

# Messenger and Visitor

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**The Wheat Crop of the Northwest.** Reports as to character of the wheat crop now being harvested in the Northwest are somewhat conflicting. Some who have professed to have correct information on the subject have been saying that this year's crop was but little inferior to that of last year and that the slightly inferior yield would be fully made up by the increased acreage. Others who claim to speak from personal knowledge say that the Northwest wheat crop this year is decidedly a light one. The fact probably lies somewhere between these statements. The crop as a whole, there is a reason to believe, is not so good as last year, and in some sections of the country it is light, but in other sections there is a good crop, and taken altogether, and especially considering the present advanced price of wheat, the result will be satisfactory. In reference to the crop the *Toronto Globe* says: "In southeastern Manitoba the crop is much below the average, but west and northwest of that district prospects become better. In portions of the far west, particularly in the Regina plain, the greatest harvest in the history of the country is predicted. This is explained by the heavy soil which is characteristic of that locality. It is only the light soil that has suffered from the dry summer. But even where the crops are lightest the farmers do not complain greatly. One dollar a bushel is an unusual price for wheat, and in many places the farmers talk of accepting nothing less. The scarcity of wheat in the United States, which has necessitated the closing of a number of large flour mills, is likely to encourage this "corner" by the farmers. In several districts of the republic the farmers are reported to have bound themselves by agreement to hold their grain for better prices. If our western wheat-raisers follow their example the result will undoubtedly be enormous profits to the producers; but from the consumer's viewpoint the prospect cannot be contemplated with enthusiasm. However, combinations are enjoying great vogue at present, so farmers cannot be blamed if they adopt modern methods. The chief cause for gratification is that, whether the wheat be held for higher prices or not, the returns to the producers are bound to be enough to assure the continued prosperity of the northwest."

**The Macedonian Insurrection.** It is difficult to get any very intelligent idea of the present situation in Macedonia and Bulgaria. It is evident, however, that there is great disturbance and that many parts of the country have become scenes of atrocities of the most terrible character. Large parts of Macedonia are overrun by insurrectionary bands and the atrocities committed by these are exceeded only by the Turkish soldiery and the Bashi-Bazouks. In the vilayet or province of Monastir there has been great disturbance and bloodshed. The town of Krushevo was occupied by the insurgents who burned the residence of the Mudir, massacred the garrison of Turkish soldiers and the officials of the town and also put to death a number of Christians who, they believed, had opposed their plans. Later the Turks concentrated a force at Krushevo and took the town. An account printed by a Bulgarian newspaper says that the Turks committed unspeakable atrocities at Krushevo. The mutilated corpses of 90 women and children were found in one building. Fifteen of the principal merchants of the town were killed and their heads exhibited on poles at Monastir. The churches were demolished, the houses sacked and the town reduced to a heap of ashes. The remainder of the populace fled to the hills where they are in a starving condition. The same paper asserts that the whole of the vilayet of Monastir is a scene of massacre and pillage and nearly all the villages have been destroyed. The purpose of the Macedonian insurgents is said to be to carry their insurrectionary movement into Bulgaria and force that country into war with Turkey. Both the Macedonian representatives and the Bulgarian Government are asking for the intervention of the Powers to alleviate a situation which has become intolerable through Turkish misrule and oppression.

**The Zionist Congress.** At a meeting of the Zionist Congress in Basle, Switzerland, last week a letter was submitted from the Russian Minister of the Interior, Von Plheve, which, it is said, apparently pledged the support of the Russian Government

to the Zionists in their movement to establish an independent state in Palestine. According to the letter, the Russian Government is favorably disposed toward the Zionist movement which would be morally and materially supported when its practical measures tended to decrease the Jewish population of Russia. This may be interpreted as meaning that Mr. Plheve and his Government do not care much where the Jews go if only they will get out of Russia. The Congress has also under consideration Great Britain's offer of an African settlement to Jewish immigrants. The Russian delegates are said to oppose the project which however appears to receive considerable support in the Congress, the English and Italian delegates urging the appointment of a committee of investigation. The idea of an African settlement also receives support from a prominent American delegate. Dr. Herzl, the president of the Conference is said also to favor the British proposition and his views, it is supposed, will have considerable influence upon the decision.

**The South African War.** The report of the Royal Commission on the South African War, which has just been published, is said to make some astonishing revelations on the unpreparedness, bungling, negligence and incapacity of the War Office staff, the one redeeming feature being the work of the Intelligence Department. It is said that the report has created a sensation and that the *Times* characterizes its exposure of the war methods as simply appalling. The Commissioner's comments upon the Colonial contingents is said to be favorable. If not so useful as regulars in driving home a serious attack, the methods of the Colonials, say the Commissioners, were more akin to those of the Boers. They were distinguished by individual resourcefulness and ability to look after themselves and by intelligent scouting and despatch reading. The commissioners find that from the beginning to the end of the war 448,435 troops were engaged, and owing to the drain upon the resources for home defence, Great Britain became dangerously weak in 1900. The Commission confirms the necessity for a higher degree of intelligence in the men and a well educated staff. Lord Esher, a member of the Commission, in a supplementary report, says that the unpreparedness in 1899 shows that the War Secretary was guilty either of culpable negligence or ignorance of the facts, and urges the reorganization of the War Office, the abolition of the position of the Commander-in-Chief, and the appointment of a General commanding the army, separate from the War Office.

**Lord Salisbury.** The late Marquis of Salisbury, whose death was noted in these columns last week, was born on February 3, 1830. As the second son of the second Marquis of Salisbury, he bore the honorary title of Lord Robert Cecil. He was educated at Eton and at Oxford. As a younger son he had his own way to make, and accordingly, after a tour of Europe, Lord Robert went to New Zealand where for a short time he lived the life of the cattlemen in that country. When the great rush to the gold fields of Australia occurred he went thither, and for a time, it is said, he was a common miner, working a claim and living in the rudest kind of a shack. With his return to England there came a change, but not a huge immediately to affluence and high station. He was elected to Parliament from Stamford which constituency he continued to represent until, by his succession to the family title, he was transferred to the House of Lords in 1868. Not very long after his return to England Lord Robert Cecil fell in love with Miss Georgina Alderson, the eldest daughter of Sir Edward Alderson, an eminent English judge. The lady was possessed of many graces of person and of mind, and as Justin McCarthy has written, "such a wife might have been thought a suitable match even for a great aristocrat." But she lacked wealth, and accordingly the match was not acceptable to the then Marquis of Salisbury. However it was too much of a love match to be broken off by parental disapproval and the prospect of comparative poverty. The marriage led to another extraordinary phase of the budding premier's career. When thrown upon his own resources as a youth, he had travelled far and sought his fortune in rough fields. Now, refused assistance by the father, who insisted that he should have married an heiress, he set himself up in modest chambers near the news-

paper offices, and worked as a journalist. He chose the fields of an essayist and a leader-writer, and contributed to the *Saturday Review*, the *Quarterly*, and the *Morning Chronicle*, as well as, to a considerable extent, to the editorial page of the *Times*. From his marriage in 1857 until the death of his elder brother, when he inherited the courtesy title of Lord Cranbourne, he made his living as a writer for the press. In 1866 Lord Cranbourne became a member of the Conservative Government of the day, and Secretary of State for India. The next year he showed an independent spirit by resigning being opposed to Disraeli's reform bill extending the franchise. In 1868, by the death of his father, Lord Cranbourne succeeded to the title. In 1874-78 he was again Secretary of the State for India and President of the Indian Council. In 1877 he was special ambassador to the Conference at Constantinople; in 1878 he was plenipotentiary at the Congress in Berlin. In 1881 he became leader of the Conservative party, and held the position of leadership until his retirement from public life last year. He was Prime Minister first in 1886, but a year later his party was defeated at the polls. He was again Premier 1888-1902, and again from 1895 to 1902.

**A School of Journalism.** Mr. Joseph Pulitzer of the *New York World* has provided a sum of \$2,000,000 for the purpose of establishing a School of Journalism in connection with Columbia University.

The proposed school will hold, towards the University a relation similar to that of the other professional schools, as the Law School, the School of Medicine, and the School of Mines. An important feature of the organization of the School will be an advisory board, to be nominated by the donor, composed of distinguished men possessing all the knowledge and experience gained by years of successful labor. This board will aid in devising a plan and course of instruction that will meet every requirement on the scholastic as well as on the more strictly practical side. Seven members of this board have been named as follows: Dr. Nicholas Murray Butler, President of Columbia University; Hon. Whitelaw Reid; Hon. John Hay, Secretary of State; Hon. St. Clair Kelway; Hon. Andrew D. White; Dr. Charles W. Eliot, President of Harvard University; Mr. Victor F. Lawson, of Chicago; General Charles H. Taylor, of Boston. Such a school ought indeed to constitute a grand addition to the educational forces of a great University and afford invaluable aid to those who are seeking to qualify themselves for an honorable profession. Success in this, perhaps more than in most other callings is indeed, due to natural aptitude and to experience, but while the plan of throwing young men into the sea of journalism, to sink or swim as they may be able, may have its advantages, it certainly leaves much to be desired. There is every reason why there should be schools of journalism to cultivate in those who have chosen it as their life work, the highest ideals, and the most correct methods, as well as all that properly pertains to the field of practical journalism. But Mr. Pulitzer of the *N. Y. World* is hardly the man to whom we should have looked to establish a school for the cultivation of the highest and best ideals of the profession. He has been known as one of the leaders of that "yellow journalism" which sets material results far above moral ideals. It is by the practice of that kind of journalism that Mr. Pulitzer has become a millionaire and able to endow a school of journalism. It seems to be a case of a man seeking to save a sou-sou-son or to propitiate an outraged public opinion by a benevolent use of the mammon of unrighteousness. It is to be feared that the public opinion of this day is somewhat too willing to be propitiated by such methods.

The Russian Black Sea squadron, which was ordered to Turkish waters and which arrived at Inada, eastern European Turkey, Aug. 14, in order to support Russia's demands on the Sultan growing out of the assassination of M. Rostkowski, Russian consul at Monastir, has been recalled to Sebastopol, the squadron's point of departure. The recall followed on a notification from the Porte that the Sultan had ordered all the Russian demands to be complied with.



## The Herald's Qualification.

ASSOCIATIONAL SERMONS—PREACHED AT CAVENDISH, P. E. I., JULY 5TH, 1903, BY PASTOR E. P. CALDER OF SUMMERSIDE.

"Send Me." Isaiah 6:8.

I remember once, during a day of tempest, hearing the song of a bird. The little warbler had taken refuge among the thick foliage; and in the momentary hush between the peals of thunder, sent forth his voice, which in contrast with the harsh sounds that preceded it, seemed to vibrate with singular sweetness. And, I am reminded of this, whenever I come to this book of Isaiah. Here the whole horizon of Truth is black with the storm-cloud of impending judgment. Heaven and earth stand in awe-stricken audience while with uplifted hand Jehovah impeaches His people for their unfaithfulness. "Hear, O heavens and give ear O earth, for the Lord hath spoken." Then, as in mute despair the nation waits the sentence of its doom, one obscure singer (for we know but little of the Prophet Isaiah beyond what is told us in the Word) breaks the silence with a note of hope and promise, ringing out the cheering assurance, that despite their unfaithfulness, God never forsakes His chosen.

The prophecy of Isaiah holds four great facts. First, God's personal interest in His people. Second, His cognizance of their sin. Third, His purpose to help the sinner, and Fourth, that He is ever sending heralds to proclaim that help. To-day, we shall concern ourselves chiefly with the fourth fact—the sending of the heralds. In this connection, the chief thought of the text, seems to be the Herald's Qualification. From the personal experience of the Prophet as revealed in the Vision, we learn what it is that can fit a man to bear the message of the Lord. There are in this experience four things which I wish to notice.

### A VISION OF GOD.

I. It is here that the experience of every God sent worker begins. Each one who claims to be divinely appointed to service in the Kingdom, must be able to write as the first clause of his commission, "I saw the Lord." This is true of every one of God's workers named in the Scripture. The call of Abram was definite and imperative because the Lord appeared to him. The work of Moses as the leader of Israel, really began in the vision of the burning bush. Paul learned his message of help to the Gentiles, from the personal Christ whom he met on the road to Damascus, and John got the Apocalypse from the lips of Him who walked in the midst of the golden candlesticks. And so it must ever be. No man can truly bear the Lord's message unless he has first received it from the Lord.

But notice further, that it was a vision of God in His Kingship. "I saw the Lord sitting upon a throne!" So every worker must behold the Lord as King. Here as elsewhere in the Bible we are met by the old doctrine of Sovereignty. Man may vainly try to obscure it, for although the tendency of much of our latter day teaching is to pluck the crown from the brow of the Eternal, and put it upon the forehead of poor sinful man, yet if we give up the doctrine of Sovereignty, we must surrender the Truth itself, since the whole system of Divine Revelation centres in the Heavenly King upon His throne. And not only does all the Truth centre here, but all has to do with Christian service. The Lord in His Kingship over souls, has the supreme right to call, to appoint, and qualify for His own work. And thus it is ours to go, not only when he calls, but exactly where we are sent.

This leads to another thought. It was a definite vision. The Prophet was called to a special work. I want to especially emphasize this thought, because there is, to my mind, a great looseness in the teaching of to-day concerning this special call to service. We see this in the modern ideas about the call to the ministry. Why, not long ago I read from a famous American divine, otherwise orthodox, a statement something like this: "The call to preach is the ability to preach so that men will come to hear." Come to hear! Why men will come to hear almost anything in this age. It takes very little to draw a crowd. Let a man stand on a street corner for ten minutes and look at the sky and a crowd will gather to see what he is looking at. So in the public performances of the age, it is often the greatest fool that has the greatest crowd. Brethren, in the ministry we need some greater qualification for our work than the mere ability to draw and amuse the people. We need our souls filled with the vision of the Lord upon His throne commanding us to go and bear his message to lost men.

And this thought applies to the matter of salvation as well as service. The Christian life must have a definite beginning. Our assurance of salvation must have its beginning in the vision of the enthroned Christ, speaking in His Sovereign right the word which none other can speak,—"Thy sin is forgiven thee."

But again it is a personal vision. The call is individual. Because service is individual. We who have been under teachers know something of the crowd-spell, if I may use the term, by which the greater personality influences the lesser, and thus leads and moulds it. Thus God deals with men. He touches individual natures with the force of His Own infinite personality, and thus moulds them into His likeness; that they may know His will and do His work.

Still further, it was a humbling vision. The Prophet was humbled by beholding it. So it is by beholding the glory of the Lord that we truly learn the smallness of self. And this is a necessary experience for every worker. We

are apt to think sometimes that we are of great importance in the Kingdom of God. We wonder how our pulpit could be filled, or what would become of our Sunday School class if we should drop out. When thus tempted, let us look up and behold the glory of the Lord. Isaiah saw the Throne surrounded by the Cherubim. He was humbled in beholding the bright beings which the Lord could command in His service. So may we take the lesson. In holy reverence let us stand in the presence of the Lord. With deep humility, let us seek to veil all within us that savours of worldliness and self. Yet let all the wing power of spiritual impulse within us, be held in readiness to do the will of God.

It was an inspiring vision. If the Prophet saw what great beings the Lord had at His service, He beheld likewise, what great forces were with him in the work of the Kingdom. Think of it, my brother, when foes surround your soul till like Elisha's servant at Dothan, you may behold the mountains garrisoned with heavenly chariots sent forth for your deliverance. Think of it in temptation, till like the Saviour in the wilderness, you shall be conscious of angelic ministry. Think of it in the Gethsemane of especial trial, when as human nature struggles with the cross, the air shall become vibrant with the rustle of a shining wing as the Covenant Angel appears to strengthen you.

"They slumber not nor sleep,  
Whom Thou dost send O God of light,  
Around thine own the living night,  
Their watch and ward to keep.

They leave their seats on high,  
They leave their everlasting hymn,  
Where cherubim and seraphim,  
Continually do cry.

"They come to guard the bed,  
Whereon while others wake or weep,  
Thou givest Thy beloved sleep,  
And hover round their head.

"They come to us by day,  
As young or old, through joy or woe,  
Along our daily course we go,  
To guard us on our way."

In concluding this point, let me say, that in the vision, the Cherubim stood above the Throne. Thus we have the thought of the Lord stooping between Cherubim to speak with man. Let us grasp this truth in all its comforting power. God commands the Cherubim, but he stoops to call the man. O the Divine condescension. What an exhibition of love in that call. Shall not each heart to day gladly answer to this pleading of the Lord for workers? Shall we not gladly repond "send me?"

### A VISION OF SELF.

II. The vision of the Lord upon His throne, filled the prophet with penitence. So we cannot behold God without feeling a deep conviction of sin. We cannot see the Lord in His glory without in some measure beholding self in its weakness. As only the light can disclose what is hidden by the darkness, so the glory of God shining into the soul alone can reveal how weak and vile human nature really is.

And it is this revelation that brings the great crisis to every soul. When we behold that vision, we are forced to do one of two things. Either we must turn from God and go into deeper darkness, or we must turn to God and confess our sins and be saved.

This vision is indispensable. We must have that view of God that convicts of sin, before we can enter into the joy and power of the Kingdom life. This thought needs especial emphasis to day, because there seems to be a great many loose ideas on this point. What, to day is to be regarded as the worst tendency of the age? Some would doubtless answer, "Disbelief in a God." No that is not the worst tendency. It is bad, but not the worst. Real disbelief in God is an impossible thing to any rational man. He may affect infidelity, but he cannot wholly rest in it. Divinity has so left its impress on the creature originally made in its Own image, that belief in a God can never be wholly driven out of any human heart. Man must believe, even though he refuses to obey and worship. Others might define the worst tendency of the age, as disbelief in the inspiration of the Bible. Many seem to fear that the old fortifications of Revealed Truth will ultimately fall under the ceaseless cannonade of the Godless scholarship of the age. Personally, I have no such fear. Why brethren, I am no more of infidel criticism upsetting the Bible, than I am that a fish hawk perched on one of the sandhills that bound our coast will upset Prince Edward Island. The bird may build her nest in sound of the wave and hatch her squalling brood, she may dive down into the gulf and catch a few fish, but long after both she and her brood are forgotten, the rock will remain. So infidel science may nest beside the ocean of time, it may dive down and catch a few fools, but long after its champions are buried in endless oblivion, the truth will stand.

What then is the worst tendency of the age? I believe it is the tendency to think lightly of sin. Instead of that dreadful, deadly thing on which the wrath of God perpetually rests, we are apt to regard it much as the keeper of a menagerie might a pet snake, as a creature a trifle dangerous, but safe enough if carefully handled. The true character of sin needs to be emphasized in our preaching to-day as much as ever it was in the past. The great and painful contrast between the old preaching and the new, is that

the new Christian Ethics have largely taken the place of repentance. Such preaching can never make men truly better. It is not so much ideals of conduct that men need, as power to attain them, and that power comes only by repentance and faith in the Crucified One. We start a man wrong, either towards character or heaven, from any other starting point except, the Cross. To preach mere morality to an unsaved soul, is about as sensible, as to go into an orchard in the springtime and hang upon the trees, a beautiful picture of ideal fruit, instead of using the sprayer to kill the insects that sap and poison the crop in its very beginning.

Thus this vision of our own sinful self, is indispensable to us, both in the matter of salvation and service.

### III. A VISION OF HUMAN NEED.

This is ever the worker's inspiration. It was when the prophet saw the need of those that surrounded him, that he cried out, "send me." So today, fellow workers in the kingdom, let us look around us that we may discover the needs of the world.

First, the need of doctrinal teaching. This is an age when false creeds are being multiplied as rapidly as novelties in the show-window of a variety store. The clamor of the masses is for the new creed of no creed at all. The godless of higher criticism not only has a temple in every part of Christendom, but a chair in many of our theological colleges, and hosts of her worshippers are ready to drown out the preaching of the cross, with a revised version of the old cry,—"Great is the new Diana of the latter day Ephesians." And this of all ages, is characterized by a spirit of compromise for the sake of courtesy at the expense of truth. Years ago persecution took the form of a lion, and tried to tear the truth in pieces by brute force. Failing in that, because of the deathless vitality which truth holds, the devil has changed his shape to that of a boa constrictor, which having crushed the truth by the folds of superorganization, is licking it over in a false courtesy, that he may swallow it whole. So one great need of the age is a more definite doctrinal teaching.

Second, the need of better discipline in our churches. This is one of the problems of this age, and one that is too frequently handled with kid gloved diplomacy at the expense of righteousness. So many "wheels within wheels," characterize our social and religious machinery, that when we contemplate discipline, the question ever is, where will the matter stop? Thus we have magnified the gospel doctrine or charity to sinners, into the ungodly creed of charity to sin. For however we may interpret (or rather misinterpret) the word about the wheat and the tares growing together till the harvest, the fact remains that the Lord has given his church a judgment right in matters of faith and practice, and thus obligated her aim to set right all that is wrong in her membership. This lack of discipline is killing spirituality in the church because neither a church nor a Christian can be spiritual that refuses to obey God, and further it is the effectual stumbling block in the way of the unsaved. The Infidel's Bible is an unfaithful church membership. God's children are to be "living epistles known and read of all men," thus it behooves us as churches and individuals, to write a true gospel that the world may not stumble or be led astray. We need more definite church discipline.

Third, the need of evangelization. Looking out today over our home and foreign fields, we see great opportunities for religious work. Our own Dominion is receiving thousands of immigrants from all lands and classes among whom the untaught and unsaved largely predominate. God has given his church in Jesus Christ, the heathen for an inheritance, and we have been so slow in taking possession of this legacy, that God is forcing it upon us by sending the heathen to us. So now we have no option in the matter, but we must care for them and give them the gospel. And let us think too, of the foreign field, from which a thousand Macedonian voices are calling for help and light. Can we, dare we, disregard them? As Britons we are anxious to plant in every land our flag of empire. As a business race, we desire that our commerce extend from ocean to ocean. But as followers of Jesus are we as anxious that all lands shall behold and follow the banner of his cross, and enter with us into the riches of his grace? Let us today look around us and behold this vision of need, let us look upon our enthroned Lord and mark his enquiry, "whom shall I send and who will go for us?" And chiefly let us joyfully make answer, "send me."

### A VISION OF DIVINE HELP.

IV. The hopeless outcry of the Prophet: "I am undone," found its answer in the heavenly fire that touched his lips. Here was a symbol of the worker's sanctification or setting apart to service. And with this anointing came the sending as the pledge of special guidance. So every worker must be qualified by receiving that grace which brings the conscious victory over sin, and that sense of special guidance which alone can inspire him in the Kingdom work.

We hear a great deal to-day about the equipment of workers, and while I will not say that we lay too much stress on the external qualification of God-sent men, I believe that there is a danger of making too little of the spiritual qualification. An engine without steam is the most useless thing in the universe. It may have every part in place, it may be carefully oiled and polished. But without the steam it will rust in pieces on the track. A wheel-



barrow with a motive power is worth more than a motive without it. So individuals and churches are not to just the extent that they have the indwelling energy of the Spirit. And one mistake of this age is trying to increase power by multiplying wheels, instead of a more earnest supplication and a fuller self-surrender, that we may realize the presence and power of the Holy Ghost both among us and within us.

To-day we clasp the hands of associational greeting. Soon we must part again and go to our special departments of the Kingdom work. Some of us will go back to our pastorates, some to our places in denominational institutions, some to the foreign field, some to the old routine of household and business life. And as to-day I look into your faces I am impressed with the thought that we shall not all meet again in this world. And realizing that fact, I would give you parting motto of service. It is this: "Love to Jesus for his love's sake; Love to the world for Jesus' sake." Following this motto we shall abundantly succeed, because the great incentive to successful service, is the realization of the Divine love.

Let us walk in the light of this perpetual vision,—the uplifted Throne. We dare not turn from it lest we forget the one source of our help. As we journey, the light will grow brighter till it is merged at last into the final vision which waits the eyes of all who are walking this blessed road. Shall we all behold it? Shall all who are here to-day see the King in his beauty and the Land that is afar off?

When the burdens of life shall at last be laid down,  
And the cross we have borne shall be changed for a crown,  
When we gather with gladness the harvest of years,  
And reap with rejoicing that sowing of tears,  
Shall I meet thee my friend at the Beautiful Gate,  
Where the glorified saints and the bright angels wait?  
Shall I meet you? God grant it may be so.

#### THE FINAL VISION.

Yes all we who have looked upon the uplifted Throne and there learned our sin and found the Divine forgiveness, shall at last behold it. We shall stand amid its brightness, in the perfect, eternal fellowship of the King. And oh what bliss to cast there our crowns of rejoicing, as we join the great anthem of the ages, ascribing glory and dominion to Him who has loved us. Amen.

### Pauline Tact and Courtesy.

BY O. P. EACHES.

Paul's courage and hopefulness and eloquence and earnestness stand out conspicuously in all his writings. They could not be hidden. He was unselfish, caring more for others than himself. He was full of sympathy—if others were burdened he took a part of the burden on himself—he would not build on another man's foundation. He was efficient in organization—the care of all rested on him.

In the New Testament one figure, commanding and supreme, is found, Jesus Christ. Apart from Him the New Testament and Christianity would have no existence. Next to Him as organizer, defender, exponent, men instinctively think of Paul. There was in him a large native capacity in which the Holy Spirit could work. The Divine grace, humanly speaking, could not have done a first class work through a second rate man. By common sense Paul was a genius. He was not a man with an imposing personal presence—but he was a man of an imposing intellectual and moral presence.

But his success in life, his mastery of men and of affairs was not due simply to his commanding powers. He did not go through life depending on revelation and inspiration and genius to grant him success. His life was not like a cyclone, sweeping everything in its way. He had a genius also for good judgment, for tact, for the art of knowing men, for courtesy. He approached men in a kind and conciliatory way. He was not abrupt, and rude, depending on the power of the truth to win its way.

At Athens the common version represents him as saying, "I perceive that in all things ye are very superstitious." It would have been an impossibility for Paul to have spoken in this way. Their minds would have been embittered against him and his message. How conciliatory does his address begin: "I perceive that ye are very religious." He would never trifle with the truth to please men—but his recognition of their devout spirit would conciliate them and make an opening for the utterance of new teachings. He was tactful and courteous. When Paul went to the conference at Jerusalem, about 50 A. D., he took a large stock of conviction and good judgment with him. It was a critical time in the history of the Christian churches. The question, in reality, was whether the Christian churches should be large and free, open to all, irrespective of race, seeing in Jesus something vastly larger than Moses or whether the churches should be adjuncts of the Jewish synagogues. Paul had conviction in the essential. He therefore refused to circumcise Titus; he blamed Peter face to face for cowardly turning his back on the truth (Gal. 2). The Pauline teaching won in the conference. But Paul showed his judgment in meeting the leaders of thought privately before the public conference began. The private conference of the leaders (Gal. 2:12); their agreement in the things that ought to be done, would prevent stormy sessions in public, the display of bitter feelings, and the formation of parties. Paul did not know the meaning of finesse or

the tricks of wire-pulling—but he did understand human nature; he knew how to approach it in the best way, he knew how to win it.

How courteous and how tactful is his letter to Philemon. Nothing can surpass the delicacy and grace with which he makes requests and suggests obligations. When he would rebuke the Corinthians for selfish display, for partisanship, for unbecoming behavior at the communion he prepares the way by mentioning the praiseworthy things about them. He has large and abiding truths to present. He adds to their weight and effectiveness by his courteous allusions to their gifts and graces. Abruptness and outspokenness would to a large extent have defeated the purpose had in view. Paul was everywhere and always a gentleman. He was cast in a fine mould. He won men to himself and to a favorable consideration of the truth by a transparent courtesy and manliness of manner. On shipboard he impressed the captain. Whenever he can find opportunity for saying a courteous word he makes use of the opportunity. Speaking before Felix (Acts 24: 10) he alludes to the many years during which Felix had exercised his judgeship. Before Agrippa (Acts 26: 2) he expresses the pleasure with which he addressed him. He carried his truthfulness with him everywhere. His zeal for souls comes out in the words, "I would to God—such as I am" (Acts 26: 29). His unflinching thoughtfulness comes out in, "except these bonds." Paul was a man rooted in convictions. He had with him always a large and sensitive conscience. He would not trifle with the truth of God or with responsibility. But he was considerate of others, studied men and circumstances, was conciliatory in method, thoughtful in expedients, courteous and tactful.

Paul could not have done his large work and made so deep an impress had he been simply an inspired genius. Ten talents will not take the place of tact. No minister or man should be a time-server or man-pleaser. That belittles a man and gives no room for conscience. But Paul's, "I am become all things to men that I may by all means save some" (1 Cor. 9: 25) reveals a man who adjusts himself to changing circumstances. Fixedness of character and a generous and thoughtful consideration for others, these dwelt side by side in Paul. His ten talents made capacity, his tact made usefulness.

More men in public life fail through lack of tact, of considerateness, of good judgment than from moral delinquency or lack of ability. An abundant orthodoxy will not atone for the lack of forethought. Capacity and courtesy must be yoke-fellows. Paul was a genius. Paul became a gentleman. A gentlemanly spirit, having understanding of the times and of men is worth more to the world in effectiveness than a genius devoid of thoughtfulness and tactfulness. Large native powers, the grace of Christ and tact were a triumvirate that made Paul a commanding man.—Commonwealth.

### A Comfortable Hope.

BY DAVID J. BURRELL, D. D.

Who would not have it? A man may reject the Scriptures and refuse the Messianic claims of Jesus, but it is hardly possible for him to be wholly blind or insensible to the charm of heaven. If an angel were to come and lay his hands upon the reader of these words saying, "God hath appointed thee to stand among his redeemed ones," would he not rejoice and shout for joy? Yet there are infallible signs and tokens by which we may know our standing before God, as certainly as though his voice had spoken it.

If a man is not accepted in the beloved, but an alien in the commonwealth of Israel, without God and without hope, numbered among the lost, we may know it. The marks are plain. Are we living far from God? Are we refusing the offers of salvation? Are we persisting in the neglect of known duty, above all that of confessing the Redeemer who was crucified for us? Are we putting off repentance until a more convenient season, knowing that every moment increases the burden of guilt and enfeebles our desire to turn? Or are we in the church living, as mere formal professors, a life that is a constant falsehood? Are we insensible to the fervent appeals which are frequently addressed to us, for greater zeal and faithfulness in the discharge of duty? Are we cold, idle, self-righteous, impure in our imaginations, or ungodly in our daily walk and conversation? If to any of these questions we sadly answer "yes," there is no ground for uncertainty. The plague spot is in our garments.

"There is no way," says Flavel, "for men to gain assurance of heaven, but by reading the work of sanctification written in their own hearts. I desire no miraculous voice from above. Lord, let me but find my heart obeying Thy calls, my will obediently submitting to Thy commands; sin a burden and Christ my passionate desire, and I never will crave a surer evidence of thine electing love to my soul! And, on the other hand, if I had an oracle from heaven to tell me that God loveth me I should have no reason to credit such a voice while I find my heart sensual, indisposed to spiritual things and averse to God."

What shall we do, then, if we find ourselves in this state? A prudent man will straightway seek to improve it. The Lord is ever waiting to be gracious. Will we be saved? The promise is, "Ask, and ye shall receive; seek,

and ye shall find; knock, and it shall be opened unto you." Come to Him, as a child to an earthly parent; not pleading any merit of your own, but the infinite grace, that your soul may be accepted in the beloved; and forthwith, by the divine veracity, it shall be done. God always meets a man more than half way. He will receive us into the family by the spirit of adoption, and he will put a new song into our lips, even the song of our salvation: "I love the Lord because he hath heard my voice; He hath taken my feet out of the horrible pit and planted them upon the everlasting Rock!"

But this act involves an absolute and unreserved self-surrender. He who desires a portion through the redeemed in glory must give himself, time and talents and possessions, to the master, and must assume his lot and portion among the redeemed. This is enlistment. It begins with a "surrender," an oath of loyalty. Whoever is willing to make this surrender may have the assurance of faith just now. The conclusive proof of sonship is being led by the spirit. If, as quaint Thomas Adams says, "thou but find in thyself this sanctimony, thou art sure of thy election." In Rome the *Patres conscripti* were distinguished by their robes, as thy name is enrolled in the legend of God's saints, if thy lively witness it, that thy conversation is in heaven.

If these tokens of redemption are found, it becomes us to walk circumspectly, so "making our calling and election sure." If indeed we are light in the Lord, let us walk as children of the light; for the fruit of the spirit is in all goodness and righteousness and truth. Are our names written in heaven? Then let us put away the spirit of heaviness and take the garment of praise. "Ye are no longer children of the bondwoman, but of the free." Stand fast, therefore, in the liberty wherewith Christ hath made you free! and be not entangled again with the yoke of bondage. Walk worthily of the vocation wherewith ye are called, with all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace; letting your light so shine before men that they may see your good works and glorify God.

But if, after an honest self-examination, you cannot find these evidences of eternal life, what then? In that event it certainly will not be wise or prudent for you to waste the opportunity of one blessed hour. Put no confidence in the voice that speaks persuasively of a more convenient season. "To-morrow and to-morrow and to-morrow!" It may find you standing at the judgment bar of God.—Congregationalist.

### The Next Duty.

Then, what is my next duty? What is the thing that lies nearest to me?

"That, I repeat, belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing to neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest about it and were not ambitious of great things."

"Ah! then," responded Lady Georgiana, with an abandoning sigh, "I suppose it is something commonplace, which will make life more dreary than ever. That cannot help me."

"It will, if it be as dreary as reading a newspaper to an old deaf aunt. It will soon lead you to something more. Your duty will not begin to comfort you at once, but will at length open the unknown fountain in your heart."—George Macdonald.

### The New Life.

Anyone who reads the New Testament with carefulness notices that it sets before men a new life. A line is drawn between "the world" and all which is not "the world"—that is, out from the graves of men, and from their ways, there are those who come at the call of the Lord, chosen by him, and who henceforth live under his rule. St. Paul speaks of them as dead to the past and living unto Christ. They are not taken out of the earth when they answer to the divine call; but they live as the citizens of another earth, which is "their own." They have earthly wants and duties and experiences, but they have these as being for the time residents here. But they are under the flag of another country, whose symbol is often drawn as the cross; which may also be seen as a basin and towel; or, even better, as the throne of God and the Lamb. They are under the laws of heaven, which are summed up in the two commandments which are binding in all worlds. Their methods and usages are those of heaven, which are well adapted to this world. Thus, in business the men of the new life are diligent, enterprising, economical; and at the same time "fervent in spirit, serving the Lord." In society they are generous, thoughtful of others, seeking the well-being of the poor, the homeless; the people of the highways and hedges. To their feasts they call those who cannot make return. They seek rather to please than to be pleased; to amuse than to be amused. Their fashions are imported from above; their tastes, habits, preferences; their spirits and behaviour, and all which makes of life. They do not seek to be singular, yet consent to it, when to be peculiar is to be kind, helpful, in a constant ministering to others.—Alexander McKenzie.



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## THE CONVENTION.

(Continued).

Our report of the proceedings of the Convention was last week carried up to the point at which the annual report of the Foreign Mission Board was presented by its Secretary, Rev. Dr. Manning, that was about eleven o'clock a. m. Monday. The report being in printed form and copies of it in the hands of the delegates it was immediately taken up for consideration clause by clause.

This is the Board's 57th annual report. The first clause expressed gratitude to God for his continued blessing upon the work of the Board and called attention to the beneficent results which have attended Foreign Mission work in general during the past century.

"One hundred years ago in all the pagan world there was scarcely more than 20 mission stations and about the same number of missionaries, and about 1000 converts. There are now more than 5000 stations and 1500 out stations. These stations are manned by about 17,000 missionaries, (men and women), and there are about 70,000 native helpers and other workers, making a total of about 87,000 Christian workers in the field today. At the present time the Word of God may be read by three-fourths of the entire population of the globe in their own tongue. There are today about 1,700,000 Protestant communicants in the foreign fields. The number called home may be reckoned by millions and there are probably from two to ten millions more who have been won from paganism and are nominal adherents to Christianity, the most of whom will probably join the native churches."

This clause was adopted without discussion.

The second and third clauses had reference to the ordination of our missionaries, S. C. Freeman, at Brookfield, Queens Co., N. S., on September 10, 1902, and J. A. Glendinning at Moncton on October 9, and their departure later for India, Mrs. Glendinning accompanying her husband. They are now residing at Vizianagram and are engaged in the study of the language.

Clause four notes that Miss Martha Clark is the only one of our missionaries now on furlough. The home climate has benefited her in respect to a throat trouble from which she had suffered and she expects to return to India this autumn. Her influence while in this country has been very helpful to the interests of the mission.

Clause five makes mention of the death of Mrs. Mary L. Sanford, wife of Rev. Rufus Sanford, one of our pioneer missionaries. Intelligence of Mrs. Sanford's death was received by cable July 16, but particulars as to her illness have not yet been received by the Board. A resolution has been placed upon the records of the Board and embodied in its report, expressing the very high esteem in which Mrs. Sanford had been held during all the years in which she and her husband had been connected with the mission, and also extending tender and heart-felt sympathy to Brother Sanford and his bereaved family.

Clause six called attention to the importance of the observance of an annual "Foreign Mission Day" by the churches and urged that it be prepared for in some definite practical way.

The next clause called attention to the value of missionary conferences such as have been held during the past year in Albert and Westmoreland counties, and recommended that the quarterly meetings in different parts of these provinces should each arrange for at least one missionary conference within its boundaries during the year.

Clause 8 deals with the Twentieth Century fund. The Board's receipts from this fund have been \$7,024.02, of which \$4,780.51 came from Nova Scotia and \$2,243.99 from New Brunswick and P. E. Island. The amounts thus received were very helpful and the Board trusts that efforts will be made to complete the canvass so as to secure the full amount \$50,000.

At this point the noon hour was reached and further consideration of the report was accordingly deferred to the afternoon session.

MONDAY AFTERNOON.

The session opened with prayer by Rev. T. A. Blackadar,

Vice President Sterns of Charlottetown in the chair. Pastors Hutchins and McLean, on behalf of the Baptists of Truro, extended an invitation to the convention to hold its next annual session in that town. This invitation was cordially accepted. Rev. W. N. Hutchins gave notice that next year he would move that in article 5 of the constitution the word September be substituted for August.

Revs. Dr. McLeod of Fredericton and C. T. Phillips of St. John, Free Baptist, were invited to seats in the convention and briefly addressed the meeting. Among other things, Dr. McLeod said that he believed that the last census should have credited the Free Baptists with at least 10,000 more people than it did, but he hoped that if they had been passed over to the Baptists they would be treated well. He rejoiced in the good that had come to Baptists, but there was a growing feeling that the two bodies had been apart long enough. God speed the day when they should be one! It would be wicked for Baptists and Free Baptists to come into competition in mission work in the Northwest. They should unite, and he hoped to live to see the day when the Baptist families should stand as one body. Mr. Phillips spoke briefly, endorsing Dr. McLeod's remarks on the subject of union. These words of our Free Baptist brethren found a hearty response in the convention.

Consideration of the report of the Foreign Mission was resumed and completed.

Clause 9 makes grateful mention of the energetic and successful work of the W. B. M. U. on behalf of the mission. It also recognizes the service rendered by the MESSENGER AND VISITOR, and pronounces it essential to every Christian home where there is to be an intelligent idea of the work of the denomination.

Clause 10 refers to donations which have been generous to a good degree during the year. One brother has given \$300 and there have been many smaller donations which have brought cheer to the Board.

Clause 11 has to do with the Glendinning Fund created at last Convention. On account of this fund there have been received \$1,006.55 sent direct to the Treasurer of the F. M. Board and \$237.41 sent through the Treasurer of the Denominational Funds for Nova Scotia.

Legacies for the year have amounted to \$1203. Of this amount \$201 came from the estate of Rose R. Raymond, Wilmot, N. S.; \$200 from the estate of the late Mary I. Rose, St. Overton, N. S.; \$100 from the estate of the late Rev. E. N. Archibald, of Lawrenceton, N. S., and \$1000 from the estate of the late Hon. A. F. Randolph.

The Board's estimates for the work of the ensuing year includes \$12,000 for salaries of missionaries and \$6,110 for general purposes, making a total of \$18,110. Besides these items there are:

Travel to India	\$325 00
Travel home after furlough	900 00
Furlough allowance	850 00
Home expense (say)	1300 00
Deficit	1227 80

Making a full total of \$22712 80

### FINANCES.

"The total amount received from all sources was \$25,418.95, of the sum \$4,863.64 came from the treasurer of Denominational Funds, (\$3,053.56 from churches in Nova Scotia, \$1,579.01 from churches in New Brunswick and \$231.07 from churches in Prince Edward Island) \$1,435.56 were received as donations to the work, of which \$149.24 were for Mr. Gullison's support. From the 20th Century Fund there have been received the large sum of \$7,024.02, and for the support of Mr. Glendinning, \$1,006.55. The W. B. M. U. has paid into the treasury the sum of \$8,175.00. The legacies for the year amounted to \$1,203.00, and the income from the Bradshaw Trusts I and II was \$820.63, and from other Trusts \$590.58. These are the main sources of income, from which the Board must draw to meet the ever growing needs of the work, which has been entrusted to them for management.

"There have been expended for all purposes the sum of \$21,018.97, which makes the surplus for the year \$4,399.98. But in as much as the deficit of last year was \$5,627.78, it will be seen that there is a balance against the Board of \$1,227.80. If there had been no 20th Century Fund to help the Board in the emergency with which they were confronted at the beginning of the year, the true condition of things would be more clearly seen for the receipts apart from this fund were \$18,394.93 and the expenditures were \$21,018.97, which show that in the normal condition of things there is needed \$2,624.04 to be obtained from some source in order that income may equal the present rate of expenditure. This makes no allowance for the special effort made towards the support of Rev. J. A. Glendinning for five years. In two years the effort to raise the 20th Century Fund is supposed to end. In view of these facts there are contingencies which we need to look fairly in the face. We feel, as wise men, that some provision should be made to meet the inevitable loss of income which must ensue when the 20th Century Fund is closed. There is such a thing as 'counting the cost' of an enterprise. Your Board would call special attention to the fact that according to the action of Convention in 1901 no further receipts from the 20th Century Fund can be used for current account.

### SUMMARY.

"At the close of the year there was reported eight churches with a membership of 513. This is a net increase over last

year of 18. There was a total increase of 66 of which 47 was by baptism. There are nine male missionaries, two of whom were added to the staff last year. There are six wives of missionaries and six single ladies, a total of 21. Of this number there is at present on furlough Miss Martha Clark who expects to return to her work this autumn. There is one ordained pastor, 47 preachers and evangelists, 6 colporteurs, 20 Bible women, 13 teachers of whom 10 are men and 3 are women, making a total of 107 workers in addition to the missionary staff. There are seven principal stations and 22 outstations. The villages in which Christians live number 30, but there are 180 which receive monthly gospel preaching. The total number of villages of all kinds is 3039. The harvest truly is plenteous. There are 50 Sunday schools with 56 teachers. These schools have an average attendance of 1000. 23 scholars were added to the churches during the year. There are two boarding schools, one for boys, which is located at Bimlipitam and the other for girls, at Bobbili. It is expected that these shall be used by all the stations. There is a hospital at Chicacole, built especially for the benefit of women and children. This is for the use of the entire mission."

The report concludes with a reference to the "needs" of the work and the Signs of Promise. The needs are many and various. The work is branching out in all directions, but if the people will bring the tithes into the Lord's storehouse the material needs will be met and the promise of spiritual blessing will be fulfilled. There are signs of promise too. Interest in the work is increasing. The number of workers on the fields is growing, the seed of truth is being sown and the vitalizing power of Christianity is quietly permeating many pagan communities. There is therefore great encouragement to renewed and persistent effort.

At the conclusion of the report Dr. Manning presented his resignation as a member of the Foreign Mission Board.

The report of the Committee on Grande Ligne was presented by Rev. J. D. Spidell. This report was of an encouraging character. It showed that the fine addition to the Feller Institute building was dedicated last autumn. During the year 192 students have been in attendance—75 girls and 117 boys and ten day scholars. The educational and religious character of the school has been well sustained. The students have their regular religious meetings which are of an uplifting character. A temperance society among the students has held monthly meetings. The new wing is a great addition, and the present equipment of the school is excellent. Friends have been generous in furnishing rooms for the students, but a few rooms still remain unfurnished. The mission work carried on by missionaries and students has been successful. Many Bibles have been distributed and 35 persons have been baptized of whom 15 belonged to Roman Catholic families.

Rev. J. A. Gordon, of Montreal, supported the report in a strong and earnest speech, speaking in the highest terms of the work of Feller Institute and of the needs and opportunities which Quebec province afforded for evangelistic work.

The report on Obituaries, which had been prepared by Rev. W. Camp, was, in his absence, read by Rev. Dr. Brown. During the past year six ministers of the denomination within the bounds of the Convention have been called away. These were the Revs. S. C. Moore, P. R. Knight and W. D. Manzer, of New Brunswick, and Revs. W. E. Hall, W. L. Parker and E. N. Archibald of Nova Scotia. Concerning these and their work, with the exception of Rev. W. D. Manzer whose death had occurred since the convening of the Convention, the report spoke with fitting tenderness and appreciation. It was also arranged that a brief sketch of the life and labors of Bro. Manzer should be incorporated with the report in the Year Book. The report also made mention of Revs. R. M. Hunt and George F. Mainwaring, both of whom had for some time ministered to churches in these provinces, and who had been called away during the past year. References was also made in the report to Mrs. Sanford of India whose recent death is deeply regretted. After appreciative remarks from some members of the Convention respecting certain of the departed whom they had intimately known, the Convention, on the suggestion of Rev. W. C. Goucher, united in singing the hymn, "Abide with me."

### MONDAY NIGHT'S MISSIONARY MEETING.

Of the great series of missionary meetings which have been held from year to year in carrying out the programme of our Baptist Convention, the session of Monday night was well up to the standard. A deep sense of disappointment was felt by the audience when it was understood that the Rev. Wm. Upcraft, D. D., missionary to China under the American Board, had wired that he could not be present to take his place upon the programme. Accordingly Rev. L. D. Morse was pressed into service on short notice.

The speakers for the evening were Rev. W. B. Boggs, D. D. of the American Board, Rev. L. D. Morse of Berwick, N. S. and Miss Martha Clark of P. E. I. Dr. Boggs is just from India, full of burning zeal and fire. In anticipation of his return to these Maritime Provinces, Dr. Boggs had attended the Convention of our Maritime missionaries at Vizianagram and brought the meetings of that body to us. He spoke in glowing terms of the character of our mission staff and of the equipment of our mission field. He said that in common with other missionaries in the east they







## \* \* The Story Page. \* \*

### A Changed Man.

"It's nothing, Mrs. Redmond—nothing to be alarmed about," said the doctor.

"But isn't it his heart?" anxiously asked the little woman, to whose white face her own heart seemed to have forgotten to send age color.

"Oh, no. Or rather, the heart involved a little, but only by way of sympathy. The real trouble is in his—some-where else," and he could not bring himself to say "stomach." "What did he eat for dinner?"

"Some roast pork and veal; and I don't think it agreed with him."

"Yes. It's nothing at all alarming."

"Oh, I'm so glad!"

Assuming James Redmond, lying prone on the spotless counterpane, heard every word the doctor said. The doctor intended he should. The groaning decreased.

"James, dear," said his wife smoothing his pillow, "the doctor says you will soon be better. It isn't your heart at all."

"It feels like it," was the feeble response. But the groaning quite stopped. "It feels as if it was the valve of my heart. Sometimes it just flutters, and then it seems to stop altogether."

"The heart has several valves," said the doctor drily, and every one of yours is sound. Here, swallow this. I think it will help you. You may have a few more twinges—nothing serious. If you could get an hour's sleep, you would feel better."

Ten minutes afterward James Redmond was sound asleep, just as the doctor prognosticated, and then happened something that the doctor had not prognosticated at all. A second attack of that dreadful palpitation came on. He could not catch his breath. He saw his gentle little wife sitting there so calmly by the window with her sewing; but he could not cry out, and cold drops gathered on his brow. His heart gave one bound, then all was still. Was this death?

But not for a moment did he lose consciousness—that was the singular part of it. His mental powers seemed keener than ever, even when his heart stopped beating and his useless struggle for breath was at an end.

He felt darkness slowly dropping down over him. The form of his wife grew dim, and then was swallowed up altogether in it. But as it disappeared, other forms grew slowly up. One, two, three, four, five—there they stood, one at each corner of the bed and one bending over him. They shone in their own light, mistily at first, then with sharp clearness.

"Angels, of course," thought James, and through his mind there floated a line or two of an old song:

There are angels hovering round,  
To carry my spirit home!

Somehow, he did not greet them with quite the gush of enthusiasm and joy that he had thought would fill his soul when the "angels gathered round." He gazed at them curiously, and noticed almost with terror that the one at the side had his hand on his heart. Was his heart diseased—for he knew now that it was heart disease that had killed him, in spite of the doctor—was it going to follow him into heaven?

Suddenly the angel withdrew his hand, saying to the others:

"It's over now, take him to the examining room."

The four angels at the corner of the bed laid hold of the prostrate man, swept him instantly off the bed and away. The one at the side flew before the party. James Redmond could see nothing but the luminous figures around him, but he felt himself going through limitless distances, away and up. His head altered no word, and their gleaming white wings as they swept along through utter, awful stillness.

They entered just in a large room, whose walls, furniture everything, glowed with the same soft, penetrating light. They laid him down on a long narrow table, and all gathered about it. Five of them—no six, for James Redmond himself passed them. How it was he did not know, but there he lay on the table, and yet there he stood by the side of the table, watching with eager interest to see what was next. What could be the matter with James Redmond on the table, that they all gazed so intently toward his heart?

Suddenly, with a dart movement, the fifth angel took the heart quite out of the body, and laid it before him on the table. It did not hurt—it was hardly a surprise to the James Redmond looking on. The angel held a pearly rod in his hand, and with it now gently lifted one of the little white valves.

"What does it all mean?" he whispered to his neighbor, an angel whose benevolent countenance seemed to invite the question.

"We are commissioned by the King to try the hearts of those who apply for admission into the city," was the soft response. "Hush!"

"This praying valve works pretty well," said the examining angel, moving it up and down. "Ah, here's a little hitch. What's the matter?"

"Can't be anything serious—the matter," John Redmond spoke right out. "I always have family prayers, and as for the prayer-meetings, I used to go whenever I—ouch!"

For the examiner pushed a little harder, and James Redmond felt a sharp twitch of pain in the place where his heart used to be.

"It's connected with something wrong," said the angel. "Ah, there it goes. It has finally yielded. There, that works all right. I think that will pass."

The examiner now selected some instruments of the clearest crystal, and turning the heart a little to one side, began a careful search for something.

"We always examine the loving valve next," whispered the neighboring angel, and all relapsed into an anxious silence.

"Oh, I hope there won't be any trouble here," exclaimed one involuntarily, "for he that loveth not, knoweth not God."

"Atrophied! Dried up for lack of use, I fear," said the examiner.

James Redmond's blood ran cold in his veins—at least, he felt as if it did. He leaned forward, and his eyes almost started from their sockets in his frenzied gaze.

"Surely he loved a little—his wife, his child!" said another. "And all love is of God."

The examiner took a large microscope from the case, and another five minutes' search discovered the missing valve.

"Ah, here it is," said he.

And they drew a great breath of relief.

"It works easily—what there is of it," said he, moving it most delicately with a crystal rod.

Every time it worked back and forth James experienced a most delightful thrill in the cardiac region. It was the same sensation that he had felt years ago on earth when he was first converted. It all came back to him now—how his affections had gone out to everybody, even the far away heathen; and how he had sung:

"Oh, that the world might taste and see  
The wonders of his grace!

The arms of love that compass me  
Would all mankind embrace."

"I wish it were larger," said he, half smiling, half mournful, to his neighbor.

"Ah! that's what makes heaven," was the soft answer. "That and seeing Jesus."

The examiner now carefully selected some rods and pincers of burnished gold.

"For the giving valve," whispered the neighbor to James's ear.

James fairly felt the pallor creeping up to his lips, and the sickness of deadly apprehension came over him.

The angel found the valve without any trouble. Small it was and oh, so tightly closed. It required all the force he could exert with those strong little pincers to force it open for the first time, and as he did so a cry of absolute agony burst from the lips of the pale mortal at his side. The pain was something terrible. The angels did not seem to hear him. They looked at each other with significant nods.

"The root of all trouble," exclaimed one.

"Yes for you know the love of money is the root of all kinds of evil," replied another.

"And that was the reason of the hitch in the praying valve."

"And the smallness of the loving valve."

"What shall we do with him? He can't go in to see the King."

"No, never!"

And the very silence seemed to echo it—"Never, never, never!"

"Oh, hear me, hear me!" cried James Redmond, in agony. "Do let me speak for myself. I did give some."

The angels all turned and looked at him. Oh, such a sad look, worse than sternness!

"What did you give?" said the examiner, slowly.

"I gave two guineas every year to the chapel fund."

"And what else?"

"I went to the tea-meetings and took my wife. They always cost me something."

"And what to foreign missions?"

James Redmond was silent. He had given nothing.

"And what to home missions?"

Silence, still.

"And all these years your income has been so large."

"Why, James, James! What's the matter? Are you worse?"

It was his wife calling him. The angels were gone, and here he lay on his own bed at home—a changed man from that hour.

His boy Charles, thinks father must believe in Christianity, he works so hard and gives so much to spread it. Charles has begun to go to church again. James Redmond supports the church work at home and the missions abroad liberally, and always makes a special offering on the anniversary of the day which he speaks of as the day he went to judgment.—Christian Globe.

### An Aftermath of Joy.

BY CORA S. DAY

"What is it, William?"

The white-haired old man raised his head and tried to smile bravely into the questioning eyes of his wife, in whose face he saw reflected the trouble from his own.

"A trifle—a foolish little thing over which I am weak enough to be disturbed. And yet"—his voice faltered a little—"it is not quite pleasant to feel that I have outlived my usefulness."

"Why should you feel so? Tell me about it." And his wife crossed the little study and stood close beside his chair. Many times she had helped him through trial and trouble and discouragement with her brave cheerfulness and steady faith.

"I have served the Lord in this place for forty-five years," he began slowly, "and he has blessed me. But it has come to me over and over, of late, that I should make way for a younger man in my pulpit. Perhaps the people feel this, too. I do not know; they are very kind to me always. My lot among them has, indeed, been a pleasant one. But it is only natural that they should desire a younger pastor," and he paused thoughtfully.

"Something has been said"—began his wife.

"Not to me. They are too considerate for that. It was only a chance remark on the street the other day, by a young girl to a companion; something about the desirability of having a progressive young minister at the head of the church. She did not know I overheard. And it was, after all, but the voicing of my own feeling."

There was a little flush of indignation in the usually placid face before him.

"A foolish school-girl! What does she know of the needs of the church. And after your lifetime of work for this church and this place."

"Never mind that," he answered gently. "Must we not evade the question, Margaret. It is simply this—have I ceased to satisfy the wants of my people, and do they wish for a younger, more active pastor? I must think over it and pray over it, and seek to find the truth. I know the Lord will help me to do his will for the good of his people."

There was nothing further to be said in answer to that reasoning, and his wife left him alone with his problem. As the days passed she could see that he was deeply troubled over the matter, yet patient and willing to do whatever was best. It was not an unusual case after all—a minister grown old in his charge, a young progressive element in the church, and a desire, entirely natural, for a minister more in sympathy with new ideas and methods.

At last the decision was reached. Kneeling beside the old chair in the study where he had penned so many messages of hope and love and invitation to those people, the old minister laid his life-work down at the feet of his Master, and said tenderly, "If it is thy will, oh Lord, let it be done."

The next Sabbath he read to his congregation the resignation on which he had spent so many days of thought and almost heart-broken sorrow.

It came as a complete surprise to all, but was received by different ones in widely different ways. To the older members, after the first shock of astonishment, came a feeling of sorrow almost as deep as that of the pastor at the step which he considered it his duty to take. Most of the younger members shared this feeling; but a few thoughtless ones felt that it was the opportunity they desired to secure a new, brisk, active young worker.

There was an unwonted hum of undertoned discussion at the close of the service, and it was not long before the pastor was surrounded by the officers of the church with requests for the reasons of this unexpected step. He gave them simply and briefly, and there was a little silence when the explanation was ended. Then they vied with each other in assuring him that his feeling was utterly unfounded.

"Think it over," he answered them all, shaking his head, but smiling a little more cheerfully at their earnest, sincere words. "I have thought it over for a long time. It is but just that you should have time to consider it carefully." And so the matter was left.

One of the officers of the church had said rather less than the others, but it was evident that he had been thinking rapidly.

"I should like to have a word with you after the congregation goes," he managed to whisper here and there to officers, leading members and young people active in the church work. So they lingered until the pastor was gone; and then the one who had asked them to stay stood up and said:

"I hope I may never again feel so conscience-stricken as I do at this minute. And not for anything I have done, but for something which I—which all of us, it seems; have left undone. Here is our pastor—the man who has spent his life in this quiet little place for love of us, when we knew well that he had opportunities offered him over and over again, in his younger years, to go forth to other work—work better fitted to his splendid abilities, and work that would have brought him larger financial compensation; our dear



old pastor offers us his resignation because he feels that we are tired of him—has, in fact, heard a desire expressed for a younger man in his place.

Friends, this old man has nurtured us in the fear and admonition of the Lord. He has listened to our marriage vows; he has helped us to put away our dead. He has been with us in joy and sorrow, and has never failed us, never wearied in doing for us all and more than we asked; while we—we have been so cruelly careless, so slow to thank him and show our love and gratitude, that he thinks that we would prefer another in his place. I wish now to offer one or two resolutions.

"First, that our pastor's resignation be rejected. Well, all in favor will please say—"

"Aye," came the ready response.

"Second, I propose that so long as our pastor has health and strength and power to stand in our pulpit, he be urged to do so."

This resolution was unanimously carried.

Third, I suggest that a testimonial be prepared, setting forth our affectionate regard for him and his life-long faithfulness to us; that it be signed by every man, woman and child old enough to write who is an attendant upon the services of this church; and that it be presented to our pastor next Sabbath.

There was no need to put this suggestion to a vote, for everybody began at once to plan how to give the greatest possible number an opportunity to sign the testimonial before the next Sabbath, and the speaker and his little audience went home bubbling over with enthusiasm. It was a busy week for those in charge of the testimonial, but the work was done by Saturday night.

We will pass over what the pastor did and said when the decision in regard to his resignation was handed to him, accompanied by the cordial expression of the desire that he remain with them for the rest of his days. But when the testimonial was presented—and he saw well up in the long list of names that of his youthful critic—he said softly, as he laid the document aside on the pulpit and clasped his hands over the worn old Bible:

"I thank you all, dear friends, for this expression of love which I should never have doubted. But thank the Lord, too, for the doubt which has brought forth this aftermath of joy."—American Messenger.

### The Charm of Self-Control.

When Bessie went from her city home to her Aunt Margaret's place in the country she carried the pleasing conviction that she was a model young woman. Such conceit seems odious in the telling, and Bessie would not have owned that she held it—but she did. Perhaps it may be counted in her favor that she expected and hoped to make her "lady-like accomplishments" useful and was willing to impart any of her gifts and graces to any one who seemed qualified to receive them.

But on the first evening of her visit self-satisfaction was threatened. She had flung herself over, rather than into, a chair, and Aunt Margaret glanced at her and drew herself up.

"Don't sprawl, dear," she said, with gentle decision.

This to a girl who had been complimented more than once on the "unstudied charm" of her attitudes! Bessie flushed, but she only said:

"I'm afraid it's natural, aunty."

"It's natural to be graceful, too, if one schools herself to have it so," Aunt Margaret answered.

There the matter dropped. Probably Bessie forgot the reproof; but it was recalled to her twenty-four hours later, when Aunt Margaret brought to an unexpected conclusion a story of her own girlhood.

"Bessie," she said, abruptly, almost in the instant when she finished the tale, "has anyone ever called you ill-bred?"

"Certainly not!" the girl blazed out.

"But doesn't it show ill breeding to be inconsiderate, as you are, of other people's nerves? You have dandled your feet and twisted that trinket and even drummed with your fingers while I have been talking. If I had been a nervous person, which happily I am not, your fidgeting would have driven me frantic. Setting aside any question of discourtesy to me, why don't you cultivate repose? It's more attractive—and more restful—than this perpetual motion."

"Cultivate repose? I never thought about it."

"I suspected as much," rejoined Aunt Margaret, grimly. Then she went on to say that very few persons know how to sit, much less how to sit still; that this deficiency argues ill breeding or "slackness" or want of self-control; that if one permits oneself to shuffle or lounge or fidget, one is in danger of losing the mastery over one's body and of falling into "a slovenly habit of mind."

It seemed to Bessie that Aunt Margaret's conclusions carried her a little too far; but the girl perceived, too, that in days when "liberty" is the general watchword restraint may be all the more an individual duty. Therefore she dropped a few of the habits and mannerisms she had taken into the country, and began to practice certain other modes of behaviour. It is not recorded that society or her own family finds her less charming because of the change.—Youth Companion.

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

#### Daily Bible Readings.

Monday. Diversity of Gifts, one Spirit. 1 Cor. 12: 1-11.  
Tuesday. One Body, Many Members. 1 Cor. 12: 12-27.  
Wednesday. The Effectiveness of Concerted Effort.  
Nehemiah 4: 6, 13-23.  
Thursday. Avoid All Strife. Philippians 2: 1-4.  
Friday. An Invincible Band. Judges 7: 15-21.  
Saturday. "The Unity of the Spirit." Ephesians 4: 1-6.  
Sunday. "All With One Accord." Acts 1: 12-14; 2: 1-4.

The secretary of the Maritime B. Y. P. U., Rev. W. J. Rutledge, will furnish a report of executive meetings at St. John, in connection with the Maritime Baptist Convention.

The writer of the comments on the prayer meeting topics for September is Rev. Christopher Burnett, pastor of the Leinster St. Baptist church, St. John.

Remember the Young Peoples' Convention, to be held in St. John, September 29th to October 1st. In making your plans, include in them this Convention trip.

#### B. Y. P. U. Executive.

Three sessions of the Executive Committee of the B. Y. P. U. were held in the parlor of the Leinster street church during the Baptist Convention. At this time the program for the coming Convention on September 29 to October 1, was discussed, and the general outlines of our work carefully considered. It was unanimously decided to ask the committee on the year book to print the proceedings of our next convention in the year book and to request the nominating committee of the Baptist Convention to appoint a committee on Young People's work, this committee to consist of the executive of the B. Y. P. U.

We recommend a general recognition of B. Y. P. U. day or a Sunday for the consideration of the C. C. Courses. This will be on September 20th. The regular Sacred Literature Course will begin October 1st. Take time to mature your plans and order the "Baptist Union" or the hand book of studies on the Christian Life which formed the S. L. of last year. H. H. ROACH, Pres., M. B. Y. P. U.

#### Prayer Meeting Topic.—September 6.

"The Allied Forces of Righteousness."—John 17: 20-23; 1 Cor. 1: 7-13.

The relevancy of the selected passages does not appear without carefully pondering over them.

In the first selection, we learn what are the "allied forces of righteousness."

In the selection from the letter to the Corinthians we may learn what is one of the chief hindrances to their effectiveness.

The first passage is from the sublime benedictory prayer of Jesus.

A great deal is made in some quarters of apostolical succession as it appertains to the ministry. But there is certainly a succession of discipleship. With this in view Jesus said he prayed also "for them who should hereafter believe." Here we find our place to-day.

"Brothers we are treading,  
Where the saints have trod."

Who can estimate what a force for righteousness are the prayers of Jesus? Our Atoner, also our Advocate, our Saviour, also our Supplicator.

In these profound words, our Lord alludes to the unity between the Father and Himself. He says He had manifested the Father. "He had finished the work which had been given Him to do." He made the will of the Father as it concerned a sinful race His own.

Now in their turn, the disciples are to manifest Jesus in His grace and power.

"He came to destroy the works of the devil" and the disciples must be living demonstrations of this work. They must be exponents by life, as well as by lip: for always and everywhere ministry without character is a failure. Jesus prays for their unity. This must surely mean for their consciousness of it, which would bring corresponding strength. The union already existed as Jesus had shown in the parable of the "vine and the branches."

If the disciples heard Jesus pray this prayer, they must almost have expected to see the Father. Jesus addressed Him as though he were visible.

He would impress them with the fact that a subtle and mystic, but real union existed between Himself and them. The writer was once told confidentially by a minister of the gospel, that when his faith was assailed, and his mind became distracted by the inscrutable mysteries of the spiritual life he invariably found the prayer of Jesus a tonic and clarifier.

We cannot believe that these verses, 22 and 23, have as

their primary purpose the union of christian denominations. They are not an unmingled evil.

God's purposes are so manifold and truth so prismatic that it is presumptuous to think that one denomination can see the whole truth (even though that denomination be our own.) Unity is possible without uniformity. Variety is not necessarily variance. Diversity itself may exhibit the most real unity. As for instance, the assistance of the colonies in the late war demonstrated the unity of the empire.

Christ's prayer finds its fulfilment as His disciples are willing to conform to His will.

Paul claimed a high degree in this endeavor when he said "I live, yet not I, but Christ liveth in me."

Against the serried, and invisible hosts of Satan, Christ leads His own forces.

"If any man has not the Spirit of Christ he is none of His." Given, an united host, imbued with the all-conquering spirit of Jesus and

"Gates of hell shall never  
Gainst that church prevail;  
We have Christ's own promise  
And that cannot fail."

"God is on the side of the strongest ballions" said Napoleon. Of course! That side must be the strongest where God is. It is all important that we be found enlisted therein.

The other passage to which we are directed reveals one of the greatest hindrances to the effectiveness of the allied forces of righteousness.

When Satan finds himself repulsed by the solidarity of his opponents, he changes his tactics. Instead of hurling his forces against them in open conflict, he turns his attention to the creation of division and strife among them. His purpose is achieved when he sees them fighting among themselves. Paul was "not ignorant of his devices" hence his burning words in this letter condemning the fatious spirit which prevailed among them.

The Christian church needs more than ever today to be adjured to unity of spirit by consideration of the "bond of union and the most holy name by which they can be entertained." Paul used earnest efforts to arrest the process which has culminated in the acrimonious division of Christendom. Men who hold fellowship in many departments of life refuse to worship together, much less engage in common Christian service. We are not sufficiently sensitive to the sin of schism. There can be real union without similarity of external organization and church polity or even without uniformity of creed.

The "truth as in Jesus" it greater than any definition of it, or organization for its dissemination. If, as one has said, "our system of thought is very often only the history of our own heart," we may despair of ever thinking the same thing or expressing our thoughts in the same way.

But Paul insisted then, as he doubtless would do today that a real unity is possible between the divided forces of righteousness. Unity of spirit among one another is effected, or reflected by allowing the fact of the oneness of Christ to dominate our minds. He is not divided into sections to please any parties, however devout.

Moreover, the indivisible unity of Christ with His disciples, stated in John 17, should render factions impossible.

It is monstrous that those who are vitally united to Jesus, and equally quickened and sustained by His Spirit, should refuse to recognize their unity. "One is your master even Christ and all ye are brethren."

Retaining the figure of the topic, we must allow that the army of Christ permits the adoption of varied tactics in its assaults upon the allied forces of wickedness.

"How many serve, how many more  
May to the service come,  
Thou hast Thy young men at the war  
Thy little ones at home."

Our separate individualities will compel us to see the truth from our own viewpoint but we may know and enjoy a community of will and affection.

A striking example of this was seen a few years ago in the co-operative evangelism of Mr. Moody and Professor Drummond. It was a powerful dual alliance.

The Roman legionaries were hooked together by their shields. Let this serve as an illustration for the "allied forces of righteousness."

The second collect for peace from the Episcopal Prayer Book, is very beautiful in connection with the topic.

"Oh God, who art the author of peace and Lover of concord, in knowledge of whom standeth our eternal life whose service is perfect freedom: defend us thy humble servants in all assaults of our enemies: that we surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

—St. John, N. B.

CHRISTOPHER BURNETT.

Habits, soft and pliant at first are like some phoral stones which are easily cut when first quarried, but soon become as hard as adamant.—Spurgeon.



## Foreign Mission Board

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR SEPTEMBER.

That a great blessing may follow the meetings of the Conventions and the coming year be one of great blessing at home and in the foreign field.

DEAR SISTERS OF THE W. B. M. U.—We are "laborers together with God" and I am realizing more and more what a large share you may have in this work; to what an extent you, although in Canada, may really fulfil Christ's command by giving the gospel to the Telugus in India. "As is his share that goeth down to the battle, so shall his share be that tarrieth by the baggage; they shall share alike." Let us allow God to choose our place of service; then trust him fully and work faithfully. Who can say that one sphere of work is higher or lower than another.

"I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

The eighteenth annual report of the W. B. M. U.—how stimulating it is! The W. M. A. Societies of N. S. contributed nearly \$1,000 more than ever before. Congratulations to the Bonshaw, (P. E. I.), Antigonish and First Church (Halifax) societies. Their gifts respectively averaged \$13.30 and \$5.10 per member. The Amherst Society came out ahead with \$432. Of the 262 societies only 12 gave more than \$100, so it is evident that success depends upon the gifts of the smaller societies. At Mira there is only one woman in the church who is not a member. Praise the Lord! With persistent, intelligent, consecrated endeavor, what can not be accomplished. All things are possible with God.

Seventeen thousand sisters in our dominions still uninterested as yet possible! Oh Lord be merciful! In view of Thine unspcakable love how can there be such indifference to Thy command! His Christ died for me and can I refuse to fight under His banner!

A society for each church, a secretary for each county, associational districts and a secretary for each province—this is the machinery required, but this in Nova Scotia alone seven counties are without secretaries. In these counties no sister comes forward to say, "With the help of God I will do what I can." "Rise up ye women that are afraid, be troubled ye careless ones." Come up to the help of the Lord. A blessed opportunity confronts you. Excuses in regard to lack of time or talent will not stand before God.

(Continued next week.)

### THE CONVENTION.

(Continued from page 3.)

opportunity to take a course in theological study which would in themselves be for their work. It was hoped and greatly desired that such men should come and take advantage of what had been provided for them, but so far they had not come. As things are, the theological work that is being done is almost wholly for college students who have the ministry in view and who take certain theological subjects—Hebrew, etc.—as electives in connection with their Arts course. The work of the President's department would not be dropped while he was absent in the interest of the Forward Movement, but the students would carry on their work in part by courses of reading under the direction of the President instead of by class room work.

The report of the Treasurer of the funds controlled by the Board of Governors was presented by Rev. A. Cohoon. This was a carefully tabulated statement of the accounts of the different institutions and the Endowment and Trust Funds in the hands of the Board.

It showed a deficit in the college account for the year of \$2034.08, and a deficit for the year in the Horton Academy account of \$521.07. There is also a deficit in the Seminary's account of \$143.54. The Seminary had, however, been under heavy expenses for repairs in connection with the introduction of the sewerage system in the town.

On the first Forward Movement Fund there has been collected during the year \$4,756.94; on the second Forward Movement Fund, including Mr. Rockefeller's contribution of \$2197 there has been paid \$4412. The value of the Trust Funds accounted for by the treasurer is \$241,079.16.

Brother J. J. Wallace reported for the Sunday School Board, recommending more thorough and aggressive organization and the appointment of a General Superintendent and the establishment of County organizations for denominational training and a summer school in connection with the Baptist Institute at such time and place as may be deemed expedient.

The report of the Committee on Temperance was presented by Rev. W. H. Jenkins. The report is as follows:

#### REPORT OF TEMPERANCE COMMITTEE.

1. *Historical*, your committee on Temperance recognizes with gratitude to God that through the year an unusual wealth of history-making material in regard to the Temperance movement has accumulated, not only in our own Dominion and in the U. S., but in Britain, in France and in Germany.

2. *Principles*, Jesus Christ's mission is two-fold, (1) to save souls, (2) to save society. The second follows as a corollary to the first, for when Jesus Christ reigns in the soul, He dominates all our activities. Because he is the only Saviour He is the greatest social reformer that the world has ever seen. His early followers turned the world up-side down and through the centuries the faithfulness with which their successors have adhered to the same programme is the test of their fealty to their Lord. Successes have been gained, strong towers of error have been destroyed, but still the battle rages, and in no age has there been more need than now of loyal hearts, throbbing with Christ's own compassion for unsaved souls and ready equally to battle boldly with that monster iniquity, the liquor traffic, which centralized in the saloon and gathering under its banner all the supreme ills that afflict the people, viewed from any standpoint whatsoever, whether in family, in state or in church, whether from the moral aspect or the financial, stalks forth in these days as never before to challenge Christianity to mortal combat.

3. *Recommendations*. Your committee therefore respectfully submits the following recommendations:—

1. That this Convention continue its endorsement of the principles of total abstinence for the individual and of legal prohibition both for the Provinces and the Dominion.

2. That parents and teachers give unremitting diligence in winning the young to Jesus Christ, and in training them in the principles of temperance.

3. That ministers and churches continue a ceaseless agitation until Christian sentiment shall become crystallized into effective, legal action.

4. That the "Pioneer," the organ of the Dominion Alliance, edited by F. S. Spence, Toronto, ought to be in the homes of all the people. It gives reliable data concerning every phase of the temperance reform.

5. That Christian voters intrusted with the sacred stewardship of the franchise should attend the primaries as well as the prayer-meetings and vote as they pray.

The reading of the report was followed by a speech from Bro. J. Parsons in which he emphasized the importance of Christian citizens attending the caucuses of their respective parties and using their influence to secure the selection of candidates for Parliament who would uphold the temperance cause.

Rev. Dr. McLeod, of Fredericton, being present was invited to speak and delivered an eloquent speech urging the importance and the duty of Christian citizens to pray and to contend with all their might against the liquor traffic.

Rev. Dr. J. W. Brown presented the following resolution:

Whereas it is desirable that a full history of the Baptists in these Maritime Provinces should be made available to those who desire to make historical research.

And whereas No historical records are being kept of many sections having histories worthy of being preserved.

And whereas No adequate means are being used to preserve many historical sketches already written.

Further resolved—That we institute an Historical Committee for the collection and preservation of the history of the Baptists of the Maritime Provinces.

Further resolved that such society consist of the Librarian of Acadia University and three members from each of the eight associations to be chosen as follows:

Three to be chosen to serve three years, two to serve for two years, and one to serve for one year, the places of those retiring each year to be filled by this convention.

This Society further reported to this Convention.

After some discussion as to whether or not it were best to have the society connected with the Convention the resolution was adopted:

Bro. J. J. Wallace from the Committee on Resolutions presented the following Resolution on union with the Free Baptists.

Having reason to believe that there is a growing feeling favorable to the re-opening of negotiations for the union of the Baptists and the Free Baptists of this Province.

Therefore, resolved that a Committee representing this Convention be appointed to meet with a similar Committee to be appointed by the Free Baptist Conference representing that body, to consider the question of such union upon the basis which was prepared and agreed upon by a joint Committee of these two bodies, and ratified by the Baptist Convention of the Maritime Provinces in Charlottetown, P. E. I. in 1887, and further resolved that the date and place of meeting of these Committees shall be proposed by the Committee of the Free Baptist Conference to this Convention next year.

Also a resolution expressing sorrow at the death of Mrs. Sanford in India and sympathy with Mr. Sanford and his family in their sad bereavement.

Also a resolution expressing the sympathy of the Convention with Dr. D. A. Steele and family on account of continued illness in the family and the death of a son.

The report on Northwest Missions was presented by Bro. H. G. Colpitts. The report was of an encouraging character. It showed that the larger sum which the Maritime Baptists had this year contributed to the Northwest work had been productive of excellent results. No work, the report holds, is more worthy of the support of Baptists and nowhere will they obtain larger returns for investment of their means in Christian work. The Baptists of the Northwest are themselves contributing most liberally to the work. They have contributed per member for home mission work the sum of \$1.71. The needs of the work in the Northwest are great and pressing. The population of Manitoba and the Territories has increased by 60,000 in the past twelve

months and there are a hundred openings for Baptist mission work which in the present condition of the funds cannot be entered.

In the absence of Rev. W. T. Stackhouse whose arrangements had called him away before the report was reached, Rev. H. P. Whidden, lately of Brandon College spoke in the interest of the Northwest work. He voiced the thanks of the Baptists in the Northwest for the sympathy and the support of their brethren in the Maritime Provinces. He also said that if the Twentieth Century Fund Committee required the assistance of Mr. Vining, General Agent for the N. W. work, he would spend some time in the canvass this year. Also Mr. Whidden suggested that instead of having one man prepare an annual report on N. W. Missions it would be well for the convention to appoint a committee on the subject, which would have power to act in an advisory manner in relation to the Northwest work.

The report was adopted. Rev. Dr. Manning presented a request from the Foreign Mission Board to the effect that, after receiving \$5,000 of the 20th Century Fund to provide for erection, completion and repairing and furnishing of mission premises, and having paid the present indebtedness, the Board be granted the privilege of using the balance as the demands and emergencies of the Board in its prosecution of the work may require.

This request was granted.

#### TUESDAY EVENING.

The closing session was held on Tuesday evening. The first part of the evening was devoted to a platform discussion of Education on the basis of the Board of Governor's report, and the latter part of the session to the winding up of odds and ends of business.

President Trotter was the first speaker, and addressed the Convention in a strong and impressive speech of some length, dealing with the educational work of the denomination and having reference especially to the work of the Forward Movement now in hand. He showed that every important enlargement of human knowledge calls for enlarged educational equipment. With every new discovery of a scientific principle there arises the question what new application of it may be made. And in answer new departments of applied science are multiplying. This has a striking illustration in connection with application of electricity to industrial purposes. Thus our educational system becomes complicated and greatly widened. There has come a change in method too. The laboratory has become a necessity of the modern college. And with a greatly widened curriculum the principle of eclectics has necessarily been introduced. No student can take all the subject of study, and a choice must be made in accordance with his taste or his chosen life work. Colleges must readjust themselves to the modern conditions and requirements or fail to meet the demands for the time. This requires money. By the action of the Convention last year, the denomination decided to continue to carry on its college work independently, rather than unite its forces with others. The plea urged in favor of amalgamation was the demand for efficiency. The demand cannot be denied, and accordingly the decision to do our work independently virtually involved the pledge to do it efficiently. Again our responsibility rests on the opportunity which God's providence makes possible. A year ago there seemed no hope of such an opportunity as is now placed within our reach by the promise of Mr. Rockefeller to give dollar for dollar up to the amount of \$100,000. Dr. Trotter proceeded to relate the circumstances which had led up to this offer. He was thankful for the spirit in which this opportunity had been met by the Board of Governors and the Convention, for the unity of spirit that there seemed to be and the determination to say, "The opportunity is ours." How to meet this opportunity?

1. With faith in God. Dr. Trotter expressed his strong confidence that God was in this work and that we should put our best efforts into it with full assurance as to the issue.

2. With faith in the people. The friends of the College had done nobly in the last forward movement, they would do still more nobly this time. Some who had pledged hundreds then were pledging thousands now, and the response so far had been of a kind to inspire much confidence as to the result. We will go to work in the unity of the spirit and the bond of peace believing that it can be accomplished.

Hon. T. R. Black of Amherst, a member of the Board of Governors, spoke briefly at the close of Dr. Trotter's address. He felt sure that President Trotter was being led of God in this matter, and believed that the people would stand by him and carry this movement which would mean so much for the College to a successful issue. He believed that Amherst alone would contribute \$10,000, or one-tenth of the amount to be raised, and he felt sure that, considering the total population and wealth of the Baptist people of these provinces, there would not be any failure of the effort to raise the \$100,000, nor did he fear that these increased contributions would work to the disadvantage of the missionary fund.

William Cummings, Esq., of Truro, also a member of the Board, followed in a lively and inspiring speech. He spoke of his own obligations to Acadia. It was through the preaching of a man educated there that he had been led to a knowledge of the truth of Christ. He thanked God for Acadia College. Mr. Cummings alluded to some experiences of the Board of Governors, and of the gloom which had rested on their meeting when it seemed as if it would be impossible to meet the requirements necessary to place the institutions on a sound financial basis. But they were soon able to take a more hopeful view. Members of the Board had shown that their hearts were in the work by the large pledges they made to the fund, and he had felt that God's presence was in their meeting. "All I have, said Mr. C., I owe to the religion of Jesus Christ." We should work for the Institutions because they are His.

At the close of the public meeting a business session was held. The principal business done was the passing of a number of resolutions and the adoption of the report of the Nominating Committee, naming members of standing committees for the year. If the Secretary of the Convention will kindly furnish the MESSENGER AND VISITOR a list of these they will be published in another issue.



**Home Mission Work.**

In visiting the fields in New Brunswick we can hardly tell where the need of pastoral care seems greatest. Sometimes oldest-established interests, long considered self-supporting, have become so weakened by neglect, or improper management, that they really seem as helpless as the new and struggling mission fields just emerging into denominational life. How much faithfulness is required both on the part of pastors and people everywhere few of the body as a whole perhaps pause to think.

A tour to Port Elgin and C. Tormentine revealed the fact that some five or six places of worship have been for months virtually closed, while the cause has materially suffered, and others have reaped the spiritual harvest instead. Just at present a serious burden of debt greatly hampers the little church at Port Elgin. Here is a fine opportunity for a church edifice fund to do good service in relieving to some extent the annual load of interest which has to be regularly met and provided for. Most earnestly do we hope that the churches outside, abundantly able as they are, will remember in a practicable way the handful of brethren who at this place are nobly struggling to sustain the Baptist cause. Efforts now in progress are likely to result in the settlement of a pastor, after which these other things should be added thereto.

At Lutes Mountain and Shediac two other old interests continue to call for attention and help. Rev. John Williams ministers to these people most acceptably and is held in reverence by all. The congregations are good, and the interests in the services seem deepening. Our brother is giving proof that while the new wine of his earlier ministry was good the last is best.

At Shediac better house of worship is very much needed. The edifice at Lutes Mountain has recently been repaired and now presents a most attractive appearance. Its neatness and comfortable appointments have without doubt much to do in drawing a good congregation, and in an indirect way greatly aid the work of the preacher himself.

A more lengthened tour was also made to Andover and Grand Falls, far up on the western side of the province. At the latter place the brethren have of late been much encouraged. Quite a number of people have come in, among whom are some Baptists, and the prospects for growth in the town seem better than ever before. Two large hotels have been erected, and business generally seems on the boom. The Baptists of the place have now about \$600 on hand toward the building of a house of worship, and they propose in the spring to commence operations. This would seem in all respects most desirable. Our missionary has hitherto used the Presbyterian house, which Baptists with others some years since aided in building. The brethren begin to feel the need of more freedom of action in their work, and a forward move has been resolved on. Just now Bro. Hayward is assisting Bro. Auger in special services, and we sincerely hope God's blessing will rest upon the efforts put forth.

Farther up is the growing town of Edmundston, where also several Baptists have settled. Hitherto their help has been lost to us, and they have for the most part drifted off to other bodies, but in the near future something must be attempted in behalf of Baptist work. It was at this point, together with the stations above, that Bros. Hardy and Schutt labored a few years since and reported so hopefully of the prospects for the future. While business firms and hotel proprietors are here making ample provision for coming growth in view of possible railway development we seem last to exercise faith and attempt the spiritual betterment of the incoming people. Should the new overland line of railway be brought this way as proposed, the strategic importance of a religious centre at Edmundston as an aid in reaching eastern Quebec can hardly be over estimated. May we not hope for enlarged financial support to meet this demand in time.

At Andover I found Bro. Demmings and his people engaged in preparing to build a

house very much after the plan of the new building at Chipman Station. The parsonage has been moved to the upper side of the lot and a good cellar dug, while the old church building will be used until the new one is ready. A growing interest has also been developed at Perth, with a prospect in the near future of another church organization. For this we rejoice and are thankful.

I might also mention several visits since last report among fields cared for by regular pastors. At Oak Bay I enjoyed a Sabbath with Bro. Worden, at Steeves Mountain, Boundary Creek and Salisbury another Lord's Day was spent, with good congregations, now ministered to by Bro. Davies. At Kars, The Range and Upper Gagetown three other Sabbaths were given, bringing my tour up to the meeting of Convention in Leinster St. Here during the Monday and Tuesday sessions I found rest and profit in listening to the addresses of the occasion. W. E. M.

20 High St., St. John.

**THE ROOT OF THE MATTER**

**He Cured Himself of Serious Stomach Trouble by Getting Down to First Principles.**

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even reduced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets and I often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty cent patent medicine would ever touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets were going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of this matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest food, give the overworked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulents and nerve tonics never give real strength, they give factitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years

yet probably every druggist in United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

We wonder whether our readers have ever seen a copy of Biblical Studies, issued by the American Baptist Publication Society. These studies consist of thirty lessons on the Old Testament, forty lessons on the life of Christ, thirty lessons on the Acts and Epistles—one hundred lessons in all. A general outline for Bible study has never been published. These studies are now bound together in parts and can be used by advanced classes in the Sunday school or by individual students. Send to the Society for sample copies.

**Notices.**

**Hants Co. Baptist Convention**

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

The next session of the New Brunswick Baptist Convention will be held at Oak Bay, Charlotte county, Saturday, September 26th, beginning at 10 a. m. Delegates coming from St. John will take the N. B. Southern line, on Carleton side, at 7.30 a. m., arriving at Oak Bay 1 p. m. Those coming by C. P. R. will arrive in St. Stephen 11.30 a. m., thence by the N. B. Southern to Oak Bay, within half a mile of the place of worship. W. E. MCINTYRE.

**Young People's Convention.**

The attention of all our Baptist churches and Young People's Societies, B. Y. P. U., and C. E., is called to the fact that our Annual Convention of B. Y. P. U. will be held in St. John, N. B., in joint sessions with the Maritime Christian Endeavor and Epworth League. A joint meeting will be held on Tuesday evening September 29th. Wednesday, 30th, will be given up to denominational rallies. On this day our Baptist Young People will hold their sessions by themselves; at which time the distinctive work of our denominational Young People's Societies will be considered. General Secretary Walter Calley, of Chicago, will be with us, and others among the best and most noted of our denominational leaders will be among the speakers. Thursday, Oct. 1st will be given up to union sessions of the three above-named societies. The program will be printed as soon as arranged.

This convention promises to be the best ever held in these Maritime Provinces. Every church and young peoples' society is asked to send delegates. The Local Union of the city of St. John will provide entertainment, and special travelling arrangements will be made by our transportation leaders. Full announcements will be made after. HOWARD H. ROACH.


The next meeting of the Prince Edward Island Baptist Quarterly Conference will be held at Eldon-Belfast on Tuesday and Wednesday, September 15th and 16th; the first session being Tuesday evening. The S. S. "City of London" will leave Charlottetown at 3.00 p. m. on Tuesday for Hallidays wharf, returning on Wednesday evening. Eldon-church is about one mile from Hallidays wharf. A large attendance is hoped for. A. W. STERNS, Sec'y.

**Carleton and Victoria Quarterly.**

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

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

The Albert County Quarterly meeting will hold its next session at Goshen, September 8th and 9th. This being the annual meeting, officers for the coming year will be elected. A large delegation from the churches and Sunday schools is desired. The meetings will open on September 8th at 2.30 p. m. J. B. GANONG, Secy pro. tem.



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WOODSTOCK, N. B.

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Rev. HENRY TODD DeWOLFE, B. A.

We Expect



September to be a record-breaking month.

Many have notified us of their intention to enter then for the Fall Term, and we are ready for a big rush.

We are better prepared than ever before; more experience, complete equipment, improved courses of study; everything to date.

Catalogues to any address.

S. KERR & SON,

**Scrofula**

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

**Hood's Sarsaparilla**

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease



**Every Mother**  
is called upon to cure  
**Cuts—Sprains—Bruises.**

**Painkiller**  
does it rapidly. Nothing like it  
for children. A few drops in  
hot sweetened water cures  
**Cramps—Colic and  
Summer Complaint.**  
There's only one Painkiller, PERRY DAVIS'.

**A Cure For  
Rose Cold  
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ASTHMA**

A prominent New York lawyer in  
an unsolicited testimonial says: "HIM-  
ROD'S ASTHMA CURE cured me when all  
other remedies failed. Physicians pre-  
scriptions did not even relieve. For  
years I have been a sufferer of Rose  
Cold with all of its annoying symp-  
toms, such as constant sneezing and  
itching watery eyes." Himrod's Asthma  
Cure in ONE WEEK totally eradicated  
a Rose Cold of years standing.  
No words can express my appreciation  
of its effectiveness.

The late (Dr.) Oliver Wendell  
Holmes in his book "One Hundred  
Days in Europe" says: "I have used  
all remedies—Himrod's Cure is the  
best. It never failed."

Send for a generous free sample to-  
day and try it. It will not disappoint  
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HEART &  
NERVE  
PILLS**

**HAVE** you  
been smok-  
ing a good deal  
lately and feel  
an occasional  
twinge of pain  
round your heart?  
Are you short of  
breath, nerves  
unhinged, sensa-  
tion of pins and needles  
going through your  
arms and fingers?  
Better take a box or two  
of Milburn's Heart and  
Nerve Pills and get cured  
before things become too  
serious.

As a specific for all  
heart and nerve  
troubles they can-  
not be excelled. A  
true heart tonic, blood  
enricher and nerve re-  
newer, they cure nervousness, sleepless-  
ness, nervous prostration, smoker's heart,  
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St. John, N. B.  
and we will mail you PELOUBETS'  
NOTES on the Sunday School Lessons  
for 1903.

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

**The Home**

**FRUIT PANDOWDIES.**  
The season for apple pandowdy is ap-  
proaching, and the berry or peach sort are  
already lively. The real pandowdy, made  
after a good old New Hampshire rule, is  
seasoned with molasses instead of sugar.  
When it is done it resembles a big, uncouth  
sandwich, reeking with juice. To make it  
after this fashion, put into a deep baking  
dish slices of juicy sour apples, cover them  
with molasses and season them with a  
trace of salt, dabs of butter and cinnamon or  
nutmeg. Cover the dish with a rich biscuit  
crust, and bake in a slow oven until  
the crust and apples are done. Then remove  
the crust without breaking it, and put half  
the apples on a plate. Place over them the  
crust, turned bottom upward, and on it  
spread the rest of the apples. Serve with  
rich cream—the skimmed kind, if the dish is  
to be worthy its ancient and honorable title.  
Brown sugar may be used in place of molas-  
ses if it is preferred. Peaches and all kinds  
of berries are suited to the process. The  
apples, if they cook slowly, will turn a rich  
red. This is one of the characteristics of the  
genuine pandowdy.

"Spider apple pie" was the primitive  
term of the pandowdy among early New  
Englanders, and the name has survived and  
is still in use in some parts of the West.  
The title was taken from the utensil, the  
spider, in which the pie was formerly made.

Brown Betty is a New England dish which  
is especially good, and has the merit of kill-  
ing two birds with one stone, using up scraps  
of bread previously dried in the oven, and  
rolled and apples which are not perfect  
enough to bake or stew whole.

In a pudding dish spread alternate layers  
of crumbs and apples sliced small. Season  
each layer with bits of butter, a little sugar,  
and a light sprinkling of cinnamon, cloves  
and allspice ground. When the dish is full,  
pour over it a half cup of molasses and water  
which have been mixed together, and cover  
the top with a good layer of crumbs. Bake  
for about three quarters of an hour, or till  
the apples are soft. This pudding is very  
nice just as it is, or with cream, or hard  
sauce. Sometimes it may be varied by a few  
raisins scattered through it.

For a dish which is almost a meal in itself,  
we give the following way to make a rice  
and apple compote.

Boil the rice, half a cupful, after washing it,  
for about twenty minutes, in a quart of  
water with half a saltspoonful of salt. Pour  
off the water, and let the rice steam for  
twenty minutes or till it is flaky, each grain  
separate from the other. When your rice is  
ready, turn it into a flat dish and form it  
into a cone-shaped mound. Cut apples of  
about the same size in halves, peel and core  
and stew till tender, but do not let them lose  
their shape. Drain the liquid off and set  
them round the dish, against the rice. Take  
the apple juice they were boiled in, sweeten,  
add a few drops of vanilla or other flavoring  
and boil till it is quite thick, then pour over  
the rice and set away to cool. A few chopped  
nuts adds to the taste if sprinkled through  
the rice. Whipped cream makes it very  
pretty and tasty as well.—Vick's Magazine.

**BLACKBERRY ROUY-POLY.**  
Make a plain dough as for light biscuit,  
allowing a little more shortening and less  
baking powder, roll out thin and oblong;  
spread quickly with blackberries, carefully  
washed, picked and drained; roll up and  
pinch the ends together; either sew or tie  
in a piece of clean white muslin, wring out  
of cold water and floured; put into a large  
pot of boiling water and boil continuously  
from two to three hours, according to size;  
turn out on a platter and serve with foam  
sauce, flavored with lemon juice. Use a tea-  
cup of sugar, half that quantity of butter  
and the beaten white of an egg for the sauce,  
beating until white and foamy.—Ex.

**MELON SHERBET.**  
Cut ripe muskmelons in quarters, take out  
the seeds, and scrape out the soft pulp with  
a spoon, rub through a wire strainer. Dis-

solve one and one-half cups of sugar in one-  
half cup of boiling water, stir until clear,  
then cool and add to two cups of the sifted  
pulp; stir in one-half tablespoonful of lemon  
juice. Freeze like other ices and when  
nearly frozen stir in the white of one egg,  
beaten stiff with one level tablespoonful of  
sugar; finish freezing with the beater remov-  
ed. Serve in muskmelon shells.—Ex.

**BATHING IN COLD WATER.**  
It is the custom of many persons to have a  
cold water bath immediately on leaving  
their beds as a daily habit. Nevertheless,  
but few persons know how to use cold water  
judiciously for bathing purposes. Delicately  
organized ladies frequently have established  
the same course, considering it conducive to  
health. There is an impression that it in-  
vigorates the individual, hardens the mus-  
cles, and strengthens the constitution. The  
sudden abstraction of caloric or vital warmth  
in that way has not only injured, but de-  
stroyed more than were ever benefited there-  
by. A reaction, as it is called, a glow of  
warmth that subsequently follows, is a di-  
rect draft upon the system to meet a sudden  
loss of vitality, and is by no means so bene-  
ficial as theoretically imagined. A tepid  
bath makes no such injurious demands, and  
therefore, it is not so injurious or perilous  
for those of a frail structure.—Ex.

**ABOUT LEMONS.**  
A bit of lemon is a fine bleacher for the  
finger tips, and pumice stone is the best thing  
for rubbing off ink stains or other discolora-  
tions from the skin. Before grating lemons  
it is well to wash them in a basin of luke-  
warm water, for on examination it will be  
found that the outside of a lemon's anything  
but clean, and if put under a microscope it  
will be discovered to have tiny black specks  
on the surface of the skin. To keep lemons  
put them in a jar and cover them with cold  
water. Change the water each week, and  
they will keep ripe and juicy for a month or  
two.

**CHEESE CAKE.**  
Cream half a cupful of butter with two  
cupfuls of granulated sugar. Add three-  
fourths cupful sweet milk, the whites of six  
eggs beaten light, and three cupfuls of flour  
in which has been sifted two teaspoonfuls of  
baking powder. Bake in three layers. Cook  
in a double boiler until the mixture thickens,  
the yolks of three eggs, the grated yellow  
rind and juice of half a lemon, one cupful of  
sugar and half a cupful of butter. Remove  
from the fire and stir in one cupful of crushed  
strawberries. When partly cool, spread  
between layers of cake, and cover with a soft  
boiled icing. This must be eaten the day it  
is made.—Ex.

**OF INTEREST TO MOTHERS.**  
A Safeguard for Children Cutting Teeth in  
Hot Weather.

The time when children are cutting teeth  
is always an anxious one for mothers and  
when this occurs during the hot weather  
solicitude often deepens into alarms. So  
many ills that often result fatally are liable  
to ensue that every mother will be interested  
in a medical discovery that robs this period  
of many dangers. Mrs. R. Ferguson, of 105  
Mansfield street, Montreal, Que., gives her  
experience for the benefit of other mothers.  
She says: "My baby has always been small  
and delicate, and suffered so much last  
summer with his teeth that I did not think  
he would live. The medicine the doctor  
ordered for him did not do him much good.  
Then he was attacked with dysentery and a  
very hot skin and cough. I sent for Baby's  
Own Tablets, and they did him a wonderful  
amount of good, and he is now getting on  
splendidly."

Baby's Own Tablets are sold by all dealers  
in medicine or will be sent post paid, at  
twenty-five cents a box, by the Dr. Will-  
iams Medicine Company, Brockville, Ont.

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IS INCOMPLETE WITHOUT  
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TATION. COOLS, COMFORTS AND HEALS  
THE SKIN, AFTER SHAVING.

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

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Every Department.

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

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

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POURING IN**

From all quarters, asking for Cata-  
logue, and information relative to

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not? Address,  
**W. J. Osborne,**  
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Fly Pads**  
will do it.

**SOUR STOMACH, FLATU-  
LENCY, HEARTBURN,  
AND ALL OTHER FORMS OF DYSPEPSIA**  
Promptly  
relieved and  
cured by  
**K.D.C. THE MIGHTY CURE**



The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson XII. September 20. Abstinence from Evil.—I Peter 4: 1-11.

GOLDEN TEXT.

Be not drunk with wine, wherein is excess.—Eph. 5: 18.

EXPLANATORY.

I. THE NOBLE AND BLESSED LIFE IN JESUS CHRIST.—Vs. 1, 2. I. FORASMUCH THEN. Referring back to I Peter 3: 18, where it is stated that Christ suffered for the unrighteous that he might bring us to God. AS CHRIST HATH SUFFERED . . . IN THE FLESH. Since he has thus opened the way of salvation, of forgiveness and a new heart and new life; and since he has set you the example of doing right at any cost, even at the cost of crucifixion. ARM YOURSELVES. As your defense against the great enemy of yourselves and of the world. LIKEWISE WITH THE SAME MIND. This is your panoply, your armor, the same mind, the same spirit and purpose, the same state of mind which led Christ to die for the sins of men; viz., the hatred of sin and the love of righteousness; the love of his Father and of good, and the desire that all the world should live the heavenly life, like his own resurrection life. HE THAT HATH SUFFERED IN THE FLESH. As the symbol and centre of the worldly life. He has suffered in crucifying and subduing ungodly lusts, desires, motives, and every evil passion of human nature. HATH CEASED FROM SIN. Just as Christ after he had suffered death rose from the dead into life immortal in the heavens.

2. NO LONGER . . . IN THE FLESH TO THE LUSTS OF MEN. The sinful desires of human nature which men naturally give indulgence to. The lusts of men here defines what is meant by the flesh. But to the will of God, which is that he should be holy as it is in heaven. Just as Christ having died, as to the body, on the cross, was raised again to a new and glorious life, so those who crucify the passions and lusts have done it that they may live in their own glorious life, as much beyond their former life as the resurrection, life of glory is beyond the natural life of the body.

II. THE SINFUL LIFE TO BE REPUTATED AND FORSAKEN.—Vs. 3, 4. 3. THE TIME PAST OF OUR LIFE MAY SUFFICE US. We have had an abundant experience of the evil life; we know its cup of pleasure with the dregs of misery; we have felt its scorpion stings, its hollowness as the apples of Sodom. We have already wasted too much of our lives in these things. It is high time to make a change. HAVE WROUGHT THE WILL (the desire, the inclination) OF THE GENTILES, the idolaters. The description of their sins in this verse and in the first chapter of Romans is borne out by secular writers of that age. See Farrar's From Darkness to Dawn, and Uihorn's Conflict of Christianity with Heathenism. Of these things they had had enough and more. LASCIVIOUSNESS, in plural because of its many forms and acts,

FOUND OUT.

What a Mother Found Out About Food.

A mother found out what a change of food can do for a whole family, from the nursing baby to the adults, in this way: "Twice during the summer months my baby was taken violently ill and was very slow getting over the attacks. His former diet of cow's milk alone ceased to agree with him so I combined it with an expensive infant's food but he soon became very much constipated.

"Then I shifted to Grape-Nuts food and found that this was just what baby needed adding it to his milk after softening it in hot water. Baby has thrived upon this food and is now healthy and strong and chubby as any mother could ask which you know is saying a great deal.

"It did not take me long to find out that a saucer of Grape-Nuts and cream is just what is needed by the tired nervous mother and I have also proved to my satisfaction that when the children are old enough to chew Grape-Nuts it is far better for them than oatmeal or any other mushy food for it develops their teeth and helps their digestion and their minds seem brighter and more active too.

"Truly here is a wonderful food and one of the entire family." Name given by Postum Co., Battle Creek, Mich.

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

applied to the darker forms of evil (Mark 7: 22; Rom. 13: 13; 2 Pet. 2: 7, 18. LISTS. "The inner principles of licentiousness." EXCESS OF WINE. Boiling over, overflowing with wine, referring to the excessive, insatiate desire for strong drink. REVELLINGS. The word is originally derived from the Greek word for village, and meant at first village merry makings, which degenerated into parties of revelers "parading the streets with torches, singing, dancing, and all kinds of frolics." On idolatrous festivals, "the rites grew furious and ecstatic" BANQUETINGS. Drinking bouts, carousals, ADMIRABLE IDOLATRIES. The lusts and abominations which were connected with idolatry and which made it often so attractive to the natural man.

4. WHEREIN THEY THINK IT STRANGE. "It is not hard, even from our own experience, to picture to ourselves the surprise of the heathen when he found his friend refusing an invitation to a banquet, shrinking from contact with the prostitutes of Greek cities, or there, passing the wine-cup untailed." EXCESS. OF RIOT. "It may mean either (1) the state in which a man no longer thinks of saving anything, health, money, character, in the indulgence of his passions, or (2) one in which there is no longer any hope of his being saved himself from utter ruin."

III. THE FORCES BY WHICH THE NEW LIFE CAN OVERCOME THE EVIL LIFE.—Vs. 5-11. There are two directions in which we need every power, every influence, every motive by which evil can be overcome.

1. THE DAY OF JUDGMENT. 5. WHO SHALL GIVE ACCOUNT. No one can sin with impunity. A judgment day hangs evermore over the head of every sinner like the sword of Damocles. THE QUICK ARE THE LIVING. This judgment came upon the world in Noah's time. It came upon the Jewish nation in two or three years after this Epistle was written. There is still a judgment to come (Matt. 25). This fact is a powerful incentive to the forsaking of sin. There are those whom no other motive will reach till they have felt something of this.

2. THE GOSPEL. 6. FOR THIS CAUSE WAS THE GOSPEL PREACHED. The good news of the Saviour, of forgiveness, of the love of God, of a holy heaven. TO THEM THAT ARE DEAD. Past generations. THAT THEY MIGHT BE JUDGED ACCORDING TO MEN. Punished, chastened, as other men, in the body by sickness, pain, and death, and in temporal things. And the purpose of all this was that they might LIVE ACCORDING TO GOD IN THE SPIRIT. It was not to destroy them, but to save them to a high, noble, spiritual life. The gospel is the hope and the power by which we and others may gain the victory over every sinful appetite.

3. THE NEARNESS OF THE KINGDOM OF GOD. 7. THE END OF ALL THINGS IS AT HAND. Compare "our Lord's words, 'then shall the end be' (Matt. 24: 6-14). The times in which the disciples lived were to them the 'last times' (1 Tim. 4: 1; 1 John 2: 18). They looked for the coming of the Lord as not far off (Rom. 13: 12; Jas. 5: 8). To them personally, the end of all things in the midst of which they were living and working was not far off, and the opportunity would soon pass away. All this was a powerful motive for turning away from sin. It was now or never. Besides, they could then have part in the new kingdom that was to rule the world. They would have the help the new state of things would to bring. They would be where the outward influences would be more favorable to virtue, the atmosphere would be heavenly.

4. SELF-CONTROL. BE YE THEREFORE SOBER, of sound mind, of good and wise judgment, be temperate. Aristotle uses this word to express the harmony of the affections and desires with reason.

5. WATCHFULNESS. AND WATCH. Not the usual word for "watch," but be temperate, collected in spirit, circumspect, especially referring to abstinence from wine and strong drink, for strong drink produces exactly the opposite frame of mind, and puts one off his guard, distorting his judgment.

6. PRAYER. Taking hold of the power of God. No one is strong enough to gain the victory without the help of God, and without the consciousness of his presence and power, which comes through prayer.

7. LOVE. 8. HAVE FERVENT. The word implies "intense strain," "on the rack," "ceaseless." CHARITY, love. The deepest, noblest, most powerful, most heavenly thing in man, and the most difficult to obtain. But even our imperfect love is our most effective weapon for overcoming the evils of the world both in ourselves and in others. Hence, "love your enemies," and the command to "overcome evil with good. FOR CHARITY (LOVE) SHALL COVER THE MULTITUDE OF SINS. Bury them out of sight, slay them, and bury them.

8. HOSPITALITY. 9. USE HOSPITALITY . . . WITHOUT GRUDGING OR MURMURING. There are many students and clerks and homeless ones coming into our cities and towns, and few powers within our reach are of greater value for good than the extension of the hospitality of our Christian homes to such homeless and lonely persons. Here is a power which nearly all can use.

10. AS EVERY MAN HATH RECEIVED THE GIFT. Whatever of home, or religion, or knowledge we have received from God, be it great or small, be it a fortune or only a cup of cold water, we are to use it in ministering to others. For we are only STEWARDS OF THE MANIFEST GRACE OF GOD. Every man's gift is given to profit withal (1 Cor. 12: 7), the Greek implying that the gift is to be shared with others.

Doing all for Christ's sake. 11. IF ANY MAN SPEAK . . . AS THE ORACLES OF GOD, IN accordance with God's revealed will, and therefore his words will be spoken with the authority of God behind them. They are not guesses, inferences, theories, but truths. IF ANY MAN MINISTER. Serve others. WHICH GOD GIVETH (chose), from which our word "chorus." The primary meaning is that of defraying the expenses of a chorus in the representation of the Greek tragedies. This was very expensive and could be done only by the very wealthy. Hence the verb came to have the meaning of very large and liberal giving, out of great wealth, and thus to express God's bountiful giving to his children. THAT GOD . . . MAY BE GLORIFIED by the manifestation of his love and power in the disciples of Jesus Christ. Every man saved from an evil life, every advance in goodness, being the work of God, glorifies God.

Temperance application. The forces are the ones by which those that have begun to walk in the ways of intemperance can overcome their appetite. They are the powers by which the temperance work can be carried on to success.

Had to Leave School.

THE PITABLE STORY OF A YOUNG GIRL.

Every Mother of a Growing Girl will be Interested in the Story as Told by the Young Lady.

Miss Laura Dumontier is the daughter of a well-to-do farmer in St. Cuthbert, Quebec. The circumstances under which she was forced to discontinue her studies and leave school will be of interest to all mothers of growing girls, and Miss Dumontier consents to make them public for the benefit her experience may be to others. She says: "At the age of twelve I was sent to a convent school in this parish. At that time I was as healthy as any girl of my age. At the end of a couple of years, however, I felt my strength leaving me. My appetite grew poor, and I suffered from severe headaches. I nevertheless continued my studies until October, 1901, when I became very ill and was forced to leave school. The headaches that had bothered me became almost constant, I suffered from pains in my back and stomach and the least exertion would leave me almost breathless. A doctor was called in and he said I was suffering from anaemia, and was in a very dangerous condition. He treated me until February without the least beneficial result. Then another doctor was called, but no better results followed his treatment. My parents were now thoroughly alarmed and two other doctors from St. Barthelemy were called in, and after consultation their verdict was that my trouble had reached an incurable stage. I was greatly disheartened and did not expect to live long when one day one of my friends asked me why I did not try Dr. Williams' Pink Pills. I had lost confidence in all medicines, but was willing to try anything that might help me, and my father got me a supply of the pills. When I had used a couple of boxes it was very plain that the pills were doing me good, and after I had taken them a couple of months I was once more enjoying the blessing of good health. I feel that Dr. Williams' Pink Pills have saved my life and I gladly give my experience in the hope that it may be of benefit to some other young girls.

No discovery of modern times has proved such a blessing to young girls and women as Dr. Williams' Pink Pills. They act directly on the blood and nerves, invigorate the body, regulate the functions and restore health and strength to the exhausted patient when every effort of the physician proves unavailing. These pills are sold by all dealers in medicine, or may be had by mail post paid at 50 cents a box, or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brookville, Ont. Remember that no other medicine can take the place of these pills, and see that the full name, Dr. Williams' Pink Pills for Pale People is on the wrapper around the box.

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## From the Churches

### DENOMINATIONAL FUNDS.

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

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

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

OAK BAY, N. B.—Aug 9 Rev. H. D. Worden baptized three at Oak Bay and received into church. Good work progressing favorably.  
H. D. WORDEN.

PARADISE AND CLARENCE, N. S.—The church extended an unanimous call to the Rev. H. H. Saunders, of Elgin, N. B., some ten days ago. Bro. Saunders has accepted the call and will take the work of the pastorate not later than Oct. 1st. The new pastor will find much to employ his time as we have been without pastoral care since Nov. last.  
Church Clerk, S. N. JACKSON.

GRAND FALLS, N. B.—Rev. W. E. McIntyre of St. John, has visited this field and speaks very promisingly of it. The Baptists expect to erect a meeting-house in the near future; all we lack is men of prayer and money. Pray that the work may be carried on, the church built up and funds raised for its support, and may God have all the glory. We are expecting to have with us Bro. Hayward to conduct special services. ELIAS AUGER.

ROLLING DAM, CHAR. CO.—Have been holding special service. I was strengthened somewhat by assistance of Rev. A. H. Hayward. They appreciate Rev. Mr. H. His sermons were helpful and some decided to follow Christ.  
H. D. WORDEN.

ST. ANDREWS—I close my work here the last Sunday in August which will leave a field without a minister and a minister without a field.

The churches in the group will need a pastor and deserve a good one. The retiring pastor may not deserve a field, but he will most surely need one, and is open to a call, but he wishes it distinctly understood that he will do no candidating, as he went out of that line of business some time ago.

Whoever may come here will find a kind-hearted people and plenty of work. I speak from experience.

CALVIN CURRIE.

Aug. 26.

ST. GEORGE, N. B.—The work on this field is very encouraging. On Sunday the 23rd we had the joy of baptizing three young converts, Phebe O'Brien, Rachel McMaster and Frank Greason. A large and orderly multitude witnessed the baptism in the beautiful basin at the foot of St. George Falls. Extensive repairs are being put on the parsonage by Sewing Circle. This noble band of women are uniting in their efforts to make our home comfortable. The church is to be remodelled in the Spring. Subscriptions towards the Second Falls Building Fund are still coming in. The building is going up rapidly, and the prospects for good work in that section are bright.  
M. E. Fletcher.

WESTCHESTER STATION, N. S.—After two weeks of special services at Appleton, Central Wentworth, on the morning of the 16th we gathered on the shore of the beautiful Mattit Lake and baptized 5 happy believers in Christ. There are only three Baptist families in the neighborhood and it is 25 years since baptism was administered here—then I think by Rev. D. W. Crandal. The day was fine and the clear sparkling "mud water" furnished an ideal baptistry. Many cheeks were wet with glad tears as they saw the young men and women putting on Christ in his appointed way. In the afternoon we gave the right hand of fellowship and received eleven as members of the Wentworth church, thus more than doubling the working force of the church. There are as many more who want to be baptized and join the Baptist church but have not so far been able to break through the opposition that meets them in taking such a step. We trust the Lord will strengthen them to forsake all and

follow where he leads. J. G. A. BELYEA.

### Ordination.

An ordination service was held in the Logan Ave. Baptist church, Winnipeg, Man., August 14th, for the purpose of setting apart to the work of the ministry Bro. J. S. Clark, whose special work will be among the Indians of the Northwest. Rev. W. B. Tighe was chosen moderator, and Bro. H. McBain, secretary. The Ordaining Council who were chosen from the surrounding churches, was large and representative. Bro. Clark, being called upon, gave a very clear and satisfactory account of his conversion, call to the ministry, and Scriptural teaching.

The Council unanimously decided to proceed with his ordination. Rev. W. B. Tighe preached the ordination sermon, Rev. N. Herman the ordination prayer. Rev. W. F. Paterson the charge, Right Hand of Fellowship and welcome to the work of the Ministry. The service was brought to a close by the newly ordained pastor pronouncing the benediction.

W. B. TIGHE, Moderator  
H. McBAIN, Secretary.

### Ordination.

In response to a request of the 3rd Harvey Baptist Church, a number of pastors and delegates assembled in Council at Waterside Albert Co., N. B., on Aug. 12 to consider the advisability of setting apart to the work of the Gospel Ministry Mr. Ritchey Elliott, B. A.

After listening to Bro. Elliott relate the story of his conversion and call to the ministry, the Council proceeded to the examination led by Pastor J. B. Ganong. That the candidate was sound in the faith and doctrine of the Baptist Association was proven by his answers which were of a very satisfactory nature.

After Bro. Elliott had retired, the Council gave expression to the highly favorable opinion they had formed of the candidate and was unanimous in advising the church to proceed with his ordination.

At the evening service the following programme was carried out:—Rev. R. Hurst reading of Scriptures, Pastor J. N. Thorne Prayer, Pastor J. B. Ganong Ordination Sermon, Pastor M. Addison Ordaining Prayer, Pastor J. N. Thorne Charge to the Church, Pastor A. A. Rutledge Charge to the Candidate, Pastor J. B. Ganong Welcome to the Ministry, Benediction, Pastor Ritchey Elliott. Brother Elliott begins his work among kind people and we trust that great blessing may attend his labors with them.

M. Addison, Moderator,  
A. A. Rutledge, Clerk.

## CANADIAN PACIFIC RY.

### WOODSTOCK, N. B.

September 15th, 16th, 17th and 18th.

Single Fare for the Round Trip; going 14th to 17th. Special Low Rates from Presque Isle and Edmundston Branches, Wednesday, September 16th. From all other Stations in New Brunswick, Thursday, September 17th. All tickets good to return till 19th.

### FREDERICTON, N. B.

September 21st to 26th.

Single Fare for the Round Trip, going September 18th to 25th, good to return till 28th.

Special Low Rates from St. John, St. Andrews, St. Stephen and intermediate points, Tuesday, 22nd, return Thursday, 24th. From Presque Isle, Edmundston and Tobique branches, going Tuesday, 22nd, return Friday, 25th. From stations between Newburg and Aroostock, going Wednesday, 23rd, return Friday, 25th.

Extra Train Houlton and Woodstock to Fredericton, leave Houlton 8.00 a. m. Tuesday, 22nd, returning leave Fredericton 6.00 p. m. Wednesday, 23rd.

Extra Train from Aroostock Junction 7.00 a. m. Wednesday, 23rd, for Fredericton, stopping at all stations South to Newburg. Will not stop on Gibson branch.

For further particulars call on the nearest agent, or write,  
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## Baptist Periodicals

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### Announcement of Important Changes

Beginning with 1904, the quarterlies will be greatly improved and enlarged. The *Senior* will be 48 pages, and will be finely illustrated. The *Advanced* will also be enlarged and illustrated. Important changes will be made in the *Teacher* and *Superintendent*. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, *Our Story Quarterly*, for beginners will appear early in the new year.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
Baptist Teacher	10 "	Primary	per copy per quarter
Biblical Studies, for older scholars. NEW (monthly). 7 cents each per quarter! 25 cents each per year!		Picture Lessons	2 1/2 cents per set per quarter! 75 cents per quarter!
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QUARTERLIES		HOME DEPARTMENT SUPPLIES OF ALL KINDS	
Senior	4 cents	Senior Home Dep't Quarterly	4 cents
Advanced	2 "	Advanced Home Dep't	2 "
Intermediate	2 "		
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per copy per quarter!		per copy per quarter!	
ILLUSTRATED PAPERS			
Young People (weekly)	13 cents	50 cents	per year!
Boys and Girls (weekly)	6 "	25 "	per quarter!
Our Little Ones	5 "	20 "	per quarter!
Young Reaper (semi-monthly)	3 1/2 "	14 "	per year!
Young Reaper (monthly)	2 "	7 "	per year!
(The above prices are all for clubs of five or more.)			
Good Work (monthly)	15 cents per year!	In clubs of ten or more, 10 cents per year!	

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### Mr. Waring's Sermon.

The following correspondence from the Halifax Herald of Aug. 28, in reference to the sermon preached before the Convention in St. John by Rev. H. F. Waring, will explain itself. In view of certain references to the sermon which have appeared in St. John and Halifax daily papers the publication here of these notes seems but a matter of justice to Mr. Waring.

NOT FROM REV. J. W. MANNING.

To the Editor of the Herald:  
Sir,—In your issue of the 24th inst., I find my name used in connection with the sermon preached by Rev. H. F. Waring before the Baptist convention on Sunday, the 23rd inst. Great liberty has been taken with my name by your correspondent, a liberty for which there is no excuse. I have only to say that I have not affirmed nor do I now affirm, the heterodoxy of Mr. Waring's views as set forth in his most eloquent and learned discourse.  
J. W. MANNING.

LETTER FROM REV. MR. WARING.

To the Editor of the Herald:  
Sir,—It was but natural for the Herald to copy what was reported in the Telegraph as spoken by me. Permit me to write that not only did I positively decline to give anything

for publication, but what was published was not only not my words, but was untrue to my thought. I would rather be called heterodox, which I by no means expect, than be represented as having the spirit implied in the words put into my mouth. My sermon was carefully and prayerfully prepared, and presented with the purpose, not of defending the untenable theory of verbal inspiration, but of helping to an impregnable view of the unmistakable inspiration of the Bible as seen in the light of the study of other religious literatures. I believe the convention sermon will ultimately do much good in the direction intended. That, however, does not rob these misrepresentations of their unpleasantness. It seems there ought to be some redress for that sort of thing.

H. F. WARING.

The Cayman Islands (British) were devastated by a hurricane on the evening of Aug. 11. Many houses at Georgetown, a village near the west end of Grand Cayman Island, were demolished. The vessels in the harbor were driven out to sea, and it is feared that serious loss of life has occurred. All the trees and crops were destroyed and a famine is imminent.



**MARRIAGES.**

**McEachern-Gordon.**—At North River parsonage, Aug. 26th, by Rev. A. F. Browne, assisted by Rev. John Clark, Judson A. McEachern, and Jamie E. Gordon, both of Appin Road.

**Stewart-Anderson.**—On Saturday, Aug. 22nd at the parsonage, Kingsboro, by Rev. J. W. Gardner, Edward Stewart to Ellen Anderson both of Bothwell, P. E. I.

**Dunklee-Rudolph.**—At the Baptist church, Cambridge, N. G., on Aug. 21st, by Rev. C. K. Morse; Sanford Chester Dunklee, of Minnesota, U. S. A., to Myrtle Rudolph of Cambridge.

**Jones-Benson.**—At the residence of the bride's parents, Springfield N. B., by the Rev. Wm. M. Field, Aug. 19th, Geo. Whitfield Jones, of Shannan, and Clara Benson, of Springfield, N. B.

**Perry-Porter.**—May 19, at Hebron, Yar. Co., by Rev. E. T. Miller, Mr. Clarence Perry, of Westport, Digby Co., to Flora Porter, of Hebron.

**Porter-Wilson.**—On June 17, at Chipman, N. B., by Rev. E. T. Miller, Harry M. Porter, of Sydney, to Alma Wilson, of Chipman.

**Doutiney-Crossman.**—On July 19, at Chipman, by Rev. E. T. Miller, John Doutiney, of Buctouche, Kent Co., to Jessie Crossman, of Chipman.

**Smith-Crawford.**—On July 22, at Salmon Bay, by Rev. E. T. Miller, John A. Smith, of Newcastle, Queens Co., to Della Crawford of Salmon Bay.

**Foshay-McAllister.**—On Aug. 12, at Midland, by Rev. E. T. Miller, James Foshay, of King's Cove, to Sarah A. McAllister.

**White-Nason.**—In New Maryland, Aug. 26th, at residence of the bride's mother, by Rev. C. W. Sables, Willis J. White, of Stanley, and Pearl D. Nason, of New Maryland.

**Dorey-Oickee.**—At Victoria Hotel, Milton, N. S., Aug. 17, by Rev. W. L. Archibald, Mark Dorey, to Carrie Oickee, both of Liverpool, N. S.

**Roberts-Hamilton.**—At Kempt, Aug. 22nd, by Rev. M. W. Brown, Gordon M. Roberts, and Mattie Hamilton all of Kempt, Yar. Co., N. S.

**Crosby-Iram.**—At Pleasant Valley, Aug. 22, by Rev. M. W. Brown, Isaiah Crosby, and Marion Iram, both of Brazil Lake, Yar. Co.

**Akrely-Steeves.**—At the residence of the bride's parents, Dawson Settlement, Albert Co., N. B., July 20th, by Pastor A. A. Rutledge, Frank W. Akrely to Maude L. Steeves all of Dawson.

**DEATHS.**

**Ringer.**—At Northfield, Queens Co. N. S., Aug. 9th, after a lingering illness of eight months, Elmira, aged 89 years, widow of the late Michael Ringer. Sister Ringer was an active Christian, and was highly esteemed by all who were acquainted with her. Four sons and two daughters mourn the loss of an affectionate mother.

**Wilson.**—At St. John, N. B., Aug. 22nd, in his 66th year Joseph Wilson. Our Bro. accepted Christ more than 40 years ago. He was twice married. His first wife was Lydia Tabor. To them were born six children, five survive. His second wife was Sarah Bradshaw to whom was born one child. His remains were laid to rest in Taberville.

**McPhee.**—At Murray River, P. E. I., Friday August 14, William Wake McPhee, infant son of Mrs. Mary Jane McPhee, was called from his earthly home at the young age of 15 months. His sufferings though severe were short. After a week of illness, his cross was borne and in the innocence of childhood he was claimed by him who hath said: "Blessed are the pure in heart, for they shall see God."

**Kniffin.**—At South Albany, Aug. 9th after a lingering, tedious illness Margaret Kniffin passed peacefully away, aged 85. Deceased had been an unflinching disciple of Jesus from her youth. Her creed was of the old-time type: "Ruin by transgression, Redemption by the Blood, and Regeneration by the Holy Spirit." To hear Mrs. Kniffin relate her Christian experience in the Covenant meeting was to be refreshed. Through much tribulation our sister has entered into rest but the example of her loyalty "that which was from the beginning will not soon be forgotten."

**Messenger.**—Lewis S. Messenger of Lower Canard, N. S., aged 59, was instantly killed by the fast express on the D. A. Ry., at the crossing near Port Williams station on Monday, Aug. 23. He leaves a widow, five daughters and one son who have universal sympathy in their sudden and awful sorrow. Bro. Messenger was a good man, a church member from boyhood. Almost his last act in this home was the conduct of family worship. Dr. Frotter attended the funeral services on Tuesday and assisted the Canard pastor. The interment was at Falmouth where services were conducted at the grave by Rev. S. H. Cornwall, in the presence of a large number of sorrowing friends.

**Stevens.**—At Marstown, Colchester, N. S.,

Aug. 3, 1903, Martha Cain Stevens the wife of G. C. Stevens, aged 65 years. She leaves a husband, and four children to mourn their loss. Mrs. Stevens was baptized when 19 years of age by Rev. Canso Reid, and always lived a clear and positive Christian life. She was not a talker, but always faithful in her church life, and always ready to respond to all claims in word and deed. During the period of failing health, and last sickness not a murmuring word escaped her lips, and her soul went to God in the presence of great brightness. She was most kindly cared for by her affectionate husband, and children who loved their mother much. Thus one by one our faithful Christian friends, and co-laborers leave us by passing to their eternal reward. In the absence of Pastor Martell who was on his vacation, the funeral service was conducted by Rev. G. A. Lawson of Bass River in the presence of a large gathering of friends and his address was most acceptable to the bereaved family and Christian community.

**Patten.**—Maud Remington Patten, daughter of the late Mr. H. Patten was born April 5, 1874 and died Aug. 21, 1903. When but a child she accepted Christ's salvation and service. She was baptized by Rev. A. Cohoon into the membership of the Hebron Baptist church; in which she was a most devoted and useful member until called up to the holier services of heaven. The unusual wideness of the places she filled in the family the community and the Church is by the vacancies in these departments, so impossible to fill, since she has left them. Her's was a life of rare loveliness and full of the highest enjoyment. As a living example of the great things in religious life to be realized, she will long be remembered. To the half hearted and indolent church members her life and abundant labors are a standing rebuke; and to the willing workers an inspiration. Loved and loving in life, calm and confident and comforted in severe pain, under surgical operations and in the river of death. What more is needful, what more can be said to complete our highest ideal of Christian life? The widowed mother for whom our departed sister was tenderly caring is stricken with grief, but is not left comfortless. A sister and brothers mourn but not without hope.

A Guysboro subscriber in sending \$2 for his subscription in advance for a year and four months to the MESSENGER AND VISITOR states that he cannot do without the paper.

To subscribers that find \$1.50, a year's subscription, an inconvenient sum to remit, we would suggest the example of our Guysboro friend who overcomes that difficulty by paying a year and four month's subscription with a two dollar bill.

Any of our agents requiring them will be supplied with extra copies of our issue of August 26th, containing the first instalment of the report of the Convention. New subscribers desiring it, may have this copy and that of September and... containing balance of Convention report gratis.

Edward Trites, of Moncton, while shunting in Amherst yard Thursday morning, had his right hand so badly crushed that three fingers and part of the hand had to be amputated.

**Grateful Mention.**

Pastor W. H. Smith wishing again to make grateful mention of the kindness of his people. This time such was manifested in a donation of furniture by friends of Bristol.

**INTERCOLONIAL RAILWAY**

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

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

- TRAINS ARRIVE AT ST. JOHN.**
- 9—Express from Halifax and Sydney 6.25
  - 7—Express from Sussex 9.00
  - 133—Express from Montreal and Quebec 12.55
  - No. 5—Mixed for Moncton 15.10
  - 135, 137, 155—Suburbans from Hampton 7.15, 15.30, 2.00
  - 25—Express from Halifax and Sydney 7.45
  - 1—Express from Halifax 9.15
  - 81—Express from Moncton (Sunday only) 1.35
- All trains run by Atlantic Standard Time. 24.00 o'clock is midnight.

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

At the "London House."

St. John, Sept. 1st.

**To Order by Mail  
For Women's Wear**

**For Fall Dresses and Waists.**

*New Satin Delaine Flannels.*

A most popular line of French Waistsings--the finest Cashmere wool, satin finish, printed by "Gros Romain," the most celebrated printers of wool goods in the world.

The line of designs is especially fine, Persian. Arab stripes--two and three color effects.

*Cream Basket Cloth*

Heavy new Cream Basket Cloth Waistsings that are having such a run in United States **38 to 60c. yd.**

*White Honey Comb Waistsings*

White washing waistsings in small diamond or spot designs--fleece back **28c yd.**

**Cream, Cardinal, Navy  
Golf Jerseys, with sleeves,  
\$1.75 each**

**For Ladies' Fall Costumes and Dresses  
Misses Warm Suits**

We will be pleased to mail you a line of our samples. Just drop us a card asking for the new dress materials and Mention the Messenger and Visitor.

We would like you to correspond with us about anything you want whether you buy or not.

- Paris Camel's hair Costumes **\$1.65 yd.**
- Sheared Zibelines—shrunk and unspotable **85c yd.**
- "Freida" Costumes two and three color **flake effects \$1.35 yd.**
- Fancy flake tweeds in black and white effects **85cts. to \$1.00 yd.**
- New Steel Greys—shrunk and unspotable—very attractive **\$1 00 yd**
- Scotch flake tweed suitings for Misses suits **75cts. yd.**
- Special pure wool Venetian Suitings—in 12 colors or black **65cts. yd.**
- "School" Venetian a line of wool worsted in 10 colors for girls school dresses **50 cts. yd.**

*Write for Samples.*

**London House  
St. John F. W. Daniel & Co.**

When answering advertisements please mention the MESSENGER AND VISITOR.



THROUGH SORROW'S GATE.

There are many things, besides sorrow's gate—gentleness, tact, sympathy, strength, beautiful traits of character, which seem to find no other mode of entrance into life. Long for unclouded joy as we may, it still remains true that few of us would choose for our most valued friend one who has never suffered. The eyes that have not known tears must needs lack something of tenderness. The heart that never has been torn with anguish and loss has never sounded its own depths, and cannot measure those of another. The soul grows strong through storm and conflict if it ever grows strong at all, and, however sweet a nature may be, we find it incomplete and unsatisfying if it has never known the softening, hallowing touch of grief. There are dark pages in our lives where we would gladly have changed the story if we could. There are wounds that still ache, and losses that even yet are hard to bear; but however we may feel about the sorrow itself, there are few of us who would be willing to give up all that it has brought us and taught us—to be just what we were before it touched us. There are some precious gains that come through sorrow's gate.—Wellspring.

CHRIST'S THOUGHT OF YOU.

Cannot you go to Christ to-day and find the idea of yourself in Him? It is certainly there. In Christ's thought at this moment there is a picture of you which is perfectly distinct and separate and clear. It is not a vague, blurred picture of a good man with all the special colors washed away, with nothing to distinguish it from any other good man in town. It is a picture of you. It is you with your own temptations conquered and your own type of goodness, different from any other man's in the world, in all the ages perfectly attained. If you give up your life to serving and loving Christ, one of the blessings of your consecration of yourself to Him will be that in Him there will be open to you this pattern of yourself. You will see your possible self as He sees it, and then life will have but one purpose and wish for you, which will be that you realize that idea of yourself which you have seen in Him.—Ex.

THE CREDULITY OF INCREDULITY.

There is the more reason for trying to help an honest doubter, because he is not at rest in the region of doubt. Skepticism is a restless sea, on which any one who sails is tossed up and down and driven to and fro in endless uncertainty. There is no solid ground

THE VALUE OF CHARCOAL.

**The People Know How Useful it is in Preserving Health and Beauty.**

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal, in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptic in tablet form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them. They cost but twenty a box at drug stores, and although in some sense a patient preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

on which to stand until something true is found and believed. They who pulled down our faith should build up something better, for man is a "religious animal," and needs a religion. It is fair to ask for some better book if we are to give up the Bible, and for some better Saviour if we are to abandon Jesus Christ. The theistic theory may not satisfy some men, but they can not be content with a chaos of absurdities, a mere jumble of conflicting and contradictory notions, in its place. It is scarcely sane to scout one theory for supposed lack of proof, only to accept other unproven theories instead. Napoleon once said to skeptical officers who were about him: "You gentlemen seem to make amends for not believing in Christianity by making haste to believe anything else." If faith sometimes runs into credulity, what about the credulity of incredulity? The folly of believing too much is not so great as the folly of believing too little. Some doubters imitate the eastern dervish, who bidden to search in a river-bed for the philosopher's stone, got into the habit of throwing away whatever he picked up, and so flung away the priceless treasure even when he had it in his hand.—From "The Gordian Knot," By Arthur T. Pierson.

CORNER CHRISTIANS.

There is a multitude of people, any one of whom, if the Lord should speak in trumpet tones and ask for the services of some one to command the forces of right as they engage in combat with the forces of evil, would cry eagerly, "Here, Lord!" but who would be as mute as oysters if, instead, the Lord should ask for privates in this same army—men and women to stay in modest places and lead consistent lives.

Yet it is true, in Christian life as in military life, no general was ever yet a general who had not first proven his worth in a humbler capacity.

It is even so with God's generals. Before a man can be a leader in the great battle of right against wrong, he must have proven his capacity in the humblest station that God has seen fit to put him in.

These are the Christians who let their light shine in the corners, and the crying need of the day is not for more generals, but for more corner Christians.—American Illustrated Methodist Magazine.

A LESSON FROM THE SEA.

"I often recall," says an old sailor, "my first night at sea. A storm had come up and we had put back under a point of land which broke the wind a little, but still the sea had a rake on us and we were in danger of drifting. I was on the anchor watch and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. I was very anxious whether I should know if the ship really did drift. How could I tell? I found that, going forward and placing my hand on the chain, I could tell by feeling it whether the anchor was dragging or not; and how often that night I went forward and placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God and then I go away and pray."

Sometimes during that long, stormy night I would be startled by a rumbling sound, and I would put my hand on the chain and find it was not the anchor dragging, but only the chain grating against the rocks on the bottom. And sometimes, now in temptation and trial, I become afraid, and upon praying I find that, away down deep in my heart I do love God, and my hope is in his salvation. And I want just to say a word to you boys: Boys, keep an anchor watch, lest before you are aware you may be upon the rocks.—Selected.

A man's opinion depends largely on his experience. If I should tell a South Sea Islander that I walked across a New Hampshire lake in January, he might tell me that that was contrary to reason, but I should know that what he meant to say was that it was contrary to his experience. When the evangelist tells me that Jesus walked across a Palestinian lake in April, I have no right to say that the story is contrary to reason. It is simply contrary to my experience. But my experience is rather a diminutive affair. If I am to cut down Christianity to the dimensions of my experience, there will not be much left. The fact is, Christ transcends my experience at every point. What he says runs as far beyond me as what he did. "I do always those things that are pleasing unto him." That is further beyond me than walking on the water.—Dr. Charles E. Jefferson.

THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

The BREAD of the PEOPLE.

A few years ago only the well-to-do thought it necessary to buy Ogilvie's Flour, but to-day everybody who appreciates a first-class loaf of bread is willing to pay the extra cost and get Ogilvie's. Of course it is but fair to say that while the price of Ogilvie's is higher than ordinary brands, the flour itself goes so much farther that it is really the cheapest flour on the market. Dealers should never hesitate to recommend Ogilvie's to all classes of trade, as it combines economy and quality, two things most essential in an article of such general use.

To Housekeepers!

Woodills

Do You Use It?



**This and That**

**THE PRICE THAT WE ALL MUST PAY.**

On the thing we have, and the thing we do,  
and the thing that we win in the fray,  
There is always a price Dame Nature sets,  
and the price we are bound to pay.  
We may flatter ourselves in our infantile way  
that were playing a confidence game,  
And that in the end by cunning and stealth  
we'll hoodwink the dear old dame,  
But ever and ever she sets it down, the price  
of each thing that we win,  
And if it be won in the way of right or the  
red, red path of sin:  
And ever and ever, or soon or late, though  
we juggle accounts by the way,  
The price that is set in Nature's book is the  
price that we have to pay.  
'Tis the price that we have to pay,  
Though the fact may bring dismay,  
The price that is set in Nature's book is the  
price that we all must pay.

The primrose path is a jolly path, but the  
price of its joy is writ,  
And we cannot escape the grisly shape that  
ever is haunting it.  
The wine's red glow is a goodly glow when  
it moveth itself aright,  
And we say, 'Aha! Let the good wine flow,  
for this is an unco night;  
And we think we are worth a million or two  
though the rest has not been paid,  
And we roll 'em high, and the drinks we buy  
till the ghost of trouble is laid;  
Till the ghost of trouble is laid, dear boy—  
but, oh, for the head next day!  
For the price that is set in Nature's book is  
the price that we have to pay.  
'Tis the price that we have to pay.  
A head like a bale of hay;  
The price that is set in Nature's book is the  
price that we all must pay.

In life's queer game we play for Success—'tis  
thus we have doubted the dear,  
Though whether she's this, or whether she's  
that, is a matter not so clear;  
But one man plays with the cards of greed  
for a limitless sack of pelf,  
And another man plays with a solemn face,  
for a laurel to grace himself.  
And each man pays; be sure of it, though it  
be or here or there,  
For Nature's price is on the goods, and to see  
that he pays she'll care;  
And the happy man, so I suppose, is the man  
of a kindly way,  
When he pays the price in Nature's book,  
the price that we all must pay,  
The price that we all must pay,  
With a tear or a smile, I say,  
The price that is set in Nature's book is the  
price that we all must pay.

—Alfred J. Waterhouse.

**A NEW ROUTE**

**The Road to Wellville.**

It is by change of diet that one can get  
fairly on the road to health after years of  
sickness, for most ill health comes from im-  
proper feeding.

What a boon it is to shake off coffee  
sickness and nervous headaches as some can  
if determined upon.

One woman accomplished it in this way:  
"A few years ago I suffered terrible from  
sick and nervous headaches being frequently  
confined to my bed two or three days at a  
time the attacks coming on from one to  
four times every month. I tried medicines  
of all kinds but could get no real relief un-  
til my parents finally persuaded me to quit  
the use of coffee altogether and try Pos-  
tum Food Coffee. It had come to a point  
where I was so utterly miserable that I was  
willing to make any reasonable trial.

A person couldn't believe what followed  
but results speak for themselves: that was  
two and a half years ago and I have never  
tasted coffee since. I use Postum not only  
for its delicious flavor but more for the  
good it has done me. All my troubles  
disappeared as if by magic and I have for  
past two years been doing all the work for  
my family of six. I seldom have even a  
slight headache and would not give up my  
Postum and go back to coffee now unless I  
deliberately intended to commit suicide.

"All of my neighbors it seems to me now  
use Postum instead of coffee and some of  
them have been doing so for several years  
with splendid results from the health point of  
view." Name given by Postum Co., Battle  
Creek, Mich.

"Look in each package for a copy of the  
famous little book, 'The Road to Well-  
ville.'"

**HOW DO YOU SAY 'BATH'?**

There was a cosmopolitan gathering re-  
cently, in the cafe of a beach front hotel at  
Atlantic City, and during the conversation  
the question of the proper pronunciation of  
the letter 'a' came up for discussion. The  
Boston man with an air of authority, peered  
over his glasses and said: "We always give  
it the Continental accent. For instance, we  
say "bawth."

"Pshaw," said the man from New York,  
as he finished peering through the bottom of  
his glass, that isn't Continental; that is  
New England. In the metropolis we pro-  
nounce it "barth."

The Chicago man smiled contemptuously.  
Said he, "The proper pronunciation of the  
word is "baarth."

"Oh, that's all affectation," said the Phila-  
delphian. "We call it plain "bath." That is  
good enough for the Quakers."

There is a Londoner amongst us, sug-  
gested one of the company. Get him to pro-  
nounce the word and see what he does with  
the "a."

So they assailed the bewildered English-  
man without letting him know their motive,  
but asking him solemn questions about his  
opinion of bathing. After listening atten-  
tively the man from the other side said,  
"Quite so; quite so. I always tub in the  
morning."—Louis O., in the Junior Chris-  
tian Endeavor World.

**KNEW ALL HIS SYMPTOMS.**

One of the anecdotes raised by Dr. S.  
Weir Mitchell, in his story, "Doctor North  
and His Friends," might well be a personal  
experience of the author. The hero, Doctor  
North, was travelling from Harrisburg by  
the night train, which was crowded. In  
one of the cars he found a man stretched  
across two seats, asleep. He awakened him,  
begged pardon for disturbing him, and asked  
for a seat. After a little time the two  
entered into conversation.

At length the man asked, "Do you know  
Dr. Owen North?"

Rather astonished, I said, "Yes."  
"What kind of a man is he?"

"Oh, a very good fellow."  
"He is like all of them high-up doctors.  
Gets big fees, doesn't he? I want to know."

"No," said I. "That is always exaggerated.  
Why do you ask?"

"Well, I've had a lot of doctors, and I ain't  
no better, and now I haven't much money left."

Upon this, my friend confided to me all  
his physical woes in detail. We parted be-  
fore daybreak. It was too dark in the car  
for either of us to see plainly the face of the  
other. About ten the next day the man  
entered my consulting room. As I should  
not have known him except for a rather  
peculiar voice, I too, remained unidentified.  
I could not resist so excellent an opportu-  
nity. Looking at him, I said:

"Sit down. You have a pain in your  
back."

"That's queer! I have."

"And you are blind in the left eye, and  
your digestion is bad, and so I went on."

At last he said, I never saw a doctor like  
you! It scares a man 'most. Can you cure  
me?"

I said "Yes," and wrote out directions. It  
was really a simple case. When he produced  
a well-worn wallet I declined to take a fee,  
and said:

"I owe you for the seat and the good sleep  
I disturbed last night."

"Well, I declare I see, now! You were the  
man. But law! why did you give it away! I  
had sent you the whole township—  
"Youth's Companion."

**HUMOROUS EXPERIENCES OF AN ENGLISH COMIC ARTIST.**

In my early days I once tried to engage as  
a model a big negro, who made a living out  
of chewing glass in sundry bar-rooms for  
the entertainment of those gathered there.

"I want to paint you," I said, when he  
had taken round the hat after his perform-  
ance.

"What cullah, boss?" he asked, suspiciously.

"Why, natural color, of course," I replied.  
"I want to paint your face, you know."

"Yah. I's not taking any, boss," he said  
firmly. "The cullah I's got is good enough  
for this chile."

I once got hammered for making a color-  
ed sketch from life of a very respectable golf  
caddy in an attitude of ease, subsequently  
adding a street corner as a background and  
sending it to an exhibition under the title  
"A Loafer." The man came round to see me  
in violent rage, said he was a bloomin'

**AGENTS WANTED**

**CONFEDERATION LIFE ASSOCIATION**

Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men. Apply to

GEO. W. PARKER,  
Prov. Manager,  
St John, N. B.

**To Intending Purchasers**

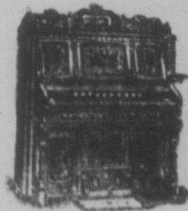
Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

**"THOMAS"**

for that instrument will fill the requirements.

JAMES A. GATES & CO.  
MANUFACTURERS AGENTS.

Middleton, N. S.



high class golf caddy, and no loafer, and, if I didn't alter the title of that dashed picture, he'd either put his spolifter on to me or jolly well bash me.

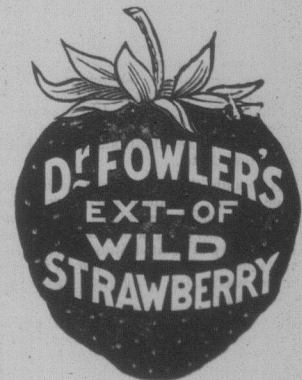
Oh, yes, there's a lot of humor about it you only look for it in places where you if don't expect to find it. Tom Brown, in August 'Booklovers' Magazine."

**HIS HERO!**

One of the novelists, referring to his hero says:

His countenance fell.  
His voice broke.  
His heart sank.  
His eyes rolled.  
His nose turned.  
His blood froze.

After reading this one is puzzled to know whether the hero was a plumber, a bank-rupt, or a human thermometer.—Memphis Commercial.



FOR  
**DIARRHOEA, DYSENTERY,  
COLIC, CRAMPS,  
PAIN IN THE STOMACH,  
AND ALL  
SUMMER COMPLAINTS.**

ITS EFFECTS ARE MARVELLOUS.  
IT ACTS LIKE A CHARM.  
RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effectual.

EVERY HOUSE SHOULD HAVE IT.  
ASK YOUR DRUGGIST FOR IT. TAKE NO OTHER.

PRICE, - 35c.

**A GUARANTEED CURE  
FOR DYSPEPSIA K.D.C. OR MONEY  
IS FOUND IN REFUND!**  
Highest endorsements. Write for testimonials & guarantee  
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**Seven Calls**

for office help in ONE DAY. This is evi-  
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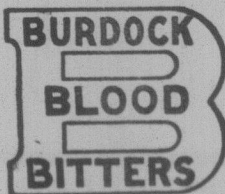
KAULBACH & SCHURMAN,  
Chartered Accountants,  
MARITIME BUSINESS COLLEGE,  
Halifax, N. S.

**Mothers**

who have not yet used that Eng-  
lish Home Dye of high quality,  
Maypole Soap, can save time,  
money and patience, by discard-  
ing the old-fashioned powder  
dyes and buying Maypole. Quick,  
sure, brilliant, fadeless. It washes  
and dyes at the same time.

**Maypole Soap Dyes**

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



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

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

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

For Sale by all Druggists.

**Wanted.**

FOR ACADIA SEMINARY.—A steward  
and matron, cook and two dining room  
girls.

FOR COLLEGE RESIDENCE.—Assis-  
tant cook, two dining room girls and woman  
to care for students' rooms, corridors, etc.

For full information apply to  
A. COHOON,  
Treas. Acadia University,  
Sept. 4. Wolfville, N. S.



**News Summary.**

Russia is demanding from Turkey the concession of a Black Sea cable now held by the Eastern Telegraph Company.

Frederick Handwright, barrister, of Halifax, has been selected to contest Hants county for Ottawa in the conservative interests.

At Fall River, Mass., on Thursday, nine women were injured, three quite seriously by jumping from a moving street car upon which flames were shooting from a controller.

The MESSENGER AND VISITOR has probably more lady subscribers than any other paper published in the Maritime Provinces. The advertisement on page 13, of F. W. Daniel & Co., is of special interest to them.

The output of creamery butter in Minnesota last year is estimated by the St. Paul Dispatch at \$14,100,000, which is upwards of \$3,000,000 in excess of the output of the previous year.

Private Wm. D. Levesey, of the Royal Garrison Regiment, Halifax, died at the military hospital Monday. On Friday last he fell out of bed, striking on his head and fracturing his spinal cord.

Andrew Carnegie has settled £50 a year for life on Mr. and Mrs. Brown, who occupy the house in Dumfries in which Robert Burns died. Mrs. Brown is the daughter of the poet's eldest son, Robert.

Robert F. McCuaig, accountant of the Dominion Brewing Co., has disappeared from Toronto. A shortage of about \$12,000 was discovered in his accounts and the police are looking for him.

Mr. Tarte has accepted an invitation from the conservative organizers to address a mass meeting of the electors of Bethier on Monday next. This will be the first time for Mr. Tarte to appear on a conservative platform since he left that party.

Mr. Ogden and his son Hartley, of Snider Mountain, Kings county, recently killed a large bear measuring 6 feet long and weighing 250 pounds. Their only weapons were a pitchfork and a jackknife. Mr. Ogden was badly bitten on the leg in the struggle.

Lord Salisbury will be buried at Hatfield on Aug. 31. The service will be held in St. Ethelred's church. The interment will be beside the body of his wife in the private burying ground adjoining. The ceremony will be private. Simultaneous service will be held in Westminster Abbey.

It is promised that, thanks to modern surgery, M. Jules Verne will soon be able to resume his favorite sport of yachting, and his work of telling stories. He had been blind from cataract, and refused for a time, to the sorrow of his friends to submit to an operation.

The Emperor of Germany has added his fifty-fourth residence to the fifty three he already owned, by buying the estate of Damm-Muehle, called "The Pearl of Brandenburg," for \$500,000. It was owned by a country squire, Von Mollank. The present residence will be rebuilt and converted into a hunting castle.

Although the fiscal year, which ended June 30 last, was the banner year for immigration in the United States, the first month of the present fiscal period broke all records in the entry of United States Ports. In July the number of aliens arriving in the United States was 67,538, as against 50,782 in July of last year.

The Dominion government is arranging with the Columbar Bros., of Bordeaux, for establishing a direct steamship line between Canada and France. For a service of eighteen trips, \$100,000 will be given and for twenty-four trips a subsidy of \$133,000. The sailings will be from Quebec in summer and from Halifax and St. John in winter.

Two venturesome mariners, Ludwig Errenbraum and Charlie Schulz, who left Boston twelve days ago in a nineteen-foot dory, Columbia II., bound for Europe, put into Halifax early Monday morning for fresh water and provisions. Schulz intends leaving the boat there, and will return to Boston Wednesday to make preparations for starting across next spring in a similar boat. Errenbraum sailed in Nova Scotia out of St. John for a number of years and as first and second mate of Yarmouth vessels.

During the severe storm of thunder and lightning Saturday evening a barn on Salmon Creek belonging to William Harper was struck. A valuable span of horses, tied in the stable, were instantly killed and the two barns on the premises were quickly reduced to ashes. Mr. Harper's loss included some twenty tons of hay, horses, wagon, sleigh, mowing machines and other farm implements, aggregating a total of \$1,000; insurance \$400, in the Liverpool, London and Globe office.



**Brim full of Health and Energy.**

Life is worth living when one can awake after a good night's sleep—ready for anything the day may bring. Eyes clear; tongue clean; liver active; stomach bright; head steady and every nerve vibrating with that splendid sense of the power of perfect health. Too few enjoy this enviable morning awakening.

**Abbey's Effervescent Salt**

can always be depended upon to restore the system to its natural condition and keep you in good sound health. A gentle laxative it helps nature to rid the system of poisonous impurities, stimulates the liver and tones up the digestive organs.

Abbey's Effervescent Salt, 22c and 60c.



**SURPRISE SOAP**

Is a Pure, Hard, Solid Soap. Economical in wearing qualities.

Most satisfactory in results. Gives the whitest clothes, clean and sweet. You make the best bargain in soap when you buy

**SURPRISE**

C. C. Richards & Co.

Dear Sir,—For some years I have had only partial use of my arm, caused by a sudden strain. I have used every remedy without effect, until I got a sample bottle of MINARD'S OINTMENT. The benefit I received from it caused me to continue its use and now I am happy to say my arm is completely restored.

Glamis, Ont. R. W. HARRISON.

**Nature's Cure**

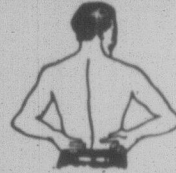
for Diarrhea, Cramps, Cholera and all Summer Complaints of children and adults.

**Fuller's Blackberry Cordial**

For over 25 years the standard remedy for Hot Weather Ailments.

25 cents at all Druggists.

THE BAIRD CO., Limited, Proprietors, WOODSTOCK, N.B.



**THAT'S THE SPOT!**

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

A sure sign of Kidney Trouble. Don't neglect it. Stop it in time. If you don't, serious Kidney Troubles are sure to follow.

**DOAN'S KIDNEY PILLS**

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

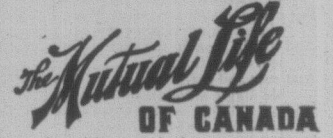
Price 50c. a box or 3 for \$1.25, all dealers. DOAN KIDNEY PILL CO., Toronto, Ont.

**A GUARANTEED CURE FOR DYSPEPSIA K.D.C. OR MONEY IS FOUND IN K.D.C. REFUNDED**

Highest endorsements. Write for testimonials & guarantee. K.D.C. CO Ltd. Boston, U.S. and New Glasgow, N.S., Can.

**A Policy of Economy**

is that which a man follows when he buys Life Insurance. It is a particularly wise policy he follows when he insures in



for without a doubt one gets the best policy from that company. E. E. BOREHAM, Manager for Nova Scotia Halifax, N. S.

**EDGECOMBE & CHAISSON,**

High Class Tailors.

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

Also a full line of Black Cloths suitable for Gentlemen's Prock Suits, including the newest material for full Dress Suits and Clergymen's Outfits.

**INDIGESTION CONQUERED BY K.D.C.**

IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

**CUSTOM TAILORING.**

Our stock of Black cloths—Serges, Cheviots, Vicunas and Worsteds—is completely renewed. Prices from \$22 the suit. First class linings and making—fit guaranteed

We please a large clientage in this city and province as well as elsewhere, and we think we can please you. Will you not give us the opportunity.

A GILMOUR 68 King St.

Men's Tailoring and Clothing.

**DR. SHIVES' INSECT POWDER**

Is a boon to all animals. Every humane farmer should use this on his cattle.

Price 25 cents per package.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

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