome.—Religious Telescope.

## CARRYING ONE'S CROSS.

Life is not easy for anyone, and to many people it is very hard. They are carrying every ounce of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of cheering words to these people, heartening words which would put new hope and courage into their spirit, we do nothing but criticise them, speak in harsh, unloving way of them; what is the effect upon them? It can only be hurtful. It makes their load all the heavier. Or, rather it takes out of their heart the enthusiasm, the hope, the courage, and makes it harder for them to go on.

"Carrying one's cross" means simply that you are to go on the road, which you see to be the straight one; carrying whatever you find is given you to carry, as well and as stoutly as you can; without making any faces or calling people to look at you. Above all, you are neither to load nor unload yourself, nor cut across to your own liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it. The real and essential meaning of virtue is in that straightness of the back. Ruskin, in "Ethics of the Dust."

## CHRIST IN THE HOME.

There is no place where a man's religion is so valuable as in his own home. Many a man appears very religious on Sunday, but if you could see him at home with his family at the table, or when he loses his temper over some trivial thing you would not won-

der when he says he cannot do personal work. And it would not do any good for him to speak to his own children about becoming Christians. A man in Iowa had been storming at his family, especially at his poor wife one day, until he had spoiled the pleasure of everybody in the home for that day at least. Then he went out, slamming the door behind him. His little boy had stood off at one side listening to it all. He looked into his mother's face with tearful eyes, and coming across the room, took her hand in his own, and exclaimed: "Mother, we made an awful mistake when we married father, didn't we?"—Exchange

## AS LITTLE CHILDREN.

Our Father in heaven, give us the hearts of little children. When trouble comes may we be able to meet it in the spirit of Jesus. May we know that all things are in the hands of the Lord. May we rest in the Lord and wait for Him. We would pray for others as well as for ourselves; for masters and servants, for teachers and scholars, for rich and poor, for those who sit in heathen darkness and for those who are enriched with Christian privileges. Thou wilt not put away from thy blessing any who humbly desire to know the sweetness and the power of thy love. We leave ourselves in the hands of God, trusting to the blessed Saviour alone for pardon, for daily grace and for heaven when our work on earth is done. Amen.—The Congregationalist.

## INDIVIDUAL EFFORT.

The meaning of personal work for souls is brining souls one by one by personal effort to Jesus, as St. Andrew did. To this work every Christian is called, however weak or poor or ignorant or unpracticed; for everyone who hears Christ is bound to try to get someone else to hear and everyone who comes to Christ is bound to get another to come. Each member of "Christ's body, which is the church," must be witness for his Master. In short, every Christian must accept the trust of souls.—Dyson Hague.

## GOOD OUT OF ADVERSITY.

Trials are profitable.

The rough diamond cried out under the blow of the lapidary: "I am content, let me alone."

But the artisan said, as he struck another blow:

"There is the making of a glorious thing in thee."

"But every blow pierces my heart!"

"Ay; but after a little it shall work for thee a far more exceeding weight of glory."

"I cannot understand," as blow fell upon blow, "why I should suffer in this way."

"Wait; what thou knowest not now thou shalt know hereafter."

And out of all this came the famous Koh-i-noor to sparkle in the monarch's crown.—David James Burrell, D. D., in "A Quiver of Arrows."

The Westmorland County Rifle Association held its annual match on the Moncton rifle range on Friday. Two matches, association and county, were shot. The highest score in the in association match, which carried a prize of \$2 and medal, was made by D. R. Chandler, Moncton, 200, 500 and 600 yards with 93 points. The leader in the county match, who also wins the city market cup is Dr. E. O. Steeves of Moncton, with 44 points, at 600 yards. A special team prize offered by Dr. Steeves, was won by Brook, Price, D. R. Chandler; H. A. Chandler, G. A. Dodge.

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# THE CANADIAN NORTH-WEST.

## HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

### ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

### HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon said land.

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

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

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may again be thrown open for entry.

### APPLICATION FOR PATENT

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

### INFORMATION.

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

## JAMES A. SMART,

Deputy Minister of the Interior.

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

## The Successful BREAD MAKER.

It has been a source of wonder to a good many bread makers to discover how much easier it is to get good results from **OGILVIE'S FLOUR** in bread baking than from any other kind. The most successful bread makers in Canada to-day are the people who use none but **Ogilvie's Flour**; they get the same kind of bread exactly as is supplied to the table of the Prince of Wales.

To Housekeepers!

# Woodills

Do You Use It?



**This and That**

**ENTHUSIASTIC.**

A golf paper tells the following:  
An old man and a youth had spent the whole day on a golf links in Scotland, and as is often the case with particularly enthusiastic players had had some remarkably close and exciting games. As they left for home the old man remarked—  
‘Hey! moon, but it’s been a gran’ day!’  
‘It has,’ the youth assented.  
‘Think ye ye could come again on the morrow, laddie?’  
‘Well,’ the young man answered reflectively, ‘I was to be married, but I can put it off.’

**ECHOES OF ARGUMENT.**

Dick—Did you ever get the last word with your wife?  
Charles—Oh, yes. But I have to say it to myself when I get into the street!—Punch.

**THE BEST-LAID PLANS.**

A story is being told in London about a man prominent in public life, whose name may not be mentioned, which illustrates the insecurity of human preparations. He was planning an entertainment, on an elaborate scale, to be given to various friends in the neighborhood of his country seat. Unfortunately, his nearest neighbor, a close relative, is highly uncongenial to himself and his intimates, and he racked his brains to devise a scheme by which he might avoid the necessity of inviting the undesirable cousin to be among his guests.

‘I have it!’ he announced to his wife at breakfast on the morning of the event. ‘I’ll send him some tickets for the play to-night in town; Of course he’ll be delighted, as he seldom has an opportunity of going to the theatre.’

The tickets were accordingly sent, and the host, with an easy conscience, proceeded to enjoy the company of his friends. But his satisfaction was of short duration. At the height of the festivities in walked the objectionable neighbor. ‘Such a stupid mistake you made,’ he announced, as he approached his cousin; ‘as soon as I heard about your party I knew that you must have sent me the tickets for the wrong night, so I got them changed for to-morrow evening, and came right over here as soon as I could.’—Harper’s Weekly.

**A FLAGSTAFF MEMORIAL.**

The visitor who walks down Front street, Exeter, N. H., will be reminded of a sailor who had his own way of keeping God’s mercies ever in mind. On the lawn at the residence of the late Capt. John Chadwick he will see a fine flagstaff, made up like a ship’s mast and topmast—the masts crossed by a slender yard just below the top. That yard is a precious souvenir. It was a studding-sail yard of the ship Sunbeam, and on it Captain Chadwick and his son were saved when the Sunbeam was burned in the South Pacific Ocean. That little spar to which men clung for dear life in mid-ocean until rescue came, stands to-day as a memorial of God’s mercy and a motive for thanksgiving.

**THE BISHOP COLLAPSED.**

Feeling that it was his duty to remonstrate with one of his clergy for attending a fox hunt, the bishop had an interview with him. ‘Well, your lordship,’ the offender replied ‘I really do not see that there is any more harm in hunting than going to a ball.’ ‘I presume,’ answered his lordship, ‘that you refer to my name having been down among those who were present at Mrs. De Yaux’s ball, but I assure you I was never once in the same room as the dancers throughout the whole evening.’ ‘That, my lord, is exactly my position. During the hunt I was never in the same field as the hounds.’ The bishop collapsed and silence reigned.—Ex.

**HORRIFIED THE OLD LADY.**

A short time ago a lady was out cycling in the country, and on its getting dark she dismounted in order to light her lamp. To her dismay, however, she found she had come without matches. She at once made her way to the nearest cottage, on knocking at the door of which a neat and cheery looking dame appeared. The old lady evidently did not know much about bicycles, for on the girl asking if she could oblige her with a

match, she replied with a stare of genuine amazement: ‘‘Ou aye, I can oblige ye rete enow, but young leddies didna used to be allowed ta smoke when I wur a gurl.’’—Ex.

**HIS VIOLIN DID NOT DINE OUT.**

Kubelik, the violinist, was introduced to a Cleveland millionaire during his last American tour. The millionaire was courteous, but at the same time a little patronizing and a little prying. He did not hesitate, for instance, to ask Kubelik how much money he made a year, and on learning the amount to exclaim: ‘‘By jingo! I don’t do so very much better than that myself.’’

The day after their introduction the millionaire met Kubelik again.

‘‘My wife,’’ he said, ‘‘wants you to take dinner with us. She told me to be sure to ask you. How about it? Can you come tonight?’’

‘‘Yes; thank you; I believe I can,’’ said Kubelik.

‘‘And, by the way, bring your violin along, too,’’ the millionaire went on, hospitably.

‘‘I thank you,’’ the young man answered, ‘‘but my violin never dines out.’’—Ex.

**RECRUITING A CENTURY AGO.**

The following example of how recruits were brought in when it was deemed necessary to ask for volunteers appeared in the London ‘Times’ a century ago. It is an extract from the advertisement of a recruiting party for Light Dragoons: ‘‘You will be mounted on the finest horses in the world, with superb clothing, and the richest accoutrements; your pay and privileges are equal to two guineas a week; you are everywhere respected; your society is courted; you are admired by the fair, which together with the chance of getting swished to a buxom widow or brushing with a rich heiress, renders the situation truly enviable and desirable. Young men out of employment or otherwise uncomfortable—There is a tide in the affairs of men, which, taken at the flood, leads on to fortune!’’ Nick it and instantly apply!—Ex.

**THE RETORT DISCOURTEOUS.**

A young and popular member of parliament has had an experience of the retort discourteous, which, being a man with a sense of humor, he does not hesitate to repeat against himself. He was addressing a meeting at which there was a considerable rowdy element present. Like the other speakers he was frequently interrupted, until losing patience, he called for silence, saying, ‘‘Don’t let every ass bray at once!’’ ‘‘You go on, sir,’’ said the ring-leader, and the honorable member was left without a reply.—London Daily Chronicle.

An agreement has been made whereby the last selections of land due the C. P. R. in the Northwest Territory have been made with the exception of about 300,000 acres. The land consists of more than 3,000,000 acres, extending eastwardly from Calgary to Languan station. It is a tract 145 miles long by 50 miles wide, and is situated along the main line in what is known as the semi-arid belt. The company prefer to take and develop these lands because they adjoin the main line and any business developed will fall into their own hands. The acceptance of lands, however fertile, in districts not traversed by the C. P. R. would eventually mean traffic by other companies. The C. P. R. will have to spend \$150 per acre in irrigating the lands, which will mean a total expenditure of \$10,500,000.

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For BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

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Radway’s Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

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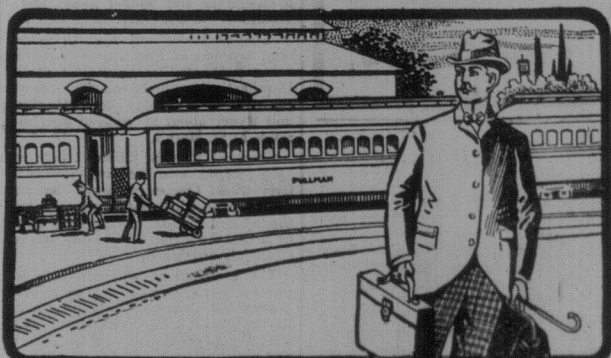
Dear Sirs—Will you please send me without delay a copy of your publication, ‘‘False and True.’’ I have been using Radway’s Ready Relief, and it cannot be beat. It has saved my little girl’s life of the cholera morbus.  
Yours very respectfully,

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Dr. Radway—For 80 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc. etc.

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Toronto, Ont.

**News Summary.**

Rev. Mark Guy Pearse, the celebrated Methodist evangelist, sailed for Canada on Thursday.

Mr. Duff, K. C., Victoria will accompany Mr. Sifton to England as one of the counsel in the Alaskan boundary case.

Last Saturday's pay roll of the Dominion Coal Company's mines was the largest on record, \$137,000 was paid in wages alone.

The strike at Booth's mills, Ottawa, is still on. Some 700 are out because 13 of the number want an increase of from \$10 to \$12 1/2.

Steamship Manchester Trader, before reported ashore at Anticosti, was floated on Wednesday. She will proceed to Quebec for repairs.

Details concerning the organization of the United Lead Co. are announced. The company will have a capital of \$27,000,000—\$15,000,000 in bonds and the balance common stock. All the principal companies are in it.

As the Grand Trunk Railway pay train was returning from Goderich at noon on Friday it ran into Thos. Webster and his little son, who were driving. Both Webster and the horse were instantly killed, but the boy escaped without injury.

Dr. Allan Monroe Newman, a prominent dentist of Providence and formerly a well known amateur baseball player, died at the Pawtucket general hospital Friday night as a result of being struck by a foul tip during a baseball game in the afternoon.

Frank Noel, of Richibucto while fishing mackerel Tuesday night, discovered a shark about eight feet long in his net. The shark had got entangled in the net and in its efforts to escape the net wound closer and closer around it. When taken out it was dead.

Charles Ryder and Frank Hughes have been arrested at Fredericton on a charge of being implicated in the murder of William Urquhart, whose body was found floating in the river on Thursday last. Hughes is 21 and Ryder about 24 years of age, and both reside at St. Mary's.

George Richards, laborer, sixty years of age, jumped into the river Friday at the ferry wharf, Quebec, to prove that he could swim and so win a dollar bet. He lost both the bet and his life, having sunk as soon as he struck the water. The body was recovered shortly afterwards.

The government will establish in close proximity to Ottawa a large camp of instruction for the purpose of schooling instructors for the annual camps each year. This camp will be held previous to all the other camps, and will likely come under the direct supervision of the general officer commanding.

At Wednesday's meeting of the directors of the Dominion Iron and Steel Co. of Montreal J. H. Plummer was named as acting managing director. It is expected that the appointment will be made permanent, and that Plummer will probably be the next president when the board gets around to naming the successor to Mr. James Ross, who had resigned. The latter reaffirmed his opinion as to the soundness of the steel company's position.

Capt. Bloomfield Douglas, R. N. R., and of Halifax, and an American tourist, had a narrow escape from drowning at Ingonish Saturday. Captain Douglas and his companion were crossing Fresh Water Lake in a canvas boat and when some distance from the shore the camp stool upon which the captain was seated slipped, precipitating both gentlemen in the water and upsetting the boat. Both were in the water half an hour before being rescued.

Canning operations have begun at the blueberry canning factory of the W. S. Logie Co., Ltd., on the St. Croix, the berries for the most part coming from the eastern part of New Brunswick. The crop is very light in Washington and Charlotte counties and most of the berries canned this year by the firm will be brought from eastern New Brunswick. Henry Burbidge of Chatham, N.B., an experienced man in the canning business, is in charge.

Two young men employed on the Columbia river in Oregon were drowned on Friday, one of whom is known to have been John Johnson, who came recently from St. John, N.B. Johnson was on a boom of logs at the mouth of white Salmon river, when he suddenly fell from the boom pole, and was drowned, falling under the logs and making help impossible. Johnson was only 24 years old. He will be buried in all probability at Hood River, a town on the Oregon shore.

The Messenger and Visitor from present issue until end of December 1904 for \$2.00.



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