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Rain in India. From India there comes the welcome news that fairly abundant rains have fallen in the famine-stricken districts. The Viceroy, Baron Curzon, states that rains have been general in Berar and the central provinces of Hyderabad. In Rajputana the rainfall was good and sufficient for special needs. In Central India there has been moderate general rains. The sowing of crops has commenced. The Monsoon was heavy in Surat and there were good falls in Kattywar and Thana. In the Punjab there has been sufficient rain for dry land sowing. The rains materially improve the prospect for the future but of course give no immediate help, and no diminution of the relief work is possible. On the contrary the need has continued to grow greater. The condition of the surviving cattle in Western India is said to be deplorable. Famine is being followed by pestilence. The Governor of Bombay has reported that for the week ending July 7 there were 9,928 cases of cholera in the famine districts, of which 6,474 were fatal, and that in the native States there were 9,526 cases, of which 5,892 were fatal. The large proportional fatality is doubtless due to the fact that, the vitality of the people having been weakened by starvation, they fall an easy prey to the disease.

Cuba. In the course of a speech at the inauguration of Senator Rodriguez, the new mayor of Havana, General Wood, the Governor of Cuba, assured his audience that it had always been and still was the intention of the United States to give independence to Cuba, and that the only people who could prevent independence was the Cubans themselves. That is to say that Cuba will become independent whenever, in the judgment of the government and people of the United States, it shall have reached a degree of development which would make it safe for itself and its neighbors that the reins of government should be committed to its hands. The time when that condition will be reached is hardly within sight, and it is a fair question whether, if Cuba should attain to the capacity for self-government, her probable destiny is independence or annexation to the United States. However that may be, there appear to be indications that Cuba under American tutelage is making gratifying progress toward better conditions. It will doubtless take time to make a good citizen out of the average Cuban, and if the United States is both able and willing to carry on the work of education, there is reason to rejoice in it, whether the destiny of the island is to become an independent commonwealth or to become absorbed in the great Republic. Not all the new influences brought to bear on Cuba are of the most wholesome character, but in the main they are no doubt making for the development of a higher type of character in the people. What is being done during the present summer for the school teachers of Cuba is specially worthy of note, and seems equally worthy of commendation. Several hundreds of these teachers, representing it is said a hundred and twenty Cuban towns, have been brought over to the United States. They are now, we believe, at Cambridge, Mass., enjoying certain privileges secured to them through the generosity of the authorities and the students of Harvard University and other friends of education in the country. Courses have been provided in the summer school of the University with particular reference to the needs of these Cuban teachers, and they will enjoy other privileges which will be of a highly educative character.

The Session Closed. The Parliament of Canada was prorogued on Wednesday of last week after a session covering nearly half a year, the longest, we believe, with one exception, in the

history of Canadian Parliaments. It is generally understood that the session just concluded is the last of the present Parliament. This fact has doubtless had much to do with determining the length of the session. Probably three months would have amply sufficed for the transaction of all the business which Parliament has had before it in its recent session, allowing time for a pertinent and reasonably full discussion of all matters of legislation. But it is evident to anyone who has followed the course of discussion that our legislators have not been actuated by any common purpose to despatch the business of the country promptly and reach the end of the session. Parliament has been used as a manufactory of campaign literature, and probably it is not unfair to say that on the whole less attention and effort have been given to the transaction of the legitimate parliamentary business of the country than to an attempt on the part of each party to discredit the other before the electorate and to promote its own interests in the coming elections. The Government has not suffered for lack of criticism at the hands of its opponents, and if the friends of the Government have been inclined to think that much of the criticism was of a factious and unreasonable character, it is well for them to remember that no administration is likely to be found so able and so pure that it will not bear watching, and that, in such a political system as we have, next to a good Government, an able and vigilant Opposition is to be desired as a safeguard of the country's interests. There is much in connection with the working of our present political system to cause good men to grieve. Among its worst features is the intense and narrow partizanship which it develops. The men who try to see both sides of a question in current politics are a comparatively small number. The question with most is not what is true, what is right? but what is the policy and position of the party? At the same time it must be confessed that it is far easier to point out the evils of the system which we have than to find or invent a better one.

The Situation in China. The attention of the civilized world continues to be painfully attracted to the Chinese Capital, and though the cabled message of United States Minister Conger at Peking, received at Washington on the 20th inst., would seem to encourage hope that, two days before that date, the members of the legations were still living, though closely besieged in the British legation and in imminent danger of destruction, yet there is at least some ground for suspicion that the Conger despatch was not genuine, and even if it were genuine and correctly represented the condition of affairs on Wednesday last, it is quite uncertain what has since taken place. The Conger despatch appears to have been obtained in response to pressure brought to bear upon the Chinese Foreign Office by the United States Government. Chinese officials at foreign Capitals had been declaring on the evidence of information received by them from the authorities at Peking that there had been no general massacre of the legations there. Naturally these assertions were doubted, since, if the Chinese Minister at Washington or elsewhere could receive news from Peking, there seemed no good reason why the Foreign Ministers in the Chinese Capital could not communicate with their own governments. Accordingly, as a confirmation of the assertion of the Chinese Minister that there had been no general massacre of foreigners at Peking, the Conger despatch was received on Friday. The despatch, which was sent in cipher, was as follows: "In British legation, under shot and shell from Chinese troops. Quick relief only can prevent general massacre." The despatch, which was undated, but was supposed to have been sent on the 18th, is generally regarded in Washington as worthy of credence, while in London there is more disposition to discredit its genuineness, or at least to believe that it was not of so late a date as it was represented to be, and a similar view seems to be taken at Berlin. . . . While the situation at Peking and the fate of

the legations is therefore still uncertain, there is definite news from Tien Tsin that on July 14 the native quarter of that city was taken after hard fighting, in which the losses of the allied forces in killed and wounded were more than 1,000. The loss on the Chinese side was very great. A large part of the native city is said to have been burned, and the Chinese are reported to have killed great numbers of their women to prevent their falling into the hands of the Russians, who are accused of barbarous conduct towards their Chinese captives. . . . Li Hung Chang has left Canton to go to Peking, on the request, as is asserted, of the Dowager Empress and the Emperor, Kwang Su, with a view to suppressing the Boxer agitation and restoring order. As to the general character and present purpose of this distinguished Chinaman, there are very diverse opinions. Some believe that he is to be trusted and that his present intentions are favorable to the foreigners. Others strongly suspect that, like the Empress Dowager, Li Hung Chang at heart desires the destruction, or at least the expulsion, of the foreigners from China, and are therefore disposed to place little confidence in his professions of friendship toward the foreigners and his professed desire for pacification. Very much depends upon the attitude which the southern provinces shall assume toward the Boxer insurrection, and the rumors of the past few days have been of a disquieting character, as indicating a disturbed condition and a disposition to sympathize with the anti-foreign spirit. There has been no recent movement of the allied forces toward Peking, and it is said that none will be attempted before the middle of August, although, if the Conger despatch is credited, it should have the effect of stimulating such a movement if at all possible. It is to be feared, however, that the allied forces now in China are not strong enough to attempt such a movement with any prospect of success.

South Africa. At the opening of the Cape Colony Legislature on the 20th inst., the Governor, Sir Alfred Milner, in his speech prophesied an early close of the war, and subsequently a united and prosperous South Africa. It is devoutly to be hoped that this forecast may be realized. The war, however, still drags on in a desultory way, and to judge from the military despatches, it can scarcely be said that the end is yet well within sight. During the past week the Boers have not scored any important successes—except the success of breaking through the British cordon, by which it was intended to enclose and capture certain of their forces in the Orange State. They have, however, forced the British to do some rather hard fighting, and Canada has had her share in the losses sustained. The news of the death of Lieut. Borden, of the Canadian Mounted Infantry, which occurred on the 16th inst., in a hard-fought battle not far from Pretoria, has been received with deep and general regret. Lieut. Borden, the only son of Hon. Dr. Borden, the Minister of Militia, was a young man of great promise, and had twice received from Lord Roberts special mention for gallant conduct. Much sympathy has been expressed for Hon. Dr. Borden and his family in their sad loss. Another brave Canadian officer, Lieut. Birch, of the 2nd Dragoons, whose headquarters are at St. Catherines, Ont., fell in the same fight. Lord Roberts' despatch says: "The two young men were killed while gallantly leading their men in a counter attack on the enemy's flank at a critical juncture of an assault upon our position." The British forces have come in contact with the Boers near Lindley in the Orange State and at Heideberg in the Transvaal, the Boers being repulsed in both instances. There is also rumor of a battle taking place on Saturday, at Middleberg, which is supposed to be a stronghold of the Boers, but nothing reported during the week indicates that any engagement of a decisive character has taken place. A despatch received since the above was written, brings the unpleasant news that Lord Roberts' communications have been cut by Gen. De Wett, and that a hundred Highlanders and a supply train have fallen into the hands of the Boers.

The Nova Scotia Eastern Association.

The Eastern Association of Nova Scotia met in its fiftieth annual session with the church at Pugwash, N. S., on Friday, July 13th, at 10 o'clock a. m., the Moderator, Rev. J. W. Bancroft, presiding.

After devotional exercises, the list of delegates from the churches was read by the clerk, and the Association proceeded to elect its officers for the year. Rev. O. N. Chipman, of Great Village, was chosen moderator, Rev. T. B. Layton was re-elected Clerk, with Bro. J. B. Fulton as Assistant, and Bro. C. T. Dewolf, Treasurer.

A number of visiting brethren were present at the opening meeting of the Association and others arrived later in the day, including Revs. Dr. Manning of St. John, and C. H. Martell of Canard, N. S., Prof. Haley of Acadia, Principal McDonald and Principal Brittain and S. McC. Black of the MESSENGER AND VISITOR. All visiting brethren were invited to seats in the Association. Vacancies in regular committees were filled out, and the remainder of the session was devoted to the reading of letters from the churches. In this connection Dr. Burch, pastor of Zion church, Truro, pointed out that in the Year Book the name of his church appeared as Zion Church, (colored.) He considered that this note of distinction was uncalled for. The session closed with prayer by Rev. A. E. Ingram.

AFTERNOON.

The afternoon session opened with prayer by Rev. J. M. Parker. The reading of letters was resumed. In the letter from the church at Onslow West, special reference was made to the death of Mrs. Hardy, wife of Rev. John Hardy, missionary to India, and daughter of Rev. J. Williams, pastor of the church. At the request of the Moderator, the Association was led in prayer by Rev. G. A. Lawson, on behalf of the bereaved family. After the reading of the letters had been concluded, the report on Systematic Benevolence was presented by Rev. J. T. Dimock.

This was a carefully prepared report, dealing with the subject at length and with much ability. Reference was made to the great needs of the Home and Foreign mission fields and denominational interests, and statistics were presented to show that the contributions of our churches were not so large and general as might reasonably be expected. In many instances of recent years there had been a falling off in the contributions through the regular channels. Different plans of raising funds for denominational work were noted and commended—Weekly contributions, tithing, etc. The exhortations of the apostle in 1 Cor. 16, were especially commended for consideration. The desirability of frequent contributions was urged. In conclusion it was recommended:

1. That Benevolence be made a subject of earnest prayer.
2. That the subject be frequently presented to the people and their duty urged upon them.
3. That the young be encouraged and trained to give.
4. That contributions from the churches to the Convention fund be made at least quarterly.

According to appointment the reading of the report was followed by an address on the subject by Rev. W. H. Robinson of Antigonish. He said that there was need of system in the matter of contribution to our benevolent work. We should give regularly and frequently, thus we should give more and with greater ease than when contributions were made irregularly. Bro. J. B. Fulton emphasized the importance of training the children to give, and that all should contribute on New Testament principles. Dr. Burch spoke of the difference between benevolence—well wishing—and beneficence—well doing—and emphasized the importance of beneficence. Rev. R. O. Morse urged the importance of the denomination caring for its legitimate children, the interests included in the Convention Plan; to fail to support these interests would be dishonesty. Rev. J. W. Bancroft spoke of the Old Testament plan of giving which involved not only the giving of a tenth but other offerings in worship. He believed that our churches were suffering spiritually because of their failure to bring the tithes into the treasury.

The report on Denominational Literature, presented by Bro. H. G. Eastbrook, emphasized firstly the need of making much of the Bible. Baptists are to interpret the Word of God, and that Word is as well adapted to our day as to the past. The Sermon on the Mount must ever remain the law of the Kingdom, and Peter's discourse at Pentecost the Creed of the church. Good Christian literature was commended as preserving the noblest ideals of life, begetting large sympathies and large views of God's work. It is important that the literature of the common schools be true and wholesome in character, and that that of the Sunday School be fitted to the youthful mind and harmonious with the Word of God. Vigilance here is demanded. The literature of the home should foster right ideas of life, cultivate morality and reverence for God. The report strongly urged the importance of the denominational paper, because of its influence upon the home life, promoting intelligence upon denominational interests and fellowship among the churches, and as an invaluable assistant to the pastor and his work.

Rev. R. Osgood Morse, by appointment, gave an address upon the subject under discussion. The Baptist Publishing Company and the Baptist people of these Provinces, he said, had each obligations to fulfil. The Company should give the people as good a paper as was possible, and the people should give the paper their most liberal support. He did not want a cheaper paper, better pay more and have the best possible. Mr. Morse held that the paper would be increased in value if our thoughtful and scholarly men would contribute more

freely to the paper than they do, so that it should more fully reflect the thought of our people on the great doctrines of Christianity. This lack he knew was not the fault of the editor, it was difficult to secure from our men the discussions desired, yet he felt that their thought would be as valuable as that of men in other lands and more interesting to our people. The speaker would like to see the paper wire-stitched, and thought that in some of its mechanical features there was room for improvement.

Rev. J. Clark spoke in commendation of this paper, and said his experience with wire-stitched books and papers had not been favorable. Bro. J. B. Fulton also commended the paper, and urged the importance of increasing its circulation. By invitation of the Moderator, the editor of the MESSENGER AND VISITOR addressed the Association for a short time, and was listened to very kindly as he urged the importance of the paper's mission and bespoke the earnest co-operation of the members of the Association, with a view to making the paper as great a power for good as possible.

EVENING.

As the present year marks for the Association the completion of a half century of existence, it had been thought well that the annual meeting should be given somewhat of a jubilee character, and in accordance with this idea a jubilee programme had been arranged, which was in part carried out in the meeting of Friday evening. These facts were stated by Dr. Steele, Chairman of the Jubilee Committee, who also said that four hymns had been written for the occasion by Rev. John Clark, and announced as the selection for opening, A Memorial Psalm, by Mr. Clark, of which the first stanza is as follows:

Great Ancient of eternal days!
Let heaven and earth resound thy praise;
Who wast, who art, who art to come,
Thy children's help, thy people's home.

After the hymn had been sung, the Scriptures were read by Rev. Dr. Steele and prayer was offered by Rev. J. W. Bancroft. The first address was by S. McC. Black, entitled "The Fathers and Their Work." A second hymn by Rev. J. Clark was read by the author and heartily sung by the choir and congregation, after which a strong and thoughtful paper was presented by Rev. R. Osgood Morse of Guysboro, entitled "Our Present Doctrinal Position." Mr. Morse's paper was evidently the result of much thought and careful preparation, and was received with deep interest by the more thoughtful part of his audience. It is expected that this valuable paper will shortly appear in the MESSENGER AND VISITOR, and all its readers will have an opportunity of perusing it in full.

SATURDAY MORNING.

Before the business of the Association was taken up, Rev. G. A. Lawson spoke briefly upon the subject of Preparation for Service.

The session of the Association opened with prayer by Rev. A. Routledge. Pastors Bates of Amherst, Ingram of Stewiacke, and Burch of Zion church, Truro, who had come into the Association during the year were welcomed by the Moderator, and each briefly responded. By request of the Moderator, Rev. Dr. Manning explained the plan on which it was proposed to raise a Twentieth Century fund of \$50,000 for the promotion of the Home and Foreign Mission work. It was explained that the raising of such a fund had been resolved upon at Fredericton, that a committee had apportioned what was regarded as a fair proportional amount to each of the seven Associations and that the amount named in connection with the N. S. Eastern Association was six thousand dollars. Explanations were also given as to the methods by which it was proposed the fund should be raised. After some discussion as to the ability of the churches to raise the sum named, a committee was appointed to consider the subject and report upon it.

The report on Sunday Schools was presented by Rev. D. H. McQuarrie. The report emphasized the importance of making the Sunday School work effective in the matter of training for Christian service. It showed that according to the statistics of the Year Book, there had been in recent years a slight decrease in the attendance of scholars, the number of teachers and the number of baptisms. But Sunday School workers should not be satisfied with mere attendance. Conversion and Christian training were the great ends to be kept in view. The duties of self-sacrifice and benevolence are to be inculcated. Young people should be educated to distinguish between things that differ and choose the best things. Great attention should be paid to the character of the Sunday School library. Some Sunday School libraries, Mr. McQuarrie said, were little else than novel exchange bureaus. The adoption of the report was moved by Rev. Dr. Steele who supported its recommendations. Rev. J. W. Bancroft gave a good address on the duty of the church to the Sunday School. He contended that as the church was the only divinely instituted body for promoting the work of Christ, the Sunday School should represent the church at work. In many Sunday Schools this is not the fact. The churches are far from fulfilling their duty in this matter. The deacons and older members of the church are frequently not found in the School. The church should provide for the expenses of the School and the scholars should be trained to give to missions and other benevolent objects.

AFTERNOON.

The business session of the afternoon was preceded by a sermon by Rev. W. E. Bates of Amherst. The subject was "Crown Solomon," text 1 Kings 1: 33-34. The discourse was a very interesting and helpful one. The report on Sunday Schools was taken from the table and after brief discussion was adopted. For the Committee on Obituaries Dr. Steele reported that there had been no deaths among the ministers of the Association during the year, and at the request of the Moderator Rev. C. H. Martell offered a prayer of thanksgiving. Prayer was also offered for Rev. D. McKeen whose strength, the Association had learned with regret, was much impaired, and for Rev. J. Williams and family on account of their bereavement in the death of Mrs. J. Hardy, a daughter of Mr. Williams, and for Bro. Williams' personal affliction which has made it necessary for him to resign his charge. Prayer was also offered for Mr. and Mrs. Samuel Gray of New Annap in their affliction through the death of their daughter, Miss Gray of India. The Moderator and Secretary of the Association were named as a

committee to convey to the afflicted an expression of the sympathy of the Association.

The report of the Committee on Temperance was presented by the Moderator. The report showed that in view of the fact that the present Dominion Government declined to accept the plebiscite as a sufficient mandate from the people to enact a general or provincial prohibitory law it is evident that neither party is prepared to make prohibition a plank in its platform. Something might be hoped for from an improvement of the Canada Temperance Act, but there should be an education of the temperance sentiment of the country with a view to general prohibition. Such sentiment is undoubtedly gaining ground. The pulpit is making itself heard on the question. The press has helped and it is hoped will help more powerfully. The influence of such men as Lord Roberts and Lord Kitchener in the army must make itself felt. Yet effective help must come through legislation. This must be urged upon Parliaments and Governments. Care should be taken that men of pronounced temperance principles are sent to Parliament. So long as the attachment to a political party is stronger than the desire for prohibition, so long the traffic will continue.

The report was discussed by a number of the brethren. Dr. Burch wanted the use of tobacco condemned, which, he held, was almost as bad as the drink evil. He held that the hope for temperance reform was in the church of God rather than in Governments and Legislatures. When the church rises in her power in this matter, the temperance cause will be triumphant. Bro. W. D. McCallum said that the saddest thing about the subject of prohibition is that the church is not ready for it. He urged the importance of the education in temperance of the children in the Sabbath Schools and day schools. Rev. E. Bosworth said that in the matter of temperance reform the Maritime Provinces were far ahead of Ontario. Many parts of these Provinces had already a prohibitory law in the Scott Act, but he had observed that there was much need of a better enforcement of the law. Rev. J. T. Dimock contended that it was the duty of the people to insist on prohibition and not say that the time has not come for prohibition.

Rev. D. H. McQuarrie said he felt himself to be much at sea in reference to the question of prohibition. One thing was plain however, the country that squandered a hundred and forty million dollars on the liquor traffic for the sake of saving seven millions in taxes was making a very bad bargain.

The committee appointed to advise in reference to the Twentieth Century fund reported, advising that the churches of the Association undertake to raise the amount assigned, provided that it be divided according to the Convention plan. This proposal encountered opposition, and after considerable discussion the matter was referred to the committee for further consideration.

EVENING.

After singing the third of Rev. J. Clark's jubilee hymns, the Moderator read the 19th Psalm and prayer was offered by Rev. J. T. Dimock. The report on Education was presented by Rev. M. A. McLean, of Truro. The report urged the importance of education both for the minister of the gospel and the people at large, presented facts in connection with the work of the Wolfville institutions to show that the past year had been one of the most prosperous in their history, praised the good work done by Principal MacDonald of the Seminary and Principal Brittain of the Academy during the first year of their connection with those schools and commended the educational work of the denomination to the hearty support of the churches.

As a part of the Jubilee programme, for which there had not been room in the meeting of Friday evening, Dr. Steele delivered an able and instructive address on "The Baptist Phenomenon" in which it was shown that, notwithstanding the lack of any centralized human authority or any generally acknowledged creed and in spite of the fact that Baptists had stood for principles which had exposed them to the charge of narrowness and exclusiveness, they had made wonderful progress, and instead of being, as Dean Stanley once called them, an obscure sect, their membership in Great Britain and America now outnumbered by about one-third the number of communicants in the Anglican church in the same countries. The readers of the MESSENGER AND VISITOR will be glad of the opportunity of reading this excellent address.

Prof. Haley of the Chair of Mathematics at Acadia addressed the Association in reference to the work of the college. He spoke of the good work which had been done in the college during the year and the gracious religious influence which pervaded the institutions. The attendance had been the largest in the history of the college. The classes were increasing in numbers, and this bears evidence to the popularity of the college with the students. It has won respect abroad. A college president in the United States has recently stated that he knew of none among the smaller colleges that is doing better work than Acadia. The Christian influence at Acadia is strong and positive. All professors and teachers are professedly and actively Christian. The value of the college to the denomination in fostering Christian education and providing for the advocacy and defence of Baptist principles cannot be over-estimated. The college needs the sympathy and support of the people, that its religious influence may be strong, that it may be strengthened financially to meet the demands of the time and that the number of its students may be increased.

Principal Brittain of Horton Academy gave a stirring address in the interest of that institution, urging its importance to the college and to the denomination. The academy had received a very meagre measure of financial support, and a comparatively small investment of money in it at the present would have important results.

Rev. W. H. Robinson gave an excellent address showing how the hand of Providence had been seen in the history of Acadia.

Principal MacDonald spoke for the Seminary and spoke so well that, although the hour was late, he was heard with much interest as he presented the attraction of the school and bespoke for it a larger patronage.

SUNDAY.

The Associational sermon was preached at 11 o'clock by Rev. A. F. Newcombe of Amherst. The Scriptures were read by the Moderator and prayer was offered.

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"Sho We so cause th had bee student marvell teach. stand of away fro all the v given th ments in ing thus as every they kne ings only that it al could the they let ledge i for they to them, "Well— great inc eth us." was right same thi know Go secret of inspiration apostles, paration h And we of his pup you, Phil seen me h ever has l Never ha person, an mate truth and, but by me Father. day: The interp in which v I. To k we do not him to us, necessary health that tagion to o imparting opened to' he will see any mere e see that which it ca be men of call them b part of their thus dull, t our common of our kind that more h from the Sp they share a How, then knowledge o spiritual nat Christ's reve Partly it was been given.

Rev. J. M. Parker. Mr. Newcombe announced as the subject of his discourse "Christian Stewardship." The text was 1 Peter 4-10. The preacher dwelt upon the duty of Christian Stewardship, especially in respect to the use of worldly goods, the employment of our faculties and the dissemination of the truth. The sermon evinced clearness of thought and carefulness of preparation. It was delivered in an earnest and faithful spirit, and the result should be to prompt those who heard it to a larger faithfulness in Christian service.

In the afternoon a mass Temperance Meeting was held. The speakers were Mr. W. D. McCallum of Truro, Revs. M. A. McLean and Dr. Burch also of Truro and Rev. D. H. McQuarrie of Parrsboro. The congregation was large, filling every available seat. The addresses dealt with the subject effectively from different points of view. All of the speakers held the close attention of the audience, and some of them spoke with eloquence as they held up to reprobation the gigantic evil.

At the evening service a short sermon was preached by Rev. M. A. McLean. This was a simple and very impressive discourse, urging the claims of the gospel of Christ for immediate acceptance. In an after service conducted by Rev. A. F. Baker, a large number took part, testifying to the saving power of Christ. At the close of this interesting and solemn service a number indicated their desire to accept the offers of salvation. At the services of Sunday as well as at the evening services on other days, the excellent music furnished by the choir added much to the interest of the meetings.

Knowledge of the Father.

BY PRESIDENT GEO. E. MERRILL, D. D.

"Show us the Father and it sufficeth us."—John 14:8.

We sometimes speak of the college of the apostles because they were a band of teachers; but they themselves had been together three years at school. They had been students of one teacher, who in himself had combined marvellous qualities, and had taught as no other could teach. The apostles came to their graduation; but instead of going away from their teacher, he was going away from them. They, however, were to go out "into all the world," with the loftiest mission that could be given them. They were to put to the test their attainments in manhood and divine knowledge. And standing thus upon the threshold of life and service, they felt as every wise college graduate will feel, that after all they knew too little; that opportunities lost and teachings only half apprehended, had left them so deficient, that it almost seemed that they could not go forth. How could they part from their great instructor! How could they let him go, leaving such great gaps in their knowledge! How could they suffer a separation irretrievable, for they plainly saw that they could not return, nor he to them, for further study together. Philip spoke out: "Well—there is one thing; just tell us one thing, the great including thing. Show us the Father, and it sufficeth us." To know God would be to know all: Philip was right. And we shall be right today if we say the same thing. No education can be complete unless we know God. If we know God, we have the source and secret of all knowledge, and knowing him we have the inspiration that will not fail us when we, like the apostles, stand in the outer life and need a perfect preparation for its work.

And we must note Christ's answer to this final appeal of his pupil. He said: "Have I been so long time with you, Philip, and hast thou not known me? He that hath seen me hath seen the Father." No other teacher who ever has lived could make such an answer to his pupil. Never has another been able to say: "I, in my own person, am the revelation and the interpretation of ultimate truth." But Jesus said it: "I am the way, the truth, and the life, and no man cometh unto the Father but by me." "He that hath seen me hath seen the Father." My brethren, this is the divine word to us today: The sufficient knowledge is ours through Christ as the interpreter of God. Let us note a few special points in which we may realize this sufficient knowledge.

I. To know God gives spiritual rest and health. If we do not know God, and know him as Christ interprets him to us, we cannot have this spiritual peace that is necessary for our own satisfaction and for the spiritual health that will save us from being a source of evil contagion to our fellows, and make us a positive power for imparting spiritual life. Every man who has his eyes opened to his own nature will be aware of two things: he will see that there is in himself a life that exceeds any mere existence of material; he is a spirit; and he will see that this spirit is now far beneath the perfection which it can conceive and which it desires. There may be men of such base and cross nature that we should call them brutish, who seem not to be aware of this finer part of their being; yet if their own perceptions of self are thus dull, their fellows recognize in them the spark of our common humanity, and we know that there is no one of our kind who can really live by bread alone, without that more heavenly sustenance that comes to the spirit from the Spirit of God. All men are children of God, as they share at birth the divine possibilities of his nature.

How, then, do we know this best, and how does a knowledge of God as interpreted by Christ satisfy this spiritual nature? The answer lies in the peculiarities of Christ's revelation. It was not a wholly new revelation. Partly it was only confirmation of what had previously been given. Prophets in all nations, not only the

Hebrew, had spoken for God. Especially the Hebrew people, endowed with a genius for religion and more enlightened than other peoples upon the spiritual life, had taught the world undying lessons of God. So that, when Jesus came, he came to fulfil as well as to reveal, and there were things of which he could say, recognizing that they had long been a cherished treasure of mankind: "If it were not so, I would have told you." All peoples had longed after God, and the pathetic testimony of all heathen religions was given to this spiritual desire. The spirit of man had seen its own defection. It had felt its separation from Deity. It had confessed its missing of the mark, and had named its sorrowful failure by that awful word "sin." It had thus conceived of its God as alienated, and had seen only wrathful skies when it looked upward. It had bought forgiveness; it had suffered, and bled, and died, for the divine favor; and it had dimly hoped that somehow, somewhere, somehow, the soul might find its peace. It had no hope of peace in this world; it created a possible, dim, under-world of shades, where there might be a life, bloodless, weak, imperfect, yet a life beyond the grave.

Now how and why are we better than those whose best spiritual conceptions were thus poor? The answer lies in the fact that Christ interpreted God with additions, with a new thought; with demonstrations compelling assent, and opening the vision to dazzling realities. Christ brought God out of the farness into nearness; into humanity itself. Christ was the embodiment of the Spirit of God. And what did man see in him? They saw love. They saw the forgiveness of sin. They saw spiritual purity within human flesh. They saw divine sacrifice for the winning of human love and devotion, instead of divine wrath compelling human sacrifice to win its appeasement. God lived in Christ, and Christ never slew a sinner; never turned a suppliant away; never was impatient with human frailty; never refused his love to one who sought it. And to all the spirit's ideals Christ never gave answer by imperfection. He never weakened his commands to suit human faultiness. While he forgave with perfect mercy, he strengthened requirement till no law that man had ever conceived equalled his Sermon on the Mount, or his demand: "Be ye perfect, even as God is perfect." Spiritual cure and spiritual tonic were in his gospel; and from that day to this the conception of God that men have had through Christ have been saving and inspiring the world.

So, my brethren, the last word of your university to you concerning the spiritual life is this: Get the right view of God. Get it in Christ. You are spirits. Your souls are from God. Their proper destiny is God. You must not be content with the sin that is in every life—with the impoverishment that every soul must deeply feel, if it is without reconciliation to God. You must not, cannot rest with perverted or partial ideas of God, which the enlightened world has long come out of under its latest revelation. As scholars you are bound to know the truth with reference to the God of your souls, and that truth is the welcome one declared in Christ. God is a God of purity, that cannot tolerate sin; of love that will freely forgive sin; of grace that will eliminate sin; of inspiration that will command and support forever a righteous life.

II. To know God gives intellectual satisfaction. What do we mean by intellectual satisfaction? Do we mean that we reach the end of knowledge? Far from it. Rather the very opposite. In God we deal with infinities. In God there is no beginning and no ending. In God eternal inquiry receives eternal response. In God intellectual hunger is offered food that is exhaustless. In God truth opens its infinite expansion, and the truth seeker finds a universe. To him who knocks it is always opened. Our satisfaction in God is not a mere cup to the lip; it is a river of water of life. It is not the coin in the purse for the one want; it is the boundless treasure to be drawn upon at will.

On the other hand, to know God as he is interpreted in Christ is to receive explanations, and be granted satisfactions; where we should otherwise be only in a maze of riddles, in a hopeless tangle of unsolvable problems. The mind receives definite answers, and it puts forth its effort not without hope of success. With God known, the universe is not an intellectual confusion; the mind of man does not confront a blank. Says Bacon: "I would rather believe all the fables in the legend, and the Talmud, and the Alkoran, than that this universal frame is without a mind." "It is true that a little philosophy inclineth man's mind about to atheism, but depth in philosophy bringeth man's mind about to religion, for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity." Man's mind meets mind, and has to do with truth, and person meets person, if Christ is true. How Christ always showed the Father as real and present, as sympathizing and satisfying, although he was unseen! How he revealed God to be all righteousness and truth, justice and mercy; a God foreseeing and providing for his world, and eternal in His promises! How Christ revealed God as making no error, doing no wrong, having no mistakes to retrieve! And how Christ's thought and Christ's

word were the seed whose development has given the human mind its highest employment and never-failing inspiration! Our thought often is faulty. We fall far short of truth. We do not understand. But God is true if we conceive of God as the Son of God revealed him, and in this God there is no darkness at all.

III. To know God suffices for the practical life.

When the apostles were fully awake to the revelation that was in Jesus, what wonderful men they became! What transformations were effected! To use the word of our day, you, my brethren, are going out into "the strenuous life." It was very strenuous for the apostles, but they met the issue with supreme success. Only let us note what it means to see God in Christ. Let us have no false conceptions of what such a God will do for us in the practical life. He will not abolish law for us. He will not thrust bread into our mouths in spite of ourselves. He will not give every desire that a man may have. There will be disappointment and pain and failure in many things, and yet you may be meeting with heaven's highest successes in the midst of all such experience. Apostles were men, and apostles were persecuted and hunted and slain. But they triumphed. And time would fail me to tell of all such heroes as those for whom the writer of the Epistle to the Hebrews confessed his time and pen unequal. Shall we fare better than they?

If our knowledge of God is expected to satisfy us, only as we may thereby gain a farm, or a house, or a horse, success in petroleum or copper or railroad stocks, we miss the point. Equally do we miss it when we ask with reference to minute or detailed action, what would Jesus do? Our efforts ought not to be to "follow in his steps;" it ought to be to walk in his Spirit. How would Jesus feel? What is his mind? By what principles, in what inspirations did he live? Where were his victories found? How did God triumph in the life of the Nazarene? With these questions we get all the true note of victory that comes to the life that is God-inspired. The life itself may perish utterly; but that for which it was given lives. I happened to be in Greece when the late war was declared between Greece and Turkey. It was pitiful to see the ill-prepared Greek legions going forth with cheers to meet their well-drilled yet semi-barbaric foes, that we had seen the week before in Constantinople. The issue was instantly and safely prophesied. And we know how Greece was beaten back, the sadly wrenched away from her, and her claim to Crete denied. But, after all, the great ideas of freedom and justice for which Greek patriotism was aroused did not fail. Today Prince George of Greece rules in Crete as the representative of the European nations, and the principles for which Greece fought are sustained. Ancient Greece stood for philosophy and for beauty, and philosophy and beauty live today. Rome stood for law, and though that world-empire crumbled, law abides. Egypt's great lesson was "the everlasting." And out of Egypt's graves today comes the clear enunciation of that truth, and immortality taught in Egypt's "Book of the Dead" is the hope of mankind.

Whatever the cause may be for which we stand, if it is the cause of God, if it represents what Christ stood for, then we know that God is on our side, "and if God be for us, who shall be against us?" Only let us be sure that the life is one of divine principle and not self-seeking. Stand for the divine purposes, and we cannot fail, working in the spirit and by the methods of Jesus, to accomplish a great life. What are the things that make for righteousness? Where lie the leavening forces of society? By what means shall man be emancipated from the bonds, often self forged, that fetter and curse? The great words by which to conjure are the words of Christ: Love, purity, freedom, justice, faith. How is life going in these respects? A journalist has declared that "the century opened with three million Americans who loved liberty, and is about to close with seventy million who love money." I do not believe this to be true. The century is closing with larger majorities upon the side of freedom; greater numbers seeking truth; wider and more skilled effort to ameliorate the sufferings of the poor and neglected; more readiness to count life cheap if only it may achieve some great thing for mankind. This is the record of Christianity, and it is a record worth the living of two thousand years. For the real struggles of life, my brethren, you will find such a knowledge of God as Christ gives you most satisfying, while without it you will be poor indeed, however well equipped you may be. Misconceived purposes, misdirected energies, misused opportunities throng upon the other way of life. But only the glory of God shines upon the way that the Christian treads.

My brethren of the graduating class: I have tried to say to you such words as you would remember in the future years as the truth of God spoken to you in a loving parting message from your university. Day by day in our college chapel we have thought together upon similar themes. The daily life of our university always seeks to shape itself in accordance with what we know about God in Christ. Here we feel sure that if we can only see God in Christ, it will suffice for the guidance and inspiration of life. Now you are going forth, I hope, to breathe still an atmosphere of religion wherever you shall be. Let God be with you in your future studies, in your business, in your homes, everywhere. In the twentieth century you are to live and act. Give your support to all good things. Let no enterprise of God be without your helping hand. Go to church and have an active part in guiding and making still better this mighty agency for the good of men. Remember your college. Come back here with love and reverence for this university. Send students hither; win friends for her; give her your maturer toil and care; what you have received from your predecessors aim to increase and make more efficient for your successors in these halls. To all education, destined to be a thousandfold more broad and efficient in the coming years, give your aid in all possible ways. Have the holy ambition yourselves to become patrons of learning and apostles of religion. Believe suffering and lift up the fallen. Do not let mere sordid purposes dominate your life, but live high lives of God, and may the grace of God in Christ Jesus dwell in you richly forevermore.—Watchman.

ported, and there is an unconfirmed report that 60 missionaries have been massacred at Talyan. Many have found it necessary to seek safety in flight. So far as can be learned there is reason to hope that but few have been actually killed, though there has been much sacrifice of property through the looting of the Boxers, and the work of the missionaries has of course been greatly interfered with. Altogether the situation is one of much peril for the missionaries and of disaster to the cause. It is certainly one that should prompt Christians everywhere to earnest prayer for the heroic workers, and for the opening of a larger door for the gospel in China.

—The place where the N. S. Eastern Association was held this year was called Pugwash by the Micmacs long ago, and so it is called still. Perhaps the name itself to English ears is not especially suggestive of beauty, but Pugwash is, nevertheless, a very beautiful place. In fact we scarcely know were, in all our beautiful Maritime country, a spot more attractive for the summer tourist it is to be found. Deep water, it is said, the name Pugwash signifies, the reference being to its fine harbor which, though not very capacious, is deep enough we are told to accommodate the largest ship that floats. A fine iron bridge, built a few years ago, conveniently connects the two sides of the harbor. On all sides but one stretches an excellent farming country very pleasant to look upon in its summer dress. To the northward are the waters of Northumberland Straits, and beyond, on a clear day, may be discerned the shores of Prince Edward Island. In the old ship-building days Pugwash was a place of much greater note in a business point of view than many other places which have since attained to greater importance. With the failure of that industry came harder times, and the place suffered by emigration. It was perhaps forty years ago that a vessel sailed from Pugwash for New Zealand, carrying away many families, most of them Baptists, we believe, and including some of the leading people of the place, and chief supporters of the Baptist cause, involving a loss which was severely felt by the church as well as by the community at large. Recently a brick-making establishment which employs some sixty men has been started on the west side of the harbor, more attention that formerly is being paid to agriculture, and these industries, with a considerable lumber trade which still goes on, with a fine harbor, unsurpassed bathing facilities and beautiful scenery, should insure for Pugwash a steady, if not rapid, growth. Under the Rev. C. H. Haverstock, a man of sterling Christian character and a faithful minister of the Word, the Baptist church at Pugwash has enjoyed in recent years a good measure of prosperity. There have been additions to its membership, with quickening of its spiritual life. The house of worship has been enlarged and greatly improved, the audience room is now a model of neatness, an added wing gives a good school room which can be thrown into the audience room when desired, and in all respects the building appears to supply very satisfactorily the needs of the congregation. The Association, with its quite large delegation, was very pleasantly entertained at Pugwash, Pastor Haverstock and his excellent people sparing no pains to make their visitors comfortable and happy.

The Nova Scotia Eastern Association.

(Continued from page 3.)

MONDAY MORNING.

The report of committee on Twentieth Century fund was taken from the table and discussed by Bro. W. P. King, Dr. Manning, E. Bosworth, Dr. Steele, Rev. M. H. Robinson, Bro. S. R. Giffin, Rev. H. G. Estabrook, Bro. I. B. Fulton, Edwin Simpson, (Lic.) On motion this report was referred back to the committee.

Reports from the chairmen of districts being called for—in the absence of the Chairmen for Guysboro Co., East and West—Rev. R. Osgood Morse and Bro. E. Simpson, (Lic.) gave reports of work done there. Rev. C. H. Haverstock gave an interesting report of the work done in Cumberland Co., Rev. M. A. McLean of the work in Cape Breton, and Rev. F. E. Roop for Colchester.

The committee on the Century Fund presented their amended report as follows: "We, your committee, beg leave to report, recommending that this Association undertake to raise the \$6,000 as our proportion of the \$50,000 Twentieth Century fund, to be divided equally between Home and Foreign missions, and we further recommend that the term "Home Missions" be understood to include the work in the North West and at Grande Ligne. On motion this report was adopted by a rising vote.

The committee on Circulars reported—Recommended that owing to its great length, and that the subject was likely to cause a long discussion, that it be not read. They also recommended that in future this matter of a Circular Lettes be abandoned. This report was on motion adopted without discussion. The session then closed with prayer by Rev. E. Bosworth.

MONDAY AFTERNOON SESSION.

After the usual opening, the committee on Nominations presented the following: Chairman of committees for

next year, Chairman of districts, delegates to Convention—Bro. J. R. Giffin, Dea. Hans Mills. Motion instructing the secretary to inform the general committee of the action taken by the Association on the Twentieth Century Fund movement. Motion passed to pay balance of funds, after Associational expenses are paid, to Rev. E. Bosworth, for Grande Ligne Mission.

Committee on Resolutions reported—Tendering the thanks of the Association, Pastor Haverstock, and his people, and other friends, who had so kindly entertained delegates and friends in attendance; also to the choir of the church for music furnished at the meetings; to the I. C. R. authorities for reduced fares and convenient arrangements of trains from New Glasgow; to the MESSENGER AND VISITOR for printing jubilee hymns and programmes; to Rev. J. Clark for hymns composed for the occasion; that our next meeting be held with the Isaac's Harbor church, on the second Friday of July next; that the chairman of committee on Missions be the representative of the Grande Ligne Mission in this Association; that this Association express its sympathy with the purpose and plans of the Annuity fund; that the Association Sermon be published in the MESSENGER AND VISITOR.

The report on Missions was read by the Chairman, Rev. J. Clark, and on motion adopted.

Rev. E. Bosworth delivered a stirring address in the interests of the Grande Ligne Mission.

Rev. H. F. Adams, Brethren W. P. King and J. B. Fulton were appointed a committee to apportion the amount to each district in this Association, for raising our share of the Twentieth Century Fund.

Session adjourned, prayer by Dr. Steele.

MONDAY EVENING SESSION.

Mass meeting in the interests of missions. Rev. Dr. Manning gave the first address. Mrs. Manning gave an interesting account of World's Conference held at New York. Rev. Geo. A. Lawson spoke in the interests of Home Missions. Rev. A. F. Baker conducted an evangelistic service in closing.

Religious Instruction in the Schools.

The Presbyterian General Assembly at its recent session in Halifax, continued a committee appointed at a previous session to promote the introduction of religious instruction into the public schools. The explanation is made that "the religious instruction here contemplated consists in systematic study at specified times of the history, geography and ethics of the Word of God." This committee is instructed to cooperate with a committee of the Anglican church already appointed for the same purpose, and to seek the cooperation of the other churches.

This action awakens a variety of suggestions. In the first place, what is meant by "other churches?" The Roman Catholics would not be pleased to hear their ecclesiastical organization called another church. For them there is but one church. But, apart from any hesitancy on this account, there is no probability that they would cooperate with other bodies on the plan proposed. Though they might at first regard such a proposition with some favor, seeing in it a virtual confession of the godlessness of the public schools, it is certain that they could not accept it as final. They hold that the Word of God needs an interpreter and that the true church is the right interpreter. A use and interpretation of that Word that are not sanctioned by the church, might be less satisfactory to them than the absence of the book altogether from the school-room. It is not in the least probable that the adoption of the plan under consideration would allay the agitation of the Roman Catholics for separate schools. Indeed, its adoption would give them better ground on which to urge their demand.

Can Protestants be united on this plan? Explanations are needed before this question can be answered. Is it the purpose to place the Bible in the hands of teachers and allow each one to form a scheme of study to suit himself? Or is a manual to be prepared by the school authorities to guide the teachers in their instructions? It is probable that the latter course would be chosen. The preparation of such a book would be no easy task. If the noted scholars in the denominations which are taking the lead in this movement were to come together to prepare such a volume, it would be extremely difficult to tell in advance what historical matter it would contain. Certainly it would not contain much that the general reader of the Bible receives as history. Besides this, many portions that are in the historical form are so involved with theological doctrines that these elements cannot be separated without violence. The geography of the Bible may be more easily managed if too many details of places and related events are not introduced. But, apart from the theological associations connected with these places, the geography of the Bible is no more religious than any other geography.

Christian people have reached a general consensus of opinion in regard to the fundamental principles of ethics. A compendium of these principles might be placed in the hands of teachers for use in the public schools. But instruction from such a book could not in fairness be called instruction from the Word of God. The ethics of

the Bible is always related to religious sanctions. The enforcement of these sanctions on the minds of the young necessarily involves instruction in theological doctrines. In whatever form these doctrines may be stated, they will surely be met by a persistent opposition. If it is hoped that the study of the history, geography and ethics of the Word of God may become associated with religious truths, and the scholars thus be brought to feel the force of a higher authority which may in some measure direct their subsequent lives, then the schools are to be made agencies for promoting by a somewhat indirect method definite forms of religious belief. In so far as this result might follow, opposition would surely be developed. If we adopt the principle that the majority may determine what religious doctrines may be taught in the schools, we must abide by that principle, whatever the majority may prefer.

It will be extremely difficult, if not impossible, to find any satisfactory plan for giving religious instruction in our free schools. We may ask that the teachers shall be examples of manhood and womanhood, who shall worthily represent the Christian culture of our times. The councils of Public Instruction must acknowledge an obligation to provide some instruction in morals that shall be in harmony with the sentiments of the people. For the rest, duty belongs to the family and the church. The first impressions of right and duty are formed in the family. Knowledge of religious truth should be widened and Christian character developed and strengthened by the educating agencies of the church. How it would raise the tone of life of the family, and give to the children a sense of the realness of the facts and truths of our religion, if Christian parents would respond more faithfully to the obligations which rest on them to train their children in these matters as the Bible directs. The question whether the church is fulfilling its office as educator, is awakening no small interest in these days. The value of its evangelizing work is beyond all computation. But baptizing disciples is only the first step required in its commission. Teaching them to observe all things which Jesus commanded is also required. If the words, all things, are to be interpreted by the instructions of the apostolic epistles, they have a wide range of application. We must feel that somehow the church by its various agencies and ministries ought to be doing more in training the young in the principles and the life of the Kingdom of God. In every way it will be a wiser and more hopeful expenditure of energy to aid the family and the church to fill the measure of the office committed to them, than to agitate the project of introducing religious instruction into the free schools.

A. W. S.

From Wales.

DEAR MR. EDITOR.—I dare say you and my many friends in the Maritime Provinces of Canada, are beginning to think it about time for me to fulfil my promise to the "MESSENGER AND VISITOR."

To begin, the passage across the Atlantic upon the whole was very pleasant. Your correspondent had the privilege of preaching the gospel in the saloon the first Sunday morning on board. In the audience were Sir Augustus and Lady Hemming, the Governor of Jamaica and his wife. They listened so attentively to the Old Story as any present. It was a good thing for the preacher that he did not know they were there until the service was through, otherwise he does not know what might have happened. They were seemingly very simple people, notwithstanding they occupied such an august position and represented Her Gracious Majesty, Queen Victoria. There were some on board much further down the social ladder who made a much bigger show than they.

The accommodations on the Lake Champlain, of the Beaver Line, were everything that could be desired. She is a new steamer, but a comparatively slow sailor. The officers were all extremely kind. The great drawback to us, was so much card playing among the passengers. What puzzled me mostly, was, how they could do it, professing as they did, nearly all of them, to be members of evangelical churches. I could see no difference between them, on this score, and the world.

There were five hundred and five head of cattle on board, and one of our amusements was to watch them being fed. The cattlemen were about a score of McGill and Toronto Varsity boys. They were working their passage over to the Paris Exhibition. They were the life of the whole ship, with their college songs, squibs, yells and yarns. Some of them were very fine musicians and reciters, and were often invited from among the cattle in the hold into the saloon to entertain the passengers. Mrs. Price and myself entirely escaped *mal de mer*, for which escape we felt exceedingly grateful, for we have not always been quite so highly privileged. We landed in Liverpool on the morning of June 12th, having been on board of the Lake Champlain ten days. We were not in the least sorry to have our feet on British soil again. When our eyes first viewed it, after an absence of eleven years, there rose a peculiarly strange, indescribable something in our throats, and—well, we were babies once more. Leaving Liverpool at 1.00 p. m., we reached home at 5.00 p. m. I need not tell you, Mr. Editor, that the meeting with our loved ones was a glad one.

With the above, I shall close the present, but will write you again in a week or two.

Yours in Christ, DAVID PRICE.

* * The Story Page * *

The Quarrel Cure.

BY IDA R. SMITH.

Nine days out of ten there were no better friends in the block than Molly and Mabel. They lived side by side, went to the same school, read the same stories, and wanted their best hats trimmed just exactly alike, even to the number of white spots on the gray quills, which made the blue felt sailors so very charming in the eyes of both. But on the tenth day,—oh, dear, how everything was changed! Molly went to school on one side of the street, with never a glance across at Mabel, trudging disdainfully along on the other; and from breakfast till bedtime the day was out of joint for both. To be sure, the quarrels never lasted long; but they were serious matters while they did last.

In vain the mothers took counsel together. In vain they reasoned, each with her own particular little girl. Both Molly and Mabel protested that they loved each other, and never meant to quarrel; but still the quarrels would come, and make both miserable. And they arose over such trifling things! After the "making up" the two friends never could see "how they came to quarrel over a little thing like that!"

So things went on until Molly's Aunt Frances came to spend the winter with her sister. Now Aunt Frances was Molly's ideal of everything a young lady should be. So it was no wonder that her niece sang her praises morning, noon, and night. Neither was it any wonder that Mabel, who had a young lady aunt of her own, grew tired of so often hearing the same strain, and on the fatal tenth day chanced to remark that while Molly's Aunt Frances was very nice in her opinion, her own Aunt Angie was nicer. This was the thin end of the wedge of dispute; but half an hour later Molly rushed into the house, declaring that she would never speak to Mabel any more so long as she lived,—so there! The wedge had been driven deep, and friendship was split wide open.

Aunt Frances listened to the tale of Mabel's presuming to think any one nicer than she, with a perfectly grave face, though her blue eyes were dancing merrily. When the story was ended, she said soothingly:—

"I wouldn't mind it so much, Molly. I'm sure I don't care if Mabel likes her own auntie best. But I'm sorry you two should have quarrelled about me. I didn't come all the way from Texas to Minnesota to cause a coldness between friends, and I shall feel dreadfully if you and Mabel never speak to each other again."

"Well," said Molly, hesitating between her disposition to "stay mad" and her desire to please Aunt Frances, "I s'pose I could speak to her,—just to 'blige you; but I'm quite sure I shall never like her so well any more."

But when Mabel's kitten ran away that afternoon and all the children in the block were looking for it, Molly could not help but look, too. And when she found it in the coal-bin,—it had fallen through the cellar window,—of course she had to carry it home. Mabel was so delighted that she hugged both her and the kitten, and the quarrel was over then and there.

That night, after dinner, Aunt Frances called Molly to her, and showed her a small pink box, with a druggist's label on the outside.

"Molly," said she, "just look here! What do you suppose I've got in this box?"

"Not medicine?" questioned Molly, who, having lately recovered from a slight illness, looked with suspicion on pink boxes of that particular sort.

"Medicine, sure enough," responded Aunt Frances, cheerfully. "You shall be my first case. Molly, my dear, I will cure you; and my fame will spread through the length and breadth of the land." (I forgot to tell that Aunt Frances was studying to be a doctor.)

"But I'm not sick any more," protested Molly, drawing away from the box before she should be asked to take a dose of whatever was in it.

"Oh, certainly not," agreed Aunt Frances. "But I want you to try the quarrel cure, dear. See! These are temper tablets, of the very best make."

She opened the box, and Molly saw the contents,—tablets about the size of a peppermint lozenge, clear, and of a lovely deep red. They did not look as though they would taste bad.

"Take one," said Aunt Frances. "My prescription would include 'one at bedtime,' so you might as well begin the treatment right away."

Molly obeyed. The temper tablet was sweet, and tasted of wintergreen.

"Don't try to bit it," cautioned the prescribing physician; "let it dissolve in your mouth. And now, Nieceums," she continued, with a very professional air, "when you feel a quarrel coming on, I want you to take one of these tablets. Don't crush it with your teeth, just let it melt in your mouth. And be careful not to speak until it is all gone. Do you fully understand the directions?"

Molly nodded solemnly. The responsibility of being a "first case" rather awed her.

"Will you treat Mabel, too?" she asked.

"It won't be necessary," said Aunt Frances, gravely, "if you take the tablets as I prescribe. And, if I were you, I wouldn't tell anybody I was being treated."

The next morning, Molly started for school with a temper tablet, neatly wrapped in tin-foil, in her small pocket. That day passed peacefully; so did several others, and Molly had all but forgotten that she was being treated, when, suddenly, one Saturday afternoon, she felt a quarrel coming on. Mabel had made a dress for her doll. Molly didn't think it fitted very well, and said so. Mabel answered tartly that she guessed Molly couldn't do as well, and Molly had just opened her mouth to say something peppery, when she remembered the temper tablets.

Hastily laying her beloved Florimonda Isabelle face down on the floor, she ran out of the room. The temper tablet was at the very bottom of her pocket, but she picked it out, unwrapped the tin-foil, and popped it into her mouth. The rosy bit of sweetness tasted very nice, and she went back to her doll feeling better already.

"Th'ught you'd gone home mad," remarked Mabel, with her small nose in the air.

Never a word from Molly.

"I didn't care if you had," added Mabel with a sniff. Molly rolled the temper tablet under her tongue, but answered nothing at all.

"Well, you needn't talk if you don't want to," snapped Mabel, and she gave her entire attention to putting the new dress upon its owner, Evelyn Kathryn Olivia.

Little by little the temper tablet dissolved in Molly's mouth, and, strange, to say, her anger melted with it. It was worn to wafer thinness, and Molly was wondering just what she should say when the "treatment" was over, when she heard a faint sound of music far down the street.

"Oh, Mabel!" she cried, excitedly, "there's a grind-organ, and maybe there's a monkey! Let's go and see!"

"Oh, let's!" answered Mabel, jumping up eagerly, and, a moment later, Florimonda Isabelle and Evelyn Kathryn Olivia were left to be company for each other, while their respective mothers raced, hand in hand, down the street in search of the probable "grind organ" and the possible monkey.

That night Molly told Aunt Frances the whole story, and the young lady listened with genuine professional pleasure. Her first case was doing remarkably well, she said, and the patient was advised to continue the use of the invaluable temper tablets in all similar emergencies. Molly followed the prescription faithfully, and, before spring, both she and Mabel were completely cured.

After a while, Molly discovered the reason why the temper tablets had such a soothing effect in the first stages of a quarrel. I wonder if you have guessed it, too.—The Advance.

The Prodigal's Father.

BY M. L. HASKINS.

An old white-haired man walked slowly along the road leading to the village chapel.

It was Sunday morning. The little Somerset village lay quiet and peaceful and nestled among the hills. The earth had put on her spring dress; everything was pure and fresh and beautiful.

But Andrew Strong's heart was very sore, and he kept his eyes fixed on the brown earth as he wended his way to the morning service. Last night his boy, his youngest, the son of his old age, had been brought home as no father can bear to see his son brought.

And his closest friend, his fellow-deacon and co-worker, had brought this son to the door, and had spoken harsh words, harder than perhaps he meant, to the old man whose training had not done more for the son he loved.

"Doan't preach against the zin of drunkenness no more, Mr. Strong," he had said when he left, "vur in your awn household there is much to be seen to. I brought Will'um whoam vur the pity of you, an' vur the frien'zhip we ha' knoan."

The old man, after his fellow-deacon had left, had buried his face in his hands and had cried out against the God who had given him this burden to bear, and who seemed to have turned the heart of friend from friend.

The villagers were going in little knots of two and threes through the lanes up to the chapel. Some of them stopped to speak to the white-haired deacon, but that morning they met with little response, and they passed on; others looked at him pityingly, but did not speak, for they knew the old man was in trouble, and left him to his sorrow; and a few said hard things about the senior deacon and his wayward son, and looked askance at the teacher who failed to teach his own kin.

He walked into the chapel, down the short aisle and into the corner-seat, where he had sat regularly for thirty-five years, ever since the little tabernacle had been built.

He bent his head a long time in prayer, and when he lifted it there was a look on his face as of one who had sought for comfort but had failed to find.

The hymns, the prayers and the sermon were ended at last, but the old man knew little of what had passed; his heart was crying out for the comfort which only his boy could give him, and for the friendship of the Church—not for himself, but for his son.

But it was the creed of the people to give evil men as well as evil things a wide berth, for therein many thought to find safety both for themselves and for their sons and daughters.

Richard Arch, his fellow senior deacon, stopped outside the porch and waited for him. For years they had walked home together after the Sunday morning service as far as the cross-roads at the end of the village. Then they had separated.

He held out his hand to his friend.

"Good mornin', Andrew," he said.

"Good mornin' to you, Richard," replied Mr. Strong.

They turned and walked on in silence for a short time. Then Deacon Arch coughed and began tapping the road with his stick.

"I was over nigh a bit hard last night, Andrew," he said, at last.

The old man did not reply.

"'Tis a grievous trial vur you, Andrew," he continued.

"Aye," said the old man, slowly, as if thinking.

"'Twasn't for want of a good example, neither," he went on, as if anxious to atone for the words he had spoken last night.

Andrew sighed.

"I've loved him," he said simply.

Deacon Arch almost imperceptibly drew himself up; he had an unpleasant task to do, but he must be faithful. He thought of Eli, the priest of God and Eli's sin.

"We musn't love ower much, though, Andrew," and in his voice his friend detected a note of rebuke.

"Th' fault is we don't love enough, friend," replied the old man, who saw things his friend failed to see sometimes.

"Ye should rebuke him, Andrew; the de'il takes in hand the children that bean't chastized."

Andrew Strong thought of times which were sacred to father and son; he remembered hours of pleading and counsel on one hand, and renewed promises and resolves on the other; he thought again of the bitterness and pain of the days which had seen those promises broken; of the nights of agony and loneliness he had passed as he cried over the son whom the mother had left in his care nineteen long years ago.

But of these things he said nothing, and bowed his head as he listened to the stern teaching of his friend.

They walked on in silence for some time.

Then Richard Arch spoke again. "Brother Strong?"

"Yes!"

"Maybe 'ow you'd like me to call and talk wi' Will'um ower his wrong'doin's?"

Andrew hesitated. He knew his son as none other knew him.

"'Tis th' duty o' the church to warn the disobedient," continued the deacon, "an' sometimes a father kean't say all as another can."

"My heart's sore for th' lad, and I kean't bear for aught to be said more. The boy wants a friend but he wants no more counzel yet."

They had come to the cross-roads and both of them stopped.

Deacon Arch put his stick under his arm and, placing his two right forefingers in the centre of his left palm, said solemnly, "Chasten thy son while there is hope, and let not thy soul spare for his cryin'."

The old man looked up; there were tears in his eyes and his voice trembled as he spoke, "Richard, your son is a joy to you; he joined wi' us in th' Holy Supper last Sunday; he is strong and good, my lad if weak and sinful. You love him? You are proud o' him?"

"Weel, you might find a worse lad," replied Richard, with a glad light in his eyes.

"I love my lad, but I'm not proud o' him," he continued, sadly; "what I ha' said to him an' he to me is not vor th' world to know. Thur's one thing—"

He stopped abruptly and looked at Deacon Arch with doubt in his eyes.

"Zay on, brother."

"In th' days when Will'um was mischievous but not wicked, when he was weak but was led by good because good was nearest to him—then your boy and my boy wur friends."

He stopped, but Deacon Arch did not speak, so he continued:

"Your boy led mine when he was with 'un. He was aye the strongest o' th' two."

Richard tapped the ground with his stick, as he always did when disturbed.

The old man's voice was thick with the sound of tears; but he went on:

"WI things son to "I m th' goo "An' bade et wur t He An' eyes. "So a deal Then o they ta tawld 'e wur His v droppe "An' ly. "I Will'un "Rich not mee "My all, Ric "Aye "If— But D "Brot glad. Temp'r nesday, But I do The o groan. "Very go on by 'tain't th preachin Good ma "Good gie him "No, t Deaco the pebb his home "It's a vur 'is zc But th somethin upon the M. Bon that a ch not by hi changed fluence, h hundreds gave cert one of hi boys who them to h their righ ing the N way in w thing in t others, s which he a fire, an were ac and part the river up to his had three vember n shivering "you are I am riski was the a Another M. Bonje trust you hundred f but he toc back it w said. "I and the pl up, with a boys of hi "What There was "I kno "Well, "The w A five-y a long serr that the m is it this S

"Will'um was main mischievous, an' 'e did some things which wur not becomin'. You—you towld your son to 'ave naught to do wi' 'un."

"I must protect my awn, Andrew. Th' de'll corrup'th' good."

"An' the other deacons an' members who 'ad sons forbade em to play wi' my boy. He was left alone. He wur main mischievous—but 'e wur'n't downright bad. He wur weak, too."

Andrew paused again, and brushed his hand across his eyes.

"So my boy got other boys to play wi', an' they made a deal o' mischief between them, an' got a warse name. Then one Zunday my boy was turned out o' class, an' they tawld 'un—they didn't mean it, 'p'raps, but they tawld 'un 'e wasn't to come again—never again, 'cause 'e wur so bad. Th' teacher didn't want 'un."

His voice faltered and stopped. The old white head dropped lower, and hot tears watered the brown earth.

"An' my boy never bin since that day," he said quietly. "I doan't say it to blame noan, but—but it made Will'um hard to save, Richard, hard to save."

"Richard's face was white and his lips set, but he did not meet the appeal in his fellow-deacon's eyes.

"My lad was proud; but he loved your boy more than all, Richard."

"Aye," assented the deacon.

"If 'e—would drop in of an' evenin' like 'e used—"

But Deacon Arch had straightened himself again.

"Brother Strong, we'll welcome 'un to th' meetin's an' glad. There's prayer meetin' on Monday, as yer know; Temp'rance meetin' on Tuesday, preachin' zarvice Wednesday, an' my lad shall call for 'un any night you please. But I doan't hold in spendin' the nights anyhow."

The old man drew a deep breath which was almost a groan.

"Very well, frien'," he said, as he turned away. "I'll go on by myself. These meetin's be good things, but 'tain't th' zame way as 'll do vur all. An' 'tain't all preachin' nur zanging as 'll fin' th' way to my boy's heart Good marnin', Richard."

"Good marnin', Andrew," he replied. "I'll come an' gie him a word o' counzel, yer know."

"No, thanks, frien'; no, thanks."

Deacon Arch tapped his stick on the ground, and sent the pebbles flying across the road, as he walked towards his home.

"It's an ill day as a pillar o' th' church refuses counsel vur 'is zon," he said to himself.

But the old man, as he went toward his cottage, knew something of the pain in the heart of God when he looks upon the loneliness of the Prodigal.—Christian World.

A Believer in Heredity.

M. Bonjean does not believe in heredity. He thinks that a child's instincts are created by his environment, not by his inheritance. Any child can be absolutely changed from bad to good by the right kind of moral influence, by affection, and by confidence. Out of the hundreds and thousands of boys he had reformed he gave certain examples that touched us extremely. At one of his institutions he had a number of very young boys who had been in prison for incendiaries. He called them to him and represented that they had forfeited their right to the consideration of the world by endangering the lives and fortunes of other people. The only way in which they could get it back was by doing something in their turn, in case of fire, to help and save others. So he made them into a company of firemen, to which he presented a fire-engine. One night there was a fire, and M. Bonjean went out to see how his band were acquitting themselves. Part were at the engine, and part were making a chain to pass pails of water from the river to the burning house, of which the end, plunged up to his waist in water, was a little chap of eight who had three incendiaries to his credit. It was a cold November night, and M. Bonjean noticed that the boy was shivering. "You must not stay any longer," he said; "you are risking your life." "What does it matter that I am risking my life if I am only making reparation?" was the answer.

Another boy had been convicted of stealing. One of M. Bonjean's first acts was to send him to pay a bill. "I trust you perfectly," he said, and he counted out six hundred francs in gold. The little fellow's face flushed, but he took the money and went off. When he came back it was waving the receipted bill. "I paid it," he said. "I knew you would," was M. Bonjean's answer, and the philanthropist has lived to see this child grown up, with a position of trust, and happily married, with boys of his own.—[Paris Letter, in Harper's Bazar.

"What is an epistle?" asked a Sunday School teacher. There was a pause, and then a solitary hand went up.

"I know, teacher."

"Well, my dear?"

"The wife of an apostle, teacher."

A five-year-old boy who could not keep awake through a long sermon suddenly became wide awake, and noticing that the minister was still preaching, inquired, "Mother is it this Sunday or next Sunday?"

The Young People

EDITOR,

R. OSGOOD MORSE.

All communications intended for this department should be addressed to its editor, R. v R. Osgood Morse, Guysboro, N. S. To insure publication matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. V. P. U. Topic.—Our Missions in Mexico. Alternative topic: How mission work will gain success. Acts 1:6-14.

Daily Bible Readings

Monday, July 30.—2 Samuel 12. "Thou art the man," (vs. 7.) Compare 1 Kings 20:38-42.

Tuesday, July 31.—2 Samuel 13:1-22, 23-39. David's sin producing fruit. Compare James 1:14, 15.

Wednesday, August 1.—2 Samuel 14:1-24. David's unforgiving spirit, (vs. 24.) Compare Matt. 6:14, 13.

Thursday, August 2.—2 Samuel 14:25-15:12. The natural course for ambitious Absalom. Compare 1 Kings 1:5, 6.

Friday, August 3.—2 Samuel 15:13-37. David's ignominious flight. Compare Ezra 9:13.

Saturday, August 4.—2 Samuel 16:1-19, (20-23.) The optimistic refugee, (vs. 25.) Compare 2 Samuel 19:15.

Prayer Meeting Topic—July 29.

How Mission Work Will Gain Success. Acts 1:6-14.

The greatest day for modern missions was the last day our Lord spent upon the earth. The commission had been given; but it was upon the day of his ascension that he definitely inaugurated and set forth the means and equipment by which this great work was to be carried out. Upon this is founded our magnificent system of modern missions.

But in answer to the question of "how mission work will gain success," we must remember that it applies to the present day, then pass over the intervening nineteen hundred years, interpret the commission as Christ intended that we Unioners of these Provinces should do, and proceed to carry out his purposes in our every thought and act.

First, then, there must come a complete revolution in your view of the supreme aim of life for the Christian. The common view of this great basal principle foredooms to failure every attempt at success beyond the present attainment. To each one, individually, the spirit of power is promised. Each one was created, redeemed and regenerated for a purpose, and that great purpose was service. This is what we want new light upon.

Then we must give up our speculating about "times and seasons," our star gazing into vacant ether, and remembering that this same Jesus will come again recognize our duty and responsibility. Mission work is looked upon by many of our churches today as a "bye-enterprise," whereas its prosecution is the first duty and only responsibility laid upon the church and upon every child of God. You, my friend, want a revolution in your common view of your relation to this great work. Your duty is in service, your responsibility is to do the utmost with your power for this service. This cannot mean that you are to do your proportionate part, or as much as another since all rests upon you as much as though you were the only person to carry out the will of Christ.

In order to the success of mission work, a revolution should take place in the regnant view of Christian giving. Some must "go" in the fullest sense, and all must "help go," and so in this sense all must enter this service of laboring "together with God."

This supreme end of the Christian life, this duty and responsibility and necessity of Christian giving, is that the witness of Christ may be made to all the world. Mission work is witnessing for Christ. You must witness at home among your neighbors and abroad. This witness must be as to the reality of religion, the fulfilment of promise, of the living presence of Christ, his power to save from sin, the cross as a guide to righteousness and support in trouble, and the supreme satisfaction which the Christian religion gives to the human heart and its superiority to all other faiths.

When Christ came they were convinced with difficulty.

When convinced they prayed continuously.

When they prayed the Holy Spirit came with power.

When the power came they were equipped and ready for witnessing.

And when they witnessed results followed.

This is the order and sequence and there has been no improvement upon it for nineteen hundred years, and there never will be until Christ ushers in a more glorious age.

H. H. ROACH.

Annapolis Royal, July 14th.

A Model Meeting.

Let us visit a union meeting and take notes of what impresses us most as indicative of a model B. V. B. U. The city wherein we visit is not large, but two or three church bells betoken God's name is being revered

here. It is Sunday eve; the last bell for a meeting of Baptist young people has rung, and we wend our way in that direction. At the door of the church we are met by a young man who takes us cordially by the hand, presents us with a song book, asks our name, then turns us over to an usher who is standing near. The room is not full, but an air of cheerfulness pervades, and we at once feel that we are among God's children. We see two rows of front seats filled with mere boys and girls, and we suppose those older people seated near are their parents. The rest of the assembly is made up of young ladies and gentlemen. Our attention is next called to the leader, who has announced a song for the opening. Then another song is suggested, which the leader requests just the boys and girls to sing, and then that old, familiar song, "Nearer my God to thee," she asks the older ones to sing. At last another song is suggested—a very familiar one, in which everyone joins. O how the children sing! and even that old gray-haired man in the corner feels himself young again and he joins in on the chorus, "Happy day when Jesus washed my sins away." The leader is a young lady who seems to know just what is expected of her and just how to manage that whole evening's meeting. With a request that all bow their heads, she leads in a short, simple, prayer, asking God's presence in the meeting, strength for all present to take some part, and that all may receive some good for being there that evening. Then follows the lesson, and after a few well-chosen remarks, remarks that show thought and preparation, she calls for another song, then follows a short season of sentence prayers. We bow our heads—hardly a moment of silence intervenes these prayers—no painful pauses so embarrassing to a leader; now and then we catch a sentence or two from a mere childish voice, and all too soon the leader closes this blessed season of communion with God by a few well-chosen words.—Selected.

They tell me I must bruise
The rose's leaf
Ere I can keep and use
Its fragrance brief.

They tell me I must break
The skylark's heart
Ere her cage song will make
The silence start.

They tell me love must bleed
And friendship weep,
Ere in my deepest need
I touch that deep.

Must it be always so
With precious things?
Must they be bruised, and go
With beaten wings?

Ah, yes! By trudging days,
By caging nights, by scar
Of thorn and stony ways,
These blessings are!

—Samuel W. Duffield.

Brotherhood Breaks Down all Barriers.

Last Christmas Day in New York city a millionaire was driving down Fifth Avenue in his sleigh, when his high-spirited horse ran away. The sleigh was overturned and the rich man and his coachman rolled in the snow together. As they struggled to their feet and turned to follow the runaway horse they saw the sleigh strike a poor pedler and knock him into a heap, both runners passing over his body. The millionaire uttered a cry of dismay when he saw the ragged pedler fall in the street, and leaving his valuable trotter to vanish in the distance he cast himself on his knees by the injured man, and lifted his blood-stained head tenderly in his arms. He got help as soon as possible, and himself assisted in carrying the poor fellow into a fashionable hotel near by and sent for a doctor. Later he got him a comfortable room in a hospital and ordered that every possible attention should be given him. When the pedler was seen by the reporter at the hospital and told that the man whose horse had run over him was a millionaire, he replied: "A millionaire, is he? Well, all I can say is that he's the whitest man I ever seen in my life, an' I'll never say another word agin millionaires. I tell yer wot, that man is a wonder. Why, he—he—went down on his marrow-bones in the snow alongside me an' took my head on his knee, same as if I was his brother—an' it all bleedin', too." O brotherhood, how great is thy power! There is no quack way of bridging the so called gulf between the rich and poor, but with the brotherhood of Jesus Christ, exemplified as in this case, there is no gulf.

"I notice," said the Stream to the Mill, "that you grind beans as well and as cheerfully as fine wheat."

"Certainly," clacked the Mill; "what am I for but to grind? and as long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I grind out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but in performing any work that comes, as well and faithfully as I can."—Young People's Paper.

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 JULY.

For our Associations, that a great blessing may attend these gatherings, and new interest and zeal be awakened in every department of our work.

Notice.

The Sixteenth Annual Convention of the W. B. M. U. will be held in Windsor, N. S., August 21. It will be a pleasure to us to receive a full representation of the Aid Societies, but we must request that the names of all those who intend to be present shall be sent to us by the 9th of August.

The annual meeting of the W. M. A. Societies in connection with the P. E. I. Association was held in the Orange Hall, O'Leary, on Monday afternoon, July 2nd. First half hour was spent in devotional exercises led by Mrs. George Oakes, of Tyrón. Mrs. J. C. Spurr, Prov. Sec'y for P. E. I., then took the chair and conducted the remainder of the exercises.

A. A. WADMAN, Sec'y.

W. M. A. S. Missionary Meeting.

Missionary Meeting, W. M. A. S., in connection with Southern Association met at Thorntown, July 7th, 2.30 p. m. Meeting opened by singing "Rock of Ages," prayer and reading Is. 40 by Provincial Secretary.

seconded by Mrs. Waring, and unanimously adopted: Whereas it has pleased our Heavenly Father to call to higher service, our dear Miss Gray and Mrs. Hardy, missionaries in India, we, the sisters of the Aid societies in connection with the Southern, N. B., Baptist Association in session at Thorntown, desire to place on record this expression of sympathy with the mourning friends and our own sense of loss; therefore resolved, that we as members of the Aid Societies tender our Christian sympathy to Mr. and Mrs. Gray, and other relatives and friends of our dear sister, also to Mr. Hardy and Mr. and Mrs. Williams, praying that the God of all grace may comfort them under this great sorrow.

ADELIA A. MILLER, Sec'y.

Amounts Received by Treasurer of Mission Bands FROM JUNE 26 TO JULY 18.

Annandale, \$2.30, F M; Amherst S S, \$28.73, 1/4 H M, 2 1/2 F M; Carleton, \$1.77, F M; Middle Sackville, \$2.50; East Point, Kingsboro, \$3.50; Brussels Street, \$10.07, North West; Lunenburg, \$7, support of San Yasi; Marysville, \$13, F M; North River, \$16.40, to constitute Miss Ella Scott a life member F M; St. Stephen, \$25; Bridgetown, \$5, support J Aphadu; Lewisville S S, \$26, support of Sayamah a Bible woman; Penobscquis, \$2; Rockway, \$7, to be sent to Miss Newcombe; Yarmouth First church, \$27.95, toward Mr. Morse's salary, also to constitute Nora Cameron and Miss Luella McGill life members; Morganville, \$8.25, support Miss Newcombe; Brookfield, \$7; Woodstock, \$9, F M; Lunenburg, \$12.75. ADA G. FOWNERS, Treasurer.

In the Day of Affliction.

As has been published in the MESSENGER AND VISITOR the Death Angel has again visited our home and taken a dear one to the higher service. This is the third visit of death to our small circle, and we are left seriously bereaved. Only our first born remains on earth and he is far from us. Our little world is in terrible commotion. Our plans are disturbed. Our vain hopes trail in the dust. Our dear ones departed were faithful, devoted, capable and loving. We did hope this last one would be spared us to steady for us the unsteady steps of advanced life, to minister to us at the time when our vision shall be dim and the eye closed to the things of time and sense.

J. H. SAUNDERS.

Loving-Kindness.

David cries in Psalm 51, "Have mercy upon me, O God, according to thy loving-kindness." Dr. Cook says, in his comment on this verse, "The first word, 'mercy,' is strong; it implies kindness, graciousness. But the second is much stronger; it speaks of deep, tender, parental sympathy, of an abundance and overflow of those feelings which assure the penitent child of his mother's unalterable love, of her yearning for his return to her bosom." The Hebrew word "chesed" is often translated "mercy." But more than twenty times in the Psalms it is rendered by the compound word, "loving-kindness." That word seems to have been coined by the makers of King James' version, because no one then existing was sufficiently comprehensive and emphatic to express the meaning of the original. God's love, as apprehended by the inspired writers of the Old Testament, and more fully revealed in Christ, is more than mercy. By that word we understand merely forgiveness. The governor is merciful to the convict and pardons him. But he pardons only when asked and

urged to do so. He does not initiate the idea of forgiveness and prepare the way for it. And when the pardon has been issued he thinks no more of the man who has been set free. He leaves him to shift for himself. But how different from this is the mercy, "the tender mercy," as David calls it, of God. He devised a way, before the foundation of the world, whereby he could be just and yet justify the ungodly. The building of that new and living way involved the humiliation and death of his beloved Son. Yet he shrunk not from the sacrifice. And then, when the way was opened, he sent his Spirit and his servants to come by it to him, and obtain, not only pardon, but eternal life. Those whom he forgives he adopts as his children; he makes them joint heirs with his eternal Son.

No wonder that this divine loving-kindness, which began to care for us in the ages ere time began, and shall continue to cherish and bless and glory the objects of it forever, is called by the psalmist "marvelous." The word itself is one of the most wonderful in our language. It combines in its twofold elements all that we can conceive of as good and gracious. Love and loving come from the Anglo-Saxon "lufe," which is akin to lief, as we have it in belief. The idea is not that of emotion or of passion but of affection united with faith. Divine love is not impulsive and fickle, as is so much of what men call by that name. But it is based on the possibilities of worth which it sees in its objects, and upon the consciousness of ability to develop those possibilities until their possessor becomes "altogether lovely." Thus there is a wisdom, a power and permanence in God's mercy which lifts it far above the highest human ideal.

Kindness, from "kind," whose root is the Old English word "kin," expresses the idea of sympathy and a sense of kinship. God has identified himself with the incarnation of his Son, who can be "touched with the feeling of our infirmities" (Heb. 4:15). And he has given us promises whereby we may be "partakers of the divine nature" (2 Peter 1:4). Hence there is a union between us and God, closer than that between us and any of our human kindred, and he does and must love us more tenderly than a mother loves her child. It is not merely the love of compassion that he feels for us, but the love that must result from our new and near relationship in Christ.

Surely the Spirit who inspired the Bible must have guided the translators in the use of that word. The more we study it, the fuller it becomes a meaning which makes us think of what Paul says about "the love of Christ, which passeth knowledge" that we must be "filled with all the fulness of God" (Eph. 3:19).—C. F. B., in Herald and Presbyter.

A communication has been received from the newly-formed guild in Cape Town replying to the request of the Daughters of the Empire that the South African ladies should form a committee to help the Canadian committee to locate the graves of the Canadian soldiers who have been killed during the war. In this reply it is stated that it will be regarded as a sacred privilege to assist their Canadian sisters in this matter. Mr. Mason, who has charge of the Canadian depot in Cape Town, has promised his hearty co-operation. Col. Ryer-son, who is at Bloemfontein, has also been communicated with, and Lord Roberts and the War office have been approached and have promised to lend their assistance. Local committees, whose homes are nearest to the battle-fields, will be asked to take charge of the graves after they have been railed, and they will act on behalf of the Daughters of the Empire in the erection of memorial stones, and in procuring photographs of the graves of the dead soldiers.—Montreal Herald.

"Deride Not Any Man's Infirmities."

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68 King Street, Custom Tailoring. St. John, N.B.

Notices.

The Convention

The Baptist Convention of the Maritime Provinces.—The fifty-fifth annual meeting of the Convention will be held this year in the North Baptist church, Halifax, N. S., opening on Saturday, August 25th, at 10 a. m.

HERBERT C. CREED, Sec'y. of Con. Fredericton, N. B., July 1st. 1900.

Convention Notice.

The Baptist churches of Halifax and Dartmouth look forward with pleasure to the coming of the Maritime Convention. They are making every effort for the comfort and convenience of its members.

1. Each of the Baptist Associations in Nova Scotia, New Brunswick and Prince Edward Island, shall be entitled to send to any meeting of the Convention two of its own members as delegates to represent it therein.

2. Each church connected with any of the above named Associations and contributing annually towards the objects of the Convention, shall be entitled to send one of its own members to represent it at any meeting of the Convention, and an additional delegate for every fifty dollars contributed to those objects during the year; but no church shall be entitled to send more than five delegates.

3. Every ordained Baptist minister connected with one of the churches above mentioned, either in the relation of pastor or member, shall be a member of the Convention.

4. Any member of any of those churches who shall have contributed towards the objects of the Convention fifty dollars at any one time previous to the 27th of August, 1879, or one hundred dollars at one time after that date, shall become a life member of the Convention.

5. The President and Faculty of Acadia University being members of any of the churches above mentioned, shall be ex officio members of the Convention.

We purpose to provide free entertainment for all constitutional delegates. If others come who are not members of the Convention, we do not hold ourselves responsible for their free entertainment. After all the regular members are located we will do our best to care for visiting friends, but we give no further promise. Those desiring to provide for their own entertainment either as members of the Convention or as visitors, may secure accommodations at hotels and private boarding houses, by communicating with Rev. Z. L. Fash, Secretary of the Locating Committee. The rates will be from 75cts. to \$2.50 per day.

The pastors and church clerks are urged to secure the appointment of delegates at once, and to forward immediately to the Secretary of the Locating Committee, the names of those only who will attend. In case a delegate is appointed who afterwards decides not to come, please notify at once the secretary. The names of delegates and members should be mailed not later than August 6th.

Postal cards with location and instruction will be sent to all whose names arrive in time. It is hoped that they will appear soon enough for complete publication in the daily papers some days before the time of meeting.

Delegates of the Maritime B. Y. P. U. will receive free entertainment, if they are selected from among the regular Convention delegates of the churches.

Committees will meet delegates and members at the trains.

On behalf of the Locating Committee. ZENAS L. FASH, Sec'y. 15 Black Street, Halifax, N. S.

TRAVELLING ARRANGEMENTS.

The following Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at Halifax, N. S., from 25th to 29th August, at one first class fare, full fare to be paid going and return free on presentation of a certificate of attendance signed by the secretary to the ticket agent or purser:

The Yarmouth Steamship Co., Starr Line S. S. Co., Coastal Steam Packet Co., Charlottetown Steam Navigation Co., N. B. and P. E. I. Railway, Central Railway of N. B., Canada Eastern Railway, Canada Coals and Railway Co.

The Cumberland Railway and Coal Co. will require delegates to present certificate from their church clerk to enable them to get the reduced rate from all their stations except Springhill.

The Intercolonial, Canadian Pacific, Prince Edward Island, Dominion Atlantic, Salisbury and Harvey, Shore Line and Central Railway of Nova Scotia will provide standard certificates to delegates at the starting station, which when properly filled up will be accepted by the ticket agent at Halifax for a ticket to return free.

Purchase your tickets through to Halifax at the starting station, whenever possible, so as to avoid procuring more than one certificate and reticketing at Junction stations.

Certificates for all lines good until 31st August.

J. J. WALLACE, Chairman of Com. Moncton, N. B., July 20th.

The Quarterly Meeting of the Baptist churches of Queens County, N. S., will convene with the Baptist church of Caledonia, on August the 15th at 10 o'clock, a. m. We would invite all to attend.

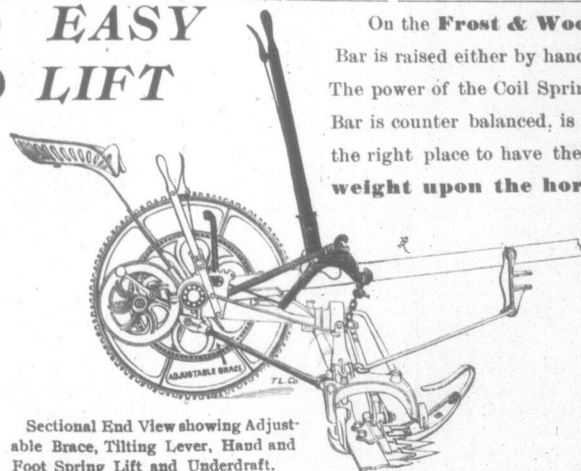
S. H. FREEMAN, Sec'y. Greenfield, July 17th.

The Shelburne County Baptist Quarterly meeting will, D. V., hold its next session with the Wood's Harbor church, August 7th and 8th, commencing Tuesday 7th at 10.30 a. m. While various branches of Christian work will be considered, the Sabbath-school will receive the greatest attention at this session. Let each church in this county so realize its duty to God and to itself as will result in a large delegation at Wood's Harbor in August. Then we may hope for a rich blessing from on High!

J. MURRAY, Sec'y.

When I was a boy, in Oregon, we lived on a hill, far up in the foothills of the Coast Range Mountains. The situation seemed as healthful as could have been selected within a thousand miles. The water we drank came from a great spring, nearly as cold as ice, and plunged out of the hillside from some deep hidden reservoir in the mountain. And yet we began to have the chills and fever every summer-time. About the time the wind got settled around into the north the ague would begin to loosen our joints and make our teeth chatter and life a burden. We were a long time finding out what was the matter. But finally we took into consideration the fact that a big beaver dam lay off to the north of us, two or three miles

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Sectional End View showing Adjustable Brace, Tilting Lever, Hand and Foot Spring Lift and Underdraft.

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FACTORY: Smith Falls, Ontario.

enables you to raise the Cutter-Bar with the greatest ease and convenience, placed just where you want it, just where it will do you the most good, so that while turning or passing an obstruction you can raise the bar without conscious effort and at the same time have both hands free for handling the reins.



BRANCHES: St. John, N. B. Truro, N. S.

away, and in the hot summer this water became stagnant and foul and covered with a green slime, a perfect hot-bed for the production of ague germs. The north wind came along and picked up these invisible plagues and brought them over to us on the hillside. Now some people, in their personal influence are like that beaver swamp. Their lives are stagnant and unwholesome. There rises from them in the very spirit of their lives, the germs of deadly moral disease. They do not need to do bad things on purpose in order to be of harmful influence; this evil miasm rises from them, and without their knowing it, there is carried from them to others a blight worse than any ague.

On the other hand, there are those whose lives are so fresh and strong, whose characters are so sweet and pure, that no one can live in the same neighborhood with them without receiving a breath as from the sea, refreshing and full of vigor and courage. You can not meet such people without being cheered and inspired. Your half defeated faith and hope gets its nerve again in the sunshine of their strong, wholesome natures.—L. A. Banks.

The Distasteful Truth.

The patronizing person will sometimes be compelled to hear and receive what may be quite disagreeable to him, as was the case with the author mentioned in this paragraph:

The author wanted some reading, and he sought out an unfamiliar shop. Unfortunately he was a facetious author. There were people who thought him rather proud of himself. At any rate, he thought he would be recognized anywhere, because his portrait had appeared with some frequency in the periodical press. So when, after he had chosen several works of fiction by other writers, the salesman handed him a copy of his own latest book, he winked drolly at the man behind the counter, and pushed the book away from him in mock disgust.

"For goodness sake, no!" he cried, "I can't read that stuff."

"Well, to tell you the truth," said the salesman, solemnly, "I can't either!"—[Christian Advocate.]

It is announced that Prof Charles Elliot Norton and the other literary executors of John Ruskin have determined not to issue a biography of the great art critic, considering that Mr Ruskin's "Præterita" and Collingwood's biography are sufficient. However, the executors will issue representative selections from Mr. Ruskin's diaries and letters.

Two choice 1900-model unused 60-dollar Bicycles for sale upon most favorable terms.

Anyone interested should write at once for full particulars. The price is low for cash or on easy payments.

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Also a good side line handled which greatly increases the income.

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One Dose

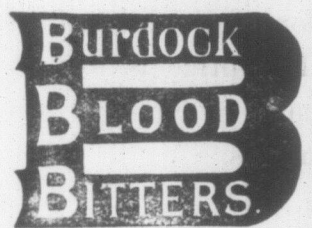
Tells the story. When your head aches, and you feel bilious, constipated, and out of tune, with your stomach sour and no appetite, just buy a package of

Hood's Pills

And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

SALT RHEUM.

A Severe case Permanently Cured by



"I had Salt Rheum in my face and hands for three years and could not get anything to cure me till I used Burdock Blood Bitters. On taking the first bottle there was a great change for the better and by the time the second bottle was finished I was completely cured and have had no return of the disease since. I have great faith in B.B.B. as a cure for blood and skin diseases." Miss Maud Bruce, Shelburne, N.S.

INDIGESTION

Can be Cured. An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., Middleton, N. S.

Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,
(REV.) F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N. S.

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The Home

The Ice Chest.

The care of the refrigerator should be a part of the morning's work for every housekeeper. "It smells of the ice-chest," which means simply that the ice-chest has not received the attention it should; there is something that is decaying there, and numberless germs are being propagated to attack all the food placed within.

As soon as the warm days come, there is more food crowded into an ice-chest than during cold weather, when cooked food may be kept in the pantry or store closets. The limits are, therefore, taxed to the utmost, and it is not an easy matter to remove all food from it every morning, and wipe off the shelves; but it must be done, and even the best of housekeepers will sometimes need to be reminded that this is an important item of healthful living.

No other piece of furniture in the house should receive so much attention, says the Household. Leave it in the hands of a servant, and you need not be surprised if sickness comes to the family. Personal supervision here is the only safeguard for health.

Cook should be particularly cautioned against putting away warm food in the ice chest. When this is done, the article will absorb the odors and flavors of other foods. Milk and butter should always be kept in separate apartments. If the refrigerator is built with but one compartment, these articles should be kept well covered, for both milk and butter are easily affected by odors, and will soon become tainted.

Every day, after April, the shelves and walls of the ice-chest should be thoroughly washed and dried. If the ice is wrapped in a woolen cloth to keep it from melting, be sure that this cloth is washed every third day. Keep two of them on hand to change.

If possible, give your ice-chest a sun-bath every week. Stand it near a window and open the doors to the light. Scrub every rack with soda and water, and let the sun finish the purifying.—Religious Herald.

A Suggested Improvement.

All housekeepers are agreed that washing-day is the heaviest incubus from which their domestic routine suffers, that it disturbs more tempers, and causes more fatigue than any other household task. Monday is almost universally the washing-day selected, for what good reason nobody knows, unless to get a disagreeable and irksome burden out of the way. Housekeepers who wish to have their clothes looked over, properly separated, and put into water to soak, oblige their maids as a general thing to break the Sabbath by beginning Monday's toil then, for Saturday has its own cares, and also Saturday's soiled clothing is not given up to the wash until Sunday morning.

Tuesday would be a preferable day for the weekly washing, if housekeepers would be persuaded to push the home laundering a bit forward. But we shall never have much ease or comfort until washing and ironing are done out of the house, thus removing from it a large and difficult piece of labor, putting it in trained hands, and paying for it as a thing apart from the service indoors. This is successfully done abroad.

Several families might combine to support a co-operative laundry, and the expense would be shared and fall lightly on each. Here the women who should perform the work would be paid by the day, and the families would settle their bill, not for the dozen pieces, but in a lump sum. The comparatively easy work of the home, aside from the washing, would go on smoothly and with little friction, this obstacle taken away.—Christian Intelligencer.

Berries for Dessert.

With the arrival of the summer months and their abundance of fresh berries the wise housewife is happy to make use of the luscious small fruits for her desserts. They form a welcome variety to the pies and puddings that were en vogue in cold weather. Not only are ripe, fresh berries

always delicious when served in their natural state, but they may be used as the foundation of a variety of delectable "made desserts." Be sure that the fruit used is firm and good and do not court illness by eating it unless it is perfectly ripe.

HOT STRAWBERRY SHORTCAKE.—Prepare a quart of berries by mashing them a little, then covering them thickly with granulated sugar. Stir the sugar thoroughly into the berries and set this mixture aside while you make the shortcake. Into a pint of flour sift two teaspoonsful of baking powder and a scant teaspoonful of salt. Into this prepared flour chop two teaspoonsful of firm butter and add enough milk to make a tender dough. Turn upon a pastry board and roll into a huge biscuit about the size of a pie-plate. Bake this to a light brown. When done and while very hot, split this biscuit in half, butter generously, and cover the lower half with the mashed berries and sugar, then place the upper crust over the berries, pour over this the remaining fruit mixture and serve immediately.

STRAWBERRY FLOAT.—Cap a quart of ripe berries and press them in a sieve to extract the juice. Set this to one side and sprinkle the squeezed berries with sugar. Beat the whites of five eggs to a stiff meringue and whip into this the sugared pulp of the berries. Sweeten the berry juice and stir it into a pint of rich cream. Pour this pink cream into a glass bowl and heap the strawberry meringue upon it. Serve with sponge cake.

The report has been received that the British members of the International boundary survey commission have met opposition from the Indians in making the survey and setting their monuments. In the big Indian village of Kluckwan, on the headwaters of the Chilkat river, and near the Porcupine mining district, the Indians seem to have an antipathy to the British. They are reported as saying at Kluckwan: "We want no King George men here; we do not want their posts set up on the line. It is all right for the mounted police to remain where they are, nine miles back of the Porcupine mines, but we do not want them nearer." It is not known that the Indians have threatened violence, but some of them are acting ugly.

YEARS OF PAIN.

The Experience of Mr. William Smith, of Hawkesbury, who Suffered for Many Years from Kidney Trouble.

From the Post, Hawkesbury, Ont.

Everybody in Hawkesbury knows Mr. William Smith. He came here when the town was yet in its village days, as one of the lumber company's staff of mechanics. In 1881 Mr. Smith was appointed town constable, and filled that position until very recently. As is well known to many of Mr. Smith's friends, he has suffered much from kidney trouble for quite a number of years past, and at times the pain in his back was so great that he was almost physically incapable of exertion. He doctored a great deal, sometimes getting temporary relief, but the cause of the trouble was not removed, and soon the pains, accompanied alternately by chills and fever, returned. At last he came to look upon his condition as one which no medicine could permanently aid. Indeed his condition might still have been one of much suffering had not Mrs. Smith ultimately prevailed upon her husband to give Dr. Williams' Pink Pills a trial. "It seemed," said Mr. Smith to a reporter of the Post, "that it was a useless experiment and yet I was willing to do almost anything that would bring relief. I had not used the pills long before there was undoubted relief, more in fact than I had obtained from any other medicine. I continued their use, and soon all symptoms of the trouble that had made my life one of much misery for many years was gone. I feel that I am cured, and have no hesitation in saying that the cure is due to Dr. Williams' Pink Pills, and I never lose an opportunity of recommending the pills to neighbors who may be ailing."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.

USE THE RELIABLE

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Condition Powder

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As an internal and external remedy.

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Pain-Killer

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Third Quarter.

JESUS AND THE CHILDREN.

Lesson VI. August 5. Matthew 18: 1-14.

Read Matthew 17: 22-27.

Compare Mark 9: 33-50.

Commit Verses 12-14.

GOLDEN TEXT.

Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Mark 10: 14.

EXPLANATORY.

A SHARP DISCUSSION BY THE WAY AS TO WHO WAS GREATEST.—We learn from Mark (9: 33, 34) that on the way home from the Mount of Transfiguration the disciples had a sharp discussion among themselves as to who was the greatest.

THE APPEAL TO JESUS.—Vs. 1, 2 Jesus and the disciples returned to Capernaum, their center of operations in the Galilean ministry. Here Jesus paid for himself and Peter the half-shekel temple tax (30 cents) with the shekel from the mouth of the fish caught by Peter in the Sea of Galilee. I. AT THE SAME TIME. At the same gathering of the disciples in which the above event took place, probably after the return of Peter.

2. JESUS CALLED A LITTLE CHILD UNTO HIM (one of the household, or one playing near), AND SET HIM IN THE MIDDLE OF THEM, and then took him in his arms in loving embrace, to make the lesson more impressive, and to show his sympathy with childhood and his love for children.

I. THE CHILDLIKE SPIRIT THE CONDITION OF ENTERING THE KINGDOM OF HEAVEN.—V. 3. EXCEPT YE BE CONVERTED. The word here rendered "be converted" means "turn about so as to face in the other direction." It always signifies a radical and complete change in method, spirit, or course. Here it is: Unless you turn entirely away from this habit of self-seeking, you cannot enter the kingdom of heaven, much less be greatest in it. The aorist tense expresses a past act that still continues.

AND BECOME AS LITTLE CHILDREN: not sinless, for no children are sinless. "The meaning is, you must have those qualities which are characteristic of childhood, which make the ideal childhood." As Dr. Robinson puts it, "What you would have your child be to you, that be yourself to God."

II. THE CHILDLIKE SPIRIT IS THE WAY TO TRUE GREATNESS.—V. 4. WHOSOEVER THEREFORE SHALL HUMBLE HIMSELF (so as to be) AS THIS LITTLE CHILD IS IN THIS COMPANY HIS NATURAL, UNASSUMING SELF. TO

humble oneself is not to think meanly of oneself, not to disparage oneself, not to be unconscious of our powers or knowledge, but not to think highly of ourselves on this account, not to seek honor or greatness for ourselves, but simply to use whatever we have or are in the humblest service, with no thought of ourselves. Contrast the false humility of Uriah Heep, one of Dickens' characters. THE SAME IS GREATEST IN THE KINGDOM OF HEAVEN, for he has most of the heavenly spirit. Only disinterested love can be great. Selfishness dims the crown and diminishes the realm of those who would otherwise be great.

III. THROUGH THE CHILD TO CHRIST.—V. 5. WHOSO SHALL RECEIVE. Shall recognize and welcome, shall see in him the beauty of his character, and admire the qualities which belong to the ideal child character. ONE SUCH LITTLE CHILD. The representative of childhood. IN MY NAME. For my sake, because he sees in the child the characteristics "which Christ himself approved and exhibited." RECEIVETH ME. Recognizes, loves, admires, appreciates me. The Christ spirit is in him.

This truth is both a test and a means. What a man loves declares what he is. Cultivating love for any person of noble character is one means of obtaining that character.

IV. PUTTING STUMBLING BLOCKS IN THE WAY OF CHILDREN AND YOUNG DISCIPLES.—Vs. 6-9. According to Mark (9: 38-41), John relates an incident which raises a question about receiving Christ, which led to a warning concerning putting stumbling blocks in the way of (v. 6) THESE LITTLE ONES WHICH BELIEVE IN (or) ME. Not only children, but the young and inexperienced in the Christian life, those who are weak and lowly.

OFFEND. Cause to stumble into sin, to block their way to life. IT WERE BETTER FOR HIM THAT A MILLSTONE. A great millstone. "Two kinds of millstones were in use: the one turned by hand; the other, and larger, by an ass. It was this latter of which Jesus speaks." (The smaller, in Luke 17: 35). WERE HANGED ABOUT HIS NECK, to make escape impossible. AND THAT HE WERE DROWNED IN THE DEPTH OF THE SEA, which was within sight. It is better to die a thousand deaths than to lead another into sin, and thus "to murder his soul." The offender gains a millstone, but loses his life. It is Satan that says, "All that a man hath will he give for his life." (Job 2: 4). To every true man there are many things worth more than life.

7. WOR UNTO THE WORLD. Not a wish, but a lamentation, a warning, a statement of fact. BECAUSE OF OFFENCES. Because there are so many stumbling blocks in the way of men becoming good, especially in the way of children. No parent looks forward in vision of the dangers, the pitfalls, the temptations, the fierce storms, the dragons and Apollyons, the deadly moral malaria, the enemies of every kind which his child must meet, without a feeling of dread.

FOR IT MUST NEEDS BE THAT OFFENCES COME. It is unavoidable in this sinful world that those who would serve Christ should be tempted. They cannot live in the world and not meet all manner of temptations and hindrances. BUT WOR TO THAT MAN BY WHOM THE OFFENCE COMETH! Who is guilty of this most awful of sins, the leading of others into sin. He that sins himself is weak, but he that leads others into sin is devilish. It is a fiend's business, and especially to so treat the children or the weak.

IF THY HAND OR THY FOOT OFFEND THEE (lead thee into sin), CUT THEM OFF. The meaning is, if objects dear as the right eye and useful as the right hand,—honors, possessions, enjoyments,—stand between us and the righteous heavenly spirit, not merely tempt us, but cause us to fall into sin, if we are unable to battle with and overcome the temptation, we must give them up rather than the heavenly life. (v. 8) CAST INTO (the) EVERLASTING FIRE. That prepared for the devil and his angels (Matt. 25: 41). Fire is the symbol of the most terrible torment, and nothing can put it out. The consequences of sin are eternal.

9. HELL FIRE. The hell, or Gehenna of fire. The literal Gehenna was a valley to the south of Jerusalem, a former scene of Molech worship, and later the place where the refuse of the city was burned with perpetual fires. "Altogether, the uses to which the place had been put made it a graphic symbol for the refuse place of the universe."

V. ENFORCED BY THE CARE OF HEAVEN FOR THE LITTLE ONES.—Vs. 10-14. IO. TAKE HEED THAT YE DESPISE NOT. Look down upon as of small account, so as to neglect their interests, or be careless of what you do for them, or in their presence. FOR I SAY UNTO YOU MAKING THE REVELATION EMPHATIC. THAT IN HEAVEN THEIR ANGELS. The angels who represent them and have them under

their care, not after death, but now, all the time. "It is not asserted, or necessarily implied, that each little one has a guardian angel. The angels as a class are ministering spirits, sent forth to do service for the sake of them that shall inherit salvation. DO ALWAYS BEHOLD THE FACE OF MY FATHER. Either those to whose care the little ones are committed are the highest and holiest angels nearest the throne, or they always have ready and immediate access to the Father (represented as a king receiving messengers and ambassadors) to present their needs and wrtngs.

The first commercial result of the trouble in China is a sharp advance in tea in Chicago, to be repeated shortly in other wholesale centres.

The wallpaper trust of the United States is about to dissolve. It has not been able to control the market nor to materially lessen the cost of production. Perhaps the trusts will find their level much lower than is generally anticipated.

Trades unionists in St. Louis are trying to run an automobile system in opposition to the street railway. They have a thousand canvassers out collecting funds, and the result will determine the capacity of the union men for co-operation.

The Man of God.

The man of God believes in God. He believes that God is, and that he is a rewarder of them that diligently seek him. This belief is a profound conviction which controls his entire life. His faith in God is so strong that he trusts in him implicitly at all times. He is sure that God is near, that he cares for his people, that he will never leave them nor forsake them, and this assurance is an anchor which holds his soul steadfast and unmovable.

He belongs to God. He recognizes the sovereign right of Jehovah in all his talents, all his time, all his services. He is not his own master. He serves no party. He is not subservient. He is an independent and free man. He has surrendered himself to him to whom he rightly belongs, and sealed that covenant by a solemn vow. His soul and body, his will and affections, his possessions and life are all the Lord's. He is a man of God.

He is the servant of God. He is not ashamed to bear the yolk and acknowledge that he is not his own master. Freedom does not consist in the absence of all sovereignty and dominion, but in cheerful submission to rightful authority. No man is capable of absolute self-mastery. No one could be safe in his own hands. Mr. D. L. Moody often declared that if the Almighty should offer him the privilege of having his own way, he would unhesitatingly decline it in favor of God's way; "for," said he, "His way is infinitely better than my way." One of the greatest of modern preachers once said, "It seems good to have one's way, but there is one thing better still, that is, not to have one's own way." The man of God is the servant of God, not by constraint, but willingly. The song of his heart is:

"Tis my delight Thy face to see, And serve the cause of such a Friend."

The man of God bears his image. He is like God. Born again by the Holy Ghost, he is a new creature. "That which is born of the Spirit is spirit." He is a spiritual man. His will, his conscience, his affections, his mental powers are no longer of the earth earthly. Love, joy, peace, meekness, gentleness, patience, godliness and fidelity characterize his spirit. He not only seeks to know and do the will of God, but the Spirit of God dwells in him, moving him toward holy things. He walks with God, and whatsoever he does is done for the glory of God.

The man of God is a good man, a strong man, a happy man, a useful man. He is not less manly by being a man of God. His mental faculties lose none of their vigor and alertness; his courage is not diminished, his self-respect is not destroyed. He has more self-respect because he knows himself to be a nobler man. He has more courage, because he has nothing to fear. His faculties are more vigorous, because they are in contact with the infinite Mind. His life is more beautiful, because God dwells in him, and he in God.—N. Y. Advocate.

Tired Housekeepers.

Disordered Kidneys bring them a multitude of pains and aches.



How often women give out before the day's work is fairly begun and sink into a chair utterly worn out.

But the housework must be done even though the back does ache, and the head feels ready to burst.

These women can't understand why they are never strong, why the night does not bring rest, why they are always tired, have no appetite and seem to be pained and aches all over.

As a rule the real cause of the trouble is the last one thought of.

It all comes from the kidneys. These delicate little filters of the blood get out of order, and as a result the uric acid and other poisons that they ought to carry off are sent back into the system.

There's no use trying to get relief until the kidneys are restored to health.

The easiest, safest, quickest way to accomplish this is to take Doan's Kidney Pills—nature's own remedy for all kidney diseases and derangements.

Mrs. Martha S. Frost, Little River, Digby Co., N.S., recently wrote as follows: "I have much pleasure in stating that Doan's Kidney Pills have wonderfully improved my health. I had been suffering with lame back for a number of years and at the time I began taking Doan's Pills I was almost unable to do any housework."

"I have used three boxes and must say they have taken the pain out of my back and restored my strength. I don't think there is any other medicine equal to Doan's Kidney Pills for kidney troubles."

CANADA'S INTERNATIONAL EXHIBITION.

ST. JOHN, N. B.

Opens Sept. 10th—Closes Sept. 19th.

Additions have been made to the Live Stock prizes, and a Buttermaking Competition and exhibit of Cheese making provided for.

Amusements will, this year, be more than ever a prominent feature, including many unique and startling novelties.

Very cheap fares and special excursions on all railways and steamers. Exhibits on several of the main lines will be carried practically free. Full particulars advertised later.

Exhibitors desiring space in the buildings or on the grounds should make early enquiry, and for saloon and special privileges immediate application should be made.

Premium lists and entry forms will be sent on application to

CHAS. A. EVERETT, Manager and Secretary. D. J. McLAUGHLIN, President.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

MONT. McDONALD

BARRISTER, Etc. Princess St St. John

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS Purest copper and tin only. Terms, etc., from McSHANE BELL FOUNDRY, Baltimore, Md.

From the Churches.

Denominational Funds.

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

TRURO, N. S.—Baptized one young lady July 1st. H. F. A.

NEW ANNAN.—Two have united with the church. Sister Fisher came to us by letter from the Bridgetown church May 10th. Annie M. Johnson followed her Saviour in baptism July 1st.

NORTH RIVER, P. E. I.—Five sisters were added to our membership to-day. Two by baptism and two by letter at North River, and one by letter at Clyde River. The names of those baptized are Laura McIntosh and Nellie Bain.

July 15. ADDISON F. BROWN.

2ND GRAND LAKE.—The 2nd Grand Lake Baptist church is at present without a pastor and is desirous of engaging the services of an ordained minister to labor among them. A man with a family preferred.

SAMUEL E. BARTON, Church Clerk. Cumberland Bay, July 16th.

DIGBY, N.S.—After three and a half years' service in this church I have resigned the pastorate. My resignation will take effect on September 1st. In a later note I will give a fuller account of my term of labor in this beautiful town. I am open to correspondence with churches desiring a pastor. B. H. THOMAS.

Quarterly Meeting.

The Lunenburg County Quarterly meeting convened the 9th and 10th with the Chelsea church. All the pastors of the county were present except two.

President B. H. Smith opened the first session, 7.30, p. m. Two very helpful and stirring addresses were given by Pastor W. H. Jenkins and J. E. Bleakney, the former on "The necessity of the new birth," the latter on "The importance of decision." An after-meeting was conducted by Pastor W. B. Bezanon, in which many took part, others by rising manifested a desire to live a more consecrated life. Tuesday at 9 o'clock Pastor E. P. Churchill conducted a short devotional meeting, his subject was "The promise of God with us," many claimed this and a blessing was ours throughout the day. Reports were then heard from all the churches except Lunenburg, Tanook and New Ross. The reports were very encouraging both as to the spiritual and material condition of the churches, all having enjoyed additions during the Quarter and are doing well in meeting their obligations at home and to the denominations. Rev. A. Cohoon who was present expressed his pleasure as to their reports and addressed us as to the advantage of every church whether self-sustaining or not contributing to the work of the denomination. Pastor B. H. Smith followed with a paper on Tithing which was heartily endorsed. Afternoon session opened at 2.30. Pastor E. P. Churchill read a timely and instructive paper on "The Relation of Church to Pastor." Pastor Jenkins then gave a very stirring address on Temperance, on this subject he is neither poetic or pathetic, but "all right." A short W. B. M. U. meeting was conducted by Pastor Smith. Reports were heard from many aid societies. Nine new members were added to the Chelsea Society, making a total of fifteen, the meeting ended with much enthusiasm. President Smith opened the evening meeting at 7.30. Two deacons, William Oulhman, Alex. Schna were then ordained; Rev. A. Cohoon giving charge to candidates and the church, Pastor Bleakney offering ordaining prayer, Pastor Jas. Porter hand of fellowship in behalf of the church, after which Pastor W. B. Bezanon preached from "Faith essential to life." President Smith then led an after-meeting which was enjoyed by all; at the close fifteen rose for prayer. Rev. A. Cohoon closed with benediction the best Quarterly meeting of the year.

W. B. BEZANON, Sec'y.

A Card of Thanks.

MR. EDITOR:—Permit me through your paper to thank you and the many dear friends in St. John, Moncton, Sackville and especially Dorchester, whose kindness and sympathy were so generously extended to me in the sad bereavement which came through the drowning of my son, Winthrop Lockhart, at St. John, July 15th. This was the more highly prized because of the absence of Capt. Lockhart, who was unable to leave his ship and come home. All

these friends will please accept my sincere thanks for their unwearied ministrations to me and mine in this our great grief and loss. I am yours in sorrow, MRS. FLORENCE LOCKHART.

Dorchester, July 19th.

Personal.

The readers of the MESSENGER AND VISITOR will be sorry to learn that the Rev. L. J. Slaughenwhite, the beloved pastor of the Port Hawkesbury church, has for eight long weeks been suffering from a severe attack of pneumonia. The writer was passing through Hawkesbury last week and called at the parsonage expecting to find the pastor and his good wife enjoying their usual excellent health, but was surprised and grieved to find Brother Slaughenwhite in bed looking pale emaciated by disease. For several weeks our dear brother has been so ill that his doctors quite despaired of his recovery, but the crisis has passed and there is now a good promise of his restoration. It is a matter of some astonishment that he could be so ill and none of his brother ministers know anything about it, but so it has been. His church and the people of the town have been most untiring in their thoughtfulness, helpfulness and generosity. Presbyterians, Roman Catholics and Methodists as well as his own people have sat up with him and waited upon him during his illness, so he has not suffered either from lack of sympathy or care, though his suffering has been unknown outside his own town. The many friends of Brother and Sister Slaughenwhite who read this note will breathe a prayer of thankfulness to God for our brother's recovery and also a prayer for a blessing upon the church and good people who have so faithfully acted the part of the good Samaritan to our brother. J. W. KRISTRAD.

Charlottetown, July 20th.

We are pleased to note that another good Maritime man has found his way back to us from across the international line. Rev. W. M. Smallman has accepted a call to the pastorate of the church at Nictaux, N. S., and is entering upon his work there under hopeful conditions. His friends are requested to note the change of address.

The dark shadow has fallen upon the home of another of our esteemed ministers. The following despatch, dated Sunday, from Rev. W. E. Hall, of Halifax, tells its own sad story of loss and sorrow: "Our daughter, Minnie B., died early this morning. Spending her first Sunday in Glory but home is desolate. Pray for us." Many hearts will respond in sympathy at these words and many will pray that our Bro. Hall and his family may experience in rich measure that divine consolation which he has ministered to others.

Many readers of this paper we are sure will sympathize deeply with Brother and Sister Saunders in the great sorrow which has come to them in the death of their beloved daughter. Those who knew Miss Saunders intimately will have a sense of personal bereavement in her death, and many who have not the privilege of her acquaintance will understand how heavy the blow is to the parents, thus bereaved and left lonely in their declining years. And yet they are not alone, as the note which appears elsewhere in this paper from the bereaved father indicates. Sustained by the Unseen Hand, they are able to accept even this in faith and filial trust.

Rev. Dr. Saunders of Halifax was in the city on Friday last week, on his way to Fredericton, where he will supply the Baptist pulpit during Pastor Freeman's absence in the west.

We were pleased to have a call on Monday from Rev. R. Osgood Morse, of Guysborough. Mr. Morse supplied the Baptist pulpit at Gibson on Sunday. He left for his home in Guysborough on the Monday night train.

Hon. A. F. Randolph of Fredericton, who, with Mrs. Randolph, spent the winter in the South, returned to his home some weeks ago. We deeply regret to learn that Mr. Randolph did not receive from his southern trip the benefit that was hoped for, and that the present condition of his health is such as to cause his friends grave anxiety.

Forward Movement Cash.

John G Nowlan, \$5; B B Black, \$2.50; Pulpit Supply, \$3; Robt Mills, \$1; Douglas Suthren, \$5; Mrs A Coggins, \$1; Mrs M A Munro, \$1; J W Dewis, M D, \$12.50; Mrs

Geo R DeWitt, \$5; Mrs Fred Howard, \$8; Thos and Edwin Hubby, \$6.25; JCGrimmer, \$5; John Kennedy, \$2; Miss Pheobe Sabean, \$2; Wm L Smith, \$1. Wm. E. HALL, 93 North St., Halifax, July 18.

Charles B. Cross, the eighteen-year-old boy murderer, was executed at Wethersfield, Conn., on Thursday morning.

During a recent thunderstorm at Buc-touche a cow belonging to Wellington Price, section foreman on the Moncton and Buc-touche Railway, was struck and killed by lightning. The cow was in front of the house at the time, and Mr. Price's daughter, who was standing in the doorway, was stunned by the same bolt that killed the cow.

Several thousand of the Christian Endeavorers visited Windsor Thursday to see Queen Victoria, having received word that Her Majesty would appear in the quadrangle of the castle. A thousand voices united in God Save the Queen, which was followed by the Christian Endeavorers' anthem as Her Majesty drove down the ranks acknowledging the plaudits, bowing and smiling.

The work of translating the Self and Sex Series of Books by Sylvanus Stall, D. D., to young boys, young men, and young husbands, requested by missionaries and undertaken by the largest Christian publishing house in Japan to counteract vices so common in that country, has disclosed the fact that the Japanese language contains no words with which to convey the thought that has been unfolded in such a unique manner in this deservedly popular series of dollar books issued by William Briggs, 33 Richmond Street, West Toronto, Ontario.

The following cable has been received in Toronto from Shanghai, signed by Rev. Dr. McClure, superintendent of Presbyterian missions in China:

Viceroy sent launch escort down Han river believed safe.

Dr. McClure has been in Honan, and has evidently succeeded in reaching Shanghai. This cable is taken by Dr. Warden to mean that the Canadian missionaries in the affected districts of China are safe, and have succeeded in reaching a point where they can be rescued and brought to Shanghai by the launch and the armed Chinese force sent out by the viceroy.

ROYAL Baking Powder Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

MARRIAGES.

PROSSER-HALLETT.—At Windsor, Carleton county, on July 4th, by Rev. E. P. Calder, Woodie Prosser of Carlyle, Carleton county, to Annie Hallett of Windsor.

THOMAS-MCGRATH.—At the home of bride, Knoxford, Carleton Co., on the 28th ult., by Rev. E. P. Calder, Orin Thomas of Knoxford to Flora, daughter of Daniel McGrath of the same place.

MORTON-MOODY.—At 64 Robie Street, Halifax, on Wednesday, July 18th, by Rev. A. C. Chute, B. D., Silvanus Archibald Morton of the teaching staff of Halifax Academy, and Mary Lena Moody.

WRIGHT-ANDERSON.—At the parsonage, Clementsport, July 18th, by Rev. J. T. Eaton, James L. Wright of Plympton to Lizzie Anderson of Hillburne, Annapolis County, N. S.

STAPLES-CHISHOLM.—At the parsonage, Great Village, N. S., July 19th, by Pastor O. N. Chipman, Deacon Matthew J. Staples of Belmont and Hattie B. Chisholm of DeBert.

PERRY BAIN.—At the residence of the bride's sister, Mrs. E. A. Redding, Yarmouth, N. S., July 4th, by Rev. P. G. Mode, M. A., Harry G. Perry of Moncton, N. B., to Alva Bain of Yarmouth.

CLARKE-BROWN.—At Chipman, N. B., on the 18th inst., by Rev. W. E. McIntyre, William Clark of Waterborough, Queens county to Mary J. Brown of same place.

BROWN-MCGAGHEY.—At Cumberland Bay, N. B., on 19th inst., by Rev. W. E. McIntyre, Yorick Brown to Edith A. McGaghey, both of Waterborough, Queens county.

CHASE-AUSTIN.—At Chipman, N. B., on 20th inst., by Rev. W. E. McIntyre, Captain Earl D. Chase to M. Jennie Austin, both of Chipman.

FOSHAY-REDDING.—At the residence of the bride's parents, July 28th, by Rev. P. G. Mode, M. A., assisted by Rev. J. H. Robbins, Rev. Milford R. Foshay, son of the late Rev. J. H. Foshay, pastor of the Wilmington Baptist Church, to Luedna M. Redding, only daughter of Mr. George P. Redding, Yarmouth.

DEATHS.

UPHAM.—At West Tatamagouche, June 24th, James Uphem aged 73 years.

HUNT.—At Mabou, C. B., July 4th, after a lingering illness, Rachel, wife of Joseph Hunt, aged 56 years.

MOLAND.—Suddenly at Halifax, July 13th, Parker Moland in the 68th year of his age.

LARKIN.—At Lower Newcastle, Queens county, on the 10th inst., Mr. Thomas Larkin, aged 83 years. Leaves three sons, two daughters and a widow to mourn.

MELVIN.—At the residence of her daughter, Mrs. Norman McPhail, Malden, Mass. Mrs. Melvin was a devoted Christian woman, a member of the North church. For more than a year she has been lingering. The remains were brought by the sorrowing friends to Halifax for interment.

PAYNE.—Suddenly Miss Minnie Payne, 8 Russel Street, Halifax, N. S., passed away, from heart disease. She was prepared for the summons to the other world. A widowed mother, a sister, a brother and a large number of relatives and friends mourn for her.

SPRAGUE.—At his home, Penobscot, on the 12th inst., Mr. Asa Sprague departed this life, aged 78 years. For many years Mr. Sprague was a faithful member of the Cardwell Baptist church. His death removes one of the oldest members of the church. He will be missed in the church and in the community.

WILSON.—At Halifax, July 15th, Sarah Wilson, in her 47th year. Miss Wilson was connected with the First church, and for many years was a member of the choir. Genial, consistent and faithful, she will be missed by her many friends. The funeral service was conducted by her pastor, Rev. A. C. Chute.

GANONG.—At Snider Mountain, Kings county, N. B., on July 13th, William Ganong aged 78 years. Deceased was for about 40 years one of the deacons of the Baptist church at Collina, and during all these years was ever active in the performance of his Christian duties. Three sons, (one of them being Rev. J. B. Ganong of Hamilton, New York), and one daughter are left to mourn the loss of a kind father.

BAKER.—On July 3rd, at Tancook, Lunenburg county, Jacob Baker in his 89th year. Our departed brother has been for many years a member of this church and beloved by all. Five daughters and two sons are left to mourn the loss of a loving father, but not without hope. All being members of the church, look forward to meeting him in that land where partings are no more.

GIFFEN.—At Osborne, May 8th, Capt. William Ford Giffen, in the 68th year of his age. Brother Giffen was for many years a consistent member of the Osborne Baptist church and while his occupation called him from home a great part of the time, he always took a deep interest in all that pertained to the church and the Kingdom of God. He was a great sufferer from asthma complicated with other troubles. He passed away strong in faith, leaving a sorrowing widowed wife to mourn his loss.

BRIGGS.—Suddenly, at Chipman, N. B., on 19th inst., Hiram Briggs, in the 67th year of his age. The deceased professed religion about 25 years since and was baptized by Elder Elias Keirstead. He united with 2nd Chipman church and has ever since maintained a consistent and godly walk. He was faithful and devoted in his attachment to the cause of God, a model husband and father, and an esteemed citizen of the community. A widow, four sons and one daughter are left to mourn his departure.

Denominational Funds, N. S.

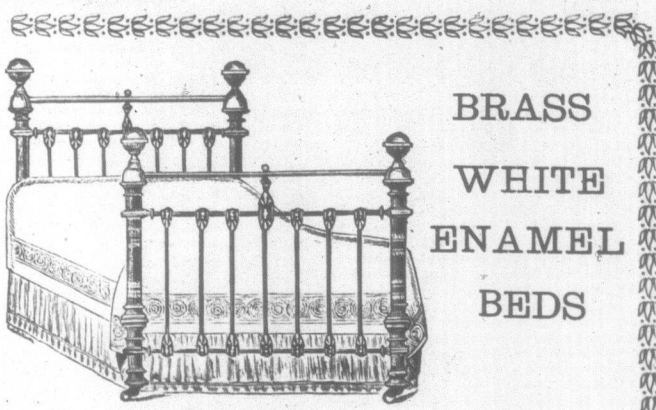
FROM JUNE 21ST TO JULY 17TH, 1900.

Brookfield church coll., \$2; Miss Lucilla O Bancroft, Lower Woods Harbor, \$3; Westchester church, \$5; North Sydney, \$25; Kingston, \$3; Hammonds Plains, 2nd \$2 5; Seal Harbor, \$5; Amherst S.S., \$14.25; Miss Octavia Sangster, Upper New Harbor, \$2; Central Association, coll. \$39.25; Springhill church, \$6; Greenville, \$4. Kentville, \$7 63, do special, \$10; Guysboro, \$20.50; Zion church, Truro, \$5; Tatamagouche, \$2 50; Isaac's Harbor, \$40; Wentworth, \$4 76; L S Morse, Digby, \$5; 2nd Digby Neck, per church letter, \$7; Western Association, coll. \$50.50; Digby, per church letter, \$13; Perreux, \$5 32; Hebron, \$16 25, do S S, \$18 25; Antigonish church, \$27 35; Chelsea, per district meeting, \$4.56; Wolfville, \$75 13; Billtown, \$8; Brooklyn street, Y P S C E, \$2; On low West, \$9 50; Homeville, \$8 88; Port Morien, \$2 87; Mira, \$4 25; Goldboro, \$25; Hampton, \$3 50, do S S, 50c. Total \$488.25. Before reported, \$10160 11. Total, \$10648 36.

A. COHOON, Treas. Denom. Funds. Wolfville, N. S., July 18th.

Fifty-Sixth Annual Session National Division Sons of Temperance of North America.

DEAR EDITOR,—This International Order of Sons presided over by Revs. Dr. S. G. Lawson, M. W. Patriach, Baptist pastor of Cambridge, N. J., commenced its preparatory meeting with a prayer service and its opening session this morning by a similar hearty service, those present realizing the great importance of the Divine Presence in our noble work of temperance, and this is not a new departure. Our "rescue order" commenced its "Mission of Mercy" September 29, 1842, in New York with sixteen reforming on the principles of love, purity, and fidelity. In the first decade nearly a quarter of a million male members over 21 had taken the Sons of Temperance pledge and the first fifty years about six millions of both sexes had united with the order. Out of our order have



BRASS WHITE ENAMEL BEDS

METAL BEDS

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Allison

largely come numerous other temperance organizations, and the public sentiment of total abstinence has been greatly stimulated in this and other lands as the result. Nova Scotia is still the "Banner G. Division" of the world and has had nearly twenty thousand at one time in its membership, having, at the present date, one Son of Temperance to every forty-one of its inhabitants. Canada is the most temperate country in the world according to its population, and this has been largely brought about through the direct and indirect influence and agency of the "Sons of Temperance."

Rev. James Crisp, G. W. P. of N. B., prepared and had read an excellent paper on "How can we increase the usefulness of our Sub-Divisions," and another by Hon. W. W. Burgoine of Ontario, "How can the National and Grand Divisions reinforce the work of Sub-Divisions; both were fully discussed."

The meetings were all deeply interesting. Rev. Dr. Lawson was re-elected M. W. P. for the ensuing 2 years, the first instance in the history of our order. He is one of the ablest chief officers who ever held the office. Thos. Hutchings of Nova Scotia, P. G. W. P., was made M. W. A. by acclamation, as were also the M. W. S. Jewett, M. W. T. Roberts and the M. W. Superintendent of Y. P. work, P. M. Bradley, P. M. W. P., Rev. J. M. Andrews, of Dalton, was chosen W. W. Chaplain.

The next annual session is to be held in Charlottetown, P. E. I., the 2nd week in July, 1901.

W. J. GATES, Dep. M. W. P. Dalton, Mass., July 10th.

Emergency Food

There is nothing equal to WOODILL'S GERMAN

When your friends come in unexpectedly and you wish Rolls, Crusts or Cakes for Tea.



A \$1.00 Cyclometer for 48c.

Those who know say that the Burdeck is the Best. It is waterproof and dust-proof, weighs 1 oz. and is handsomely Nickel plated. Can't be beat for accuracy, simplicity, durability and womanship. Sample sent to any address for 48 cents. Agents wanted. Address—EASTERN SUPPLY CO., Dept. M. Box 99, Halifax, N. S.

A SARNIA LADY

Tells How Milburn's Heart and Nerve Pills Cured Her Nervous Troubles and Strengthened Her Weak System.

Milburn's Heart and Nerve Pills are an inestimable boon to anyone suffering from any disease or derangement of the heart or nerves or whose blood is thin and watery. Mrs. E. Horning, of 115 George Street, Sarnia, Ont., is one of those whose experience with this remedy is well worth considering. It is as follows:—"I am pleased to recommend Milburn's Heart and Nerve Pills to anyone suffering from nerve trouble, no matter how severe or of how long standing. "For years my nerves have been in a terribly weak condition, but Milburn's Heart and Nerve Pills, which I got at Geary's Pharmacy, have strengthened them greatly and invigorated my system, leaving me no excuse for not making known their virtues. "I cannot refrain from recommending these pills to all sufferers as a splendid cure for nervousness and weakness."

announcement in a Chinese weekly paper: "A celebrated dancing master, Tung-Foo-Choo, states in a personal 'card' that he is to hold a religious service, to which he invites all and sundry, in honor of the 1,000th anniversary of the death of his ancestor who was the first of the family to take up the profession."

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an illustration of a woman in a long dress holding a tray, and text describing the product as a 'perfect food' and providing contact information for the Montreal branch house.

Freezing Ice Cream.

The question is often asked, Can ice cream be frozen rapidly? Machines of different kinds which accomplish this work in five minutes or less are offered for sale, and there is no doubt they will, if used according to directions, accomplish their purpose. In fact any first class ice cream freezer, if packed in the same way, will do the same thing. It requires no special freezer to do this. No ice cream freezer will freeze cream to a smooth, creamy, even consistency such as the best ice cream should possess in less than ten minutes, with the time taken for whipping, beating and packing it down, for the period of rest in the freezer which such a cream should have before it is served. There are at least half a dozen varieties of ices. Some of these require rapid freezing; some slower freezing. Some are rough, like a "granite," others "mossy" like a mouse, others simply solidified, like a sherbet or water ice, and some creamy, though firm, like an ice cream. Any first class ice cream freezer made of the best materials, as any of those which have been tested by time are made, will do all this. It will freeze a cream quickly, when it will be rough as a granite should be, or more slowly, allowing time for opening and scraping the sides of the can and beating the frozen and unfrozen mixture together to make a smooth, creamy ice. Any ice cream should rest after it is frozen in the packing of ice and salt around it, covered from the air, at least two hours. It does no harm if it rests six hours. A great many ices, especially fruit ices, are now frozen frappé. These are especially grateful served in the evening of a hot day in little glasses. They are sometimes served at dinners after the roast course. In preparing any of these ices remember to use abundance of fruit juice. Fruit juice in some cases cannot be diluted with water in the least, but must be used pure. We expect to publish in these columns a series of six articles, each devoted to a different kind of ice and the proper method of preparing, with various flavorings, and of freezing it, in order to bring out its peculiar characteristics. One week we will take up sherbet and water ices, the next Muscovite ice creams, then mousses, granites, ice cream of different kinds, and finally, frappés or half dozen ices. Each one of the variety of ices is differently treated when frozen, and owes its special excellence as much to the process of freezing as to the process of preparation; therefore the most minute directions for freezing it will be given. Any good, first class freezer, even a long, slender can of tin properly packed in a pall of ice and salt, will do the work of freezing any of these different ices if the directions we intend to give are carefully carried out.—N. Y. Tribune.

CAN SLEEP NOW Since Leaving off Coffee.

"Up to five years ago, I had used coffee all my life, but was finally forced to give it up on account of the way it acted on me. Right after drinking it, I would be taken with a dizzy headache and sour stomach and have to make a cup of strong tea before I could go about my work.

Two years ago, I started on Postum Food Coffee and since finding how to make it properly, I would not exchange it for the best coffee I ever saw. My old troubles have disappeared entirely, I have gained considerable flesh and what is still better, sleep perfectly at night, which was not the case while using coffee.

When I first used Postum, my husband complained of its being tasteless so I tried to use more of it but as that did not help matters, I tried more boiling, which proved to be the right thing and now it is delicious."

Mrs. W. A. ECKLES, Sisson, Calif.

Taking up the cross means simply that you are to go the road which you set to be the straight one; carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces or calling people to come and look at you. Above all, you are neither to load nor unload yourself; nor cut your cross to your own liking. Some people think it would be better for them to have it large; and many that they could carry it much faster if it were small; and even those who like it largest are usually very particular about its being ornamental and made of the best ebony. But all that you have really to do is to keep your back as strong as you can, and not think about what is upon it. The real and essential meaning of "virtue" is in that straightness of back.—Ruskin.

I was cured of a severe cold by MINARD'S LINIMENT. R. F. HEWSON, Oxford, N. S.

I was cured of a terrible sprain by MINARD'S LINIMENT. FRED COULSON, Yarmouth, N. S.

I was cured of black Erysipelas by MINARD'S LINIMENT. J. W. RUGGLES, Ingleville.

News Summary

The Valleyfield, Que., cotton operatives' strike is at an end. Tuesday all hands were taken back to work with the exception of a dozen or so, who were discharged as they were the ringleaders of the strike.

At a meeting of the Freedman's Aid and Southern Education Society at Cincinnati, Rev. M. C. B. Mason, a negro, was elected Secretary. Rev. W. H. W. Rees, a white man, who was Assistant Secretary, resigned, refusing to serve under a negro.

At the Pennsylvania railroad station at Johnstown, Pa., Wednesday morning, a freight train plunged into a crowd of 2,700 people trying to board an excursion train bound for Altoona. Five persons were injured, two of whom are dead.

A New England company has turned out an electric car capable of making sixty five miles an hour. It is to run on the seventeen-mile road between Providence and Fall River, and is expected to cover the distance in sixteen minutes.

The Manitoba crop report received Tuesday is the most favorable of the season since the dry spell. All sections report excellent growing weather in the Northwest Territories. Crops are heaviest in the Edmonton district, where they are exceptionally heavy.

The Acadian convention, to be held this year at Arichat, Cape Breton, is attracting more general interest than ever before. A large party of leading French-Canadian citizens will leave Montreal on the 13th of August for Arichat. Sir Wilfrid Laurier is to deliver an address.

The uninsured loss of some \$2,500,000 to the Standard oil trust by the fire near Bayonne, N. J., recently had only a temporary effect on the price of the company's stock, which is now selling close to the top figures. This would indicate that the loss is to be made good by the oil consumers.

It is reported in Boston that the famous pink which Thomas W. Lawson bought for \$30,000 and named the "Mrs. Thomas W. Lawson" pink, after his wife, has been sold again. The latest purchaser, the report says, is no less a person than the Khedive of Egypt, now sojourning in London, who made the purchase through an agent.

The weather is extremely warm in New York. On Wednesday the thermometer registered 95 at noon. The deaths of over seventy persons are attributed to the heat, and of this number forty were babies or little children. Between thirty and forty persons were prostrated at Boston and three have died. At Lowell there were two deaths due to heat.

Queen Victoria's gold cup, a present to the city of Dublin to commemorate her recent visit to Ireland, has been handed over to the Dublin corporation. It is egg-shaped, weighs 160 ounces and is two feet eight inches in height with a circumference at the rim of three feet. It stands on a pedestal of black marble inlaid with gold with the royal arms on one face and those of the corporation of Dublin on another.

Several picnic demonstrations are being organized to take place before harvest, with the object of making the people of Manitoba familiar with the new prohibition law. This was announced at an executive meeting of the Dominion Alliance. It was decided to make Sunday, August 12, a day of Christian thanksgiving for the enactment of the law. All clergymen will be invited to assist in carrying out the plan.

At the Halifax county court house Wednesday afternoon a life-sized bronze bust of the late Sir John S. D. Thompson, the gift of Halifax friends, was unveiled by Governor Sir Malachy Daly, who made an appropriate and eulogistic address. Speeches were also made by Chief Justice MacDonald, Archbishop O'Brien, Attorney General Longley and R. L. Borden. The bust stands in a conspicuous place in one of the halls of the court house, and shows the late premier in his D. C. L. gown. It is the work of Philippe Herbert, a Canadian in Paris, and stands on an onyx and marble pedestal.

At Norton, N. B., Tuesday, was conducted the inquest into the death of Mrs. Bridget Graham and her daughter, who were killed Sunday morning June 3, while crossing the I. C. R. track. The jury reported that death was caused by an engine striking their carriage; that the engine was running on Sunday in violation of the law, and at a greater rate of speed than was necessary. They recommended that greater precautions be taken to protect human life at level crossings; that the railway employees be warned to fully comply with their instructions, and that Mr. Graham be compensated for the death of his wife and daughter.

"We are all Eve's daughters," sighed a pretty woman, whose husband had just scolded her for catching cold by attending a Christmas dance in a low-necked dress. "Then Adam's son's Cough Balm must be the very thing to cure you," said a witty bystander. 25c. all Druggists.



A PAIN REMEDY.

For over fifty years this wonderful remedy has proved itself the best, safest and surest antidote for pain in the world.

THE TRUE RELIEF, Radway's Ready Relief

For Internal and External Use. In using medicines to stop pain, we should avoid such as inflame injury on the system. Opium, Morphine, Chloroform, Ether, Cocaine and Chloroform stop pain by destroying the sense of perception, the patient losing the power of feeling. This is a most destructive practice; it masks the symptoms, shuts up, and, instead of removing trouble, breaks down the stomach, liver and bowels, and, if continued for a length of time, kills the nerves and produces local or general paralysis.

There is no necessity for using these uncertain agents when a positive remedy like RADWAY'S READY RELIEF will stop the most excruciating pain quicker, without enfeebling the least danger in either infant or adult.

It instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Brain, Stomach, Bowels or other glands or mucous membranes.

PAIN CURED IN AN INSTANT

No matter how violent or excruciating the pains the Rheumatic, Bed-ridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer.

Radway's Ready Relief Will Afford Instant Ease.

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A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

No bad after effects (which are invariably the sequel of dosing with opium, etc.) will follow the use of Radway's Ready Relief, but the bowels will be left in a healthy, normal condition.

A half to a teaspoonful in a half tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

MALARIA, Chills and Fever, Fever and Ague Conquered.

RADWAY'S READY RELIEF

Not only cures the patient seized with this terrible foe to settlers in newly settled districts, where the Malaria or Ague exists, but if people exposed to it will, every morning on getting out of bed, take twenty or thirty drops of the Ready Relief in a glass of water, and eat, say, a cracker, they will escape attacks. This must be done before going out. There is not a remedial agent in the world that will cure Fever and Ague and all other malarial, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

25 Cents Per Bottle. Sold by all druggists. RADWAY & CO., 7 St. Helen st., Montreal.

Fragrant Salts.

Women of to-day are not so liable to faint as their grandmothers were, because they dress more sensibly and do not wear as tight dresses or as tight shoes and gloves, but it is a wise and sensible precaution to keep fragrant salts on hand. Any salt loses its strength in a short time. The simple lavender salts are the most desirable of all perfumed salts. These are easily prepared at home. While you are preparing a portion of these salts it is as easy to make several bottles or vinaigrettes as one, and the cost is small. Procure half a dozen small, clear glass bottles, with close cut glass stoppers if you wish. A pretty stopper costs very little purchased with the bottles by the half dozen, and adds considerably to the value of the vinaigrette as a gift. It is desirable that a vinaigrette be small, so it may be easily carried in the pocket. Vinaigrettes are often very elaborate, decorated with silver, gold and even precious stones, but a tiny bottle of clear glass with a pretty stopper is always in good taste and as useful as a more ornate one. To prepare the salt, procure from a trustworthy druggist half a pound of carbonate of ammonia and an ounce and a half of the best oil of lavender. Crush the two together in a mortar, or in any dish that will mix them. Set the mixture in a large bowl, which should be put in a pan of warm water, covered and set in a moderate oven for about an hour. Stir the mixture several times while it is heating. It is not necessary for the ammonia to be crushed fine. If it is in broken lumps it lasts longer. Do not get in the foolish habit of using a vinaigrette continually. Cases of obstinate deafness have been ascribed to this cause. The salts are also said to have an injurious effect on the vocal cords as well as on the auditory nerves when used continually. Even the odor of flowers, notably the odor of violets, has been known to cause a singer temporarily to lose her voice.—Ex.

Baptist Headquarters.

Geo. A. McDonald, 120 Granville St., Halifax, N. S.

I am very grateful to those in our Sunday Schools who have favored me with their Lesson Help orders during the year.

SPECIAL NOTE.—I am now supplying the following at publishers prices.—NET CASH.

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The Farm.

A New Currant Disease.

For some time past the Cornell Experiment Station has been investigating a disease in currant canes. This cane blight is more widespread and serious than many have suspected, and it is possible that much of the trouble with currants generally laid to poor soil and severe winters is really the result of fungus.

The attention of the station staff was first called to the trouble when a diseased bush was received from Chautauqua county. In order to obtain material for study the fruit farm of W. I. E. Wilcox, of Chautauqua county, was visited. The currant plot was about an acre in extent. Two-thirds of the bushes were either dead or diseased. The first effects of acute disease were plainly visible. The foliage had wilted and the fruits were prematurely colored. The leaves were yellow, the fruit clusters small, and many canes were quite barren.

Cuttings were made from apparently healthy bushes in this plot. They were unusually slow in starting, and many died. Those that did succeed in making a start remained very inferior. The poor showing of the cuttings was doubtless due to the fact that the mycelium of the disease is perennial in the tissues of the host plant, or that the vitality of the young plant is impaired before the external effects of the disease become visible. A careful study of the dead canes revealed the presence of the pink tubercles of the fungus *Tuberularia vulgaris*. In no case were these tubercles found on healthy plants. They occurred most abundantly near the base of the stalk, but sometimes were found high up on the stem. Examined microscopically, a delicate threadlike mycelium was found spreading through the tissues of the currant stem. The fungus thrives well in the inner bark or cambium layer, thus cutting off the nutriment and causing the death of the plant. The cells effected by the mycelium are disintegrated and turn brown. The results of these and many more elaborate experiments have led the Cornell investigators to the following conclusions:

The mycelium of the fungus having once gained an entrance to the plant lives from year to year in the tissues of the host.

The disease may be transmitted through cuttings.

It is therefore essential that all cuttings should be taken from plants known to be free from the disease.

It is not safe to take cuttings from an apparently healthy plant in a diseased patch.

The Conidia, or summer spores, exist in the soil and on the bushes, and cuttings are liable to be infected.

These Conidia effect an entrance generally through injured portions of the plant.

The only positive remedy is the removal of the whole plant as soon as the disease is seen in the yellow foliage and prematurely colored fruit.

All diseased plants should be burned at once.—(William Macdonald.)

Handling the Strawberry Crop.

The following methods which I have used in picking and marketing strawberries have proved satisfactory. I have found that successfully to market my berries they must be well grown and they must be picked by good pickers, who will carefully assort them. When a large field of berries are to be picked, I erect a temporary shed on one side of the field, in which to store crates and to protect the berries when picked from sun and rain. A good supply of crates should be on hand before the picking is begun, and the fancy berries should be put only in new baskets. The pickers should be engaged before the crop is ready to pick, and the best pickers, I have found, are women, or girls about fifteen years old. It is not profitable to have children in the berry field. They soon get tired of picking and want to play. Picking stands holding four baskets are furnished the pickers. It is a good way to have rules for picking printed on cards and tacked on the stands. The pickers

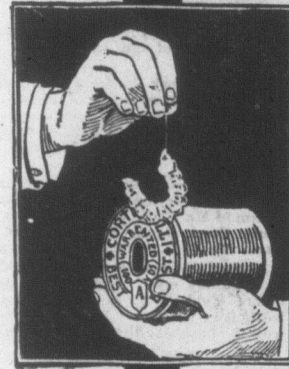
should be instructed to take hold of the stem and not the berry, when removing the berries from the plant; also that each berry shall go into the basket as soon as off the plant.

All ripe berries should be picked, but those that are overripe or decayed should be thrown away. A few poor berries in a basket will sometimes be the means of losing a customer. In finishing out a basket have the hulls turned down, placing only average berries on top. The picking stands are brought to the packing house as soon as filled, so the sun will not injure the berries. The system of keeping accounts with the pickers which I use is that of giving checks or tickets for the berries when they are brought to the packing house. I have used printed cards one by two inches, with name and number of quarts represented printed on them. The numbers are from one to four. The cards are of different colors, so they can be distinguished readily. If the carriers or stands hold four quarts the greater number of the tickets should be four quart tickets. It is well to have some twenty five, fifty and hundred quart tickets to exchange with pickers that are paid only once a week. It is also convenient to have a small box for tickets, with sections, and have each section labelled. I prefer to pay the pickers only once a week, for then they will stay with me until payday. I make two grades of the berries, and have the berries assorted when they are picked. Some pickers will object to assorting the berries, so I give each picker a basket of berries at night to pay him for the extra work. The most of the berries are sold from the market wagon in my own and nearby villages. The berries are picked late in the afternoon and kept in the cooler overnight. I try to get the wagon started very early in the morning, for I cannot always depend on my customers waiting for it. Success in marketing depends on having berries that are of better quality than the average, and so getting a reputation of selling the best berries.—(W. H. Jenkins, Delaware County, N. Y.)

Keeping A Cool House.

The temperature of a house in summer or in winter depends to a large extent upon the proper management of draughts and the general care of the house in respect to heat. There are many houses which would be comfortable dwelling places, but which are converted into veritable ovens by having the ceiling of the upper rooms placed adjacent to the roof. When this is the case the house cannot be made cool in summer, even though it be thoroughly ventilated. There should always be an attic above the upper rooms of the house, and this would have a current of air constantly flowing through it in summer. In addition to this protection from heat, it is desirable to separate the sleeping and a few other rooms on the upper floor from the attic by filling the space above the lath and plaster in the ceiling with mineral wool, sawdust or some material which neither heat nor cold will penetrate. A house protected in this way is cool in summer and warm in winter. All the rooms in a house are cooler if the attic is properly ventilated and isolated as described. A great deal of nonsense is uttered about sunshine. Desirable as sunshine is during nine months of the year, from about the middle of June to the middle of September in this climate sunshine is something to be avoided. Only the slattern housekeeper, under the excuse of letting in the air, throws open the shutters at this season. From early in the morning until late in the afternoon at the season given the shutters should be closed, and if the rooms cannot be conveniently protected in this way the house will be cooler if the windows are shut. The air of the house is cooler than the air outside, unless there is a fire in the room. In that case the windows must be kept open, but well shaded from the sun. An iron or brick oven which is easily cared for on baking days, when it is needed, is a great convenience in a family where all the baking is done at home. The rest of the cooking for a large family can then be done with a summer stove, which is kept burning only while it is in use. Gas, gasoline and improved oil stoves are best for summer. They are all virtually gas stoves, the fluid being converted into gas before it reaches the wick. The old fashioned oil stoves were a vexation to the spirit, because of the frequent spasms of smoking which overcame the best of them. It is easy to keep a house cool if the rooms are kept from the heat of the roof, if the shutters are properly closed during the middle of the day, if the cooking is done on a summer stove, and the baking on an oven set in a room apart from the house.

All animals and birds keep away from the sun and heat, and seek the shade in the middle of the day during the sultry season of summer. They seek shelter from heat as much as from cold.—(N. Y. Tribune.)



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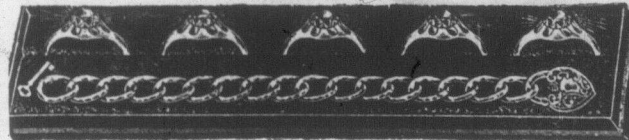
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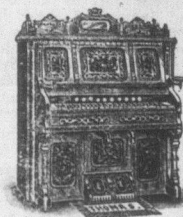
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News Summary

England won the Kolapore cup at Bisle to-day with 732 points. Canada was third with 710.

Hiram Briggs, of Chipman, Q. C., was instantly killed Friday afternoon by falling beneath a wagon load of bricks. He was 65 years of age and leaves a large family.

The New York police a few days ago destroyed \$20,000 worth of nickel-in-the-slot, roulette and other gambling devices in various raids. Quite a little pile of money was liberated by the breaking up of these devices.

A new find of manganese has been discovered at Berryton, in Albert county, on a farm of Mr. Berry, about five miles from Turtle Creek station on the Albert Railway. Mr. J. L. Peck controls the mine.

A special despatch from Cape Town dated to-day says: Lord Roberts has attacked Middleburg in force and a big battle is in progress. President Kruger is with the burghers directing the defence.

George H. Whidden, a teamster, of Boston, is under arrest on the charge of murdering Mrs. Ellen Burt, a widow, on Thursday evening. He admits a quarrel, but denies the murder. The woman's death was caused by a butcher knife.

The water in the St. John river is now so much above the ordinary summer height that it is feared no marsh hay will be cut on the low levels. Only the highest ridges can be cut at the present time. This will mean considerable loss to the farmers owning marshlands.

Victoria crosses have been gazetted for Capt. Meiklejohn and Sergt. Major Robertson, both of the Gordon Highlanders, for bravery in the battle of Elandslaagte, and Lieut. Norwood, of the Fifth Dragoon Guards, for rescuing a fallen trooper at Ladysmith.

Angus Jenkins, of the Strathcona Horse, whose death was reported recently, was born in Durham, York county, and lived there until 14 years of age, when his father, William Jenkins, moved to Red Deer, Alberta, seven years ago. He has many near relatives on the Nashwaak, who were much shocked by the news of his early death.

A Yokohama despatch of July 19 says: Mount Azuma, near Banfaisan, which was the scene of a volcano disaster in 1888, broke into eruption Tuesday, July 17. Two hundred persons were killed or injured. Several villages were engulfed by the stream of lava from Mount Azuma and great damage was done in adjacent districts.

After wearing widow's weeds for about a month and mourning the loss of her husband in South Africa, Mrs. De Rochejocquelin, of 106 Shuter street Tor., has received word that he is not dead after all. The news came in the form of a letter, dated June 3, at Bloemfontein, from her husband, who had been seriously wounded and was about to be conveyed to England and operated upon. He was reported killed previous to the time the letter was written.

Fredericton Herald: The table around which the first Executive Council of New Brunswick gathered still exists and is kept in the private room of the Supreme Court judges at the parliament building. It was brought from New York by the loyalists, where it had been used either in the council chamber or the Supreme Court. The top, in which there are twelve drawers coming to a point in the centre, revolves on the box-like support which takes the place of legs. Had this old relic the power of speech it could tell many a wonderful story of the stormy scenes through which it has passed.

Sussex Record: A band of gypsies encamped for a few days last week under the lee of Geo. Freeze's kopje near Hampton. They had eleven horses and made free use of his pasture. They had three large covered wagons, two carriages and a trotting cart. They pitched two tents and their bright fires could be seen from the village at night. The women did neat crochet work and one told fortunes. If all the fortunes of the young men come true there will be gentlemen of leisure walking around Hampton in the dim and distant future.



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Grandma Mrs. Thos. Sherlock, Arrprior, Ont., recently wrote: "My little girl, three years of age, was taken very bad with diarrhoea, and we thought we were going to lose her, when I remembered that my grandmother always used Dr. Fowler's Extract of Wild Strawberry, and often said that it saved her life. I got a bottle and gave it to my child, and after the third dose she began to get better and slept well that night. She improved right along and was soon completely cured."

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