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Growing Immigration.

According to a statement compiled by Mr. Smart, Deputy Minister of the Interior, the number of immigrants who have arrived in Canada during the fiscal year ending June 30, is 124,638. And Mr. Smart thinks there will be some slight addition to these figures when the returns are completed. The sources from which the immigration has come are mainly three, viz., the United States, which has given 44,980 settlers to Canada during the year; the British Isles, which have contributed 41,787 to our population, and the continent of Europe which has increased the number by 37,871. These figures are no doubt subject to some abatement when estimating the number of actual settlers in Canada during the year, for a considerable number of those who land in Canada as immigrants from the old world do not make their home in this country, but pass on to their destination in the United States. The growth of Canadian immigration in recent years is indicated by a comparison of this year's figures with those of the preceding three years. The returns for 1899 gave the arrivals as follows:—United States, 11,945; British Isles, 10,060; Continent, 21,638; making a total of 44,543. In 1901 these arrivals were recorded:—United States, 17,987; British Isles, 11,810; Continent, 19,352. Total, 49,149. In 1902 there arrived from the United States 26,388; British Isles, 17,259; Continent, 23,732. Total, 67,379. The total increase for 1903 over 1902 is 57,279. The increase from the United States is 70 per cent; from the British Isles 140 per cent; and from the Continent 60 per cent. The homestead entries show even a greater average increase than the total arrivals, the number for the fiscal year ending June 30th running up to 11,343. In 1896 the entries numbered 1,857; in 1897, 2,384; in 1898, 4,848; in 1899, 6,680; in 1900, 7,426; in 1901, 8,167; and in 1902, 14,633. The increase in 1903 over 1902 was 16,710.

Russia Deprecates Interference.

The decision of President Roosevelt to forward to the Russian Government the petition of American Jews on behalf of the Jews of Russia, and having special reference to the Kishineff massacre, is not cordially received at St. Petersburg. The following statement is given as emanating from the Russian Foreign Office:

"The Czar alone can decide whether the petition will be received, but Alexander III. would never have received such a petition. The petition from the Guild Hall meeting called by the Lord Mayor of London in 1891 was returned through the Foreign Office as being inconvenient. The Foreign Office hopes the Americans will not invite such a slight. They would resent an anti-lynching petition. The Foreign Office has no special interest in the question except a desire that international relations remain unharmed, since the matter is purely domestic and belongs to another Ministerial department."

It is hardly likely that the President of the United States will be deterred from forwarding to Russia the petition of the American Jews by such considerations as these. The reference to American lynchings is of course *à la quoque* resort of some apparent force, but at least it may be said that members of the United States Government are not accused of inspiring and promoting such atrocities.

Mob Law in the United States.

Most persons are probably under the impression that within a few years past lynchings have become much more frequent than formerly in the United States. The statistics on the subject are said to show that this is not the case, but it is probable that the lynching of negroes has become more frequent during the past ten years, and these atrocities have been especially numerous during the past few weeks. According to statistics recently published by the *New York Herald*, 1483 lynchings have occurred in the United States during the last ten years, and the extent of the prevalence of mob law year by year is shown as follows: 1893, 200; 1894, 190; 1895, 171; 1896, 131; 1897, 166; 1898, 127; 1899, 107; 1900, 115; 1901, 135; 1902, 66. Last year shows the best record for twenty years. January, February, March and April of this year indicated that 1903 was to be even more free of the disgrace, but June already has contributed fourteen lynchings to the record, and eleven men and one woman, all negroes but one, were victims of the wrath of mobs in May. The roll of dishonor by States during the last ten years is as follows:—Alabama, 145; Arkansas, 94; California, 15; Colorado, 17; Delaware, 1; Florida, 81; Georgia, 161; Idaho, 1; Illinois, 12; Indiana, 16; Iowa, 4; Nebraska, 8; Wisconsin, 1; Arizona, 3; Kansas, 17; Kentucky, 66; Louisiana, 450; Michigan, 2;

Maryland, 13; Minnesota, 4; Montana, 7; Missouri, 43; Mississippi, 115; New York, 1; North Carolina, 22; West Virginia, 15; Indian Territory, 18; Oklahoma, 36; Nevada, 2; North Dakota, 3; Oregon, 2; Ohio, 5; South Carolina, 22; Pennsylvania, 2; South Dakota, 6; Texas, 113; Tennessee, 96; Virginia, 17; Washington, 11; Wyoming, 4; New Mexico, 8; Alaska, 4. Total, 1,483. Georgia heads the list with 161 lynchings in ten years. Mississippi is a close second, with Louisiana, Alabama, Texas, Tennessee, Arkansas and Kentucky following in the order named. Of late years the tendency has been to burn the victims at the stake or to mutilate them in a revolting manner. No detailed collection of statistics on burning, so far as known, has ever been undertaken. Most of the atrocities, however, have been in the South in the last three years. A table for the sixteen years from 1884 to 1900 shows the number of lynchings was 2,316. Of these, 2,080 were in the Southern States and 236 in the North. The proportion between blacks and whites was as two to one, 1,678 being negroes and 831 white men. The proportion of black men in the last five years has been very much larger. This is accounted for by the fact that lynchings for horse and cattle stealing by white men of the West were formerly more common than they are to-day. Of the 2,316 lynched in the years mentioned, 2,465 victims were men and 51 were women.

Causes of Lynchings.

The Herald proceeds to give a list of the causes of lynchings during the sixteen years mentioned, from which it is evident that an American mob does not always require the incitement of a brutal or horrible crime committed against society to urge it to action. The list of causes exhibit a range running all the way from throwing a stone, and eloping with a girl, to murder and assault. The principal causes are divided as follows:—Murder, 950; attempted murder, 24; alleged murder, 28; robbery and murder, 8; assault and murder, 6; suspected of murder, 18; assault, 314; attempted assault, 77; alleged assault, 22; horse stealing, 115; cattle stealing, 22; unknown cause, 92; no cause, 10; race prejudice, 49; by whites, 9; by vigilantes, 14; living with white women, 1; enticing away servant girl, 1; bad reputation, 8; unpopularity, 3; arson, 93; robbery, 38; outlavery, 48; keeping saloon, 3; and voodooism, 2. Altogether 112 motives are assigned for the overruling of the law by the wrath of the mobs. Several men were lynched for writing letters to white women, one for asking a white girl to marry him and several for quarrels with white men.

Britain and France.

On Tuesday of last week, for the first time in his life, as the despatches state, President Loubet of France crossed the channel to England. The President's visit was official, and was regarded as a return visit to that paid by King Edward to France a few weeks ago. The official head of the French nation was received with great cordiality by King Edward and was the guest of honor at a banquet given at Buckingham Palace, at which the Queen, the Prince and Princess of Wales and other members of the Royal Family, as well as Ministers of State and other distinguished personages were present. In after-dinner speeches King Edward and the President exchanged compliments, expressing mutual good wishes and desire for the continuance of amicable relations between the two nations. The popular demonstrations in honor of President Loubet seem to have been of an enthusiastic character, and the welcome given him to England, which was no doubt as sincere as it was cordial, has evidently been appreciated by the French people. This interchange of courtesies between the representatives of the two great neighboring nations will be regarded as a happy omen by all lovers of peace. It is the evident purpose of King Edward to promote goodwill and amicable relations between the two countries. This purpose is doubtless shared by his Ministers of State, and President Loubet and leading French statesmen show no reluctance to second this aim. Of quite equal importance with this interchange of courtesies between the heads of the two nations is the prospective visit to London of a large number of members of the French Chamber of Deputies. This visit is on the invitation of the Commercial Committee of the British House of Commons, for the purpose of discussing the best means of advancing the cause of international arbitration. It is said that some eighty members of the Chamber of Deputies have declared their intention of accepting the invitation, and among these are a number of statesmen of the highest ability and reputation. When the rulers of the nations are exchanging visits of peace and

goodwill and their statesmen are uniting in earnest endeavors to devise means for the settlement of international differences by peaceful arbitration, we may feel encouraged to believe that the world is really advancing.

Boxing Matches and Prize Fights.

It is to be hoped that Canada is not to become an asylum for the prize-fight, an institution which, because of the brutality, the gambling and other degrading features associated with it, has been banished from almost every State in the American Union. This country of course has a law against prize fighting, but apparently the law is not so explicit as it should be in distinguishing between boxing contests which are permitted and such pugilistic encounters as are forbidden. And so it has come to pass that from time to time, in different parts of the country, "boxing matches" have taken place which are regarded by many if not all the degrading features of the condign and illegal prize fight. The Ontario village of Erie, opposite the city of Buffalo, has, it appears, become a refuge and a theatre for American sports who are prevented by the laws of their own country from indulging their vicious inclinations in United States territory. On the fourth of July there was a fight at Erie between two noted professional pugilists, named Gardner and Root, and some 2000 men paid from \$5 to \$15 for seats from which they could watch the progress and issue of the battle. A considerable number well known in "the aristocracy of pugilism" and the illustrated section of *The Police Gazette* were of the company. From Detroit, Chicago and New York they came, and sporting editors of prominent journals in the United States reported the contest for their papers. It is said that the fight was kept strictly within the letter of the Canadian law, but that did not prevent it being practically a fight to the finish, and it evidently afforded the spectators the kind of amusement that patrons of the prize ring delight in. It is added that the ex-champion Fitzsimmons desires to meet the winner of the fight, and it is proposed that the meeting shall take place at Erie. All this looks very much as if the Ontario village had become a sort of prize-fighters' paradise. The Toronto *Globe*, we are glad to observe, is outspoken in its condemnation of the kind of thing that is being carried on under the protection of Canadian law at Erie. "It is intolerable," says the *Globe*, "that brutalities which are not permitted in New York State can be practised in Ontario, that this Province should be placed on a level with Nevada, that a little Canadian town should be the rendezvous for the basest sort of Buffalo sports and the 'thugs' and 'toughs' of other American cities." The *Globe* calls the attention of the Attorney General of Ontario and the Minister of Justice of Canada to "an American organization which dares not operate in the United States, but which flourishes in Canada." Unfortunately this little Ontario town is not the only place in Canada where the prize fight is seeking to obtain a foothold. A few weeks ago there occurred in the city of Halifax, in the Armories building and, strange to say, in the presence of the Mayor and other leading citizens, a pugilistic exhibition which, according to all accounts, appears to have been quite as far outside the lines of an ordinary boxing match as the fight at Erie, so strongly, and, as we think, so justly condemned by the Toronto *Globe*. The *Presbyterian Witness* has expressed in strong terms its abhorrence of the affair and the Evangelical Alliance of the city has recorded its condemnation. But the fight at the Armories calls forth no condemnation or even regret from the *Morning Chronicle*. Far from calling upon the Attorney General and the Minister of Justice to suppress such exhibitions as brutal, and degrading to public morality, it has only praise for them and their promoters. A good many of the *Chronicle's* readers we should suppose will be far from approving its attitude on this subject. In our opinion such pugilistic exhibitions as the Armories fight in Halifax are to be condemned as demoralizing in themselves, and unless rebuked and checked by public opinion they are likely to take on features of a still more condemnable character.

Judge Wilcox, the intimate friend and advisor of the late King Kalakaua and other monarchs of the Hawaiian Islands, is dead as the result of an operation, blood-poisoning having set in. Judge Wilcox was a noted authority on the Hawaiian language and was thoroughly versed in the history and law of the Islands.

New Brunswick Southern Association.

The twenty-fourth annual meeting of this body met in St. Stephen on July 4th. This Association includes within its boundaries the churches in Kings, St. John and Charlotte counties, and has a constituency of about 47 churches. This year a large number of these churches were unrepresented either by delegates or a church letter. This was exceedingly regretted by the delegates present and also by the pastor and members of the St. Stephen church who had gone to the trouble of making special preparation for a large delegation. It does not say of the interest that our pastor's and churches should have in our denominational gatherings when slight causes and small sacrifices will keep us from annual gatherings intended to be of interest and profit to the cause we represent. It is earnestly to be hoped that on another occasion when a church makes provision for entertaining this Association our churches generally will show more interest in our work and a greater respect for the entertaining church.

The officers for this year were Rev. J. H. Hughes, moderator; Bro. C. A. Laubman, secretary; and Bro. O. B. Duten, treasurer. The various committees of arrangements, nominations and resolutions were appointed in the first session and after a season of prayer the Home Mission Report was read by field secretary, Rev. W. E. McIntyre. This report covering the work done under the direction of the Home Mission Committee was full of interest and hope. Some 54 have been baptized. The cry of the committee is for pastors for missionary fields. Rev. W. E. McIntyre has been requested to take the responsible position of Field Secretary and has already spent some weeks in this department of work, to which his interest in Home Missions and his knowledge of the different fields in New Brunswick make him eminently fitted, and we are pleased to say his appointment is heartily approved by this Association.

The Saturday evening session was given to missionary addresses. Bro. McIntyre held the undivided attention of the audience as he presented in a most interesting manner the claims of the Home Mission interests. After the reading of the report on Foreign Missions by Bro. Goucher, chairman of the committee, Rev. W. Camp, who had been requested by the Foreign Mission Board to represent the Foreign Mission cause, gave a splendid address on "The Genius of Christianity."

The Sunday services were full of interest. In the absence of the appointee for the Association sermon and his alternate, by request Bro. Camp preached a sermon full of interest and power from John 14:6.

A miss meeting under the auspices of the Sunday School was held in the afternoon when Brothers Bynon and Gates were the speakers. The Sunday School of the Union Street church, St. Stephen, is one of which the church may well be proud. The superintendent is assisted by a faithful and earnest corps of officers and teachers. A teacher's meeting is regularly held for the purpose of studying the Sunday School lessons and we are informed in numbers this School leads the other schools of the town.

The evening sermon was by Bro. Gates and was followed by earnest addresses and prayers in which among others Revs. J. H. Hughes, J. E. Goucher and L. B. Colwell took part. The three services of the day will not soon be forgotten. Then by some of the preachers cheerfully complying with the request made twice, the Association was able to supply the Methodist and Presbyterian churches of St. Stephen, the Baptist, Methodist and Congregational churches of Calais and Milltown.

Monday was a busy day. Reports of committees were presented, discussed, amended in some instances and passed. We need only to refer to a few of these. Last year a committee was appointed to report on the best methods of conducting our work as an Association. As a result of this committee's report, the day of meeting has been changed to Thursday, the Association sermon to be preached Thursday evening, Friday afternoon to be given to papers and discussions on subjects which shall be named by a specially appointed committee, the Friday evening session to be a platform meeting when such subjects as education, missions, etc., shall be discussed. For next year it was resolved that the Wednesday evening before the opening of the Association be set apart to a special consideration of Sunday School work and for this evening a committee will prepare a program.

Following the report on Denominational Literature, one or two earnest addresses were given in which the body was appealed to, to more generously support our denominational paper, the MESSENGER AND VISITOR.

The Temperance Report was a calm, clear setting forth the cause of temperance, the earnest appeal to all temperance workers to do their duty at the polls and elsewhere.

The Sunday School report was followed by the appointing of a committee to confer with other committees looking toward the uniting in a Provincial Baptist Sunday School Association. It was freely expressed that the time is come when we should have a man giving his time to visiting and aiding in various ways our many Baptist Schools in the province and also to organize Schools in connection with our denomination.

The Circular Letter was prepared and read by Rev. A. H. Lavers, who much to the regret of many friends in these provinces, crossed the border during the past year and as-

sumed the charge of the Milltown, Maine, church. His letter was characteristic of the good brother, dwelling on the condition of our churches as expressed in the letters and then taking an optimistic view of the condition of things in general. Rest assured Bro. Lavers has no fear as to the issue of events in the Theological world. He sees the Bible taught truths as abiding and conquering.

On the recommendation of the Committee on Nominations the following committees for the current year were appointed: Obituaries, Rev. T. M. Munro; Digest of Letters, Bro. T. H. Belyea; Temperance, Rev. E. K. Ganong; Home Missions, Bros. R. G. Haley, E. A. Titus, and Rev. W. M. Fields; Sunday Schools, Rev. W. C. Goucher, Bros. C. McAdam, and T. S. Simms; Denominational Literature, Rev. G. O. Gates; Systematic Benevolence, Rev. H. H. Roach; The Associational Sermon, Rev. M. E. Fletcher, Alternate, Rev. B. N. Nobles; Ministerial Standing, Revs. J. W. Manning, D. D., I. B. Colwell, and H. Shaw.

On motion the name of Rev. W. M. Bluett was dropped from our list of ministers. Of this motion the clerk was requested to inform the brother and the church of which he is reported as being a member.

The evening session was given to the subject of Education, the report states the condition of our Wolfville Institutions, noting the attendance last year, the hopeful outlook of the second forward movement. The reading of the report was followed by two splendid addresses. The speakers were the Principals of the Seminary and Academy. It must have occasioned feelings of pride among the members of the St. Stephen church as they listened with thrilling interest to a masterly address of one of their own sons in the person of Principal DeWolf. The Seminary and Academy will not want for friends in the "border town."

The Committee on Resolutions, among other things, thanked the pastor and members of the church and congregation for the great hospitality shown the delegates.

The session closed after prayer by Bro. Hughes.

Despite the smallness of the delegation the sessions were all full of interest. The utmost harmony prevailed. The business was carefully attended to and in parting the desire uppermost in the minds of the delegates was to return to their churches to do more faithful work and with the hope of the Divine blessing on the churches that we might at our next meeting report triumphs won in the cause of our Lord.

To the Constituency and Patrons of Acadia Seminary.

In such a school as Acadia Seminary, where so many different departments in educational work are carried on side by side, it is inevitable that frequent changes take place in the personnel of the Teaching Staff. So well were the authorities, who have on their hearts and their minds the conduct and the life of the school, satisfied with the personality and work of the teachers who composed our staff for the school year which has just closed, that they were all re-appointed. So well, however, were certain other schools satisfied with their qualifications that in several instances we have found ourselves unable to retain their services. This was occasion for sincere regret. But when it was known that these changes were becoming inevitable, efforts were at once made to secure the very best talent to fill the positions thus made vacant.

The purpose of the following paragraphs is to acquaint you, not with the work of those who have elected to remain with us, (the fact that they have been re-appointed is itself the strongest commendation of them and of their work), but to make announcement concerning the New Appointments to the Teaching Staff for the year 1903-1904. We expect in each teacher moral and spiritual competency, intellectual competency, social competency, technical competency—in fine, true culture and efficiency for service. These qualifications we believe we have to a large degree secured in the case of the following persons:

1. Vice-principal. This appointment, made vacant by the resignation of Miss Patten, has been filled by the appointment of Miss Adeline Putnam, of Newtonville, Mass. Miss Putnam is a graduate of Wellesley College, 1899, specializing throughout her course in English Literature. The two years following her graduation Miss Putnam taught in both the Academic and Collegiate Departments of Forest Park University, St. Louis. Resigning this position to pursue further study, Miss Putnam spent a year in residence at Cornell University, holding the graduate Scholarship in English Literature, and receiving her M. A. Degree in 1902. After a summer spent abroad in travel and study of Art she accepted the position of Preceptress in the Minneapolis Classical School. This position she resigns to come to Acadia Seminary.

From letters in my possession I make the following extracts: "Miss Putnam is a lady of exceptionally fine mental ability and sterling worth. Socially she is very agreeable, well liked and thoroughly respected by her pupils and fellow teachers. Her religious character and moral influence are such as to make her a desirable acquisition to such a school as yours." "If I were at the head of such a school as yours I should think myself fortunate in having such an associate as Miss Putnam. She cannot fail to exert a wholesome and positive Christian influence upon

the young ladies of the Seminary." "I think her a rare woman, one exceptionally qualified for some place of special responsibility and influence." Miss Putnam is a member of the West Newton, Mass., Baptist church.

2. Director of Piano and General Director of the Musical Department. The department of Piano, which has had such a rapid growth during the last three or four years, demands a strong man as director, and we believe that he has been secured in the person of Mr. George Pratt Maxim. After prolonged study in pianoforte harmony, composition, conducting and pipe-organ, under several of the best American teachers, Mr. Maxim has filled important positions as director of music at Coburn Classical Institute, Waterville, Me; Western College Conservatory of Music, Toledo, Iowa; and later Limestone College School of Music, Gaffney, South Carolina. Early in September Mr. Maxim will return from Europe where he has been pursuing advanced study in piano and organ under such noted teachers as Philipp and Guilmaut, of Paris, and Leschetizky, of Berlin. The following, taken from a large number of equally enthusiastic and discriminating words of commendation, concerning the work of Mr. Maxim, must suffice: "I take pleasure in commending Mr. George Pratt Maxim both as a Christian gentleman and as a skillful instructor in music. For two years he was director of the Western College Conservatory of Music. His work has been eminently successful and capable. It is a satisfaction in this case to say, not in a formal way, but in a most hearty expression that Mr. Maxim's first class in his chosen profession and has built up the Conservatory with marked success." "As director of Limestone College School of Music he has displayed conspicuous ability,—pupils, patrons and the college management generally being alike enthusiastic and outspoken in praise of his talents and his methods." "As a pianist he is very artistic." "Mr. George Pratt Maxim is a pianist of the very best type." The Seminary is thus to be congratulated in being able to secure his services; and it is with the utmost confidence that we commend him to you who desire sound, thorough and artistic training in piano or organ.

3. Voice. Miss Ursula Archer, who has accepted the appointment to fill the vacancy made by the resignation of Miss Marvin, has studied Singing and Vocal Culture under the best teachers in the City of Toronto. Later she studied with William Shakespeare, London, who is recognized as one of the foremost teachers of this generation. Thus equipped, Miss Archer has had considerable experience as a teacher having been a member of the staff of the Toronto College of Music and during that time having successfully prepared pupils for the final examination in Voice. In a personal letter one of the foremost vocal teachers of Toronto says: "Miss Archer has been most carefully taught and has had success as a teacher. Her voice while not a large voice is sweet and true and of a very pleasing quality. I am sure that she will give great satisfaction." Another writes, "Miss Archer has a sweet, sympathetic voice and her solo work is always delightful"; while a note from a competent critic in the Toronto Globe says: "Miss Archer's voice is very sympathetic and her interpretation of the numbers from Chaminade, Schumann, Handel and Hawley was most artistic." With such training, experience in teaching and native artistic ability Miss Archer is bound to sustain the splendid reputation which the Vocal Department has achieved.

4. Violin. Miss Evalena Warren accepts the appointment as teacher of Violin. Miss Warren is a graduate of the Ithaca Conservatory of Music, specializing in Violin. Miss Warren has had considerable experience as a teacher, having for five years, during the summer, conducted with great success very large classes. Miss Warren possesses fine musical appreciation and plays with excellent expression. Her graceful and pleasing personality added to her mastery of her chosen instrument makes her appearance on a musical program an attractive feature. She comes to us most highly recommended as a Violinist of a high order. In a personal letter Miss Warren says: "The interests of the Seminary shall be mine; and no effort on my part shall be spared to make the coming year the most successful one."

5. Domestic Science. This important department is to have as its Director Miss Annie A. Bool. Miss Bool holds a Diploma in Domestic Science from the Training School in Truro, and has two years' experience in teaching this branch in Chester. In addition to the above mentioned qualifications she holds a B license Normal School Diploma, and has had considerable experience in teaching before making Domestic Science her specialty. One well acquainted with her work writes thus: "Miss Bool came to us with the reputation of being one of the best teachers in the Truro public schools and she has certainly sustained this reputation since coming to Chester. Miss Bool is a young lady of fine manner and address and her influence is for good on young and old. In my opinion she is very superior as a teacher of Domestic Science. I think that an hour in her class room would convince you that she is a natural teacher."

Should you desire to make further inquiry concerning any of the Departments of the School, Collegiate, Piano, Voice, Elocution, Art, Violin, Domestic Science, Typewriting, Stenography, Business, I shall be pleased to furnish you with all the information at my disposal. I shall be glad to hear from you.

Respectfully,
HENRY TODD DEWOLF,
Principal of Acadia Seminary.

The Chinese Puzzle.

"What is the real condition of China politically?" "What are the real opinions of the dowager concerning reform?" "What will be the result of the present unrest?" "Will there be another Boxer outbreak worse than the first?" These are the questions that are being asked by our correspondents in America, and they are questions that are being asked here in China, for that matter.

The most ably edited paper in China, the North China Daily News, predicts a speedy rising worse than the one of 1900, while the members of the diplomatic body brand these utterances as the veriest absurdities. And yet we remember that in 1900 the North China Daily News predicted disaster and the diplomats pool-pooled the idea and lived on "curried" horse and stale biscuit for some months for their folly.

In the meantime there is no lack of wars and rumors of wars. In the South there is a full-fledged war in progress which has been gaining volume for nearly a year. All the efforts of the government to stop it have been futile. The authorities at Peking are anxious to put an end to the rebellion, for it is not a Boxer outbreak directed against foreigners, but, like the great Tai-ping rebellion, it is seeking to overthrow the Manchu dynasty. With the exception of the large cities almost the whole of Kuang-si and parts of the neighboring provinces are in the hands of the rebels, and the imperial troops dare not stir from their strongholds. Daily the news is anticipated that the rebels have captured most of these cities.

In the west Boxer movement brought on by famine and misgovernment was making great headway when it was apparently crushed by the appointment of a new viceroy. Now it has again flared up and no one seems to know just what is the condition of affairs in Sz-Chuen. But it seems to have been all a mistake that the new viceroy even made much headway against the rebellion, all because he was unsupported by the government at Peking.

From Kan-su, in the northwest, came reports of preparation for another outbreak to be headed by those arch-Boxers, Prince Tuan and Tung-fu-siang. Whether this uprising materializes or not, there is no doubt in any one's mind of the desire of these two bloody-handed villains to renew the attempt of 1900 if an opportunity should offer.

Periodically there comes news of rebellions, sometimes anti-foreign, sometimes anti-Manchu, sometimes a whole district, sometimes a neighborhood; now from Chih-li with the empress strictly ordering her officials to keep the rebellion away from the capital even if it has to be driven into another province, now from Fukien, and even from our own province of Chekiang, and the latest from Honan. If China was the world (and it does comprise one-fourth of the human race) we would think the end of the world was near, for the wars and rumors are abundant. But since no harm has come near us we have leisure to speculate as to whether it is the beginning of the end for long-suffering China.

Reforms are in the air. The people want them. They are mad after western learning. The question that all are asking is, "What of the dowager?" She has ostentatiously promulgated a few reforms, and then, whether by her own connivance or on account of the indolence and opposition of the officials, they have nearly all been defeated. The cut-and-dried classical essay was abolished and foreign subjects substituted for it. But it is whispered that no one knows enough about things foreign to write a decent composition has been able to pass. Many schools have been founded for western learning, but those having them in charge, evidently inspired from Peking, have compelled all in attendance to attend the worship of Confucius, thus excluding many students and causing most of the foreign professors to resign. Thus have all attempted reforms fallen of their own weight because unsupported by the dowager and her coterie of Manchus, headed by her relative, the notorious Yung-lu. The real ruler of China has not been the dowager, but Yung-lu. There is no doubt in any quarter that he was the real leader in the Boxer outbreak. There is less doubt that if he could have found the opportunity he would have started a more disastrous outbreak than the one of 1900. So the predictions were on every hand that the terrible days of 1900 were to be repeated. But we have all been startled by the news that Yung-lu is dead. There is no other anti-reform leader beside the empress who can stay the onward march of events and plunge the empire into another war against civilization and the world.

There is one man in the ranks of the reformers with a hand strong enough to guide the empire in this time of crisis. That man is Chang-chih-tung, late viceroy of the two Kwangs. He is slightly visionary but far-sighted and absolutely incorruptible, incorruptibility being a virtue well nigh wanting in China officialdom. The crisis is upon the empire. If there is a man for the hour, that man is Chang-chih-tung. If he is not put in power the worst may be feared. If he is given the reins of government there is hope for an absolute change in direction. Instead of hastening on to dismemberment and destruction, China will take up her march of progress with the nations of the earth. If I were to say that, given the right men at the helm, China would make much progress, that it would make Japan's regeneration child's play, I might not be believed. But those who are acquainted with China and her people are agreed that

the time is ripe for an entire break from the past that has held this great people in its grip of iron. The people are ready, as evidenced on every hand by the eagerness for the acquisition of western knowledge. All that is needed is enlightened and progressive rules to remove the restraint that still holds China back.

The prospects for the advance of the kingdom of God in China are darker and brighter than ever before. Multitudes are coming to listen to the gospel and asking for preachers and schools. But we know that the most of these are drawn only by the insatiable desire that has seized China for foreign knowledge, and the power that it begets to amass wealth. Yet even though they come from wrong motives they listen to right teaching and therein is the cause for hope. More care is being used in most sections in receiving members, yet the churches are increasing so rapidly that the missionaries do not desire more converts so much as better facilities for educating, and more help from God to render the Christians faithful exponents of the gospel of Jesus Christ.—Standard.

The Holy Spirit.

BY THE REV. ABBOTT E. KITTREDGE, D. D.

The more one studies the Word of God, the more clearly he sees the folly of all Christian labor for the consecration of souls with the promised power from above. It is possible, by argument and persuasion, to change the opinions of another, but you cannot reach your thought down into his heart, and change that. You may make him see the folly of a worldly life, but your words cannot implant a love for spiritual things. You may even lead one to acknowledge intellectually the truth of God's love in Jesus Christ in the atonement for human sin, but you cannot, with all your reasoning, make him love God and consecrate himself to his service. The profoundest need to-day is in men's characters more than in their lives, and just here we are utterly helpless. But God can move the hearts of men. He can recreate, can implant new principles.

A new love, a new governing motive, make one a new creature, turn the face heavenward, and liberate Satan's slave and make him an heir of everlasting life. And all this God promises to do by his Holy Spirit. Your thoughts may be crude your words feeble, and you may have no eloquence in uttering them, but if you only lay hold of this promised omnipotence, there is no limit to your power as a workman with your God. Is not this a glorious truth? Take that promise in Isaiah, "Fear not, thou worm Jacob," and there is nothing on earth so mean and so despised as a worm, but God says, "Fear not, thou worm Jacob, I will help thee, saith the Lord." And this is the message to every believer, "I will help thee." You do not need to trouble your mind with definitions of the Holy Spirit or of the Trinity; I have long ago ceased trying to understand these incomprehensible doctrines, but this much we can understand, that God by his spirit is at our side, ready to work mightily through our weakness, ready to transform that weakness into supernatural power, so that our words and acts will bring forth miracles for results. But if we break the connection with the arm of omnipotence, we are helpless to win one soul to Christ or to lay one stone in the walls of His kingdom. Again, we see in what rests the faith of the Church, that Jesus will one day reign, the universal King. Not in the orthodoxy of the church's creed, nor in the numbers of church members, nor of the wealth poured into the sacred treasury, but only in the promised Holy Spirit. The children of Israel could never have brought down the walls of Jericho with their arrows, but God made them fall in a moment, when the shout of faith burst from the lips of an emancipated people. And there have been many periods in the last 1,800 years when Jericho's walls have obstructed the marching of God's host, dark days and dark ages, when the church has seemed crushed and destroyed, and sinners have held a jubilee over their victory, such as Nero celebrated in Rome. But in every instance, where believers have turned away from man to God and faith has shouted, "The Lord of Hosts is with us, the God of Jacob is our refuge," "My soul, wait thou only upon Him," then light has sprung up in the darkness, mountains of difficulty have disappeared like mist before the rising sun, and the despised handful of Christians have become a conquering army, and one has chased a thousand and two have put ten thousand to flight.

So to-day, the church is not much more than holding her own, because only a few here and there believe in the Holy Ghost. Jericho's walls are high and solidly built, and hymn singing and Sunday Schools and elaborated sermons will never bring them down. Law faithfully executed can accomplish a great deal, Christian benevolence can and is doing a blessed work, sweeping corrupt men out of office and destroying political organizations that threaten the stability of a city or a state by a wave of popular indignation expressed in votes. This checks at least the designs of wicked men, but the church, armed with prayer and faith and filled with the Holy Spirit, can overthrow iniquity and resurrect sinners to the liberty and holiness and joy of the sons of God. Our religious machinery cannot do it, but God can when that machinery is all laid at his feet.

I have had persons say to me, "When is the millennium to come, at the present rate of religious progress?" Why, it

can never come at this rate, and any man is foolish and wild to think that it can. The church is not like any army to-day; she is only skirmishing; she is only a picket line, robbing the enemy's host of a few souls every year whose loss is imperceptible. But when the church puts on her beautiful robes of righteousness, comes out from the world, and looks to God in wrestling, believing prayer, then there will be consternation among wicked men and devils in hell, then the fortresses of sin and vice of every kind will come thundering down, and sinners will come flocking into the kingdom like clouds and doves to their windows, as the pentecostal showers fall and keep falling, because the church keeps trusting; and then the dark places of our city will be purified, criminals will become happy believers, burdens will roll off thousands of hearts, eyes red with weeping will grow bright and clear with joy, and poverty and hatred and shame will be swept away forever by the great waves of salvation.

—Even so come, Lord Jesus.

—Christian Intelligencer.

Cheerful Living.

The happiness of which children dream, bright with the morning sunlight and fresh with its dew, is out of reach for most of us. It is the sad secret of the bliss earth gives that it can never wholly satisfy the heart. The overflow of joy is for occasions, as the stream pours its load of tide down the valley after rain. But the witness of good cheer is the opportunity of every day. Christ gives us peace of heart, and out of peace springs the serenity of cheerful living.

Men want deliverance from trouble, but they begin at the wrong end with the wrong ambition. It is not the outside world that matters. No man can be wholly master of his environments wholly secure against sorrow, pain, and loss. When a man's heart is not set on any gift, possession, strength, or hope of earth he is secure against the grief-bringing forces of the earth. But here too many stay their steps, as in the old rhyme the old miller sings:

"I have set my heart on nothing, you see,

"—And so the world goes well with us."

or, as in the old Stoic thought men armed against despair by courage to endure.

The Christian message brings a higher thought. We are not called to mere endurance, but to cheerful life. We resign, but we obtain. If we deny ourselves, it is that we may share life with our heavenly friend. Our attitude toward gifts that other men desire is not indifference, but independence. The faithful Christian neither despises comforts and enjoyments nor depends upon them. He lives with Christ and has the glad serenity of those whom Christ makes free. His peace is rest of confidence wedded to joy of service. The world did not give it; the world cannot take it away. The world possesses the self-seeking man; but the Christ-seeking man is master of the world.

This cheerful living is a matter for every day's experience. It is not a series of lightning flashes, each succeeded by a gloom of dark; it is a steady glow such as the lamp continually fed and tended makes because it is a lamp. It is and must be ever in this troubled life, the great attractive quality for disappointed and despairing men. To proclaim Christ's invitation with good words is much, but to be ourselves Christ's invitation by a life of cheerfulness is at once the noblest and the commonest of all earth's opportunities.

Since cheerful living is a light, the time of darkness is its opportunity of shining. To be happy in life's happy days is as easy as breathing. The opportunity of help comes in with trouble, sorrow, loss. And it comes most, perhaps, with petty troubles, cares, anxieties, vexations. To be cheerful with it is easy to be vexed or sad is to win a victory for Christ and hold a light for men. One lamp in the city's glow counts little; but how men in the darkness of the woods follow one lamp that shows the way toward home and peace!—The Congregationalist.

July.

The sultry days have come, the breezes die
At panting noon, and fainting with the heat
The flowers droop until the dewy feet
Of evening pass, the thistle birds so shy
In ecstasy of song go fluttering by,
And everywhere the waking flowers greet
The ruddy, smiling dawn with incense sweet,
In mist uprushing, for it is July.

The mower whets his scythe against noon,
The nodding clover sweet and daisies fair
In every field and meadow now are shorn,
The scent of new-mown hay is in the air,
And youthful memories issue from the haze
Of vanished summers filled with happy days.

—Arthur D. Willmot.

"Having bought truth dear, we must not sell it cheap."
—Roger Williams.

Write it on your heart that every day is the best day of the year.—Emerson.

The thoughts of the coming of the Lord are most sweet and joyful to life. It is the work of faith and character of his saints to love his appearing and to look for that blessed hope.—Richard Baxter.

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HAMMURABI AND HIS CODE.

An interesting article in the current number of the *Century* magazine, by Dr. William Hays Ward, entitled "Who was Hammurabi?" quite confidently identifies this personage with the "Amraphel, King of Shinar," of Genesis 14. This would make Hammurabi contemporary with Abraham and would identify him as one of the four kings who fought victoriously with the King of Sodom and his four royal allies, in the vale of Siddim, and as a result carried away Lot and his family as a part of their spoil. This identification, however, does not appear to be well established. In the article "Amraphel" by H. E. Ryle in the *Hastings Bible Dictionary* it is noted that there is a chronological as well as a geographical difficulty in the way of such an identification, for (1) the date of Hammurabi, according to the reckoning of Winckler and Sayce, is 400 years earlier than the date to which Genesis 14 is generally ascribed, and (2) Shinar, as generally understood, was a part of South Babylonia and therefore not included in the country ruled over by Hammurabi. Dr. Ryle says in conclusion that "the results of Assyriological research in illustration of Genesis 14 are still much disputed," and deems it best at present "to suspend judgment upon this much-disputed identification."

But the interest attaching to Hammurabi and his work is still very great, even though he may not be identified with the Amraphel of Genesis. His reign extended over a period of 55 years, from 2264-2210 B. C., according to Winckler's interpretation of the Cuneiform inscriptions. He was King of Babylon and N. Babylonia, he rebelled successfully against the supremacy of Elam, and was the first to make a United Kingdom of Babylonia. According to Dr. Ward's statement, it took Hammurabi thirty years to throw off the yoke of the Elamites with their capital at Susa, and the remaining years of his reign he devoted to consolidating his empire which now, for the first time in history, united under one rule the whole of Babylonia, and added to it the suzerainty of Southern Persia with Assyria to the North and even Syria and Palestine as far as the Mediterranean Sea. Being a great statesman as well as a conqueror, he built roads, dug canals, and was the first to collect and formulate into code the decisions which the civil courts had rendered and which had grown out of judges' law.

Among all the known works of this ancient Babylonian monarch, this code is to us of especial interest, as being the most elaborate monument of early civilization yet discovered. Hammurabi engraved this code on great stone stele and set them up in the principal cities of his realm where they could be read by all his subjects. One of these stele was set up before the temple of Shamash, the sun god, at Sippara. There it remained for some centuries, until the plains of Babylonia were invaded and reconquered by the Elamites who carried away the stele of Hammurabi to their capital city of Susa. There, as the result of excavations, it was found by a French savant, M. de Morgan, this historic stele has been brought to light.

The stele inscribed on the stele embraced about two hundred and eighty separate decisions or edicts, covering the rights of property, inheritance, marriage, divorce, injuries to life or person, rent, wages, slavery, etc. Following the text of the laws is given the reasons why the King had published this code. It was that justice might be established and that anyone who had a complaint against his neighbor might come and read the law and learn what were his rights. Dr. Ward thinks that these laws were doubtless carried to all parts of Hammurabi's empire, even to Palestine, and were very likely in force there, so far as conditions allowed, for centuries before Moses entered the Holy Land. It is evident that the promulgation of such a code presupposes the existence of an advanced state of civilization and very considerable literary ability among the people, and this is in harmony with much other evidence that the work of excavation in recent years has brought to

light. It is certain that in the days of Abraham, or earlier, the knowledge of letters was wide-spread in the great Babylonian Empire.

Concerning the character of the laws embraced in the code of Hammurabi, we quote the following from the *Century* article: "Some of the laws deserve attention. Courts must be impartial: If a man bring a capital charge against another and it is proved false, he shall himself suffer capital punishment. Thus were malicious suits discouraged. And severe punishment was inflicted if the prosecutor threatened or attempted to bribe witnesses. If a judge rendered a false judgment he was required to pay twelve times the amount of his false judgment and was expelled from the bench. A theft from the temple or from the palace was punished much more than one from a private person, even as high as thirty fold being required. Injuries to the person were judged by the dignity of the one injured, the penalty for injuries to a free man being greater than for the same injury to a freed man or a slave. The comparison with the Mosaic legislation shows the latter to be on the whole very much more humane. There are, however, exceptions. If a man has given his wife, son or daughter to serve in payment of a debt they shall not serve more than three years and shall go free on the fourth; the Hebrew law said the seventh. The conditions of the country appear in the provision that if a thunder storm has ravaged a debtor's field or there has been a drought, the debtor shall be released for that year, his note altered and no interest charged.

"The purity of the family was respected, but with unexpected leniency to woman. A man who slandered a woman was branded on the forehead. A man who seduced a betrothed girl was to be killed, but the girl was pursued innocent. If a man wishes to divorce his wife her rights are fully protected, and her marriage portion is returned to her. The case of Abraham's wife Sarah and her maid Hagar is carefully provided for. If a man's wife has no children and she gives him her maid, and the maid bears children and then makes herself equal to her mistress, the mistress cannot sell her, but she may put a mark on her and make her a maid-servant. A husband must sustain his sick wife as long as she lives; he cannot divorce her. The rights of children are also elaborately protected.

"Beyond all doubt," says Dr. Ward, "this stone monument found by De Morgan in Susa is the most important document for the history of civilization that has been discovered in many years. It carries back the history of law for a thousand years or more. It tells us how strong was the sense of justice at a time which we have been too ready to regard as wholly barbaric."

CALENDAR OF ACADIA UNIVERSITY.

We have received a copy of the Calendar of Acadia for the year 1903-1904. It is a pamphlet of much interest to a large number of our readers: It contains information about the work of the College that cannot be obtained elsewhere.

The Faculty of Instruction consist of: Rev. Thomas Trotter, D. D., Rev. A. W. Sawyer, D. D., L. L. D., R. V. Jones Ph. D., Rev. E. M. Keirstead, D. D., L. E. Wortman, L. L. D., J. F. Tufts, D. C. L., F. R. Haley, M. A., Everitt W. Sawyer, B. A., Ernest Haycock, M. A., C. C. Jones, Ph. D., Rev. A. C. Chute, D. D., and W. E. Roscoe, M. A., K. C. The record of the work of recent graduates to be found elsewhere in this paper may here be referred to as one more proof of the strength of Acadia's faculty.

The courses of instruction include courses in Apologetics, Homiletics, Pastoral Theology, Hebrew Language and Biblical Literature, Psychology and Metaphysics, the Greek and Latin Languages, English Language and Literature, Moral Philosophy, History, Political Economy, Mathematics, Physics, Chemistry, Geology, Contracts, and other subjects—surely a young man can here find enough to employ his mind for four years. A list of the books named would perhaps alarm some of our gentle readers who may think of sending their boys to college.

The social life is provided for by several Societies, such as: The Athenaeum, The Athletic Association, The Propylaeum, the College Young Women's Christian Association, the Acadia Missionary Society, and the like.

It need scarcely be said that provision is made for worship. Students are required to attend morning prayers and public worship on the Sabbath. Prayer meetings are held on Sunday morning and Wednesday evening.

The expenses are moderate. The following are the College charges—Tuition per year, \$24; Incidental Fees, \$6; Gymnasium and Campus, \$4.50; General Chemistry, \$2; Analytical Chemistry (elective) \$8; Practical Physics (elective) \$5.

There are 12 scholarships for the students in Arts and a large sum for ministerial students that comes from the bequest of the late G. P. Payzant.

Board and rooms for about 60 students are provided in Chipman Hall. The charge for board, which includes table, care of room, and plain washing, is \$2.60 per week. Room rent, fuel and light are extra.

The Calendar contains the names of the graduates from 1843 to 1903, a period of 60 years. About 684 have received the degree of B. A. Of these 87 have finished their work on earth. Nearly 600, therefore, represent Acadia in

various forms of life in the world. Most of them are making good records.

Acadia has done well in the past and well deserves the help she needs to do better in days to come.

ACADIA MEN AT YALE.

During the past year, 1902-'03, Acadia has been represented at Yale by a number of graduates who have upheld the reputation of our College in a most worthy manner. We are glad to put the facts on record:

1. Mr. Shirley J. Case of '93 is pursuing studies in the Divinity School. He will be heard from in due time.
2. Aaron Perry, '01, entered the Graduate School, obtained the M. A. degree, and received a tuition scholarship of \$100, for the year 1903-'04.
3. The Acadia students in the Yale College department were: R. G. D. Richardson, '98; C. Stanley Dukeshire, '98; E. H. Cameron, '00; A. L. Bishop, '01; W. M. Steele, '02; W. L. Patterson, '02. All of whom obtained the B. A. degree from Yale.
4. Wallace L. Hutchinson, '01, received the degree of M. F. (Master of Forestry) in the Department of Forestry. Mr. Hutchinson has secured a good position with the Bureau of Forestry of the United States Government, and has been sent for the summer to California in connection with Government work in that State.
5. The following Fellowships were awarded to Acadia men the competition being open to all graduates of Yale College:
 - (a) W. L. Patterson got a \$600 Fellowship in the Department of History.
 - (b) R. G. D. Richardson was awarded \$500 from the Mathematical Department.
 - (c) A. L. Bishop was awarded a \$500 Fellowship in the Department of Economics and received an appointment as Assistant in Economics for the year 1903-'04.
 - (d) W. M. Steele received an appointment in the Psychological Laboratory of the order of \$300 and tuition \$100 for the ensuing year.
 - (e) E. H. Cameron got a \$350 Fellowship in the Department of Philosophy and Psychology.

The above five students will return to Yale this autumn for further study in their respective departments. Mr. Dukeshire has a good position as teacher of English and Mathematics in a private school in New York City.

6. The three honor divisions in order of merit are: Philosophical Orations, High Orations, and Orations.

The average number of students in the Graduating Class at Yale College is about 310, and of this number about 12 to 14 each year come in the division of Philosophical Orations. This year Bishop, Cameron, Richardson and Steele made the highest possible division in the Honor list, viz.: Philosophical Orations, while Dukeshire and Patterson made the next highest division, viz.: High Orations.

7. About 30 entered the Senior Class at Yale in 1902 as the men from Acadia entered it, and received their B. A. degree after one year's study. Of this number only five obtained a sufficiently high standing to be elected to the Honor Society, and of these no fewer than three were from Acadia, viz.: Cameron, Bishop and Richardson.

7. Special Honors are granted to those students of high standing who do a certain amount of extra work along some special line. The work must be purely original and embody private research, and must be extensive. Acadia men received Special Honors as follows: E. H. Cameron and W. M. Steele in Psychology; A. L. Bishop in Economics, and R. G. D. Richardson in Mathematics. Of the 311 students in the Senior Class the highest standing for the year's work was made by Richardson, and Cameron and Bishop were among the first.

8. It should be noted that the size of the Fellowship awarded is not necessarily any index of the comparative work of the men receiving them. They are divided among the various departments and are re-assigned as they fall vacant at the end of each year. If a student happens to be in the Department where a large Fellowship is vacated he stands the same chance of receiving it as though it were only half the amount, while a very meritorious student may be in a Department where only small Fellowships are to be assigned for that year, and hence he has no chance to compete for a large Fellowship.

We consider the above statement, which we believe to be accurate, does great credit to the young men and to the Professors of Acadia College.

Editorial Notes.

—Ira D. Sankey, the gospel singer, who was so long associated with Dwight L. Moody in evangelistic work, is hopelessly blind. Mr. Sankey has been otherwise in poor health, but is said to be recovering. He accepts his sad affliction in a Christian spirit. He makes no complaint and retains

his former sweet temper. "God gives, and God takes away," he says, "it is God's will."

—The Countess of Carlisle, Lady Henry Somerset's successor as president of the world's W. C. T. U., is described as being "so democratic that she would abolish all titles of nobility, and so strongly devoted to the advancement of her sex that she has only women servants in her house and on her estate. Tall women are her footmen, a stout woman is her butler, and women have charge of her stables."

—For most of the past week the world was looking daily for the announcement of Pope Leo's death. According to the published opinion of physicians in attendance the fatal termination of his illness could be only a question of days, perhaps of hours. The physical condition of the Pontiff was of course very serious, and his very advanced age of 93 years naturally inclined the physicians to believe that their patient could not rally. But, evidently, in respect to physical constitution, as in other respects, Pope Leo is a very remarkable man. Toward the last of the week the declaration that a fatal termination of his illness was inevitable became less confident. The Pope had undergone two surgical operations for the removal of serum from the chest. Both operations brought relief, and although they left the patient extremely weak, there was otherwise a distinct improvement in his condition. The despatches of Sunday indicate a still further improvement. It now seems quite possible that the Pope may rally and at least partially recover his strength, but, considering his present weakness and his very advanced age, it would seem probable that the time when it will be necessary for the College of Cardinals to elect a successor to the present Pontiff cannot be very far away.

—The principle of passive resistance in respect to the payment of taxes under the new Education Act in England does not have the support of all Non-conformists. Many, while condemning the law as unjust do not think that the circumstances are such as to justify a refusal to pay their taxes under the law, while others hold that they cannot conscientiously pay taxes in support of a scheme of education by which their children are subject to religious teaching contrary to their (the parents) convictions. As a matter of conscience it is one for the decision of each individual taxpayer. It appears evident, however, that the movement in favor of passive resistance is making headway in England. The London *Baptist Times* of June 26 says: "Not a day passes without the formation of fresh leagues or the adhesion of well known men or important public bodies to the Passive Resistance movement and the nervousness of the church papers is fully justified." The business of enforcing the law against those who on conscientious grounds have refused to pay the school tax has already begun, and the proceedings in such cases, it is said, are having a considerable effect in creating sympathy for the persons whose goods are distrained upon and in promoting the movement in favor of passive resistance.

—The Methodist church in the Maritime Provinces has lately lost two men who had been for many years prominent in the ranks of its ministry and who were justly held in high esteem for the service which they had rendered to the denomination and the cause of truth. Rev. A. W. Nicholson, of the Nova Scotia Conference, who died a few weeks ago, was a man of fine Christian spirit and of many excellent qualities. He was also a man of outstanding ability, an eloquent preacher and a strong and graceful writer. Besides many earnest years spent in the pastorate Mr. Nicholson rendered good service to his church for some years as editor of the *Wesleyan*. Rev. John Read, D. D., died suddenly last Friday evening at St. Stephen of neuralgia of the heart. Dr. Read was well known in both New Brunswick and Nova Scotia, having served on a number of circuits in each Province. He was particularly well known in St. John, having altogether spent nine years in ministering to different congregations in this city. Dr. Read was generally clear and forceful in his preaching and often eloquent, and a painstaking pastor. He entered the ordained ministry in 1857 and was still regarded by the churches as one of the most acceptable ministers in the Conference. Only a few weeks ago Dr. Read attended the meetings of the Conference held in St. John and took an active part in the proceedings. On the Sunday preceding his death we believe that his pulpit was supplied by one of the ministers in attendance upon the Southern Baptist Association then meeting in St. Stephen, but Dr. Read was present and took part in the services. Thus the good man was permitted to die in the harness.

P. E. Island Association.

This Association was organized in 1868 with 13 churches, and a membership of 627. The churches had previously been associated with those of Nova Scotia. Since the organization of the new body there has been a steady healthful increase of membership of the churches. Its 36th annual gathering was held at Cavendish, July 3-6.

Pastor R. G. White, of Charlottetown, was chosen moderator. Deacon Arthur Simpson was re-elected secretary and Deacon A. W. Sterns was appointed Treasurer.

M. P. Freeman was present as a delegate from the Central N. S. Association. Revs. J. W. Manning, D. W. Crandall

and George Richardson, of Ontario, Prof. R. V. Jones, Ph. D. and Brother H. B. Killam, (lic) were invited to seats.

Each session was opened with devotional exercises that were uplifting and helpful.

On Friday afternoon the committee on obituaries reported the decease of twenty brethren and sisters during the year. These will be greatly missed in the churches to which they belonged.

Bro. J. K. Ross, of Charlottetown, presented the report of Sabbath Schools. This report dealt with several practical matters, such as the grading of schools, memorizing of Scripture, and the holding of Sabbath School Institutes. The secretary was instructed to forward a copy of the clause that referred to the holding of such an Institute as was suggested at Acadia, under the direction of the Faculty, to the secretary of the convention, with the hope that that body may take measures for the carrying out of the object proposed.

At the evening service Rev. E. P. Calder, of Summerside, delivered a very pleasing and profitable address. His subject was "Service as taught in the Acts." He was followed by Rev. G. P. Raymond, Field Secretary of the Provincial Sabbath School Association. His topic was "How to improve the efficiency of our Sabbath Schools." Their great work is to win souls to Christ, to develop Christian character, and to foster a love for the Bible. In the conduct of the school three objects were to be kept in view, namely, worship, education and business. These thoughts were well developed by the speaker and in a way to be helpful to the Sabbath School workers present.

On Saturday morning a digest of the letters from the churches was presented by Pastor J. C. Spurr. There are 27 churches on the Island. These are so arranged as to make twelve separate fields. The number of baptisms during the year was 41; the increase over last year is five.

Deacon W. A. Sterns presented the report of the Finance Committee. One thousand dollars was suggested as the Island's share of the amount to be raised by the Convention. Over six hundred dollars have been already secured, and the hope was expressed that the balance might be forthcoming by the end of the present month. The contributions from the churches have not been materially increased, but the Woman's Aid Societies are yearly increasing their gifts to the treasury. The sisters, as elsewhere, may be relied upon to save the situation.

The drain upon the young life of the churches by emigration is being seriously felt, as it is indeed throughout all the Maritime Provinces.

The report on Systematic Benevolence was presented by Pastor Calder and elicited an interesting discussion in which a number of the brethren participated. It was evidently a live subject and we may expect that henceforth P. E. Island Baptists, at least, will follow the Scripture rule in their giving to the Lord.

Prayer was requested for a gifted youth, a professing Christian, who had gone astray. Pastor Spurr led in prayer in his behalf that he might be recovered from the snare of the evil one.

The report on the 20th Century Fund was presented by J. C. Spurr. The work has progressed somewhat and the belief is entertained that it will be completed. The Island Baptists will not be behind their brethren of the other Provinces.

The report on Denominational Literature, presented by Pastor Browne, of North River, was laid on the table for future consideration.

Saturday evening was given to Education. Dr. R. V. Jones was the first speaker. In a series of striking word pictures he delineated the character of the Presidents of Acadia College and explained the nature of the present crisis and the design of the "Second Forward Movement." Pastor F. D. Davidson of Montague followed with an interesting address in which he spoke of the important work Acadia had done for these Provinces and other lands; of the value of education as the means for the development of character, and of the possibilities before one who even without college advantages may secure the culture that will fit him for usefulness.

The Association sermon was delivered Sunday morning by Pastor Calder. He took for his text the passage in Isa. 6: 1-9 describing the prophet's vision and his response to the divine call. He was requested to furnish it for the columns of the MESSENGER AND VISITOR.

The afternoon was devoted to missions. Dr. Manning spoke in his usual forceful way and was followed by Miss Martha Clarke. Our sister was here among her own people but her case was an exception to that of those prophets who are more honored abroad than at home. Her address was listened to with great pleasure.

Pastor G. R. White spoke in the evening from the words "Laborers together with God."

The Circular Letter was read on Monday morning by the writer, Rev. J. W. Gardiner of East Point. The subject was the same as that of Pastor White's address the preceding evening. It is to be published in pamphlet form.

The report on Denominational Literature was presented by Pastor A. F. Browne. In the discussion that followed the MESSENGER AND VISITOR came in for its share of commendation. Much sympathy was expressed for the editor of the paper and special prayer was offered in his behalf by Dr. Jones, in which the brethren heartily joined. It is the

hope of all that he may long be spared for the arduous duties of his position.

The Association gave an expression of their sympathy for Pastor Spurr in the illness of his wife, and instructed the secretary to assure Bro. I. P. Fielding, clerk of the Alberton church, whose wife and son are suffering from tuberculosis, of their continued sympathy. A similar communication was forwarded to Pastor P. D. Nowlan, of Grand River, who is suffering from ill health. The brethren seem to be fulfilling the Divine command to "Bear ye one another's burdens."

A report on Temperance was forwarded by Bro. Nowlan, and referred to a select committee which reported in accordance with the suggestions contained therein, recommending the suppression of the liquor traffic and urging upon our churches and members the necessity of personal abstinence, and a pure ballot in order to the attainment of better temperance legislation and the proper enforcement of what we already have. It was resolved to publish the report in the local papers.

Monday evening was given to the B. Y. P. U. At a previous meeting reports had been given from several of the Unions. At this meeting Bro. Calder was the first speaker. His theme was "Self Kingship." He said that man was created for dominion, and that he is in the constant struggle to get back lost power. He showed that the man is greatest who is king of himself. Bro. White spoke of "Opportunities and how to meet them." He showed that all have their opportunity and that to seize it was to be borne aloft to success, and that to neglect was to meet discomfiture and shame. J. D. McLeod was the last speaker. His theme was the "Missionary Spirit." This means work in the fullest sense. The supreme motive is love. This young brother is at present a school teacher. He is looking forward to Acadia. All were pleased with his address.

Two new men are welcomed to the Island pastorate, R. G. White to Charlottetown, and F. D. Davidson to Montague. Bro. A. H. Whitman has recently left the Province. He won golden opinions among the brethren. They regret his departure, but wish for him great success in his new field of labor.

Notes From P. E. Island.

Cavendish is situated on the northern side of the Island. Near it is Rustico, from which place the fishing business has been prosecuted for many years, formerly with greater success than at present. Many American vessels at one time frequented these waters. The older people still remember the terrible scenes of some fifty years ago when a large number of their vessels were driven upon these shores with the loss of many lives. There was a Baptist church in this place as early as 1843 and was represented by elder Scott in the Nova Scotia Eastern and P. E. I. Association. In 1851 it reported only seven members, and was without a pastor. The following year its name disappears from the records.

In 1862 there remained three or four of the original members of the church. There was, however, an interesting community adhering to the Baptist faith, with several heads of families, conspicuous among whom was the late Hon. Jeremiah Simpson—a very Prince in Israel—father of the pastor of the Billtown church, and grand parent of Miss Martha Clarke, an estimable member of our missionary force in India. In the year above named an arrangement was made between Pastors Malcolm Ross and M. P. Freeman by which they were supplied with preaching every third Sabbath. After a time a fortnightly service was provided. Converts after baptism were received into the Beleque church. A meeting house was built, and a church in due time organized, which has successively enjoyed the pastoral labors of M. P. Freeman, W. H. Warren, J. B. Woodland, C. W. Jackson and C. P. Wilson.

Its present membership is 48. It is united with Fairview, and St. Peter's road near Charlottetown. It is desirable that this last named station should, when possible, in consequence of its distance, be otherwise provided for.

The church at Cavendish is small, but it occupies an important position. Its members are intelligent, and interested in all the affairs of the denomination, and generous in contributing to its various enterprises.

Rev. Dr. Andrew Bruce Davidson, of Edinburgh, Scotland, who recently deceased, was a staunch Scotch Presbyterian an eminent Bible scholar, a professor in the New College, Edinburgh, and a member of the Committee on the Revision of the Old Testament, as well as a writer of commentaries on books of both Testaments. In a sermon, published since his death, in which he dwelt upon the interview between Jesus and Nicodemus, he speaks of the declaration of Jesus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He said: "Now realize to yourselves the figure 'born of—born of water.' The reference is to the ancient mode of baptism by immersion. As one plunges under water for a moment, and comes up out of the water, he is born of water. He has come forth from it; and, as he breaks through the clear, pure element, and it streams off his whole body, his whole body partakes of the quality of the water—it is clean, it is purified. Every stain is washed away; and he is pure. He is born of water."—Northwest Baptist.

* * * The Story Page. * * *

How John Paid Nan.

The family were at supper table when John came in with his skates. After supper father said to him:

"John, you have been gone all the afternoon. You did not get your work done. It must be finished tonight, you know."

John went out into the shed with a gloomy brow. It was not long, however, before the tones of his voice came in very cheerfully through the closed door into the sitting room.

"Is that Nan out in the shed with John?" asked Janetta.

Her mother smiled and nodded.

Janetta was almost grown up. She felt herself to be wise and often liked to give her mother advice, as most of us have liked to do in our time. She gave her so to now.

"I think, mother, that you ought not to let Nan help John so much. She will spoil him. It is no girl's work for her to be carrying wood for him down into the cellar. She never seems to mind what she does, if it will make things easier for John."

"He pays her for it pretty evenly, I think," said Mrs. Neville, quietly.

"Pays her?" repeated Janetta in surprise, looking doubtfully at her mother. "How?"

"Keep your eyes open and see," said Mrs. Neville, "she would give a hint of what she meant."

John, said Nan, when they had come back up to the house and were warming themselves luxuriously. "Ever Hastings can't go to the singing class because she hasn't anybody to take her home. We could walk just that little distance round the corner with her, can't we?"

"Where's her brother Jim? Why can't he go for her?"

"He'll not be bothered, he says. You always come after me anyway. So I thought it wouldn't be so very much farther to take Eva on home."

"I suppose it wouldn't," said John. "All right."

Janetta looked across at her mother. But Mrs. Neville's head was bent over her work.

The next day at noon John was full of a plan which the boys were making at school.

"We are going to get up a sleigh ride—just we ourselves. We are going to pay for the big sleigh amongst us boys. Then we will invite the young ladies to come with us."

Janetta condescended to take a little interest. She usually felt herself much above John and his friends, but if it was a question of having a sleigh ride when sleigh rides were few, perhaps she might forget her dignity for once to advantage. John noticed this. He was divided as to whether to feel flattered or to grumble.

"Yes, of course some of the fellows want you, Janetta," he said. "They know that generally you don't remember that they are alive, and it is just possible that now and then you slip out of their memory for a minute or two at a time. But on an occasion like this we can make believe all round. You see, it adds something to the style to have girls on board with long skirts and then hair put up."

Nan was listening wistfully. Her skirts were not long and her hair was in a pig-tail. Still, she oughtn't to be selfish; it was nice for John and Janetta, and her turn would come by and by.

"In my own case, though," John continued, "I didn't choose my girl for style. I have more sense. She is young, she may fall asleep during the proceedings, but she is the nicest girl in town, for all that, of any size—except mother Nan is."

"O John, you didn't!" cried Nan, joyfully. "How perfectly lovely of you!"

Janetta thought of several things, of which the sleigh ride was only one. Mentoring Dr. Neville had come in for his dinner.

"John," he said, "I hope that you have not been making friends with those two Barbours boys."

"Haven't," said John. "Nan wouldn't let me. I couldn't see anything bad in them, and they are awfully entertaining. But Nan made such a fuss that I had to give in."

"Well, you may be thankful to Nan," said his father. "They have got themselves into a miserable scrape. They were picked up on a back street drunk last night and put in a common jail."

While the others exclaimed and questioned, John was uncommunicatively silent. At the end, before he started back to school, he said, solemnly:

"A fellow doesn't lose much by taking Nan's advice. Maybe if Harry and Phil Barbours had had a deacon for a sister they never would have got into such bad ways."

In the course of the afternoon Janetta drew her chair close up to her mother's.

"Mother," she said, "I have watched and I see. Nan gets high pay from John for hewing wood and drawing water the highest."

"I knew that you would see it before long," said her mother. "A girl cannot do better work than build little fences of kindness and love and goodness about her brother, that will help to keep him safe. Even if she roughens her hands a little at it and works rather more than her share, it is well worth her while. Isn't it?—Forward."

A True Story.

On Christmas evening, 1837, an old man with a stout stick walked slowly through the most fashionable quarter of Paris. His right arm pressed to his side an oblong object wrapped in a checkered cotton handkerchief. He was thinly clad, shivering and emaciated. He was bulletted about by the skurrying crowds, apparently at a loss which way to turn. He untied the checkered handkerchief and disclosed a violin and bow. He raised the instrument, and started to play a sentimental strain, but the result was only harsh and inharmonious sounds. The street gamins chaffed him. With a sob he sank upon the steps, resting the instrument upon his knees. "My God!" he cried, "I can no longer play!"

Three young men came down the street, singing a tune then popular among the students of the Conservatoire de Musique. One of them accidentally knocked off his hat, and a second stumbled against his leg. The bareheaded violinist proudly rose to his feet.

"Pardou, Monsieur," said the third man. "I hope we did not hurt you." The speaker picked up the old man's hat.

"No," was the bitter answer.

The young man saw the violin.

"You are a musician?"

"I was one." Two great tears trickled down the old man's cheeks.

"What is the matter? Are you ill?"

The old man followed for a moment, then he held out his hat to them.

"Give me a trifle for the love of God. I can not longer earn anything by my art. My fingers are stiff, and my daughter is dying of consumption and want."

Down in his pockets went each one of the trio. They were but poor students, and the result was only sixteen sous. This was the combined capital of the two. The third had only a cake of resin.

"This won't do," declared the one who had apologized for the accident. "We want more than that to relieve our fellow artist. A pull together will do it. You, Adolphe, take the violin and accompany Gustave, while I go round with the hat."

A ringing laugh was the answer.

They pulled their hats over their faces and turned up their coat collars in order to avoid recognition. Adolphe took the violin from the old man's trembling hands. Gustave straightened out his shoulders. In another moment the first notes of the "Carnival de Venise" were floating out upon the night air. Such masterly music did not customarily come from the instruments of street-players. Windows of the palatial houses flew up, and heads were thrust out of the openings. Strollers coming down the street stopped, and those who had gone on retraced their steps. Soon a good sized crowd had gathered. Gustave sang the favorite valse from "La Dame Blanche" in a manner that held the audience spell bound. It "raised money" when the song was finished.

"One more tune," whispered the treasurer of the enterprise. "Bring out those bass notes of yours, Adolphe. I'll help you out with the baritone part, Gustave, my brave fellow. We'll finish up with the trio from 'Guillaume Tell.' And mind now, we're singing for the honor of the Conservatoire as well as for the sake of a brother artiste."

Life came back to the old man. He grasped his stick, and, adapting it as a baton, used it with the air of one having authority. He stood transfixed when they had done; his eyes glistened.

The proceeds of the entertainment netted five hundred francs. Many of the wealthy listeners had thrown gold pieces into the old battered hat.

Then they gave him back his hat and its contents, and wrapped up the instrument in the old checkered handkerchief.

"Your names, your names," the old man gasped. "Give me your names, that I may bless them on my death-bed."

"My name is Faith," said the first.

"And mine Hope," said the second.

"And mine Charity," said the treasurer of the enterprise.

"You do not know mine," continued the old man, regaining his voice. "Ah! I might have been an impostor, but I am not. My name is Châpucé. For ten years I directed the royal orchestra at Strasburg. It was I who led in 'Guillaume Tell.' Since I left my native Alsace misfortune has followed me. With this money, my daughter and I can go to the country, and there she will recover her health, and I shall find a place to teach when she can no longer perform. You—all of you—will be truly great."

"Amen!" was the hearty response of the students, as they shook the good man's hand.

Despite their attempt at disguising, the young men had been recognized by one who afterwards told the tale.

They were known to fame in later years as Gustave Roger the great tenor, Adolphe Herman, the great violinist, and Charles Gounod, the great composer.

So the old man's prophecy was fulfilled.—The Watchman.

The Little Princess.

BY ZELIA M. WALTERS.

Katy McFadden and Evelyn Mason are old, old ladies now, and they love to tell to their grandchildren and great-grandchildren the story of how they once found fairyland a great many years ago, when most of Ohio was covered with forests. Here and there little settlements were springing up. Clearings were made, log cabins built, fields fenced in and tilled. The cabins in which Evelyn and Katy lived were not more than half a mile apart, so, you see, they were quite near neighbors for that time. They met two or three times a week to play together after their tasks were done.

One day, when Katy's father was going to the flour-mill, he brought her along, and left her at Evelyn's door. After they had played house under the walnut tree they said to each other: "What shall we do now?" At last Evelyn said: "Let's ask mother if we may take a walk in the wood."

Evelyn's mother said they might go as far as the sugar camp. That was a very little way, and there were no wild oaks or Indians about the settlement, so she never thought of any adventures befalling them. She tied on their sun-bonnets, gave them each a cake, and they started out on their journey.

I suppose this adventure never would have happened if they had stayed in the well-worn path, but they saw some beautiful wake-robin through a thicket, and went after them. A little farther on was a patch of big johnny jump-ups, and then they saw the gleam of the redwood lily. When their hands were full of flowers, Evelyn said:

"It seems to me we ought to go to the sugar camp soon."

"I see a path over there," said Katy. "I suppose it isn't much farther."

They reached the path, and, like Hop-o-my-thumb and his brothers, they walked and walked and walked. They did not reach the sugar camp, but at length they saw a cabin in a clearing.

Very quietly they crept up to the house. There was no sound from within, so brave Katy tried the door. It opened readily, and they peeped in.

"Oh," cried Evelyn, "it's a fairy god-mother's house, and there's the little princess!"

The little princess lay in a small, rough cradle. She was only a baby, but such a lovely one that she surely must have come from a palace. When the two excited visitors bent over the cradle, she laughed and kicked up the small pink feet, and reached out dimpled hands, begging to be taken up. Really she was the dearest princess ever seen. The girls took turns in holding her, and were so happy that for a while they forgot where they were.

"Katy," said Evelyn, suddenly, "just suppose it isn't a fairy godmother. Suppose it's an old witch or a horrible ogress that lives here."

"My!" said Katy, holding the little princess very tight. "let's run away."

"And leave her?"

"No; let's take her along. I'll tell you what. We'll go and hide near the house, and when she comes home we can see. And if it's a fairy, we'll bring the princess back, and if it isn't, we run as fast as we can."

This seemed an excellent plan. They quickly wrapped the baby in a shawl, but just as they stepped outside a clear voice exclaimed: "What are you doing with my baby?"

A pretty young woman was standing before them. She was certainly a fairy godmother, so the two little girls stammered out the story. The young woman smiled more and more, and laughed outright when Katy demanded: "She is a princess now, isn't she?"

"She's more than that," said the young woman; "she's the queen here."

"Please may we come and see her again?" said Evelyn.

"Yes, indeed," said the young woman; "but now I'll show you the way to the sugar camp, and you must run home, for the sun will set in an hour."

First she gave them a slice of bread and jam. Then, taking the little princess on her arm, she led the way for half a mile through the woods, and there was the sugar camp and the path leading homeward.

Evelyn's mother laughed when they told her the story, and said the princess was just a common baby. But the girls always had their own opinion about it, especially as they found the cabin empty when about a month later they were taken to visit it.

"Of course," said Katy, "the godmother has taken the princess to her kingdom." And who would deny it?—Ex-

How Trudy and Prudy Made Up.

BY L. M. MONTGOMERY.

"I shall never speak to you again as long as I live, Trudy Douglas," said Prudy, tempestuously.

"I think you are the very hatefulest girl in the world, Prudy Claxton," said Trudy, with flashing eyes.

And then Prudy ran away to her stateroom and flung

herself down on the bench and cried.

And Trudy went up on deck, swallowing something that wouldn't stay swallowed, and looking with a very unhappy little face out over the great blue world of water around her. She and Prudy had never quarreled before in all their nine-year-old lives. It was very terrible.

And it had all been about such a little thing, too.

"But I don't care," said Trudy, resolutely. "It was all Prudy's fault—well, mostly all, anyhow."

Down in her berth Prudy was saying between sobs:

"I'll never speak to Trudy again—I won't! She was all to blame—pretty near all, anyway."

They were on board a big steamer that was plowing its way over the Pacific Ocean from Japan to San Francisco, and Prudy and Prudy had lived in the cherry-blossom land for five years. They had always been the very best of friends. Now the Claxtons and Douglases were returning home, and Trudy and Prudy had quarreled there in the middle of the Pacific Ocean!

"If it were only somewhere where I could get off and get away," lamented Trudy. "I've just got to stay here and look at Prudy."

That day seemed very long to the little girls. They missed each other terribly, but each was too proud to be "the first to make up."

"If there only wasn't any polingizing to do," sighed Prudy. "I hate polingizing, and so does Trudy. I don't see how we are ever going to make up."

The next morning all the Claxtons and Douglases were together on deck after breakfast, among them two seemingly very independent little maids.

"It seems so odd to think that this is Saturday again, when yesterday was Saturday, too," said Mrs. Douglas.

"Saturday again?" said Trudy, in bewilderment.

Mr. Douglas laughed.

"Yes, Trudykins. It isn't often one gets a chance to live a day over again, is it? But this is one of them."

"I wish you'd 'splain," said Trudy, patiently.

Mr. Douglas explained. He said that to preserve equality in time ships sailing east over the one hundred and eightieth meridian have to live one day over again without changing the calendar date.

Trudy listened and looked very wise, although I fear she didn't understand that well, after all. But she did understand that somehow or other this was Saturday again, and that horrible other Saturday, when she had quarreled with Prudy, didn't count.

"Yesterday wasn't Saturday—it was Friday," she said, aloud, so that it would sound more really and truly.

Prudy heard her. "If yesterday was Friday there was no quarrel, and so no need of apologizing."

"We hadn't quarreled Friday, Trudy," she said. "And this is Saturday morning, so there isn't any quarrel. That funny yesterday has just dropped out, I think."

Trudy nodded. Her face was radiant.

"Come out on the saloon deck," she said, "and let's finish the story about the Princess of the Castle of the Clouds. But I guess, Prudy, we'd better be very careful not to quarrel any more; we mightn't have another chance to live the day over again."—Journal and Messenger.

No Lost Effort.

A young Sabbath school teacher in Boston had in her class a boy who seemed fairly incorrigible. Still she clung to him. She prayed for him every day, and often a dozen times a day.

Finally, he was arrested as an accomplice in a burglary and sent to prison for two years. She did not give up then, but visited him often in prison, always finding him hard, sullen and defiant.

After his release from prison he disappeared and no one knew where he went.

Years passed and the teacher married and went far from her native town to live. She had grown children of her own when she and her husband went to the Pacific slope to visit relatives and friends. They found the town or city in which one of their friends lived greatly agitated over the liquor question.

"We are trying to elect a 'no license' Mayor," said the gentleman they were visiting. "He is coming to dinner tonight, and I'll be glad to have you meet him."

When he came she saw a tall, fine-looking man whom she would have said at once had never met before.

"Why," he said, as he grasped her hand, "are you not Miss M—?"

"I was Miss M—," she replied.

"And you lived in Boston?"

"Yes, I did."

"And taught a class in a Sabbath school called the West End mission?"

"Yes."

"And there was a bad boy in that class named Roger Martin?"

"There was a boy that name in the class. I have never forgotten him."

"And yet you don't know him when he stands before you, for I am that same Roger Martin."

"I tried to forget you and all your teachings," said Mr. Martin. "I tried to forget God. I lived a wicked life for fifteen years after I left my home, but in all these years of sinfulness I could not forget your loving patience nor some of the things you had said to me. I feel that I owe my final conversion and acceptance of God to you. I wrote and told you so when I was converted, but the letter came back to me through the dead letter office. I wanted you to know that, after many days and years, God had answered your prayers for me and that none of your efforts in my behalf were lost."—Ex.

The Young People

EDITOR

W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday—Redeeming the Time. Ephesians 5: 11-16.
Tuesday—Everything for the Lord. Zech. 14: 20; Col. 3: 14-17.
Wednesday—No Time for the Lord's Work. 1 Kings 20: 40; Luke 14: 16-21.
Thursday—An Every-Day Worker. Acts 20: 17-21.
Friday—Obtaining Constant Guidance. Prov. 2: 1-6.
Saturday—A Few Notes From the Psalms. 71: 14, 15; 96: 2; 119: 164; 145: 2.
Sunday—God's Law of Work and Rest. Ex. 20: 8-11.

Prayer Meeting Topic—July 19.

Religion between Sundays. Acts 2: 42-47.

The three thousand converts who were baptized on the day of Pentecost, and organized into the First Christian church, as they dwelt in the fountain freshness of spiritual power, in a special sense, were guided by the Holy Ghost in all affairs, down to the most trivial detail of ordinary experience, and it was with them as it is with all Christians in all ages, places and circumstances. While fully submitting to spiritual control they were in no danger of falling into temptation. The Spirit cannot lead wrong. Therefore, if we honestly follow his guidance, we are sure to go right. As we are depending on an immortal—a divine leader, our going right must be regardless of worldly circumstances, and just as straight, steady and rapid, upon any one day of the week as upon any other. A believer who duplicates, the correct position of these primitive Christians, would faithfully perform his Lord's Day duties and then on Monday morning, in connection with business pleasure or home life, meet religious obligations, whose faithful discharge would fill every moment of the longest day—and so through the week, and through every week and year, until called upon to give an account of his stewardship. Such a follower of Christ can transact business for the glory of his Lord and keep himself unspotted from the world, while successfully conducting the largest commercial undertakings. He can take part in the most thoroughly satisfying pleasures, and always conduct himself as he would were Jesus at his side in visible form; and his home life may have the benediction of that abiding Presence whose purifying and uplifting influence will make the mortal dwelling place the foretaste of that perfect and eternal home which is our inheritance in the New Jerusalem of Precious Promise.

On the Lord's day a good part of a Christian's life should be taken up in public service. With time and ability so largely absorbed in one direction there is little danger of our going, or even looking, in an opposite direction. But when we come to the natural let up from the Sunday tension, which, according to physical law, must be a usual experience, everyone of us, young and old, ministers and laymen, are alike in danger of falling into some phase of Blue Mondayism. This spiritual off color, when once we begin to lay it on, is apt to paint the history of every day, right along up to Saturday night, and then, having had a full feed of irreligious religion, we are ready for a great Sunday bracing up. We are prepared to give an excessively brilliant display of something that looks like piety, warranted to last until the next morning one seventh of our time and faculty to the Lord, six sevenths to the Devil. Church members who fall into this style of doing things, are generally too busy in worldly affairs to attend the week evening prayer meeting and for the same reason, they cannot find time for family worship. They spent hours reading the secular papers where they spend minutes reading the Bible. The only safe guard against such a descending course, is in constant reliance upon divine strength. In never daring, in any life affair, to take an unaided step. To this end, the windows of our souls should always be wide open, to receive the clear light and the pure breath of the vitalizing spirit. Remember, the spirit is always near. If we want to we may always enjoy the consciousness of his presence. This does not mean that for religion between Sundays we are simply to put ourselves in the hands of the spirit, and then expect the spirit to do the rest. One half of a general's work is to plan and execute a battle so as to secure victory. The other half is to so inspire every soldier in his army, that, as an individual, he will do his level best until the engagement is decided. Such is just what the captain of our salvation does for all who are fully in his service. To all Christians, especially young Christians, who desire to make a high average in week day religion, I would say depend upon the spirit. But show your dependence by working for God and humanity, constantly, and with all the energy and gumption you possess. "Let us not be weary in well doing for in due season we shall reap, if we faint not."

Another thing. Between Sundays, we are especially in the light of an intensely brilliant worldly criticism. As we mix with the unconverted in the many and widely varying

affairs, that go to make up the run of life, they watch us very carefully and in many cases with an absolute fairness. Surely, they have a right to take notice whether our professions and visible possessions are in harmony. Right here we win or lose in our efforts to gain souls for Christ. "Will there be any stars in my crown?" Yes, if every week is seven days for Jesus, when the boys and girls who have put on Christ early in their teens, come to realize the importance of always living for and with the Master, the sweet, fresh power of our young life will be a united force for Christianity, one converted will be hundreds where they are now tens, and thousands where they are now hundreds. There is a sympathy between young people with which the old folks can simply do nothing. John heard a sermon Sunday morning which greatly pleased him, but he would have entirely forgotten it before the next Sunday had not Charlie, while they were at a picnic Wednesday afternoon, showed him how beautifully the precept could work in practical Christianity, this was the means of John's conversion, and a star in Charlie's crown! "Ye are our epistle written in our hearts, known and read of all men."

ADAMSON E. BROWNE.

North River, P. E. I.

B. Y. P. U.

During the Association considerable attention was given to our B. Y. P. U. work. It was felt that under existing conditions many of our Unions are not accomplishing all that might reasonably be expected of them. A forward movement was unanimously decided upon, and a strong committee appointed to draft recommendations on best method to be pursued.

The following is the report of the committee, which we trust will be considered and adopted by all our Unions.

"Having been appointed by the Associational Union at Bear River, to make recommendations on methods to resuscitate interest in our B. Y. P. U. work, we present to you sympathetic attention the following recommendations, which were adopted by the Union June 2nd, 1903:—

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

Names of brethren to district counties.
Annapolis—E. L. Dinkin, W. L. Archibald.
Digby—L. W. Porter, A. J. Archibald.
Queens—C. W. Corey, H. B. Sloat.
Shelbourne—J. B. Woodland, S. S. Poole.
Yarmouth—H. E. Adams, H. C. Newcombe.

Every Day Religion

The religion of these early Christians ran all the time. It was not a matter of certain ritual performances or formal worship, which, once over, left them free to live godlessly the rest of the time. It was not a matter of compliance with ceremonies and formulas in a set place at a fixed time. It was a spirit of life designed to penetrate everything and last all the time. Christianity must be this to-day. We may not go to communion Sunday morning, and then play golf in the afternoon; or worship God on Sunday, and serve ourselves the other six days of the week; or read our Bibles and pray on Sunday, and go in the strength of that for seven days. No genuine religion was a seven-day affair then, and it is the same to-day.

These early Christians prayed every day, and lived in Christian fellowship and in the truth which the apostles taught all the days, and they continued thus in the breaking of bread. There seems to have been some approximation to the communion in this. The principle is quite clear Sunday's truth and spiritual nourishment are good for Sunday because they are best for all days. Pentecost was only the beginning of a life of religious reality and joy. It was a unique experience, but it was not to be an isolated and completed experience. It set the standard and supplied the forms for a constant life of spiritual fellowship and service.

Do you pray and read your Bible every day?

Do you ever go to church except on Sunday?

Do you make it your effort to help to add to the church daily such as are being saved?—(Sel.)

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

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

Notice.

The W. B. M. U. Convention will be held at Woodstock, N. B., August 19, 20. Woodstock is a beautiful town and no more pleasant trip could be taken. Every thing is being planned for the comfort and convenience of the delegates. The Woodstock people are noted for their hospitality and have great expectations for the coming Convention. As one of our annual meetings has never been held in the part of the country we are hoping to have a large representative gathering and bring our work to the attention of many who have hitherto known little about the mission work carried on by the W. B. M. U. Some have said that "it was a long expensive journey, and it is hardly correct. The ticket from St. John and return is \$4.75. There need be no delay in the city as a train leaves for Woodstock at 6 p. m., after the Prince Rupert and C. P. R. train arrives. There is also a morning train at 7 a. m. We hope to have a number of missionaries present and an expecting a time of great blessing. Will not each W. B. M. U. send at least one delegate and at least pay their expenses. Send your pastor's wife or some other. They will gladly repay you for the interest and information gained. Pray without ceasing that the Holy Spirit's guidance and power may attend every session of our Convention. Without Him we can do nothing.

What I Saw and Heard in Toronto.

The Annual Canadian Summer Convention of the Christian Missionary Alliance, under the leadership of the Rev. A. B. Simpson was in session at Shorn Park, Toronto, from June 26th to July 31st.

Dr. Simpson is assisted by an able staff of men and women very truly devoted to the cause of missions. Returned missionaries from South and Central China, from Africa and India lend much interest to these services. One of the most interesting addresses I have listened to was given in the tent by a missionary of this people, from South China. In a concise clear way he made the peculiar trials and wonderful triumphs of missionary work in China pass before the audience, awakening at every step a most enthusiastic response. Just as the speaker was nearing the close of his address a messenger came in great haste from the shore of the lake near by calling for the services of a doctor, as a young man had been taken from the water, nearly or quite drowned. This in a quiet way was announced by the chairman of the meeting—a doctor, one of the brotherhood was despatched. Quickly a brother fell upon his knees in most earnest prayer for the recovery of the young man, for his relatives, for the success of the brother who had gone to minister to the patient, and then in most earnest pleading for the salvation of the heathen overlaid in the dark can of idolatry. The ready and fervent response of the assembly to this prayer was most intense. It could be felt. The emotional had unrestrained play. It is no wonder these people capture the common people, just as our old new light fathers lifted up the masses of their day. Tears, sobs and joy in the land make up an experience which if once known, will ever be sought after by a large class of our people.

The motto of this Alliance, as Christ, the Saviour, Sanctifier, Healer, and Coming King. It is not to be expected that all wisdom will be with men. Nevertheless they lift up Christ and are experts in cultivating the grace of giving.

On Sunday, July 31st, the closing day of the Convention, the services were held in a Congregational church in the city. There were four services, 9 and 10 a. m., 2 and 7 p. m. At the latter hour Dr. Simpson preached. Text Psalm 68: 11-13. The preacher drew a fine picture of the progress of the Gospel. God gave the Word—the living word—the living voice—the great company of missionaries—women with holy zeal, the want of the church today. God has done wonders with the meagre offerings of the churches—thirty cents per member—3000 churches in America not giving one cent. He told us of a wealthy, ideal church liberally and elegantly maintained with a missionary box at the door covered with spikenard, woads of the one man in every hundred and the millions of money given by our nation in support of Fair war, and of the one man in the three thousand for missions, of Carnegie's gifts for libraries as more than the offerings of the Christian church for missions for all time. The poorest and the weakest were encouraged to enter upon great endeavor with the assurance

that if they and God agree in the affair their purpose will come to pass.

She that tarries at home shares the spoils. As it is now the piety and benevolence of the converted heathen is of a higher type than is found in the home churches. The work at home is now of the most importance. These points were illustrated with historical facts from the missionary records.

The ministry of prayer and giving originates and continues with God in the heart. We must pray to relieve the heart. We must give—give all—give more than we can live, undertake and pledge ourselves to give more than we are able to give, by believing in God, undertaking in his name, venturing on God in this line as in all other services. The blessings of God is sure to be realized, this of course is but an imperfect sketch. But how will some of this sort of preaching do for the Baptists of the Maritime Provinces. I thought as I listened.

Toronto, July 6, 1903.

J. H. SANDERS.

Among the Books.

THE RELIGIOUS EDUCATION ASSOCIATION. Proceedings of the First Annual Convention, Chicago, February 10-12, 1903.

This octavo volume of 422 pages contains much matter which should be of interest and value to all who are or who desire to be intelligently interested in the subject of moral and religious education. The latter part of the book is occupied with the minutes of the meeting of the Association held in February last, together with some account of the inception of the movement which the Association represents, the constitution, officers and members of the Association etc. Nearly 300 pages however are occupied with full reports of the addresses and discussions on the various subjects which come before the Association. The Association had its initiative at a meeting in Chicago in August last of the Senate of the Council of seventy, a body composed of seventy biblical teachers in the leading educational institutions throughout the United States. The response to this invitation, on the part of leading educationists, ministers, Sunday school workers, etc., was so favorable that the organization of the Association in Chicago in February resulted. The purpose of the Association as set forth in Art II, of its constitution is to promote religious and moral education. It is provided that the Association shall conduct its work under several departments as follows: (1) The Council; (2) Universities and Colleges; (3) Theological Seminars; (4) Churches and Pastors; (5) Sunday Schools; (6) Secondary Public Schools; (7) Elementary Public Schools; (8) Private Schools; (9) Teacher Training; (10) Young Men's and Young Women's Christian Associations; (11) Young People's Societies; (12) The Home; (13) Libraries; (14) The Press; (15) Correspondence Instruction; (16) Religious Art and Music. Members may belong to such department or departments as they may select, except in the case of the Council of Religious Instruction which shall consist of sixty members who shall be active members of the Association. The original membership of the Council is selected by the Executive Board of the Association, ten for one year, ten for two years, ten for three years, ten for four years, ten for five years, ten for six years. Vacancies in the Council are to be filled by alternation, one half by the Council itself, and the other half by the Board of Directors. Provision is made for three classes of members in the Association,—Active, Associate and Corresponding. Active members shall be (1) teachers, pastors and any persons otherwise engaged in the work of moral and religious education as represented by the sixteen departments mentioned above; (2) institutions and organizations thus engaged. Associate members shall be persons who are not directly engaged in the work of religious or moral education, but who desire to promote such work. The Corresponding members shall be persons not resident in America who may be elected to such membership by the Board of Directors. Their number is limited to fifty. Active and Associate members each pay an enrolment fee of one dollar and an annual fee of two dollars, which entitles them to receive a copy of the Proceedings of the Annual Convention. Among the topics discussed at the Convention in February were the following: Religious Education as a part of General Education; Religious Education as Conditioned by Modern Psychology and Pedagogy; Religious Education as Affected by Historical study of the Bible; Religious and Moral Education through the Home; Religious and Moral Education through the Public Schools; Religious and Moral Education through Christian Associations and Young People's Societies; Sunday School Organization for the purpose of Religious Instruction; The Curriculum of Study in the Sunday School; Lesson Helps and Text-Book for the Sunday School; The Teaching Staff of the Sunday School. These subjects were dealt with in addresses and less formal discussion by a number of the leading educationists, ministers and religious editors

of the country, and the report of the discussions contained in this volume could not fail to be of very considerable interest and value.

"UNCLE JOE LITTLE":—Life and Memoirs of Joseph Russell Little. By Rev. L. Bartlett. "Uncle Joe Little" was an unordained Methodist preacher. He could not be called a local preacher, as unordained Methodist preachers, usually are, for he itinerated quite constantly, and for a good part of his life seems to have had no real home of his own. Mr. Little was born in Ireland and belonged to a well-to-do and well connected family. He was converted at the age of nineteen under the preaching of Gideon Ouseley, a Methodist Evangelist, and two years later, in the year 1833, came to Upper Canada, having been engaged by a Mr. Kingstone to act as managing agent over a large tract of land in what is now the township of Warwick in the County of Lambton, Ontario. Young Little was not lacking in energy and industry, but evidently he was not adapted for business. His heart was of a kind which could not resist any appeal to his generosity, and it seems evident that his benevolence sometimes ran away with his judgment. How he passed from the position of managing agent to that of school teacher and preacher, giving up his teaching after a little that he might be free to travel and preach as he felt directed the book relates in a very interesting way. "Uncle Joe," as he came familiarly to be called, was a man of marked and somewhat eccentric personality. He ardently loved his fellowman and sought without respect of persons to do them good. Of a genial disposition, kindly and generous to a fault, full of Irish wit and ready in repartee, and withal well versed in the Scriptures and of a truly religious spirit, he found a welcome among people of all denominations. Toward the close of his life he went to the Province of Quebec; and his last days were spent on the Island of Anticosti where he died in the winter of 1880, having volunteered with characteristic self sacrifice to go, though old and infirm, to the poor families of the Island as their missionary. The book is exceedingly readable, and its influence should be for good.—William Briggs, Toronto.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

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
7—Exp. for Halifax and Campbellton	7.50
136, 138, 156—Suburban for Hampton	13.15, 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, 22.00
25—Express from Halifax and Pictou	17.45
1—Express from Halifax	9.15
81—Express from Moncton (Sunday only)	1.35

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

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

The Messenger and Visitor.

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

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

DISCONTINUANCES will be made when written notice is received at the office and all 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.

Demoninational Funds, Nova Scotia.

We give below the amounts apportioned to each church by the finance committee for Nova Scotia, for the year ending July 31st. Opposite these amounts we give the sums received to July 1st. We publish this statement in the hope that pastors and church members will see how the matter stands with their respective churches, and will use the remaining days of the year to bring up the amount of their contributions as nearly as possible to the amounts asked of them.

It will be seen that a few of the churches have already gone beyond what was expected of them, but we trust that even these may do something more before the year closes, and that many more churches may exceed the expectations of the committee.

It will be remembered that Home Missions, Foreign Missions, Acadia College, and other interests are dependent on these funds for a considerable part of their income. If there is failure here all the interests suffer. If the \$16,000 expected from Nova Scotia is made up, all the Boards will be placed in a better financial condition, and enabled to do better work for the Master. Will not all who love His cause, and desire the advance of His kingdom, take this matter to heart, and by doing what they can themselves, and encouraging others to do the same, help make this one of the best financial years in the history of our Convention. The time is short and what is done must be done quickly.

It may be added that some amounts sent the treasurer of Foreign Missions or other treasurer's have not yet been reported to me, and so have not been credited to the churches. The amounts above given include contributions for the Glendinning Fund so far as reported to me, and as these subscriptions were understood to be extras, the amounts for churches contributing to this Fund should be that much greater than the amount assigned to them.

The total receipts to July 1st are \$7427.84, from which it will be seen that a large amount must be received within the next few days if the amount expected is to be made up. A. COITTON, Treas. D. F. N. S. Wolfville, N. S., July 1st.

WESTERN ASSOCIATION		Received.	
Acadian, French	5 00		
Annapolis Royal	65 00	\$ 37 50	
Arcadia	100 00	47 38	
Argyle	50 00		
Argyle 2nd	30 00		
Barrington	25 00	4 00	
Bayview (Pt. Maitland)	100 00	100 00	
Bear River	275 00	98 60	
Bridgetown	250 00	43 85	
Brookfield	125 00	71 00	
Caledonia	20 00	5 00	
Carleton	20 00	5 00	
Chebogue	50 00	32 25	
Clements	75 00		
Clensport	25 00	2 00	
Dalhousie East	20 00		
Dalhousie West	100 00		
Digby	100 00		
Digby Neck 1st	75 00	10 00	
Digby Neck 2nd	50 00	10 00	
Digby Neck 3rd	20 00		
Forest Glen	5 00		
Freeport	125 00	10 15	
Granville Ferry	40 00		
Granville Lower	35 00	23 00	
Greenfield	30 00	70 00	
Hampton	60 00	28 00	
Hebron	200 00	95 61	
Hill Grove	100 00	115 41	
Jordan Bay & S. P.	25 00	1 00	
Jordan Falls	25 00	16 18	
Kempt	25 00	7 00	
Lake George	20 00	20 10	
Lawrencetown	125 00	48 25	
Litchfield	10 00	1 55	
Liverpool	125 00	91 37	
Lockport	75 00	50 50	
Louis Head	20 00	11 00	
Middlefield	15 00	4 78	
Middleton	150 00	106 36	
Milford & Greywood	15 00		
Mill Village	15 00		
Milton, Queens	85 00	40 00	
New Albany	30 00	10 85	

New Tuskent	40 00	2 00	Margaree	40 00	35 08
Nictaux	250 00	33 00	Mira Bay	40 00	28 00
North Temple	85 00	59 05	New Annap	40 00	29 20
Ohio	50 00	9 35	New Glasgow	40 00	7 25
Paradise & Clarence	250 00	51 80	New Harbor	25 00	7 00
Parker Cove	10 00	5 25	North Sydney	250 00	38 00
Port Clyde	10 00		Oak (River John)	35 00	26 06
Port Medway	40 00	17 00	Onslow East	40 00	40 30
Pubnico East	15 00		Onslow West	100 00	100 11
Ragged Is. 1st, Osborne	40 00	21 50	Oxford	100 00	48 00
Ragged Is. 2nd, Rockland	10 00	130 00	Parrsboro	50 00	47 50
Sable River 1st	40 00	25 45	Port Greenville	20 00	
Sable River 2nd	15 00	9 60	Port Hillford	50 00	
Shelburne	10 00		Port Morien	10 00	
Smith's Cove	25 00	17 70	Pugwash	40 00	39 00
Springfield	75 00	12 38	Queensport	40 00	13 60
St. Mary's Bay	60 00	36 00	River Hebert	150 00	30 75
Tiverton	30 00	8 00	River Philip	15 00	6 00
Tusket	50 00	6 63	Seal Harbor	20 00	15 00
Westport	125 00	28 05	Senora (St. Mary's 1st)	30 00	
Weymouth	50 00	17 00	Springhill	100 00	61 00
Wilnot Mt.	50 00	7 85	Sydney (Pitt Street)	200 00	140 00
Wilnot Upper	175 00	101 54	Sydney (Betheny)	250 00	
Woods Harbor	40 00		Tatamagouche	10 00	8 35
Yarmouth 1st	300 00	168 10	Tidnish	5 00	
Yarmouth (Milton)	50 00	21 80	Tracadie	10 00	7 00
Yarmouth, Temple	275 00	100 25	Truro (Prince Street)	300 00	116 27
Yarmouth 3rd, Ples. Val.	130 00	100 01	Truro, Immanuel	150 00	80 60
Yarmouth West	125 00	52 83	Truro, Zion	20 00	2 25
Miscellaneous		57 72	Upper Stewiacke	20 00	21 00
			Wallace	25 00	11 00
			Wentworth	10 00	
			West Brook	20 00	10 35
			Westchester	10 00	
			White Head	10 00	
			Wine Harbor	25 00	20 75
			Miscellaneous		95 00
			African Association		10 00
			General Receipts		13 00

CENTRAL ASSOCIATION.

Aylesford	300 00	\$ 215 32
Aylesford Lower	200 00	47 24
Bedford	10 00	3 50
Berwick	300 00	136 85
Billtown	150 00	74 00
Bridgewater	60 00	40 94
Brooklyn	20 00	14 25
Burlington	25 00	4 50
Cambridge	110 00	28 35
Cornwallis 1st (Canard)	300 00	181 69
Canning	50 00	40 00
Chelsea	20 00	4 52
Chester	75 00	43 50
Chester Basin	100 00	43 00
Dartmouth	120 00	101 05
Dayspring	10 00	
Fall River East	5 00	2 00
Fall River 1st	5 00	
Falmouth	50 00	28 00
Gaspereaux	100 00	
Halifax 1st	600 00	268 21
Halifax 2nd, North	400 00	105 00
Halifax, Tabernacle	250 00	96 17
Halifax, West End	40 00	
Hammonds Plains 1st	20 00	15 00
Hammonds Plains 2nd	5 00	2 00
Hantsport	100 00	39 38
Indian Harbor	20 00	20 25
Jeddore	20 00	21 15
Jeddore East	10 00	
Kempt	50 00	49 04
Kentville	150 00	54 94
Kingston	90 00	49 00
Lucasville	10 00	2 00
Lunenburg	40 00	34 82
Mahon Bay & N. W.	80 00	49 37
Maitland & Noel	10 00	7 50
Moser River	15 00	
Musquodobit	10 00	8 66
New Canada	25 00	10 48
New Cornwall	10 00	3 68
New Germany	85 00	49 00
New Minas	30 00	15 02
Newport	40 00	40 26
New Ross	40 00	33 47
Pereaux	30 00	30 96
Pleasantville	30 00	17 50
Rawdon	40 00	33 00
Rockville	15 00	5 90
St. Margaret's Bay 1st	16 00	
St. Margaret's Bay 2nd	25 00	
Tancook	40 00	30 00
Walton	10 00	7 50
Waterville	30 00	19 48
Windsor	300 00	192 25
Windsor Plains	10 00	7 55
Wolfville	1000 00	485 61
Miscellaneous		23 00

EASTERN ASSOCIATION.

Acadia Mines	8 15 00	\$ 21 00
Advocate Harbor	50 00	30 00
Amherst	600 00	285 82
Amherst Shore	15 00	7 50
Antigonish	125 00	77 35
Aspen (St. Mary's 2nd)	15 00	
Apple River	15 00	
Bass River	120 00	143 06
Brookfield	40 00	59 05
Canso	130 00	23 65
Centreville Mt. P.	10 00	
Cole Harbor	10 00	
Country Harbor	25 00	
Debert	50 00	17 00
Diligent River	10 00	4 00
Forchen	15 00	1 20
Gabarus	10 00	4 80
Glace Bay	100 00	11 25
Goldboro	100 00	28 25
Goshen	25 00	5 00
Great Village	60 00	30 00
Grand Mira	15 00	11 00
Greenville	15 00	5 00
Guysboro	80 00	53 00
Hawkesbury	50 00	32 75
Honoville	25 00	10 40
Isaac's Harbor	125 00	50 11
Linden	10 00	
Little Hope	10 00	
Little River	20 00	
Lower Economy	50 00	33 00
Lower Stewiacke	20 00	13 00
Mabou	25 00	6 00
Maccan	30 00	24 50
Manchester	25 00	16 00
Millvale	10 00	

Church Organized at Peel, N.B.

Peel Baptist House of Worship, July 6th 1923. Council convened for the purpose of organizing a Baptist church in this place. Rev. A. H. Hayward was appointed moderator and R. W. Demmings, Secy. Scripture read by Rev. B. S. Freeman and prayer offered by Rev. Z. L. Fash. The Rev. J. A. Cahill preached a sermon from John, 19: 38; subject, "Secret Discipleship." Reading of the articles of faith by Rev. Z. L. Fash. Reading of the covenant by R. W. Demmings. Right hand of fellowship given by Rev. A. H. Hayward. Prayer offered by Rev. J. D. Wetmore. Charge to the church by Rev. B. S. Freeman. Moved, seconded and carried that this church be called the Peel Baptist Church. On motion, Archie Ebbett, Clyde Rideout, and Mrs. Archie Ebbett were elected to the offices of deacon, clerk and treasurer, respectively. Benediction by Rev. J. A. Cahill. R. W. DEMMING, Secy.

Notices.

CONVENTION NOTICE.

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

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

N. B. Eastern Baptist Association.

This Association will convene with the Valley Church, Surrey, Albert County, on Saturday the 18th July next at 10 a. m. Those travelling over railways will please purchase first class tickets going, and they will be returned free on receiving certificates of attendance. On purchasing tickets over the I. C. R., and Salisbury and Harvey R. R., be sure and obtain Standard Certificates at starting point. Church Clerks are requested to forward the Church Letters to the undersigned Clerk, Moncton N. B., or before the 13th inst. F. B. McLATCHY, Moderator. F. W. EMMERSON, Clerk. Sackville, July 2nd, 1923.



Every housewife

takes as much interest in her clothes closet as in her parlor or dining-room. It is only when its contents are dainty and white that she is satisfied. She knows this snowiness can only be secured by means of a pure soap. She knows the greatest satisfaction comes from using **SURPRISE SOAP.** She is always pleased to display her linen and muslin to her woman callers, because they will stand the most critical inspection. Taking all in all, she is perfectly satisfied with the results of **Surprise Soap.** **St. Croix Soap Mfg. Co.** ST. STEPHEN, N. B.

The clerks of our churches of N. B. Southern Association are requested to send, after this notice their church letters to Rev. W. C. Goucher, St. Stephen, N. B.

All correspondence to the Tancook Baptist church should be addressed to Mr. James Wilson clerk of the church. JAS. A. PORTER, Pastor.

All communications intended for the Home Mission Board of N. S. and P. R. I. should be addressed, Pastor R. J. Grant, 444 1/2 St. Vincent St. N. B.

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

MILBURN'S HEART & NERVE PILLS

HAVE you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves unbinged, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious. As a specific for all

heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve renewer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of la grippe, etc. Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by The T. Milburn Co. Limited, Toronto, Ont.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRIT, ETC. FREE SAMPLE K. D. C. AND PILLS. Write for them. K. D. C. Co. Ltd., Boston, U. S., and New Glasgow, N. S., Can.

To accept the inevitable; neither to struggle against it nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early and the learning of it is sure to be hard; but she will never be a really happy woman until she has learned it.—Dinah Mulock Craik.

A GUARANTEED CURE FOR DYSPEPSIA K.D.C. OR MONEY IS FOUND IN REFUND (without extra payment) Write for testimonials & guaranteed K. D. C. Co. Ltd. Boston, U. S. and New Glasgow, N. S., Can.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry-Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

Painkiller

ASTHMA

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

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

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Your dealer may not carry Himrod's Asthma Cure. Write to the manufacturer and ask him to send you a sample if you ask him and will not try to sell you something "just as good." A fair warning, based on having Himrod's



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Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

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Don't neglect it. Stop it in time.

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DOAN'S KIDNEY PILLS

cure Backache, Lame Back, Diabetes, Dropsy and all Kidney and Bladder Troubles.

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Cocoa.

It makes children healthy and strong

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

A DELICIOUS SANDWICH.

Rub to a paste two ounces of Roquefort cheese, add half the quantity of fresh sweet butter; season with salt and a few grains of cayenne and one-third cup of English walnut meats, chopped moderately; spread thin slices of white, entire wheat or rye bread (with the crust removed) with this mixture and as many more slices with creamed butter; lay these slices together and press the edges, and cut them into fingers as pickle sandwiches. If other cheese than Roquefort is used the same flavor is easily obtained by adding a pinch of sage to the paste.—Ex.

RASPBERRY AND RICE PUDDING.

Pick over and wash one-half of a cupful of rice, drop into boiling salted water, and boil for ten minutes. Drain, cover with milk and cook until tender and the milk is quite absorbed. Stir in carefully one-half of a cupful of sugar, one tablespoonful of butter and two well-beaten eggs. Butter a pudding dish, cover the bottom with fine bread crumbs. Put in alternate layers of rice and fresh raspberries, sprinkling a very little sugar over the latter. Have rice for the last layer and bake for twenty minutes in a hot oven. Serve with hard sauce into which a few crushed raspberries have been whipped.—Ex.

RICE AND TOMATO SALAD.

Set cold-boiled rice in the ice until very cold. Scoop out the inside of large, ripe tomatoes. Make a mixture of equal parts of the tomato, pulp and cold rice, and add a tablespoonful of grated Parmesan cheese. Mix thoroughly, season with salt and paprika, and fill the hollowed tomatoes with the mixture. Set in the ice for an hour, then serve with a great spoonful of mayonnaise poured on top and cover each tomato.—Ex.

TOMATO TOAST.

Prepare two slices of toast the same as for buttered toast. In the meantime place one-third can of tomatoes in a saucepan over the fire. Add one-fourth teaspoonful of salt, one-half teaspoonful of butter, one teaspoonful of sugar and a slight sprinkle of white pepper. Boil ten minutes. Pour the tomatoes over the toast and serve.—Ex.

PRALINE ICING.

Two cups white sugar, three-quarters cup maple syrup, cream enough to wet thoroughly, half tablespoonful melted butter. Put sugar, syrup and cream on fire until very thick, when boiled add butter, add one cup-chopped pecans, beat until it begins to sugar, pour on cake.

PRALINE CAKE.

One cup butter, three cups flour, half cup milk, three cups sugar (powdered), white of six eggs, two heaping teaspoons baking powder, cream butter, add sugar, then add beaten whites, then flour and then baking powder stirred in the milk. Bake in layers.—Ex.

MOLASSES CAKE.

One spoonful melted butter, half a pint of molasses, one spoonful ground cinnamon, one full teaspoonful of soda, dissolved in half a pint of boiling water, mix with molasses, and pour gradually over a liberal half pint of sifted flour. Bake about half an hour. Molasses is not syrup; the effect in cooking is entirely different.—Ex.

MAYONNAISE DRESSING.

Stir a tablespoonful each of sugar, oil and salt together, with a full dessert spoonful of made mustard till perfectly smooth. Work in the well-beaten yolks of three eggs, a pint of best vinegar and half a pint of milk or thin cream. Stand in a saucepan of boiling water and stir one way till of the consistency of custard. When the mixture will coat the spoon evenly and thickly, store in a wide-mouthed bottle and cork securely. This will keep for several days.—Ex.

ESCALLOPED CHICKEN.

Shred the chicken left from yesterday's roast, cover the bottom of the baking dish with stale bread crumbs, then a layer of chicken, alternate until dish is full, season with pepper and salt, put bits of butter on each layer, crumbs on top, pour six table-spoons of milk over all. Bake in half an hour. Turkey may be used in the same manner.—Ex.

RECIPE FOR CANNING CORN.

Ten cupfuls of corn, one cup of salt, one cup of sugar. Stir all together and let stand until it draws juice. Then boil twenty minutes, after which place in new glass jars and seal up tight.

Before using it is well to put a little water over the quantity to be cooked and let it stand until some of the salt is drawn off.

METHOD OF LAUNDERING LACE CURTAINS AT HOME.

Shake the dust thoroughly from the curtains, then soak them over night in plenty of cold water. In the morning rinse them out of several waters before putting them into suds. Next put them in hot suds and wash them by sopping and squeezing. Wash in a second tub of suds, then put them into a tub of boiling water. After an hour rinse thoroughly. If you wish to have them very white, slightly blue the last water, but if an old look is desired have the water slightly colored with black tea. Dry them in the open air, then put them through thin starch and also through the wringer. If you have frames, put the curtains in them; but if you have not, tack some old sheets on the floor and put the curtains on them, being careful to pull them straight, and have each point drawn out and pinned down. Two persons are almost necessary for this part of the work, as upon the careful stretching and pulling depend the perfect hanging and finished look of the curtains. Two or three curtains may be placed together. Two days' time is required to dry them when they are doubled in this manner.

We see not, know not; all our way
by night—with Thee alone is day
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

We take with solemn thankfulness—
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve or wait for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice,
Thy will be done!

If, for the age to come, this hour
Of trial have vicarious power,
And, blest by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—Whittier.

WHAT A MOTHER SAYS.

"It gives me great pleasure to say a good word for Baby's Own Tablets. At the age of two months my baby was dreadfully constipated. He could not digest his food and screamed incessantly. I was almost in despair, but since giving him the Tablets he has been well and is growing splendidly." Such is the testimony of Mrs. S. Crain, 329 Bathurst Street, Toronto, and thousands of other mothers speak in a similar strain.

Summer is here and mothers should take special pains to guard their little ones against illness. At this season infant mortality is at its greatest; colic, diarrhoea and summer complaints can be guarded against and prevented by the use of Baby's Own Tablets. Keep a box in the house—they may save your little one's life. Sold by druggists or may be had by mail, at 25 cents a box by addressing The Dr. Williams' Medicine Co., Breckville, Ont.

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POND'S EXTRACT

Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

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

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few hours.

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson V. August 2. Samuel Anoints David.—I Samuel 16: 1-13.

GOLDEN TEXT.

Man looketh on the outward appearance, but the Lord looketh on the heart.—I Sam. 16: 7.

EXPLANATORY.

I. FIRST STEP IN DAVID'S EXALTATION. SAMUEL TURNED FROM THE PAST TO THE FUTURE.—I Sam. 16: 1-3. It was natural that Samuel should be bowed down with grief after Saul's disobedience and hypocrisy had disclosed the fatal weakness of his character, and God had uttered the sentence of condemnation.

The Lord bade Samuel to cease mourning for Saul, fill his long horn with anointing oil, and go to Jesse at Bethlehem, one of whose sons was to become king in Saul's stead. With strange and sudden timidity, Samuel shrank from this step, which would be high treason in Saul's eyes. "If Saul hear it, he will kill me," said the trembling prophet. But God gave him confidence by proposing an expedient, that he should take a heifer and go to offer sacrifice, anointing Jesse's son quietly in the course of his visit. There was no harm in such concealment. Indeed, if Saul's successor had been openly anointed, much harm might easily have come to him before he could be trained for his duties, and God's wise plans for the nation might have been thwarted by a jealous and desperate king.

II. SECOND STEP IN DAVID'S EXALTATION. THE SACRIFICE AT BETHLEHEM.—Vs. 4, 5. Resigning his own will, and sadly abandoning the king who had so won his affections, the obedient prophet followed Jehovah's instruction. 4. AND CAME TO BETHLEHEM. It was so near to Jesse that Samuel probably knew of Jesse, its leading man, AND THE ELDERS OF THE TOWN. The magistrates, probably with Jesse among them. Similar officers are mentioned in Josh. 20: 4; Judg. 8: 16; Ruth 4: 2. TREMBLED AT HIS COMING. Perhaps, as Kirkpatrick suggests, "Samuel's visits were often made with the view of rebuking sin and correcting abuses, and hence their alarm; or the breach between him and Saul may have made the elders afraid of incurring the royal displeasure by welcoming him." AND SAID, COMEST THOU PEACABLY? "Literally, 'Is thy coming peace?'"

5. TO SACRIFICE UNTO THE LORD. The sacrifice consisted of a feast, certain portions of which were set aside and consecrated to the Lord, in token of his communion with

SLOW STARVATION

The Dyspeptic's Diet Leaves no Chance for Regaining Strength.

The dyspeptic who starves body and brain because food will not digest has no chance to get strong again because bodily strength cannot be built up except on food that will digest.

That is the mission of Grape-Nuts which any dyspeptic can digest and which will begin to build up and nourish at once.

A Wisconsin man says: "For the last 7 years I have been a great sufferer with stomach trouble and for 18 months I could not eat or drink anything, not even a spoonful of milk, without great suffering."

"It seemed I had tried every remedy in the world and I had given up all hopes of ever getting better when a friend advised me to eat Grape-Nuts food. I was just about too much discouraged to do so, for I expected to die and all my friends expected I would, too, but I finally did send for a sample box, and when it came I was so weak I could not turn over in bed."

"Then I began to take the Grape-Nuts, just a little bit at first, moistened with hot milk and from this time I began to grow stronger and before I had finished the fourth package I could eat and drink anything I wanted and it did not hurt me in the least. So the right food helped me to health after everything else had failed."

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his people, SANCTIFY YOURSELVES. "That is, wash your whole persons and put on clean clothes." The ceremony was symbolic of inward purity. See Gen. 35: 2; Ex. 19: 10, 14. AND CAME WITH ME TO THE SACRIFICE. "Probably the sacrifice was not till the next day." AND HE SANCTIFIED JESSE AND HIS SONS. The other families of the place were allowed to perform their purifications by themselves, but Samuel superintended the sanctifying of Jesse's household, as was natural, since it was evidently the leading family, and thus he obtained the desired opportunity of meeting them privately, selecting the man of destiny, and anointing him.

III. THIRD STEP IN DAVID'S EXALTATION. THE SEVEN SONS REJECTED.—Vs. 6-10. The lads were hastily summoned from their various tasks—all but David, and passed in review before the prophet.

6. HE LOOKED ON ELIAB. David appointed a certain Eliab, "one of the brethren of David," ruler of the tribe of Judah (I Chron. 27: 18). It was probably this Eliab. AND SAID, SPEAKING OF COURSE, TO HIMSELF, SURELY THE LORD'S ANOINTED IS BEFORE HIM. "Eliab by his height and his countenance seemed the natural counterpart of Saul, whose successor the prophet came to select. But the day was gone when kings were chosen before they were head and shoulders taller than the rest."

Muscularity is not Christianity, and bodily beauty is not holiness. Not how you look, but what you are, ought to be the first care of your lives.

7. BUT THE LORD SAID UNTO SAMUEL. "A dialogue went on in the consciousness of the prophet." That is, God spoke, not audibly, but none the less really, within Samuel's soul. I HAVE REFUSED HIM. Eliab was merely rejected so far as the kingship was concerned, though his life may have merited and received God's entire favor. However, note his insulting words to David just before the combat with Goliath (I Sam. 17: 28). FOR THE LORD SEETH NOT AS MAN SEETH. This is a thought that often comes out in the Bible. See I Chron. 28: 9; Luke 16: 15; Acts 1: 23, etc. Saul was the king that men would choose; but David was a man after God's own heart. FOR MAN LOOKETH ON THE OUTWARD APPEARANCE. "Literally, the eyes." "The eyes, as contrasted with the heart, are figuratively employed to denote the outward form." BUT THE LORD LOOKETH ON THE HEART, the inmost thoughts and feelings, the true character.

8. ABINADAB WAS NEXT CALLED, and similarly rejected.

9. THEN JESSE MADE SHAMMAH TO PASS BY. Shammah is called Shimeah in 2 Sam. 13: 3, and Shimea in I Chron. 20: 7. His sons, Jonadab and Jonathan, became distinguished, the first for wisdom and the second for bravery (2 Sam. 13: 3; 21: 21).

10. AGAIN (OR, AS IT MAY BETTER BE TRANSLATED, "SO") JESSE MADE SEVEN OF HIS SONS TO PASS BEFORE SAMUEL. The seven included the three already named, but not David (I Sam. 17: 12). Only seven sons of Jesse are named in I Chron. 2: 13-15. Spence explains this by suggesting that one of the eight died young. AND SAMUEL SAID UNTO JESSE, THE LORD HATH NOT CHOSEN THESE. This does not necessarily imply that Jesse shared the secret of Samuel's mission. The entire family knew, of course, that the prophet was looking for some special person, who was reserved for some important destiny; beyond that, not even David may have received any intimation.

IV. FOURTH STEP IN DAVID'S EXALTATION. THE ANOINTING.—Vs. 11-13. 11. ARE HERE ALL THY CHILDREN? AND HE SAID, THERE REMAINETH YET THE YOUNGEST. "Apparently too young to be at the least." Evidently too little considered to be sent for, to take part in Samuel's review. AND, BEHOLD, HE KEEPETH THE SHEEP. Often in the world's history, the greatest leaders of men have been drawn from the lowliest origins.

WE WILL NOT SLEEP DOWN TILL HE COME HITHER. The reference is to sitting down at the table, to eat the sacrificial feast.

12. HE WAS RUDDY. With auburn hair and fair skin. In southern lands, where skin and hair are dark, these are considered especially handsome. OF A BEAUTIFUL COMPLEXION. "Literally, 'Beautiful-eyed and goodly in appearance.'" ARISE, ANOINT HIM. Anointing was the symbol of consecration to some high calling. The pouring of oil upon the head was a token of the outpouring of God's spirit, giving wisdom, grace and strength. Priests were anointed, and kings. "Christ" signifies "the anointed one," he being our Prophet, Priest and King.

13. THEN SAMUEL TOOK THE HORN OF OIL. This was probably the sacred oil, made of the composition described in Ex. 30: 22-33. AND ANOINTED HIM IN THE MIDST OF HIS BROTHERS. That is, in their presence. The later history shows that they did not understand the real meaning of Samuel's act, and possibly they only thought that David was set apart to learn from Samuel in one of the schools of the prophets, where, indeed, he did afterwards take refuge (I Sam. 19: 18-20).

The effect of the anointing: THE SPIRIT

OF THE LORD CAME UPON DAVID FROM THAT DAY FORWARD. "The Hebrew for 'came upon' describes a sudden and pervading impulse. Just as with Saul upon his anointing (I Sam. 10: 6, 10), so David received a supernatural exaltation for his lofty destiny."

SO SAMUEL ROSE UP, AND WENT TO RAMMATH HIS HOME. Nothing is said about the public sacrifice, to perform which was Samuel's nominal errand at Bethlehem. It was doubtless performed after this private scene in Jesse's house, but it is quite forgotten by the historian in his interest in the real object of Samuel's visit.

COULD NOT SLEEP.

ON ACCOUNT OF HEADACHES AND PAINS IN THE SIDE.

The Sad Condition of a Bright Little Girl Until Dr. Williams' Pink Pills Came to Her Rescue.

Many young girls, seemingly in the best of health, suddenly grow listless and lose strength. The color leaves their cheeks; they become thin, have little or no appetite, and suffer from headaches and other bodily pain. Such was the case of Bessie, youngest daughter of Mr. Chas. Cobleigh, Eaton Corner, Que. Speaking of his daughter's illness and subsequent cure, Mr. Cobleigh, says:—"Up to the age of eleven, Bessie had always enjoyed the best of health and took great pleasure in out-of-door play. Suddenly however, she seemed to lose her energy; her appetite failed her; she grew thin and pale; slept badly at night, and complained of distressing headaches in the morning. We thought that rest would be beneficial to her, and so kept her from school, but instead of regaining her strength, she grew weaker and weaker. To make matters worse, she began to suffer from pains in the side, which were almost past endurance. At this stage we decided to try Dr. Williams' Pink Pills. After a couple of weeks, the good effect of this medicine was decidedly apparent, Bessie became more cheerful, her step quicker, her eyes were brighter and she seemed more like her former self. We continued giving her the pills for several weeks longer, until we felt that she had fully recovered her health and strength. I honestly believe had it not been for Dr. Williams' Pink Pills, our daughter would not have received her health and strength, and I shall always have a good word to say for this medicine."

Dr. Williams' Pink Pills will cure all troubles that arise from poverty of the blood or weak nerves. Among such troubles may be classed anaemia, headache, neuralgia, erysipelas, rheumatism, heart ailments, dyspepsia, partial paralysis, St. Vitus dance, and the ailments that render miserable the lives of so many women. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers, or sent by mail, post paid, at 50¢ per box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Company, Brockville, Ont.

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The story is told of a Western farmer who was startled to find, after a storm, that the lightning had struck the cistern in his cellar, and emptied it of water. But a gurgling sound revealed the fact that the same stroke of lightning had split a lock, and opened the way to a hidden flowing stream. He was glad to remove the debris of his cistern, that he might get the supply from the never-ceasing fountain. That is the way Christianity turns the world upside down. It may destroy the poor, temporary cisterns of the world's pleasure, but it leaves in their place the fountain of living water, where, if we will drink, we shall thirst no more.—EX.

Baddeck, June 11, 1897.

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From the Churches

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Mansie, D.D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, Charlottetown.

All contributions from churches and individuals in New Brunswick should be sent to Dr. Massing; and all such contributions in P. E. Island to Mr. Stearns.

NEW ROSS.—The third Sunday in June Pastor A. Whitman baptized into Christian fellowship, Mrs. William Auker, Mrs. William Redden, Eva P. Whitman, Gerty Redden.

WAKEFIELD.—The church of God in this place is being much strengthened and encouraged. A flourishing Sabbath School is sustained, also a prayer meeting. During the spring months a nice line of sheds was built on the church grounds, and what is still better on Sabbath, July 5th, three more adults were baptized into the fellowship of this church. — J. D. W.

NEW ANNA, N. S.—We have been enjoying a season of refreshing. Evangelist S. A. McDougall spent two weeks with us and the Lord blessed his labor. Last Lord's Day one young sister was baptized. Others are expected to follow. Some who professed conversion in our meeting have joined with the Presbyterian church. — J. F. Dinwick, River John.

Quarterly Meeting.

The Guysboro East, Antigonish and Port Hawkesbury quarterly meeting was held with the Queensport church at Half Island Cove on June 29 and July 1. Pastor Chipman of Canso, Chairman, presided at all the sessions. All the pastors in the district were present excepting Bro. Janet of Antigonish. On Tuesday evening, notwithstanding a storm, a large congregation gathered to hear an address by Pastor Berrie of Guysboro, on "The Why, When and How of Church-going." This was a very profitable and practical address, was heard with much interest, and remarks were made by several.

Wednesday morning dawned bright and clear, and the three sessions of the day were well attended. At the morning session reports from the churches were given. The Queensport church reported a new pastor, W. E. Carpenter just settling on the field; Sunday School and prayer meeting regularly kept up without a pastor; land donated and plans made for securing parsonage.

Boylston—Pastor Berrie reported two baptisms; one received and several profess hope; new parsonage almost complete, and will be free of debt.

Guysboro—Pastor Quick reported 13 baptisms; dedicated new church, all paid for but \$150; will complete 20th Century Fund in one year.

Canso—Pastor Chipman reported three baptisms; others professing hope; good financial conditions; church debt reduced nearly one half in two years.

Port Hawkesbury reported new pastor settled; all departments of church work encouraging; expressed confidence and hope.

The quarterly meeting finding some unpleasantness in the settling of Pastor Carpenter, passed the following resolution: "Resolved that this quarterly meeting advise the churches of the Queensport group to at once endeavor to secure pastor's salary and then make application for aid to H. M. Board in due form; the same to be endorsed by this quarterly meeting."

At the afternoon session the claims of our denominational work were ably presented by Pastors Chipman, Quick, Berrie and Carpenter. In the evening an evangelistic service was held, Pastor McPhee preaching from Heb 12:16. A very helpful social supper brought the meeting to a close. Offering for denominational work \$7.46. — L. A. McPhee, Sec'y Treas. 49-709.

Ordination.

In response to invitations sent to all the churches in Kings County, N. S., a council convened in the audience room of the Waterville Baptist meeting house, the object being to consider the advisability of setting apart, Bro. C. K. Morse, to the work of the Gospel ministry. The clerk of the Cambridge church called the meeting to order, and then read the minutes of the church meeting, which resulted in the present gathering of

delegates. The council organized by the choice of Rev. E. O. Read, as moderator, and J. D. Spidell, Secretary.

After singing and prayer, the list of delegates was called for. With the exception of one or two, all the churches in the County were represented by their pastor, and laymen.

The following persons were invited to seats in the council: Prof. J. B. Silvernail, of Rochester Theological Seminary.

Rev. A. H. Whitman, of Sydney Mines, N. S.; Rev. Mr. Guest, (Methodist); Rev. R. O. Morse, Chester, N. S., and A. F. Morse, Lawrencetown, brothers of the candidate were present by special invitation of the Cambridge church.

The candidate then gave his Christian experience, call to the ministry, and views of Christian doctrine. Following this a searching examination took place. The Council retired to the vestry, moved, by Rev. D. H. Simpson, seconded by Rev. H. R. Hatch, and carried unanimously that we advise the church to proceed with the ordination of Bro. Morse. This advice was accepted, and in the evening the following programme was carried out:

Preliminaries—Ross, I. O. Read, J. A. Corbett, J. D. Spidell.

Sermon—Rev. R. O. Morse. Ordaining Prayer, Rev. P. R. Foster, and laying on of hands, Revs. A. Chipman, E. O. Read, A. H. Huntley, A. S. Lewis. Charge to the Candidate, by Rev. I. D. Morse. Hand of Fellowship, Rev. D. R. Hatch. Charge to the church, Rev. D. S. Simpson. Rev. Mr. Hawley conveyed the greetings of the Presbyterian church, Bonaventure, by Rev. C. R. Morse.

Bro. Morse is a graduate of "Acadia" of the class of 1901. A man from whom we shall expect good reports. — J. D. Spidell, Chairman, N. S., July 10, 1903.

A Correction.

My Editor—In your report of the doing of Western Association there is a reference to the Springfield church which is most unjust and misleading. The report states "that the church regretted its failure to act upon the advice of the Association regarding the body that an effort would be made to have the matter at issue settled, etc., etc." As a matter of fact the Springfield church has expressed no regret whatever and has given no assurance. The Springfield delegation in conference with the Credential Committee expressed regret that the attitude of our church had been misunderstood by the Association and gave an assurance that their personal influence would be exerted to comply with the advice given before the next meeting of the body. This assurance was given and received in good faith but is a very different thing from the statement in the report. Trusting that in justice to our church you will place this correction before your readers at an early date.

E. C. DURLING, Church Clerk.

20th Century Fund for Nova Scotia.

JULY 1 TO 8.

Theresa Freeman, North Brookfield, \$1; Gaspereaux S.S., \$10; Aylesford, \$4; Wolfville, \$68.85 of which was given by Mrs. J. L. Franklin for memorial of her mother, Mrs. Ruth Rockwell Huntley; Antigonish, Miss Alice Bigelow, \$1; Henry Atwater, \$1; Mrs. W. H. Robinson, \$1; Harold Robinson, 50c; Mrs. J. Bragg, North Range, \$1; Brooklyn, Kings Co. S.S., \$5; John I. Sells, Smith's Cove, \$1; F. W. Frizzell, Glace Bay, \$2; F. K. Bezonson, \$1; W. B. Slack, \$1; Joseph C. Martell, \$1; John Homes, \$1; Walter Grant, \$1; East Apple River S.S., \$5; F. Stella West, Liverpool, \$1; Lalla S. Bishop, Wolfville, \$1; Rev. P. R. Foster, Berwick, \$4; Temple church, Yarmouth, C. B. Conn, \$2; G. N. Spinney, \$1; J. H. Haley, \$1; per Rev. J. D. Spidell as follows: St. Margaret's Bay 1st, Bessie D. Shankle, \$2; Steward Shankle, \$1; Chas. Shankle, \$2; collection, \$1.54; Black Point collection, \$2.26; Hubert Hubley, \$1; Norman McEachern, \$1; R. McEachern, \$2; Mrs. Peter Boutlier, \$1; John Langille, \$1; St. Margaret's Bay 2nd, Neil MacDonald, \$1; John Callshaw, Sr., \$1; John Callshaw, Jr., \$1; Frederick Hubley, \$1.25; Oscar Hubley, \$1; Harvey Hubley, \$1.75; Robert Hubley, \$1; collection, \$2.10; Indian Harbor, Freeman Boutlier, 50c; John Boutlier, \$2; Peter Knorr, \$1; collection, \$3.28; Jeddah East, Edward Arnold, \$1; Mrs. D. H. Webber, \$1; Collection, \$2.15; Jeddah West, Pastor Taylor, \$1; collection, \$4.82. Total, July 1 to 8, \$17,005. Before reported, \$4,823.57. Total Convention year to date, \$5,003.52. — Hon. R. Harch, Treasurer for N. S., Wolfville, July 8, 1903.

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MARRIAGES.

ALWARD-McWILLIAMS.—At Petitcodiac, June 3, by Rev. E. C. Corey, Bedford Alward to Etta M. McWilliams. All of Petitcodiac.

MULLEN.—At Pleasant Valley, June 27, by Rev. M. W. Brown, Benjamin Allen, of Forest Glen, Yar. Co., to Rhoda Mullen, of New Tasset, Digby Co.

COLLIE-FREEMAN.—At the residence of Mrs. Eliza Freeman, Bridgewater, N. S., July 7, by Rev. C. R. Freeman, Eldon O. Collie, of Milton, to Vabria M. Freeman, of Bridgewater.

JAMESON-KNOWLANS.—At the Queensport Baptist church, July 2, by Rev. M. E. Carpenter, Allan Harry Jameson, of Cole Harbor, Guysboro Co., to Martha Etta Knowlan, of Queensport, Guysboro Co., N. S.

MILLER-ARMSTRONG.—At the Baptist church, Mt. Hanley, Aug. 4, by Rev. E. E. Locke, Frank E. Miller to Edith L. Armstrong.

DEATHS.

DAVISON.—At Ferrisboro, Cumberland Co., July 4, Susan, aged 87 years, wife of the late Vicky Davison.

ROGERS.—Capt. Israel Rogers, a highly esteemed citizen of Acadia, went to Boston in May for treatment and in a short time his remains were brought back. The operation at the hospital was successful, but an attack of pneumonia terminated fatally in a few days. Capt. Rogers was noted for his uprightness and honorable dealing. He leaves to mourn his departure a widow, a son and daughter, who have the sympathy of the whole community in their great loss.

FREEMAN.—At her home, Central Chebogue, on Sunday morning, May 31, Uma M. Elbridge, eldest daughter of Bro. and Sister Benjamin Elbridge, passed peacefully to the better shore in the 17th year of her age. Uma was a bright, ambitious girl, an esteemed member of the Baptist church, and a general favorite with young and old. Her faith was unflinching and she went gladly in the confident assurance that she was going to her heavenly home. She is deeply mourned by her mother, father, sister, and brother, and by all her young friends in the church and community.

HARRIS.—John Harris was born in Yarmouth February 4, 1825, and died at Westport, June 24, 1903, in common with the

young men of his day in Yarmouth he followed the seafaring life. Early in life he made a home for himself and family in Westport. During a great revival of religion under the ministry of the late Wellington Jackson, about 63 years ago, he united with the Baptist church. In its membership he lived in active service, ever interested, intelligent, wise in council, prompt in action. As his pastor for four years the writer had the opportunity and privilege of knowing his worth and of noticing his failings. Not firmer were the rocks of the desert island on which he had his comfortable home, than were his conviction on all religious and secular subjects. He read constantly, widely, thoughtfully. The Bible was to him the book of books—the word of God. He had in memory more of Scripture than did any other man I ever met. It was his daily companion, and the worship of God in his family his daily habit up to the last week of his life. The mistakes of his life were not few, but he knew how to correct them by the infallible light of truth. Since I knew him his religious life seemed to suffer no lapses. He constantly drew from living springs. Shut off as he was for many years by the loss, to a large extent, of his hearing he was yet self-contained and full. During my pastorate in Westport the wife of his youth, the loving companion of his advanced years, was called to the better land. Since that date Bro. Harris has been tenderly cared for by the loving hands of his daughter. Since such as he are the citizens the church of Christ provides for the Commonwealth, and since he is but an imperfect sample of the true Christian life, who can deny the honest claim of the Christ of God to first place in the affections and support of all men.

ROCKWELL.—At River Hebert, July 5, Annie, beloved wife of Brother Wm. Rockwell, M. D., passed over to her heavenly home. Her illness was brief but very severe. Though young and having many endearing ties in her home, the church and society, she calmly resigned to the will of her Heavenly Father. In her home she was the brightness thereof. Carefully watching over the moral and physical welfare of her children and identified with the interests of her husband. In society she was womanly, generous and genial; in the church consistent, seeking to advance God's kingdom by prayer and liberality. Just a week before her death she met with us at our Roll Call and gave an expression of her love for Christ. We have no doubt when the general roll call comes she will be there. Everything the best medical skill could do was done but to no avail. The Master called her up higher, to larger and purer spheres of labor and pleasure. We have lost but she has gained. Four young children are left to the care of a loving parent and kind husband. A mother survives to mourn the loss of an affectionate daughter, and three brothers weep for one that ever was anxious for their salvation. Her funeral, which was very largely attended, was conducted by her pastor, assisted by Revs. D. A. Steele, D. D., Swallow (Methodist) and Corhair (Episcopal). The high esteem in which Sister Rockwell was held was evinced by the many and beautiful floral tributes from friends at home, and at a distance. May great grace descend on the stricken family and relatives.

MILLER.—A gracious and sainted woman passed away from our midst when on June 15, Elizabeth, widow of the late Frank Miller, died at Mt. Hanley, aged 86. Mrs. Miller, whose maiden name was Slocumb, was converted to God through the preaching of the late Father Bill of sainted memory. By that devoted servant of God she was baptized and the memory of his piety and zeal for the Master followed her as an inspiration through all her years. The life of Sister Miller affords a worthy example of the good that may be accomplished by a truly godly and unselfish woman in the realm of her own home. While devoted to her family this good woman dispensed a hospital, so simple and gracious that for sixty years her house was a veritable ministers' home, and there many a weary pastor was comforted amid his cares and discouragements. The children loved her, for "Grandma Miller" always welcomed them with a smile, a cheery word and some little gift. The poor and the needy were remembered from her basket and her store. In short the gentle, patient, beautiful ministry of this worthy woman may be fitly expressed in inspired words: "When the ear heard me then it blessed me and when the eye saw me it gave witness to me, because I delivered the poor that cried and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me and I caused the widows heart to sing for joy." The last illness which was very trying was borne in a beautiful spirit of submission to God. The words "Jesus' blood and righteousness" were the last upon her lips, and in the

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assurance, they expressed, God gave his beloved sleep. The funeral was a very large one and there was genuine grief. The loving hands of children contributed in floral expressions of esteem, while strong men and gentle women bowed their hearts in a great mourning. But the sorrow of all was softened by the assurance that the loved spirit was with God in that abode where there is no night, neither sorrow nor crying.

Personal.

Rev. T. W. Todd, M. A., formerly of New Brunswick, was installed as principal of the Cedar Valley Seminary, Osage, Ia., on the first of June. We are told that Mr. Todd enters upon his work as principal under the most favorable auspices.

We desire to express our sincere sympathy with our very highly esteemed brother, Rev. T. B. Layton, who during the past week has suffered very sad bereavement in the death of his wife. Our brother may be sure that he has the earnest sympathy of many friends at this trying time.

Rev. A. T. Dykeman, the energetic and justly esteemed pastor of the Fairville church is taking a short vacation. Bro. Dykeman is a hard worker, and by the help of the Lord he brings things to pass. He has earned his vacation and will be sure to enjoy it.

The many friends of the Rev. Wm. C. Vincent of Winnipeg, will, with us, sympathize deeply with our brother and his family in the loss of his second son—a bright lad of fourteen years—who met death very suddenly one day last week by falling under an electric car. Such a blow is hard indeed to bear but we trust that there is also the consciousness of the all-sustaining hand.

Rev. J. Harry King, late of Port Burwell, Ont., after conducting evangelistic services in Ontario for several months, is now at Digby N. S., where he will make his home while engaging in evangelism, lecturing and literary work in these provinces. Mr. King's health is not the best, but he hopes to be able to respond to ordinary calls for service.

Rev. J. A. Gordon and Mrs. Gordon, of Montreal, are spending a little time in St. John at present. We are glad to see Mr. Gordon looking well and to hear that he is

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

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

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

For Sale by all Druggists.

feeling well except for the need of rest which so strenuous a worker is sure to experience when the time for the summer vacation comes round. They will remain for some weeks by the sea and will probably visit other parts of the Maritimes before returning home.

Rev. H. P. Whidden and family are spending some weeks in this vicinity. The Brussels St. church has been fortunate in securing him as a pulpit supply during July and August. Mr. Whidden expresses regret that circumstances make it necessary for him to give up his work in connection with Brandon College, but in order to obtain necessary medical treatment for his young son a change of residence has become necessary.

Thirty six deaths and 83 marriages in Greater New York tell the story of Friday's heat in New York. It was the hottest July day in the history of the city's weather bureau, the highest previous record being 91 degrees, recorded July 10, 1886.

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

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PREACHING TO THE UNCONVERTED

BY REV. WILLIAM HENRY BANCROFT.

Should not every pastor be himself qualified for preaching to the unconverted? If he has no gifts in that direction, has he not missed his calling?

We once heard of a pastor who was asked by a neighbor to assist in extra meetings, and who declined on the ground that he did not know how to address sinners. We wondered why he was in the ministry. Does the Lord set men apart to speak only to the saints? If so, then let every church have two men in its pulpit, one to preach to the converted and the other to the unconverted. Such a spectacle would make Simon Peter weep in heaven, and stir the emotions of Albert Barnes, or bring Spurgeon to the gates of pearl with a wistful look earthward.

The habit of preaching to the unconverted, not at stated seasons, but regularly in the course of pulpit ministrations, seems to be going out of fashion. At least that seems to be the case in conspicuous instances. A glance at the announcement of Sabbath themes in the newspapers brings to view the startling fact that only a few advertised topics bear directly upon the Gospel for the unsaved. A careful examination of published sermons will also disclose the same startling fact. In this last-named case the inference is irresistible that the unregenerate are not being urged to repent of their sins and accept Christ; either that, or that sermons to sinners are not of sufficient interest to be printed.

What other pastors are doing there is no way of knowing. The probability is, however, that the same lamentable condition of things is to be found outside the circle of the so-called star pulpits. The pace that is set by prominent preachers is often followed by those who are not prominent. The little fish try to swim like the big fish. It is whale and minnow in competition. Leviathan beats, of course, but the other struggles to win.

But this may not be true of the rank and file in the ministry. We sincerely hope that it is not. There can be no harm, however, in asking a pertinent question or two. The queries we put are these: Are we preachers of this twentieth century all treading closely in the foot-prints of Christ and doing our whole duty towards the unconverted hearers that sit before our pulpits? If not, why not? Has the road of penitence been macadamized and travel over it made so easy that it needs not to be mentioned? Is Calvary's cross nothing more than the graceful finish of a church steeple or an adornment for the person? Is the word Gospel obsolete?

Let the polite infidelity of destructive criticism, if it must, smear its honeyed poison over the foundations of Christian faith; or let the spirit of unrest switch its nervous fingers among creeds that are said to "face graveyards"; but if the Gospel of Christ, proclaimed by him and his apostles and a host of earnest men clear down the ages, from Paul to Theodore Cuyler, be faithfully set forth, there would be nothing to fear from scholastic scepticism or the changing of vertebrate creeds into gelatine declarations of belief. What the Church needs in this present time is a revival of revival preaching.—Presbyterian.

"The passing of the agnostic spirit is one of the portentous signs of the times," says the New York Christian Work and Evangelist. "Professor Tyndall's Belfast address lies neglected on the top shelf of the modern library; and Prof. Huxley's bout with Mr. Gladstone over the Mosaic cosmogony is forgotten, like his earlier plea for the substitution of a pair of chimpanzees for Adam and Eve. The origin of life without the impulses and resources of a creative mind is now regarded by the Nestor of the British Association not as a profound mystery, but as an unscientific and impossible hypothesis. It is impossible but that this last address of Lord Kelvin's should create a deep impression. Coming from one who as a scientist carrying the scientific spirit is without a peer, it will strengthen the trend toward the theological view of the universe, and will serve to emphasize that Creative Power is the only possible explanation of the origin of life, and that every one may feel in himself the evidence of miracle, reinforces religion with the highest intelligence of the times."—Ex.

CLOSING IT.

"Sir," began the writer, presenting himself at the desk of the illustrious editor, "I have here a jack about an automobile breaking down and having to be pulled to the repair stable by horses.

"That," commented the illustrious editor, shaking his head, decisively, "is a horseless chestnut."—New York Judge.

This and That

WHAT SAVED HIS HAND.

The time may come to us when the question of life or death will depend on our sobriety and general healthfulness. There are great puffy, portly, robust-looking men, so full of disease that the prick of a pin may kill them, and there are other men so lean and healthful that you might almost run them through a threshing machine, and the fragments, when put together, would knit and heal.

A young laboring man was brought to a certain hospital with a badly lacerated hand. He had fallen upon an old cotton-husk, and it had gone entirely through the palm of his hand, carrying with it rust and dirt. The wound was kept open so it would suppurate freely and be readily cleansed. As time passed on the hand became very much swollen, turned black, and the surgeons watched carefully for signs of blood-poisoning, fearing that the entire hand would have to be amputated to save the life of its possessor. These signs not appearing, it then became a question whether more of the hand could be saved than the thumb and first two fingers. As the hand became no worse, the surgeons delayed operating on it, and after a time it began to mend, and finally healed entirely.

"Young man," said the surgeon to the patient, as the danger was passing away, "do you use alcohol in any form?"

"No, sir."

"Do you use tobacco?"

"No, sir."

With a wave of his hand and a nod of his head, the surgeon murmured:

"That is what has saved your hand."

Tissues degenerated by stimulants cannot resist the attack of accident and disease as can tissues that are formed only of wholesome and nutritious food.—Unknown.

A SEAL'S INTELLIGENCE.

A few years ago some fishermen were following their vocation off a harbor on the Maine coast, when they observed a commotion on the surface, and soon made out a seal leaping from the water, as if followed by some enemy.

It came nearer the boat, swimming around it several times, and then, making a leap, the men saw that it was being chased by a large fish.

One of the fishermen dropped his line, and stepping into the bow, leaned over and held out his hands. To his amazement, the seal immediately dashed toward him, and, with

his help, soon was out of the water into the boat just in time to escape the sharp weapon of the swordfish that darted by, its big eyes staring, probably in wonder at the method of escape, to its fishy intelligence being evidently a case of out of the frying-pan into the fire.

But the little seal evidently knew better, and it need not be said that its confidence was not misplaced, as the men were so pleased with its action in coming to them they kept it as a pet, and the seal became a familiar object about the shore.

The fishermen had a small house upon the beach, in which their boats and nets were stored, and here the seal made its home, sleeping on a pile of old cloths, and during the day lying upon the sands, lazily rolling over in the enjoyment of perfect freedom.

When the men came down to the shore the seal was there to greet them, frisking about and attempting to crawl into the boat. When not taken in would follow the boat out, swimming alongside, with its intelligent black eyes fixed upon them. If taken into the boat, it would lie on the forward deck and watch its protectors, occasionally eating a fish which they tossed over to it, or diving over after one which they threw away.

During the winter the seal was moved up to the home of one of the fishermen, where it spent much of its time by the kitchen fire.—Charles F. Holder, in Golden Days.

DEPEW SUBSIDED.

At a dinner given to a crowd of railway men Senator Chauncey M. Depew was the star speaker. In the course of his remarks, says the New York Times, he told a story wherein a certain manufacturer, left practically alone in his factory through a lockout, was represented as pointing to the office clock over his desk and saying to his friend:

"There are only two hands in my office that never strike."

"Whereupon," said the Senator, "the clock struck two."

After the dinner one of Senator Depew's friends came up and congratulated him:

"Your speech was great," he said. "That story about the clock is a daisy."

The Senator beamed. "I think it is pretty good," he said, modestly.

About five minutes later another friend came up who was not so eulogistic.

"Chauncey," he said, "I think that story about the clock better every time I hear it. I think to-night was the fiftieth time."

Why, President Nowell says that story is a daisy," expostulated Mr. Depew.

The other laughed. "You ought to study botany, Chauncey, and you would learn that a daisy is a hardy annual."

And thereupon the Senator subsided.

ALL THE SAME TO HIM.

"Are you troubled with cockroaches or other insects about your premises, ma'am?" inquired the man with the pack, who had succeeded in gaining an audience with the mistress of the mansion.

"No sir!" she said, glaring at him. "We are not troubled by cockroaches or other insects!"

"Don't mind 'em, héy?" he rejoined, cheerfully, shouldering his pack again. Well, there's nothing like getting used to one's afflictions. Good day, ma'am.—Chicago Tribune.

A saloonist innocently reveals one of the principal difficulties in the way of enforcing laws against liquor-dealers, in a trial before justice court, according to The Templar. On being sworn one of the attorneys in the case asked:—

"Mr. —, where is your place of business?"

"What for you ask me such dings? You drinks at my place more as a hundred times!"

"That has nothing to do with the case, Mr. —, state to the jury where your place of business is."

"De shury, de shury! Oh, my shiminy! Every shentlemens on dis shury has a string on my cellar door schust like a rail fence."

The court then interceded in behalf of the counsel, and in a calm, dignified manner requested the witness to state the place of his business.

"Oh, excuse me, your honor. You drink mit my place so many times, I dinks you know very well where I keeps mine place."

**EXPERIMENTS
Learn Things of Value.**

Where one has never made the experiment of leaving off coffee and drinking Postum it is still easy to learn all about it by reading the experience of others.

Drinking Postum is a pleasant way to get back to health. A man of Lancaster, Pa., says: "My wife was a victim of nervousness and weak stomach and loss of appetite for years and was a physical wreck, although we resorted to numerous methods of relief one of which was a change from coffee to tea, it was all to no purpose.

"We know coffee was causing the trouble but could not find anything to take its place and cure the diseases until we tried Postum Food Coffee. In two weeks' time after we quit coffee and used Postum almost all of her troubles had disappeared as if by magic. It was truly wonderful. Her nervousness was all gone, stomach trouble relieved, appetite improved and above all a night's rest was complete and refreshing.

"This sounds like an exaggeration, as it all happened so quickly, but we were prepared to prove it. Each day there is improvement for the better for the Postum is undoubtedly strengthening her and giving her rich red blood and renewed life and vitality. Every particle of this good work is due to Postum and to drinking Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

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

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Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAIN, 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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A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharge continue, and a Sannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

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.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. See a bottle. ADWAY & CO., 784, Helms Street, Montreal.

A Little Girl's Life Saved.

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,

MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 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 75 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

R. FULDA,

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GOOD SERVICE.

Many good stories have from time to time been told of the Rev. Thomas Hunt, the temperance orator, who was a well-known figure in the early history of the Wyoming Valley.

During the Civil War he enlisted and served as chaplain in one of the regiments of infantry raised in the valley. One day in the midst of a fierce battle a major rode up in front of the regiment, and to his amazement found Father Hunt at the head of the ranks.

"Chaplain, what are you doing here?" he asked.

"Doing?" echoed the old minister, briskly. "I'm trying to cheer the hearts of the brave, and look out for the heels of the cowards."

And it was so evident that he was performing both parts of this self-appointed task that the major asked no more questions, but left him to his work.

Girls.

Girls who haven't the money to spend for new clothes, ribbons, feathers, bows, etc., had better go right round to their druggist or grocer to-day and for 10 cts. buy any color in these fast, brilliant, fadeless home dyes, Maypole soap. It washes and dyes at the same time.

Maypole Soap

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

Announcement!

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

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

KAULBACH & SCHURMAN,

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MARITIME BUSINESS COLLEGE,

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

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ITS EFFECTS ARE MARVELLOUS.
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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

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The Academy is a residential school, with distinctly Christian ideals.

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These have been used throughout the Maritime Provinces during the last 50 years, and there is scarcely a home but has experienced the benefit to be derived from their use.

ACADIAN LINIMENT, CURE IN CHECK, NERVE OINTMENT, VERGABLE PLASTER, LITTLE OERM PILLS.

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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.

News Summary.

A despatch from Bisley, England, states that the American rifle team won the Palma trophy. The American total was 1,529; Great Britain was second with 1,555. Canada was third with 1,518.

Lightning on Tuesday struck the R. C. church at Digne, Kent county, took off part of the roof and tore up part of the plaster and woodwork inside of the vestry, which had been recently decorated and was considered the finest in St. John diocese.

A terrific rain storm passed over Moncton section Tuesday night. At Lower Coverdale hail stones as large as hen's eggs fell, doing much damage to fruit and young crops. Over 60 panes of glass were broken in Nelson Smith's residence, 20 in a church nearby and many more in other buildings.

Mr. Philip Nase, of Nerepis, Friday, shot and killed a large eagle, measuring from tip to tip of wing 9 feet 5 inches. Mr. Nase only wounded it with his first shot and upon approaching it, it attacked him furiously, and had to be shot three times before it was finally killed.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God is most unflinching.—W. E. Channing.

Messrs. George G. Scovil, M. P. P., E. G. Evans, J. M. Scovil, Hon. L. P. Farris, William Pugsley and James Donville are seeking incorporation as the Central Telephone Company. The object is to build and operate a telephone from St. John to Fredericton via Rothesay, Bellisle and White's Cove. The proposed capital is \$10,000.

James Palmer, an Englishman, is at the John Kilburn farm at Kingsclear. The object of his visit is to look over the country with a view of bringing some English families to settle. In company with Edmund Giff he explored the crown land between New Market and Harvey, there being about 2,000 acres all told in the strip. Mr. Palmer will probably cruise other sections before taking action. The families he proposes to bring out are thrifty, and understand well the tilling of the soil.

A private letter from Dawson, dated Wednesday, June 17, says: Sunday the first through boat arrived from White Horse. Although the river has been open for a month, the ice in Lake Lebarge did not go out. We were on the verge of famine prices. Potatoes 20 cents per pound wholesale Saturday, today 8 cents; butter \$2.25 per pound, today \$1.25; eggs per dozen, 75 cents, today 50 cents, and most everything else in proportion. Prices have not been so high since 1898.

Robert McCain, a well-known and prosperous farmer of Middle Burton, Sunbury county, on Friday was leading a horse down the road when the animal ran away dragging Mr. McCain to the ground. In falling he struck a stick protruding from the ground. The sharp end entered his mouth, lacerating his lip and cheek in a horrible manner. The lower jaw bone was fractured, two ribs on the right side were broken, and Mr. McCain suffered a severe cut on the left leg. He is at the Victoria Hospital, Fredericton.

The question of India's position in the coming fiscal inquiry was raised by Lord Northbrook in the House of Lords on Friday, and brought out from Foreign Secretary Lansdowne a fuller statement of the government's intentions than had previously been elicited. Lord Lansdowne said India would certainly be included in the inquiry. The government intended to call ample expert evidence, not only from India but from all other parts of the Empire. The interests of Great Britain and India would be fully considered from the economic, commercial and political standpoint, and thereafter the government would publish the facts collected and give the public access to the information on which the government itself would rely in forming an opinion.

The British warships *Ariadne*, *Retribution* and *Tribune*, forming the squadron under the command of Vice Admiral Sir Archibald L. Douglas, K. C. B., arrived at St. John from Bar Harbor on Saturday evening about 5.30 o'clock. The ships came to anchor near Partridge Island, and did not come into the harbor until Monday. Admiral Douglas, and other officers of the squadron, with a number of prominent citizens, were entertained at dinner by Lieut. Governor Snowball on Saturday evening. Monday's programme included an exchange of visits between the Admiral and the Governor and also the Mayor of the city and a reception by the Governor in honor of the Admiral in York Theatre in the evening. The ships leave on Thursday for Halifax.



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Cleanup Sale of Broken Lots of Suits

We are weeding out broken sizes of suits that sold until now at \$10. to \$15. Some are in a few sizes only, and a few have lingered here a little too long. These last are now priced \$6.50, the rest \$8.50 and \$10.

An astonishingly good opportunity to get excellent business suits at a little price; and one that will bring quick response.

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The economy of using Ogilvie's Flour should be well considered by every housekeeper. It pays to pay more for a flour that will make more loaves of bread to the barrel than ordinary flours. It would pay to pay more, even if the bread were just the same as in ordinary flours. How much stronger, therefore, is the claim of Ogilvie's Flour, which not only makes more bread, but also makes it of a higher quality.

To Housekeepers!

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