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George Gee. The last act in a sad and terrible tragedy was enacted when George Gee gave up his life on the scaffold at Woodstock at one o'clock on Friday morning last. The crime for which Gee has paid the last penalty which human justice can exact was the murder of his cousin, Millie Gee, on the sixteenth of March last. The facts brought to light at the trial showed that the crime was the immediate outcome of jealousy on the part of George Gee, stimulated by excessive drinking. But it also indicated a lax state of morals existing in the community where the tragedy occurred and making crime of a more or less serious character a thing to be expected. The lessons of this crime and its outcome should be plainly discernable. Evidently there had been a most lamentable lack of right education. If George Gee had been trained up in the way he should have gone, the results would have been very different. There seems to be no reason whatever for classifying the young man as a degenerate, as has been done in some quarters. The pictures printed of his parents and himself indicate that they were persons of excellent physical development and there is nothing to indicate that he was mentally defective. He has talked freely during the period of his incarceration, and in all that is reported of him there appears no lack of normal mental or moral development. He seems to have taken as reasonable a view of his position and his responsibility as one whose up-bringing had been so defective could be expected to take, and he met his doom with calmness and resignation. There is nothing to show that he was naturally cruel or vindictive. His terrible crime, as has been said, was evidently the outcome of jealousy stimulated by excessive drinking, which made him reckless of the moral character of his murderous deed and its consequences. Gee himself in a last statement which he made attributes his ruin to rum and other associated evil influences. "I would like to advise all you men to keep clear of rum and bad women, as it has been the ruination of me. It would pay the young men better to go to church instead of running about to dances and raffles and running through the fields on Sunday drinking rum." There is some reason to hope that the sad ending of George Gee's career may have a sobering and wholesome effect on the community in which he lived. It is said that revival services have lately been held there and that Gee's parent's have both professed conversion. Gee himself made a profession of religion before he died and expressed hope for the future.

Cronje and Viljoen It is interesting to note the estimate of Paul Kruger expressed by General Cronje and General Viljoen who were prominent leaders in the late Boer war. On learning of the President's death Cronje and Viljoen who are in St. Louis issued the following statement: "Kruger's death is mourned by every Boer here. They feel that his exile and isolation in a strange country in his old age have hastened the end. We recognize in him one of the greatest characters of South Africa. He was sadly misunderstood and maligned. His intentions were profoundly patriotic. Many things that he did would have been better, perhaps, undone. However, since his youth he served his country and his people and became grey in the service of the country he loved. His name and career will be indelible in the history of South Africa. He followed the dictations of Scripture and the Supreme Being in his simple way faithfully, and we are satisfied that he died in peace with his Maker."

A Happy Reunion. A remarkable story, which appears to be true, comes from Atlantic city of the meeting of father and son, after fifteen years of separation, during which each believed the other to be dead. The two, Richard Paget and his son Herbert, were both severely injured in the Johnstown flood. The father being unable to find his son, gave him up for lost and returned to his old home in Scotland. Herbert Paget had been sent to a hospital, and upon his release went to Johnstown and endeavored to get some trace of his father, but in vain. Finding himself cast upon his own resources, he went to Denver where he worked for several years. The last four years he had been employed by a mining concern of Battle Creek, Mich. Last April they sent young Paget to Bolivia, South America, to superintend the installation of engines and look after their mining interests there. The

elder Paget, after the effects of the great flood had gradually worn away, resumed business in Edinburgh, was successful and is now wealthy. A feeling kept urging him to return again to this country for a visit. The voyage did not agree with him, and he came to Atlantic City. He was accompanied to this country by Mr. and Mrs. John MacDermott of Edinburgh. The younger man having transacted his business in South America, came to New York and later to Atlantic city where, according to the story, father and son were passing each other on Young's pier when their attention was attracted by a man announcing a "thrilling and spectacular" reproduction of the Johnstown flood, and both went into the hall to witness the performance which however proved to be too much for the nerves of the elder man who, as he was being assisted from the place, was seen by Richard Paget and recognized as his father. The reunion appears to have been as happy as it was remarkable.

Treasure Recovered. It is reported from Madrid that the English company which under a concession from the government of Spain is raising the Spanish galleons that went down in the engagement between the combined British and Dutch fleets and the Spanish fleet in Vigo Bay, October, 1702, has raised the Santa Cruz, and that on board the wreck were found silver ingots valued at 1,500,000 to 2,000,000 pesetas—that is \$300,000 to \$400,000. It is seventy-nine years since the first attempt to recover this lost wealth was made, and from time to time other efforts had been made, all of which had proved abortive. The only fact that had been established was that at the bottom of the harbor of Vigo were the wrecks of eleven ships, and that on one of them at least there was silver in the form of ingots.

Atrocities of War. War is at all times horrible enough without the addition of any avoidable barbarities, and yet it is probable that in most wars needless cruelties and atrocities have been perpetrated. Some of the men who are engaged in war will always be of a class from whom the restraint of the passions apt to be aroused by the bloody strife of the battle field and the influences of the camp are not to be expected. In the present war between Russia and Japan there have been charges and counter charges of atrocities committed by the combatants, and it is not improbable that on both sides there may be more or less ground for these accusations. A recent despatch to the London Times from its Tokio correspondent says that the Japanese War Office has published a statement received from Oku's army arraiging the Russian conduct in the field on eleven counts: two for abuse of the white flag, one for persistent firing on a field hospital conspicuously flying the Red Cross flag, whereby the Japanese were compelled to remove the hospital amid great danger, two for firing on men of the hospital corps, though they were clearly distinguished by badges, three for stabbing, shooting and slashing the wounded, two for shockingly mutilating the dead, one for stealing cattle and horses and violating women. Besides the above, numerous instances are given in which wounded Russians have fired upon Japanese scouting parties. These charges are preferred with full details, relate to General Oku's army only, and are independent of the experiences of General Kuroki's army, which are not less shocking. It is understood the Japanese did not desire to publish such accusations, because they tend to embitter feeling between the combatants, but have been compelled to do so on account of the Franco-Russian story of Japanese outrages at Wafangtien, which are indignantly denied.

Elections. It is known that a presidential election in the United States in November is in the regular order of events. Whether there will be general elections in Great Britain and in Canada is still a matter of speculation. In neither country is it imperative in a legal sense that a general election shall be held. There appears however to be a somewhat general expectation that within the next few months there will be a dissolution of the British Parliament. That the Government is unpopular has been pretty conclusively shown by the general results of bye-elections during the past year or two, and probably the Government will have nothing to gain by postponing its appeal to the people. In

this country the expectation seems to be general that the elections will be brought during the coming autumn. It would be constitutionally possible for the Parliament to hold another session, but the possibilities are in favor of an election before another session of parliament. Discussing the probable outcome of an appeal to the country, the *Montreal Witness* says: "Wherever men do congregate, just at the present time, one hears pros and cons as to whether the present government will be returned to power. Charged against it by 'old time Liberals' are sins of omission and commission. The sins of commission are, perhaps, the most condemned because the most palpable. Sticking on dumping duties and surtaxes, giving heaps of subsidies and bonuses to railways, mines, manufacturers, and what not, political patronage, extravagance, opportunism, and a dozen of other things, are charged against the party in power, and there is a good deal of reason for it. So much so that perhaps ten per cent. of the Liberals you meet will tell you that they intend to vote against the Liberal 'ticket,' and for 'the first times in their lives.' Most of us, however, have had enough experience in these things to know that, when it comes to voting for those who are, to say the least, no better, a disgruntled party man does not carry out such threats. Most of us, also, have had experience enough to discount to some extent the 'dead certainty' of the Opposition, who never yet, in the history of politics, were known to do other than prophesy the extreme of their hopes—a return to the loaves and fishes of power. Statesmen have found to their cost that no election can be counted on, but it is at least usual that a prosperous country does not change its government."

Dr. Hertzl and Zionism Dr. Hertzl, the founder of the Zionist movement, has lately died at Vienna. It was due to Dr. Hertzl's efforts that the first Zionist Congress was held. He succeeded in interesting Jews from all parts of the world in his plan for establishing an independent Jewish nation in Palestine, and for many years devoted all his time and money to the project. It was through him also that the plan of a Jewish colony in East Africa originated and by his speeches and writings he did much to popularize the Zionist idea. Put the proposal to establish a Jewish colony in East Africa as a practicable substitute for the repatriation of the Jews in Palestine has met with opposition on the part of Sir Charles N. E. Eliot, British Commissioner and Commander-in-chief for the East African Protectorate, who holds that it is wrong to refuse grants of lands to private individuals, as he was instructed to do by Lord Landsdowne, while giving enormous tracts to a syndicate. Sir Charles Norton has accordingly resigned his position rather than make the grant of land offered to the Jewish Colonial Trust.

Another Murder. On Sunday night, July 17, murder of a peculiarly cold-blooded and atrocious character was committed at a place called Ruther Glen, in Carleton county. This place is not many miles from Holmeville, the place where George Gee committed the crime for which he paid the penalty on the scaffold on Friday last. The murderer in the present case is named Cammack, and his victim William Doherty. Three brothers, William, Charles, and George Doherty lived together, and their sister, Cammack's wife, who some time before had left her husband, was living with them at the time. Cammack entered the house in the night through the cellar, shot and killed William Doherty, beat Mrs. Cammack into insensibility, and shot at and wounded the other two Doherties. Being pursued and over taken by the officers of the law, Cammack attempted suicide by shooting himself in the head. It was supposed at first that he would die, but later reports indicate that he is likely to live. According to a signed statement made by Cammack when it was supposed he would die, he went to the Doherty house with the intention of killing his wife as well as William Doherty. His enmity against William Doherty is said to be due to the fact that the latter was keeping company with a daughter of Cammack's by a former wife. Whether or not Cammack was addicted to drink, is not certain, but is said to have been known as a man of violent temper. After the murder the Doherty house was burned. According to the story of the Doherties, the fire was set by Cammack or some accomplice, suspected to be his son who is in jail on the charge of being an accomplice in the murder. Cammack however says that his son knew nothing of the murder, and that the fire was set by the overturning of a lamp which his wife had lit when the alarm occurred. The facts will of course be sifted in the trial which will take place if Cammack lives.

Evangelistic Work Among Heathen Children.

BY MABEL E. ARCHIBALD.

The Sunday School movement—it has been the means of calling into existence the "British and Foreign Bible Society" and "Religious Tract Society," it has stimulated national education and had an uplifting effect upon national character, it has called attention to the value of childhood and enlisted a host of voluntary workers, it has encouraged Bible study and the study of the principles and methods of teaching, and has undoubtedly been no small factor in the upbuilding of the church and in the extension of Christ's Kingdom.

It has its "source in the eternal purposes of God." In the Old Testament times the teaching of the children was regarded as of paramount importance. "Thou shalt teach My Words diligently unto the children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down and when thou risest up." Jesus himself said: "See that ye despise not one of these little ones." He delighted in their praises, took them up in his arms and blessed them and left the injunction: "If thou lovest me, feed my lambs."

"The hand that rocks the cradle rules the world." "Give me the first ten years of a child's life and you may take the rest." "Let me make the school-books of a country and let who will make its laws"—these and other statements which have passed into current thought testify to the fact that all countries were made what they are today by the forces which mould childhood and youth. Meyer asserts that it is ten times easier to lead a child than an adult to Christ and often a child is ten times as fruitful to the kingdom of God. Wanamaker says: "When you save a man or woman you save a unit, but when you save a boy or girl you save a whole multiplication table."

In 1780 Robert Raikes is said to have organized the first Sunday school. To-day the movement has a membership of twenty-five millions. In 1803 Corey's son started the first Sunday school in India. To-day there are 7,000 schools, 12,000 teachers and 300,000 scholars, but what are these? There are so many children in India that if they stood in a line shoulder to shoulder they would encircle the globe! One third of the population of the empire are children under fourteen years of age, while more than seventy millions are between the ages of five and fourteen.

The time may have been when it seemed necessary to establish secular schools in order to incidentally teach the Word of God. It is not so now. The barriers have given way and to-day hundreds of untaught little ones will sit at the teachers' feet and learn the Gospel in story and song. Praise the Lord, the prayers of the first missionaries have been marvellously answered in the open and inviting doors of approach to the childhood of India. The land is before us, it is a good land and full of possibilities, will we go in and possess it?

"Well, I am not so sure" says one. "I fully believe in the work for the children of the Christian community but what is the use of teaching those who live in idolatrous homes?"

For twenty-five years Robert Raikes labored for salvation of the criminal-adult. To try to convert those in whose soul there was no response to the words, "God, Jesus, good" seemed almost a hopeless task. He then turned his attention to the child whose ancestors had never entered a church for the purpose of worship. As a result of three years' botanizing in human nature in a scientific spirit on scientific lines, Raikes declared to the incredulous world: "If good seed be sown in the mind at an early age, as in the natural world, a plentiful harvest may be expected and in the same order. With all his soul he practised and proclaimed: "Sow the seed in the minds of the young; it may please God to cause it to grow up and bear fruit unto eternal life." Is there not, we ask, some parallel in the present conditions of the native child-life and those which existed in England when Raikes turned his attention to the neglected and despised childhood of that land?

Six years ago Mrs. Archibald initiated a special effort for the evangelization of the children of Chicacole. We now have twenty-six Sunday schools or children's meetings held for an hour each week, on week days as well as Sunday in an appointed place and at a stated time. We are allowed to teach in four Government Day schools and the Municipal Parish school is especially convened each Saturday afternoon for gospel instruction. The lack of time and helpers has prevented the improvement of similar opportunities.

Formerly our regular work was frequently interrupted by the pupils of the various town schools coming for papers. Time would not allow us to say a kind word to each so the word went out: "Come only on Sunday at 2 p. m.; an interesting talk; good music, pretty pictures, come!" At the appointed time from thirty to sixty and sometimes even a hundred boys of various castes smilingly enter. Our table-boy is always on hand to conduct the singing and another young man is prepared to teach lesson. Last year in this and all other schools where the pupils can read we studied the main portions of the gospel of Mark, distributing the books, given by Lord Radstock in memory of Queen Victoria. We give a picture card to only those who can recite so many verses and present the tickets bearing the same.

The Canadian boys and girls kindly supply us with the picture cards published by Harris, Jones and Co., Providence, R. I. These give the best satisfaction as they are in bright colored and uniform in size. It is surprising the number of verses these boys can repeat at the end of the year. Some of them voluntarily write the lesson story and verse in their note books. We have real heart to heart talks with them and a number have expressed their desire to live for the glory of God. They will shoot out their lips in scorn when idolatry is mentioned. The foundations are being laid. Sin and hell, Christ and heaven are no longer meaningless terms. "In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

The majority of our schools are held under a tree near a rock—in the cleanest place available. These are more difficult to manage as order, punctuality and attendance cannot be depended upon. Sometimes the boys and girls will gather at our approach, at other times it is necessary to go from house to house to call them. As a rule one must be there with the rising sun or in the evening when they return from school or work. These schools are not easily established as the following instance will show. The first day forty came and listened well; the next time they besought us to give them dubs (money); the third time they called out vile names, leaped into the air and gave prolonged hoots; but we went again and again and through the charm of a picture book and the friendship gained by joining in their games we won their confidence and this school is now one of our best.

How are all these schools conducted? Orally, en masse, with all the life possible. Men and women quarrelling, babies crying, dogs barking and various distracting sights and sound will surely be in evidence. Sing about half the time; rhyme a verse; talk about it; explain each word; sing again ask questions continually; show the large colored picture; call upon the brightest boy to tell the story; let another repeat the verse the children in unison saying it after him; sing again then close with a brief simple prayer.

What do we teach? In addition to the hymns and simple texts topically selected we aim to arrange the outline of study so as to cover in a year the fundamental facts and doctrines of our religion. "One says: "It is the glory of the Christian religion that while it stretches beyond the grasp of the mightiest intellect it contracts itself, so to speak within the limits of the narrowest, that while it furnishes matter of inexhaustible speculation it condescends to become the teacher of babes."

The Rev. George Whitman of Buffalo, N. Y., who for several years each Friday afternoon has taught a class of over a hundred boys and girls says: "Theology is not all dry bones; the children have a better digestion for the meat of the Word than most old folks, for their stomachs are not impaired by the dyspepsia of unbelief and irreligious conceit and they show a marvellous adaption and willingness to learn religious truth. The highest spiritual truth may be taught to and understood by the child, if uttered in language with which the child is familiar and illustrated by those things which are on the plane of the child's experience."

We do not find the International Lessons suitable for non-Christian children nor do we think the teaching of a catechism profitable. We aim to dwell upon and to illustrate the attributes of God, the Creator until the children realize that there is no need of the thousand and one lesser deities. It is perhaps unwise to argue about the folly of idol-worship as with the conception of the greatness, goodness and love of God of idol-worship will undoubtedly cease. The soul? "Yes, the dogs' soul and mine are the same," says the Hindu child—hence would explain wherein man differs from all the other works of God. Sin? "To kill an aunt is sin," is the invariable reply—hence the importance of showing the universality, heinousness and consequences of sin and man's inability to take it away. This leads up to Christ the Saviour and what child would not be thrilled with a vivid account of the life and teachings of our blessed lord! Every lesson should in some way point to the Cross. It is the vision of the cross that will convict of sin. We would lovingly and repeatedly impress the fact: "Jesus loved you and gave himself for you." We would teach the child to be sorry for sin and to tell God so, to now decide for Christ and to take him by simple faith as their personal Saviour.

The secret of Rev. P. E. Hammond's success during the last thirty years in winning thousands of young hearts to God is that he makes much of Christ and his precious blood. He dwells on the two great truths of sin and a Saviour. He prays and labors as if the blessing would descend and boys and girls are alike melted as he tells of Jesus, his great love, his agony, his death and resurrection and they are led to exclaim:—

"Jesus, take this heart of mine,
Make it pure and wholly thine
Thou hast bled and died for me
I will henceforth live for Thee."

(To be continued.)

Sighting the Way.

A certain church worshipping in an old building enlisted its members in the project of erecting a new and beautiful edifice. It also planted a Sunday school some two miles away and in time a church grew and was brought to self-

support with a house of worship of its own. This mother church repeated this four times in a decade and herself grew and prospered. Some of her children are to-day almost as big and handsome as she is. Lay preachers were sent out in the beginning days to each of these new fields and they accomplished great good. A number of missionaries were sustained in foreign fields. The church kept in close touch with them. The great commission to preach the gospel was carried out both at home and abroad. The pastor sighted the way and his people pressed forward in it with enthusiasm and confidence.

We could mention large and influential churches which used to sustain "out-stations" and send out workers, but to-day these missions are either given up or sustained through paid laborers supported by the gifts of a few or by appropriations from the common funds. There are splendid opportunities to start new enterprises not far away from many churches, but there is no moving spirit. Pastors are needed who can sight the way and show their people what to do.

Many are ready to help the poor by giving money to some local charitable organization or by telephoning to some down town store to provide worthy cases with what is needed that money will pay for. But Dorcas made the coats and garments with her own hands, and when her service became known through sympathy with her and her friends "many believed in the Lord."

One reason why more people do not go to church is that this element of personal service is lacking in much of the life of the churches. If these outsiders could feel the collective impulse of doing something for somebody, their interest in religion would revive. Many would be found willing if some leader in whom they had confidence would point out to them definite tasks.

A layman said the other day. "Our pastor has the faculty for doing the work of a hundred men, but he does not possess the ability to get a hundred men to do the work of a hundred men." We know a minister who has that ability and is using it with notable results. For some time he has been wishing for a parish where he might be free from incessant calls to help those in need or to direct others in this service. He has longed for uninterrupted days in his study. Lately the opportunity came. He was invited to the pastorate of a strong church which in many respects met his ideal. But when he faced the necessity for decision, he could not abandon his important and difficult field and his loyal fellow-workers. He has quietly put aside ambitions for scholarship to remain in what seems to him a harder service, but which we believe will bring to him greater rewards in spiritual manhood.

Some business men in our churches are so loaded with business responsibilities that they seem to be unable to do personal service in Christian work. But the minister who is their spiritual leader is doing them positive injustice when he allows them to become so absorbed in business as to exclude that service. They rob themselves and their fellowmen of great blessings. If the pastor finds time to go among the people and to do things for them, the busiest men and women in his church will catch his spirit and follow in his path. No pastor can plead that he is too busy to do this service. Phillips Brooks when he had charge of the great Trinity parish and was called in every direction constantly to make addresses, set a magnificent example in this respect which still has influence.—Congregationalist.

The Lips and the Life.

BY REV. THEODORE L. CUYLER, D. D.

Every true Christian, whether in high or humble station, is bound to be a preacher of the gospel. Remember that there are manifold ways of preaching Christ's gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftsbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins and James McCosh from the presidential chairs of a college; William Carvoso, the saintly Methodist class leader, brought hundreds of souls to Christ, and humble John Pounds the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools"; Jacob A. Riis is the orator of the slums; and the sailor, Frank T. Bullen, rings out his message from the fore-castle. Halyburton, when laid aside by illness, made a sick-bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Saviour."

A Christ-loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, Come!"—these are the heavenly commissions to every one who has felt the love of Jesus in his or her soul, knowing the gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation I am bound to call out, "Ho! every one that thirsteth, come ye to the waters!" God has a vast variety of pulpits for his servants to preach from. Yours my friend, may be in a Sabbath-school teacher's seat, or in the nursery, or a mother's arm-chair, or it may be a work-bench, or in a counting-room. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school or a faithful pleading with an impenitent soul,—any way that will

give you a hold on a sinner's heart and draw him to the Saviour; any way so that he "who heareth says, come!"

But there are other methods of saying "Come," beside the voice of the printed page. Clean, consistent Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor towards heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips, it is well; if we say "Come" with the life, it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips, yet every Christian may rise to the eloquence of a winsome example. If you cannot utter a truth from the desk or the platform, you can live out the truth; that is the best preaching, after all. No infidel can answer that. It draws silently but surely. It says Come by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An arrant skeptic once spent a day or two with Fénelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search for Livingston he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the glorious old heroic missionary so impressed him that he said, "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night, for weeks and months, the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick room, that her worldly-minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep tranquil joys beside the well of salvation are a constant voice speaking to them, "Come ye to this fountain."

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the Fourth Commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive; and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and soul." The clear brain and the full purse of the total abstainer are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Caesar never said to his troops "Ite!" He took the lead and cried out "Venite!" Paul acknowledged the power of example when he said, "Be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of his sublime and sinless life and the power of his self-sacrificing death. Godly living is what this poor ungodly world is dying for to-day. If the vital union of believers with their divine head means anything, it means that Christ Jesus pours himself into the world through the lips and the lives of his representatives. "Ye are my witnesses." "It is not I that live," exclaimed the hero-apostle, "but it is Christ that liveth in me."—Ex.

Spiritual Equipment.

Our equipment for spiritual warfare, like our provision for the spiritual life, is furnished by the day—not once for all. Our Lord teaches us to pray not only for daily provisions and daily pardon, but also for daily protection. These petitions are inseparably linked together: "Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil." We need daily protection and deliverance as surely as we need daily provision and pardon.

David realized this, and many a prayer did he send up to the God of his life for protection from the enemies to which he might be exposed. In the psalm in which he prayed "Cause me to hear thy loving kindness in the morning, cause me to know the way wherein I should walk," he prayed also, "Deliver me, O Lord, from mine enemies; I flee unto thee to hide me" (Psalm 145: 8, 9). I wonder if he did not offer such a prayer that morning when he started forth from his father's house in Bethlehem to visit his brothers in the camp in the valley of Elah. He did not know that he would encounter a great adversary and win a great victory before the day should close. But taking psalms as the index of his prevailing habit of mind and heart, we may be certain that he did not go forth to that day's experiences without seeking direction and protection from his father's God. Little did David realize that morning what momentous interests hung upon the issue of that day's experiences, both to him-

self and to the whole house of Israel. The question of the liberty or the bondage of the chosen nation would depend upon the issue of the conflict between himself and the giant of Gath, whom he was that day to meet in deadly combat.

And your relation to the kingdom of Christ and your eternal destiny may hinge upon the manner in which you meet the temptations which may this day assail you. You may be tempted from within or you may be tempted from without. The enemy may attack you from such close quarters or may come upon you so unawares that you will have little opportunity to resist. And you will need the help of God, who gave victory over Goliath, to keep you from falling and to preserve you blameless.

God has provided armor for every day of the Christian conflict, both defensive and offensive. He has pledged himself as a shield to defend us. "Salvation will God appoint for walls and bulwarks." "Both without and in thy door, He will keep thee evermore." There is not a moment of time, and not a step of the way for which he has not made abundant and gracious provision. But we must keep within the means of protection he has provided if we would be safe. "He shall give his angels charge over thee to keep thee in all thy ways." But when we stray from the way in which our feet should go, we expose ourselves to the assaults of the adversary.

He has provided an offensive armor. He expects us to be aggressive soldiers, and he has placed within our reach the missiles which, however simple, like David's pebbles from the brook, may become mighty to the pulling down of the strong-holds of sin. For this reason we should make ourselves the actual possessors of much of the truths of the Bible. We should learn how to handle the facts and doctrines of the Bible, as David learned to use the sling and stone during his experiences as a shepherd lad—by daily practice. It is for this purpose especially that God has given us the privileges of the young people's society, that we may learn to use the truths which we learn in the home and the Sabbath school. We shall have our giant enemies to encounter. We may win victories that will bring both ourselves and others greater liberty and peace and joy. Prepare for the conflict. Quit you like men. Be strong.—Christian Union Herald

Having the Form, not the Substance.

Not long since we saw a beautiful little babe, dressed in white and with golden ringlets clustering about its sweet and placid face. It was a most lovely face, fair and delicate of feature, its eyes closed as in sleep. The face and form of the babe were ideal in their beauty, but the one fatal defect was that the little one was dead, and we saw only the form without the supreme power and grace of life. And so there are those in this world who, with many charms and excellencies and attainments, lack the essential indwelling of Christian grace, and, so far as spiritual life is concerned, are as dead as that little child in its coffin.

Some persons who make profession of their faith in Christ, and who are members of his visible church, occasionally give sad and unmistakable evidence that they are not converted people at all. It is not simply that they fall into sin, for David and Peter thus fell, and repented and were restored and re-established. But they seem not to understand or appreciate the real meaning of Christian life at all, and so conduct themselves that it might be said of them as the apostle said to a professed follower of Christ: "I perceive that thou art in the gall of bitterness and the bonds of iniquity." Any such case is a grief, but there have been such cases to all lands and in all ages.

Many persons who have the form without the power of godliness, the profession without the possession of Christian life, are not intentionally hypocritical, but are oft-times simply self-deceived. They have not been really converted. They have not been the subjects of divine grace. The root of the matter is not in them. They do not perceive spiritual truth, for it is spiritually discerned, and they are not spiritual. The thorn bush cannot bear grapes, nor can the thistle produce figs. The thistle may profess its entire readiness to be a fig tree and may believe itself to be one but without radical change of nature it will not bear a fig. This impresses upon us the fact that we are to have no dependence upon our own resolutions, but are to seek most earnestly in faith and prayer for God's work in our hearts, lest we be found at last among those to whom Christ must say: "I never knew you."

Of course there are also some who seem to make the church and a profession of piety a mere cloak for their evil lives, as wolves in sheep's clothing, who find admittance into the fold in order to read and destroy. There are some who dissemble intentionally. They do not believe the truth, and yet they profess to believe it for purposes of gain. They do not love the pious life, and yet they claim to love it, and sometimes for quite a while succeed in a double life. But at last their sins find them out. It is not possible, indefinitely, to go even through the form of serving both God and the mammon. Whether they are detected in this world or not, it is sure that they will not be accepted of God. A counterfeit piece of money may circulate among the inexperienced and may deceive a number of them, but it will fall into the hands of some one at last who will detect the attempted fraud. So with the soul of the hypocrite and God.—Herald and Presbyter.

The Bumblebee.

Listen I eagerly, eagerly,
Into the roses bloom
The busy bumblebee
Is working, 'mid perfume.
He cometh with the May,
And ever is astir,
To all the flowers gay
A welcome visitor.
The clover bends and sways,
The daisies too are bobbing,
All through the summer days
Awhile the vagrant's robbing.
Ah, when the apple trees
Are blooming, it is sweet
To hear, upon the breeze,
His coming and retreat.
O ever wandering,
O yellow-coated bee,
Thy dreamy murmuring
And buzzing pleaseth me.
—Arthur D. Wilmot.

The Test of Strength.

"I am bewildered and puzzled by the problems of my life just now," said a man who was going through a season of temptation and trial, to a Christian friend. "I have prayed for strength to conquer, but it does not seem to come. I am fighting on the best I can, but the strength which you say God promises to those who fight for him is not given to me. Why is it?"

"Are you sure that strength is not being given to you?" asked the other. "Not strength enough to conquer just yet perhaps, but strength enough to keep fighting. That is the true test of strength. Many a saint of God has fought sin all his life, and been staggered by the problems of existence, and never solved them, and never fully conquered—but has fought on nevertheless to the very end. No man is beaten till he stops fighting and yields. To maintain a conflict, no matter how unequally, means strength. Victory is not always in God's plan for every soul, here in this mortal life—but a brave fight is, and the strength for that will always be given. God's strength is made perfect in our weakness, when in our weakness we still go on striving, resisting, facing the enemy, refusing to give up, no matter what the odds are against us. That's strength not weakness. That's what makes the difference between the hero and coward—the fixed determination never to yield, always to fight on."

"I see," said the questioner. "If I will fight as long as I can, God will strengthen me so that I can fight as long as I will. Strength is sure whether I conquer here or not. It clears up the puzzle of things a good deal to know that; God helping me I will fight on, whether I fight through or not," and he squared his shoulders with a new determination at the thought, and went forward bravely to meet his battle afresh.—Sel.

Two Foes of Happiness.

Discontent is one enemy of happiness. Discontent is thirst. Men thirst for physical gratification, for social enjoyment and position, for worldly possessions and for intellectual improvement. They feel their lack, their emptiness, and feel it most keenly. If they should possess all these things they would not be satisfied. The soul of man has a place for God, and so long as he is kept out of that place the soul is empty and barren. It is only when God fills the thoughts, the affections, the will, the conscience and the aspirations that true contentment is found.

Fear is another foe to happiness. No soul can be happy so long as it is racked with fear. Fear of want, fear of evil report, fear of what men may think or say or do, fear of loss of sickness or death, and many other fears keep men and women on the rack all the days of their lives. Many schemes have been resorted to for the purpose of overcoming fear and some have succeeded. But fear may be overcome in such a way as to leave the soul quite as desolate as it was before. One may overcome the pain of fear without touching the cause of fear. Why are we so fearful? Is it not because we have given to God such a mean and narrow place in our hearts? Perfect love casteth out fear, and God is love. Lift up your heads, O ye gates, and let the King of glory come in, and fear shall fly away.—N. Y. Advo.

Oh, do not, do not keep this sacred thought of Christ's companionship in sorrow for the larger trials of life. If the mote in the eye be large enough to bring out his sympathy; and if the grief be too small for him to compassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that divine thought, "Christ shares this grief with me," to those petty molehills that you magnify into mountains sometimes, think to yourselves that then it is a shame for you to be stumbling over them. But, on the other hand, never fear to be irreverent or to familiar in the thought that Christ is willing to bear, and help you to bear, the pettiest, the minutest, the most insignificant of the daily annoyances that may come to ruffle you. He will do more, for he will bear it with you, for if so be that we suffer with him he suffers with us.—Sel.

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CALENDAR OF ACADIA UNIVERSITY.

We congratulate the faculty of Acadia on the excellence in matter and form of the Calendar for 1904-1905. The mechanical part has been well done by the printers, the News Publishing Company, of Truro, N. S. The "cuts" of the buildings make good illustrations. The index is well made and the arrangement of the book complete. This little book of a hundred pages contains abundance of matter at once interesting and suggestive to our people. The history of the college is a large portion of the history of the denomination. The charter gives the authority of the state for the work undertaken.

AIM.

"On the intellectual side it is the aim of the college to furnish a broad, liberal culture, including the development of mental power, the formation of right mental habits, the cultivation of pure and elevated tastes, and the acquisition of systematized knowledge in the chief departments of learning. The culture furnished is designed to prepare students in a genuine way for the specialized courses of the graduate universities and professional schools, or to send them forth into active non-professional life with a training at once thorough and many sided.

"The College aims, not only at intellectual training, but also at the development of right character. It is an avowedly Christian college, setting forth the Christian ideal of life as the one true ideal for its students. The importance is recognized of surrounding the student with positive Christian influences and of keeping before him distinctively Christian ideals. To this end the professors and teachers are all Christian men. While Christian, the College is not sectarian. The professors are not necessarily Baptists, and students of all denominations enjoy equal privileges. The college is in all departments open to both sexes."

LOCATION.

Wolfville is a beautiful town in the heart of the country made famous by Longfellow's "Evangeline." It is situated on the upward slope of the southern shore of the Basin of Minas. The College buildings are well up the slope and, looking Northward, command a fine view of the Cornwallis Valley, the Basin of Minas, the meadows of Grand Pré, the North Mountain, terminating in Cape Blomidon, and the distant shores of Cumberland County. It may be said indeed that the surroundings of the college are of unsurpassed beauty and breadth, and all that the kind face of nature may inspire in a man is here."

The college buildings are four in number:—

1. College Hall contains lecture rooms, laboratories, library, museum, chapel and Assembly Hall. It is a building of excellent proportions and chaste appearance; internally, it is commodious and comfortable. It is heated by a hot-water system, the museum and library contain large and valuable collections, the laboratories are well equipped, the Assembly Hall is a large and handsome room. All the lecture rooms are seated with chairs of modern design, with writing-desk attached.

2. The Manual Training Hall contains three departments.

(1) Wood-working departments, furnished with eighteen work-benches, vises, full sets of carpenter's tools, turning-lathes, jig, scroll, and circular saws, drill machine. The machinery is driven by a water motor.

(2) Iron-working department, furnished with seven forges and anvils, also vises and tools for work in forging, welding and filing.

(3) Drawing department, provided with all necessary facilities.

3. Chipman Hall, the college residence, is a thoroughly comfortable boarding house, under the direction of the college authorities, capable of accommodating about sixty male students. It is furnished with a hot-water heating system, with electric lighting throughout, and with all modern conveniences. The rest of the male students find homes in approved boarding houses in the town. For a limited number of the young ladies attending college, boarding accommodations and privileges are afforded in Acadia Ladies' Seminary; the rest find accommodations in town subject to the approval of the Faculty.

4. The Gymnasium is a spacious and well-appointed building under the control of a duly appointed instructor of gymnastics.

We shall have more to say of the Calendar in another issue.

OUR OWN CRIMINALS.

On Friday, 22nd inst, in New Brunswick one murderer paid the penalty of his crime and in Nova Scotia, another was sentenced to death. Amid the glories of a Canadian summer, in the midst of high Christian civilization the worst of crimes casts its awful shadow. Sin when it is finished brings forth death. With all our optimism and congratulation of ourselves on our advancement and goodness it is seen that murder still dwells in the hearts of some and issues in the shedding of the blood, even of the wife a man has sworn to protect. After all the evolution of the ages, men are not all born good. These ghastly deeds pass the comprehension of the law abiding citizen and especially of the Christian. Human sin and divine love pass knowledge. But they are facts and neither of them should be ignored. The sinfulness of the human heart, its enmity against God must be recognized. Paul's picture of the uncleansed heart as given in Galatians 5, 19-21 still stands as a photograph of the unregenerate of today: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." "What a piece of work is man," we may well say! Not fit for the Kingdom of God; not fit for life on earth. Still stands the word of our Lord: "Except a man be born again, he cannot see the Kingdom of God." This great truth must still be preached as the hope for man under God's abundant grace. The affairs of empires are of great consequence; but as Dr. W. R. Williams has said: "The conversion of a soul is to the true minister, in his best hours, of more concern than the fortunes of an empire." The fact that men "are dead in trespasses and sins" and the fact that God who is rich in mercy, for His great love can quicken them together with Christ are two of the lessons our criminals should teach us.

Another message they bring is the necessity of preaching the Gospel in every district. The revelations of iniquity here named show that the standards of the Gospel are in some cases almost unknown. The neglected spots will furnish criminals as well as the great cities. Brethren of the churches can we say we have preached the Gospel to all within the areas of our influence?

Does any one ask whether the preaching of the gospel will be of any effect? "To human judgment nothing could be more insignificant than these twelve Galileans (the apostles), ignorant of the learning of the schools, unprovided with money or support from men, going out to preach the gospel of a rejected Messiah who was but a few months hence to be crucified as a common malefactor. On the other hand, nothing in all history has developed so much power and influence among men as that same gospel, rising in Jesus Christ and spreading abroad throughout the world at the hands of men, for the most part chosen and called from the ranks of the common people. Its onward flow (sometimes an onward rush) has been a torrent which has carried all before it. To-day it is the mightiest moral force in the world, and there are none to sneer at it except fools and knaves (though many still oppose its onward flow), while millions all over the world and among all peoples live to bless God for his love and for his unspeakable gift in Christ Jesus."

Our own criminals may well keep as humble. They may also exhort us to warn every man and to beseech every man to be reconciled to God.

THE DEATH OF THE SAINTS.

On July 21st at Partridge Island, N. S., Miss May Gould, of Fitchburg, Mass., fell from the side of the hill she had climbed, a distance of forty feet and was almost instantly killed. Miss Gould was one of seventy-five excursionists who were spending the day at Partridge Island, one of the beautiful places of Canada at which Dr. J. H. Rand wrote a number of his poems.

With the enthusiasm of the tourist and anxious to obtain the best views of nature she sought the summit of the hill whence she was carried to death. So sudden, so sad, away from home, from friends, without warning, without farewell she "crossed the bar."

Miss Gould, we learn, was an active Christian. For years she had been teacher in Sunday school, her class at present numbering ninety or more. While on her vacation she continued her studies of her Bible for her class work.

How strange, many will say, that the Lord allows one of his own workers to meet so sudden a death.

Yet we are told "Precious in the sight of the Lord is the death of his saints." Everything about the believer is precious to Christ. Not a hair of the head is unknown to him. In what special way this death was precious to him we may not be able to say. Possibly some of her pupils who

have not been won to Christ by her teaching may be saved by her death.

Mrs. Browning's words,

Eyes that the preacher could not school
By the wayside graves are raised;
And lips cry 'God be pitiful'
That ne'er cried 'God be praised,'

may find a fulfilment in this case. He that keeps Israel neither slumbers nor sleeps. Watching she was when he called for her.

But the Christian dies daily, to self, to sin, to the world—and this death, too, is precious in the sight of the Lord. This death becomes the gate to life. Sacrifice for Christ is life for Christ. To die daily to absorbing worldliness, to pleasure, to pride, to the lust of the flesh is gain to the believer. He gets his life by dying. He gets his victory over the world by the surrender of faith. The death of the saint, in both senses, is precious to the Lord.

Editorial Notes.

—That advanced scholarship in England is no longer by any means the exclusive possession of the Established Church is attested by the fact that, from 1860 to 1904, out of fifty five students who have gained the coveted honor of Senior Wrangler at Cambridge University twenty-five have been Nonconformists, leaving twenty for Anglicans, Catholics and Agnostics.

—Readers of the MESSENGER AND VISITOR are interested doubtless in the work which is being done by our brethren in other parts of the Dominion. In another part of this paper will be found a report of the proceedings of the British Columbia Baptist Convention, held early in the month at Vancouver, furnished by Rev. LeRoy Dakin who not long since left us to take up pastoral work in the west. We have the promise also from Rev. C. W. Corey of Strathcona of a report of the Manitoba and Northwest which was recently held at Portage La Prairie.

—The missionaries of over sixty societies in China have resolved to erect a great building in a prominent situation in Shanghai as a memorial to the martyrs who gave up their lives rather than deny their Lord in the recent Boxer rebellion. The chief feature of the memorial will be a hall capable of accommodating 2,000 or 3,000 people. Shanghai is the main entrance gate of China and is visited every year by hundreds of thousands of Chinese from all parts of the Empire. When finished the building will be a missionary headquarters for China and all the various organizations will find accommodation there.

—"Those preachers," says Dr. Robertson Nicoll, "who know how to make the Bible a living book are the preachers for this time, and all times, for whatever may be said to the contrary all we know about religion is to be found in the Bible." "The preacher should know the best things in English literature. Whether he reads his sermons or not he should write many of them, and he should write them as lucidly, as precisely, as carefully as he can. There is no hearer, however uneducated, who does not feel in some way the difference between what is good and bad in English, and every day the people are getting more and more sensitive on this point."

—Intending delegates to the Convention at Truro would do well to read the notice of the Entertainment Committee on page nine of this issue. As will be seen, the Committee state that they will not be responsible for the entertainment of any delegates whose names do not reach them by August 1st. The responsibility for their entertainment will therefore rest with the delegates themselves if they neglect to send in their names as directed. The Committee are of course desirous of doing their best for the delegates, but it should be considered that they have a large task on their hands, and delegates should endeavor to make it as easy as possible.

—About a year ago we recorded the success of Acadia students at Yale University. We have not full reports for the year just closed, but we are informed that Mr. Austen Bancroft, son of Rev. J. W. Bancroft, who took the degree of B. A. at the head of his class at Acadia in 1903, led the graduating class of B. A.'s at Yale this year. We are also told that in the graduate schools Mr. R. D. G. Richardson, Acadia 1898, led in the Department of Mathematics; that Mr. E. H. Cameron, Acadia 1900, led in Philosophy; that Mr. Avard L. Bishop, Acadia 1901, led in the Economics. Mr. W. M. Steele, Acadia 1902, son of Rev. Dr. Steele, who during his two years of study at Yale made a high record, has been appointed Professor of Philosophy at Furman University, South Carolina. Let the succession be kept up.

—Preaching recently at St. Mary's Church, Warwick, Bishop Gore of Worcester offered some remarks on toleration in the course of which he asked: "Had they learned the lesson of the futility of attempting to quench the religious feeling of minorities because they thought them dangerous or disliked them? Had they learned the lesson that spiritual conviction must be propagated by spiritual means, and that to seek to override the religious convictions of minorities by State authority was to attempt that which was disastrous most of all to those who were stronger?" The Bishop's words imply underlying principles for which Baptists have long stood and sometimes suffered. Referring to Bishop Gore's remarks as "golden words" the *British*

Weekly expresses the wish that he had given them a more pointed application in view of the fact that "the Church of England by its educational policy is doing the very thing that he deprecates, and that to its own infinite loss."

—Our N. B. Eastern Association, recently in session at Sackville, adopted a resolution urging that, in view of the increased cost of living now as compared with the past, churches should, if possible, provide their pastors with a salary of not less than \$800. The amount named is certainly the least on which a minister can provide for his physical and mental needs and those of his family. Some churches forget that a minister, if he is to keep fresh and vigorous, must feed his mind as well as his body, and that the necessary additions to his library year by year are expensive. It never pays to starve even a horse or a cow. Worldly wise people understand this. But some seem to think that it is a matter of economy to provide for the minister of the gospel no more than a bare subsistence. It is altogether a mistake from every point of view. There is all the difference in the world between the service rendered by a minister who is perplexed and discouraged because his people have denied him sympathy and necessary material support and that of the minister whose spirit is kept cheerful, hopeful and earnest by the hearty sympathy of his people and the liberal provision which they make for his needs. It always pays a church to do its best for its minister, for that is a condition of his doing his best for the church and the community. "Give, and it shall be given unto you again."

—The past week has evidently been one of considerable activity within the theatre of war in the Far East, though the despatches received do not show very clearly what has transpired. It appears however that the Japanese have been fighting to gain possession of Niu Chwang and its sea port, Yin Kow. There was hard fighting in that vicinity on Saturday, the results of which are not definitely reported, but the latest despatches at hand at time of writing indicate that the Russians were evacuating Niu Chwang on Monday. A number of Japanese cruisers and transports are reported to have been seen near Yin Kow. The cruisers of the Vladivostok squadron are reported to have left the Sea of Japan and to be moving out into the Pacific Ocean. Their destination and purpose are unknown. There has been strong feeling in England during the past week over the seizure of a British steamer, the 'Malacca' in the Red Sea by a Russian Cruiser which passed the Dardanelles as a commercial vessel. The seizure has been made the occasion of a vigorous protest from the British Ambassador at St. Petersburg to the Russian Government. It is understood that as a result the Czar's Government has given assurance that the 'Malacca' will be released and it is intimated that an understanding mutually satisfactory to the Governments of London and St. Petersburg has been reached in reference to the Russian cruisers which have passed the Dardanelles.

The N. B. Eastern Baptist Association.

With the usual pleasurable anticipation the delegates from the different churches gathered at Sackville. The chairmen of the different committees had labored over their reports. The clerk had been carefully compiling statistics. The appointed speakers had been earnestly waiting before God, and carefully examining all available material for messages for the people. The entertaining committee of the Sackville church had tested the hospitality of the homes, and had issued those welcome notices to the coming delegates, giving all the impression that the hospitality of the Sackville church abounded. The genial and mirth provoking pastor—McLatchy, was on hand with his note book and pencil and an air that gave us the impression that the weight of an empire was upon him. Expectation was in the air, and life was strong in us all.

The Associational B. Y. P. U. met at 8 o'clock Friday evening. We found history repeating itself in the fact that the officers were absent. Pastor J. W. Brown one of the N. B. Executive presided. The program called for a discussion of the past, present and future of our young peoples societies. The executive however had not been able to secure a speaker to deal with the past, but in lieu Rev. H. Y. Corey—returned missionary consented to speak on the general subject under discussion.

The first speaker Rev. B. H. Thomas dealt with the present. He spoke of the organization as languishing, and with an inoperative policy. He expressed the hope that a "Moses" might arise to lead us out of our Egypt. The second speaker Rev. E. L. Steeves of Middle Sackville dealt with the future. He took the ground that the B. Y. P. U. as an organization, and as it was at first conceived was practically dead; but expressed his belief that its spirit—its real "animus"—would continue to live in the church of the future. He believed that it was unwise and useless to try to perpetuate the organization.

The third speaker contrasted the condition of the young people in the Christian country with their conditions in Heathen India, and called upon Christians to extend Christianity.

On Saturday morning an early prayer meeting was held led by Rev. R. Barry Smith. The Lord's word to Moses at the Red Sea—forward—was the thought of the meeting, and I

became indeed the thought of the Association. We trust it will be the motto of our churches for the coming year.

At 10 o'clock the Association was formally opened. After the enrollment of delegates the following officers were elected for the coming year: President, Rev. N. A. MacNeill; Secretary, Judge F. W. Emmerson; Assistant Sec'y, Rev. J. W. Brown; Treasurer, E. C. Lund of Sackville.

The following were invited to seats in the Association:—Principal E. W. Sawyer, of Horton Academy; Rev. H. Y. Corey, Rev. N. D. Smith, of Maine; (Congregational Methodist) Rev. Principal H. T. DeWolf of Acadia Seminary; Rev. Albert Moore, travelling Sec'y of Lord's Day Alliance, Rev. Dr. Steele, pastor of Methodist church, Sackville; Rev. Dr. Trotter, President Acadia College, Rev. W. E. McIntyre, Supt. of N. B. Home Missions, Rev. A. S. Lewis and C. H. Hicks, D. D. S., of Philadelphia.

A committee of arrangements was chosen as follows: Revs. D. Hutchinson, B. H. Thomas, J. W. Keirstead and F. B. Seelye.

The new pastors entering the Association were named as follows: Rev. E. L. Steeves, Middle Sackville; Rev. Ira Baird, Moncton; Rev. Frank Dresser, Port Elgin; Rev. O. E. Steeves, New Castle; Rev. H. S. Erb, Dawson Settlement and Caledonia; Rev. L. H. Crandall, of River Glade and Forest Glen, and Bro. A. C. Bery, lic. of Lutes Mountain. Those of this list that were present were welcomed at a later session and made fitting responses.

Rev. R. Barry Smith, Rev. F. B. Seelye, and R. J. Colpitts, lic. were appointed to read letters. The reading of letters continued until 11:30 a. m. At that time the Association listened to an address by pastor J. W. Brown on the "Desirability of Securing and Preserving the History of Our Churches." The address was an outline of the proposed policy of the Maritime Baptist Historical Society and was also an appeal to church clerk to give more attention to the facts that constitute history in recording the history of the churches.

The afternoon session opened at 2 o'clock with prayer by Rev. R. M. Bynon. The reading of church letters was resumed. A letter from the Cookville church called the attention of the Association to the isolation of the Cookville and Centre Village churches making it impracticable for them to be so grouped as to secure pastoral supply. This occasioned much discussion, and it was finally resolved to leave the matter in the hands of the Sackville churches. Rev. E. L. Steeves and Rev. E. B. McLatchy. These brethren will in some way arrange for supplies. At this point Rev. Albert Moore, travelling Sec'y of Lord's Day Alliance, was called to the platform and gave an earnest and impassioned address on the Desirability of securing a proper regard for the Lord's Day.

The report of the Home Mission Board for N. B. was distributed by Superintendent McIntyre and read. It was taken up clause by clause and adopted.

The report on Foreign Missions was read and adopted. It recommended the holding of two missionary conferences each year within the bounds of the Association. It deprecated the tardiness of the churches in sending the Lord's money to the Foreign Mission Treasury, and urged the churches to make Foreign Missions a more prominent feature of their church life. It commended the proposed union of the two Canadian mission fields in India, and expressed the hope that the whole Dominion would eventually unite in Foreign Mission work under one board.

The Nominating Committee reported as follows: To fill vacancy on Home Mission board made by the removal of Rev. H. H. Saunders, Deacon C. F. Alward of Butterton Ridge. To fill the vacancy on the H. M. board made by the out going members, Rev. D. Hutchinson, Hon. H. R. Emmerson, and J. J. Wallace.

Foreign Missions.—Rev's. J. W. Brown, B. H. Thomas, and L. H. Crandall.

Home Missions.—Rev's. F. P. Dresser, E. L. Steeves and Bro. A. E. Wry.

Education.—Rev's. I. N. Baird and O. E. Steeves.

Temperance.—Rev's. R. Barry Smith, F. B. Seelye and R. J. Colpitts.

Denominational Literature.—Rev. N. A. McNeil, Dea. D. A. Jonah and Dea. J. M. Hicks.

Questions in Letters.—Rev. M. Addison.

Associational Sermon.—Rev. J. W. Keirstead, Alternate Rev. L. H. Crandall.

Sunday Schools.—W. C. Newcombe, Rev's. R. M. Bynon and I. N. Thorne.

Digest of Letters.—Clerk of Association.

Obituaries.—Rev. E. B. McLatchy, Deacon Wm. Dickie and J. D. Steeves.

Circular Letter.—Rev. E. L. Steeves.

To Examine Circular Letter.—Rev. Adolphus Brown.

Saturday evening 8 o'clock, a platform missions on Home and Foreign Missions. Rev. W. E. McIntyre spoke on Home Missions. The address was a clear setting forth of the importance of the work and a forcible plea for aggressiveness. Rev. H. Y. Corey spoke on Foreign Missions. He dealt with the social condition of the Telugus, showing them to be capable of great development. They only need the gospel to make them a great people. The address was uplifting informing and full of consecrated enthusiasm.

Sunday was the "great day of the feast" with the people. From the 7 o'clock prayer meeting until the close of the evening service the interest was unabated. Two prayer

meetings preceded the preaching of the associational sermon by which the people were prepared to receive the Lord's message. The sermon was preached by Rev. D. Hutchinson from Isa. 60 chapter and 1 verse, "Arise, Shine." To say that the sermon was clear, logical and uplifting, would be to say only what any one who has ever heard Brother Hutchinson would expect to be said. It was a fitting associational sermon. At 2 o'clock Rev. Ritchie Elliot of Alma taught the Sunday school lesson for the day in an efficient way.

At 3 o'clock an Educational meeting was held addressed by Principle De Wolf of Acadia Seminary, Principal E. W. Sawyer of the Academy and by President Dr. Trotter of the College.

Bro. DeWolf summed up the essentials of a good school, necessary equipment, right curriculum, development of character, competent teachers, atmosphere and environment, intellectual ferment, social life and religious life. All these points he elucidated with much ability and showed how Acadia Seminary excelled in them.

Prof. Sawyer gave practical information concerning the Academy, and showed that the work there done was foundation work upon which all superstructure was to be built.

Dr. Trotter showed that education was tributary to life, and life is the response of one's being to the world about us and the God who made us. The perfect life is the Christian life, and only an education on Christian principles could throw open the windows of the soul. He spoke optimistically of the Second Forward Movement, and paid a high tribute to Principal DeWolf and Principal Sawyer.

Sunday evening Rev. J. W. Keirstead of Campbellton preached a sermon. It was much appreciated, and put the large congregation in a spirit to enter heartily into the evangelistic service led by Rev. B. H. Thomas. A large number of testimonies were given, and a large number arose as enquirers, seeking to know Jesus Christ as their personal Saviour.

Monday morning the Association resumed business at 8:30 o'clock.

The Circular Letter was read by Rev. Ritchie Elliot. "Subject How to Become Efficient Workers for God."

The report on Sunday schools was read by Rev. J. W. Keirstead as prepared by W. C. Newcomb, chairman of committee. It gave a resume of facts leading up to the formation of the N. B. Baptist S. S. Convention. It showed the present attitude of that Convention toward the Baptist Sunday schools of the Province. It emphasized the necessity of all our schools responding to the appeal of the Executive of that Sunday school Convention for 5 cents per member towards the support of a Baptist Field Secretary.

The report was adopted with a strong and emphatic vote. Report on Temperance was read by Bro. C. E. Knapp and was strong and vigorous in tone. Report adopted.

A symposium on church Finance was then held led by F. W. Emmerson. This consisted of the asking and answering of three questions, viz: 1. Is giving an act of worship? Answered by Rev. B. H. Thomas in the affirmative. 2. How often should offerings be made? Answered by Rev. D. Hutchinson—every Sunday where practicable. 3. What should our offering be? Answered by Rev. N. A. MacNeill. They should express our best efforts, but the amount must be determined by a direct appeal of the conscientious giver to God.

The clerk reported that there had been an increase by baptisms during the year of but 93, and that the net increase during the year was 14.

Monday afternoon 2:30 o'clock the Associational B. Y. P. U. reported naming the officers for the ensuing year as follows:—Pres., Rev. Ira Baird, M. A.; Vice Pres., Miss Ethel Atkinson, Sackville; Sec'y. Treas., Rev. L. H. Crandall, River Glade. Rev. J. W. Brown as one of the Executive of N. B. announced that an effort would be made to hold a Provincial Rally this fall in connection with the N. B. Baptist S. S. Convention.

The committee on Obituaries reported that there had been no deaths among the pastors during this year. The Moderator called upon Rev. B. H. Thomas to lead in a prayer of gratitude to God for his mercy in this particular.

The committee on resolutions reported as follows:

1. Resolved that this Association learns with satisfaction that the question of union with the Free Baptist body is again under consideration and that a committee was appointed at the Baptist Convention in St. John to confer with a committee appointed by the Free Baptists of N. B. looking towards an organic union of the bodies.

We beg therefore to place on record our hearty approval of the movement, and pray that in the near future such union which must mean much to our respective denominations and to the Lord's Kingdom at large may be consummated.

Further, this association would recommend the calling of a joint meeting of the two bodies in this province before the close of the present year for a fuller consideration of all matters involved.

Moreover it is the opinion of this Association that the Free Baptists of N. S., the Reformed Baptists and Primitive Baptists should each be approached with a view to a general union in the near future of all the Baptist bodies in the Maritime Provinces.

2. Resolved that this Association having heard with much pleasure the Rev. Albert Moore of Toronto, representing the Dominion Lord's Day Alliance, wishes to place on record its hearty endorsement of the aims and objects of the Alliance and recommend pastors and churches to lend the heartiest support towards the preservation of the integrity of the Christian Sabbath.

3. Resolved, that this Association re-affirms our historic position, as to the authority of God's Word and its inspired character and, would urge that in the future all candidates seeking entrance to the Christian ministry be carefully examined as to the acceptance of the articles of faith hitherto adopted by us.

4. Resolved that we regard with favor the work undertaken by the Maritime Baptist Historical Society, and urge all our churches to co-operate in securing and preserving the histories of our churches.

5. Whereas, the cost of living within this Province has increased 10 or 15 per cent. during the past two or three years and

Whereas, the wage in nearly all other departments have been advanced an equal percentage, so that now an apprentice carpenter or a railway fireman, receives more than many of our pastors.

Therefore resolved, that this Association call the attention of its members to the fact that

(Continued on page eight.)

* * The Story Page * *

Tom's Carrier Pigeon.

BY ANNIE H. WOODRUFF.

Tom Nelson and his cousin, Harry Morton, were deeply interested in the rearing of pigeons. Their fathers owned adjoining farms, and the houses were about a quarter of a mile apart. Many were the journeys that the boys made to and fro in order to compare notes and to exchange ideas in regard to the care and training of their pets. Indeed, so urgent and pressing at times was the need of speedy communication that they so trained several birds of the carrier species that a messenger could be dispatched and received in an astonishing short space of time. Each boy carried home every night a pigeon from the other's dove-cote, which he kept in a cage ready to send with a note when occasion required.

One rainy day Tom Nelson, having nothing to do, and finding time hanging heavily on his hands, thought it a favorable opportunity for him to pay his cousin a visit, and had caught up his hat with that intention, when his father, passing through the kitchen where he was, said:

"Tom, I am going to the village to be gone several hours, and I don't want you to leave the house. I have noticed several tramps around here lately, and they might be troublesome to your mother if they found her alone."

"All right, sir," said Tom, who felt somewhat disappointed, but he had long learned not to grumble about trifles.

"I feel uneasy about that money, George," said Mrs. Nelson, who had entered the room and was looking anxiously at her husband.

"What money?" asked Tom.

"Why," said his father, "the School Board, at its last meeting, made me Treasurer, and handed me all the funds, amounting to a little over \$500."

"Where is it?" asked Tom again.

"Safely hidden away where no one will be likely to find it," answered his father. "If you and your mother don't know where it is, you will not be able to tell any one, that's certain," and he went off.

"I never feel safe with so large an amount in the house," said Mrs. Nelson, and she went about her work with a pre-occupied air.

Tom busied himself writing a note to his cousin, and when it was ready he went to the woodshed and brought in the cage containing the messenger. He was just going to tie the note to the bird's wing when the kitchen door opened and a man walked in without knocking.

He demanded something to eat, and Mrs. Nelson, with a troubled glance at him, set about preparing a meal, pretending to take no notice to the furtive glances which her unwelcome guest was casting around him.

Tom, who was a slightly built lad of 15, did not seem a formidable obstacle to this burly rogue, for after one careless glance at the boy's direction he took the chair offered by Mrs. Nelson and sat down to his dinner.

Tom, remembering his father's parting words, was in a sore dilemma. He instinctively feared the man, for he knew he had not the strength to contend with him if violence was offered, and he felt sure there would be trouble when the tramp had refreshed himself. There were no near neighbors, and he could not leave his mother alone while he went for help.

While this was passing through his mind his glance fell upon the note he had written, and he started as a thought entered his mind. Seizing the pen he opened the note and hurriedly added:

"A rascally looking tramp has just come in. Mother is feeding him, but there is no telling what he will be up to when he gets through eating. Ask Uncle Mike and come over as soon as you can. Father is away."

Fastening the note securely to the pigeon he went to the door, and opening it, let the bird go. As he did so the man sprang from the table where he had been swallowing his food in great gulps, caught Tom by the shoulders and flung him across the room, saying roughly:

"Set down, sonny, and make yourself easy. Goin' to call the neighbors, was ye? You jest git me that there money and be quick about it."

Mrs. Nelson, pale and trembling sprang between them, trying to explain that they were ignorant as to the location of any money.

"Come—none of that," fiercely interrupted the man. Shut yer jaw and tell me where it is. It'll be the worse fer ye if ye don't. That school money yer man's taking care of. You know what I mean?"

Then he drew a revolver threatened to shoot them both if they persisted in their denial.

Mrs. Nelson shook her head, she could not speak; but Tom, white to the lips, muttered hoarsely:

"You'll have to shoot, then, for I don't know where it is and I'm glad I don't. I might be coward enough to tell if I did," and then shut his eyes, expecting the worst. The tramp eyed them incredulously for a moment, and making up his mind that they were speaking the truth, after a pause of indecision, opened a door near where he stood. Discover-

ing that it was a dark closet, without windows or means of escape, he drove them into it at the pistol's point, and as there was a key in the door locked them in.

Then he began his search. It was a long one, for the money was well hidden, apparently. Cursing and swearing, he emptied the secretary and bookcase in the sitting-room; the bureaus and wardrobes, scattering the contents over the floor; the sideboard in the dining-room and the clock on the mantel. He ripped up the mattresses and pillows, turning the house in disorder, but no money could be found.

Mad with disappointment, still he persisted in spite of the danger of discovery if he lingered. He was in the act of splitting open a tin savings bank, a relic of Tom's babyhood, which was heavy with the weight of one-cent pieces which Mrs. Nelson found convenient to have on hand, when a calm voice of authority was heard at the door saying:

"Give it up, my man; its no use. And come along with me."

It was the village constable who spoke, and almost before the tramp knew what had happened he was handcuffed and led away, while Mr. Nelson, who had returned sooner than he expected, quickly released his wife and Tom.—Boston Traveler.

* * * * *

Sunny Jim.

BY WILLIAM BYRON FORBUSH.

I was going uptown the other day when I noticed, wedged in between a Boston swell front and a colonial porch, a very curious little cottage. It interested me so much that I opened the gate and went up the broad walk to the front door. Upon this door was fastened a dingy wooden sign, on which with difficulty I could read the name, "Jim Dump's." Over it was a shiny new doorplate which said, "Sunny Jim." I happened to have a boy or two with me, as I often do, and we decided to make the genial philosopher a call.

We pulled the bell and before its merry jingle inside had ceased Mr. Sunny Jim himself was greeting us, in his joyful colored garments and with the funny curly queue on the top of his head twisted tighter than a pig's tail.

"Come in! Come right in!" he shouted. "Yes, of course! I shall be glad to tell you how to be sunny."

A curious and kickable dog ran after him as he led us, dancing, into his pleasant front room where, he told us, the sun is always shining.

"Mr. Jim," said I, "we come from a corner of The Congregationalist. We are of the family of a Mr. Martin who"—

"Mr. Martin!" he exclaimed; "I know him well. He came from the same place up north where Santa Claus lives. In fact, I believe he's the old fellow's first cousin. Well, well! we must shake hands all over again if that is the case."

"We have come to interview you," I continued trying to look serious.

"Were you always sunny, Dr. Jim?"

"Don't call me doctor, boys. I am not a member of the R. E. A. No, I was not always Sunny Jim. I was not born with any larger funny bone than other folks. The corners of my mouth grew down; I used to forget the things I didn't like; I cast shadows wherever I went, and all my family and even this little dog had to listen to my constant complaints, for I was known every where as Jim Dumps."

"But how did this change occur?"

"I will tell you. Mine was a serious case. The people who have been cured in the newspapers were none of them as badly off as I was. I had to take five medicines before I was well."

And here Sunny Jim held up his five fingers.

"Five bottles?" asked a big-eyed boy who was patting the little dog.

"No, my dear, five prescriptions. The first, as no doubt you have read in my book"—

"Your book?" I asked. "I didn't know you had written a book."

"O, yes. You will see it, bound in boards, with portraits of my family, in front of all the railway stations. The first prescription was at breakfast time. It was labeled 'Good Health.' I heard of one of my boys who was asked with the others in Sunday school by the superintendent, 'Now boys, which of the saints do you want to see first when you arrive at your heavenly home?' and he shouted, 'Goliar!' He wanted to see the strong man. An angel with nervous prostration couldn't be sunny if he tried. So I began to wash off my troubles with cold water, eat things that would make me strong and sweet, and beat down Satan with my punching bag."

"Good!" shouted strenuous young Teddy who was present.

"My second prescription followed the first one. It read 'Always walk on the sunny side of the road.' A friend of mine cured pains in his bones by doing this. When I was

a boy I once went up into the cupola of a great mansion. On one side was green glass, on another red, on a third yellow and on the last white glass. You could have spring, summer, autumn or winter in the landscape according as you looked. So now I always look at life on the springtime side."

"My next dose," continued Sunny Jim, "was 'Self-Control.' Once I went over to call on a neighbor's boy at Christmas time, thinking he would give me a present, and all I got was the measles. He was not to blame, I suppose, but it makes me think that since a gloomy disposition is equally catching and a good deal more serious a fellow had better get over it quick or shut up. I hear there's a law against carrying concealed weapons, but somebody told me there isn't any against carrying concealed troubles. If so, I propose to carry mine out of sight. Can you boys move your ears by their own muscles?"

"I can't," confessed Joe. "But Hugh can."

"Well, the reason everybody can't is because folks stopped trying to, and after they got out of practice their children never caught the trick. If everybody would cease pulling down their mouth muscles, soon all children would be like my children—with faces always smiling. And now, boys, I mustn't preach to you any longer," said our good friend, jumping to his feet, "for you want to be off tramping."

"My fourth prescription," he said, as we moved toward the door, "was 'Build a sunshine for other folks,' and I have found that building and running this factory gives one no time or room to grumble."

"And last," said Sunny Jim to the boys, as he held their warm hands at his doorway, "to be sunny we have to trust our good Father in heaven. What's that our great Book says? 'Then shall the righteous shine forth as the sun in the Kingdom of their Father.'"

It was starlight now as we looked up we heard him say, "Earth and heaven are our Father's house, and, here or there, let us learn to shine."—The Congregationalist.

* * * * *

The Ghost at the Manse.

"Porter, is this the train to Blaxton, please?"

"Yes sir, the back part goes through," said the man addressed, rushing along the platform as fast as he could.

As we sped along the iron railway I fell to reckoning, and began to anticipate the pleasures of Christmas, and the joy of meeting my old friend, Rev—, the Baptist pastor at Bothdale.

I had received a pressing invitation to spend Christmas with him, and as this year's holidays were a little longer than usual, a good opportunity offered itself, and I had accepted.

At last we arrived at our destination, and a hearty greeting awaited me from my friend's loving wife and family, so that the little discomfort was forgotten.

Old times were talked of, and bedtime had arrived ere we had thought of it. We parted for the night with the best of wishes for the morrow—Christmas Day.

* * * * *

With a start I awoke.

Surely I had made a mistake. Did I hear some one speak? All was quiet. Not a sound could be heard.

I imagined I had been dreaming, and I was in the act of folding the bedclothes around my shoulders preparatory to going off to sleep again, when, alas! a voice distinctly said, "O man prepare!"

I was wide awake now, and heard the words distinctly.

I began to perspire freely, and my hair seemed to stand well nigh upright. What was I to do?

Was the room haunted? Why had not my friend told me? I was paralyzed and could not move. All was still for a time, and I regained some courage. I had distinctly heard the voice, and there was no mistaking it.

Terror upon terror! In the solemn midnight hour, when all is still, "O man, prepare!" was again reiterated, and this time I fell back helpless and breathing hard indeed.

My kind thoughts about my friend by this time had vanished. What an upheaval! A lifelong friendship had been severed in the few hours that had passed since we parted for the night, and what a mockery the expressions of good will were! There was a plot in it all, I was firmly convinced, and, oh, dreadful thought! to be wounded in the house of one's friend.

I would have got up and left the house at once, but I dared not move. I lay in this state of mind for a long time breathing inward threatenings on my friend's head—or enemy, as I now called him.

After a time I grew desperate, managed to strike a match and lit the candle. Everything seemed to be so quiet now, and I began to feel better. Minutes and hours seemed to go, and in due course the candle burned itself out.

* * * * *

Christmas morning dawned. I was awakened once more by a loud knocking at the bedroom door, and my pseudo-enemy was earnestly inquiring if I intended to stay in bed

all day. More asleep than awake, I invited him into the room. As he entered he went over to a wardrobe, evidently attracted by something unusual. It was but the work of a moment to take a chair and to seize hold of his favorite parrot, which somehow or other had managed to escape from her cage in the study, which adjoined the spare bedroom in which I had passed such an unfortunate night. There was a general stampede in the passage, and several excited children's voices one could hear exclaiming with evident delight, "Poor Polly is found!" I am afraid my sentiments were not quite so jubilant over the recovered bird, but I kept them to myself.

I pleaded the change of air, the long journey on the previous evening, and being generally tired, as direct causes of my over-sleeping myself; but I never saw that parrot again without wishing inwardly for its speedy annihilation. We spent a merry Christmas together in spite of all these drawbacks, and I am still living to wish all seasonable compliments to my readers of next Christmas.—W. H. B.

No Lost Effort.

A young Sunday School teacher in Boston had in her class a boy who seemed formerly incorrigible. Still she clung to him. She prayed for him every day, and often a dozen times a day. She had moments of discouragement when she heard how he was going from bad to worse in his daily life.

Finally he was arrested as an accomplice burglar, 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, but everyone was confident he had gone to destruction.

Years have 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 this evening, 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 she 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 taught a class in a Sunday School called the West End Mission?"

"Yes."

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

"There was a boy of 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."

Miss M—'s unceasing prayers had been heard and answered.

"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 home, but in all those 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."

"I never felt that they were lost," said Mrs. H—, "and I have been praying for you all of these years."—Sel.

What a Small Habit Costs.

"How can you afford all these books?" asked a young man calling upon a friend. "I can't find even the spare change for the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this. When you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with the money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes; I recall the conversion, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a cigar every day; and as the money accumulated I bought books—the very books you see."

"You don't mean to say that your books cost no more than that? Why, there are dollars' worth of them!"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me to be a man. I put by the money which, at one cigar a day, amounted to many dollars in six years. I keep those books by themselves as a result of my apprenticeship cigar-money; and, if you had done as I did, you would have by this time saved many more dollars than I have and would have been better in health and self-respect besides.—Ex.

The Young People.

EDITOR A. T. DYKEMAN

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

Officers.

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

Our Aim

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

Missionary Freeman's Salary.

PLEDGES.

In addition to the list of pledges given in MESSENGER AND VISITOR of July 13th, please place the name of the Fred-erick B. Y. P. U. for twenty-five dollars.

We are informed by Pastor MacDonald that the Fred-erick Union voted that amount some time ago but we have not been notified of the same until now. This makes the amount now pledged by our young people four hundred and twenty dollars.

Industrial Guilds.

ORGANIZED BY REV. A. T. ROBINSON.

1. Middle Sackville, N. B., Pres. Seldon Read; Sec'y, Wm. Wheaton.
2. Bass River.
3. Great Village, N. S., Pres., McLachlan; Sec'y, H. A. Flemming
4. DeBert, Pres., Lewis Fletcher; Sec'y, Carrie Carter.
5. Belmont, officers to be appointed.
6. Onslow, Sec'y., Miss Ida Dickson.
7. Clementsvalle, Sec'y., L. C. Sproule.
8. Smith's Cove, Sec'y., Miss Austen.
9. Spa Springs, Pres., Edwina Tucker; Sec'y., Miss Minnie Balsor.
10. Torbrook, Sec'y., Mr. A. S. Brown.
11. Nictaux, N. S., Pres., H. P. Gatez; Sec'y., Miss Eva Armstrong.
12. South Williamston, N. S., Pres., E. C. Shaffner; Sec'y., Frank Morse.
13. Inglisville, N. S., Pres. to be elected; Sec'y., Wm. McGill.
14. Little River, N. S., Pres., G. I. Thompson; Sec., Miss Bertha Parker.
15. North River, P. E. I., officers to be elected.
16. Long Creek, P. E. I., Pres. not selected; Sec'y., Miss Florrie Strech.
17. Hopewell Cape, N. B., Pres., Chas. Ayer; Sec'y. Jas. A. Edmund.
18. North River, Pres. not selected; Sec'y., Mr. E. A. Ayer.
19. Collina, Pres., Rev. W. Camp; Sec'y., Newton Sharp.
20. Upper Dorchester, N. B., election of officers later.
21. Hopewell Hill, N. B., Pres., G. M. Russel.
22. Albert, N. B., Pres., Archie Downing.

Convention Echoes.

Dr. Trotter of Acadia University made the address of the Convention, J. E. Hounson of Ontario says in Canadian Baptist "A more Comprehensive View of Education" was the subject of a brilliant address by Rev. Thos. Trotter, D. D. of Acadia University, Nova Scotia. At the conclusion of his address Dr. Trotter had to respond to the repeated applause by rising. "Canada always sends us great speakers" said Dr. Calley.

Herbert White in the "Watchman" says: "The speech of Dr. Thomas Trotter of Nova Scotia on 'A more Comprehensive View of Education' was a mighty demonstration of the glory of Christian culture in personality." Mr. White further says:

The Friday evening addresses by Drs. Roselle of Pennsylvania, Bitting of New York, and Jones of Kentucky, will be remembered for a lifetime as the most remarkable group of addresses ever heard at one time. The great armory crowd sat for two hours as in a trance under the spell of eloquence born of spiritual vision. Some of your leaders who are convention experts declared that it was like a mount of transfiguration. But each session seemed to add to the impression of strength and value, in this exceptionally rich programme. Canada and our North and South sent their prophets, poets, preachers, seers and leaders and seemed like the outpouring of another alabaster box of precious ointment upon the head and feet of our adorable Lord.

Some vital changes were made by the Union. It was decided to hold international conventions biennially instead

of annually, and a very warm invitation come from Kansas City for the next Convention; it is probable that it will go there in 1906.

Again, it was voted to change the weekly paper, "The Baptist Union," into a monthly magazine to be call "Service."

It was the greatest Convention the Union ever held, in numbers, enthusiasm, perfect arguments, arrangements, meeting place, sustained tone of addresses, normal classes and solid permanent results.

Prayer Meeting Topic—July 31st.

THEME: The Final Glory, Isaiah 35: 1-10.

DAILY READINGS.

Monday.—A New Heaven and New Earth, Rev 21: 1-7.

Tuesday.—An Inspiring Outlook. Isa. 60: 18-23

Wednesday.—Death Swallowed up in Victory. I Cor. 15: 46-58.

Thursday.—A Source of Comfort. I Thess. 4: 13-18.

Friday.—Afflictions Changed to Glory. II Cor. 4: 13 18.

Saturday. The last Enemy Destroyed. I Cor. 15: 12-26.

Sunday.—Eternal Glory. II Tim. 2: 1-13.

This is prophecy having application in the history of Israel, when in a literal sense they returned from their captivity in Babylonia. It also has an application in the completed redemption of the literal and spiritual Israel of God.

THE HOPE OF THE GOSPEL.

The tone of the gospel is hopeful and sincere. It is a great thing to know and feel that God will win in the great battle with sin. The dark things in Revelation and in life are not so dark as to obscure the certain, final triumph of Jesus. The outlook may be stormy; but behind all the dim unknown God stands. Time is nothing to Him and so he waits. The kingdoms which God claims are now solitary wilderness deserts, yet we have his promises, and our expectation is that one day all these shall become as the garden of the Lord.

DECLARE IT.

For the benefit of the timid, weak and fearful we are to declare this. Proclaim to that one weak in faith and discouraged in his toil, or is timid and doubtful, the fact of his certain relief and final emancipation. This hope will sustain him and its realization will surely satisfy. Not only so but in a literal and spiritual sense, eyes which do not now see, and ears now so heavy, shall see and hear that of which "the half has not been told." This shall cause him to forget his halting and stammering.

DO NOT REST HERE.

It is intended that the contemplation of all this shall set us to work. It is required that we go out to prepare others for this day. There are so many that stammer, and halt, so many that are blind and deaf, that are fearful and feeble and weak, who need help. We are to play the part of an interpreter of a witness; to be living examples, earnest, faithful and true, for these frail ones have such slender spiritual faculties and perceptions, so if they have much of the redemption offered to them and of the highway especially prepared for them we must be eyes and ears, feet and hands. Yea "a man shall be a hiding place" for them and "a covert from the storm." My dear young friend you must be that man.

TELL THEM OF JESUS.

Tell them of the forgiveness of Jesus, of his redemption, and deliverance, witness to his power to save you, and fill you with hope. Tell it and live it, praying the intercessory prayer "Thy kingdom come." HOWARD H. ROACH.

Daily Thoughts.

Monday.—I must every day have fresh grace from heaven and I obtain it only in direct waiting upon God himself.—Rev. Andrew Murray.

Tuesday.—The happiest heart that ever beat

Was in some quite breast

That found the common daylight sweet,

And left to heaven the rest.

—John Vance Cheney.

Wednesday.—The request we make of God interpret our character. They show us as we are.—Theodore L. Cuyler, D. D.

Thursday.—Ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism.—N. Y. Observer.

Friday.—God's promises are stars that are always shining for the eye of faith.—Exchange.

Saturday.—Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Maclaren.

Sunday.—"In just that very place of his

Where he hath put and keepeth you,

God hath no other thing to do!"

—Mrs. A. C. T. Whitney.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

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

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

Notice.

W. B. M. U. Convention meets in Halifax First church. Executive meetings Tuesday 16th of Aug.—Convention 17 and 18.

A large attendance is expected. All names of delegates to be sent to Mrs. Will Freeman, Willow Park, Halifax, before Aug. 1st. Will all remember the prayer topic for August?

The annual meeting of the W. M. A. Societies connected with the Eastern Baptist Association, was held in the vestry of the Sackville Baptist church on Saturday, July 16th, at 2 p. m., our Provincial secretary, Mrs. Cox, presided. After the opening hymns and prayers and the most helpful and suggestive Bible reading by Mrs. Chubböck of Amherst on the subject of giving; Mrs. Walter Cahill cordially welcomed the sisters on behalf of the Sackville W. M. A. S. To this welcome Mrs. Hutchinson of Moncton fittingly responded.

Reports were given from the Boundary Creek, Dorchester, Forest Glen, Harper's Brook, North River, Magic, Point de Bute, Petitcodiac, Sackville, Middle Sackville, Salisbury, Stevens Mountain, River Glad, Moncton, Lewisville, Albert, First Harvey, Elgin, First Hillsboro, Hopewell Hill, Hopewell Cape, Surrey and Havelock. While in a few of these reports there was a note of discouragement, the most of them were truly encouraging, even inspiring as revealing the faithful work and the devotion to the cause of so many of our sisters. We heard good reports also of several Mission Bands and a statement of the band work of the year by the Treasurer, Mrs. Crandall was read. The helpful words of Mrs. Mary Smith of Amherst in her earnest plea for the Mission Band work could not but inspire us to greater efforts in the coming year. Our returned missionary Mr. Corey gave us a very interesting talk on the work going on in our Telugu mission fields, especially on that done by our young lady missionaries. A letter was read from Miss Flora Clark to the sisters of the Association and after a collection amounting to five dollars the session closed with prayer by Mr. Corey.

Florenceville, N. B.

On Monday evening, July 11th, at the home of Mrs. A. H. Hayward, our Missionary Aid held a Roll Call service. Quite a large number were present, one new member joined the society.

The programme consisted of music, a Bible Reading led by Mrs. F. McCain, Round Table talk, on our mission work among the Telugus, led by Miss McCain; a letter from Mr. Archibald was then read by pastor Smith, and one of the young ladies of the society read a paper, giving a sketch of the organization of the W. M. A. S. A collection of \$5 was taken, after which ice-cream and cake were served.

It is to be hoped that more interest has been awakened in the subject of Foreign Missions, and that each and every Christian woman may see the present need of willing workers to help spread the gospel among the heathen.

A. H. E.

N. B. EASTERN BAPTIST ASSOCIATION.

(Continued from page 5)

tion of our churches to this matter, and ask all the churches paying their pastors less than \$800 to make a vigorous effort to increase their pastors salaries.

6. Resolved that this Association is in favor of the present of the H. M. Board of N. B. uniting with the N. B. Baptist S. S. Convention in procuring a man for H. M. work and work for Baptist Sunday schools, each paying half his salary.

7. Resolved, that we commend the Duplex Envelope system to our churches as a ready assistant in matters of finance. Address F. W. Emmerson, Moncton, for information.

8. The usual votes of thanks was passed to our entertaining friends, the choir, the preacher of Associational sermon, and moderator, and writer of circular letter, and railway companies, etc.

The report on Denominational Literature was read in which the MESSENGER AND VISITOR was commended as having a strong and helpful influence in all departments of Denominational work.

It was resolved to print 1000 copies of the minutes for circulation among the churches.

Monday evening it was resolved to accept the invitation of the Petitcodiac church to meet with them next year. Rev. M. Addison preached a very forceful, honest and frank sermon on Temperance striking at the root of the hindrances to prohibition. We trust that the sermon will reveal itself in action. J. W. Brown, Hopewell Cape, July 20.

British Columbia Baptist Convention.

The eighth annual meeting of the British Columbia Baptist Convention convened in the First church Vancouver on the 5th, 6th, 7th and 8th of July under the most favorable conditions as to weather, and with a very promising outlook for a large delegation from the churches. The favorable weather continued throughout the four days sessions of the Convention and the delegation exceeded the hopes of the most sanguine, reaching the large number of 94, including pastors, by far the largest in the history of the Convention. When it is remembered that some of these delegates came from Nanaimo on the west, a distance of 180 miles, and from Nelson on the east, a distance of 300 miles, and when it is remembered that there are but seven self-sustaining churches in the entire convention field, and but thirteen pastors all told, adding to all this the expense of travelling and the length of the convention, the size of the delegation speaks volumes for the downright earnestness and zeal for cause of Christ, of our Baptist brethren in the far west.

The women are much in evidence in B. C. as elsewhere, the sisters forming a larger portion of the delegation. We thank God for consecrated women, but we are praying that the time will soon come when our brethren will put the kingdom of Heaven first in the list of their concerns and shall cease to delegate the women to do the work which they ought to do. The first session on Tuesday afternoon was given to the women for the consideration of their work. Five papers of unusual excellence were read, one on "The Philippines," by Mrs. (Rev.) S. R. Stephen's who has spent two years in that country, the second on "Village and Boarding schools in India" by Mrs. A. A. McLeod, a missionary of twelve years standing under the Upper Canadian Board, a third by Mrs. (Rev.) W. C. King, on "Circle Work," a fourth by Mrs. W. H. Spafford on Mission Bands, and the fifth by Miss Sadie McNeer on "Foreign Work at Home." Miss McNeer has been doing work among the Chinamen in the coal-mining camps. These papers which pressed home the need of careful training and education among the young, resulted in the appointment of Mrs. W. C. King as superintendent of education in our Sunday schools and Young People's Societies. It is thus hoped to stimulate an interest in the teaching of the young in doctrine and in mission work and to train them to fill useful places in the church later on.

The Convention sermon was preached by the Rev. B. H. West his subject being, "The Voice from the Cloud." The president's address by Rev. J. F. Vichert, M. A., was both reasonable and fitting. The burden of his message was "ye can do nothing against the truth but for the truth." Bro. Vichert is one of the strongest men on our convention field.

The report of the superintendent of missions, Rev. V. H. McEwen, was most encouraging. Good work has been done by missionaries on the field, one new missionary has been settled at Nelson for an indefinite period, and one at Ladners for a time at least. The property at Rossland has been taken over by the convention and secured to us. No new fields have been opened but on the contrary five previously opened fields all of them with churches have been unoccupied because of lack of funds and so of men. The country is rapidly filling up, people are flocking in, and yet we are unable for lack of money and men to send them the gospel. In view of the urgent demands for mission work, after much discussion the convention decided to substitute the office of missionary and evangelist for that of superintendent. For the ensuing year the executive of the mission board will do what superintending needs to be done, and the energies of the men employed by the convention will be given wholly to the missionary and evangelistic work. The mission board is now looking for and praying that God will send them a man to take up this great work. It requires a man of metal, a man of stirring worth, and of strong evangelical gifts. Brethren pray that the Lord of the harvest will send us a laborer.

On recommendation by the future policy committee the following resolutions were passed:

"That the mission board be instructed to co-operate with the publication board to issue a denominational paper suitable for the church, home and young people's societies represented by the convention;

"That an appeal be made to the Baptist Union of Great Britain and Ireland both for ministerial and financial aid for the churches in this province."

The first issue of our paper the Western Baptist is due to appear the first of October next.

The report of the years work in the Sunday schools was of a most qualifying nature, and showed that steady and solid progress was being made throughout the convention. The convention decided by vote to conduct simultaneously throughout the provinces half-yearly written examinations in the Sunday schools for scholars and teachers alike, examination papers to be same throughout and diplomas to be given these making 60 per cent. with a view to doing more efficient educational work in the schools.

The report on B. Y. P. U. work was not all that might be desired but the presentation of the case by Brothers

Williamson of Kemloops and Trantes of Ladners backed up by the efficient committee in charge for the coming year lead us to hope for more thorough and enthusiastic work.

It was the great pleasure of the convention to recognize and fellowship the new Baptist church just organized at Peachland with twenty members and Rev. T. N. Ritchie as pastor. This little church is made up of new settlers from the east, who are evidently sturdy men and women of God for they have started out and intend remaining a self-supporting church.

Friday afternoon the convention resolved itself into an ordination council with Rev. P. H. McEwan as moderator and Mr. Charles Durden secretary for the ordination of Mr. P. Morton Walker pastor at Nelson. The reason for the convention taking this step will be seen when it is remembered that Bro. Walker's nearest neighbors in Baptist pastorates are 61 miles away on one side and 150 miles on the other side.

Bro. Walker is a young man and comes to us from old Scotland, where he has had two years in a Presbyterian Theological school, and from the Presbyterian church. His statement of Christian experience and belief was made in a clear and concise manner, and was entirely satisfactory and the convention decided by an unanimous vote to proceed with his ordination. Rev. J. F. Vichert gave the charge to the candidate and bade him look to his best interests in body, mind and spirit. Rev. J. H. Banton delivered the ordination prayer, and the newly ordained pastor received the right hand of fellowship from Rev. V. H. McEwen. Thus our eighth convention was made memorable by the reception of a new self-supporting church and the ordination of one of our missionaries to the work of the gospel ministry.

A profitable half-session of the convention was given to "Echoes from other Conventions." Rev. S. R. Stevens spoke on methods of work in California, Bro. L. E. Trantes on methods of work in Australia, Rev. E. Le Roy Dakin on methods of home mission work in Nova Scotia, and Rev. J. Willard Litch president of the North West Baptist convention reported on the work of the year in Manitoba and the North West, he having come directly from that convention.

Supt. V. H. McEwen gave a very graphic map-talk at one of the evening services describing the country and the conditions under which our missionaries labor. There is real pioneer mission work to be done here in B. C. We just now need not only a missionary and evangelist but these rugged, self-sacrificing, consecrated men who are willing to go into the mountain districts, as our missionaries go to India, and stay there if need be as missionaries all their lives and minister to the miners and loggers and the continually changing population. God send us men! men of heart, of wisdom, of truth.

On Thursday evening Rev. E. Le Roy Dakin gave an address on the "Duty of the church to the Sunday School," and the Rev. J. Willard Litch of Calgary gave a most eloquent and inspiring address on "Pressing forward towards the realization of Baptist principles." Mr. Litch is a born orator and the congregation sat spellbound throughout his address. On the last evening of the convention we had the very great pleasure of listening to two soul-inspiring addresses by our beloved missionaries Rev. A. A. McLeod and wife of India. Bro. McLeod gave "A Birdseye View of Our Work in India," showing that steady progress had been made since the inception of the work. Mrs. McLeod spoke on "Our Women's Work in India," and in her excellent style gave us a vivid picture of the conditions and the methods of work among women in India.

The reports from the churches showed a membership of a little over 1600 for the entire province. The Treasurer's report gave \$541, raised by the churches for Foreign Missions and \$2100 for Home Missions. The total number added to the churches by baptism during the year was a little over 100, 68 of whom came from the Sunday School. There are 7 Young Peoples Societies in the convention, and the total enrollment for Sunday Schools is 1826. The school raising about as many dollars for local expenses and mission work as there are scholars enrolled.

It will be seen from the above that our Baptist Convention in British Columbia is very small compared to our Maritime Convention, any one of the Associations in the provinces being stronger in number of pastors. The convention is the one and only meeting of the Baptist body here during the entire year. This is made necessary, by the long distances that have to be travelled for meeting. It must be remembered that our province is 700 miles north and south by 700 miles east and west. Only the southern portion of the province is at present in the convention field but we have men in the extreme west and in the extreme east with the great Rocky Mountains intervening. This being the case a great deal of routine work has to be done at the convention, committees and boards sitting far into the night discussing the vexing problems and laying plans in prayer for the work of the ensuing year. Such was the character and work of the eighth Baptist convention in British Columbia, which by unanimous consent of the pastor and delegates, was the strongest and most spiritually helpful and most satisfactory of them all. Now we have begun a new year of work and advancing upon our knees we are hoping to report greater things accomplished for our Master when our ninth convention meets next year at Nanaimo.

E. Le Roy Dakin, Emmanuel, Victoria, B. C.

OUR TWENTIE TH CENTURY FUND,
\$50,000.

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

Rev. J. H. P. ... olville, N. S.
Treasurer for New Br. ... swick and P. E. ... Island,
Rev. J. W. ANNING, ... St. John, N. B.
Field Secretary,
Rev. H. F. ADAMS, ... Wolfville, N. S.

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

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

YARMOUTH CO. QUARTERLY CONFERENCE OF BAPTIST CHURCHES.

The Yarmouth Co. N. S. Quarterly Conference will be held at Argyle, July 26th, and 27th. Weather permitting all sessions will be held on the picnic grounds near the H. and Y. railway station. Delegates and friends are requested to bring well-filled baskets. Lodging for the night and meals for the 27th provided by Argyle friends. If wet the meetings will be held in the church. Morning session July 26th at 10.30 o'clock. H. and Y. train leaves Yarmouth 8.30 a. m. returning leaves Argyle 2.05 p. m. on 27th. A large attendance is hoped for.

H. C. NEWCOMB, Sec'y

DELEGATES TO MARITIME CONVENTION.

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

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

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

(3) That delegates desiring entertainment forward their credentials of appointment, signed by Church Clerk or Pastor, with application, in order that the Committee may have authority to place names on the list.

(4) That delegates to the Maritime W. M. A. S., who expect the Committee to provide free entertainment for them, be appointed as regular delegates by their churches.

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

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

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

THE MARITIME BAPTIST HISTORICAL SOCIETY.

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

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

J. W. BROWN, Sec'y.

Hopewell Cape, July 8.

THE CONVENTION.

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

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

HERBERT C. CREED, Sec'y of Convention.
Fredericton, June 21.

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

E. M. SIPPRELL,

President of the Board of Directors.

BAPTIST MARITIME CONVENTION. TRAVELLING ARRANGEMENTS.

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

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

Cumberland Railway & Coal Co. will issue at all stations on its line except be-

tween Spring Hill Mines and Spring Hill Jct.

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

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

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

Certificate on all lines good until 25th.

H. E. GROSS,

Chairman of Com.

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

BABY'S DANGERS.

The summer months are a bad time for babies, and an anxious time for mothers. Fermentation and decomposition in the stomach and bowels are the cause of the many summer complaints of babies and young children. This is the season why the hot weather months are more fatal to little ones than any other season. Baby's Own Tablets should always be found in every home, where are young children and their prompt use during hot weather may save a precious life. The tablets cure constipation diarrhoea, and stomach troubles, and are guaranteed to contain no opiate or harmful drug. Mrs. Walter Rollins, Sieson Ridge, N. S. says:—"Before using Baby's Own Tablets my little one cried almost continuously with stomach troubles. I can truthfully say I never had any medicine act so promptly and give such satisfaction as the tablets do. I do not think you may make any claim for them which their use will not substantiate." The tablets can be had from any medicine dealer or by mail from The Dr. Williams Medicine Co., Brockville, Ont. Price 25 cents a box.

A BRASS MONKEY.

One day there was a brass monkey in a show window of a cigar store, which worked automatically, and when the cigarette was put into its hands, it drew it to and fro, and puffed the smoke just like a live person. But after a while it stopped, and no oil nor anything else would make it work. So they took it apart, and to their great surprise they found the machinery inside was clogged with tobacco, and it would not work until it was cleaned. What do you suppose cigarettes will do for the machinery of a boy—his heart, lungs, liver, brain, etc., if they will do that for the machinery of a brass monkey? It can do this much worse: It can kill a boy by affecting his machinery. It can keep him from having a good, steady nerve, a clear brain, a strong heart, and tough muscles for the work of life, before it does well.—Exchange.

About six o'clock on Tuesday evening at Upper Kent, Carleton county, Sydney Armour, seventeen years old, while in bathing with a companion, Lee Shaw, was drowned.

HOMESTEAD. REGULATION

ANY even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 16, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 40 acres, more or less.

GENERAL.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$1.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

INFORMATION.

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

JAMES A. DEARNS,

Deputy Minister of the Interior, N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private lands in Western Canada.

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Curbs, Splints, Sprains,
Bruises, Slips, Swellings,
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Diarrhoea, Etc.
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Nerve Food and Blood Richener. They build
up and renew all the worn out and wasted
tissues of the body, and restore perfect health
and vigor to the entire system.

Nervousness, Sleeplessness, Nervous Pro-
stration, Brain Fog, Lack of Vitality, After
Effects of La Grippe, Anemia, Weak and
Dizzy Spells, Loss of Memory, Palpitation of
the Heart, Loss of Energy, Shortness of
Breath, etc., can all be cured by using
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of the fact that
White Wave
disinfects your clothes
and prevents disease

INDIGESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH
AND PROMOTES THE BOWEL ACTION

The Home

OUR BATHROOMS.

No home is complete without a bathroom and the only wonder is that they are not found in more homes, especially where the finances of the family will permit of either building a room or of fitting up some small room is supplied with the most inexpensive or home-made furnishings; it will be found very convenient for a toilet room, and a good bath tub can now be obtained for ten dollars, and the floor should be covered with linoleum and the woodwork finished in white enamel.

Aside from the convenience of good drainage the health of the family demands that all waste pipes be kept as clean as possible, and lint is the worst enemy of the bowl and tub. This stoppage is easily removed with a bent hair pin or a small hook, and a good disinfectant for waste pipes is made by mixing one large tablespoon of copperas with one quart of boiling water.

There is nothing better for removing unsightly marks from marble basins than pulverized chalk moistened with a few drops of ammonia, and this paste is excellent for brightening the nickel bathroom fixtures. Care of the bathroom is one of the most important details of housekeeping, and if left to the control of the average servant will be neglected, and while once a week is sufficient for its thorough cleaning, the room should be carefully looked over every morning to insure perfect safety from disease germs and disagreeable odors. A zinc-lined bath tub can be cleaned by rubbing with a flannel cloth dipped in coal oil, but if the metal has become very dark, the oil should be mixed with fine sifted ashes, and once the metal is made clean in this way, it can be kept bright and clean by scrubbing at least once a week with a strong pearline suds, and the hot suds is excellent to use in cleansing the drain pipes and for keeping a porcelain tub and bowl white and clean. Save all the fragments of toilet soap, and fill flannel bags with pieces, and use in the bath, or save the pieces, and when you have collected a nice quantity of the scraps, cover them with boiling water and stir in enough ground oatmeal to make a stiff batter and when cold cut into squares and will find no finer soap than this.—Baptist Commonwealth.

THE CARE OF CHILDREN'S HAIR.

Mothers should teach their children to care for their hair as early as possible.

If the little girl is coaxed into the habit of giving her locks a hundred strokes with a stiff brush every morning and evening and braiding them loosely for bed, the foundation for a future beautiful head of hair will be laid.

Counting the strokes will lighten the task for her, and she will soon become accustomed to it and make it a part of her daily toilet. Too many children are allowed to go to bed with their hair in a tousled condition only to have it jerked and tangled hastily when school time comes round.

Such a practice is disastrous to the nerves of a sensitive child and ruinous to the hair. Teach the little daughter to take care of her hair and at the right time, and also to keep her brush and comb in the proper state of cleanliness.

These articles should be as strictly personal property as the tooth brush. Never allow one child to use the other's hair-brush. Diseases of the scalp are most contagious, and the brush is the surest germ agent.—Michigan Christian Herald.

SWEETSSPOIL THE VOICE.

Women who are having their children's voices cultivated, and those who are taking lessons in vocal culture, should watch their diet carefully and avoid eating things that injure the voice. An eminent instructor claims to be able to detect chocolates in a voice as easily as a physician can tell that a patient has been taking stimulants. The eating of candy should be prohibited while the pupils are taking their courses, because such indulgences leave unmistakable

on the vocal organs. It seems odd, too, that the very sour things should have the same effect as sweet ones. Pickles or anything that is saturated in vinegar should be given up, and nuts, too, are said to be bad for the singing voice. They will cause a permanent injury to the voice if eaten frequently, and it will be noticed that professional singers do not eat anything that is either very sour or very sweet for this reason. Some young girls are apt to refrain from mentioning at home any instructions given to them regarding their diet, because they enjoy eating sweets, but they cannot expect to make much headway in their exercises unless the diet is carefully watched.—Modes.

A BIT OF BEAUTY.

We can't all go away into the country this summer—more's the pity. But we all can, at the cost of a little time and a few cents, have a bit of a garden to remind us that this is the season of blooms and blossoms. If we live in a house there is almost always a tiny back yard which fairly yearns to be planted with vines and hardy annuals. And if "sweet home" be a flat or even the hall bedroom at the rear, place can almost always be found for a window or perch box which will bring a bit of beauty into the most forbidding surroundings. The grocer's boy, properly approached, will furnish the box and in the woods along the north shore you may fill a basket with the richest leaf mould at a cost of nothing more than street car fare.

If there is an unsightly and dilapidated fence at the rear of your house or flat, a few cent's worth of wild cucumber or morning glory seed planted along it are all that is necessary to transform it into a delight to the eye. If there is even the smallest piece of ground available, you may make it contribute not only to the pleasure, but to the profit of the family. One Chicago woman, on a plot of ground measuring two and a half by 20 feet, yearly raises sufficient spinach lettuce, radishes, beans, tomatoes, and parsley to supply her family.

Beauty is the one great lack of life in a great city. The various improvement clubs and association can do no better work than that of educating the people to the knowledge of how cheaply, easily, and completely that lack can be supplied by the planting of window boxes and small gardens.—Chicago Journal.

A man must not choose his neighbor; he must take the neighbor that God sends him in him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

Cross-bearing is not a thing to be complained about, but to be loyally and nobly borne. It is not for parade and boasting (but for silent and patient endurance. It has gracious and worthy ends to accomplish. Under the Spirit's grace and direction it means the development of a pure, ennobling and exalted character. It is an individual experience, and is something which serves to bring more of God than man into the life. It has its relations to eternity as well as to time, and its best and fullest meaning God alone knows—Sel.

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

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Reduced one-half with pure soft water, applied to the puffy with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

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and all Throat and Lung Troubles. Obsolete Coughs yield to its grateful, soothing action, and in the racking, persistent cough often present in consumptive cases it gives prompt and sure relief.

Mrs. S. Boyd, Pittston, Ont., writes: "I had a severe cold in my throat and head and was greatly troubled with hoarseness. Two bottles of Dr. Wood's Norway Pine Syrup completely cured me."

Price 25 cents per bottle.

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Cocoa and Chocolate.

They are the choicest of all.

Try them

BRECHE A LADY

TELLS OF HER EXPERIENCE WITH

DOAN'S KIDNEY PILLS

The Great and Well-Known Kidney Specific for the Cure of all Kidney and Bladder Troubles.

Mrs. P. Bertrand, Breche A Manon, Que., writes:—I think it nothing but right for me to let you know what DOAN'S KIDNEY PILLS have done for me. For five months I was badly troubled with a sore back, and such severe pains in my kidneys that I could scarcely walk at times. I got a box of DOAN'S KIDNEY PILLS, and before I had them half taken I was greatly relieved, and with another box I was completely cured. I cannot help but give them all the praise I can, and will never fail to recommend them to all kidney sufferers.

DOAN'S KIDNEY PILLS.
are 50c. box, or 3 for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

Bells 100 lbs. to 10,000 lbs. **McShane's**
Any tone desired—Chimes, Peals, Single.
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson VI.—August 7.—God Taking Care of Elijah.—I Kings 17: 1-16.

GOLDEN TEXT.

He careth for you.—I Peter 5, 7.

EXPLANATORY.

I. ELIJAH AND THE RAVENS.—Vs. 2-7. With great abruptness Elijah is introduced into the history, as he evidently introduced himself abruptly into the progress of affairs. 1. AND ELIJAH THE TISHBITE. (1) His name, the Greek form of which, Elias, is used in the New Testament, means "Jehovah is God." A fitting name, Professor Green says, "but a striking coincidence between the name and the career does not disprove the historical character of the former, as appears from Winfield Scott, Victor Emmanuel." Who was of the inhabitants of Gilead. The Hebrew may be translated (and so is translated in the revised version,) "of the sojourners of Gilead" (see Judg. 12: 4.) In that case Elijah, though a native of Galilee, had become a citizen of Gilead, having changed his home for some reason.

The Prophet's Message. Like lightning from a clear sky, Elijah appeared before Ahab; and "in few, terrible words denounced, as imminent and immediate, one of those penalties with which, according to the first principles of the Mosaic law, the land was threatened on the desertion of the national worship, a long and distressing drought of many years." See Deut. 28: 15, 23, 24. AS THE LORD JEHOVAH (as the Lord always means when printed in capitals in our Bible, and as the American revision translates it,) GOD OF ISRAEL LIVETH. "Emphasis was intended to be laid on the fact that, since the revelation on Horeb that Jehovah was to be their God's distinctive name, every use of it was a reminder that Israel was a Covenant-people." And that covenant Ahab was breaking. BEFORE WHOM I STAND. To "stand before" a person (see Prov. 22: 29) was to be his servant, clothed with his authority. THERE SHALL NOT BE DEW NOR RAIN. Of the four Hebrew words for rain, the one here used signifies the "early rain" of autumn, the most abundant and least likely to fail. BUT ACCORDING TO MY

RACE DONE?

Not a Bit of It.

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor in fact I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was just wasting away, growing thinner every day and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food which had done me much good for her and she finally persuaded me and although no other food had done me the least bit of good my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts for I want to see my friends well and strong.

"Just think that a year ago I was dying but to-day, although I am over 55 years of age most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look for the little book, "The Road to Wellville" in each pkg.

WORD. "That is, as God shall proclaim through me."

Elijah at Cherith. 3. GET THEE HENCE, from Ahab's court. Longer parley would be useless, and would endanger Elijah's life. TURN THEE EASTWARD. Toward the Jordan and Gilead, his own country, most familiar and safe from pursuit. HIDE THYSELF. Not in cowardice but in prudence, and that his prophecy might have time to fulfil itself. THE BROOK (the torrent course or wady) CHERITH, whose location is unknown, except that it was before JORDAN, i. e., on the eastern side. "The quarters of the heavens, in Biblical language, are named from the position of a spectator facing east; hence 'the backside of the desert' in Ex. 3: 1 means the west side of it."

4. DRINK OF THE BROOK, where water would linger longest in the drought.

II. ELIJAH AND THE WIDOW OF ZAREPHATH.—Vs. 8-16. Probably Elijah remained at Cherith less than a year before the brook dried up, and he was compelled to move.

7. GET THEE TO ZAREPHATH "The name (meaning smelling house) points to furnaces or workshops for the refining of metal." WHICH BELONGETH TO ZIDON. Doubtless the modern Arab village of Sarafend, on a promontory about eight miles south of Zidon.

10. SO HE AROSE AND WENT TO ZAREPHATH. "Elijah has been called, from this event, the first Apostle to the Gentiles." Christ draws the lesson, "No prophet is accepted in his own country" (Luke 4: 24). GATE OF THE CITY. "It must have been a considerable town" (Hastings); but even a village, in those days, must be defended by walls. THE WIDOW, R. V., "a widow." GATHERING OF STICKS. For her fire. FETCH ME A LITTLE WATER. His first need after his long walk through the famine-stricken land would be water. The gift of water to the thirsty is always regarded as a sacred duty in the East. "Never yet during many years' residence in Syria, and many a long day's travel, have I been refused a draught of water by a single individual of any sect or race. The Bedawy in the desert has shared with me the last drop in his water-skin."

12. AS THE LORD (Jehovah) THY GOD LIVETH. "Thy" implies that she was not a worshiper of Jehovah, but recognized Elijah as an Israelite by his speech and dress. However, this is an open question (see vs. 24) I HAVE NOT A CAKE. "The more common bread used in all the interior, particularly in the rural districts, is a flat cake of unleavened dough, no thicker than a pancake, of a circular or oval form, and ten or twelve inches in diameter." "Acts 12: 20 (with Ezek. 27: 17) would lead us to expect that Phoenicia also, would be suffering from famine, and Menander, a Phoenician historian, mentions a great drought, closing with thunderstorms, in the reign of Ethbaal." BARREL. An earthen jar. "In the East, the people keep their corn in earthen jars to protect it from insects which swarm in the heat of the sun." AND A LITTLE OIL. Olive oil, eaten with bread much as we eat butter. A CRUSE. A bottle, probably earthenware. TWO STICKS. That is, a few, as we say "two or three." DRESS IT. Prepare it for eating. THAT WE MAY EAT IT, AND DIE. It was her last food, and she knew not where she would obtain more.

13. MAKE ME THEREOF A LITTLE CAKE FIRST. This request, which seems at first strange and hard, was enforced by the solemn promise which followed, and was a test of her pious faith.

14. FOR THUS SAITH THE LORD. Though a heathen, she may well have been led by this event to the true God. THE BARREL OF MEAL SHALL NOT WASTE. Receiving a prophet in the name of a prophet, she was to receive also a prophet's reward (Matt. 10: 41, 42.)

A LOST SHOEMAKER.

In a village near the sea coast of England, there lived, a year or two ago, a self-righteous old shoemaker. One day after a long conversation with him I perceived that all I said was of no use, and, pausing for a moment, lifted up my heart in prayer to God that he would help me to set forth the truth so as to strike the conscience. With my cane I then drew a line in the sand of the cottage floor, and, looking up, said, "Do you see that line?" He had watched my action, wondering what I was about, answered, "Yes, sir." "Well, then, mark," said I. "On this side is death, loss, hell, darkness, damnation, Satan. On the other side is life, peace, heaven, light, salvation, God. On which side of the line are you, my friend?" I paused, perceiving that I had at length caught his attention. Then, on my repeating, "On which side are you?" he slowly replied, "On the lost side." "I am not sorry to hear you say so," I continued. These are the first words of truth concerning yourself

that I have heard you utter; and as you are on the lost side, there is only one other side on which you can be, and that is the saved. Altogether lost now, you may be at once and forever saved by believing in the Lord Jesus Christ. His own words are, "Him that cometh to me I will in no wise cast out." The old shoemaker found this true by blessed experience, and now he has gone to be ever with the Lord. My dear reader, let me ask on which side are you?

There is infinite comfort and inspiration in the assurance that in Jesus Christ we have a high priest who was "tempted in all points like as we are." It was and is a very sweeping assertion. It brings our Lord within the circle of all human experience and establishes a point of vital contact with us nothing else can. It was not true as has been asserted that He was human only in seeming and all His experiences were likewise only semblances. The union with the divine neither could have lifted Him upon a plane of being so exalted that His integrity could not be assailed. Somehow though. He remained unstained He might have sinned. This causes Him to be touched with a feeling of our infirmities. This makes Him able to succor all who are tempted. No one can bring relief to an experience when he has not been touched by one akin. No one is sure of being able to carry another safely through a trial to which he himself has been a perfect stranger. These qualifications have all been met by our Lord. Usually in wars victory is a question of reinforcements. The side that can be adequately reinforced will conquer. We may be reinforced by Him and may thus be made triumphant.—Commonwealth.

MAN'S EXTREMITY.

"Man's extremity is often surely God's opportunity. Some men were to climb a high mountain in Norway. A guide had been hired at a great expense, who was to call them in the morning. At the appointed hour they were awakened, but by a boy of only ten years. The tourists remonstrated and said they had been cheated, for surely this boy could not guide them. But the boy could not understand and simply pointed to the mountain. So in disappointment they started, hoping in some way to get their money back. The boy led them for about two miles, when they came to the foot of the mountain and there was the guide with all the appliances for climbing. He would not waste his strength in taking them along the comparatively safe path from the hotel. But he was ready to aid when the dangers were to be met. So often God does not reveal Himself till our time of need

MORAL THRASHING.

Gentlemen of the old time who in boyhood knew the pleasure of having the welts raised by Dr. Birch in the schoolroom supplemented by a dozen laid on by the paternal arm in the wood-shed may be qualified to point out the superiority of the present solemn system of correction, as Motherhood outlines it.

"Bless me!" said Tommy's great-uncle. "Do you mean to say that your teachers never mean to thrash you?"

"Never," replied Tommy. "We have moral suasion in our school."

"What's that?"

"Oh, we get kep' in, and stood up in corners, and locked out and locked in and made to write one word a thousand times, and scrowled at and jawed at; and that's all."

Cooks are often accused of want of method but the Aunt Dinah in Howard Paul's new egg story is not open to any such reproach. Invariably when she put the eggs in a saucepan she began singing "Rock of Ages," and sang through two verses "Aunt Dinah" asked Mr. Paul, "are there not three verses to that hymn?" "Dar is, massa, but I sings only two when I wants 'em soft and three when I wants 'em hard." His other egg story is good too. He was traveling on a Pennsylvania railway, and when his breakfast was brought the egg was in derdone. "What time are we making on this train?" he asked the waiter. "A mile a minute, sir." "Then boil the eggs another mile and they'll be quite right."—London Truth



Miss M. Cartledge gives some helpful advice to young girls. Her letter is but one of thousands which prove that nothing is so helpful to young girls who are just arriving at the period of womanhood as Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I cannot praise Lydia E. Pinkham's Vegetable Compound too highly, for it is the only medicine I ever tried which cured me. I suffered much from my first menstrual period, I felt so weak and dizzy at times I could not pursue my studies with the usual interest. My thoughts became sluggish, I had headaches, backaches and sinking spells, also pains in the back and lower limbs. In fact, I was sick all over.

"Finally, after many other remedies had been tried, we were advised to get Lydia E. Pinkham's Vegetable Compound, and I am pleased to say that after taking it only two weeks, a wonderful change for the better took place, and in a short time I was in perfect health. I felt buoyant, full of life, and found all work a pleasure. I am indeed glad to tell my experience with Lydia E. Pinkham's Vegetable Compound, for it made a different girl of me. Yours very truly, MISS M. CARTLIDGE, 533 Whitehall St., Atlanta, Ga.—\$2000 forfeit if original of above letter proving genuineness cannot be produced.

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Little Gem Pills

are coming into use everywhere, as a

DINNER PILL

they are unexcelled.

They will stimulate a torpid liver.

40 little sugar-coated pills in a bottle for 25 cents.

Ask your Dealer for them.

ANNAPOLIS ROYAL, JAN. 1901. MESSRS C. GATES SON & CO.

DEAR SIR:—I have pleasure in testifying to the value of your Little Gem Pills which I believe are just the thing for persons of a sedentary occupation.

Yours truly, H. D. RUGGLES, Barrister-at-Law, etc.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D.D., St. John's 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. Manning; and all such contributions P. E. Island to Mr. Stearns.

The Shelburne Co. Quarterly Meeting will hold its next session at Port Clyde, August 2nd, and 3rd. E. P. Colwell, Sec'y.

KINGSBOND, EAST POINT.—On Sunday, 21st inst., we had the pleasure of baptizing six young people and receiving them into the church. One particularly interesting and impressive feature was that of a little girl aged to who was baptized upon the occasion. Others are seriously impressed, and we hope soon to visit our natural baptistry again if the Lord will! J. W. Gardner.

MURRAY RIVER, P. E. I.—This church has recently added to its equipment for the Lord's work, an organ, which greatly aids in the service of song. The collecting of the money for the purchase of this is due to the energy and perseverance of Miss Ida Jackson. There are still tokens of the Divine favor. Two weeks ago the pastor visited the baptismal waters; others are received for baptism. D. W. Crandall.

LUDLOW, N. B.—During the last week we have been holding special meetings here and God is greatly blessing the work. Bro. Wilson of Doaktown a man of experience, Christian influence and tact in winning souls is rendering us valuable aid. Four have already been received for baptism and the outlook is that more will follow. Brethren pray for us. C. O. Howlett.

July 23, 1904.

NEW CANADA AND CHELSEA, N. S.—Thankful to be able to report blessings in our work here. During month of May had special meetings at Stanley Section. These were well attended and good interest, 8 or 10 confessed the Saviour, others asked prayers. Most of these were of other denominations and only one has been baptized yet, but we hope others will come later. In June the N. C. people had a tea meeting and cleared \$53.00 for church purposes. The Quarterly meeting at Chelsea first of July proved a great blessing. Nine ministers all in the county but two. One lately married and we suppose therefore did not come, but Bro. Bezanson of Queens ably filled his place. The people of Chelsea turned out and entertained nobly. Best of all there was not one unpleasant word or act. We seldom see such unity of thought, desire and action. We continued with a few special services and a number expressed a desire to be Christians. Greenfield, Queens Co., only a few miles away, has not succeeded in getting a pastor yet. I have enjoyed two or three very pleasant visits there and must say the brethren have been very kind and appreciative. On third Sunday of this month I had the privilege of exchanging with Rev. H. B. Smith of New Germany, and met large and attentive and intelligent congregations at Foster's Settlement and Centerville. The pastor has been there for 6 years and is highly respected. Geo. H. Beaman.

NORTH EAST MARGAREE.—In material matters we are moving along very encouragingly. Our new church edifice is much appreciated by the local friends, and also by the visitors from the United States who are enjoying rest and change in our beautiful valley. The ladies of the church and congregation held a bazaar and picnic on the 13th inst. and netted the handsome sum of \$250 which they donated towards the payment of the debt on the church building. While the sisters have been busy in the direction named, the brethren have undertaken the erection of a much needed new barn for the accommodation of the pastor's horse. The old one, which was erected dur-

ing the pastorate of the late Rev. J. F. Kempton, some forty years ago, having fallen into decay. The brethren are providing the material and doing the mechanical work themselves. They are busy at work at it, and expect to have it ready for use by the middle of August. Our resident membership is but 66, and none of them rich, yet they have raised upwards of \$40, for denominational work this convention year, besides paying about \$2800 towards their n.w. church edifice. Our Sunday congregations are increasingly large and we are praying and hoping for a gracious spiritual awakening all through this valley. The pastor has arranged to preach at Inverness once a month and will be glad if any of our pastors or clerks will send him the names of any of their church members who may move to that locality. A. E. Ingraham.

July 19th.

SPRINGFIELD AND KARS.—The work has been steadily going on since my last report, and there are signs of progress. The services continue to improve in heartiness, and the attendance is good. Many events have transpired which mark the year as a most important one for the above named churches. The 7th and 8th of July was, as one of the parishioners expressed it, Belleisle's big day. The N. B. S. Association met with us at Belleisle Station. A large number of delegates were present on that occasion, and gladdened our hearts by their interest in our denominational work, and their kindness in other ways. It was a time never to be forgotten and the events which happened will be told with heartfelt joy and thankfulness. The house of worship on Cromwell Hill is now finished and furnished. Everything necessary for the conduct of divine services and the comfort of the congregation has been provided. I very much doubt if ever in N. B. a church was built by so few people, and those of but slender resources. Sanballat and Tobiah and Co. were to the fore as usual, with ridicule and covert opposition, yet there stands to-day, on a lovely spot, a very picturesque church, and but \$500.00 due upon it. This building will be dedicated on Lord's day, August 7th. If any kind friends feel disposed to contribute, I would gladly take charge of any funds sent to me for the purpose of lifting the debt. We have to chronicle the removal by death of one of our most valued pastors, Rev. S. D. Ervine. For five years our brother watched over this church, with all the affection and vigilance of one who was most feelingly alive to its welfare. Recently I preached a memorial sermon from 1 Cor. 15: 57-58, to a large and deeply affected congregation. To our people I owe a debt of gratitude for all their kindness to Mrs. Field and myself. To mention names would occupy too much space, for one and all of them never cease to show their appreciation for what is being done for them. An houseful of happy, kindly faces and a donation of \$40.00 from the First church, a purse of \$30.00 from the Third and an envelope containing \$7.00 from the young people at Kars, are but evidences of the growing bond of union between pastor and people. May the Master make it possible for us to reciprocate such regard in the helpfulness of our ministrations. These churches have always availed themselves of the advantages offered by our denominational interests at Wolfville. At present we have several students attending one or the other of the institutions. Wm. M. Field.

MAHONE BAY, N. S.—On Thursday evening July 21 the commodious house of worship of the Mahone Bay Baptist church, was the scene of a very interesting meeting. The large congregation assembled to see and hear the induction of the new pastor, the Rev. A. F. Browne. Rev. M. B. Whitmar of Chester Basin conducted the exercises. The sermon by Rev. R. O. Morse of Chester, proved to be a very instructive and original exposition of Col. 3-1 to 3. Rev. H. B. Smith of New Germany, gave an address of welcome from the Baptist ministers in the county. In his usual happy manner he welcomed the new pastor to the brotherhood of faithful ministers, who are upholding the Baptist standard among the noble people whose lot is cast amid the pleasant places of this beautiful county. The hand of fellowship to Mr. and Mrs. Browne was extended by Rev. Stephen March of Bridgewater. The address that emphasized the hand grasp,

HOW TO KEEP COOL IN SUMMER.

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proved the event of the evening. For true Christian feeling and wise fatherly advice, it will stand as a model. It would be well nigh impossible in a speech of less than ten minutes to say more, and say it better. Rev. Robert Williams, the local Methodist Pastor gave a remarkably cordial and very witty welcome from clergymen of other denominations. Pastor Schurman of Lunenburg, addressed the church on its relation to its pastor. His remarks were very earnest, plain and easily understood. The address is not likely to be forgotten. After the meeting the congregation were invited to the Parsonage, when a bountiful collation was furnished by the ladies. Then, until going home time the company were entertained with excellent singing, led by Geo. A. McDonald of Halifax, whose enthusiastic style and truly spiritual singing, is always a welcome feature of our gatherings. The anthems by the choir were appropriate and splendidly rendered. Mr. Browne enters upon his pastorate with very encouraging prospects. The church is united and progressive. During the long time they were without a pastor, regular meetings were kept up and the interest well sustained. A. F. Browne.

20TH CENTURY FUND.

Per A J Vining—G J Burnett, 5 00, Mrs Geo Burnett 5 00; Hampton Village, Friend 1 00 Mrs Kelly 1 00 Mrs Ganong 1 00; Studholm (Collina) (Friend 1 00, John Brown 1 00), 2 00 Bartlett's Mills, Edward Bartlett 5 00; Doaktown, (Collection, 6 00, Mrs Mersereau, 20 00) 26 00; Total 46 00. Campbellton, (Mrs J D Evans, 5 00, B N, Eliza B, and Mrs D Richards, 20 00) 25 00; North River, John M, Myrtle A, and Walter G Killam, 4 00; Pettitcodiac, (S S 7 00, B M Nicholson, 1 00) 8 00; Tabernacle, Mrs C H Horsman, 5 00; Marysville, (Eva M Smith, 1 00, Maud Allen, 2 00), 3 00; Woodstock, Mrs George Saunders, 2 00 Beaver Harbor S S, 2 00; Salisbury, (Mr and Mrs Isaac Crossman, 1 50, Hazen Crossman, 1 00), 2 50; Rev J W and Mrs Manning (in mem.) 20 00; Newcastle, (D J Bailey 1 00, Mr and Mrs Stanley M Bailey 2 00)—3 00; Leinster St, S S 11 59; Oak Bay S S 3 35; Upper Gagetown (Mr and Mrs Jas Habbitt 2 00, Mrs A Huben 1 00)—3 00; Springfield, (in memo) Mrs W S Perkins 5 00; Germain St Mrs D McLellan 5 00; Sheffield 2nd, F W Bailey 5 00; 3rd Hillsboro, S Jennie Milton 1 00; Doaktown (Mrs F D Swim 5 00, Mrs Henry Swim 5 00)—10 00. Forest Glen, (T Whit Colpitts 25 00, Henry Fletcher 5 00 Eleanor Fletcher 5 00)—35 00; Frederickton R B Wallace 5 00; Caledonia, Rev A R Rutledge 5 00; Germantown (Mrs S Fillmore 5 00, Mrs Marie Kinnie 1 00)—1 50; Centreville (Geo West 2 50, Geo Gregg 1 00)—3 50; Harcourt (Cary B Smith 10 00, Mrs S Smith 1 00, Isabel Crawford 1 12)—12 12; Sackville (C W Ford 5 00, Mr and Mrs Walter Cahill 3 50, Mrs K Anderson 4 00; Mrs CV Mullins 2 00, Hannah Gird 1 00, J F Faulkner 2 50)—18 00. Total 244 56.

P. E. I. Tryon S S 5 00. J. W. MANNING, Treas. St. John, July, 1904.

Personals.

Rev. C. C. Anderson of Sackville, N. B., has accepted a call to the pastorate of the Annapolis Baptist church and began his duties there July 17th.

In alluding to the settlement of the new pastor at Hampton Village his name was given as Rev. J. D. Spidell instead of J. Allen Spidell. Rev. J. D. Spidell is at present supplying the Hantsport church.

Rev. J. A. Gordon, D. D., of Montreal is spending some weeks in Winnipeg and is supplying the pulpit of the First Baptist Church of the city.

Concerning Rev. Seldon W Cummings who is shortly to be welcomed as pastor by the Amherst church, a writer in the New York Examiner says: "His work in Chester has been wonderfully blessed. In six years 250 persons have been added to the membership roll, mainly by baptism. From a small mission the church has grown until it has become one of the strong churches of the city. He will carry with him to his enlarged field the prayerful sympathy of a large number of friends in Chester, and the best wishes of an appreciative band of ministerial brethren." Mr. Cummings will, we are sure receive a warm welcome to this his new field of labor and to the fellowship of the denomination in his native land.

The Northwest Baptist announces with regret that owing to serious illness its editor, Rev. W. C. Vincent, "has been compelled to take a rest for an indefinite period. The strain of the past year with all its sorrows, has been greater than he could bear. At a late meeting of his church he was given leave of absence, and he is seeking recuperation at a southern sanitarium. It will be the wish of all readers of the paper and of his many friends that he may speedily be restored to health. This also we are sure, will be the earnest desire and hope of Mr. Vincent's many friends in these provinces. As some statements lately appeared in a Winnipeg paper reflecting on the conduct of Mr. Vincent, we are pleased to note that he retains the full confidence of his brethren in the ministry and that the publishers of the paper referred to, being threatened with a suit for libel have withdrawn the statement and expressed regret for its publication.

The man who disobeys the higher law, to whose existence his reason and conscience testify, not only makes war upon himself, but also upon his neighbor. Truth and love are the bonds of society; in rejecting these men introduce into society confusion and every evil work.—Washington Gladden.

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MARRIAGES.

BANKS-LOHNES.—At 51 Queen St., St. John on the 25th, by Rev. G. O. Gates, Wilbert E. Banks and Agnes Lohnes of Lunenburg Co., N. S.

BAINER-REDDEN.—At Gaspereaux, July 20th, by Rev. J. A. Corbett, James Henry Bainer of Canning, to Minnie Maud Redden, of Gaspereaux.

BOYCE-BRIGGS.—At the residence of the officiating clergyman Rev. C. S. Stearns, June 17th, Miss Florence Briggs of Andersen settlement to Daniel Boyce of Richibucto, Kent Co.

BELYEA-MACDONALD.—At Wickham Queens Co., July 12, by Rev. J. D. Wtmore, Hedley W. Belyea of Medford, Mass., to Edith Irene, youngest daughter of R. H. MacDonald of Belyea Cove.

DEATHS.

BAKER.—At New Minas, Kings Co., N. S. July 19, to Mr. and Mrs. Gordon H. Baker, a son.

PAGE.—At Pennlyn, Queens County, on the 19th inst., William Page, aged 63 years.

DAVEY.—At Sturgeon, July 18th, after a short illness, Cephas Davey, departed this life aged 45 years. He had suffered with stomach trouble for many years which finally proved fatal. He leaves a wife and nine children to mourn. His funeral was very largely attended.

KINSMAN.—At Auburn, N. S., July 13th, Mrs. Wm. Kinsman, aged 72 years. Mrs. Kinsman was a daughter of Nathan Parker and spent the last years of her life at the home of John F. Bishop, Auburn, where after an illness of three years she died. She was a member of the Berwick Baptist church, and left a record of good and faithful Christian living.

COWAN.—At Hatfield's Point, July 13, 1904, John H. Cowan, aged 27 years. When about 15 years of age, he was deeply convinced that he was a sinner, exposed to eternal misery, and needed a divine change. He sought the Lord with his whole heart; and was soon enabled to rejoice in a sense of the pardon of sin, through our Lord Jesus Christ. About this period he joined the 1st Springfield Baptist church, of which he continued a member to the day of his death; exhibiting in his deportment towards the world, and in his connection with his fellow-Christians, the practical tendency of genuine religion. His afflictions prevented all active exertions in Sunday school work for several months before his death, a consumption having gradually undermined his constitution. During his affliction, he earnestly sought a deeper communion with God, and a full preparation for the kingdom of heaven. He was enabled to contemplate his sufferings as the merciful chastisement of his heavenly Father, and exclaimed, "I am in the hands of an all-wise and gracious God." After adverting his humble station in the church on earth by a life of blameless integrity and purity, he is now, doubtless, united to the church above.

ROOP.—H. P. Roop died in his own home at Falkland Ridge, July 15, aged 69. In the taking away of this good brother our church has suffered great loss. Mr. Roop was a man of prompt and business-like habits not only in the conduct of his own affairs but in the work of the church as well. He often declared that if the stated services of the Sanctuary were worth attending at all it was worth while to be on time, hence he was always punctual in attendance, prompt and fervent in prayer and testimony a cheerful inspiring co-laborer with his pastor in every good word and work. Deceased was also a stalwart advocate of temperance and in fact whatever interest tended to foster the better life of the community claimed and received his heartiest sympathy and support. The deep sense of loss in the community is deeper still in the home where the widowed wife and family will sorely miss the wise and directing mind of the beloved husband and father. But one thought sustains and comforts all, the assurance of a departure from pain and suffering to be with Christ which is far better. And in this blessed hope the mortal form was on Sabbath morning tenderly laid to rest.

MRS. WONG KAI KAH.

The woman who will do the honors at the Chinese building at St. Louis is the wife of the vice imperial commissioner, Wong Kai Kah. Mrs. Wong accompanied by her husband to America in time to have a hand in the arrangement of the Chinese exhibit. Indeed, to Mrs. Wong almost entirely was left the decoration of the interior of the building. It is built as described by Chinese custom when a member of the imperial family, is to be the occupant, for the imperial commissioner, Prince Pu Lun, is no less a personage than the nephew of the emperor. Mrs. Wong could not speak English when she landed in San Francisco, but she is gradu-

ally overcoming this difficulty. She was a keen observer of the social conditions and customs of the States, hoping to make her visit one of profit to her country-women as well as to herself. She is a little-foot woman, because her feet were bound while she was two young to have a voice in the matter. On this, her first visit outside of China, she has become more fully aware than she was before of the disadvantages of the custom, although she had long since given over the absurd tradition of her class and made declaration of independence by leaving the feet of her daughters unbound.

Already she has voiced the wish that the women of China should be kept less closely at home, that they should travel more, and study things of which they now know nothing. Mrs. Wong believes it quite important that women should study music and embroidery and house decoration, in all of which arts she is herself quite accomplished. It was because of her knowledge of house decoration that she was entrusted with the interior furnishing of the Chinese building at St. Louis.—The World To-Day.

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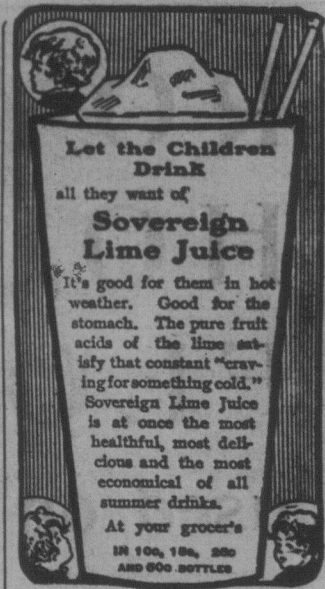
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Notice of Sale.

To Stephen Perry, of the County of Kings, in the Province of New Brunswick, Farmer, and Lucy Perry, his wife, and all other persons whom it may or doth concern.

NOTICE IS HEREBY GIVEN that under or by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the thirtieth day of July, A. D. 1896, and made between the said Stephen Perry and Lucy Perry, his wife, of the first part, and Charles A. Stockton, of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Barrister-at-law, Trustee, of the second part, and duly registered in the office of the Registrar of Deeds in and for the County of Kings, in Book "I" number 6, Pages 566, 567, 568 and 569 of records, the 6th day of August, A. D. 1896, the said mortgage having been duly assigned by Jacobina Stockton, of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Executrix of the last Will and Testament of Charles A. Stockton, deceased, late of the City of Saint John, Barrister-at-law, to the undersigned Robert Seely, of the said City of Saint John, Merchant, trustee, said Assignment being duly registered in the office of the Registrar of Deeds, in and for Kings County, in Book "N" number 5, pages 725 to 729 of Records, the twenty-seventh day of May, A. D. 1899, there will, for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal secured by said mortgage, be sold at Public Auction on Saturday the 30th day of July, A. D. 1904 the hour of twelve o'clock noon, at Chubb's Corner (so called) in the City of St. John in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said mortgage as follows, namely:—All that certain lot, piece or parcel of land situate in the Parish of Havelock, in Kings County aforesaid, and bounded as follows, to-wit, beginning at the south western angle of lot number seven, granted to Melancthon Thorn block twenty-six and on the easterly side of the road from Butternut Ridge, New Canada, thence running by the magnet of the year one thousand eight hundred and sixty-one, north seventy-four degrees east thirty-six chains, and seventy-five links to a post, thence south eight degrees east twenty-four chains and eighty links to another post, thence south seventy-four degrees west forty-four chains to a stake placed on the easterly side of the above mentioned road, and thence following the various courses thereof in a northerly direction to the place of beginning containing one hundred acres more or less and distinguished as lot number five in block twenty-six; together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said land and premises belonging or appertaining and the reversion and reversions, remainder and remainders, rents issues and profits thereof, and all the Estate, right, title dower, right of dower, property, claim and demand whatever, both at Law and in Equity, of them the said Stephen Perry and Lucy his wife, in, to or out of the said Lands and Premises and every part thereof.

Dated the 20th, day of June, A. D. 1904.

ROBERT SEELY,

Trustee,

Assignee of Mortgagee.

AMON A. WILSON, Solicitor

ROYAL HOUSEHOLD FLOUR makes the bread used on the tables of royalty

RENEWED FOR THE FIGHT.

A naturalist in South America watched the fight between a curious little creature and a snake. He noted that every few minutes the little animal swiftly ran away as if defeated, nibbled at a plantain leaf, and then hastened back into the arena, and in a short time had conquered its vigilant foe. The reason was that the plantain leaf counteracted the virus, and so the fight could be renewed, and the conquest was assured. "Here once said Frances E. Willard, "is a hint for us; the serpent selfishness fights us with tireless fang, but the plantain leaf of prayer takes the poison from the wound, and is always close at hand; for all of God's best gifts even Christ himself, are to be had just for the asking.—Forward.

THE RELAPSES OF CIVILIZATION.

I saw in Central Park the other day a suggestive sight. It was a break-down automobile, with a smashed up bicycle loaded into it, hitched on behind a buggy with a horse attached. That equine motor was sedately pulling it back to town.

It occurred to me that that was an illustration of the relapses which are always to be met with in advance to civilization. Society never advances on a dead level; it has its ups and downs like individuals, it has its high tides and its low tides; there is always action, and then reaction. It is, of course, mortifying for the man with the bicycle, and still more mortifying for the man with the automobile, to fall back on the horse for transportation; but it was ever thus. Let no man think that he is fated to go right straight on, always going up hill, ever succeeding, never meeting defeat, never slipping never compelled to descend into the valley before he can climb higher. And, when we are at our proudest success, let us never forget the danger of the relapse.—Louis Albert Banks, in Christian Endeavor World.

LOOKING FOR SKY.

Cloudless skies are rare even in these fine days. But how much more rare is the man who will see the glorious blue spaces, rather than the gray masses of overshadowing vapor! If we open our windows on what seems to be a cloudless sky, we must forthwith lean out and hunt for a cloud. Why not go about the day's duties thinking of the brilliant azure rather than of the gray mist? But there are clouds against the sky? Yes, and sky above and between and around the clouds. Sunlight pouring over and around shadow glory streaming through the gloom! What if the dark mists sweep across the sky? They cannot destroy it, and they need not shadow our day in the least. Let us see the sky rather than the clouds.—Sunday School Times.

THE TRUTH SHALL MAKE YOU FREE.

Instinctively every living thing loves liberty. You may pierce a fly with a needle, and he will sit about unconscious of the

wound. But press the needle into the table and the fly goes frantic to secure its liberty. Some years ago, upon the Holstein Ranch in California, three little orioles were taken from a nest and confined within a bird cage. No sooner was this done, than the mother bird appeared and tried to liberate her young. Failing in this she flew away and brought her incarcerated babies a sprig of the deadly larkspur. In a few minutes those three fledglings with foaming mouths lay dead in the bottom of the cage. If the mother bird could not free her young, she preferred to kill them.

How often, alas, have human parents seen their offspring in a captivity of sin to which death would have been preferable, and the saddest reflection they can have is that in this captivity is the result of the moral poison they have themselves administered. By thoughtless mistakes and culpable negligence they have inspired their children with a contempt for holy things which has been the beginning of an evil life, ending in spiritual death. The only liberty from the slavery of appetite, or passion of pride—from conventional society or the tendency of the age, is to learn the truth of God's love in Jesus Christ. This will deliver from delusion of the mind, affection of the heart, and tyranny of the habits.—Selected.

No intellectual furnishing is complete that does not embrace a knowledge of the Bible.

If you will let him walk with you in your streets and sit with you in your homes and teach you in your churches and abide with you as the living presence in your hearts, you too, shall know what freedom is, and while you do your duties; and while you own yourselves sons of men, know you are the sons of God.—Philips Brooks.

It is a blessed thing that we have an outlet, or rather an uplet, for all our anxieties. How else can we bear them?—S. R. G. Clark.

If we expect to appropriate the "whatsoever" of his promises, we must strive to comply with the "whatsoever" of his commands.—Samuel B. Randall.

Never dally with temptation, but dismiss it at once; an army that parleys is half way surrendered, and a soul that argues with the devil is very apt to lose the contest.

The attractive force in Christianity is Christ himself. If we gain a glimpse of him as he really is, and know what we really seek, we shall be drawn to his service.—Alexander McLaren.

Many build as cathedrals were built; the part nearest the ground finished, but the part which soars toward heaven, the turrets and spires, forever incomplete.—Beecher.

There are some persons whom to meet always gives one a greater courage and hope as if there were more nobleness and high purpose in the world, than one thinks.—C. L. Brace.

HERBERT SPENCER'S SURE THING

A true story of Herbert Spencer—none the worse, perhaps, for being a little belated. He once won a curious wager. He was staying for a fishing holiday in the house of Sir

Francis Powell, the president of the Scottish Academy, and, while angling for trout, he happened to drop his eye-glasses into a deep pool of the river. In the evening he related his misadventure to his host and the guests, and said that he was prepared to bet that he would recover the pince-nez from the pool. His friends declared that this was an impossible feat, but Herbert Spencer still offered to make the bet. His challenge was accepted by one of the visitors. Upon the following evening Spencer returned to the house with the missing eyeglasses. He had fastened a strong magnet to the end of his fishing-line, and fished for the glasses until it came into contact with their steel rims. M. A. P.

NOT GINGERBREAD THIS TIME.

A good old local preacher was on his way to fulfill a preaching appointment at a Wesleyan chapel about four miles from home, when he was overtaken by a deluging shower of rain. He sought shelter against a high hedge, and for some time was unable to resume his journey.

The rain having ceased, he hastened on, and arrived at the chapel twenty minutes late. Entering the porch, he found that a prayer-meeting was in progress, the weather had kept the preacher from his appointment.

He listened to the prayer that was being offered, and was not a little amused to hear the suppliant say:

"O Lord, bless the preacher which ought to be here but edn't (is not). If he is afear'd of the rain, why he must be made of gingerbread; therefore, O Lord, make en over again."

At the conclusion of the prayer the old preacher came forward, ascended the pulpit, and, taking off his wet coat, conducted the service with his usual vigor.

LET ME BUT LIVE.

Let me but live my life from year to year, With forward fare and unrelenting soul, Not hastening to, nor turning from, the goal;

Not mourning for the things that disappear In the dim past, nor holding back in fear From what the future veils, but with a whole

And happy heart, that pays its toll To youth and age, and travels on with cheer.

So let the way wind up the hill or down, Though rough or smooth, the journey will be joy;

S'll seek what I sought when but a boy New friendship, high adventure, and a crown.

I shall grow old, but never lose life's zest, Because the road's last turn will be the best.

—Henry Van Dyke.

I have long ceased to pray," Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: "I have had compassion upon a lost world, and now it is time for you to have compassion."—A. J. Corden.

Burdock BLOOD BITTERS.

Turns Bad Blood Into Rich Red Blood.

This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter.

Burdock Blood Bitters is the remedy you require.

It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success.

HERE IS PROOF.

Mrs. J. T. Skine of Shigawake, Que., writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have no desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other remedy."

Soap That Dyes!

"MAYPOLE"—that's the name of the cake of soap that makes successful dyeing at home cleanly, successful, safe. The colors are fast and brilliant. It dyes to any shade. No streaks. No mottling or troubles. Give yourself a real pleasant treat with cleanly "Maypole" Soap.

Made in England, but sold everywhere for colors. 15c for block.

SNOW & CO.,
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Undertakers and Embalmers.

90 Argyle St.,

Halifax.

This and That

AN HONEST MAN.

An incident which exhibits the sterling integrity of a man who could withstand the temptations of wealth rather than do the smallest act of injustice, is told in Mr. H. M. Chittenden's "History of Steamboat Navigation on the Missouri River." The principal actor was one of the early settlers of St. Louis, a Mr. LaBarge, who had purchased a small tract of land for which he paid twenty-five dollars.

Land was then of very little value and transfers were often made without deed and with no more formality than in exchanging cattle or horses. In the way Mr. LaBarge traded his land on what is now Cedar street, St. Louis, to Chaurin LeBeau for a horse.

Long years afterwards, when these transactions were almost forgotten, and the property had become very valuable, a lawyer presented himself to the old gentleman and asked him if he had ever owned any land on Cedar street. Mr. LeBarge replied in the affirmative, and described its locality. The lawyer then asked him when and how he disposed of it. He could not at first recall, but Mrs. LaBarge remembered the circumstances and related them to the lawyer, at the same time remarking to her husband that that was the way they got their horse to set them up on the farm with.

The lawyer then assured Mr. La Barge that the title to this property was still vested in him, and that he could hold it against comers, for there was absolutely no record of the conveyance in existence.

The old gentleman with a look of indignation, asked the lawyer if he took him for a thief.

"I traded that land," said he, "to Chaurin Lebean for a horse, which was worth more to me than the land was. I shall stand by the bargain now. If Chaurin Lebeau's heirs have no title, tell them to come to me and I will make them a deed before I die."—Ex.

FAIR FOLKS.

Don't Blame Nature But Investigate.

Many claim they are nervous "by nature" when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for 10 days and using well boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and although I felt tea and coffee were bad for me the force of habit was so strong I just couldn't give them up.

"Someone suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War and so without ever looking into the subject or realizing what progress science has made in this direction I just wouldn't give Postum a trial until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a few weeks.

"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee but instead of making us nervous like coffee we enjoy steady nerves, sleep sound and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, anyone who cuts off coffee altogether and uses well boiled Postum in its place will be greatly benefited after a few days and the return to health is a joyful journey.

There's a reason. Look in each pkg. for the famous little book, "The Road to Wellville."

SAID THE BOY WAS DEAR.

At a leap year party held recently in Germantown a novel way of raising funds for a charitable purpose was suggested and carried out in the auctioneering off of the young men present, the highest bidder for each being entitled to his attentions for the evening. A bright young girl was chosen for auctioneer, the boys been banished to another room. The sale started with the fair auctioneer naming the meritorious points of the young men. No names were used but she managed in a humorous comment on their failings as well as their virtues, to indicate the personality of each one as offered. Bidding started off briskly in dime jumps, but after the dollar point was reached the auctioneer announced that the boys would be so impressed with their value that they would be too conceited to be good company, and bids were reduced to one cent. One young man hung fire at 30 cents. 'Why, girls, the brass in this article is worth more than that,' pleaded the auctioneer, in an effort to secure a higher bid; but to no avail. 'Sold at 30 cents,' she announced, as the young man was brought in, adding, 'and you are dear at that.' And the young man for the life of him can't figure out whether he ought to cut the witty auctioneer's acquaintance or consider himself complimented.—Philadelphia 'Record.'

MERELY A BANKRUPTCY PROCEEDING.

In an article on 'Old-Time Newfoundland,' Judge D. W. Prowse tells a capital story of an insolent Italian and eloquent counsel. One of the greatest humorists Newfoundland has produced was the late John H. Boone who loved to mystify the bench. An Italian who became dissatisfied with his lucrative position as telegraph clerk went into trade, gave too much credit, and came to grief. He applied to Boone to be declared insolent. 'My lord,' said the barrister, 'may it please this honorable court to hear me on behalf of my client, Mr. Tarducci. He comes from sunny Italy, my lord, the land of art, romance, science, and glorious literature—home, my lord, of the illustrious Michael Angelo and the divine Raphael—birthplace of Tasso, Ariosto, the immortal Dante, and the humorous Boccaccio—the prolific mother of art and science, the birthplace of Galvani and the martyr, Galilei Galileo.' After much more in this strain the judge began to get restive. In gruff tones he inquired. 'What has all this to do with the case, sir?' 'Merely a few preliminary observations my lord, replied Boone, quite solemnly. 'My client from sunny Italy, home of the painter and the sculptor, begs this honorable court to apply to him the very lowest form of pictorial art. My lord, he prays to be whitewashed!'

A HARD OUTLOOK.

A little maid of seven summers had been busy for an hour dressing and undressing her pretty doll, but, tiring at last, she sat with folded hands gazing fixedly into the glowing fire in the grate. Looking up, finally with a thoughtful expression in her face, she said:

'Mamma, if I get married when I grow up, will I have a husband like papa?'

The mother turned and looking down into the earnest eyes of the child, answered with a smile:

'Why, yes, dear, if you get married you will have a husband like papa.'

The little brow clouded. Again she asked: 'And if I don't get married, will I be an old maid like Aunt Nellie?'

'Yes, dear, you would be an old maid,' answered the mother, laughing at this rather complex question; 'but whatever put such thoughts into that little head?'

But the child didn't laugh. She only looked grave, and said, dejectedly:

'Well, its pretty tough work for us women, ain't it?—'Lippincott's'

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES

It only costs 5c to try them. It is worth that to avoid the choking from a sulphur match.

Ask your Grocer for them.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section.

Surely Abstainers consult their own best interests when they choose the Manufacturer Life to carry their insurance.

The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls.

For further information, write, giving exact date of birth to,

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



A Yard of flannel is still a yard after washed with **Surprise Soap**. Its pure hard Soap—that's why.

Don't forget the name—**Surprise**

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

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

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

All the Latest, Heartiest and Healthiest in Amusements. SUPERB FIREWORKS: We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular Reproduction of the Bombardment of Port Arthur, etc., etc. Music by One of The Best Bands on the Continent. Cheap Fares From Everywhere For Prize Lists and all Particulars, please address,

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

When answering advertisements please mention the Messenger and Visitor.

NEWS SUMMARY.

A strike of cotten mill workers is threatened at Fall River, Mass.

The Slocum relief fund has reached \$123,625.

King Edward, accompanied by Queen Alexandra, laid the foundation of the new cathedral at Liverpool on Tuesday.

A heat wave is sweeping New York. Five deaths, mainly of children, occurred in Brooklyn on Tuesday. The thermometer registered 100.

Contracts for construction of the James Bay Railway from Toronto to Parry Sound were let Wednesday to Angus Sinclair, C. E. and A. R. Mann and Archie McKenzie.

Rev. George Fisher, formerly pastor of the Fairville Methodist church, and now preaching at Milltown, N. B., fell from a staging on his church on Monday, receiving a severe shaking up and having two ribs broken.

The Finance department, Ottawa has received through Lord Strathcona an acknowledgment of the Dominion's contribution of \$30,000 to the Queen Victoria memorial fund.

North Andover, Mass., refuses to accept a \$12,000 library from Andrew Carnegie because Moses T. Stevens offers a building to cost about \$20,000, the town raising \$1,200 for annual support.

The Toronto Telegram says that W. H. Gehriell, M. P. for Wycombe division of Bucks, will not be the next Governor General of Canada, but there is good authority that the Duke of Marlborough will be.

Wednesday afternoon as the Flying Blue-nose from Halifax was entering Yarmouth, a deaf and dumb boy named Smith, who was walking on the track, was run down and killed. Smith was about 17 years old. He of course did not hear the whistles.

A man named Graves, about twenty years of age, was killed at Contesville, near Buc-touche. He was working with his brother at some logs on the river bank. His brother started the logs rolling and young Graves was unable to get out of the way and was crushed.

The Prince of Wales prize match and the Alexandra competition were shot at Bisley on Monday. At 200 yards five possibles in all were made and fourteen scores of 49 were put on. None of the Canadians reached a possible, but four scored 49. They were Pte. Goadie, Capt. McGregor, Sgt. Mortimer and P. Smith.

The Minister of Railways will introduce legislation in the house this session to bring into operation his pension scheme in connection with the government railway system. A certain deduction will be made from the salaries of the men and the government contribution will amount to about \$50,000 a year.

The Minister of Militia intends appointing a court of enquiry to investigate Lieut. Col. Gregory's services as an officer of the militia. Col. Gregory was in command of the 2nd Canadian Dragoons and was removed from the commands in Niagara camp and sent to his home for insubordination by Lord Aylmer G. O. C, Lord Dundonald championed Col. Gregory's cause.

Judge Winchester, appointed to investigate the alleged appointment of aliens on the Grand Trunk Pacific survey held another session in Montreal Wednesday. It was brought out that of the aliens already reported by the commissioner to the department of labor, only four had left the service of the company. General Manager Hayes says he had no agreement with the department of labor to the effect that all aliens were to be discharged. Judge Winchester said that he understood that the aliens he had reported were to be discharged, but Mr. Hays observed that the Grand Trunk had no power to deport.

Panic stricken at the sight of flames issuing from the front of the car in which they were riding and believing the car to have fire, the passengers on a Providence, R. I. car attempted to escape on Tuesday night by jumping while the car was in motion. Four persons are seriously injured, while others sustained minor bruises.

At a recent Salvation Army congress in London General Booth announced that he had almost completed the acquisition of an island for the use of Salvation Army colonies. This is thought to be Anticosti, which was purchased some ten years ago by Menier of chocolate fame for one hundred and fifty thousand. The price is stated to be a purely nominal one.

Udunkji, the ancient Adab, perhaps the oldest city in the world, has been discovered by the University of Chicago's excavating expedition in Babylonia. Dr. Banks informed Prof. Harper that he had found Bricks bearing the syllables of ud-nun-ki at the lowest level of the ruins. He is certain that these bricks identify the city of Adab. Many valuable articles have been uncovered.

On a return presented to parliament it is shown that the Canadian Amalgamated Society of Engineers asked for the deportation of the following officials of the Canadian Pacific Railway: E. H. McHenry, chief engineer; William Tye, assistant engineer; Fred Darling, eastern division engineer; J. E. Sullivan, west division engineer; H. Goldwark, chief mechanical engineer; F. P. Gullins, chief engineer maintenance of ways; Frank Lee, resident engineer; Calgary; Raymond Heckinan, inspector, Winnipeg; Hedge, transit man, Winnipeg, and Superintendent Dellinger, Brandon.

Thirty-three persons were killed by an accident which took place near Spanishtown, ten miles west of Kingston, Jamaica, on Monday, in the main conduit of the West India Electric Co., which operates the street cars from Kingston. Nearly 100 laborers had been detailed to remove the sand from the enormous pipe which is a mile long. The work had practically been completed, when orders were given to allow a small quantity of water to enter the conduit. Through misapprehension, accident or carelessness, the full force of water was turned on and a mad struggle to escape by means of the manholes ensued with the result that thirty-three persons were killed.

A LARGE ADVERTISEMENT.

Makers of Royal Household Flour Advertise Extensively.

The large spaces used for advertising purposes now-a-days as compared with the spaces used a number of years ago are worthy of remark. This is particularly the case in the United States. An instance of a large space advertisement is that of Royal Household Flour in this issue, and the reader will notice that the manufacturers of this flour make good use of the space by putting as few but as forcible, words as possible.

The modern idea about advertising is not what it costs, but what it pays. There is no limit to the amount of money one can afford to spend on advertising so long as he can be sure of the profit it will bring.

Royal Household Flour is said to be a perfect flour for bread or pastry; it costs no more money than inferior flours and wherever it has been tried it makes friends and holds them.

Royal Household Flour is made in Canada. It is quite a distinction for Canada that she supplies the bread consumed in the Royal Household.

SUMMER CLEARANCE SALE

is now on

BLUE SERGE SUITS at Half Price,

RAINCOATS at 20 per cent discount.

SPRING OVERCOATS at one-third off.

— All broken lots —

Early buyers secure first choice.

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

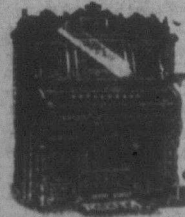
To Intending Purchasers

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

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.



INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN

6—Mixed for Moncton	8.00
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene	11.10
26—Express for Point du Chene, Halifax and Pictou	11.45
8 Express for Sussex	17.15
134—Express for Quebec and Montreal	19.00
10—Express for Halifax and Sydney	23.25
136, 138, 156—Suburban Express for Hampton	13.15, 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.25
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	12.50
5—Mixed from Moncton	15.10
3—Express from Point du Chene	17.05
25—Express from Halifax Pictou and Campbellton	17.15
1—Express from Halifax	18.45
81—Express from Moncton (Sunday only)	1.35
135, 137, 155—Suburban Express from Hampton	7.45, 15.30, 22.05

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

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

During the U. S. army manoeuvres at Stilacoom, Washington, after a troop of the Ninth Cavalry (colored) had been ruled out of action by the umpires, they charged on the Washington troops and 19th infantry on their front, and with drawn sabres slashed right and left among the infantry. During the melee three men were injured.

I was cured of a severe cold by MINARD'S LINIMENT.
Oxford, N. S. R. F. HEWSON.
I was Cured of a terrible sprain by MINARD'S LINIMENT.
FRED COULSON.
Yarmouth, N. S. Y. A. A. C.
I was Cured of Black Erysipelas by MINARD'S LINIMENT.
Inglesville. J. W. RUGGLES.

Would there be any demand for 45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder

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

Flies Everywhere
in your food—in your bedroom—making life miserable.
Wilson's Fly Pads
will clear your house of flies in a few hours.

Society Visiting Cards

For **35c.**

We will send To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.
PATERSON & CO.,
107 Germain Street,
St. John, N. B.
Wedding Invitations, Announcements
Speciality.

Red Rose Tea is Good Tea.