

Messenger & Visitor.

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The Formidable Rabbit. Almost every kind of animal has its enemies which prey upon it and reduce its numbers, and thus, under natural conditions extending over a long period of years, "a balance of nature," as it is called, is established, by which the undue multiplication of any species is prevented. When, therefore, a species is removed from its natural habitat and transferred to a part of the world where different conditions obtain, the result from its increase in numbers is sometimes serious. An instance in point is the bringing of the English sparrow to America, and a still more remarkable instance is the introduction of the English wild rabbit into Australia. Delivered in that country from the assaults of the enemies which had preyed upon them in England, and favored by climatic conditions, the rabbits soon began to increase so rapidly as seriously to interfere with stock-raising and agriculture. They destroyed gardens and orchards, and consumed every green thing within their reach. It became necessary to wage against the little animals a war of extermination, and during three successive years, it is said, \$730,000, \$1,250,000 and \$2,500,000 were paid as bonuses to persons who killed them off. Some 35,000,000 of the animals were thus destroyed, but still the plague continued, and it was only through a severe drought in the summer of 1888, and the fencing off of the lakes and water courses from the rabbits that the people of Australia were able to get the upper hand of their enemy. More recently the Belgian hare, which is said to be essentially the same animal, has been introduced into California, and a San Francisco paper is calling attention to the danger that the experience of Australia may be repeated on the Pacific Coast. The Secretary of Agriculture of the State has also considered the matter of sufficient importance to call attention to it in his report.

The Empress Frederick. The death of the Dowager Empress of Germany, generally known as the Empress Frederick, occurred at Cronberg on the evening of Monday the 5th inst. The late Empress was the Princess Victoria Adelaide Mary Louisa, eldest daughter of Queen Victoria. She was born in 1840 and was married at the age of seventeen to the Prince Frederick of Prussia, afterwards the Emperor Frederick III. She had six children of which the present Emperor of Germany is the eldest. The Empress Frederick was possessed of superior natural abilities, and her mind was highly cultivated. She was also a woman of much force of character, and some have spoken of her as the cleverest woman in Europe. The influence which she exerted in German affairs was very considerable, and would doubtless have been far greater had her husband continued at the head of the Empire, but his life was cut short after having reigned but a little more than three months. The earlier married life of the Empress was probably a very happy one. Her husband, whom she loved devotedly, was a man of noble character and the idol of the Prussian army. He was not at all however a man after the heart of the Iron Chancellor, and the influence of his wife probably did much to intensify his dislike and resistance to the Bismarckian policy. It was, it would seem, a triumph of her wifely ambition and womanly diplomacy when Frederick succeeded to the Imperial throne, for the great Chancellor would have excluded him on the ground of being afflicted with incurable disease. Had Frederick lived the Empress might have played an important part, and much might have been accomplished in the direction of more liberal government. But Death conspired with Bismarck against her. The present Emperor whose strong personality is of a type different from his mother, rejected the more democratic ideas of his father to follow in the steps of his grandfather, and though he discarded Bismarck he

adhered in a general way to the Bismarckian policy. Altogether, life must have had a good deal of pain and disappointment for the Empress Frederick, for however much she might appreciate the greatness of the Empire over which her son rules, or the strength with which he governs, the actual Germany is not the Germany of which she dreamed. Perhaps her dream was not altogether wise or possible of realization even had Frederick lived.—Shut out from participation in political affairs in which doubtless she had the ability and the ambition to play a part, the late Empress found a quieter sphere of activity and usefulness in promoting literature, science and art, and enterprises for the social improvement of the people, and though she never won favor with German statesmen, nor any very large place in the hearts of the German people, whose prejudice against her English origin and ideas seem to have been invincible, yet the influence of her strong and positive personality was large and healthful, and within the more limited sphere in which her later life was spent the Empress Dowager commanded admiration and the highest respect.

The Northwest Grain Crop. It is usually the case that the earlier reports in reference to the Northwest grain crops are more optimistic than the final facts warrant. That is very likely to be true this year, although there seems to be no doubt that the crop on the whole is an excellent one and the total result will probably be considerably greater than that of any past year. However one need not be surprised to hear that some of the more sanguine predictions as to the size of the crop are not likely to be fulfilled. There are some people who, whenever they get to estimating a rich man's wealth, or the damage of a big fire, or the amount of a good crop, seem to feel that it is impossible to make the figures too large. A Toronto despatch of Thursday last says that Mr. John W. Wheaton editor of The Farming World and an authority on matters pertaining to the grain output, has just returned from a tour of Manitoba and the Northwest Territories and brings back an opinion of this year's crop, which is decidedly at variance with previous and more optimistic reports from the Northwest. Mr. Wheaton places the probable yield per acre at from twenty to twenty-five bushels, and believes that the whole crop will not be more than forty-five million bushels. He states that before leaving, a prominent grain dealer informed him that hundreds of farmers would be disappointed in their crops as the grain was not heading out well. In a majority of the fields along the railway between Brandon and Winnipeg, the yield would not be more than ten or fifteen bushels per acre, this, however, being on unsatisfactory sections. Winnipeg despatches state that men to work in the harvest fields of the country were arriving there last week at the rate of 2,000 or 3,000 a day and that there was no doubt but that all would find employment.

Canada's Trade With Great Britain. Professor Robertson, the Dominion Commissioner for Agriculture and Dairying, has recently returned from Great Britain where, in company with Hon. Mr. Fisher, Minister of Agriculture, he had spent two months in the endeavor to promote trade in the agricultural products of Canada. Mr. Robertson speaks in very encouraging terms of the result of this mission. Public meetings were held which were well attended, and generously reported by the city press, and there were also conferences in which the Minister and Commissioner met the leading importers in various lines to get confidential information as to what in their opinion is needed in regard to packing, marking, shipping, etc., of Canadian food products to meet the wants of their customers. The information obtained, Prof. Robertson thinks, was of an extremely useful character, and will be passed on to Canadian producers and exporters for their benefit. As to present trade conditions in

Great Britain, Prof. Robertson says: "There is a more general recognition of Canadian food products in British markets, due to the improved quality and the larger volume of trade in them. For instance, in the year 1900 Canada's export of wheat flour to Britain was sixteen times greater than any year previously. Butter, sixty times, and bacon twenty times greater, while the export of cheese is twice as large. To put it another way—from sending only seven per cent. of the total food imports of Great Britain we are now sending sixteen per cent.—and I see no reason why we should not keep up that rate of increase and make it thirty per cent. in the next ten years." In ten years the value of other exports has advanced from twenty-four to seventy-two million dollars, and Prof. Robertson believes that in ten years more at a normal rate of increase it will have reached two hundred millions. In many lines of produce the exports from the United States to Britain have decreased, owing partly to the growing domestic demand. Already their cheese trade has almost disappeared, being down to twelve per cent. of Britain's total import, against our sixty per cent. Only fifteen years ago they sent twice as much cheese as we did. Another reason for this good showing is that the press of Great Britain, as I found it, is even more willing than ever to help us by placing statements showing the progress of Canada before the public.

A Dane's View. In connection with so much that is published in the way of criticism and denunciation of the course pursued by the British military authorities in the later stages of the South African war and the charges of unnecessary harshness and cruelty which are apparently so readily accepted by many people in England, it is of interest to note the opinion of a Dane, a resident of South Africa, as expressed in a letter not long since published in a Copenhagen newspaper. The writer of the letter, it is explained, has been for many years a resident of the Transvaal, where he married a Boer wife who brought him as dowry a farm which he cultivated. He was much respected by the people and held several local posts of responsibility such as were rarely entrusted to foreigners in the Transvaal. When the war broke out this Dane, took his place in the Boer army and fought the English in several battles. Being granted leave of absence to look after his affairs, he was at home at the time of the British march upon Pretoria, and surrendered with the rest of the population of his district. This man whose domestic and material interests were so intimately bound up with the Boers cannot be suspected of partiality toward the English, and what he has written in a private letter addressed to a sister in Copenhagen seems far more worthy of credence than much else that is so readily believed to the disadvantage of the British. It goes to show, what is undoubtedly true, that the destruction of property in the Transvaal and Orange State and the suffering of the people are the inevitable results of the insanely stubborn policy of resistance adopted and still maintained by the Boer leaders. Extracts from the letter alluded to are as follows:

"The British authorities are treating us well in every respect, and really are showing us extraordinary friendliness. The behaviour of the soldiers demands the highest praise; one never hears a word of any plundering or of violence of any description towards the people here. I do not know a single case of such a thing, and I have not heard the least complaint of the British soldiers being rude or rough to any of our population. I really therefore cannot see that there is the slightest excuse for the way in which so many Boers are taking up arms again and breaking their oath of neutrality. They had nothing to fear as long as they simply kept their oath, for the British authorities protected them in every respect. They might have formed a camp in which, with their families and cattle, they could have remained perfectly secure under British protection. Instead of doing that, the moment they could they have broken their oath, and have slunk round behind the British army. If the English have made any mistake in their treatment of the Boers, I can only say that, in my opinion, it has been in treating them with a great deal too much good nature and forbearance."

The Seated Christ.

BY REV. W. N. HUTCHINS, M. A.

Hebrews 10: 12.

"But this man after he had offered one sacrifice for sins for ever sat down on the right hand of God."

As we might expect little is said in the Gospels of the Ascension of Jesus, for there was little to record save the bare fact itself and occasional foretellings of the event by Jesus Himself. But when one enters the rest of the New Testament and mingles with the disciples after the Resurrection and the forty days of our Lord's triumphant lingering on the earth which He had redeemed, he finds himself in the presence of men with whom the Ascension was a master truth, a supreme and dominating fact, who never thought of Jesus as other than their living Lord or as elsewhere than on the Throne of God at His right hand. To them Jesus of Nazareth was not so much the Christ of history, a being belonging to the past, a person to be remembered, as He was to them the living Christ, regnant in the ever passing present and seated with God on the throne. Remember how on the day of Pentecost Peter explained the occurrences of the day by the Ascension! Remember how Paul swept in one comprehensive glance the whole process of redemption and had this for his climax. "It is Christ Jesus that died, yea rather, that was raised from dead, who is at the right hand of God, who also maketh intercession for us." Remember how in the First Epistle of John the mediatorial ministry of the Ascended Lord is set forth as the last line of defence in the Christian life, the final resource in peril. "These things write I unto you, that ye sin not; and if any man sin we have an advocate with the Father, Jesus Christ the righteous!" Thus while very little is written in the Gospels concerning the Ascension everywhere else one finds himself associating with men with whom it was the atmosphere of faith and who argued from it as from the Resurrection for the validity of Christ's claims and for the effectiveness of His work. Indeed that is just what the writer is doing in the passage before us. So vitally, so strongly, so effectively has the thought of Jesus as risen, regnant, ascended, living, laid hold upon him that he makes it the basis of his argument for the Lordship and Saviourhood of Jesus Christ. "This man," he writes in contrast with the long line of priests who had served at Jewish altars, "this man after he had offered one sacrifice for sins forever sat down on the right hand of God." To him discerning thought the Ascension was no bare unilluminate fact, but a truth which was at once a revelation and an argument—an argument for the triumph of his ministry and a revelation of his repose and regnancy. In the thought of the Seated Christ with its argument and revelation I find the message of the morning.

I. First of all the position and attitude of Christ—seated at God's right—have an authoritative word with respect to our Saviour's atonement for they attest the completeness, sufficiency and perpetuity of Calvary's sacrifice. How significant is the attitude! seated at the right hand of God. Why is He seated? In the language of symbols what does the attitude mean? Why is He not here as elsewhere represented as standing? Ah, how significant is the attitude of the Ascended Lord! For why is He seated but because, as He declared from the Cross, His redemptive ministry is finished, sin has been dealt with and dealt with completely; in every phase and consequence His great propitiatory sacrifice has reckoned with human transgression? Like a stream poisoned at its source and so poisoned in all its waters, like a tree whose roots run deep and far into the surrounding soil, like a war whose devastating and impoverishing effects make their way into every remotest village and country road, sin has penetrated human life and affected human nature not superficially, not temporarily, but deeply, seriously and with grave consequences. To deal with sin you must deal with its foulness, with its degradation, with its scars and with its stains; farther you must deal with its regnancy and power—its bent and twist of habit, taste and inclination; and farther still you must deal with its guilt and the penalty which guilt involves and threatens to inflict. In the complexity and penetrating power of its results sin is not easily dealt with, but if symbols have any language then Christ's sitting at God's right hand attests that His redemptive sacrifice thoroughly and completely dealt with sin. For long generations the holy priesthood of Israel dealt with sin, dealing with it in an elaborate and beautifully suggestive and expressive ritualistic service. But this was an ineffective ministry and through generation after generation of human sin and guilt they "stood"—mark the attitude—"daily ministering and offering oftentimes the same sacrifices which could never take away sins; but this man after he had offered one sacrifice for sins forever, sat down on the right hand of God." What a contrast and how significant is the contrast in the language of symbols between the Seated Christ and the standing priests! Rest assured our Christ would not have sat down, He would have been standing yet, still laboring and pouring out His soul unto death if His work had not been finished. Through all His life when as yet His sacrificial ministry was incomplete He rested not nor tarried; but when He ascended by Calvary's bloody steps and the rocky tomb to the right hand of the Father's side He sat down and in Christ, ascended and seated, humanity has evidence that our Lord gave of His strength and spent His life to the effectual putting away of sin.

Then along with the completeness, the position and attitude of Christ—seated at the right hand of power—attest the sufficiency of his sacrifice. Why was there a

sacrifice, what was its need and its purpose? What was the motive of our Saviour's cross? Was that death on Calvary solely for its moral effect, for the sake of the love which it would reveal and which in turn it would awaken? So we are sometimes told. But when we turn to the Scriptures I for one find it impossible not to feel that the necessity of an atonement springs from the eternal righteousness of God, so that all sacrifice for sin to be sufficient must relate itself to God and satisfy his holiness. Not for a moment would I deny the human necessity in the heart and in the conscience—of an atonement, nor overlook the response of our natures to the appeal of the cross. Without doubt in any sufficient atonement there will be elements that will meet the need of the human heart and satisfy the conscience of the guilty. But along with these human elements there must be elements that will relate themselves to God and satisfy the eternal righteousness of God. God, in his eternal righteousness, God in his essential holiness, God makes atonement necessary and any atonement which does not satisfy his righteousness is insufficient no matter how satisfying it might be to human nature.

How then do we know Christ's sacrifice to be sufficient and acceptable to God? By an experience, which, thank God, can never become absolute or antiquated we know the effectiveness of Calvary's appeal to our emotional nature and the power of the cross to satisfy and still the restless, agitated conscience. But how do we know the cross to be sufficient, to be acceptable to God? By the Resurrection and Ascension. The vacated tomb and the occupied throne. See where the disciples one and all saw their ascended Lord—at the right hand of God. From the throne to the manger, from the manger to the Cross, from the Cross to the throne and Christ enthroned and crowned at God's own hand is a divine attestation of God's pleasure in and acceptance of our Lord's propitiatory death. Who is he that ascended but he also that descended, and the ascension demonstrates the worth of the descent—of Bethlehem's condescension and Calvary's descent. The Cross anticipated the throne, the throne argues for the Cross, Christ crucified has become Christ crowned, and Christ's coronation is a divinely given attestation of the adequacy and of the acceptance of the mediatorial ministry of Christ crucified.

Likewise the position and attitude of Christ—seated at God's right hand—attest the perpetuity of Christ's sacrifice. Out of the Ascension grows the intercession and the intercession gives perpetuity to Christ's sacrifice. Indeed the intercession is the perpetuation of Christ's sacrifice. Do not picture Christ the Intercessor as a kneeling figure beseeching God for us. Rise to think of him as carrying out in glory the work of redemption the foundations of which were laid in Calvary. On the throne of God Christ continues the ministry of the cross, the intercession being a continuation of the Atonement, the pleading of the merits of his blood. The priestly atonement of Christ on Calvary, no doubt, was final, but it was final in the sense of working incessantly on, not only in its echoes and results with us, but in the self-sustained energies of his own Almighty and Immortal Spirit. He ever liveth to make intercession and his eternal intercession repeats, as it were, that tremendous sacrifice on Calvary and makes effective for every successive generation the energy of his immortal death. You can never relegate the cross to the past or make it a mere historical event. The cross is permanent and perpetual. The Cross lives in the intercession; the intercession is the prolongation of the Cross. As our Intercessor, the Son of God is our High Priest; and as the high-priest entered into the ancient sanctuary with the blood in his hands so Christ by His intercession repeats, as it were, the shedding of his blood and saves the Atonement from becoming a mere event in time by prolonging it through a timeless eternity. How blasphemous then is the sacerdotal idea! How blasphemous, for what is the lift up of the host and what are all sacerdotal ritualistic performances but a denial of the perpetuity of Christ's sacrifice, an ignoring of his ceaseless intercession. What the cross of Christ calls for from us is not embellishment or supplementing or addition but acceptance; for he who died upon the cross now sits upon the throne clothed in his priestly crimson robes, and by his intercession or prolongation of the atonement there, renders forever unnecessary any repetition of that sacrifice by us. First of all then the position and attitude of Christ—seated at God's right hand—argue for and attest the completeness, sufficiency and perpetuity of Christ's sacrifice.

II. In the second place this Scripture is a revelation as well as an argument concerning the Seated Christ.

There is first a revelation of this calm repose—Christ is seated—an expressive symbolic method of representing his enjoyment of the Eternal Rest of God. With his earthly ministry completed and man's redemption accomplished our Lord has entered into the calm tranquility of his Sabbath rest. On the seventh day when the heavens and the earth were finished, and all the host of them, God rested and like the hallowed calm of the Eternal God is the calm repose of the Seated Christ. One should beware, however, of interpreting the repose of Christ as the repose of vacuity, of inactivity, of indifference to the affairs of men. Away in the Egyptian deserts carved out of the eternal mountains, in colossal calm sit two giant figures, their hands lying on their laps and their large eyes wide open. They have sat thus through millenniums the embodiment of majestic calm. But that is the repose of inactivity and emptiness, while ceaseless, tireless, timeless activity is the very essence of the undisturbed tranquility of the Seated Christ. With the muttering, murderous multitude about him, the dying Stephen looked up through the vaulted roof and saw the heavens opened and the Son of man standing on the right hand of God. Jesus, as it were, had sprang to his feet in answer to the dying martyr's faith and prayer, and granted him a vision of his Lord at the seat of power. There you have the attitude of activity, of eager, tender, loving solicitude. When Stephen was standing in the midst of his tormenters, Jesus was also standing, watching, interested, his heart full of concern for his suffering disciple. What a precious picture that is! Nothing escapes the ascended Lord, nothing which is of interest to us is foreign to him, wherever our welfare is at issue there his activity and his loving solicitude centre. Apparently contradictory, but only apparently so, the Seated Christ is also the Standing Christ, an unresting

activity being the essence of our Lord's repose and so ministering unto rather than preventing his participation in our human affairs. As God rested after Creation's far away week and yet has been working ever since, so the Seated Christ while in the enjoyment of a repose parallel with the eternal calm of God is ever active for his people with ageless energy and might.

But while the repose of Christ does not mean the absence of activity and a heart at home with human life, it does mean the absence of any feeling akin to human fearfulness and fretting. With all the intensity of his interest in earthly affairs and though he hopes for the coronation of righteousness with a passion as deep as Bethlehem, Gethsemane and Calvary, nothing in earth's moral conflict, neither the determined character of sin's warfare, nor the reverses and apparent losses to the Kingdom of God, disturb his majestic calm. In his life and death Christ gave himself to the world so that every seething centre of sin, sorrow and struggle finds Jesus in the midst; yet withal his interest never passes into anxiety to fill him with dismay or break the calm serenity of his rest. Sometimes the report of a committee on statistics or the nasal whine of a bilious brother is sufficient to fill us with alarm! But though Jesus Christ has given his all to the triumph of his kingdom and staked everything upon the issue, be the struggle ever so severe, seem the outcome ever so uncertain, he rises not, in his strength and confidence, from his throne's tranquillity. Recall if you will the second Psalm where the poetic mind of a Hebrew poet laid hold upon by the thought of our Lord's repose uses the skill of his art generally to contrast the wild unrest and confusion of earth with the tranquil throne of our Lord.

"Why do the nations rage,

And the peoples imagine a vain thing?

The kings of the earth set themselves,

And the rulers take counsel together,

Against the Lord, and against his anointed, saying,

Let us break their bands asunder,

And cast away their cords from us."

Then over against that scene of wild array and confusion he sets one of absolute calm. "He that sitteth in the heavens shall laugh." The first scene is in earth, the second is in heaven. The lower half of the picture is all eager motion and strained effort; the upper is full of the peace of God and its eternal repose. "Hot with hatred, flushed with defiance, and busy with their plots the rebels hurry together like swarming ants on their hillocks;" they did it in the days of the Psalmist, they do it now, but undisturbed by the rumbling thunders of evil and undisturbed by the disturbances of earth, the Seated Son of God rises not, nor breaks his calm repose.

Never think of humanity as having no interest for God. Nowhere in the Bible is man a trivial creature whose doings signify nothing; on the contrary they always move God, they may please or delight him, or they may stir his holy wrath, but they always have some significance and create an effect. Yet while his solicitude for the sons of men is as deep as the depths of his passion it never gives place to fearfulness or fretting, but maintains a quiet heart that should teach every disciple the art of tranquillity and remind us not to tremble too much for the ark of God or take the flouting boasts of iniquity too seriously.

Then along with his repose this Scripture reveals the regnancy of Jesus. The risen and ascended Jesus sits at the right hand of God, and in the suggestive symbolism of Hebrew thought the right hand of God is expressive of Lordship with its sovereignty and strength. In his Ascension our Lord became the Lord of lords and his Lordship is no empty complimentary title but the fulfilment of his own audacious prophecy, "Ye shall see the Son of Man sitting at the right hand of God." In the last speech Lord Beaconsfield delivered in the House of Lords he replied to the argument that it was necessary to garrison heavily the frontiers of British India by saying, "The key of India is not Calcutta or Herat or Kandahar—the key of India is London." So the key of the kingdom of God, the key of the movements and forces of life, the key of human history is in the Lordship of Jesus Christ. To the worldly mind all history moves along certain lines full of sadness and disease. History—what is it! What is it but a record of bloody battles in the Bay of Syracuse, of infamous tyrannies on the banks of the Tiber, of inquisitions, national decay and hardly won legislation, every movement onward being a movement that leaves behind it the whitened bones of those who must suffer if man advances. So the world reads history and so would we if it were not for a clear vision of the Ascended Christ whose wounded hands now sway the sceptre of affairs. You cannot divorce human history and Jesus Christ. They are inseparably one; history is his story so that a true interpreting of history is a telling of his story and a true telling of his story furnishes a key that gives meaning and order to the historical movement of events. History and Jesus Christ, I say, are one. They were one in the age of prophet and priest, where the glory of his presence gladdens many a tremulous page of tragic events as the angel of the Lord. They were one in the days of the Incarnation when the Word became flesh and dwelt among us, so that all the movements and forces of life look either forward or backward to those days as all history is dated from his birth. And that union still abides; the living Christ being the Christ of history, the Christ who is making history and whose hands administer the world. I said the disciples did not think of Jesus as the Christ of history. Neither did they in a sense. Yet in a sense grand and full of meaning they did. For while they did not think of Him as the Christ of history in the sense of His being a mere historical person, they never thought of Him as other than the Christ of history in the sense of His being the living Christ, standing behind all the movements and forces of life, Himself the centre and circumference of history. In the toll and turmoil of life they heard the foot fall of their Master, with regnant power and glory they saw his form and recognized His presence in the onward march of the affairs of men and understood, as we should understand, that the Lordship of Jesus meant His Sovereignty in human life. Be not mistaken. Our Lord did not initiate a movement and then abandon it. Since the cloud received Him out of the sight of the first disciples He has been administering the affairs of the world and while we do not make too much of the Cross we should make more of the Throne and gird ourselves with the inspiration of believing that

the Sovereignty of Jesus Christ controls the counsels of Kings and the movements of democracy, the advance of science and the enterprises of commerce, the forces of nature and the inspirations of genius, art and literature, so that slowly yet surely these are becoming the trophies of His power and the instruments of His victory.

In one of the obituary notices of the late Dr. Dale of Birmingham, there was a most touching statement made by his most intimate friend. During the darkness of his illness Dr. Dale lost his confidence, and he could not get hold of Christ again, even in the great doctrine of the atonement in which he was such a master and such a teacher, but his soul was restored by this view of Christ as risen and reigning. So we look to the living Christ for the gift which is the gift of gifts, and we know whom we have believed for the Seated Christ is heaven's authentication that Christ did His work and did it well. What the heart of man needs is a Saviour and Lord—a Saviour to save him from his sins with their slime and sovereignty and guilt, a Lord to stand amid the stress of affairs, not to be moved by them but to move them, with such regnant and triumphant power as creates an atmosphere of repose—and that we have in the Seated Christ. The Christ of history is the Christ of memory and of the manuscripts. The Christ of Dogma is the Christ of intellect and of the schools. The Christ of Experience is the Living Christ, the Christ at God's right hand and His presence there reveals His Lordship and puts to silence every fear that would doubt the completeness, sufficiency and perpetuity of that sacrifice whose red hands crowned Him with His Saviourhood.

The Strenuous Life.

BY REV. O. P. GIFFORD, D. D.

Men who are widely separated by years are very often closed united by sympathy. A Roman Philosopher, an English poet, an American statesman interpret life much alike. Marcus Aurelius says, "The art of life is more like the wrestler's art than the dancer's." Lord Tennyson speaks of "The wrestling thews that throw the world." And Vice-President Roosevelt urges to "the strenuous life." The Master teaches that the condition of Christian discipleship is self-denial and cross-bearing. The cross of which he spoke was not to ornament a church spire, nor flash, a glittering gem, on the bosom of fashion. It was the symbol of death, the sign of surrender. Paul likened himself to an athlete and the Christian life to an agonizing struggle in the arena, with men and angels for spectators.

The Christian life, rightly lived, is a strenuous life. Christ calls no man to a life of ease. It is easier to be a fisherman than a fisher of men; easier to sit at the receipt of custom than to follow Christ; easier to accept things as they are than to turn the world upside down because it is wrong side up. Life means a struggle; when the struggle ceases life ends. The higher the life the harder the struggle. Dead matter resists life at every turn; dead souls resist spiritual life.

The centre of the struggle is the soul, the circumference of the struggle is the world. Between the two, claiming both, are the flesh and the devil.

The strenuous life begins with the surrender of the soul to the Spirit of God. This surrender costs a terrific struggle, sometimes a series of struggles. Paris was held by the Commune after it was surrendered by the authorities. The hardest spiritual struggles sometimes come after the soul's surrender. It is no easy matter to keep the body under; the athlete who can master himself has conquered his strongest enemy. The world stretches upon every side, entrenched in forms and institutions that express anything but the will of God. The world must be conquered before the struggle is ended. The devil, Prince of the world, is in the world as the soul is in the body, energizing, directing, controlling; until he is cast out, the world cannot be mastered, nor the struggle with the flesh cease.

The Christian life is not a dance, but a wrestle; it calls for strength and struggle, is strenuous to the last degree. The Master whose life was sought in the cradle and taken on the cross does not call to ease, but to struggle.—The Examiner.

Be Greater Than Your Position.

Barton M. Barch, in Success, gives the following sound advice to young men:

"A distinguished theological professor once said: 'If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible.'

"Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fits a clam.

"Never mind your position, young man, whatever it may be, try to fill it. The duties which you have to perform may seem trivial; but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside.

"The young man who applies himself to internal growth, as it were, is bound in time to find a place where he will be able to use every power he possesses.

"At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a deal of noise and drive a bullet a long way. What can it do in a Krupp gun?"

A Famous Prescription.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more!"

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from to-day."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person! But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—California Christian Advocate.

Exaggerated Ills.

"I may not have achieved anything great in my life," said a woman the other day, "but I have brought up two daughters who never talk about their pains and aches."

"Maybe they haven't any," ventured a woman who enjoys poor health.

"Oh, I fancy they have their share," resumed the first woman placidly. "One has enormous dentist's bills, and they are documentary evidence of a certain amount of suffering, don't you think? The other is anything but robust constitutionally, but she is seldom ill, because she takes care of her health, instead of talking about it. I don't think I have been an unsympathetic mother, and I fear I'm not made of Spartan material; but when my girls get old enough to talk about headaches and tooth-aches and ailments, real, exaggerated, or imaginary, I made up my mind to discourage it at once. I refused to listen to accounts of mysterious aches and sensations when I had reason to believe they were the outcome of too much introspection and too little exercise. Fresh air and occupation were the prescriptions for headaches and bad temper, and a bread-and-milk supper and early to bed was the treatment for other ailments. Real illness seldom comes unheralded, and when the eyes keep bright, pulses regular, and appetites good, there is scarcely anything which cannot be cured by witch-hazel or a good sleep. We are a busy family, and there is seldom an hour of dreaming for the girls. They had plenty of pleasure, but it was active and jolly, rather than leisurely. They never got into the summer-plaza complaining habit, because they were always playing tennis, or sailing boats, or reading books. I suppose their education has been sadly neglected as far as fancy-work is concerned, but the hours which most women spend over fancy-work are, in my idea, like those hours after dinner which Thackeray says women always spend in discussing their diseases."—Exchange.

The Work that is Never Done.

"If things would only stay done—if I could look back over the day and see one thing accomplished that will not have to be done over again to-morrow, I should not get so tired of it or feel so discouraged!"

How many millions of wives and mothers have made some such comment as this on the monotony of house-

hold tasks! says The Youth's Companion. It is not alone the deadly sameness, the constant repetition of little duties; it is even more the feeling of futility, the apparent failure to accomplish any enduring results. The bread that was baked this morning will be gone to-morrow. The dishes are washed and put away only to be used and washed again. The linen fresh from the ironing-table will be back in the laundry by the end of the week. The rooms swept clean the other day already need sweeping again. The children call for endless sympathy and attention.

A man's work may be ever so hard; it is less often clouded by this sense of unproductiveness. It usually brings a definite reward in the feeling of something accomplished, some tangible result achieved. The architect points to the finished building and says, "I designed it." The carpenter and the mason who see the structure growing under their hands know that it will stand for years, an unimpeachable witness to their industry and faithfulness.

But the things which are tangible are not always those which are most real or most useful. There are other noble works besides fine buildings. The young man who goes out into the world healthy and clean-minded, strong in principles which he acquired at home, and firm in the belief that there is no other woman in the world quite as good as his mother—he is a nobler work even than a Parthenon or a Taj Mahal. And the daughter who has grown to womanhood with a pure heart, and hands trained to perpetuate in a new home the deeds of usefulness and comfort learned in the old—she is less to the world than brick and marble?

"Do not think that nothing is happening because you do not see yourself grow or hear the whir of the machinery," says Henry Drummond. "All great things grow noiselessly. You can see a mushroom grow, but never a child."—Presbyterian.

The Church Paper.

The influence of a good religious newspaper cannot be overestimated. In our day, when the facilities for communication all over the world are so great, and the tendency is to disseminate that class of news which appears most shocking and sensational, should we not pause for a moment to consider the claims of the religious press of this country and its mission? People express surprise at the amount of pernicious literature read. Yet, in frequent cases, how little have Christian parents done to check the evil, by about the only possible method, namely, that of creating a better taste by a supply of better food! Who can estimate the value of a beautiful thought or a precious truth impressed upon their memory which may never be forgotten? The religious newspaper is the champion of every righteous reform, the advocate of every good cause. Although it is not a paper to supply general news, it is eminently designed to stimulate and encourage humanity; it is the ally of every pastor and church officer, and the friend of every worker. The religious paper is a great and important factor in all forms of Christian activity. It is universally the testimony of pastors that their most efficient and earnest helpers are readers of church papers.—Christian Life.

The Joy of Coming Home.

There's joy in sailing outward,
Though we leave upon the pier,
With faces grieved and wistful,
Our very dearest dear;
And the sea shall roll between us
For perhaps a whole round year.

There's joy in climbing mountains,
In fording rushing brooks,
In poking into places
We've read about in books,
In meeting stranger people
With unfamiliar looks.

But the joy of joys is ours,
Untouched by any pain,
When we take the home-bound steamer
And catch the home-bound train;
There's nothing half so pleasant
As coming home again.

—Margaret E. Sangster, in Harper's Bazar.

Three Old Saws.

If the world seems cold to you,
Kindle fires to warm it.
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan—
"Ah! the cheerless weather!"

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight;
Weeds and brambles smother;
And to roof and meal invite
Some forlorn brother.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness, lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

—Lucy Larcom, in Episcopal Recorder.

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The B. Y. P. U. and the Work of Education.

There will be, we suppose, pretty general assent to the statement that the feature of chief importance and value in connection with the B. Y. P. U. organization is its educational work. Its undertakings in that connection must be regarded as valuable not only for what has been accomplished but as an indication of what is possible and practicable in that direction. Much good has doubtless been derived from the prosecution of some courses of study which have been presented and outlined by the Union, and there are other courses which could be taken up by our people with great benefit. The educational work which our churches, or at least many of them, might undertake with great advantage to their members, should embrace not only Biblical courses which would give the students an intelligent acquaintance with the Bible, especially of the New Testament and the life and teachings of our Lord, but should embrace also courses in general church history and in Baptist history, particularly that with which we are so intimately concerned in the beginnings and growth of the denomination in our own country. It should embrace also some study of the modern Foreign Mission movement, with particular reference to our own mission work in India, its history, present condition, opportunities and needs. There should be likewise a careful study of Home Missions, including not only the work at our own doors but the work in the Northwest and the Grande Ligne Mission. And lastly, though not least, there should be a like study of our educational work as connected with our College and our Academies and Seminaries of the past and the present, showing the origin of the work, the conditions in which it originated, its history, results and present condition.

Admitting the value and the practicability of such educational work in the churches as has been indicated, we may here inquire whether anything would be gained, by making this distinctively a young people's work. Any extended discussion of that question is not possible here, but from what we have already said in connection with this subject our answer will have been anticipated. Without denying that there may be certain sentimental and other advantages arising from the organization of such work on the basis of a Young People's Society, it is our opinion that the advantage on the whole would be decidedly in favor of making it the work of the churches rather than that of a society within the churches. It may well be that it would be the younger members of the churches who would be especially interested in and benefited by this work of education. But the line dividing those interested in such studies from the indifferent would by no means exactly coincide with that dividing the younger from those more advanced in years, and every man or woman in the church, irrespective of age, who has a disposition to study these subjects, should have free and welcome access to any aids in that direction which the denomination can afford. The aim, then, as it seems to us, should be to make this a work of the church and to get every member of the church, so far as possible, to take an interest in it and an active part.

Another important question already partly anticipated, is, "Would there be on the whole any advantage in having this work connected with a great external organization?" Our opinion is that, though the sentimental reasons in favor of connection with a great continental organization like the American B. Y. P. Union are not unworthy of consideration, yet the balance of advantage would be decidedly in favor of having this work under our own control in

line with the other undertakings of the denomination. We would have this work closely related to, and perhaps in part blended with, our Sunday-school work, and we would give this whole work of church education a more definite position among our denominational activities and larger consideration at our denominational gatherings. It would be well, we think, to consider whether the time is not opportune for the denomination to take hold of this whole subject of education with an energy and a definiteness of purpose in some degree proportionate to its great importance. It is difficult to get any trustworthy statistics in regard to our Sunday-school work, but such information as is available seems to indicate that the progress in this very important branch of our work—is not at all what is to be desired. There are doubtless a certain number of schools in which the work is being carried on with a large degree of zeal and efficiency, but how generally is this the fact? Ought we not to take hold of the S. S. work, and with it the other educational work of which we have spoken, with a stronger hand and a stronger faith, determined by the help of God to bring better things to pass? We are inclined to believe that there is no line of effort from which more valuable results might be expected than from the thorough organization of this work on a denominational basis, securing for it competent and faithful management and the united sympathy of the whole denomination. At present the whole business is very much at sixes and sevens. The educational work, so far as connected with the B. Y. P. U. is, as we have seen, in a most unsatisfactory condition. In our Sunday-school work there is a sad lack of unity in organization and action. Some of our Sunday-schools are connected with inter-denominational associations and some are not, and are not in favor of such associations. Whether or not good results may be secured through such connection we shall not here discuss, but it seems to us that there can scarcely be any question as to the wisdom, under present conditions, of organizing and consolidating our Sunday-school work on denominational lines. Our educational work as a whole should be so organized that all its parts and activities would be brought into relations of mutual sympathy and helpfulness. We should have a Committee or Board of Education for the management of the work, with a strong man as general superintendent or travelling secretary, devoting his whole time and energies to the promotion of this work throughout the whole constituency. In connection with the denominational gatherings provision should be made for the full consideration of its interests. The associations might each of them give a full day to it with great profit. Then, either in connection with the Convention or apart from it, we should have a general review and discussion—extending over a day and a half or two days—of the whole field and scope of our work of Christian education as it finds embodiment in our Sunday-school work, the Biblical and Christian Culture work now connected with the Young People's Societies, the Institute work, and the work, especially in its Christian and religious features, of our denominational schools. From the cradle to the college, from the primary class to the pulpit, the work of Christian education is one—in purpose, authority and inspiration, and we need to emphasize its unity as well as its vast importance. Every part and department of it is vitally related to every other. Let that vital relationship be recognized in organization by broadening and unifying our educational platform. Bring together on that platform the workers in College, Academy, Seminary, Church and Sunday-school. Let the professors and teachers in our noble institutions of learning come in closer touch with the teachers in our Sunday-schools and churches. It will do them both a world of good to compare notes with each other. Let them recognize and accentuate the fact that they are all engaged in a really Christian ministry,—and who shall say whether the teacher of the primary class or the president of the college has the larger opportunity and the nobler service? The work of Christian education is of so great and far-reaching importance to us as a people that we should seek to open the channels through which the best that has been given us of intellectual endowment, Christian culture and spiritual wisdom shall find its way freely into all the arteries and veins of the denominational system.

It is impracticable here, and perhaps it would not

be desirable, to indicate more particularly a scheme for educational work in connection with our churches. We believe, however, that there would be no great difficulty in making satisfactory provision for such courses of study as have been suggested, provided of course that the heart and the brain of the denomination were put into it, and we venture to commend the suggestions we have offered upon this subject to the thoughtful consideration of our readers.

We understand that the question of the relation for the future of our churches to the B. Y. P. U. organization is expected to receive a full discussion at the meetings of the Maritime Union to be held next week in Moncton. It seems therefore highly desirable that the churches shall be well represented at those meetings.

Editorial Notes.

—The far-famed male quartet of the Ruggles Street church of Boston has been, or is about to be, discontinued. The reason for this step is said to be the necessity for economizing in the church's expenses.

—Hymns appropriate to the occasion form an important feature of a religious service, but when a minister, conducting a service not long since in an Omaha jail, gave out the hymn—"The dying thief rejoiced to see," his audience thought the application was a little too apparent and declined to permit the service to proceed.

—We are requested to call our readers' attention to the fact that the first meeting of the B. Y. P. U. in connection with the Convention at Moncton will be on Wednesday evening—not Thursday as inadvertently stated in our B. Y. P. U. department. A provisional programme of the meeting will be found on our ninth page.

—Apropos of Mr. Carnegie's offer of \$150,000 to Montreal for a public library building on condition that the city provide \$15,000 a year for running expenses, the Montreal Witness prints a cartoon representing Mr. Carnegie in Highland costume presenting Miss Montreal with a bag of money with the remark: "I gladly gie ye the siller, ye ken, but ye maun keep the institution free and thrivin' yerse!" and mind ye dinna boodle it."

—Comparatively little of the loss and misery which the traffic in strong drink inflicts upon the country obtains any record in the published news of the day, but there is enough published from day to day and from week to week to constitute a terrible commentary upon the wretched business and to indicate what actual tragedies it is constantly producing. A man was arrested in the suburbs of Ottawa the other day on the complaint of his wife for having twice attempted to set fire to his house in which his seven children were sleeping. The explanation given of such an act of fiendish madness is that he had been on a spree for a week.

—Among the names mentioned of contributors to recently published hymnbooks is that of Rudyard Kipling. Mr. Kipling is possessed of a very versatile genius. He has produced many things, and, among the many, the much admired "Recessional." But Mr. Kipling is perhaps a little too versatile to win a permanent reputation as a hymnist. If the testimony of those who have met him under circumstances in which he felt under no constraint as to his anecdotes and his adjectives is to be received, Mr. Kipling is not quite the kind of man who would be suspected of a passion for sacred psalmody. If there was surprise at finding Saul among the prophets, there may well be a profounder surprise at finding Kipling among the psalmists.

—The London Baptist Times relates a rather good story having reference to a recognition service held for a Baptist minister in a village in Wales. The new pastor received a very cordial welcome from the ministers of the other denominations. They all dwelt upon the essential union of the various Free Churches, and one speaker especially pointed out that all the denominations were making for the same happy place, the only difference being that the Baptists went through the river while the others preferred going over the bridge. The pastor, in responding, very cordially thanked his brethren for their warm welcome and their encouraging words. He added that he thoroughly agreed with his brethren when they said that they all aimed at reaching the same place at last, and that the only difference was that the Baptists went through the river while the other denominations preferred going over the bridge; the only thing of which he wished to remind them in that connection was, that God made the river, and man made the bridge!

—There has been much discussion in the United States for some months past in reference to the law abolishing the army canteen, and a strong attempt has been made through the press to discountenance the abolition of the canteen on the ground that it has the effect of causing the soldiers to visit places outside the

military reservation where they will be supplied with a bad quality of liquor and under much worse conditions than would be found in connection with the canteen. The New York Examiner in its last week's issue publishes an article on the subject from Brigadier-General Daggett of the U. S. Army who takes pronounced ground against the canteen. He holds that the canteen when established by the authority of Government as a regular feature of garrison life offers a subtle temptation to the young soldier by which he is led into drinking habits, and as his appetite for drink increases, he has to draw on his next month's wages, so that when he leaves the army he has the two bad habits of drink and debt fastened upon him. The better class of men will not go to the low resorts outside, but there are comparatively few who will withstand the influence of the more respectable canteen. When he commanded a company Gen. Daggett says, four-fifths of his men would not go near the outside dens of vice. The drunkards would have their pay-day, spend all their money, serve sentence of court-martial, and be sober the rest of the time. "The viler the outside dens of iniquity are the better for the morals of the garrison, because they keep respectable men away, and the majority are respectable."

—The fight which occurred on Tuesday last at Torryburn, a few miles from St. John, and on the premises of a public house kept by a man named Newcomb, a licensed liquor-seller, was a disgraceful and brutal affair, resulting in serious injury to two members of the St. John police force who were there on duty. It was the day of the annual picnic of the R. C. Cathedral congregation, and on this occasion, as on several previous ones, a number of men and youths of a more or less pronounced reputation for toughness had gone out with the picnic party, but with the purpose, it would seem, of spending the time in drinking and kindred amusements about the tavern. We do not know that the management of the picnic is at all responsible for these hangers on, and it is said that on the picnic grounds good order was preserved. At the tavern, according to the statement of witnesses, there was much drinking during the afternoon, and boys as well as men were under the influence of liquor. The trouble began when a policeman undertook to prevent a man who had been drinking freely, from entering the bar again. In the row which followed, the policeman was both severely hurt, and from the murderous character of the assault made upon them and the numbers of their assailants it seems a wonder that they were not killed.

—As a result of an investigation before the Magistrate's Court four men, named O'Neil, Connolly, Doherty and Daley, have been sent up for trial to the County Court. Not unlikely they will have to pay dearly for their sport. It is very evident that the disgraceful affair, with its miserable results, is a legitimate outcome of the rum business. The men who assaulted the policemen had drunk themselves into a fighting humor. They may have come to the place with the intention of drinking and raising a row, but there would have been no fighting if there had been no liquor, and the men would not have come with any such intention but for the rum-shop influence on them in the past. If these men shall be proved guilty of the charges against them they will suffer deservedly the penalty which the law imposes, while those who sold them the liquor which made them quarrelsome and reckless will doubtless go scot free. But when a man supplies other men with intoxicating drink until they are in a mood to commit murder, the enlightened conscience holds that man responsible with these others for whatever crime they may commit under the influence of the maddening drink. There is nothing more evident than that our licensed liquor business is a licensed crime against society.

A Year of Promise at Acadia Seminary.

Acadia Seminary will re-open its doors for the reception of students, September 4, 1901. The many friends and patrons of this school will be glad to learn of the recent appointments by which the vacancies upon the teaching staff have been filled. An appointment to the important position of vice-principal has been accepted by Miss R. K. Patten, well and favorably known to many of the former students of the Seminary. Miss Patten is a graduate of Acadia in the class of 1895. For the past two years she has been Professor in Greek, Ethics and Psychology in the Woman's University, (under control of the Southern Baptist Convention) Raleigh, North Carolina. Miss Patten's experience in educational work for young women, her liberal culture, strong Christian character, high ideals and her administrative ability fit her admirably for the important position to which she has been appointed. Miss Patten will have charge of the work in Mathematics in which she has specialized.

In the Department of Piano Music the position of second teacher has been filled by the appointment of Miss Mary Frances Plummer of New York City. Miss Plummer is a pupil of Scharwenka and other eminent pianists. She has had large experience as a teacher of the piano and comes most highly recommended.

An opportunity never before possible to lovers of the violin is presented to our patrons this year. We are to have a resident teacher of the violin, a teacher of rare ability. Miss Sarah Imbrie Manatt, daughter of Professor J. Irving Manatt of Brown University, herself Ph. B. from Brown, has accepted an appointment as teacher of the violin and assistant in the piano. Miss Manatt has had unexcelled opportunities for the study of music. During five years' residence in Europe she studied the violin under the best teachers in Athens, Rome and Paris. She is a graduate of the Royal Academy of Music, Munich, Germany, where she took the regular course of two years, specializing in violin—and taking also piano, Italian, harmony, orchestra and chorus. Miss Manatt has had experience as a teacher and is an enthusiast in her work. It is hoped that there will be a large increase in the number of violin pupils for the year.

In mentioning these accessions to the teaching staff we are not unmindful of those who for the past years have been rendering such faithful and efficient service in the other departments of the school. Miss Jackson, Miss McLeod, Miss Chipman, Miss Brown, Miss Gilmore, Miss Drew are all so well known by the quality of their work that they need no further commendation at this time. With all departments thus administered by women of noble character, large ability as students and teachers, and with exalted ideals, it is not too much to prophesy a most successful year for Acadia Seminary.—If the parents, friends and pastors will aid us, as it is in their power to do, in bringing under the influence and liberal culture of our school many of the bright and promising young women of our Baptist constituency in the Maritime Provinces. It is yet too early to speak of the probable number of students for the next term; but indications, which sometimes disappoint, lead us to expect a large attendance. Will you not help us in this and save us from disappointment? It is expected that at no late date some more definite information can be given to the many who are interested in the project, concerning the organization and the equipment of a department in Domestic Science. Any announcement at the present time would be premature, but the committee in charge of this matter is at work and the department will be set in operation just so soon as the necessary arrangements for it can be completed.

The Principal feels that he is the servant of the Baptist denomination of these Provinces, and he will be glad to be of service to any who desire information upon any topic connected with the higher education of our young women. May God's richest blessing be ours, going with us throughout this year!

HENRY TODD DEWOLFE, Principal.
Wolfville, N. S., June 6, 1901.

From Halifax.

Reporter had supposed that the calling out of a full and calm public sentiment in favor of the preaching of the ministers on the teaching staff at Horton, would induce these ministerial brethren to consider favorably such a suggestion. It now appears, however, that no need existed for the creation of such an inducement. Dr. Trotter has informed us in his last communication to the MESSENGER AND VISITOR that the matter had already engaged the attention of the whole Faculty. This announcement has turned the writer's attention to the grounds of his own false assumption. It came as most errors do of superficial thinking. If these ministers are willing, and as it seems, more than willing, to undertake this additional work, why should not Reporter have known it? and made it an assumption in the discussion of the matter?

One moment's reflection would have landed him in the conclusion that every ex-pastor on the staff would gladly take his turn in preaching to the students; and for the following among possibly many reasons: (1) Every minister who has been habituated to constant preaching on the holy days, and who, by changed circumstances, goes in Sabbath by Sabbath to hear a brother minister preach, notwithstanding his serious attention, and genial face, is an entity in agony—incarnate misery is he, misery from which nothing under the sun can deliver him, unless it is preaching, not heard but practised by the victim himself. Put that down as true to fact, experience and sound philosophy! This is the spur of the Pauline "woe."

When shut out from the pulpit, whether by a voluntary or involuntary exclusion, this is the result. As is the capacity, so much is the unrest. And, by the way, this accounts for the lack of perfection in ex-pastors as hearers. From the Quarter Deck to the front of the mast is against the grain. An old Methodist minister put this into my head. Reporter had a hazy notion of this in early life, and accordingly arranged for his predecessor to preach as often as he might wish to do. One time the good father Chipman said, "I would preach if for no other reason than the comfort it brings me."

In turning over this matter of professors preaching, I did not take this into account. It is difficult to imagine those well-behaved Professors wretched internally on the Sabbath, when they are mere hearers and not preachers

of the Word. They may not admit it, but if anyone should get the happiness they are supposed to have on the Sabbath as mere members of the congregation, it would be found to be worm-eaten and malodorous.

Now (2) above this these men at Wolfville are self-sacrificing and willing to go beyond mere duty in doing good to all men, especially to students.

At the bottom of this forward willingness, indicated by Dr. Trotter's letter, are these necessary conditions. All these united will give wing and spirit to the messages which, it is to be hoped, the students may hear at Acadia.

As the Institutions are in a country town, the students cannot do as they might were they in a large city, go on Sundays to hear "star preachers." It is far better to have the stars shine through the professional staff. To this day is the inspiration of the sermons of a Crawley and a Cramp. "Am I my brother's keeper," was the text from which Reporter first heard E. A. Crawley preach. As Mr. Manning said about Dr. Crawley's reading of the prospectus for an Academy to the association in 1828, so say I about Dr. Crawley's sermon. It was preaching "done in a masterly manner."

Send out the young men and young women—students at Horton—bearing in their memories and in their hearts the sermons of the Trotters, the Keirsteads, the Sawyers, the Chutes and the DeWolfses. Added to all this force turned upon the students to uplift, refine and strengthen them, there will always be the preaching of the pastor of the local church.

It would be difficult, perhaps impossible for anyone, however clear-eyed he may be as a seer, to discern and state the additional good that would come to the students of all the schools, if the proposed plan shall be carried into operation. Good would be received by all the students. The power of the preachers would be increased for class-room work. To them life would be normal and health of body, mind and spirit would be toned and strengthened. Well do we remember that in addition to the constant, tireless labors of Dr. Cramp, there came the Sunday evening sermons, so full of life and abounding in fact and thought. The gestures spiced the preaching. Many an old student will smile as he recalls this, calling to his mind, as it will the toying of the doctor with his handkerchief, sometimes taking it by a corner and drawing it with violence through his other hand closed around it, to emphasize some important point he had just made; and again, gathering up the handkerchief in one hand by a series of folds, and holding on to the tip, he would shoot it out horizontally in front of him to give effect to some broad and world-wide sentiment just uttered. Grand old days those! Let the young men and young women of to-day, look back in later life upon seasons and sermons, barring the handkerchief performance, such as the veterans are now holding and enjoying as precious memories.

The arrangement for services of this character would be a detail in the whole matter. If Reporter were to give expression to the thought in his mind on this point, it would be this, in any arrangement that may be made, keep the Institutions and the local church united. Here I feel disinclined to say more on this point. My own recollections on this score are precious. In olden times as now, the Institutions and the church were happily united. I carry some five photographs in my mind. A student and a colored girl were baptized one Sabbath morning in the Gaspereau by Dr. Cramp. Deacon Bars led them to the water's edge; and received them after their baptism. When he took the colored girl's hand, as she came up out of the water, obeying a holy impulse, he exclaimed so the vast assemblage could hear him, "Ethiopia shall stretch out her hands unto God and the Islands of the Sea shall wait for his law."

Carrying in his mind an exhortation given by his brother at the prayer-meeting to a dear class-mate of mine who when coming up to the hill, stopped, looked up into the open sky, and said, guided by the advice heard from Deacon Bars in the prayer-meeting: "Here Lord I give myself away." He then came into an extemporized prayer-meeting in a student's room, his face ablaze with his new joy, and told his story. From that day until the day he was called from the pastorate of the German street church, St. John, to his heavenly home, Henry Vaughan was a devout Christian, and in his later years an earnest, humble minister of the Gospel. Keep the Wolfville church and the Horton schools united in the Lord in public worship as well as in social life.

REPORTER.

The Church a Barracks.

Mr. Spurgeon said: "We ought not to regard the church as a luxurious hostelry where Christian gentlemen may each dwell at his ease in his own inn, but as a barracks in which soldiers are gathered together to be drilled and trained for war. We should regard the Christian church, not as an association for mutual admiration and comfort, but as an army, with banners, marching to the fray to achieve victories for Christ, to storm the strongholds of the foe, and to add provinces after province to the Redeemer's kingdom."

* * The Story Page * *

The Girl That Stumbled.

BY FANNIE B. DAMON.

It was a warm afternoon in early September and the doors and windows of the little red cottage were thrown open to entrap some passing breeze.

Mrs. Banks paused a moment under the lilac trees, where the cooling shade fell gratefully on her handsome grey head. Her full, dark eye travelled up the walk to the low, old-fashioned house, on to the picturesque orchard and beyond to the cedary pasture slopes which skirted the sky. It was a commonplace country nook, but it had brought to her rest and renewed strength, and she took it into her heart with peculiar tenderness at this hour. Her three months' vacation was over; to-morrow she returned to the city; to-day was her parting call on one of the several young women whom she believed she had helped into Christian living and to whom she had certainly endeared herself.

Suddenly from the open cottage angry words came hurrying down against her quiet face and brought the color to her cheek.

"There, grandmother, you needn't nag me any more. You hold your tongue and I'll hold mine. I can't endure this everlasting clatter. Nothing I do ever suits or ever will. I'd rather—"

Mrs. Banks walked quickly up to the piazza and knocked.

"You're an ungrateful girl," returned in a shaking voice. "I nigh about wore myself into the grave to fetch you up 'nd this is all the thanks I get for it."

Mrs. Banks stepped inside the little entry and rapped firmly on the sitting-room door.

"You might about as well have let me die 'n' done with it as to be forever harping on what you've done for me," flung back the clear, young voice. "I hope to heaven if ever I commit a good deed I sha'n't spend the rest of my days telling about it. I ought to know by this time—'rap, rap,—' that you nearly killed yourself working for me. I've been reminded of it every day since I was born. I—"

Rap, rap, rap!

The door stood open and Mrs. Banks stood on the threshold. The tall, fair girl standing by the table flashed a startled look into the grave face of the unexpected guest and, flinging down her work, walked silently from the room.

"Don't disturb yourself, grandmother," said Mrs. Banks to the agitated little old woman struggling to pull herself up out of her low rocking-chair. "I'll sit down right here." She reached out her large, soft palm for a friendly handshake. "I'm going away in the morning—two days earlier than I intended—and I thought I couldn't leave without bidding you and Maggie good-bye."

"Be you goin' away so soon, Mis' Banks? Well, it ain't likely I'll be here when you come again next summer. I'm gettin' along—gettin' along. I ain't hardly enough strength to get up out of my chair, now."

"Are you feeling worse than usual this morning?"

"Oh, I'm ter'ible shook up, Mis' Banks, ter'ible shook up," answered the old woman, plaintively. "Maggie is so fractious I c'n hardly live with 'er. She's like shavings—ready to flare up at nothin'. Ter'ible temp'ry. Her mother wasn't so."

"Shavings aren't in the habit of flaring up when no fire gets to them," returned Mrs. Banks with a smile. "You have lived four times as long as Maggie. God has given you a good many years in which to learn patience, grandmother."

"I guess I've done as much for Maggie as 'most anyone would. I took her as a baby 'nd brought her up through pinch 'nd poverty till now—and no thanks for it, either."

"Are you sorry you did it?"

"No, I ain't sorry, but I should be if I'd ha' done it for thanks. I ain't sorry I brought her up, but I'm sorry she's so ungrateful."

"I, too, am sorry, sorry for both of you. Why did you bring Maggie up?"

"Why w'll, there, Mis' Banks, I s'pose I sort o' had to. I couldn't seem to send my own flesh 'n' blood to the poorfarm. It seemed the only decent thing to do when she was left motherless 'n' fatherless on my hands. An' then I loved the helpless little thing."

"You did it because it was right and for love's sake," said Mrs. Banks. "No doubt you worked hard and denied yourself many comforts and tried to do your best every way for Maggie. The Lord blessed you in it; I am sure He blessed you in it. He has done even more for you during these years than you can have done for her. Let us think more of what he has done and is daily doing for us and less of our own service for others. You know Christ tells us that after we have done our very best—and we seldom do our very best—we are to look upon ourselves as unprofitable servants. 'We have done that which it was our duty to do,'—nothing more."

The old lady smoothed out her apron nervously and a little impatiently.

"It seems reasonable that professin' religion ought to make folks better, but I don't see as it does. Now I really thought—I really hoped that when Maggie begun to go to meetin' so reg'lar 'nd seemed so interested in the Sunday school 'nd the social services 'nd all that, I really kinder looked to see 'er tame down 'n' be more even like. But she's worse 'n' ever—actually worse 'n' ever. Loses her temper over the leastest thing in the world, Mis' Banks."

"That's not so very strange," answered Mrs. Banks. "We have all noticed the tendency of one extreme to follow another. Prater 'nd tea to one he cuts up a dido. When we resolve to do better, somehow everything seems to get in the way of our carrying out our resolution. George Whitefield said ever so many years ago that we 'never go up into the mount but we're tempted to break the tables when we come down'—as Moses did. I have followed Maggie with much interest of late and I am certain she has been up into the mount. I am sorry she has lost her temper and broken the stones, but let us pray that she may be stronger and better when she comes down from the mountain again."

"Oh, I think likely she'll get over her pet pretty soon. She's probably ashamed of herself now. She's pretty quick over it, as a rule, then she'll be as good as pie for a while."

"Do you know, I have a remedy for these little family feuds which I would like to give you, if I may. I have recommended it to several, and where it has been faithfully tried I never knew it to fail to bring peace."

"Well I'm sure I'd like to know what it is, said the old lady, with undisguised scepticism in her keen black eyes.

Just this; keep some good book near at hand—why not this large-print testament? keep it by you on the window-sill or on the stand, and whenever you feel like saying anything sharp or Maggie begins to be impatient, do you open it anywhere—say over here in I Corinthians or here in Ephesians or Philippians—and read aloud till all is peaceful again. Such a simple remedy, grandmother, and so easy to apply, and so sure to heal all wounds."

The grandmother passed her hands over the large-print testament and turned a few leaves tremulously.

"Do you mean that this book is for me? That you brought it for me?"

"Yes, grandmother, it's better than your old Bible, I think. Good-bye. I must be going. Tell Maggie I leave in the morning. God be with you till we meet again, and give peace to you—and to her. Good-bye, good-bye."

It was a little past eight o'clock that evening when Maggie called at the neighboring farmhouse where Mrs. Banks made her summer home.

"Can I see you just a little while—by yourself?" asked the girl breathlessly.

"Good evening, Maggie. I thought you would not let me go without 'good-bye.' I will come out—it is so beautiful and quiet—and we will walk down to the bridge and have a talk. No, dear, no, I am entirely at leisure and glad to see you."

Mrs. Banks drew the girl's arm through her own and led the way down the orchard path, under moon-riven trees, to the old bridge that spanned a murmurous little stream. On each side, in lieu of a railing, stretched a giant log deeply dented with wrinkles and ragged with moss and vines. They sat down together and Mrs. Banks lightly pointed out here and there many commonplace objects transmuted into loveliness by the magic of the hour.

Maggie put out her hand entreatingly.

"Oh, please don't keep me any longer from what you know I am heart-aching to say to you. Truly, truly, I am not a hypocrite—for all of what you must have heard this morning."

There was a little pause, then Mrs. Banks answered, with a change of voice, and gravely,—

"I believe you, my daughter; but it can't be denied I am surprised and grieved."

"I know you are," said Maggie with a rush of tears; "I know you must be bitterly disappointed in me."

"That isn't the worst of it, Maggie."

"Oh, no; the worst of it is that I did it,—that I could so lose my temper after all that has been done for me—after all that I have professed. And I meant it, I meant it, Mis' Banks. I—I—" she broke down awkwardly, but as Mrs. Banks said nothing to help her out, she spoke up with sudden desperation, "Of course I can't excuse myself, but I wish you'd let me show you how it comes about—that I get out of patience so often,—for I do, out of patience almost every day of my life."

"Well," said Mrs. Banks.

"You know grandmother leads such a narrow life. She has to think of little things. She never thought of anything else through all her days, I suppose. But I—I want to learn—and live a large life. It isn't that I'm

eager to be a great somebody—I'm not so foolish as that, but you know how thirsty I am for books—and I can never thank you enough for the books you have let me have to read this summer. But I'm so bothered—you've no idea! Grandmother will talk 'n' talk and always about such stupid things. I don't mean to ridicule grandmother or mimic her, but it's this way. Perhaps I'll be getting my Sunday-school lesson, trying to think out the history of Israel for the next few hundred years after the death of Solomon, and grandmother will break in with,—

"Mag-gee! I smell something, smells dreadful like as if the teakettle's gettin' dry."

"I keep on with my sewing and thinking, and answer, 'It can't be, grandmother, because I filled it up after dinner.'"

"But I wish you'd jest lift up the cover 'n' pe-ek in. It smells so much as if that teakettle's dry it makes me navy. Nothin' like being sure about a thing, Maggy."

"Well, I get up and find there's a quart or two of water in the teakettle."

"Is that so?" grandmother will exclaim. Sakes alive! What can it be? A re-al scorchy dried-up smell. Ain't anything hanging too snug to the stove, is there?"

By this time I have taken up my sewing again.

"Oh, Maggy, I'd fill up that teakettle if I's you. It's one of them days when water b'les away like sixty. You know the beets got dry this forenoon."

"Oh, I'll see to it that it doesn't get dry," I answered, a little shortly.

"I'd tend to it right off, Maggy. Land alive, how you do hate to get up. If I was young as you I'd be twice as spry. I dunno sometimes which's the oldest, you or me. Why, when I was your age I did the work for eight in the family. That was at your great-aunt Henrietta Carpenter's at West Andersonville. I used to get up at—"

"As I've heard that bit of history rehearsed no end of time, I fling down my sewing and rush out to the pump for some fresh water for the teakettle."

"I return to my work and begin again on the adventures of Israel. Perhaps I sew and think in peace for ten minutes, then grandmother, who has been napping in her chair, starts up again."

"That teakettle's a-billing, Maggy."

"Well, let it boil," I answer. 'Steam's good in the room. It freshens up the air.'

"Oh, I'd set it out, Maggy. It's the way I've always done. My mother was real careful about that. She used to say it saves the teakettle 'n' saves the water 'n' saves one's feelin's, 'n' I believe it does. I'd turn the nose over against the funnel, this side, there. Wets up the paper the other way. Steams it right off. What is that smirch this side? Flour or dough, or what? There, there! don't take the holder. Get the stove-cloth. How shiftless you act! Comes off, don't it? Now you'd better shut up the stove while you're about it. Your great-aunt Henrietta Carpenter used to say—"

"Oh, Mrs. Banks, forgive me, but that's just the way grandmother runs on. It isn't now and then, it's all the time. I try to be patient—you can't think how hard I try. Grandmother isn't cross—not much—not often, and she has done a good deal for me, and she's so old I ought to be ashamed to be unkind to her. I am ashamed but how can I help it?"

There was no answer for a little. Mrs. Banks, who had laughed softly once or twice during the girl's impetuous out-pouring of her troubles, looked absently away into the night. The stream babbling under the bridge, seized its opportunity and grew cheerfully garrulous.

"Maggie, I wonder I do you believe you are where God means you to be—there at home with your grandmother?"

"I—why, where else could I be?"

"But are you quite sure He wants you to be there?"

"I suppose He must," answered Maggie, slowly, "since grandmother is there."

"Well said. Now if the Lord wasn't particular about the kind of woman He is making out of you, so that you only grew up and looked after yourself, the case would be rather different, you see. Perhaps it might be a good deal easier for you, for a while. But He cares. He's very choice of you, Maggie. He has laid His choosing hand upon you. He has His eye on you every minute. He means for you to grow dally more beautiful in His sight. He purposes by every possible circumstance to discipline and develop you into a strong, tender, patient, calm, unselfish, long-suffering, lovely Christian woman. Why, my dear young friend, to speak very plainly and truly to you, instead of fretting and rebelling against your trial you should be grateful to God that He so honors you with His thought and love as to set you this great lesson of patience to learn. If you will but learn it now in your youth, how it will serve you and bless you all the after days of your life!"

"I seem already to be stronger for what you are say-

The Young People

ing," replied Maggie. "I wish I might—oh, I wish I might learn the lesson."

"God means that your chatty old grandmother's happiness shall be more to you than even the history of Israel. She is the Lord's old lady, Maggie. He loves her as He loves you, is just as much interested in her as slightly as he is in you at eighteen. When you are doing her a good turn you must believe that you are doing Christ actual service. The Lord can see a great many more imperfections in you than you can possibly see in her, yet how patient and long-suffering He is!"

"He is indeed," said Maggie, "or He would not have given me this blessed hour, or the chance to try again."

"Think less of grandmother's failings and more of the loveliness of Christ. The more you love the perfect the more you will love and bear with and suffer for the imperfect."

"That has been the great mistake with me, I fear," said Maggie, humbly. "I have thought so much more about the imperfect than the Perfect One. Oh, yes, a great mistake! I see it now."

"Not that you have been altogether wrong, Maggie. You are right in feeling that it is wasteful and wicked to be forever talking with nothing to say. It's a common failing and one that is painfully certain to gain on one with years. You are right in trying to keep your thoughts high. When you are about your sewing and going over some lesson in your mind, talk of that. Then grandmother will be gently and harmlessly compelled to keep still."

"I do try that way, but grandmother interrupts me so often it's very hard work."

"So it must be, dear. You know it is my heart's desire for you to get on with your books, but when grandmother presses hard upon your time remember the books will be left after she is gone. While you learn patience and self-control you will also learn to concentrate your mind, to hold your subject in a firm hand, to command your mental processes in the midst of harassment and confusion, a training which will equip you for intellectual service as no free-and-easy course of study could possibly do. What you lose by unavoidable interruption cannot be meant for you. We can, if we will, get all God sees best to give us. That is enough."

"And that He should see best—after my miserable failures to do as He would have me do—to give me your counsel and your—friendship," said Maggie, brokenly, "and did not let me miss this talk which I can never get away from—which will go with me all the days—is so gracious of Him! For I almost staid at home. I was ashamed to come. I thought up to the last moment that I could not see you again. But He would not let me miss what was meant for me and what He knew I so much needed. How thankful I am to Him—and to you."

"Those words of Riley are helpful to keep by you. You know they meant a good deal to Frances Willard. Do you remember them, Maggie?"

"And so I charge ye by the thorny crown, And by the cross on which the Saviour bled, And by your own soul's hope of fair renown, Let something good be said."

—Zion's Advocate.

The Tempest Brings Treasures.

The discipline of the storm is essential to us. We are here to be made perfect, "perfect through suffering." The greatest sorrow in life for beings like ourselves would be to have no sorrow. Storms are necessary to set us right. These terrible buffetings feelingly persuade us what we are. They awaken us from vain dreams, and drive us to the true hiding place. "Before I was afflicted I went astray, but now I keep thy statutes." And storms are necessary to keep us right. The best of men are endangered in a belt of calm. Some precious stones lose their sparkle if they are long exposed to the sun, and the Lord's jewels easily lose their lustre by long continued sunshine. We like the sun—it is pleasant to scintillate—but the gloom is often necessary to the preservation and increase of our lustre. Out of these sorrows and crosses come "the peaceable fruits of righteousness" and the "eternal weight of glory."

The schoolboy longs to forsake the dreary school; he looks forth from the schoolroom windows upon the bees, the blooms, the butterflies, and cries over his dog-eared lesson book, his much-rubbed slate, his painful grammar, his hard, loveless desk, and wishes he could escape to the glorious fields. But it is better for him that he should be kept to the unwelcome desk, the bitter book, the dreary school; they are making a man of him. So we often look forth to the world beyond—look out of the schoolroom windows and long for the fields where everlasting spring abides and never-withering flowers. But it is better to be content, to learn our lesson; and one of these days our Father will send one of our elder brothers to fetch us home, and we shall go hence, to take our place with our peers, with the "spirits of just men made perfect." Do not seek to fly from trial, for the tempest brings treasure in its darkened bosom and healing in its fiery wings.—W. L. Watkinson.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—God's Requirements. Deuteronomy 10 : 12-14.

Daily Bible Readings.

Monday, August 19.—Job 8. Bildad—accuses Job of evil (vs. 20). Compare Job 13 : 16. Tuesday, August 20.—Job 9 : 1-22. Job's question (vs. 2). Compare Job 4 : 17. Wednesday, August 21.—Job 9 : 23-35. Job's fears (vs. 28.) Compare Ps. 119 : 120. Thursday, August 22.—Job 10. Job's submission to God's power (vs. 7.) Compare Isa. 43 : 13. Friday, August 23.—Job 11. Zophar—arraignment of Job (vs. 6). Compare Ezra 9 : 13. Saturday, August 24.—Job 12. Job recognizes God's all-mightiness. Compare Ps. 107 : 38, 39.

We direct special attention to the article below by Rev. Ward Fisher. He gives a timely suggestion.

Prayer Meeting Topic—August 18.

God's Requirements. Deut. 10 : 12-14.

THE ELEMENTS OF A GOOD PRAYER-MEETING.

In connection with this meeting of Israel at Moses' feet let us talk about the devotional meeting in general. What constitutes a good prayer-meeting? If the young people's movements stands for anything wise and good, it stands for an all-round, well-equipped constituency for the church of the future. A part of this essential equipment relates to the proper conduct of the prayer-meeting. In our Baptist churches the devotional meeting is not only the pulse, but the heart of the whole. We deem it, therefore, important that both by precept and by practice, yet always in a quiet, reverent way, we inculcate the true principles and enforce the proper methods of a good, wholesome, helpful prayer-meeting.

FIRST. IT IS DEVOTIONAL.

This first of all, last of all, and all the way. The prayer-meeting that is not devout and reverential, and that does not subdue the mind with the thought of God and calm the world-troubled, earth-fretted spirit with the presence of things ineffable and eternal, has missed its mark. It may be sprightly enough, and cheery in speech and song, and lively in its conduct, but if it leave not the sense of God and of that other world, that is never far from this, it does us little, if any, good. See to it first of all that, in song and prayer and testimony and in that quiet demeanor that best becomes God's house, the attendants upon the devotional meeting be brought into heaven's quiet, calming atmosphere and so be rested and refreshed.

SECOND. IT IS SOCIAL.

It is everybody's meeting; not the pastor's or the leaders. The man at the front is nothing more than a moderator and guide. It may be his to give direction to the thought of the meeting with his opening or, it may be, following the English idea, his closing reflections, but it belongs to the people at large to carry this thought forward and express it and apply it in its manifoldness and personal power. Consequently every effort from start to finish, in the arrangement of the meeting, even to its physical properties, in the giving out of the hymns and the little preliminary hints and intimations, and the midway suggestions and appeals that often make or unmake the success of the service,—every effort should bend to the securing of the most wide and general participation. The preaching service is the pastor's opportunity for lengthened discourse. This is also his opportunity, but in another way. It is an opening for him to bring out and encourage the latent and dawning religious talent in the flock. It is pre-eminently the people's meeting, and should be held in this good end.

THIRD. IT IS INSTRUCTIONAL.

But of a particular sort as relates to the church and the kingdom. Here the pastor meets his people with the Word, and here also the field which is the world is ever before their eyes. There should, as this pastor believes, be a special service for direct instruction in the Book, perhaps two or three of them, but in connection with every prayer service there should be elicited some truth of the Word or some fact about the Kingdom that of itself would make it worth the Christian's while to come, and make it a loss to him to be absent. Over across the water the people always come to prayer meeting expecting to be fed with some rich message from the skies, and they are rarely disappointed. It is well at times to conduct the people in orderly sequence through the rich doctrinal or dispensational treasures of the Word, or give them by the aid of maps and charts a practical, moving knowledge of the great work that is going on abroad.

FOURTH. IT IS INSPIRATIONAL.

O the thrill, and uplift of a true spirit-filled prayer

meeting! There are some of us that would miss anything else in the week's calendar rather than this.

It saves the day; it put salt into the lump of the week's work; it strengthens for all that is to come after. Where hearts flow together, where spirit touches spirit, where God's Word and God's mind are clearly brought out, and song and prayer and witness are cordial and tender, there is a distinct blessing imparted. And it is all of God. See to it, therefore, that the meeting be really spiritual, and that much of true, genuine prayer have place. Let the service be climacteric and let friends and stranger go away with a lighter step and a happier face, and with the feeling that they have talked with God. No Christian can afford to be without such help along the pilgrim's way.

REPOSITORY.

This is Moses' valedictory. He is speaking his farewell words to the children of Israel, and through them to us of to-day. Down the long dim lit corridor of time sounds the voice of the man of God "And now Israel, what doth the Lord require of thee?"

If you go to Buffalo to the Exposition, stop long enough at the handsome Buffalo Public Library to examine the fine collection of manuscripts and autograph prints there, and in one you will read these words of Phillips Brooks, inscribed in his own hand: "Be good men and strong men in our day and generation," which must mean to be good with a goodness and strong with a strength, such as our day and generation, especially demands and makes possible." There must be a discriminating application of Moses' words to the situation to-day. This is in one sense "rightly dividing the word of truth." Therefore "to fear the Lord thy God with all thy heart and with all thy soul" means to fear, walk, love and serve in the measure and manner appropriate to the enlarged and enlightened day in which we now live.

"We are living, we are dwelling, In a grand and awful time, In an age on ages telling— To be living is sublime."

J. W. WEDDELL, in Baptist Union.

Our Unions have doubtless expected to see something definite concerning the meeting of the Maritime Union ere this.

Rev. H. H. Saunders of Elgin, assistant Sec'y, has been obliged at the last moment to undertake the work customarily done by the Sec'y, and has been placed at a great disadvantage, both because of the shortness of time and the absence of necessary information relating to the annual meeting.

We are not able even now to publish the program in this department, but hope it may be prepared, so as to find a place in some other part of this issue. Thursday, Aug. 22, will be B. Y. P. U. day. Meetings, morning, afternoon, and evening.

Forms for statistics have been sent to the Unions. We wish to emphasize the necessity of prompt returns on the part of all our Unions. It is especially important this year that all our Unions report, as it is most desirable that we know our condition so far as it can be ascertained. Let every Union do their best to secure and forward as promptly as possible the information for which these blank forms ask.

It is likewise highly desirable that all our Unions be represented by delegation at Moulton. See to it that your delegates are also delegates of your church.

Matters of much importance to us will likely come up for discussion. Let our representation be such that no change that will not be acceptable to our Unions as a body shall be made.

Above all let us look to the Lord, who has been with us in the past, to be with us in our Maritime Union, giving wisdom to direct and grace to sustain in all our undertakings.

Clementon, N. S.

I do not know the plans being considered for the educational work of our Societies. Since the abortion of last year nothing has been attempted. Would suggest for our Bible work we adopt the study soon to begin under the direction of Dr. James Gray, in the Union Gospel News, sample copies of which have been secured by most of the pastors. Dr. Gray is one of the most successful Bible teachers, and his services have been in much demand. His large classes in the United States on the systematic study of the Bible the past four years attest the interest of his system. The new course is a two-year's systematic study of the books of the Bible. The course is one easily adapted to our Societies, and has the added advantage of being inexpensive, as it is not necessary that anyone, except the leader, subscribe for the paper. I have taken the Systematic Study under Dr. Gray, and can speak of the great value and interest of his system. I've also had the pleasure of teaching the system, and know of the great interest aroused in the Bible. Here is a ready-made, easily available, and inexpensive course of study for our young people's Societies, and one which will awaken a keen relish for a spiritual dish—the contents of which has been too often disguised or hidden from us.

August 1st.

WARD FISHER

Note.

The Young Peoples' Union of Smith's Cove has recently been reorganized and has now a staff of earnest officers planning for a work of value and interest. The services are held Sunday evening and are largely attended.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST

For our Convention that the Holy Spirit's presence may be manifest at every session and direct all the plans made for the extension of Christ's kingdom.

Notice.

See travelling arrangements for W. B. M. U. Convention at St. John in MESSENGER AND VISITOR of August 7. Be sure and secure a Standard Certificate when you purchase your ticket. On the river boats enquire what arrangements have been made for return, some counter-sign the tickets instead of giving a Certificate.

The Baptism of a Mohammedan.

AT THE MISSION HOUSE.

Click! click! the gate swings. See, the Mohammedans are coming! The majority are men of stalwart frame and fearless countenance whom one could picture as valiantly leading on to war. We hasten to the verandah steps. At once the leader of the band—the man with the long black beard, spotless garments, brilliantly red turban and more brilliant scarf drawn over the left shoulder and under the right—is recognized as the one who came to the Mission House last night and breathlessly exclaimed: "Oh, Dr, my baby is dying! some medicine, please." We were enjoying a social evening but Miss D'Silva and I went over to the hospital and gave the desired potion.

Why does this man look so severe to-day? However, his face brightens as he says in reply to our question: "Oh, anans, the baby's all right; the medicine saved its life." "I'm so glad. Wou't you all come in. The Christians are having a prayer meeting inside."

Click! click! again the gate swings. Who are these clad in salmon-colored robes, wearing unkempt beards curiously shaped beads on wrists and neck. Oh, these are fakirs who have recently returned from some pilgrimage. In response to our invitation they too come in but seat themselves on the verandah near the door.

Click! click! again they come. "Salaam! salaam! this is your first visit to the Mission House, is it not?" "Oh, no, we used to come when Mr. Archibald was here." "Indeed! well come in now and hear some good words."

Such a fine Mohammedan audience—an unusual occurrence. What magnet has drawn them? Why have they come? That their visit is not of the most friendly nature we feel assured. We know why they have appeared. The word has gone forth—"A Mohammedan is going to be baptized!" Thus the chiefs, priests and laity have mustered with the intention of making a disturbance. All eyes are turned to the right. There sits the convert surrounded by his sneering relatives. He is about twenty-two years of age, possesses a tall, straight form, well balanced head, open countenance and strong features. The young man gives his testimony, questions are asked and he is unanimously received for baptism. Murmurs and mutterings—the Mohammedan chief (whose baby was cured) rises but we interrupt his speech with, "Sing a hymn, friends. Now sir, if you wish to speak come outside." He produces a document and says, "See here, you can't baptize that man he owes me rent." "Oh, that is no objection," we reply. "If he is a true Christian he will seek to pay his debts. So the baby is quite well? Come inside, Bro. Subraidu is going to speak." The meeting goes on; prayers are offered, hymns are sung. Again the question of the convert's owing rent is brought up and other interruptions occur. See, the convert is writing something on a scrap of paper. Has his faith wavered? Has he decided not to take up his cross and follow Jesus. Our hearts sink and we silently pray. But the paper reads: "Please do not let anything others may say prevent you from receiving me. I am determined to confess Christ. Their threats do not move me."

AT THE RIVER.

It is 6 p. m. We must proceed to the river near at hand. The Christians lead the line, then follow the Mohammedans and Hindus. How the Christians sing Our trust is in the Lord Jehovah. Secretly our hearts go out to him with a great longing for we do not know what trouble is at hand. The rite has been explained. Earnest words have been spoken. Look, the Mohammedans are angrily gesticulating and approaching the convert. Miss Culpepper, our compounder, happens to know Hindustani and says they are saying: "Your face is one color now but it will be black, black with blows in the morning. We'll turn you out! You need never come near our threshold again. You traitor! see!"

The convert bravely endures the taunts and a hymn

expresses the same. The small boys swimming in the river gather round and with difficulty the inquisitive audience is kept at a reasonable distance.

The baptism is over. But see the crowd return to the Mission Compound. How shall we disperse them. We say, "Oh, are you waiting for papers; we'll get you some." Several begin to distribute the tracts and gradually the people withdraw.

AT THE CHURCH.

The house is nearly full. Mohammedans of all ages in the intensity of interest stand up to get a good view of the one who has forsaken the old faith. Soon order is gained as the ushers insist that all must be seated. To the accompaniment of Miss Clark's organ the Christians heartily sing. Then Bro. Amruthal, the pastor, preaches from the theme, "Jesus, the Good Shepherd." The attention is remarkably good. Subraidu speaks in his own earnest way and all lent their ears to Miss Harrison as she exhorted them now to see that they were in the right flock so that they might hear the Saviour say in that great day, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

The service is over. But still the audience lingers. Here, ushers put out the lights, please. The next day the convert said, "My people turned me out and threw my box into the street. But it does not matter. I am determined to be firm." A noise in the yard. What is it? There is the convert surrounded by Mohammedans. We call them in and the chief Guru (teacher) says, "I have been asking this man what gain there is in being a Christian." This Guru is so intoxicated that he cannot talk sensibly. After repeated efforts to get him to withdraw he finally departs. One of the preachers says, "All the Mohammedans are not angry. Several came to my house last night and talked for hours manifesting a real interest in the Christian religion."

Friends, please pray for the new convert, Syed Akbarally, that he may be strengthened and be used of God in leading many of his people to Christ. This far the Lord has given the victory; the enemy has been kept at bay and we would praise God for the manifestations of his power. "Give unto the Lord the glory due unto his name. The Lord will give strength unto his people; the Lord will bless his people with peace."

June 25. MABEL E. ARCHIBALD.

Hebron.

We have formed two bands in this field. Organizations took place last March, one in Hebron, 30 members, the other in Hartford 20 members. They have not yet done much financially but we hope for substantial results soon. The leaders as well as the children are new to the work but promise to do very well indeed. Our W. M. A Societies have raised about \$70 during the Associational year and expect to raise quite a little more by Convention. Band Leaders: Hartford, Miss Blanche Durkee, Pres.; Miss Gussie Wyman, Vice-Pres.; Hebron; Pres., Miss Maude Patten; Vice Pres., Miss Viola Harris.

B. M. MILLER.

At the last meeting of the Clarence W. M. A. Society a resolution was passed: That we as a Society publicly express in the W. B. M. U. column of the MESSENGER AND VISITOR our appreciation of the life and labors of our dear sister, Miss Amy Johnstone, who has been called to "higher service." We are assured that much of the success of the Women's Missionary Aid Societies in Nova Scotia is due to her untiring effort as Provincial Secretary. Truly our sister "rests from her labors and her works do follow her." May each sister in our Societies strive to emulate her zeal in the "Master's service."

In behalf of the Society, MISS LEONARD ELLIOT, Sec'y.

Clarence, July 13th.

The Sunbeam Mission Band, First Harvey Baptist church, is now in a flourishing condition with a membership of about forty-five. At the beginning of the year for various causes the Band was in a dormant condition, but for the last few months the interest has revived. We have had our annual concert at which a collection of \$8 was taken. The monthly meetings which are held Sunday afternoons are well attended and full of interest. The amount raised during the past year is \$10.78. Trusting that in the year to come the Band will be true to its name "Sunbeam."

BESSIE TRAVIS, Sec'y.

West Jeddore, W. M. A. S.

Though you have not heard from us for some time, yet we are glad to report our Society as "still living and in fairly good health." On Thursday, July 4th, we held our annual meeting and the following officers were appointed for the coming year:—Pres., Mrs. J. Richard-

son; Sec'y., Mrs. D. Bleakney; Treas., Mrs. Mitchell. After a season of prayer in which each sister participated, a paper on "Mission work in Burmah" was read by our pastor's wife. Then followed a trio "Sisters be to Jesus true" by Sisters Maskell, Mitchell and Spidell. Just then we were surprised by a visit from our Pastor, Rev. J. A. Spidell, who brought to us words of encouragement and good cheer, bidding us go forth into the harvest field. Nothing wavering and the God of the harvest shall, in due season, give us souls—precious souls, for our hire. With a solo from our pastor entitled "He was not willing that any should perish" our meeting closed. And now we go forth into the coming year, seeking direction from above and praying that we may have a more earnest desire to spend and be spent in the service of our dear Lord and Master. We feel the presence of God more manifest in our Society and interest in the grand work of extending God's kingdom is deepening. Pray for us. J. S.

Small Colleges.

In "Reporter's" article in your last issue some statements occur which are, I think, open to criticism. Referring to the appointment of Dr. J. G. McGregor to the chair of Natural (not Moral) Philosophy in the University of Edinburgh, and the election of Dr. J. G. Schurman to the Presidency of Cornell, Reporter says: "It seems by this that small colleges are places at which to make great men."

Now if by this he means that either or both of these gentlemen received at Dalhousie or Acadia the training which qualified them for the positions they now hold, he is entirely overlooking the fact that both the gentlemen named without doubt consider that they owe these qualifications to their courses of study in Edinburgh first and later in Germany, and they have repeatedly declared that the training given in any of our provincial colleges is entirely inadequate for a chair in even our small colleges.

Of course Reporter is entitled to hold any opinion he chooses, but in this case his inference seems rather large for his premises. I will not question his statement in regard of the probable action of the Government of Acadia College, or of the Convention in case a resolution looking towards University Consolidation were submitted to them. The "derisive laughter" might indeed be heard, but then it might even be the "loud laugh that speaks the vacant mind."

Here in Nova Scotia nearly all of us are obliged to send our children to whatever college may be within our reach. We are not able to send them to Europe or even to the great colleges of the United States, and so perforce we must put up with our fare without complaining.

But it is difficult for me to understand how any educated man can pretend that the intellectual training given in any one of our small colleges in the Maritime Provinces is equal to, or even better than, that which would be within the reach of our children if the resources of all were consolidated into one university.

Reporter appeals to the example of the Baptist Colleges in the United States. Of these only one is entitled to take rank with the great Universities, and the President of Chicago University places that under the unimpeachable heading. Brown has received an addition to its endowment of two million dollars in the past year, yet it is still classed in the second rank.

Probably neither Reporter nor I will live to see university consolidation in these provinces, but I have hope in the future.

Reporter has himself chronicled an instance of the modern broadening of view in the address of the Rev. Mr. Armitage in the First Baptist church recently, and the time will surely come when the common people, the laity, will put an end to the shameful waste of energy and the wicked restriction of opportunity which now puts a clog on the progress of every aspiring boy and girl in these Maritime Provinces. H. H. READ.

Halifax, August 8, 1901.

Eczema

It is also called Salt Rheum. Sometimes Scrofula. It comes in patches that burn, itch, ooze, dry and scale, over and over again. It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility. It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Guthbert, Ga., fifteen years. These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

Pure Gold Jelly Powder

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Beware of Imitations.

Family Records.

A few hundred left. Handsomely printed on heavy linen paper, surmounted by a finely engraved half-tone. Size 12x14 inches. Price—Unframed, mailed to any address for 50 cents. In handsome carved frame, boxed ready for shipment, \$1.50.

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15 Exmouth St.,
St. John, N. B.

NOTICE.

The Annual General Meeting of The S. Hayward Company will be held at the office of the Company, Canterbury Street, on Tuesday, August 20, 1901, at 3 o'clock in the afternoon.

S. HAYWARD, President.
St. John, N. B., July 22, 1901.

Literary Notes.

Glimpses of Canada. Illustrated Acrostics. By W. H. Porter.

This is an attractive booklet of 38 pages, in which we have a score of acrostics from the author's facile hand in praise of celebrating the fame of Canada, its provinces, cities, etc. The opposite page is in most cases adorned with a cut of the subject with which the acrostic deals. The first acrostic, on "Canada," is as follows: Canada! beautiful, boundless and blest! All that a patriot could picture in dreams; Nature's great lakes, vales and mountain crest.

Arable land on magnificent streams, Deep forests, prairies and mineral strand, All that can make her earth's favorite land.

The leading article in The Living Age for August 17 will be Herbert Paul's "Personal Impression" of the late Bishop of London—a charming tribute to one of the most beloved of ecclesiastics. According to Mr. Paul, Bishop Creighton's death may fairly be attributed, as was that of Bishop Brooks, to overwork in attention to the details of the duties of his office.

People who hold that there is an occult connection between the shape of the nose and mental characteristics will find much to confirm their opinion in the study of "Minds and Noses," which The Living Age for August 10 reprints from Blackwood's.

The sale of thousands of copies of a ten-cent magazine at one dollar apiece was a very curious happening at the time of the Chicago World's Fair. The Cosmopolitan prepared a World's Fair number, contributed to by many famous writers, and so thoroughly illustrated that it surpassed even the most expensive book which had up to that time been issued. In those days the magazine was printed from two sets of plates only, and when these were worn out, it was impossible, without a great loss of time, to put further editions on the press. The newsdealers, taking advantage of this condition, raised the price of the Cosmopolitan's World's Fair number to one dollar a copy. A few sales were even made toward the close of the phenomenal figure of five dollars. Undoubtedly this happening is unique in the history of magazine literature. The Cosmopolitan will endeavor to repeat its past success, with a Pan-American Exposition Number, which will be even more attractive, if possible, than its World's Fair predecessor.

The most famous writers of the country have been invited to take part in the preparation of this issue. After many days' careful study of all the wonderful scenes of the Exposition, more than a hundred photographs have been prepared, which, taken as a whole, give a thorough conception of the marvels of this Exposition.

LORD KITCHENER'S PROCLAMINATION.

Lord Kitchener has issued a proclamation to the Boers in the field as follows: "All commandants, field cornets and leaders of armed bands, being burghers of the late republics, and still engaged in resisting his Majesty's forces, whether in the Orange River Colony, the Transvaal or other portion of his Majesty's South African dominions, and all members of the Governments of the late Orange Free State and Transvaal shall, unless they surrender before September 15, be permanently banished from South Africa. The cost of the maintenance of the families of all burghers in the field who have not surrendered by September 15 shall be recoverable from such burghers and shall be a charge upon their property, removable and immovable, in the two colonies."

Commenting upon this, the N. Y. Tribune's London correspondent says: "The new policy of reprisals in South Africa is the chief theme of leader-writers and political gossip at Westminster. Opinions vary according to the temper and prejudice of those discussing it, but there is little confidence that Lord Kitchener's proclamation will shorten the campaign. The penalties imposed are not considered practical by the best informed men."

The menace of permanent banishment and distraint upon property will not be likely to frighten fighting Boers who have lost everything they own except the rifles and powder carried by them. Practical men are asking how this proclamation can be brought under the eyes of obstinate burghers in the field before the 1st of September, and what induces the Ministers to believe that it will have any other effect than to prolong the conflict. There can be no definite method of compelling men to arms to pay up for the keep of their families after that date, nor for enforcing exile when the war is over.

The Tageblatt, Lucerne: A missionary, returning from South America, where he had made some scientific explorations, brought with him a box of skulls, found in ancient Patagonian graves. The custom house inspector classified these as "bones of animals" and demanded payment of duty at the rate of ten rappen (two cents) a pound. The missionary protested, saying that the bones were not animals' bones and dilated on their scientific importance. The inspectors then held a consultation, and the box was finally passed free, and entered in the records as "Native skulls, personal effects, already worn."

The Montreal Herald's Ottawa special announces that the population of Canada will be, in round figures, 5,400,000. It is expected that there will be a reduction in the members of the Commons from Ontario and the Maritime Provinces, the West and Yukon receiving representation.

At Thursday night's meeting of the Sydney Town Council Dr. McLeod gave notice for the appointment of a committee, with the general manager of the steel works, with view of effecting a settlement of the bricklayers and masons' strike.

The Lunenburg fishing schooner Ahama arrived at Sydney Thursday from the Banks with five men ill with typhoid fever. Three were landed and sent to the marine hospital.

Notices.

Maritime B. Y. P. U. Programme.

MONCTON, AUGUST 21-22.

Wednesday, 21st, 7.30.—Address of Welcome; Response by Rev. J. H. McDonald; Address by Rev. H. F. Adams, M. A.; Address by Rev. J. D. Freeman.

August 22nd, 6.30 a. m.—Devotional. 10 a. m.—Business—Appointment Credential Committee; Election of Officers; Report of Secretary-Treasurer; Report of Chicago Convention; Question: "Shall we have a Separate Convention?" opened by Geo. A. McDonald.

3 p. m.—Reports from Associational Secretaries; Report of editor B. Y. P. U. Column; Address—Our Future Policy—Rev. G. R. White.

7.30 p. m.—Address by Rev. H. H. Rosch; Address by Rev. D. Hutchison. Leaders of the early morning meetings during Convention—Frank O. Erb, Rev. J. A. Huntly, Wylie Smith, H. S. Colpitts. H. H. SAUNDERS, Asst. Sec'y-Treas. Elgin, N. B., August 10.

The annual August meeting of the Board of Governors of Acadia University will be held, D. V., in the vestry of the Baptist church at Moncton, N. B., on Thursday the 22nd inst. at 7.30 p. m.

By order of Executive Committee,
S. B. KEMPTON,
Dartmouth, August 6th.

The Albert County Quarterly Meeting will convene with the church at Water-side, on the first Tuesday in Sept. at 2 o'clock. The Westmoreland County Quarterly is expected to meet with us on that occasion and as there are matters of importance coming up we would urge the churches to send a full delegation. We would also remind the churches that this will be our annual meeting when the officers for another year will be elected.

F. D. DAVIDSON, Sec'y-Treas.

The next session of the Prince Edward Island Baptist Conference will be held at Murray River on Tuesday and Wednesday, September 10 and 11. If delegates will notify Rev. H. Carter, Murray River, they will be met at Cardigan station.

G. F. RAYMOND, Sec'y.

Convention Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-sixth annual meeting in the First Baptist Church of Moncton, opening on Saturday, the 24th of August, at 10 o'clock, a. m. Notices are now being mailed to the Clerks of all the churches, with blanks for credentials of delegates, to be returned to me before August 17th. Persons desirous of securing entertainment from the Moncton church must send their names to J. J. Wallace, Esq., Moncton. The credential sent to me does not secure this.

HERBERT C. CREED,
Secretary of Convention.

Fredericton, July 19.

Travelling Arrangements for Baptist Convention to be held in Moncton.

The following Railway and Steamboat Lines will carry delegates to the Baptist Convention to be held at Moncton, N. B., from 23 to 28 August, 1901, at one first class fare to be paid going and will be returned free on presentation of certificate of attendance signed by the Secretary of the Convention to the ticket agent or purser.

Star Line, S. S. Co., Central Railway Co. of N. B., Moncton and Buctouche and St. Martins, Upham Ry., S. S. John L. Cann, N. B. and P. E. I. Railway Co., Canada Coals & Railway Co., Ltd.

The Canada Eastern Railway will grant single fare for round trip tickets to delegates. Some will be sold on August 22nd to 26th and will be good to return up to August 30th.

The Charlottetown Steam Navigation Co., will give certificates for return which will require to be signed by some officer of the Convention to be valid.

The Intercolonial, Canadian Pacific, P. E. Island, Dominion Atlantic, Harvey and Salisbury and Central Railway, Ltd., of Nova Scotia, also Steamer Prince Rupert, Halifax and Yarmouth Line will provide standard certificates to delegates at starting station, which, when properly filled up and signed by the Secretary of the Convention will be accepted by the ticket agent at Moncton for a return ticket. Delegates will be careful to procure their certificates when purchasing ticket.

The Cumberland Railway & Coal Company will issue return tickets from all stations on the Company's line (except Springhill) to Springhill Junction at first-class one way fare, good from August 20 to 31. Delegates will require to present certificates from clerk or pastor of their church to procure tickets.

Purchase your ticket through to Moncton at 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, with the exception of the Canada Eastern which are only good till the 30th.

A. H. JONES } Committee.
H. E. GROSS }

Moncton, July 17, 1901.

The Convention.

Will the delegates to the Convention send their names to the undersigned before the 10th August in order that homes may be provided for them. For those who desire to be accommodated at the hotels or boarding houses at their own expense special rates will be arranged. Delegates to the B. Y. P. U. should also be delegates to the Convention to ensure entertainment. The church proposes to entertain only delegates.

J. J. WALLACE, For Committee.
Moncton, N. B., July 15.

The eighth annual session of the New Brunswick Baptist Convention will open at Hartland, Carleton County, on Friday, Sept. 13th, at 10 a. m. The Sunday School Conventions will hold its sessions on Thursday preceding the regular meeting of Convention. The Baptist Annuity Association meets with the same body on Saturday at 3 p. m. The churches and Sabbath schools are requested to appoint delegates, so that a full attendance may be assured. Travelling arrangements will be announced later.

W. R. McINTYRE, Sec'y.

THE NEW ARTIFICIAL EYE.

Within the past year or two a notable improvement has been made in the shape of the artificial eye: the new form is hollow, more or less full, with a closed back. It has no sharp edges or corners, and in the best quality is beautifully finished and rounded. It is very comfortable to wear, has a natural movement, is more sanitary, and fills out the orbit better than the shell eye.

The new eye is favorably known in the large centres of Europe, and is fully endorsed by the Medical Profession. It is now offered for sale in Canada, an assortment of the highest quality having been received by us. Having fitted several persons to their complete satisfaction, we offer the new artificial eye with every confidence.

We continue as for many years past to sell the highest grade of old form shell eye. In these our stock is probably the finest in quality if not the largest in number in Canada, and having in addition the only stock of the new form of artificial eye in the Dominion, we offer unequalled services to those who have had the misfortune to lose a natural eye. Descriptive leaflet on application.

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Diarrhoea, Dysentery, Colic, Cramps, Pains in the Stomach, Cholera, Cholera Morbus, Cholera Infantum and all Summer Complaints. Safe, Reliable, Harmless, Effectual.



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

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily cause and generally contain "wood alcohol," a deadly poison.

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W. J. OSBORNE, Principal.
Fredericton, N. B.

On Thursday last at New Glasgow Mrs. Fred Shepperd sacrificed her own life in order to save her boy from drowning. The boy fell into an old quarry in which was ten feet of water. The mother plunged into the water after the boy, and managed to hold him up until assistance came. The boy was saved, but the mother's strength was exhausted and she was drowned.

Your Tongue

If it's coated, your stomach is bad, your liver is out of order. Ayer's Pills will clean your tongue, cure your dyspepsia, make your liver right. Easy to take, easy to operate.

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Want your moustache or beard a beautiful brown or rich black? Then use
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To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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Households.

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Chimes and Peals,
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I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

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March, 1901.

No Summer Vacation.

Our arrangements are complete for our usual Teachers' and University Students' Classes during the vacation season. Any desired selection of studies from either our Business or Shorthand Courses (or from both) may be made. REMEMBER—St. John's climate and our superior ventilating facilities make study in summer just as pleasant as in any other season.

Send for Catalogue.
S. KERR & SON
Oddfellow's Hall.

The Home

CLEANING WOODWORK.

Light-colored painted woodwork should be dusted lightly with a brush. The great secret in cleaning paint successfully is to do it very quickly and use only a little water, rinsing it as soon as clean in clear water, and letting it dry quickly. The water used may have a little gold-dust or similar cleansing agent dissolved in it. Black-painted woodwork can be very easily cleansed and brightened by rubbing with a rag dipped in either kerosene or oil and turpentine. This could also be applied to light paint work which is very dirty. The hinges of creaking doors should also be attended to at this time, the defect being easily remedied by applying a feather dipped in oil. This will also ease a stiff lock or door-handle.—Ledger Monthly.

SKILL IN CARVING.

Before commencing to carve see that the meat is placed on the dish as it should be, and that all strings and skewers are removed before it is brought to the table. Make sure that your knife is sharp and has a good edge before commencing, for it is rather awkward for a woman to use the steel at the table. Turkey, chicken, goose and duck should be placed on the dish with their heads to the left. Small birds, such as grouse or partridges, should be placed across the plate, with their heads farthest from you.

A leg of mutton or veal should be carved with the thickest part toward the back of the dish, a shoulder of mutton or veal with the thickest part up, and a sirloin roast or a rib roast should have the backbone at the right of the dish.

The sirloin steak should have the tenderloin next to the carver, a fillet of beef should have the thickest end at the right side of the dish, and a saddle of mutton should be placed with the tail end to the left of the carver.

The positions mentioned should be carefully observed if one expects to do good work in this line.

To carve a leg of mutton or lamb place the fork firmly in the top, turn it toward you and cut thin, even slices through to the bone. Roasts of beef should be carved in very thin slices across the grain.—New England Farmer.

SWEEPING AND DUSTING.

A reader of the Household writes to know if it is best to always remove the upholstered covers from chairs and couches when one sweeps. I will say that I think it much the best, if at all convenient. There is nothing so destructive to their beauty as to allow them to become covered with dust every-sweeping day. Open the windows and doors, and sweep with quick, firm strokes, that will clean the carpet without injuring it. A good plan is to sprinkle coarse salt over the carpet before sweeping it. It cleanses the carpet beautifully and brightens the colors. Remove the upholstered chairs and couches from the room (if you can do it yourself). I consider this a great saving. I mean to say do this before you sweep at all. It is best to remove the covers from the furniture frequently and wipe the wood-work carefully. Use a soft feather duster for bric-a-brac and vases; large squares of cheese cloth are better for other articles. When the dust has settled on the walls, wrap a cloth about the brush part of the broom, and wipe it off.

There is a great difference in the quality of work that brooms will do, and this is owing to the way they are cared for. One that is used every day should be washed once a week. Prepare a bucketful of suds by dissolving pearline in hot water, and dip the broom up and down in it until the straws look clean and new. Rinse well, and hang it up until dry. This toughens the straw, so it will not break easily. The broom should never be set down in the corner after it is used. It bends the straw over and makes it one-sided. Have a screw-hook put in the end of the handle and hang it up.—S. J. H. in Religious Herald.

SIMPLE SCIENCE.

It is a fact that much suffering might be eliminated, in truth many lives spared, if some of the ideas relative to caring for small injuries were known in every household. A woman engaged in duties about the kitchen often gets a small cut upon her hands. It seems a trifle, and, beyond binding a bit of cloth about it, she goes on with her work, with no further thought of the matter. The very cloth she used may have dust or objectionable matter in it, the cloth gets wet, and indeed, she is fortunate if the wound heals quickly and well. It is often from the most insignificant wounds and scratches that blood poisoning sets in. The sole of the foot and palm of the hand are the most vulnerable parts of the body, and the result of neglecting wounds on them may result in lockjaw.

When we remember the impurities floating in the air, in the soil, and in the very cleanest house we cannot but be surprised that there are not more cases of poisoning arising from these causes.

It is surely a very simple thing to keep in a bottle a weak solution of carbolic acid and water, such as any druggist can prepare for you. This mixture, which contains from 5 to 10 per cent of carbolic acid, will disinfect any ordinary wound and keep out impurities. The wound should first be carefully washed, then wring out in boiling water a bit of soft cloth, and pour upon this sterilized cloth some of the carbolic acid and water. Bind up the cut or scratch, and then put a clean dry cloth on the outside. In such a simple fashion you can prevent any serious result from a cut or scratch, or any wound when the skin is broken.—American Cultivator.

Zions Herald: It is surely a blessing to the world that the thoughts of men are being turned this year so largely to the contemplation of the King Alfred. Born at Wantage in 849, he died Oct. 26, 901, at Winchester, which had been the capital of his little kingdom of Wessex; and accordingly at Winchester, where he lies buried in the Abby which he founded, there will be this fall a great commemoration to signalize the close of the thousandth year since he left the earth. Therefore is it that in all English-speaking countries the name of this greatest Englishman, the typical man of the race at its best and noblest, embodying more fully, perhaps, than any other its aspirations and standards and hopes, is being hailed with highest honor.

As a result of a secret meeting of the finance committee of the proposed national coal combination with a capitalization of \$300,000,000, held at Chicago Tuesday, it is said that the combination will be completed by the first of next year. The finances, it is stated, are assured, as Morgan interests have stepped in and demanded that they be allowed to underwrite the new organization.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the respiratory tract. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you ally the inflammation in the throat your cough will stop.

Don't fall the sensitiveness of the throat with medicine containing a narcotic, but give it soothing and healing treatment. This is difficult because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balsam, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficent effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balsam for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balsam can be secured of any druggist for 10 cents. The regular size is 25c. In asking for the Balsam, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

The Only Liniment

Unusually good for internal and external use is JOHNSON'S Anodyne Liniment. It is the oldest, safest and most reliable liniment on earth. It is made of pure vegetable ingredients. It is the first thing needed in all the accidents which are accompanied by pain. After a blow, bruise or sprain of any kind, briskly rubbing the muscles with

JOHNSON'S Anodyne Liniment

will double the value of the medicine. It should be kept on hand for prompt treatment of colic, cramps, diarrhoea, cholera, morbus, biliousness, neuralgia, rheumatism, sprain, catarrh, lumbago, sciatica, lameness, muscle spasm, and pain and inflammation in any part of the body. It is sure and reliable, is easy and pleasant to use.

NINE BOILS. FOUR RUNNING SORES.

The T. Milburn Co., Limited,
Toronto, Ont.

Some time ago my blood got out of order and nine large boils appeared on my neck, besides numerous small ones on my shoulders and arms. Four running sores appeared on my foot and leg and I was in a terrible state. A friend advised Burdock Blood Bitters, so I procured three bottles. After finishing the first bottle the boils started to disappear and the sores to heal up. After taking the third bottle there was not a boil or sore to be seen. Besides this, the headaches from which I suffered left me and I improved so much that I am now strong and robust again.

Yours truly,
MISS MAGGIE WORTHINGTON,
Feb. 3rd, 1901. Golspie, Ont.

USE THE GENUINE
MURRAY & LANMAN'S
FLORIDA WATER
"THE UNIVERSAL PERFUME"
FOR THE
HANDKERCHIEF
TOILET & BATH
REFUSE ALL SUBSTITUTES

FITS Liebig's Fit cure for epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is constantly recommended to the afflicted. If you suffer from
EPILEPSY, FITS, ST. VITUS' DANCE,
or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle, and try it. It will be sent by mail prepaid. Please send wherever your drug store has failed.
When writing mention this paper, and give full address to
THE LIEBIG CO., 179 King Street

At Gagetown, Saturday, the public buildings as well as many private residences were decked with bunting in honor of the arrival of Sergt. Daniel S. Hayden, from South Africa. He was met by a great crowd and warmly greeted.

As a result of a desperate quarrel over cards at the Sydney coke ovens Wednesday Alexander Verrigero, an Italian, is lying at death's door with a bullet hole through the abdomen, and Giuseppe Vigloria is suffering from a bullet wound underneath the collar bone. Frank Sciene is under arrest as having committed the shooting. Alexander is expected to die. His antemortem statement has been taken.

Joseph Sheidac, who conducts a general store at Saultville, is under arrest, charged with forging a note with F. G. Coburn's name attached to it. The note amounted to about \$57.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1901.

JULY TO SEPTEMBER.

ABRAHAM AND ISAAC.

Lesson VIII. Aug. 25. Genesis 22: 1-14.

GOLDEN TEXT.

By faith Abraham, when he was tried, offered up Isaac.—Heb. 11: 17.

EXPLANATORY.

I. THE SUPREME TEST OF ABRAHAM'S FAITH AND OBEDIENCE.—Vs. 1, 2. "The sacrifice of Isaac was the supreme act of Abraham's life. The faith which had been schooled by so singular an experience and by so many minor trials was here perfected and exhibited as perfect. The strength which he had been slowly gathering during a long and trying life was here required and used. This is the act which shines like a star out of those dark ages, and has served for many storm-tossed souls over whom God's billows have gone, as a mark by which they could still shape their course when all else was dark."

1. AND IT CAME TO PASS AFTER THESE THINGS. The things described in the previous chapter. It must have been a number of years after. GOD DID TEMPT ABRAHAM. Tempt, i. e., try, or "prove" as in the R. V. God never tempts any man (Jas. 1: 13), but he often tries men, tests men. Life is full of trials from God, and temptations from the evil within, and the evil one without. Tempting is for the sake of leading men to evil. Testing them is for the purpose of making them better. AND SAID UNTO HIM. In some clear, distinct, unmistakable manner, by vision, or by personal appearance, as in our last lesson.

2. TAKE NOW THY SON, THINE ONLY SON. He was the only son by his wife Sarah; he was the only son of promise; by the expulsion of Hagar and Ishmael he was the only son left to his father's house. WHOM THOU LOVEST. The joy and comfort of his old age; the choicest thing on earth to him. GET THEE INTO THE LAND OF MORIAH. The mountainous portion of Jerusalem, of which the hill Moriah, on which the temple was built, was a prominent part. Calvary belonged to the land of Moriah. AND OFFER HIM THERE FOR A BURNT OFFERING. As the most precious thing he possessed. This was the supreme trial of Abraham's life.

II. ABRAHAM ENDURES THE TEST, LIKE GOLD TRIED IN THE FIRE.—Vs. 3-14. 3. AND ABRAHAM ROSE UP EARLY. An early start on a journey is all-important in the East. Thus would the traveller avoid the heat of the day in the open sun. SADDLED, girdled, to carry the wood. CLAVE THE WOOD. He carried the wood with him to have that which was dry and would burn.

4. ON THE THIRD DAY. The usual time it would take them to go the forty-five miles to Jerusalem. SAW THE PLACE AFAR OFF. The hill Moriah can be seen about three miles by a traveller from Beer-sheba.

5. AND ABRAHAM SAID UNTO HIS YOUNG MEN, ABIDE YE HERE. He would be alone in his agony, and in his communion with God. Isaac, too, had a spiritual conflict and victory, and all would be best done with only father and son present, and no onlookers. It was for the same reason as Christ's command to enter into thy closet, and to pray in secret to the Father who seeth in secret, but will reward openly (Matt. 6: 6).

6. THE WOOD . . . AND LAID IT UPON ISAAC. As the younger and stronger, and as his part of the load, while Abraham carried the brasier of fire. AND HE TOOK THE FIRE IN HIS HAND. That is, carrying in his hand the vessel containing the coals of fire. Caravans carry with them the iron grating for the fire; and sometimes, owing to the difficulty experienced in obtaining a light, the charcoal fire which has been used the previous night is carried, suspended by a chain and kept burning.

7. MY FATHER . . . WHERE IS THE LAMB FOR A BURNT OFFERING? Only the scenes of Gethsemane and Calvary surpass this.

A CHANGE BREAKFAST.

Getting Ready for Warm Weather.

As the warm days approach, it is well to give some thought to an easy way to prepare breakfast. A food that is already cooked and simply needs to be treated with a little cold milk or cold cream, is ideal on that point, and such a food can be found in Grape-Nuts, at 15 cents per package. It is sold by all grocers, and is so highly concentrated that not more than three or four teaspoonsful are required for the cereal part of the meal. This makes the food very economical and does not overtax the stomach with a great volume.

The Lord Will Provide. 8. MY SON, GOD WILL PROVIDE HIMSELF A LAMB. In v. 14 the expression is "Jehovah will provide," and the place is named "Jehovah-jireh." In the very change of names of God we see a progress in faith and love. God, the governor, commanded, so it seemed to Abraham. But Jehovah, the covenant God, provides the way of escape. Jehovah-jireh mean either "the Lord will provide," or "the Lord will see," and if he sees the need, he will provide.

9. AND BOUND ISAAC HIS SON, AND LAID HIM ON THE ALTAR. This must have required a faith and obedience in Isaac that made him the worthy successor of his father as the heir of all the promises.

10. AND ABRAHAM . . . TOOK THE KNIFE. Abraham, so far as his heart and his intent are concerned, has shown the deed virtually done. Paul shows that it was so regarded by God (Heb. 11: 17). "By faith Abraham, when he was tried, offered up Isaac." It is not the act, so much as the will and purpose of heart, which God regards. He will take the will for the deed, but never the deed for the will.

11. THE ANGEL OF THE LORD (Jehovah) CALLED UNTO HIM OUT OF HEAVEN. A voice too familiar to Abraham not to be at once recognized as that of God himself.

12. LAY NOT THINE HAND UPON THE LAD. Abraham had now gone as far as God intended. The event shows that he never intended Abraham to sacrifice his son, but only to have the mind and will that would give his best to God, and would obey God to the utmost. NOW I KNOW THAT THOU FEAREST GOD. Abraham had perfectly borne the test. The moral purpose of the trial was accomplished, and there was no need of going any further. The shortest and surest way out of trials is perfect submission to God's will.

13. AND BEHOLD BEHIND HIM A RAM CAUGHT IN A THICKET BY HIS HORNS. Here occurs the wonderful substitution in which God set forth as in a figure the plan of the Mosaic economy for the offering of animal victims instead of human sacrifices. The spirit of sacrifice was to be retained with forms and methods that should be harmless but effective.

"HIT ME! I'M BIG ENOUGH."

He wasn't very big, but he was a sturdy little chap with a face that bore the marks of much thinking and premature responsibility. I learned afterward that he was supporting a crippled mother and an invalid sister who had been left helpless in the world by the death of her father. He might have run away from home and evaded the responsibility, but he didn't think of it. He just sold papers.

At the loop on Fifteenth-st. a crowd was gathered, waiting for the evening cars. A ragged young girl was selling flowers at the Fifteenth-st. end of the waiting station when a man, rushing to catch his car, knocked her against the side of the building. Without stopping, probably not having noticed what he had done, he continued his rush, when the boy stepped in front of him, defiantly.

"Say, what do you want to knock a girl down for? Hit me? I'm big enough."

The man paused in surprise, and then glanced around. He saw the flower girl picking up her wares, and understood. Without a moment's hesitation he went back to her, gave her enough money to make her eyes sparkle with joy, and said:

"I'm sorry, my dear, that I hurt you. I didn't see." Then, turning to the boy, he continued: "You said you were big enough, young man, but you're a great deal bigger than you think. Men like you will have a lot to do with keeping this old world in a condition of self-respect."

Then he caught his car and the boy and the girl stood there wondering what he meant.—From the Denver Times.

Religion is that which "relegates," or "binds man back to God." One end of the cord must be united to God, and the other to man. Herein lies the necessity of a divine human Saviour—"very God"—"very man." The religion of the Son of God is the only true religion, because it alone reaches up to God and down to man. There can be no other "religion." A "Parliament of Religion" is a contradiction in terms. Judaism is an empty sepulchre. Unitarianism is a dead body. Heathenism is a "Will o' the wisp." Christianity alone brings God and man together. . . . No chain is sufficient to bind man back to God from which is missing the link of Christ's divinity.—N. B. Randall.

Charley Davis, who was charged with a criminal assault on Miss Kate Hues, was taken from the court house at Smithville, Tenn., by friends and relatives of the young lady and hanged. At the trial Davis introduced witnesses to attack the girl's character. A wild scene resulted. The prisoner made an effort to escape by jumping from the two story window, but was prevented.

Philadelphia Press: "The country is afflicted more severely than usual this summer with the garrulous college professor. The evil has been on the increase for some years past, but it was never so evident as now. Many college professors seem to store up a certain amount of pernicious energy during term time which they use during vacation time in uttering and maintaining all sorts of opinions and theories about matters and things in general."

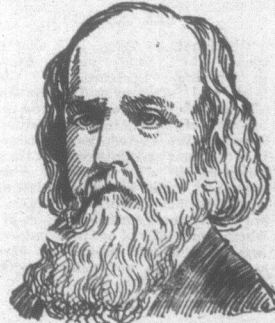
There was a wild uproar in the Commons between 1 and 2 o'clock in the morning at the conclusion of the debate on the taxation of agricultural property. The Conservatives interrupted Mr. Wallton (Liberal) with cries of "Divide." William Redmond on a point of order, called the attention of the speaker to the interruption but the speaker ruled that the point was not well taken. Mr. Walton resumed, but quite inaudibly, owing to the persistent cries of "Divide." Mr. Redmond shouted: "Police, police." The speaker said this expression was disorderly. Mr. Redmond—"Why don't you keep order?" The speaker directed him to leave the House and named him. Mr. Balfour moved Mr. Redmond's suspension and this was carried by a vote of 303 to 71. Patrick O'Brien persisted in the same point of order and was in turn named and suspended. The bill was adopted.

For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

All important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on this subject, he says: "I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets.

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, pepsines and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages at 50 cents and for a weak stomach a fifty cent package will often do fifty dollars worth of good.



These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swellings of feet and ankles, nervousness, sleeplessness, anaemia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

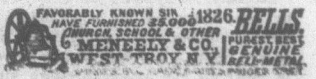
Notice.

The annual meeting of the Maritime Baptist Publishing Company will be held in the vestry of the Moncton Baptist church on Saturday, August 24, at 8.30 a. m., for the election of directors and the transaction of such other business as shall legally come before the meeting. The directors of the Company will meet on Friday, the 23rd of August, at 7 o'clock, p. m. (Signed) E. M. SIPPRELL, Acting Secretary.

1901. 1902. THE SESSION OF THE MARITIME BUSINESS COLLEGE, Halifax, N. S., begins SEPTEMBER 3, 1901. Free Syllabus and general information on application to KAULBACH & SCHURMAN, Proprietors. Box 258. Phone 1070.

The Whole Story in a letter: Pain-Killer (FERRY DAVIS)

From Capt. F. Loye, Police Station No. 5, Montreal: "I frequently use FERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all ailments which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy I have near at hand." Used Internally and Externally. Two Sizes, 25c. and 50c. bottles.



Dr. A. G. Young, secretary of the State Board of Health of Augusta, Me., returned from a trip to Aroostock county to learn the facts concerning the reported danger of the spread of smallpox across the New Brunswick boundary, and to take the necessary precautions. He found that the cases of the disease extend from about opposite the south line of the town of Littleton to the centre of the Bridgewater line, but as far as he could learn the New Brunswick authorities have established quite an efficient system of quarantine.

John Wesley Pennington, a negro, was burned at the stake near Enterprise, Ala., before a crowd of 500 enraged and determined residents of Coffee county Wednesday. The mob was composed of both whites and blacks and, though the suffering man pleaded for mercy and frantically endeavored to break the chains that bound him, not a trace of sympathy was shown. Pennington had committed a brutal assault upon Mrs. J. C. Davis, wife of one of the most prominent farmers of Coffee county, and had confessed his guilt.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches. 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.

BASE RIVER.—Two more happy believers followed their Lord in baptism on Sunday, August 4th. More are coming.
August 5. F. E. ROOP.

2ND HAMMOND PLAINS, AFRICAN.—We had the pleasure of baptizing eleven happy converts at this place on Sunday the fourth inst.
W. A. SNELLING.

ANDOVER, N. B.—About three months ago our esteemed Brother Marple spent a few days with us at Aroostock Junction and three young women were baptized.
R. W. DEMMINGS.

SOUTH RAWDON, N. S.—On Lord's day, August the 4th, it was my privilege to baptize Miss Sadie McLearn and receive her into the church. The congregations are large in all sections of this church and the outlook is hopeful.
R. MUTCH.

MEDUCTIC.—The Lord has favored us. Have been holding services with the 3rd Canterbury church. Three were baptized last Sunday morning. In the afternoon at 1st Canterbury we preached to a crowded house, after the sermon two promising sisters were buried with Christ in baptism. We expect others to follow and unite with the first named church. Pray for us.
C. N. BARTON, Pastor.

PARSBORO.—I expect to baptize again soon. We have been assisted in special work by Bros. H. A. MacLean and A. F. Baker. The immediate fruits seem to come short of our hopes; but I believe the work done to be of such a character as cannot fail to be blessed of God. As visible results we find indications of quickened life and zeal among church members, enquirers strengthened and others awakened to feel their need of Christ.
D. H. MACQUARRIE.

AUG. 10.
GOLDBORO, N. S.—We are now settled in our new home surrounded by kind parishioners and are beginning to get a hold of the work. Next Sabbath we expect to have baptism. General interest is fairly good. While however we find ourselves very pleasantly situated and trust we were divinely lead hither we cannot but remember with pleasure the kindness bestowed upon us by the church at Mauverville. Our prayer is that a worthy minister of the Gospel be sent there and that they may be the recipients of God's abounding grace.
O. P. BROWN.

AUG. 8th.
KINGSBORO, OR EAST POINT, P. E. I.—We have commenced to build a new place of worship; the old one which has stood as a 'land mark' for some fifty years, and whose spire, visible for miles around, and seems to be ever pointing upward to the Eternal Throne, is doomed, as having passed the bounds of repair; we are compelled therefore to "arise and build," "necessity being laid upon us." We are by no means a wealthy community, but intend to do our best to complete the work so well begun. Will the wealthy stewards of our Lord and Master therefore kindly assist us? or will any generous friend send us a donation toward so important an undertaking, however small? So that we may avoid debt, carrying out the divine injunction, "Owe no man anything but to love one another." Kindly remit amounts to either Mr. Alex. Fraser, South River, Kings county, P. E. I., or, Rev. J. W. Gardner, Kingsboro, Kings county, P. E. I.

DORCHESTER, N. B.—Following the revival the people of Woodhurst, a section of the 1st church, at once put the meeting house in the hands of the carpenters and painters with charming results. The walls of the interior have been tinted and frescoed, so that the effect entirely transforms the appearance of the audience room. New platforms, a new pulpit and new carpets are some of the features. The exterior has been painted with two coats of white paint. A new platform at the entrance, and the tinting of the windows gives the entire property a new appearance. The

renovated property was rededicated on Sabbath, August 4th. After putting forth many efforts we succeeded in getting a Baptist preacher to assist us in the exercises. Rev. Mr. Lamb, the Presbyterian pastor at Dorchester, preached an admirable sermon in the morning, the pastor in the afternoon. Mr. Baird (Lic.), a ministerial student from Acadia College, preached in the evening. The combined offerings reached nearly \$60, and with what the Committee had on hand the expenses have been paid. We thank God for a steady advance in all lines of work. After a little let up we hope to open up a more vigorous campaign in the early autumn.
B. H. THOMAS.

LOCKARTVILLE, KINGS COUNTY, N. S.—Since undertaking the pastorate of the Brooklyn and Avonport churches, at the close of the college year, the Lord has in a degree blessed us. There are discouragements, and yet praise the Lord there are some tokens of the Saviour's presence to encourage. The congregations are fairly good, and the interest in the prayer meetings, especially among the young people, is increasing. We have been able to reorganize a Sunday School and prayer meeting at Bishopville. The Sunday Schools are well attended and the superintendents and teachers in all the Sunday Schools are deeply spiritual, devoted laborers, earnestly seeking to bring their classes to Jesus. Sabbath, August 4th, Rev. A. Cohoon baptized five happy believers. We are hoping for others to follow. In the evening Bro. Cohoon preached a very plain gospel, heart-searching sermon from Gal. 3:27, to a church full of attentive hearers. We then gave the right hand of fellowship to our five young sisters, after which the Sacrament of the Lord's Supper was administered. Brethren pray for us.
S. J. CANN.

Forward Movement Fund.

A. F. Pelton, \$5; Rev. C. W. Townsend, \$10; Miss Ida E. Locke, \$25; Thos. E. Corning, \$12.50; Louisa. Eaton, \$5; A. Friend, \$45; H. C. Creed, \$10; W. C. Snow, \$5; A. M. Freeman, \$10; S. H. Flewelling, \$10; C. C. Grant, \$50; Rev. W. C. Goucher, \$5—\$222.60.
WM. E. HALL.
Halifax, August 7.

PLEASE NOTE.

Our Financial Agent, R. J. Colpitts, will spend the time until Convention in visiting churches in Westmorland and Cumberland counties. He will be present at the Convention in Moncton and subscribers in arrears who purpose attending the Convention can conveniently settle their accounts at that time. Mr. Colpitts will also have with him some books and Bibles which were left on hand by the former Business Manager. These are mostly the remaining copies of books which were offered as premiums and are being sold to our subscribers practically at cost, as we do not wish to keep them in stock longer.

Where Shall the Maritime Convention meet?
Of course this question does not relate to the present year: Moncton is preparing to receive and entertain us. And it does not necessarily relate to 1903; for there is already one invitation in the hands of the Secretary, the acceptance of which would present no difficulty.

But it may be wise to consider whether or not the time has come for the body to break away from one of its time-honored customs. We have several customs which may be called unwritten laws. One such is that the Convention shall not meet twice successively in the same province. This has been regularly observed ever since the organization in 1846. Another is that the President for the year shall not be chosen from the province in which the meeting is held. This was observed invariably from 1870 till 1898, but has not been followed in the last two years. In the first twenty-four years of the Convention's history, provincial lines were not thought of in the election of President; and the same man was placed in the chair repeatedly, so that in twenty-one years there were only seven different presidents. Now since one unwritten law has been broken, another may be if it is thought best to do so. And the question arises, Is it best to adhere to the custom of meeting in Nova Scotia and New Brunswick al-

ternately, with a very rare departure (one in a half century) to P. E. Island.

The writer has no decided opinion on the point, but wishes to present a few facts that may enable others to form an opinion.

In Nova Scotia there are twenty-five churches that have 300 members and upwards; in New Brunswick there are not half that number. We have half a dozen towns where there are two or more Baptist churches, viz., St. John six churches, about 2000 members; Halifax with Dartmouth, five churches, about 1,400 members; Yarmouth, three churches, about 800 members; Moncton, two churches, about 1,200 members; Fredericton with Gibson, two churches, about 500 members; Truro, two churches, about 400 members.

The Maritime Convention has assembled at St. John thirteen times, at Fredericton five times, at Moncton and Sackville three times each, and at three other places once each:—Seven places in New Brunswick, numbering fourteen churches in all. Four towns have had twenty-four sessions.

In Nova Scotia, the body has met at Yarmouth four times, at Halifax, Wolfville, Amherst and Nictaux three times each, at Bridgetown, Berwick and Bear River twice each, and at five other places once each, making thirteen places in that Province, with nineteen churches. The four leading towns have had the Convention only about one half as often as the four mentioned in New Brunswick.

It will be seen at once that this is unequal; but which Province has the advantage is an open question. This will depend upon our answer to the other question, Is the holding of the Convention at a given place a burden or a privilege to the Baptist people of that place?

Possibly some of our brethren may see cause for changing our custom.
H. C. C.

Military Parades etc., on the Lord's Day.

The following circular sent out to ministers of the gospel in the East Riding of Simcoe, Ont., seems worthy of wider publication and acceptance:

DEAR SIR:—Whereas the sanctity and proper observance of the Lord's Day are frequently violated by Societies and Associations in their corporate capacity and by Military Parades accompanied with Bands of Music and other objectionable accompaniments, in their marching to and from Church, on the Lord's Day, the Orillia Branch of the Lord's Day Alliance respectfully bring this matter under your notice, and solicit your co-operation in their efforts to prevent such Societies, when they attend Divine Service on the Lord's Day, from being accompanied by Bands of Music, or marching in procession through the principal streets, but that they simply walk from their Lodge-room or Armory to the House of God; that any special services for them be at the ordinary hours of public worship, and that there be no excursions or invitations to brethren at a distance, and no public entertainment of visiting brethren, in connection with such services on the day of rest.

Would you be willing to agree not to preach to societies unless they consent to the leaving out of the objectionable features named? This request is sent to all ministers in East Simcoe.

This arrangement has been tried in Orillia, and has proved mutually satisfactory.

Respectfully yours,
JOHN GRAY, D. D., Acting President.
G. H. HALL, Secretary, Orillia Lord's Day Alliance.

The King and Queen who left London last Friday night for Germany, will be absent from the country about six weeks. The King was attired in an Admiral's uniform, while the Queen wore a black cloth dress, with a short cloth jacket, toque of crape and a spotted net veil. They proceed direct to Hamburg, which is within easy driving distance of Cronberg, where the memorial service for the Empress Frederick will be held. The Queen will not attend the funeral ceremony at Potsdam.

I was cured of painful Goitre by MINARD'S LINIMENT.
BYARD McMULLEN.

Chatham, Ont.
I was cured of inflammation by MINARD'S LINIMENT.
MRS. W. W. JOHNSON.

Walsh, Ont.
I was cured of Facial Neuralgia by MINARD'S LINIMENT.
Parksdale, Ont. J. H. BAILEY.

ACADIA UNIVERSITY WOLFVILLE, N. S.

FOUNDED 1838 as a Christian College. Arts' course marked by breadth and thoroughness. Wide range of electives in last two years. Eleven professors, specialists in their respective departments. Standard of scholarship high. Quality of work recognized by Harvard, Yale, Cornell and Chicago, as equal to that of best Canadian Colleges. One hundred and forty students pursuing arts course last year.

Elective course in Pedagogy recently added to curriculum.

Students desiring to take only partial course may select studies, subject to the approval of the Faculty.

A partial course in Biblical and Theological studies is also provided for ministerial students to which two professors devote all their time.

Expenses reasonable. A considerable number of scholarships available.

Next session opens Wednesday, October 2nd.

For Calendar, or further information, send to

T. TROTTER, D. D.
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HORTON COLLEGIATE ACADEMY

1828-1901.

A CHRISTIAN SCHOOL for young men and boys offers the following courses:

Marticulation course, Scientific course, General course, Business course and Manual Training course.

There are nine teachers on the staff, four of whom are in residence.

The Academy Home is undergoing repairs and will henceforth be heated by hot water and lit by electric light.

In connection with the school there is a Juvenile Department for boys under fourteen years of age. School re-opens on the 4th of September.

For further information apply to

H. L. BRITAIN,
Wolfville, N. S.

ACADIA SEMINARY WOLFVILLE, N. S.

FOR YOUNG WOMEN.

Offers FIVE regular courses,—Collegiate, Vocal Music, Piano Music, Art, Elocution. Instruction is also provided in Violin, Stenography and Typewriting.

Easy of access, unsurpassed location, modern and sanitary in equipment. Skilled and competent instructors. Deeply Christian in Association and Influence.

Fall term begins September 4th. For Calendar and further information apply to

HENRY TODD DeWOLFE,
Principal.

MARRIAGES

EATON-BROOKS.—At the home of the bride's parents, on August 5th, by Rev. J. T. Eaton, Edward Eaton, Esq., of Freeport, to Jennie Postina, daughter of Harding Brooks, Esq., of Weymouth, N. S.

MCLEAN-GRANVILLE.—At 20 Kennedy St., St. John, on August 7th, by the Rev. Alex. White, Charles Bartlett McLean to Anna Ethel Granville of Waterboro.

JONES-CHASE.—At the Main St. Baptist parsonage on July 10th, by the Rev. Alex. White, William Henry Jones to Minnie May Chase, both of St. John.

ROBINSON-ROGERS.—At Surrey, N. B., August 3rd, by Rev. Milton Addison, Stephen C. Robinson to Lydia M. Rogers, all of Hopewell Hill, Albert County, N. B.

SPICER-KENDRICK.—At the Baptist parsonage, Parisboro, Aug. 2, by Rev. D. H. MacQuarrie, Kempton Spicer of Port Greville and Catherine Kendrick of Dilligent River, N. S.

DEATHS.

GELDART.—At Forest Glen, Westmorland county, Aug 7th, Hartley Geldart, aged 20 years. Our young brother found a hope in Jesus during his last illness and passed triumphantly to the higher life.

KINSMAN.—At Upper Canard, N. S., Aug. 3, Margaret, beloved wife of Thomas Kinsman, aged 82 years. The deceased has been for many years a faithful member of the Canard church and an untiring helper to all who were in sickness or distress of any kind.

STUBBERT.—At Point Aldin, on 23rd July, Brice, eldest son of Geo. Stubbart, aged 24 years. Honorable and upright in his dealings with his surroundings he was a general favorite. An advisor and helper in the home, he will be greatly missed. His death coming so suddenly, being sick but a few days, causes sadness in the whole community. A father and mother and several brothers and sisters mourn their loss which we hope is his gain.

WELLS.—In Boston, Mass., on the 25th of July, of peritonitis, Susie, youngest daughter of the late John P. Wells of St. John, West. Sister Wells was the possessor of a fine voice and previous to her departure from Carleton about two years ago, was an esteemed member of the congregation and choir of the Carleton Baptist church. Her funeral services were conducted by the Rev. B. N. Nobles, on Monday, 29th, at the residence of her sister, Mrs. Robert Hamm, for whom and the surviving members of the family sincere sympathy is felt.

SHARP.—At Salisbury, July 29, of pneumonia, Mrs. John Sharp, aged 56 years, leaving a husband and two children to mourn their great loss. Mrs. Sharp was baptized into the fellowship of the 1st Salisbury Baptist church when a young girl by Rev. John Williams. She was highly respected by all who knew her, beloved in her home and an honor to the church which for so many years she was a faithful member. The bereaved family have the sympathy of the community in their sorrow. May the God of all grace comfort their hearts.

FRIZZLE.—At Brook Village, Inverness, on August 3rd, at the age of 67 years, Martha, beloved wife of Robert Frizzle, merchant. She was baptized and received into the Mabou church, by Rev. P. R. Foster. Her's was an exemplary Christian life and she had won a large place in the affections of all who knew her, which was shown by the large number who attended the funeral service. She leaves a husband, one son and four daughters to mourn the loss of a loving wife and mother and wise counsellor. May the Great Comforter give divine support to the bereaved in this hour of sadness.

MARTIN.—At Montague, on Aug. 1, after a lingering illness, Catherine McDonald, beloved wife of Malcolm Martin, aged 73 years. Deceased was a daughter of the late John McDonald, Plinette and a sister of the late Rev. J. B. McDonald, M. D., of Spokane, Washington. She had been a member of the Baptist church at Montague for upwards of thirty years and was highly esteemed for her consistent Christian character. She leaves a husband, one daughter and two sons. The funeral was largely attended and the services were conducted by Rev. W. H. Warren, pastor of the church. Our sister will be much missed in the home, the church, and the community. But she left a good record and her death was peaceful and triumphant.

SHAW.—On August 4th, at his home, Avonport, Kings county, N. S., Harry L., youngest son of Mr. and Mrs. Robert Shaw, passed peacefully away. Although only 17 years of age, deceased, for a considerable time had been a great sufferer. However, during the last spring months his health seemed to gradually return and our hearts were filled with hope as we welcomed him again to the church services

and to the Division. But, alas! it was only for a time. Medical aid failed for the disease proved fatal, and on Sunday at 9 p. m. "God's finger touched him and he slept." The parents, sisters and brother are grief stricken for Harry was a general favorite. We laid him away with sad hearts, for to know him was to love him. But we sorrow not as those without hope for he trusted in Jesus. Pastor S. J. Cann for he trusted in Jesus. Pastor S. J. Cann (lic.) assisted by Rev. G. R. White of Hantsport, conducted the funeral services, and a large company of sorrowful friends followed the remains to their resting place. May the Holy Spirit comfort the hearts of the mourners.

BURDEN.—At Prince William, July 29th, Mrs. David Burden, aged 80 years. Sister Burden had been a member of the Prince William Baptist church for about fifty years.

BANKS.—Mr. David Banks of Wilmot, N. S., died at his residence at Meadowvale on Sabbath morning, July 28 aged 84 years, greatly beloved and lamented. He leaves an aged widow, three sons, two daughters and many grandchildren to mourn his death. He was baptized 62 years ago by the late Rev. Ezekiel Masters and until his death sustained an unexceptional character as a consistent Christian and an honorable and industrious citizen. During his entire Christian life he was a highly esteemed member of the Lower Aylesford Baptist church and not only went regularly to the house of God himself, but always influenced his family to accompany him. As his children reached the years of accountability they became active members of the church, and were all present, as heartfelt mourners, at his funeral. During his married life, extending over fifty-five years, he was a subscriber to the Christian Messenger and MESSENGER AND VISITOR and habitually maintained family worship. He made it a point, invariably, when his health would permit, to attend the prayer and conference meetings of the church. He delighted to extend the rites of hospitality to the ministers of the gospel and was a faithful friend and supporter of his pastor. He was able to attend to the duties of his farm until three weeks previous to his death. One who was with him constantly during his last illness testified to the wonderful Christian fortitude with which he bore his sufferings. He never complained but longed to depart and be with his Saviour. As death approached he was much in prayer and those who witnessed his triumphant departure said, in their hearts, "Let me die the death of the righteous and let my last end be like his." His funeral services were conducted by Rev. H. N. Parry and large numbers of neighbors and friends devoutly followed his mortal remains to the grave. About six weeks ago, the writer of this notice had a delightful and protracted interview with this good man and was profoundly impressed with his noble Christian spirit and character. Thus has passed away, honored and respected, one who was for many years prominent in the civil and religious activities of the community, and whose memory will long be lovingly cherished.

Sir Wilfrid and Lady Laurier arrived at Riviere du Loup Thursday after a cruise down the St. Lawrence as far as Gaspe. The premier wished to see the exact conditions prevailing on the St. Lawrence about which the marine underwriters have been making complaints, and by high rates chasing business from that route.

Ordination. The Council called by the Tobique Valley Baptist church to consider the advisability of setting apart to the gospel ministry, by the laying on of hands, their pastor Charles Sterling, met on the 7th inst. Woodstock, Hartland, Florenceville, Andover and Connor's Baptist churches were represented. Rev. A. H. Hayward was chosen moderator. Mr. Sterling being called, gave an account of his conversion, call to the ministry and view of Christian doctrine. After being closely examined on a number of important questions, the council was unanimous in its decision to proceed with his ordination. Rev. W. S. Martin preached the ordination sermon. Rev. Charles Henderson gave to him the right hand of fellowship, Rev. A. H. Hayward the charge to the candidate, Rev. Mr. Wetmore the charge to the church and a prayer was made by the writer. Pastor Sterling is doing a good work and we trust he will have the prayers of all our brethren in the ministry. R. W. DRUMMINGS, Sec'y.

Major General Gasooligne, formerly in command of the Canadian militia, and at present commander of the British troops Hong Kong, arrived at Vancouver, en route home to England on leave of absence. He speaks warmly of the work done by the Canadian contingents, in South Africa, and says it has made him more than proud to have commanded the Canadian militia at one time.

A. Black, an old friend of the Methodist church, Dorchester, has undertaken at his own expense a complete renovation of the inside of the Dorchester church.

News from the quarantined small pox district is most reassuring. The quarantined district has been lessened in extent and in a week or so it is expected that only the houses in which there is small pox will be quarantined.

On the Fraser river there is one of the greatest salmon runs on record. All the canneries are stocked up with as many as they can handle, and the big canneries are working over time in their eternal effort to digest the usually elusive sockeye.

There is a movement in London to raise funds for the establishment of a chair of temperance in London University, as a set-off to the brewing professorship at Birmingham University.

A number of Yale graduates have completed the subscription list for the placing of a memorial window for Elihu Yale in the church at Wrexham, Wales, near which Yale lies buried, and work on the window will be begun at once.

Standorette. The "Standorette" is a swinging and tilting top table which combines an Easel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one.

The top has four independent adjustable movements: Vertical horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses.

The "Standorette" is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed.

The top of the "Standorette" is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated.

Price, \$6.50. Send for "STANDORETTE" Booklet. Manchester Robertson & Allison

MARRIAGE CERTIFICATES. 30 cts. Per Dozen, Postpaid. Paterson & Co., St. John, N. B.

Printed in Colors on Heavy Linen Paper

CONTENTED ISOLATION. The New York Post, referring to an article in The Atlantic Monthly on Canada's isolation, remarks that Canada seems to be doing pretty well under the disease. After commenting on the flourishing state of our trade, it says that though Canada is doing very well she would be glad to do better—that no nation is really indifferent to great markets. "We have quite as much interest in increasing our trade with Canada. In fact, the general ignorance and indifference to our third best customer is a little surprising. We sell more to Canada than we do to all South America, and yet we get excited over Latin-American trade and politics, while we give to the Joint High Commission, which will probably meet again this fall, only the most languid attention. The main outstanding question is the tariff. We are certainly mistaken in levying excessive duties on Canadian oats, barley, dairy products, steam-coal, woodpulp and lumber. The Canadians on the other hand, might concede something to our manufactures, such as iron and glass and cloth. Such a reciprocity convention should not, we feel, be complicated by the introduction of other outstanding issues. The Newfoundland fisheries and the Alaskan boundary are questions to be settled on their own merits. All that is needed is a little friendliness and common sense on either side."

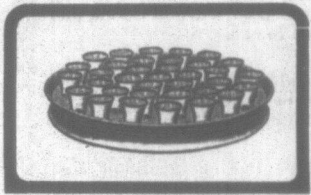
Details aside, The Post states the case fairly. Canada has shown that she can do without the American market. At the same time nobody doubts that freer access to that market would be of advantage to us. It is all a question of terms. Either to the American politicians have acted as if Canada must accept any terms they chose to impose. Now this notion seems to be gradually disappearing. The Post says that it is for the American representatives to move. "We owe it to the Canadians to remove any prejudice concerning our motives and intentions."—Toronto Globe.

An Ottawa despatch says: A British parliamentary blue book with the correspondence between the Colonial Secretary and the colonies shows that the new title of the King was the one suggested by Canada.

At St. Petersburg, Prince Peter, of Oldenburg, was married on Friday to Grand Duchess Olga Alexandrovna, youngest sister of Emperor Nicholas. Some of the festivities were abandoned in consequence of the death of the Dowager Empress Frederick.

GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cocoas and Chocolates. Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. Ltd. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

INDIVIDUAL COMMUNION SERVICE



The tray holding 40 glasses is made of ALUMINUM. After careful research it has been impossible to find a material more desirable.

Baptist Churches using the Individual Communion Service in the Maritime Provinces:

- Germain Street, St. John.
- Brussels Street, "
- Leinster Street, "
- Main Street, "
- Carleton (West End), "
- Fairville, "
- Moncton, N. B.
- Sussex, N. B.
- Harvey, N. B.
- Amherst, N. S.
- Parboro, N. S.
- New Glasgow, N. S.
- Tabernacle, Halifax.
- Hantsport, N. S.
- Paradise, N. S.
- Dorchester, N. B.
- Forest Glenn, N. B.
- 1st Baptist, Halifax.
- Nictaux, N. S.
- Temple, Yarmouth.

"We have used the Individual Communion Service now for a few months and with pleasure I would express my satisfaction with the same. Apart from hygienic claim made by advocates of individual cups—and this to some people means very much—I like the service because it enables us to observe the "Communion" in a more uniform and what might be regarded orderly manner. The testimony of a visitor who had been for years carefully considering this question and saw how the Memorial Service was conducted by us was, "I had no idea it could be made so solemn." I am quite certain our people more and more heartily approve the change made by us, though not until it had been carefully considered."

Yours cordially,
G. O. GATES,
ex-Pastor Germain Street, St. John.

"Those who at first questioned concerning introducing the Individual Communion Service are the heartiest in its praise. The spiritual as well as the fastidious find it a change for the better."

Yours truly,
H. F. WARING,
Pastor Brussels St. church, St. John, N. B.

I am pleased to say that the Individual Communion service has been used by the Leinster Street Baptist church for five months and is giving general satisfaction.
IRA SMITH,
Pastor Leinster St. Church,
St. John, N. B., October 29, 1900.

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces.

The Outfit is not expensive.
Write us for full particulars.

American Baptist Publication So.,
256-258 Washington St., Boston, Mass.
Send all orders to MESSENGER AND VISITOR, St. John, N. B.

News Summary.

Three special trains with about 2,500 harvest laborers left Toronto Monday for Manitoba.

At Annapolis, Tuesday, Edwin Potter, aged eleven years, son of Mrs E. W. Potter, was drowned while bathing.

At Cow Bay, near Halifax, a few days ago, a man caught four bass with hook and line which weighed seventy pounds. Bass are rarely caught at that point.

Mrs. Henry Chapman, of Moncton, who has the misfortune to be blind, fell down stairs at her home and broke her arm and was otherwise severely injured.

Ald. Lewis, of Ottawa, is talking of taking out an injunction against the city paying over the grant of \$10,000 for the reception of the Duke and Duchess of Cornwall.

An Ottawa despatch says: The revised voters' lists for York, New Brunswick, are ready for distribution. It will be necessary to have new lists for Lisgar before an election.

Major Boulanger, in recognition of his military services in South Africa and China, was presented Monday by the citizens of Quebec with a handsome watch and chain and well-filled purse.

The Selby Smelting and Lead Company of San Francisco has been robbed of \$280,000 worth of gold bullion, the thief securing nearly 1,200 pounds of fine gold, worth \$20 an ounce.

Three hundred delegates, representing many states east of the Mississippi, attended the opening session Wednesday of the Catholic Total Abstinence Union of America at Hartford, Conn.

Under the will of the late James Tolman, of London, the sum of £250,000 is bequeathed to charity and the executors are given an absolutely free hand in its distribution.

Enoch Rushton, I. C. R. driver, had his right eye badly injured at Campbellton on Monday as the result of the gauge glass in his engine bursting. The ball of the eye was cut and the sight injured.

The Ontario government refuses to accept the suggestion of Toronto City Council that the statue of Queen Victoria should be erected in Queen's Park, in the rear of Sir John A. Macdonald's statue.

The department of trade and commerce at Ottawa has been asked by the Imperial Institute for the names of Canadian producers of graphite who are in a position to furnish supplies; also for the names of Canadian shippers of pressed hay.

The Grand Trunk Railway Company has offered to build a 2,000,000 bushel grain elevator at Wind Mill pond, Montreal, provided the harbor commissioners will undertake some needed improvements on the property.

The Pittsburg Times says: Another vast industrial combination, one of the greatest that has ever been planned, is under way. It purposes to take in all of the window glass manufacturers in the world and will be conducted from Pittsburg.

The West Indian Committee announces that the British government has accepted the invitation of Belgium to attend another sugar conference in the autumn to consider the question of the abolition of bounties.

At Westchester, Jacob E. Purdy committed suicide on Sunday at his father's home. Deceased was fifty-four years of age, son of Gabriel Purdy. He had been despondent, and drowned himself in the well.

The London Times announces that Lieut. General Neville G. Lyttleton will accompany Lord Milner on his return to South Africa Saturday, and says this possibility means that General Lyttleton is to replace Lord Kitchener, who will take a rest.

It is believed that the fire in the Jersey mine at Plymouth, Pa., is beyond control, and it is thought the mine will have to be abandoned and the fire allowed to burn itself out. This may take a century. Work has been going on for several months, but the flames have gained steadily.

On Tuesday as the Montreal express was coming into Smith's Falls, Ontario, preceded by an engine running light, an explosion occurred, raising up the front of the light engine and tearing off one of the driving wheels. No trace has been found as yet of attempted train wreckers.

An explosion on the construction of the Canadian Northern west of Sturgeon's Falls, Ont., resulted in the killing of three men and the wounding of several others. The accident occurred while blasting was being done in a cut. The dead men were all Italians and were buried alongside the railway.

An Ottawa despatch says: F. W. Hodson, Dominion live stock commissioner, who has just returned from England, says that there does not appear to be any prospect of an immediate removal of the British schedule on Canadian cattle importations, but the fight will be kept up.

For the next four years stocks in legitimate working mines will pay the holders enormous profits if carefully selected through a responsible house. We do the largest exclusively mining Banking and Brokerage business in the United States, and by our thorough methods of investigation and monthly reports from our experts in the respective camps have invariably made

Profits, Not Losses, for Our Customers

We have several first issues low priced stocks and dividend payers which will pay very large and immediate profits that any investor desiring unusual interest and absolute security of principal should investigate. Send for pamphlets of our four successful properties in combination and booklet "About Ourselves" describing our successful methods and showing how the excessive profits of mining investments can be obtained with no risk of loss.

COMBINATION No. 8.

- No. 1. Standard Smelting and Refining Co.,
- " 2. Consolidated Gold and Copper Co.,
- " 3. New Century Mining Co.,
- " 4. Union Consolidated Oil Co.,

Price \$1.00 for 1 share in each company, or 4 shares in all. Present dividends on three of the four properties only, 11 1/2 per cent. per annum on the entire cost of the four stocks.

W. M. P. McLAUGHLIN & Co.,
The McLaughlin Buildings, St. John, N. B.
CANADA AGENTS
DOUGLAS, LACEY & CO., Bankers,
NEW YORK.

The will of the late George S. Goodhue, of Danville, Que., leaves to the British Foreign Bible Society and Dr. Bernadot's home between fifty and sixty thousand dollars.

A petition signed by fifteen mail clerks has been sent to the department of labor urging their intervention to bring the C. P. R. trackmen's strike to a conclusion. They say the road bed is unsafe.

The latest addition to the Beaver line service between Montreal and Liverpool, the steamer Lake Simcoe, will sail from Liverpool August 20.

Hon. Mr. Tarte will go to Memramcook, N. B., to attend the Acadian national celebration on the 15th inst. Other prominent French Canadians who will also attend are F. D. Monk, M. P., Mr. Beique, president of St. Jean Baptiste Society, Montreal; L. O. David and Jacques Perault.

A despatch from Durban says that on the night of July 29 British scouts broke up a Boer laager at Joubert's Farm. The Boers had seven killed and a few wounded. Nine were taken prisoners and 60 horses and 200 cattle captured.

A terrific explosion of nitro glycerine occurred near Bowling Green, O., Monday, in which Wm. Radabaugh was blown to atoms and many other persons had narrow escapes. Radabaugh's wagon was loaded with 800 quarts of the explosive and the jolting exploded the stuff.

A Canadian syndicate has been looking over the water power at Holeb Falls, Blenheim, Me., with the view of purchasing the same and converting it into a privilege upon which a large pulp and paper mill will be erected. The power would be one of the best in the state and lumber would be at the very door of the mill.

Steamer Constance, with Sir Wilfrid Laurier and party on board, arrived at Dalhousie on Saturday at three p. m., and left Sunday morning at 5 a. m. Sunday morning the special train with the governor general and party on board, passed, and the governor general and premier exchanged correspondence by special messenger.

Messrs. McKenzie & Mann have signed a contract for the construction of a railway from Yarmouth to Halifax. Six locating parties will be sent out next week, two between Yarmouth and Shelburne, two between Shelburne and Bridgewater, and two between Mahone Bay and Halifax. The owners of the section now built from Yarmouth want about \$900,000 more for their property than McKenzie & Mann are willing to pay, and under the circumstances it will be necessary to build a parallel road. McKenzie & Mann have an option on the Central Railway.

Keal Skoglund, of Malmo, Sweden, hanged himself on Sunday afternoon on board the schooner Lewiston, at Sheet Harbor, N. S. He took a corkscrew and screwed it into the deck, fastened a rope yarn to it and to his neck and then jumped from a barrel. The deceased leaves a widow and child in Sweden and a brother at Sing Sing, New York.

The agent in New York of the Columbia revolutionists has received information that bloody battle was fought at Palo Negro in the latter part of May. The conflict lasted for seventeen days. The battle was drawn at the end of that period, the insurgents retiring when their ammunition was exhausted, the government troops being too badly cut up to pursue the revolutionists.

The exposition building in Kansas City, erected during the boom of 1887, at a cost of over \$200,000, was destroyed by fire Monday. A boy watching a circus that had pitched its tents across the street set fire to some rubbish on the floors and the flames spread almost instantly throughout the whole building, which occupied a half block square. No one was injured.

The continued dry weather gives a most serious outlook for the future of Northumberland county farmers, and, in fact, people generally. Harrowing reports come from the lower end of the county as to the drought. Some of those who were fortunate with their crops lost them by forest fires. Hundreds of dollars' worth of hay, grain, etc., were destroyed by these fires, which are still raging. Thousands of dollars' worth of lumber lands are being destroyed, as well as farm houses and crops.

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The Farm.

HELP OUT THE COWS.

Farmers are more and more understanding the value of a continuous supply of succulent foods for stock, and there is much effort on the part of all the experiment stations to test the value of forage crops that will tend to prolong the pasturage season.

Cattle or sheep may be turned on them when the peas have reached the blossoming stage. The land on which has grown this crop of cowpeas can be disked once or twice late in August or early in September and sown to rye.

INJURY TO APPLE CROP BY BUD MOTHS.

At blossoming time I drove through an 800 tree orchard that had more than 700 trees full of blossoms. The owner and myself estimated 3,000 barrels if they yielded as well as last two years.

The second week in June the owner invited me again to walk through with him. On the west side of the orchard and on the west side of each tree, scarcely an apple could be found.

The bud moth has been with us for a long time, but never before has it injured our crop after the blossoming time. Fruit growers have thought they were masters of the situation and could raise apples in spite of the insects; but many have made up their minds within a couple of weeks past that there is yet something to learn.

CELERY GOING TO SEED.

Every little while somebody comes to me with the tale that his celery is running up to seed, and wants to know the reason why. In most cases I find, on investigation, that the seed was started very early under glass, say, about February 1.

Celery is a biennial. If we start the plants in the fall, no matter how late, and winter the plants over, they will surely produce seed stalks quite early the next spring.

THE DRAUGHT HORSE.

A draught horse must have size, weight, quality, constitution, action. Not so much depends upon action as weight, and weight, of course, depends upon size. The chief essentials are size and weight.

A good draught horse should have well-muscled parts—forearm, loin, quarters. He should have sloping shoulders, low flank, good heavy loin, well-sprung rib, large barrel and clear-cut bone.

The draught horse should have a broad, strong back, well-muscled shoulders, and above all, good feet. No matter how near perfection a horse may be in all other respects, if he has bad feet—cracking hoof—he cannot give satisfaction.

The action of a draught horse need not be rapid, but he should have good, even action, placing his feet regularly and evenly. In many draught horses as well as in roadsters and carriage horses there is a side-swinging of the front feet which interferes with good travel and in the draught horse unfits him for travel in a narrow path which he often has to follow.

Commandant Haermanus Steyn, a cousin of President Steyn, was killed August 1 while fighting at Pletsburg.

BREAKFAST ON DRINK.

Coffee Makes Many Dyspeptics.

Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment.

One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead.

It is easy to make good Postum, once a person becomes accustomed to it. Put four heaping teaspoons to the pint of water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen.



Need of a "Sunshine" Furnace.



When the price of coal goes this high the need of an economical furnace is felt.

The "SUNSHINE" is the result of half a century of furnace-study, and embodies every fuel-saving device that long experience and modern ingenuity can think out.

Every square-inch from bottom of fire-pot to top of dome is a direct radiating surface.

Made in three sizes.

Burns coal, coke or wood.

Our local agent or nearest house will send descriptive pamphlets free to any address.

McClary Manufacturing Co. LONDON, TORONTO, MONTREAL, WINNIPEG, VANCOUVER, & ST JOHN N.B.

Advertisement for Miller Bros. featuring the text 'BE SURE' and 'MILLER BROS.' with decorative borders.

With a ropearound his neck Charley Bentley, a negro, confessed to the murder of Jim Vann, alias Williams, a white man, and was hanged by a mob near Leeds, Ala, on Friday.

A town of 10,000 people known as Lawton has grown up just in the newly opened Indian territory almost within a night.

The following appears in the militia orders: The crepe band ordered to be worn by officers attending social functions is to be understood as applying to social functions during the visit to Canada of the Duke of Cornwall and York only.

The Allans will withdraw their winter passenger business from Portland.

A terrific explosion occurred in a grocery store on Locust street, Philadelphia, Monday. In a moment this store with two adjoining groceries, two second-hand clothing stores and a restaurant were levelled to the ground.

The British consular report regarding trade at Marseilles, issued Wednesday, declares that the most recent vital development, from a British view is the attempt of the United States to obtain a monopoly of the coal imports at that port.

Floods caused by the overflowing of the Yang Tze have caused the death of many thousands in China. The river has risen 40 feet, and for hundreds of miles the country is a great lake with only tops of trees and an occasional roof showing.

In spite of its enormous size, the Cathedral of Notre Dame, in Paris, has hitherto been simply lighted by wax candles, as gas, it was thought, would damage the walls and valuable paintings.

Gates' Certain Check -FOR- Summer Complaint

Bysides, June 21, 1901. DR. A. B. GATES, Middleton, N. S. DEAR SIR.—I received your kind letter some time ago but was unable to answer it until now.

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 at request is made.

News Summary.



The Dainty White Things

that are washed with SURPRISE Soap—a little Surprise Soap and still less labor—are not only clean but uninjured.

You want the maximum wear out of your clothes. Don't have them ruined by poor soap—use pure soap.

SURPRISE is a pure hard Soap.

Pal'or and leanness are the evidence of deficient nourishment or defective assimilation.

PUTTNER'S EMULSION

contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue. Thin people who take it grow fat, —pale people soon resume the hue of health; puny children grow plump and rosy.

Be sure you get *Puttner's*, the original and best Emulsion.

Of all druggists and dealers.

CANADIAN PACIFIC RY.

WE ARE

Only One Night ON THE ROAD TO

Pan-American Exposition, BUFFALO, N. Y.

\$25.00 ROUND TRIP.

Tickets on sale July and August, good for return fifteen days from date of issue and good to stop over at

MONTREAL AND WEST THEREOF.

All agents issue via St. John and Canadian Pacific Short Line. Tickets good via Niagara Falls and good to stop over at that point. For tourist tickets good to stop over anywhere and to return until November 1st; also for rates going one way and returning another, and information in reference to train service, hotels, etc., write to A. J. Heath, D. P. A., C. P. R.

New Route to Quebec via Megantic. Lv. St. John 5:15 p. m. daily, except Sunday. Ar. Quebec 9:00 a. m. daily, except Monday. Through sleeper and coach.

Low Rate Second Class Excursions. TO CANADIAN NORTHWEST. July 15th to 22nd, 1901, from St. John, N. B. Write for particulars to A. J. HEATH, D. P. A., C. P. R., St. John, N. B. Or apply to W. H. C. MACKAY, C. P. Agent, C. P. R., St. John.

Lord Kitchener, in a despatch from Pretoria, Thursday, announces that a post of twenty-five men belonging to Steinsacker's Horse, on the Sabi river, has been surprised and captured by the Boers.

The carpenters of Winnipeg struck work Thursday, between 400 and 500 going out.

The department of agriculture has just filled an order for the war office of 1,500 tons of oats, which will be shipped to South Africa in September.

More than 2500 men from various points in the three provinces left St. John on Saturday night by three special C. P. R. trains for the harvest fields of the Northwest.

New and important discoveries of iron have been reported to the department of crown lands as having been made in Thunder Bay district, to the east of Lake Nipigon. Two distinct veins have been found.

The Swedish government, according to a despatch from Stockholm to the Politische Correspondenz, is considering plans for the installation of electricity throughout the whole railway system of Sweden.

The War office has received no advices giving color to the rumor circulated in the United States that Lord Kitchener has been wounded in a skirmish with the Boers. The rumor is officially discredited.

David Nation, through his attorney, has brought suit for divorce from his wife, Mrs. Carrie Nation, the temperance crusader. He alleges she held him up to ridicule, neglected her family duties and abandoned his home.

A freight wreck occurred on the Boston and Maine Railroad, near Rigby Park, on Friday. The accident was caused by the bursting of an air hose, which caused the brakes to set instantly, and eight cars were hurled from the track.

At Digby Wednesday afternoon ex-Commodor Edgar Fairweather and George Waring, chief engineer of the Prince Rupert, started to row out to the racing yacht Regina, and when in about twenty feet of water their boat upset, but were rescued by Mr. Fred Heans.

At Amherst a young man by the name of Trenholm, living on the Tyndall road, three miles from Amherst, was seriously injured by the bursting of an old muzzle-loading gun Thursday. Pieces of the barrel struck him in the face, shattering the nasal bones.

In the British House of Commons, Mr. Balfour's new rule of voting estimates by wholesale closure came into operation Thursday night. Lumped in "classes," more than 67,000 were, by this scheme, voted in a series of divisions, the government majorities always exceeding 100. The Irish members engaged in obstructive tactics.

It seems that the recent losses by storm and flood at Galveston were greatly over-estimated when they were officially stated as exceeding \$25,000,000. Now the assessors of that city are trying to explain how the current year's assessment is only about \$2,500,000 less than that of last year. Most plausible of the several explanations offered is that "we are not so near dead as we have imagined ourselves to be," says an exchange.

Chatham World: The owners of several flowing artesian wells in Newcastle, including the Waverley Hotel, were startled on Saturday by the water ceasing to flow. The cause was the opening of a new well of large bore, bored by Mr. Feeley for the town near Hickson's mill, and the Mayor and aldermen were deluged with requests to have the new well plugged. This was done, and the water began to flow once more from the other wells. The new well had evidently tapped the vein on which the others depend for a supply.

A very sad event was the death of Mrs. Packard, wife of Frank L. Packard of Stoughton, Mass., by drowning, at Riverside, eight miles from St. John, on Monday afternoon of last week. Mrs. Packard was the guest of Mrs. J. J. Bostwick, and had gone into the river bathing with a party of ladies. She is said to have been able to swim and it is supposed that she was seized with violent cramps. Her friends rendered her all the assistance in their power, but their efforts were without avail. Mrs. Packard, who was formerly Miss Gertrude L. Edwards, a daughter of Mr. George Edwards of Thuroso, near Ottawa, had been married only a little more than three months. Much sympathy is felt for Mrs. Bostwick and her family for whom the sad event has been a very trying ordeal, as well as for the husband and other relatives so sadly bereaved in Mrs. Packard's death.

FRAUD on CONSUMERS

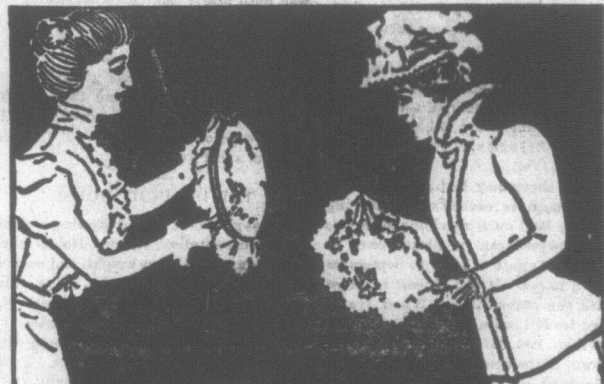
THE SALE OF BAKING POWDER AS

WOODILL'S

WITHOUT THIS SIGNATURE

W. M. D. Parman

ON EACH PACKAGE.



There is entire satisfaction in the result of work done with Brainerd & Armstrong Asiatic Dyed Silks.

Three hundred and seventy-six shades insure just the color-tone you want.

Brilliant, lasting colors, insure the beauty of your work as long as the fabric lasts.

Patent Holders (on no other make) insure convenience in using, no waste, can't soil or tangle.

Send three holder tags or a one cent stamp for our "BLUE BOOK"—explains exactly how to embroider 50 different patterns.

THE CORTICELLI SILK CO., ST. JOHN, N. B.

Spring Cloths Just Opened.

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear. While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty J. P. Hogan, TAILOR Opposite Hotel Dufferin.

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in bull wrappers.



The Globe learns from Superintendent Osborne, of the C. P. R., that the grain business at Sand Point during the coming winter would be much heavier than ever before. The enormous western crops will cause the big granary on West Side to be filled time and again during the winter port season. Details of a contract with the Elder-Dempster Company for the shipment of 3,000,000 bushels are not yet ready for publication, but the general plans for the handling of this year's transatlantic business are about matured. Mr. Osborne speaks very encouragingly of next season's shipping prospects for St. John, and the C. P. R. will make all necessary provision to successfully handle it.

BRITISH



TROOP OIL LINIMENT

FOR

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

RED ROSE TEA

Is composed solely of the pure and delicious Teas of India and Ceylon.

Handwritten notes and signatures at the bottom right of the page.