

Messenger and Visitor.

THE CHRISTIAN MESSENGER, }
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Vol. XIX.

New Theory as to Matter. A good deal has been appearing of late in the newspapers and magazines in reference to the lately discovered substance called radium. We are told that a study of the qualities of this substance is having a revolutionizing effect in respect to theories heretofore held concerning the constitution of matter. Experiments with radium show, it is said, that it continuously and rapidly disengages heat, rapidly effects photographic plates even through opaque bodies, discharges an electroscope when merely brought into its vicinity and gives off radiations similar to itself in constant and even violent streams of radiation. The loss by radiation is however so infinitesimal that it is calculated that one square inch of radium surface would lose only one grain in the course of ten thousand million years. On what basis this calculation is made does not appear from all that we have seen in respect to the subject. Nor are we able to explain by what process of experimentation or reasoning certain scientists have reached the conclusion that this radiating quality is a property of all matter, and that accordingly all matter is in a process of disintegration into its original units. It is further said that the theory that the atoms of elements consist of invisible units of matter, has now been definitely discarded. Instead, we are told that each atom is a whole stellar system of infinitely smaller but absolutely identical units, all in orbital motion. The nature or identity of each substance depends upon the number of such units or ions contained in each atom. Thus a hydrogen atom consists of 700 such ions, an oxygen atom of 11,200 ions, and 137,000 of the same ions combined in a single atom would constitute the combination which we call gold. That is to say that all matter is as to its units one and the same. The difference between what we distinguish as different substances is merely a difference of combination of ions. And these ions—what are they? The answer given is that they are electrical. This would seem to resolve all matter into electricity—And what is electricity?

Dr. Lorenz in Montreal. Dr. Lorenz, the German surgeon, famous on account of his successful treatment of hip disease, club feet and other deformities in children by manipulation and without the use of the knife, recently paid a visit to Montreal. Dr. Lorenz is about fifty-five years of age. He is described as being over six feet in height, fresh looking and with strength and youthfulness remarkably preserved. He speaks English, but not fluently and with a foreign accent, has a kindly aspect, a sympathetic voice and a general air of benevolence. The Dr. is withal a remarkably modest man. He is reticent about his work and does not talk of it unless drawn out by direct questions. He does not contend that all cases can be operated upon without the use of the knife. There are cases in which the knifeless treatment does not apply; and for the method itself he does not claim originality. Dr. Lorenz has been somewhat severely criticised in some quarters but does not resent the criticism, nor, apparently trouble himself much about it. While he never intrudes his work or his methods upon the notice of other physicians, he makes no secret of his methods and is said to be more than willing to assist other physicians in their efforts to understand his art. In the presence of a large number of physicians and surgeons of Montreal and its environs, Dr. Lorenz performed two operations in the operating room of the General Hospital. The two selections were made from a large number of deformed children who had been brought in in the hope that they might receive treatment at the hands of the eminent physician. The first case was one of congenital hip

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disease in the treatment of which Dr. Lorenz has been uniformly successful. After the patient, a girl of five years, had been put under ether, the doctor proceeded with his work, at the same time explaining every step of the way. He advised that, except in rare cases, no child should be operated on after five years of age. At a later stage of growth there was a hardening of the muscles and tendons which rendered them unsuceptible to surgical treatment. The doctor proceeded with the work of manipulation. There was no large degree of force used. At the same time there was a sort of calm firmness which would not be denied. There was a steady manipulation to break down resistance of the bone and tendons, which had acquired a certain form—a form which would become permanent without the intervention of the great scientist. Slowly but surely the resistance was overcome, the bone yielded, and then one heard the distinct clicking sound which indicated that the bone had been put back into the cavity, which should have been its natural resting place, a cavity which had become small through the disease and non-use. This stage indicated that the operation had been successful. The bone was pressed down into the cavity, and then the thigh bone was placed at right angles to the body, in which place it will remain. There was, after this, careful dressing—that is to say, there were layers of flannel and fine cloth, and over all a mask of plaster of Paris, which will remain for six months. At the same time it is fully expected that the child will be able to limp about in the course of a few days." The second case was that of a boy of five with a club foot, which was also successfully treated. At the conclusion of the operation Dr. Lorenz received a vote of thanks from his audience and personal congratulations from many who had witnessed the operation.

"Spoiled Child." Senator Chauncey Depew of New York, at a speech made at the first annual banquet of the Pilgrim Club in London, alluded to Canada as "the spoiled child of the Empire." "This child," Mr. Depew said, "was a very good fellow in his way, but like all pampered children, he was inclined to shake his fist in his older brother's face, knowing that his mother was behind him. But the disputed matter had been referred to an arbitration and the decision must be awaited. Meanwhile the child would grow up and the difficulties would disappear." Such a remark, mingled with the pleasantry of an after-dinner speech, might be permitted to pass unchallenged and unnoticed, if it were not for the fact that it is but an echo of what is being frequently said in quite a serious way by public men and leading newspapers of the United States. As everybody knows, there is a difference of contention between the Government of Great Britain and that of the United States as to the position of the true boundary line between Alaska and the British possession in North America. Naturally it is of importance to Canada that the British claims shall not be sacrificed unless shown to be untenable. All that the Government or the people of this country have asked for in this connection is a fair arbitration of the matter under dispute, in accordance with a principle which the United States Government professes to be especially desirous that the nations of the world should adopt as a method of settling their contentions. But the United States positively declines to settle this question of the Alaska boundary by arbitration, except, under conditions which leaves the decision entirely in its own hands, and when Canada objects to this burlesque of arbitration, she is superciliously told by leaders of political opinion in the United States that she is a "spoiled child of the Empire" and should be subject to maternal discipline for daring to present any claims or express any opinion on such a subject. If the claims of the United States are as valid, and as invincible by argument, as the politicians and newspapers of that country are so fond of reiterating, why should the Government at Washington hesitate to submit those claims to impartial arbitration. The fact patent to the world is that the United States is determined neither to renounce nor in any real sense to arbitrate its territorial claims in Alaska, and the cry of "spoiled child" in this connection does nothing to make the course of the "older brother" appear more honorable.

M. Plehve and the Kishineff Massacre. A good deal of evidence has been published to show that M. Plehve, the Russian Minister of the Interior, was not without knowledge and responsibility, in connection with the Kishineff massacre which so horrified the civilized world a few weeks ago. The report of the correspondent of a Vienna paper, who was sent to investigate the cause of the outbreak against the Jews and who endeavored to secure his information from non-Jewish quarters, strongly confirms the evidence against M. Plehve. The correspondent, we are told, went first to St. Petersburg, where he learned from positive and authentic information that the outbreak had been long preparing, and that M. Plehve not only had full knowledge of the preparations, but was in reality the stage manager of the drama. It is further represented that the Russian Minister had taken means to influence Governor Raaben, the governor of the province where the outbreak occurred, to favor the massacre, and then, when the atrocities occurred and a scapegoat was required, Raaben was ruthlessly sacrificed by Plehve. The purpose which the butchery was expected to serve, it is said, was to deter the Czar from carrying out reforms intended for the whole empire. At Kishineff the Vienna correspondent found that the reports as to the pre-meditated and ruthless character of the massacre had not been exaggerated. All the horrible details were confirmed by the burgomaster who said that neither the military nor the police had done anything to stop the outbreak. The mob was well organized and the Bessarabets had distributed leaflets stating that the Czar had ordered the extermination of the Jews. Of 700 rioters arrested, 500 have been liberated and 150 have been sentenced to terms of imprisonment varying from a fortnight to two months.

The Grand Trunk Pacific. A good deal of attention is being given in the Dominion Parliament to the Bill providing for a charter to the prospective Grand Trunk Pacific Railway. The whole subject of transcontinental roads, as well as of the G. T. P. project in particular, should certainly receive the most careful consideration at the hands of our legislators. The companies which are seeking to secure the rights and the conditions necessary to the building of the railway lines will doubtless look keenly to their own interests, and it is the business of Parliament to see that the interests of the country are not sacrificed to those of any private corporations. One of the questions in connection with the granting of the franchise which is being sought on behalf of the Grand Trunk Pacific has reference to its eastern terminus. No doubt the Grand Trunk with its transcontinental extent would prefer to make its Atlantic terminus at Portland as at present. But this probably will not satisfy Parliament, and the demand for an all Canadian line and a Canadian seaport will be very emphatic on the part especially of the Maritime Provinces. It is understood that the G. T. people are willing to make Moncton the eastern terminus, but this does not settle anything in reference to a winter shipping port for the projected road. The G. T. Pacific scheme will not probably be undertaken without Government assistance in one form or another. The method of assistance which is said to be regarded with most favor in Parliament is to guarantee the bonds of the company rather than giving subsidies in land or money. It is said, however, that some members of the Government are disposed to consider the construction of a trans continental railway, or at least a part of it, as a Government work. The Toronto Globe appears also to favor this idea. While recognizing the difficulties attending this mode of construction, inasmuch as work undertaken by Governments cost half as much more as those conducted by capable and efficient private enterprise, the Globe still questions whether the public always gets the benefit of the energy, knowledge and zeal of the expert railway builder, and whether in the end the work constructed by private enterprise does not have to earn dividends on at least as large a capitalization and indebtedness as if it had been constructed as a Government work. Further, it is argued that by employing a strong commission in the construction of such a work, it should be possible to avoid the undue expense which usually attends building operations by Government contracts. When the work was done the Government and the public would know just what it had cost and what mileage rates would be necessary to constitute a fair return on the money invested.

The N. S. Western Association.

The Nova Scotia Western Association met in its 53rd annual session June 19, at 10 a. m., with the Bear River church, the Moderator in the chair. After a short season of prayer and praise a committee on credentials was appointed, of which Rev. W. G. Archibald was the chairman, and also a Nominating Committee, the chairman of which was Rev. E. H. Diley.

The provisional programme which had been prepared was adopted and visitors were invited to seats in the Association among whom we noticed Revs. J. W. Manning, the secy. treas. for the Foreign Mission Board, E. O. Read, A. Martell, Dr. C. Goodspeed, Rev. D. H. and Mrs. Simpson, Mrs. P. R. Foster, Miss Martha Clark of Chicopee and others.

Rev. E. J. Grant was chosen Moderator, Rev. C. W. Corey, Clerk, Rev. H. B. Sloat, Assistant, and W. W. Clark, Esq., Treasurer.

The thanks of the body were tendered to Rev. W. L. Archibald for his faithful and efficient services as clerk during the past six years. Vacancies in Committees were then filled. The letter from the Bear River church was read. It expressed gratitude to God for the year's work under the wise and able leadership of their beloved pastor, and extended a most cordial welcome to the Association.

The pastor of the church, Rev. I. W. Porter, then came to the platform and addressed the body, graciously welcoming the delegates to the homes and hearts of the church and community, to which Rev. H. B. Sloat made a fitting reply.

The newly settled pastors, Revs. H. F. Adams, H. B. Sloat, A. J. Archibald, E. L. Dakin, C. A. Colishaw, H. C. Newcombe and N. S. Telford, had the hand of fellowship extended to them by Dr. J. C. Morse with a most brotherly address.

In the afternoon Pastor Collishaw conducted the devotional service. Rev. E. L. Dakin was appointed to report the proceedings of the body for the local press.

An interesting digest of the letters from the churches was read by the retiring clerk. The summary of statistics showed the present membership of the Association 12,339. The total addition 397, of which 281 were by baptism. Of the 73 churches 39 report no baptisms. The churches reporting the largest increase are Bridgetown, St. Mary's Bay, Parkin's Cove, and North Temple, Oslo.

One new church was received, that of Forbes' Point, Shelburne county, the Moderator extending the hand of fellowship to Deacon Forbes as the representative of the church.

A motion was made which looked towards providing a suitable monument to the memory of the late Rev. Wm. M. Gregor.

An historical address of more than usual interest was given by Dr. J. H. Saunders in which he traced the rise and progress of Baptist principles in Digby county.

In 1810 there was one known Baptist in the county while at the present time there were about 2,791 church members. The address was based upon Gen. 8:2 and Phil. 3:12. The sketch was most timely and contained much valuable information. It was followed by some personal reminiscences by Dr. J. C. Morse and Rev. E. O. Read.

In the future the Committee of Arrangements will provide the speakers for platform addresses upon the varied interests of our denominational work. Rev. D. H. Simpson offered the closing prayer.

In the evening the devotional services were conducted by Pastors Adams and Diley. The report of the Credential Committee was then presented. The reference to the action of the Springfield church to the Association was referred to in substance that the church regretted its failure to act up in the advice of the Association, assuring the body that an effort would be made to have the matter at issue settled, with this understanding the Committee recommended that the names of the delegates from this church be enrolled.

The report on Education was then read by Rev. A. J. Archibald, in which reference was made to the new second forward movement in commendatory terms. It contained the statistics of the schools at Wolfville which have already appeared in these columns in connection with the Anniversary Exercises; it emphasized the work done, the increased attendance and the influence of the schools upon the growing life of our people.

Addresses on Education were given by Principal Britton of the Academy and Rev. D. H. Simpson.

Mr. Britton showed that there was a most important place for our Academy in the work which it is trying to do. Its literary, business and manual training courses are adapted to the needs of our young people. His address was well received.

Mr. Simpson took the place of President Trotter, who was unable to be present on account of sickness. It was a difficult place to fill, but he discharged his duties with considerable skill and spoke effectively in the interests of his Alma Mater. The congregation was large and a good impression was made.

Sunday was the great day of the feast. At 9:30 there was an interesting devotional service—deeply spiritual,

which prepared the way for the reception of the gospel message to be delivered by Rev. W. J. Rutledge of Port Maitland—the preacher of the Association's sermon. He took for his text Rom. 1:16—"For I am not ashamed of the gospel of Christ" etc.

Mr. Rutledge spoke (1) of the Characteristics of the Gospel, then (2) of the elements which underlie these characteristics (3) that the acceptance of its blessings imposes an obligation—"I am debtor"—and finally the true reason of consecration to the discharge of this great obligation. The preacher developed these thoughts in his own forceful way. He was deeply in earnest and the large congregation which filled the house enjoyed a most excellent sermon delivered with more than usual vigor and force.

The afternoon was given to Sunday School work. The report on this subject was read by Rev. Ward Fisher. Attention was called to the great value of Sunday School work to the home and to the church. The churches that are to be strong in the future must see to the material which goes into them now. Our Sunday Schools indicate the nature and character of the churches that are to be. Special reference was made in this connection to the character of the instruction which is given, and to the libraries which furnish the reading for our schools. Much of this ought never to find a place in any Sunday School library. Great care should be exercised in the selection of reading matter for the young.

This feature of the report was still further enforced in a thoughtful address by Rev. David Price.

After this excellent address the report on Home Missions was presented by Rev. E. H. Diley. It referred to the work of caring for the weak churches as incumbent upon us because of the command of Christ and from the fact that they stand related to all the strong churches and to all the enterprises of the denomination.

The report recommended the appointment of a superintendent who should give his time on the field among the churches in the interest of the work.

Rev. E. J. Grant, the Secretary of the Board, then gave a resume of the work of the year, calling attention to the number of fields needing help and the great lack in men and money. He made a strong and stirring appeal for help in sustaining this department of the Lord's work.

Sunday evening was given entirely to Missionary addresses. Rev. H. F. Adams spoke on Home Missions. Everybody who has heard Mr. Adams knows what an effective address he can make and this one was no exception. After him came the report on Foreign Missions read by Rev. E. P. Codwell.

The report summed up that "a survey of our mission in India will convince us that we have entered upon an undertaking that will for years to come require all the sympathy, faith and money that we can put into it."

The result of the year's work shows a membership of 513 in eight churches, nearly one half of these were added during the last five years. There were baptisms in every one of the eight churches. On the whole mission field the total number of baptisms were 47. The report refers to the need of increased support of the work on the part of the churches on account of its growth, and development. It says the time has come for an advance all along the line. Interesting addresses were given by Rev. S. S. Poole, Miss Martha Clark who gave some personal reminiscences of the nature of her work in India among the women and children and an instance of the obstacles put in the way of high caste persons to prevent them from openly confessing Christ, and the secretary of the Board who spoke on "Our field and our forces." Mr. Poole's address was forcible and impressive. We hope to see it in our columns ere long and so shall not try to give its substance at this time.

The meeting in the interest of missions was an excellent one both in matter and spirit. The music by the choir in this and all the other services were helpful and inspiring. It was a good day, and the evening session formed a fitting close.

On Monday the reports on Home and Foreign Missions received further consideration, especially that of Home Missions. The trend of discussion seemed to be that if the services of our best men were to be obtained and retained the salaries of Home Mission pastors must be increased. These reports were adopted—as also that on education after some inquiry as to the religious life of the schools.

The Committee on Circular Letter having examined the letter reported recommending its adoption. It was read by the writer, Rev. C. W. Corey. The subject was "Some Phases of Church Discipline." It was a timely presentation of a subject which is not receiving that attention from the churches which it deserves. Church discipline is very much neglected in these days. This latter was so well received that it was resolved to publish the same in order that it might reach a wider constituency. Its timely suggestions deserve careful and prayerful consideration by all our pastors and churches.

This was followed by the report on Systematic Beneficence which was read by Rev. S. S. Poole. It is admitted that this subject is of prime importance and vital to

the best interests of our people. The building cast prominent glances to its consideration. It might well be given a whole session.

At 2:30 after devotional exercises the Sunday School report was further considered and spoken to by a number of brethren of brethren. It is evident that this department of the work of the church is having a larger place in the mind of our pastors and rightly so, this is in evidence from the interest taken when the subject in its various phases is under consideration. During the discussion the International S. S. Association and its work was considered, criticized and finally commended.

At 3:30 the Rev. H. C. Newcombe, the pastor of the Temple church, Yarmouth, preached from the words as found in John 14:12. The sermon was thoughtful and stimulating. Mr. Newcombe said the text contains a programme for life's service. In it may be found the believer's obligation to his Lord—his exaltation through his Lord and his qualification for his work. The sermon was followed by a brief conference. Rev. E. O. Read assisted in the service.

Monday evening was given up to the discussion of the Temperance question. This is a live subject in the Western Association.

The report was read by Rev. E. J. Grant, one of the prohibition stalwarts who has already done yeoman service in this great cause in these Maritime Provinces. The report declared in emphatic terms that if Christian people were to combine, the deadly evils of intemperance could be driven from the land. It was recommended that the friends of temperance should seek to obtain such legislation as was within the scope of our local legislatures to grant,—in other words to hold what we have gotten, and get what we can, until the entire prohibition of this great evil is obtained—and further that a Committee be appointed to co-operate with other similar organizations to press upon the Provincial Government the enactment of a law which will give us such a measure of prohibition as will banish the saloon from the land.

The report was spoken to by Rev. E. E. Diley and S. Langille. The subject of Mr. Diley's address was "The battle for prohibition." He emphasized and illustrated these three points: (1) The Warfare is a righteous one. (2) The demands of the warfare and (3) The warfare is one of promise.

The address was admirable in conception and expression. Mr. Diley is a fluent and forcible speaker. Mr. Langille gave three reasons why we have not prohibition. (1) Because of the unrighteous dollar. (2) Because of corrupted politics. (3) Because of the apathy of Christian churches. Mr. Langille seems to be at home on the temperance platform. He is an old stager. He knows how to use his voice with dramatic effect—even without words. In these addresses many good things were said, and it is hoped that great good may result therefrom.

On Tuesday morning the report on Temperance received further consideration and was adopted. The report on Denominational Literature which was quite lengthy was read by the chairman, Rev. J. T. Eaton. The report emphasized the great need of a literature adapted to the wants of our people—a literature saturated with the views which differentiate us from other peoples—it called attention to the lack of a proper denominational spirit on the part of many; referred in terms of praise to the MESSENGER AND VISITOR and expressed the hope that every effort would be made by the pastors to have the paper introduced into every Baptist home, sympathy was expressed for the editor in his recent illness and the hope for his speedy restoration to health and strength.

The fact was also noted that Rev. Isaiah Wallace is publishing an autobiography of his own life and labors and commend this venture to the Association for their hearty support.

The managers of the Baptist Book Room came in for some strictures, but explanations were made as to present conditions which though regrettable, seemed to be satisfactory. The report elicited some discussion and was finally adopted.

At this point Rev. E. J. Grant on account of important duties elsewhere asked permission to retire and Rev. I. W. Porter acted as Moderator for the remaining sessions of the Association.

Rev. H. F. Adams read the report of the Committee on Obituaries. Suitable reference was made to the life and work of the late Rev. E. N. Archibald, Rev. W. L. Parker and Sister Elizabeth Miller of Mt. Hanley.

The report of the Committee of Nominations was received and will be published in full in the Year Book. An invitation for the Association to meet next year at the North Temple, South Ohio, was accepted. In the afternoon session the Association adopted Resolutions (1) giving expressions of appreciation of the hospitality of the Bear River church and people; (2) to the transportation companies for the courtesy of reduced rates of travel; (3) Thanks to Rev. W. J. Rutledge for Associational sermon; (4) Sympathy for Dr. Trotter in his sickness; (5) Co-operation with the Lord's Day Alliance.

Rev. Dr. C. Goodspeed then presented his paper on Vicarious Atonement, which was instructive, inspiring and helpful as evinced in the full and hearty discussion which followed.

At the evening session after some routine business the time was given up to an evangelistic service with a ser-

mon from John 3. 16 by Rev. H. F. Adams. In the praise service which followed led by Rev. M. W. Brown a large number availed themselves of the opportunity of testifying to God's goodness. A good spirit prevailed throughout all meetings of the Association. Bear River and her people will long be remembered by the delegates for generous hospitality and the spirit of brotherly love exhibited on this occasion.

At 10 p. m. the Association adjourned to meet the 3rd Saturday in June at North Temple, South Ohio, N. S.

The sessions of the Association were largely attended. The meetings were conducted in an orderly and business way. The Moderator presided with dignity and grace. The clerks were prompt and faithful. There were no burning questions to cause division or strife. The weather was all that could be desired and the hospitality of the people—what shall we say of it?—that it was princely. Bear River is beautiful for situation. It is a charming spot. Our environment has much to do with our lives—if so, that may account for the genial friendliness shown to the messengers of the churches. The Bear River people are good hosts. They have the faculty of making people desire to come again. Pastor Porter was busy every day. He has a watchful eye and a ready hand. He serves a good people—and a good people are served by a good pastor.



To Sweeten the World.

Among the many eulogiums on Emerson we have seen nothing said of what, to our mind, is the practical philosophical teaching of his life. It is a timely teaching at the present moment, when it is to be feared popular ideals are running in a wholly different direction. Emerson was not the only exemplar of it, for on that stern New England soil there were many who practised and illustrated its virtues. Thoreau, Alcott, Hawthorne, Ripley, Whittier and Whittier were all more or less professors or pupils in the schools, and names will doubtless occur to many readers which might be added to the list. The philosophy of which we speak may be summed up in the sentence that the really priceless things of life are within the reach of all men. A tendency may perhaps be most clearly understood by a study of an extreme instance of it, and for this reason Thoreau will best enable us to understand an impulse that may be said to have lent its force to the whole intellect of New England at a particular period. Not in modern times, at least, were the well-known phrases about "plain living and high thinking," and "cultivating philosophy on a little oatmeal," so courageously illustrated in the life of any man as in that of the hermit of Walden Pond. Most of our readers are familiar with that remarkable experiment in sociology embodied in "Walden, or Life in the Woods," so that it is merely necessary to remind them that the central idea of Thoreau's two years' residence in a hut on the shores of Walden Pond was that man in general gives too much of his life to the mere purpose of living. "The cost of a thing," he says, is the amount of what I will call life which is required to be exchanged for it; immediately or in the long run." He accordingly took up his residence in the woods, and lived in a hut, which cost him, exclusive of his own labor, \$28.12½ to build, his food not exceeding a charge of twenty-seven cents a week. For over two years he maintained a healthy and cheerful existence in this manner, gaining that "leisure to be wise," the "opportunity to wonder and worship," which he craved.

While it may readily be admitted that Thoreau's experiment was an extreme one, and impossible of general imitation, it, nevertheless, carries in it a lesson well worth the attention of mankind, a lesson which was inculcated not so strikingly, but, nevertheless, more practically, by Emerson and others of the Concord sages. Their lives are an admonition to all men to ask themselves whether too much of life is not given up for what after all, are non essentials; to ask themselves whether they are not passing through life, persuading themselves that they are obeying the supreme behest, when the fact is that they are fuming and fretting and moiling and toiling so unceasingly that when the end comes they will realize that they have never had time to look the world they live in the face and recognize its beauty. It may be said that a nation of Thoreaus or Emersons would never have faced the continent with iron rails, bridged the Mississippi, or bored a way through the Rocky Mountains. That is true; but neither would they have afflicted the world with the slums of the great cities, nor poured on the shores of the new hemisphere a tide of poor black souls, who now loom as a portentous dark cloud on the heavens of American civilization, nor done other things that will rise up in judgment against future generations. The New England philosophers tried to realize the saying of Epictetus that man should not study to increase his possessions, but to limit his desires, and it must be said that of the most engaging of pictures is the little society of plain-living and high-thinking people who, in the middle of the last century looked upon Emerson as their inspirer, leader and master.

It is a notable sight of the times that there is no shrine at Concord, or anywhere else on this continent, to-day.

No pilgrims turn their feet towards the philosopher's clap-boarded home. Pierpont Morgan's marble palace on Fifth avenue would be more to the contemporary taste, and the sight of the magnate in his automobile would bring more sight-seers, it is to be feared, than the reappearance of the Concord sage, should he be permitted another visit to these glimpses of the moon. Nor is it necessary to conclude from these facts that the world is growing worse. When any set of facts seem to warrant the inference that the world is growing worse, be sure that it is because we misapprehend or do not see all the evidence. The pendulum is at present swinging in the directing of materialism and money grubbing. Every man is filled with the anxieties of making a living. Many of the founders of great fortunes probab'y began with the idea of putting away a little competency for a rainy day, and have ended by becoming the portents of the time. There will be a recoil from all this, and the great reform of the future will be to sweeten the world by taking from the honest and manly industrious the fear of future want, and from old age and disability half of its sting. Here is work for Liberals. We sometimes hear it said that all the reforms have been accomplished. There could be no greater mistake. There are greater reforms ahead than those which have been realized, and the young men of today are to be envied for the work their hands will do and the progress their eyes will see.—*Toronto Globe.*



As Thy Day.

Not as my day, or the day of some one else. Not as yesterday. Not as to-morrow. Each day for itself. Each individual for himself. Life is not a repetition, nor a return to its past self. Life is a continuity, and yet life is ever new. Life coming out of the past, and yet always going on into a future unlike that which has been. Life's newness is a perpetual characteristic which forever keeps it from being tired of itself.

Then there is something comforting in the thought that my journey each day is over an untraveled road, and each day the guide says to me, "You have not gone this way before." This is not yesterday, nor last week, nor last year, much less forty years ago. There are mountains to see today never before within the range of vision. There are fair landscapes drawn by the artist of the universe for your eyes to see. There are songs which will ring from the very music of the spheres which only are for your ears. The blue of the sky, the song of the birds, the penning of the fair flowers along your path, are for this day only. Along with all these will come trains of new thoughts and raise oaths of praise for that which has never been yours before. All this, and yet the beginning is only begun to be told. Then why should this be a sad, weary, gloomy day? How full of comfort Jesus has crowded each day if we will only look at it! How he would make every day our best if we only knew how to take it.

But more. There is a great relief in the thought that I only have to live one day at a time. No yesterdays to go back into. No bridges of tomorrow's crossing to come into today's journey. Just to live one day at a time. That is all. Whether or not I need something tomorrow should not trouble me. Whether I shall hold out tomorrow is not the perplexity, but rather, whether I am holding out today. What Christ shall be or do tomorrow need not perplex me, but rather what he is and is doing today. Why should I trouble as to what the coming years shall find him doing, since he is just now what he always will be, and is now doing just what he always will do, so far as changing his relations to all who are his? Today he wants me to regard him as "all in in." A thousand milleniums hence there will be no change in this respect. Having Christ today and living with him and for him today is enough. What need I more? Why have anxious forethought as to what he will want of me tomorrow? All he wants of me is to live for him today. It is only one day at a time. Heaven is on earth when Christ is enthroned within. In heaven, in eternity, he is yesterday, today and forever the same.

What pain he has taken to secure from anxious fretting, forethought and worry? Just one day at a time. Reduced to a fine division, we live moment by moment. Tomorrow cares for itself. We seize the comfort of the day. We take its sunshine to enjoy what the sun shines on. We take the season for what it has in hand. We accept present conditions and begin to look not for something different, but for Jesus just where we are. Looking for him, he loves to have us find him, since he is always looking for the soul who is looking for him. As with Zacchaeus he will always find the tree into which we have climbed to look for him.—*Christian Witness.*



The Broken Tomb.

It is said that a century ago an infidel German princess, on her death bed, ordered that her grave be covered with a great granite slab, and that around it should be placed solid blocks of stone, and the whole be fastened together with clamps of iron; and that on the stone should be cut these words: "This burial place, purchased

to all eternity, must never be opened." Thus she meant publicly that her grave would never be opened—never. It happened that a little seed was buried with the princess, a single acorn. It sprouted under the covering. Its tiny shoot, soft and pliable at first, found its way through the crevice between two of the slabs. And there it grew slowly but surely, and there it gathered strength until it burst the iron clamps asunder, and lifted the immense blocks and turned the whole structure into an irregular mass of upheaved rocks. Up and up through this mass of disordered stones grew the giant oak, which bid thus broken the boughs of a seneschre. That oak grows there to day a veritable tree of life.

In every grave on earth's green sward is a tiny seed of the resurrection-life of Jesus Christ, and that seed cannot perish. It will germinate when the warm south wind of Christ's return brings back the spring-tide to this cold sin-cursed earth of ours; and then they that are in their graves, and we who shall lie down in ours, will feel in our mortal bodies the power of his resurrection and will come forth to life immortal.—Ex.

God Sees the Best.

God does not set the less against the greater, as we do; He sets the greater against the less; that is his way. Who will not say, blessed be his love? Man being very small, being petty at the kingliest, finds a flaw. Thus the wise fool talks: He is honest, he is wise, he is gifted; he is, on the whole, a man of notable intellectual stature and influence; but—man thinks he is clever when he discovers a but. He gathers himself up into Pharisaic perpendicularity and says: I discovered that, I pointed out that frailty, I saw it. There can be no pit deep enough for a wretch like that. How doth God speak? Thus hear the music of infinite love. He has gone astray, he has been unfaithful, he has turned aside from me a thousand times, he has done the things he ought not to have done; yet—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character: It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers daintily enough to pick out that little hair and to be able to say, "I've got it!" The Lord saith: "You have wounded me and disappointed me and gone away from me, yet—how can I give thee up? Return!" That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing his eyes upon the salvable points, looking to those elements that are still left out of which he can rear manhood. He will not quench the smoking flax—he will not break the bruised reed.—Joseph Parker.



You will live to recogn'z the wisdom of God's choice for you. You will one day see that the thing that you wanted was only second best. You will be surprised to remember that you once broke your heart nearly, and split the wine of your life, for that would never have satisfied you. You will meet again your beloved. You will have again your love. You will become possessed of a depth of character, a breadth of sympathy, a fund of patience, an ability to understand and help others, which lay them at Christ's feet for him to use, will make you glad that you were afflicted. Joy will yet come out of your sorrow.—Rev. F. B. Meyer.

Human help is our need, human forgiveness of our wrong doing, human love in our loneliness—these are the sacraments through which, at their sweetest and purest, we feel a divine help and forgiveness and love flowing into our souls.—G. S. Merriam.



Deathless Hope.

A sullen midnight sea,
Silent and calm and dark,
The future frowned on me,
And windless was my barque.

Into the night alone,
Into the frowning void
I drift, and drifting groan
For all my hopes destroyed.

The heavens, oh how dark!
How dark the midnight sea!
My bosom he'd no spark
O' joy, but agony.

A dream, it was a dream—
A passing shadow's gloom;
I woke to find the gleam
Of morning, and its bloom.

Our life is not all pain,
All straining up the slope;
We suffer—but we gain,
And deathless is our hope.

Deathless, but ah, it sleeps!
And leaves the soul forlorn—
Adrift upon the deeps,
In anguish till the morn.

—ARTHUR D. WILMOT.

Salisbury, N. B.

Messenger and Visitor

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S. McC. BLACK

Editor

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The African Baptists of Nova Scotia.

According to the report in the Year Book of 1900 (the last report available) there were, in the Nova Scotia African Baptist Association on May 31, 1900, fifteen churches having an aggregate membership of 635. We regret that the Year Book of 1902 does not contain statistics and reports from the African Association. Eleven Sunday Schools reported an enrolment of 413 scholars. What progress has been made in three years we do not know. But it is with much satisfaction we learn that the Home Mission Board has appointed Rev. W. A. White, who was graduated at Acadia in June, to labor among the churches during the coming year.

It has long been felt that we were not doing for our African brethren all that ought to be done. The lack of money has hindered us; and also the lack of men fully adapted to the work.

It has now come to pass that our College has helped us to obtain the services of a brother who seems to be the man for this work. And this is the way it came to pass: Miss Helena Blackadar, now our devoted missionary in India, after graduating at Acadia went to teach in Wayland Seminary, Washington. Then Mr. White was preparing for College. By Miss Blackadar's advice he went to Acadia, and during his course the brethren interested in Home Missions made up their minds to secure him for the work to which they have now called him.

Mr. White is well recommended by the church at Baltimore to which he belonged and by the Faculty of the College. He is considered a man of good principle, good spirit and as one possessing wisdom and ability to do the cause "some service."

His ordination at Wolfville was both interesting and suggestive. Rev. Mr. Green, pastor of the African Baptist church at Truro was present and gave Mr. White the right hand of fellowship in most cordial and appropriate terms. Rev. Isaiah Wallace, whose labors in Home Mission work make him worthy to be placed among the Fathers of the body, offered prayer. Rev. E. J. Grant, Secretary of the Home Mission Board, preached the sermon making a strong argument for unwavering faith on the part of the minister. He should go "nothing doubting." At the laying on of hands Rev. Alfred Chipman, Moderator of the Council, offered prayer for God's blessing on Bro. White's ministry.

We hope other brethren may be raised up from the African churches who will avail themselves of the culture provided in our schools and go forth to teach the way of the Lord more perfectly to those who are still in the shadow of death.

While the United States sends us Brother White it is gratifying to know that we are represented in the teaching force of the South. Miss Blanche Burgess, B. A., leader of Acadia's Class of 1898, is doing excellent work in the Hartshorn Memorial College, Richmond, Virginia, and Miss Mabel Parsons worthily represents Acadia Seminary as a member of the staff of Spelman Seminary, Atlanta, Georgia. It was for many years our honor to be represented in the work for the freedmen by the Rev. Charles H. Corey, D. D. His work here has closed but the work itself goes forward in Canada and in the United States.

Help from the Pews.

Last week we referred to the need of more frequent services in many of our country fields. We need to have the Gospel preached regularly at these stations and as often as possible. We hope more laborers may be sent forth to gather the harvest in these places and that means may be ready to support the reapers. In the meantime, however, cannot much be done by our churches to maintain these services. We think of Windsor, N. S., as an illustration of what members of churches can do by personal work.

For a number of years Deacon A. P. Shand, while carrying on a large business, spent the Lord's Day very often in helping the services in Waterville and other places that could be reached from Windsor. His labors were blessed and the interest grew in power and stability so that now organized churches flourish where only a few once met for worship. Deacon John Nalder has conducted Sunday Schools and prayer and preaching services with much profit to the people in Windsor Plains and other localities. For eighteen years Deacon C. Henry Dimock has been constant in his attendance at Martock, where he has acted as superintendent of the Sunday School and taught in the same, and where he has conducted a religious service on the evening of Lord's Day. It has cost him much of course, in effort and absence from his family, but God has blessed the labor. The whole community feels the good of the work done at that station, and lately considerable number of converts have been baptized. The school has seventy engaged in study of the Word and in worship. It is safe to say that if these brethren had not given themselves to this noble work the several stations would be unknown to our records.

Deacon William Cummings, of Truro, for many years did most effective work in the districts around his place of residence. The demand for his services as preacher and teacher has been proof of the fruitfulness of his message and the need of guidance, of which the people are sensible. Bro. Cummings has done a noble work in holding these religious meetings and preaching the Gospel to those otherwise destitute.

Probably there are other brethren doing similar work in other churches whose names are unknown to us. We hope there are many. We wish for many more of similar spirit and purpose, whose consciences will not let them rest until they have preached Christ in the regions round about.

Is There Antagonism?

"Church independence has its advantages, no doubt, which we cannot wisely abandon: but it has its disadvantages also, and these we should try to minimize by fostering a more earnest denominational spirit."

This sentence from the *New York Examiner* seems to imply that a regard for the independence of the churches is antagonistic to regard for the denomination. This view we do not accept. It does not follow that the more a man loves his wife the less he can love his children. Is it not probable that the more his affection goes out to his wife the more he will love the children who are both his and hers? So we think the more a man really loves his church, the more he sees what it stands for, what a Gospel it has to preach, how complete its organization, how adapted to dispense life in its richness, the more he will value the other churches making up the denomination. And we believe the independence of the church, its direct responsibility to Christ, the fact that it is not dependent on the whims and fancies, the unholy lust for power that surely rule more or less when the churches are dependent on some external organization, will increase the love for the church and at the same time loyalty to the denomination and anxiety for its absence.

It used to be said that the cure for the evils of freedom is more freedom. So we think the cure for our denominational ills will not be found in putting a yoke upon us that our fathers were unable to bear, but in the intelligent appreciation of the trust and responsibility we have in the priceless gift in each community of the church that Christ loved and for which He gave Himself.

The Laborer's Day of Rest.

A meeting was held on Tuesday evening of last

week in St. John, which it is to be hoped may have an important effect in discouraging the illegal and demoralizing Sunday labor which has become so constant a feature in connection with the loading and unloading of steamers at Sand Point during the winter season. It was a mass meeting of laborers, held for the purpose of discussing the observance of the first day of the week and the effect that labor unions might have upon the movement for better observance of the day. Mr. Charles McCrystal, president of the Trades and Labor Council, presided. The meeting was addressed by Mr. Peter Sharkey as a representative of the laboring men, by J. G. Shearer, General Secretary of the Dominion Lord's Day Alliance and others. Mr. Sharkey spoke in the interest of the laboring man, contending for a fair wage for a day's work, and for one day's rest in seven, which under existing conditions was often denied him. Mr. Shearer explained that the object of the Lord's Day Alliance was not to compel a religious observance of the Sabbath, but to protect the people in the enjoyment of a day of rest. The Sabbath, he said, was a national as well as a religious institution and was a boon to the laboring man as a day of rest and of social intercourse with his family and friends, as well as for its religious privileges. As an expression of the feeling of the meeting the following resolution was adopted:

Resolved, that we would call the attention of the gentlemen who have addressed us to-night and others associated with them in the Lord's Day Alliance to the immense amount of Sunday work, much of it unnecessary, that has been carried on at Sand Point during the past winters, and invite their careful attention to the same, in the hope that they will devise means to prevent its continuance, so that the longshoremen may have the opportunity, like others, to enjoy Sunday privileges.

This movement on the part of the laboring men of the city to resist encroachment upon their weekly day of rest is certainly a wise one. The day of rest is of priceless value to the man who earns daily bread for himself and his family by the sweat of his brow. He needs it for rest of body, for social intercourse with family and friends and for culture of mind and spirit. And it is shame indeed to the men whose names appear in the lists of shareholders and on the directorates of railway and steamship companies that the laborer's rights in this matter cannot be secured except through protest and resistance and special efforts to enforce the law of the land.

But the laboring men of St. John have this matter largely in their own hands, and if the boon of a day of rest is taken from them, it will be because of their failure to stand by each other in a determined resistance to the pressure of soulless corporations. If the unions say that this Sunday work must come to an end, their decision will be respected, for in such a contention they may be sure of the sympathy and support not only of those who are formally or officially connected with the Lord's Day Alliance, but of the whole body of the best thinking people in the city and the country at large.

Professor William Elder.

Intelligence of the death of Professor William Elder of Colby College, which occurred at his home in Waterville, Me., on Thursday morning last, will be received by many in these provinces with deep regret. Professor Elder was a native of Nova Scotia and some of his near relatives still reside in the Province. About thirty years ago he was for a few years professor in the Physical Science department of Acadia College. He was then comparatively a young man and had not yet accumulated that richness of scholarship and experience which in after years he gave to Colby, but he was recognized, even then, as a teacher of remarkable ability and a Christian man of strong personality. It is safe to say that there are none of the men, who, as students, came in contact with Professor Elder during the brief time of his connection with Acadia but who have cherished for him a profound measure of respect and a warm personal regard. Professor Elder studied nature as he studied the Bible, reverently. All truth was sacred in his eyes and trifling with truth inexcusable. He expected his students to be alert and serious, employing their best powers to investigate and understand the subject of study, as those who sought to decipher the writing and interpret the thoughts of God. He never scolded or prodded his students, but few men cared to risk encountering in the glance of his eye and the tone of his voice the fine scorn which the professor could not but feel and express for the drone and the trifler. In Professor Elder's intellectual organization there was a rare combination of the analytical and the poetical. He loved nature not merely as a field for experiment and for the

gathering of facts as a data for inductive processes and assured knowledge. He had an eye and a soul for the beautiful, and the beauty that is in nature, as well as that which is found in art and literature, appealed to him with great power.

For some years past Professor Elder's health had not been good. There had been a growing weakness of the heart which led him to apprehend that the end might come suddenly. A few weeks ago a friend of his in this city received from him a letter in which he intimated this expectation and expressed the hope that he might be permitted to continue in harness until the end; and this hope was realized. Professor Elder lived a very quiet life. He was an eager reader of books, a loving student of nature, and naturally he sought their companionship. Yet with his friends Dr. Elder was a most companionable man. He was always the true friend of the students. He was well known, too, in the city, where he lived and was highly esteemed as a citizen and a friend. He did not forget his native land, and his summer vacations were usually spent at the old family home at Hantsport.

The following in reference to Professor Elder's life and work is taken from an article which appeared just after his death in the *Daily Kennebec Journal*:

"Professor Elder had been at Colby for the past 30 years as head of the department of chemistry, and had always been considered as one of the strongest men on the faculty. He was elected to succeed Charles R. Hammill, who had resigned to go to the Agassiz Museum of Harvard in 1873."

"He was born in Nova Scotia and received his education in the Provincial Normal School and Acadia College, graduating from the former in 1860 and the latter in 1868. He then spent one year in the study of natural history and science at Harvard under Agassiz, Cooke and Shaler. From there he went back to his alma mater, where for four years he was professor of physical science. He then came to Colby."

"He married Caroline Scammon of this city, and she with one daughter, Muriel, survives him."

"Few men who have taught at Colby have won greater respect and esteem from the students than Professor Elder. If a class could induce him to give an informal lecture in the class room on any subject, it was satisfied to sit in perfect silence and listen, for these talks were always of the most interesting and instructive character. He was a splendid teacher, knowing his subject thoroughly and being able to impart his knowledge to those under him. He was a chemist of wide reputation and well recognized ability and one of the men who brought honor to Colby during his long service there. He had splendid ability for handling a class and making it work hard and well. He was a beloved instructor, advising and leading the ambitious student and grounding him thoroughly in the rudiments of the science. Those whom he made work hard will like him best, and the news of his death will cause a widespread sorrow that will be especially keen among the alumni of the college."

A man of studious tastes and marked ability, he did his work quietly and well. Modest and unassuming, keen, and just, he won the respect of all with whom he came in contact either in the class room or in the city. The college and the students were proud of him, and the work he did, and his death will be a severe blow. Colby will miss him as few men have been missed and his memory will long be treasured by those who had the privilege of receiving instruction from him."

Editorial Notes.

—One of our old and valued friends has recently passed away in the person of Captain Jesse Harris of Westport, N. S. Capt. Harris was 97 years of age, and, with the exception of his hearing, his faculties had been preserved in a remarkable degree up to near the time of his decease. In earlier life Capt. Harris was actively engaged in sea faring business, and his later years were spent very quietly at his home at Westport, where, since the death of Mrs. Harris a few years ago, his daughter, Mrs. M. A. Munro, has presided over the home and ministered to his comfort. Capt. Harris was a staunch and, we believe, a life long Baptist, and had been for many years a faithful supporter of the church and its services on the island. He was a constant and highly appreciative reader of the denominational paper and had been, we believe, a continuous subscriber since the establishment of the Christian Messenger in 1837.

—The report of the proceedings of the first of our Associations appears on our second page this week, and for some weeks to come a good deal of our space will necessarily be given to similar reports of the other Associations. It may seem to some of our readers that more space is devoted to these meetings than is profitable, seeing that the programme for each Association is largely the same, and discussions accordingly follow nearly the same lines. But we believe there are a large number of readers who will peruse these reports with interest, and they will doubtless be well repaid for doing so. It is to be regretted, in the case of some of our Associations at least, that the attendance is not larger and the interest greater. If the spiritual and intellectual forces of our churches were adequately represented in our Associations they should result in measureless blessing both to the churches with which the associations meet and to all the churches represented.

—It is a significant indication of the widely recognized ability of Professor Booker T. Washington that he has

been invited by the British South African Company to visit South Africa and make a study of social conditions in British territory with educational purposes in view. According to a statement of Lord Grey, a director of the company, it was hoped that it might be possible to establish in Rhodesia an institution somewhat similar to the Tuskegee Institute. Mr. Washington however, has no doubt acted wisely in declining the invitation. His hands must now be more than full of work with the conditions and methods of which he is thoroughly familiar, and he could not be expected to relinquish this work, or any considerable part of it, in order to initiate an educational work under conditions that would demand protracted study and experiment. The purpose which the South African Company has in view is however highly important, and it is to be hoped that an educational may somewhere be found with the spirit and ability to carry it into effect.

—"Newspaper development during the past ten years," says the *Montreal Witness*, "has been preternatural. As the mere material furnished, to say nothing of fixed expenses, is worth more than is got for it, it is obvious that newspapers in the main have become mere vehicles for advertising, or subsidized political organs. This is not a wholesome condition. Those who want a newspaper with any other object than to gain a circulation for advertisements, must pay for it either by wholesale subsidies, as governments and party organizations do, or by paying an readers for the value they get." In the light of these statements, it is obvious how absurd it is to expect that the denominational paper with its necessarily limited field of circulation and equally limited advertising patronage, can be published at an equal price with the class of newspapers mentioned by the *Witness*. And yet there are persons who will complain in one breath that the denominational paper contains too many advertisements and in the next breath that it costs more than newspapers which are almost given away in consideration of the immense advertising business of which they are the media.

The following note was written for our last week's issue, but through an oversight was omitted:

—During the past week the Methodist Conference of New Brunswick and P. E. Island has been in session in St. John, while the Nova Scotia Conference has met at Sydney, C. B. The gain in membership in the Nova Scotia Conference for the year is stated to have been 276. Last year's figures were 16,067, and this year's figures 16,343. The financial statement presented by Rev. Dr. Lethbridge, chairman of the Board of Regents of Mount Allison University, showed that on account of the College expenditures for the year had been \$22,756, receipts \$21,426; Academy expenditure, \$9,255 receipts \$8,418; Ladies' College expenditure \$29,583; receipts \$2,833. This leaves a balance of \$1,053 for the year in favor of the institutions, the surplus of more than \$3,000 from the Ladies' College more than offsetting slight deficits on the College and the Academy departments. The total membership in connection with the N. B. and P. E. I. Conference is 13,954. Of these 242 are on probation. The total membership reported last year was 11,792, showing an increase for the year of 162. Rev. Dr. Carman, General Superintendent of the Methodist Church in Canada, visited the Conferences. Addressing the Conference in St. John Dr. Carman spoke at considerable length and with characteristic emphasis in reference to corrupt methods in politics. He held that the church must use its influence to lift the electorate to a higher moral plane and the minister should be fearless in denouncing corruption wherever and whenever found.

—For the past twelve years the Jarvis Street Baptist church of Toronto has refused to accept the benefit of the exemption established by law on church properties, and has voluntarily paid the general city taxes on its property, amounting to \$85 yearly—or in all some \$10,000—each payment being accompanied by a formal protest against the exemption of ecclesiastical property, as being contrary to the principles which should govern the relations of civil authorities to religious bodies, as well as by the request that the law should be amended as to abolish such exemptions. The church has now evidently reached the conclusion that this rather expensive object lesson has been thrown away on the Toronto City Council, and has accordingly notified that body of its determination to discontinue the payment of taxes on its property. The Jarvis St. church has been led to this action by the fact that the City Council—although accepting the taxes paid by the church and thereby tacitly approving the principle on which they were paid—has not only failed to take any step toward abolishing tax exemption on church property, but has actually moved in the opposite direction by granting a practically free site on Toronto Island to the Anglican church and remitting a considerable amount of rent. A letter on this subject from Mr. John Firstbrook, treasurer of the Jarvis St. church, to the Mayor of Toronto concludes as follows: "It is well known that many churches of different denominations disapprove, just as this church does, of ecclesiastical exemptions, though they have not been

willing to pay taxes on exempted property as long as the members were denied the reduction of the individual burdens which would have resulted from the abolition of the exemption. Since our action in going one step farther and voluntarily assuming a double burden appears to be misunderstood, and the city, notwithstanding the acceptance of our money, apparently feels free, without compulsion of law, and indeed in defiance of the law, to indirectly appropriate the funds of citizens towards the support of a particular denomination, you will not be surprised if in another way we recall the purpose which we had in view in making the payment, content ourselves for the future with the assurance to your Worship and the honorable members of your Council that when the corporation uses its influence to some purpose and has the law amended we shall cheerfully resume payment of the tax."

Notes from Newton.

It does not seem fitting that "Notes from Newton" from the present scribe should come to a close without some reference to the graduation exercises held on June 11th. The reason this was not done in due time was the delicate state of the writer's health owing to which his physician did not allow him to speak at the graduation nor to make any engagements for work before September next. The summer will (D. V.) be spent in quiet rest in Cumberland county, N. S.

The exercises of closing week were especially interesting. All the addresses were of a high order. The three principal addresses were delivered by: Dr. C. A. Barbour of Rockingham on "The Life that is Worth Living"; Prof. Bowen, LL. D., of Boston University on "The Theistic Outlook"; Rev. Woodman Bradbury, of Cambridge, Mass., on "The Appeal to Experience". The "MESSENGER AND VISITOR" has already referred to the Nova Scotia members of the graduating class, all of whom are settling in Massachusetts. The closing event for the Acadia contingent at Newton, on the evening of graduation day, was a delightful gathering at the hospitable home of Mr. and Mrs. Belcher on Pleasant St., where the Province members of Newton have so often received hearty kindnesses.

Pastor Wood sailed for England on the 16th Inst. to spend the vacation in famous English libraries.

June 24th.

A. F. NEWCOMB.

A Few Notes from P. E. Island.

Charlottetown is the first landing place.

One of the chief matters of interest here, materially, is the bridge in process of building across the Hillsboro River. The piers are nearly completed. The placing of these has been a formidable undertaking in consequence of the depth of mud below the water. This is a costly undertaking. There is to be accommodation for the passage of carriages as well as for the railway to be laid to Murray River, and will be a great convenience to the inhabitants of the eastern parts of the Island.

Pastor Geo. R. White has just entered upon his duties here. He will find a people appreciative and responsive. Much good may be expected from the relation into which both have mutually entered. Bro. Raymond Field Secretary of the Sabbath School Association, resides in the town, and will be helpful to the new pastor.

Rev. J. C. Spurr, the Island's veteran Baptist pastor, resides at Pownal. As usual, we find him in the midst of labors abundant. The field here has two meeting houses—almost new ones—one at Alexandra, the other at Hazelbrook. These are neat and comfortable, and speak well for these communities. The congregations are large and intelligent.

The field of Pastor Spurr is extensive. Every alternate Sunday he preaches at Uigg, Broadview and Borden, Belfast, and reaches his home after having performed a circuit of forty miles. He recently baptized several at Uigg where his congregation has largely increased. The church here has sustained a severe loss by the death of Bro. Malcolm MacLeod. Pastor Spurr does not fear the storms. During the seven years he has been on this field he has only once failed to meet his appointment on that account. The knowledge of this assures him of an audience despite the storm.

Through the munificence of Mrs. Macdonald of Montreal, native of P. E. Island, who has given largely for education, a "Consolidated School" is to be established at Hazel Brook, and to be sustained for the term of three years.

Mr. Walter Jones, son of William Jones of Alexandra, and nephew of Prof. R. V. Jones of Acadia has been appointed Principal of the school. He was formerly a student of Acadia. He has given considerable attention to nature studies, and is doing further special work in preparation for the position that awaits him.

The numerous friends of Mrs. Spurr will regret to learn that she has been seriously ill for several weeks. It is the old, but true story of overwork. The willing bear burdens that might be shared by others.

The Association meets at Cavendish on the 3rd of July. The church here is at present without a pastor. This is an important field and none the less so because it demands hard work. What pastor is there that does not? Who worthy to fill that position would seek to escape the stress and strain of labor? The emasculated minister is not wanted anywhere. The man who seeks a soft place where he can have an easy time and a good salary better not come to these Provinces by the sea. But the man who wants to do honest work for the love of souls and the glory of God will be seen to find the place where he shall be need for the upbuilding of the Redeemer's kingdom. It is said of the Moravian missionaries that they go where others will not. More of the spirit of consecration is needed among us all—pastors and people. Would that our young men might catch the sacred flame.

If our younger brethren could be content to labor for the weaker interests for a season, a large part of our present difficulties might be obviated. The discipline would be good for themselves, and the experience gainful. The poorer sections could be regularly supplied, and there would be a constant succession of trained men for the larger and more important churches.

M. P. F.
Hazel Grove, P. E. I., June 25.

The Story Page.

A Great Faith.

BY DAVID LYALL.

I woke with a start to find someone standing by my bed, and the Doctor's voice called together my wandering wits. "You'll need to get up, David, and drive me to the other side of the glen. See what you get by invading a solitary man's abode."

"Oh, that's all right," I answered, as I jumped out of bed. "What time is it?"

"Ten minutes past four, and a glorious morning. When you've got your eyes fairly opened, you'll enjoy the drive; I'll have the tea ready in ten minutes."

"Who came for you?"

"The man Brodie on a farm-horse. He's all agin' poor chap, and he'll have an ache in his bones all day, he's riddled (or all) he is worth on the great lumbering brute."

He did not explain this dark saying, but left me to my dressing, which was quickly accomplished, and I ran lightly downstairs, to find a little tray set, and a simple breakfast ready.

I laughed as I essayed a mouthful of bread and butter, which, however, did not go down very easily. I was not used to sudden calls and hasty meals at an hour when other folks slept, and though I admired the leisurely way in which the Doctor made his substantial breakfast I could not imitate him. He looked at me with good-natured scorn. "Eat away or you'll need to take a piece in your pocket, lad." Well, I'll get the beast in."

"Let me do it," I said, jumping up, and off I went to the stable. I had been five days in Amphray, and we had become intimate in the true sense of the word. I had never enjoyed myself in any house so well, nor felt more thoroughly at home. And each day increased my admiration and pride in the Doctor, and my gratitude for the happy inspiration which had bidden me to him. In another ten minutes the wheels of the gig awoke the echoes in the sleeping street, but never a head popped over a blind to watch. I dare say more than one drowsy head turned on its pillow, dimly conscious that the healer was abroad, and, perhaps, glad that he was not needed at his bedside.

The still beauty of the new day sank into my soul as we left the house behind, and essayed the long, hilly road-to-the-head of the glen. Even the garrulous have their moments of reserve, and I defy any man to mouth vain words in the hush of the summer morning when the earth, fresh from the hand of God, greets him holily. Then, if ever, he must feel what a beautiful and wondrous and holy thing is the earth the Lord has made; it is then he will feel sharpness of regret if he has done anything in his own life unworthy of his heritage in it. The level lines of the risen sun lay athwart the purpling hills, making sharp and dark their shadows. It shone clear and glorious on the running waters of the burn, whose purring music filled all the air.

It was almost five o'clock when we arrived at the farm-place, at the door of which stood a man with a look of tense anxiety on his face. He was elderly, and his face bore traces of a long struggle with poverty; there was something pathetic, I thought, in his straggling grey hairs and stern, unrelaxed mouth.

He gave the Doctor "Good-morning," and took the horse by the head.

"We'd better unyoke."

"Just wait a bit, Mr. Brodie; perhaps I needn't stay now," said the Doctor, as he leaped from his seat and strode into the house.

"I'll just go in too," said the farmer, and I nodded assent. I was beautifully situated in a cleft of the hills commanding a glorious sweep of the country, and the air had an intoxicating freshness in it finer than anything I had ever experienced. I knew by the slowness of our ascent that we must be at least six hundred feet higher than Tae Byres. Except its situation, there was nothing specially distinguishing about the place, the usual cluster of farm buildings, rather untidily huddled together, and a plain, bare two-story house with a breadth of green grass before the door that was all. It had a poor look; the man who is successful, if he is a normal being, makes haste to beautify and adorn even the outside of his abode; but there was no attempt. Its bareness indeed had something pathetic in it.

I sat there a good fifteen minutes, until the farmer came out from the house again.

"I'm to take out the beast," he said laconically. "Will you come inside and get some breakfast?"

"We've had it," I answered, as I jumped down.

"but you've had a long drive, and will be ready for a second," he said laconically. I was standing close by him as he took the horse by the head again, and I saw his rough, brown, hardened hand tremble like any woman's. Then I saw that the most cruel of all anxieties, concerning the welfare of one he loved, had him in thrall. I did not trouble him with speech, and when we had put the beast in its strange stall, where he betrayed no uneasiness, being accustomed to all kinds of housing,

I said I would take a walk around, and come back in half an hour or so.

He seemed relieved, and I turned to the hill behind the house, where there was a burn running down, and a few stunted birch and rowan trees fringing it. There I found a comfortable seat, and lit my morning pipe, at the same time keeping an eye on the front door of the house. The stir of life at the farm town was beginning; a man crossed the stable-yard and took two horses out to water; a woman in a short winsey petticoat entered the byre with a milking-pail. And so I sat, in no way bored or weary, for a good hour. Then I saw one of the upper windows suddenly thrown open, and I recogn'zed the Doctor in the room. After another half-hour's wait, I saw him at the front door.

I rose and ran down the slope to the house. His face wore an anxious look, and he saw me, he beckoned me to come quickly.

"I want you to yoke again and go over to Caitha for Doctor Mercer. You can go and come in an hour if you put him on. You won't lose any time."

"Have I to say anything particular to him?"

"No; tell him where he is wanted, and he'll understand."

So I set off again, and, being fortunate in finding the man I sought at breakfast, brought him back in an hour. While they were up stairs, I accepted the farmer's offer of something to eat, and enjoyed it. He pressed the food on me; but all the time I could see the heavy strain under which he was laboring. In the middle of speech sometimes he would break off and listen for some sound from the upper air.

Presently the room door was abruptly opened, and the Doctor looked in.

"You'll better come up, Mr. Brodie; your wife is asking for you."

"Hoo is sha?" he asked, and the sweat drops stood on his brow.

"Far through, friend. We have done our best, but only the Lord can preserve her life."

I heard the sob strangled in the strong man's throat, and a blight seemed to have fallen on the fairness of the summer morning. It was the first time I had been so near the verities of life; its tragedy sank into my soul. I was glad to get out into the open again; the strain stillness of the house was too oppressive to be borne.

After what seemed an interminable quarter of an hour, the Doctor appeared, and beckoned me from the bottom of the garden to the door.

"We'd better go, David; we must sit three abreast and drop Doctor Mercer at the Caitha road-end."

"How's the woman?" I asked bluntly.

"She'll die," said he abruptly. "Nothing but a miracle could save her. The bairn's all right."

I got the gig, and in a few more minutes we were bowling down the smooth road, a very silent trio. Occasionally a remark of a technical nature would pass between the two regarding the patient they had left, and when we came to the Caitha road, Doctor Mercer slid silently down, nodded, and went his way. Silent men at all times, they seemed specially so then. They had done their best, working to each other's hands, as they had done all their life through, and their disappointment was written on their faces.

"It's this that makes me wish I had chosen any other calling, David," he said, when we had settled ourselves comfortably for the remainder of the journey. "To look in a man's eyes and tell him you can do no more, that you are helpless to save what he most prizes on earth, it takes the starch out of one, lad, I can tell you that."

"She's a young woman, I suppose?"

"Yes, a mere bairn. It's a pathetic story. You wouldn't think Thomas Brodie had been going about his days with a romance hidden under his homespun jacket, would you?"

"Indeed no; he looks stolid enough."

"To the outward eye. Five and twenty years ago he cared for a woman who wouldn't look at him. She married another man for his looks and his wheeling ways, and she paid for it through ten years of misery; then she died, and left her only child—to whom do you think? Her old lover. Her father deserted her, and went off to the end of the earth, and Brodie took the bairn home to Torphinn, where she grew up as winsome as her mother had been in her youth. Then Brodie found that their life couldn't go on except under new conditions. He loved her, you see, to make a long story short, for the man went through many torments before he asked her, they were married at twelvemonth past at Martinmas, and this is the end. The Almighty has queer ways of testing men, Brodie's deeply religious in his way, he's kind of preacher up there in the lonely hills, and God might have spared her, that's what I think."

"Perhaps he may," I hazarded, but the Doctor shook his head.

"Unless I've made the biggest mistake of my life, she'll be a dead woman before the setting of the sun," he said,

and we talked of the subject no more. Late in the evening an old-fashioned lumbering farm gig, drawn by a thick-legged horse, drove up to the Doctor's door. We were finishing our dinner and enjoying our talk, as usual; the Doctor seemed to know who it was before the bell rang. "That'll be Brodie to tell me the poor soul's gotten by with it," he said, lapsing, as he sometimes did, into the idiom of the Dales, and he strode out of the room. When he came back there was a puzzled look on his face. "He says she's better, David, and that she'll live. He speaks with the confidence of a man who knows."

"Are you going up?"

He nodded. "I'll just go back with him. In an hour's time you can yoke the black mare in the little gig, and come as far as Caltha road-end to meet me. I'll get to the cross-roads about nine o'clock."

I stood by the window and watched them drive away again, and I saw that a change since the morning had come on Brodie's face. The strained look had left it; his expression was one of peace.

Punctually at nine I was at the cross-roads, but the Doctor was there before me. "He's right, she'll live. It's beyond me; you should have heard him speak about it as we drove up, David; it would have been good enough for any book."

"What did he say?" I asked with deep interest.

"He said that after I left he was no more able to bear the four walls of the house, and calling the hog, he went away to the hills after the sheep, tramping the highest of them until he reached the remotest corner of the place. And there he knelt down, he said, and wrestled with the Lord for his wife's life. 'I told him,' he said, 'that I deserved him day in and day out for thirty years, and that I had asked naething frae his hand; that other men had the things that make life worth living, I had only her. I cried to him mightily, and when I got up frae my knees and went back to the house, I kent he had heard me, and that Jeanie won'd live.'"

"It's no canny," said I.

"That kind of a man, living solitary all his days with dumb beasts and growing things that come from the hand of God, is nearer the eternal than such as we. His faith is great, and his expectation without a flaw. He has proven to the uttermost the words, 'Ask, and it shall be given you.'

"Other men have asked and been denied."

"Not as Brodie asked. I read my lesson with him this day, David, you's a faith that a king on the throne might envy, a faith to move mountains."

So Thomas Brodie of Torphinn, having wrestled with God and prevailed, saw his wife restored to ultimate health, and her bonnie bairn toddling by her side. And always from that day my thought of him was associated with near and intimate communion with the unseen, possible in this world only to very few.—The British Weekly.

How the Gospel Works.

A GOOD STORY.

REV. G. CAMPBELL MORGAN.

I remember some years ago conducting a mission, and one of the office-bearers of the church where I was, said to me:

"Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday School three years ago, to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her."

I went—it was in '85—on a cold February day, to see that girl. Oh, I cannot picture the home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses, into a back court. When I got to the entry with my friend, some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them and went into the house. I see that room now. There was a broken table standing there, chair with the back broken off standing by it, no fire in the grate; upon the mantel-shelf a cup and saucer, broken; and not another article of furniture that my eye rested on in that room. And there stood a woman in unwomanly rags with the mark of a brutal fist upon her face, and three ill-clad bairns clinging to her gown. She said:

"Excuse the children running from you, but they thought it was father."

"Oh, the tragedy of it!"

When I got on to the rostrum that night to preach, my friend came to me and said:

"He is here."

I said: "Who is here?"

"That woman's husband; he is sitting right down in front of you."

Now, I don't often preach at one man, but I did that night. I put aside what I was going to talk about, and

read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him? Not I. I told him God loved him there and then; and when we got to our after-meeting, I asked: "What man is coming home to-night?" And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into some one else's hands, and got my arm around him and prayed and wept with him, he entered into the kingdom of God.

My friend said to me one day about twelve months later, "I want you to go and see some people."

I said, "Who?"

He said, "Do you remember going to see a woman last year whose husband was converted? I want you to come and see those people."

I went. We hadn't gone far—it was February of the next year—before I said to him, "Pardon, where are you taking me?"

"Oh, we are going to see those people."

"But," I said, "we are not going the same way."

"No," he said, "they have moved."

Moved! Why did they move? Why the man was converted, and he soon changed his dwelling place. The man was remade, and he remade his environment; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures I would paint those two. I can see that home now. It was on a Sunday, after the afternoon service, and he sat by the fire with his three babies, who had run away from him a year ago. One was on his knee, another on his shoulder, and another stood by him; and I never heard a sweeter solo in my life than the solo the kettle sang on the hood that day. The woman that last year was dressed in rags was clothed, and the sunlight of love was on her face.

That is how you must deal with the problem of environment. Begin at its middle. Touch the man who makes the beastly environment; and remake him, and he will soon move out of the tenement-house and out of the slum; he will soon find his way on to higher levels. That is the way to gather men and women. Unless you are with Jesus Christ, you can try education and culture, but it all comes short of life, and without life there is no remaking of men—"The True Estimate of Life."

Babies in the Snow.

One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the "Reindeer Horn."

The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Oftentimes it is wrapped in bear skins.

As soon as the family arrives at the little church, and the reindeer is secured, the father Lapp shovels a snug little bed of snow, and mother Lapp wraps baby snugly in skins, and lays it down there. Then father Lapp piles snow all around it, and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow round the church, and I never heard of one that was suffocated or frozen.

The snow does not make them cold; for when it covers a person all over, if he has clothing enough so that it will not melt and wet him, it will keep him warm. The little babies are not strong enough to knock the snow aside and get away, so they just lie there and go to sleep.

When church is out the father goes where the baby is and puts his hand down into the snow and pulls the baby out and shakes off the snow; then the reindeer trots off, a good deal faster than a horse, and takes them all home again.—Ex.

A Curious Tree.

There is a tree in the West Indies that the natives say "grows in dishes!" It looks like an apple tree. They call it the calabash.

It bears very queer leaves and large white blossoms that grow right from the trunk and larger branches. After the flower comes the fruit, just as our apples or peaches do. But this fruit is in the shape of a gourd only stronger and much larger, sometimes a foot in diameter.

Now, see what a use the people of that country make of this fruit. The shell is so hard that all sorts of big and little dishes and drinking cups can be carved out of it. Even pots and kettles are made and used over the fire, but of course they cannot last as long as our iron ones. Is not this a serviceable tree? No wonder the natives are proud of it.—Montreal Star.

I am glad to think I am not bound to make the world go right, but only to discover and to do, with cheerful heart, the work that God appoints. —Jesus Iglesias.

EDITOR W. L. ARCHIBALD.

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

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Daily Bible Readings.

Monday.—A glimpse of a helpful home: II Tim 1: 6.
Tuesday.—Samuel trained in the tabernacle. I Sam. 3: 1-11.

Wednesday.—Training involves testing [James 1: 1-8.
Thursday.—His yoke is easy, his burden is light; Matt. 11: 28-30.

Friday.—Part of David's training. I Sam. 18: 1-16.

Saturday.—Ruth trained in the Land of Moab. Ruth 1: 1-18.

Sunday.—The Nazareth home. Luke 2: 40-52.

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Rev. A. F. Browne of North River, P. E. I. contributes the Comments on the Prayer Meeting Topic for July, the first installment of which appears below. Bro. Browne has long been a frequent contributor to the columns of "The Baptist Union" and is thus well known to our constituency.

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We expect to have reports from the Association of Young People's Work beginning next week. Secretaries will please furnish them without further request.

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How to Get Entertainment at Atlanta.

The Atlanta Committee urge the Transportation Leaders to get all delegates and visitors registered in advance. For this purpose they have sent out Registration and Assignment cards. Every one from the Maritime Provinces who is going is urged to send his name and address at once to Z. L. Fash, Woodstock, N. B., accompanied by 25cts., the required registration fee. State how much you desire to pay from prices already given in MESSENGER AND VISITOR. If several in party give the names of each and rates. He will forward to W. W. Orr, Chairman of Registration Committee 5 Whitehall St., Atlanta, Ga., who will mail each one an assignment card filled in. This will secure your place in advance. You will know just where you are going. Our delegation will join the New England Baptist delegation at Boston. This will be the official route.

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The hotels will entertain at reduced rates. The five leading hotel's have placed rates at \$1.50 to \$3.00 and upward, American plan. Entertainment at private boarding houses may be had at from \$1.00 to \$1.50 per day. The Entertainment Committee have boarding houses and homes which can recommend where lodging and breakfast can be obtained at from 50 to 75 cents per day.

If a delegate desires the Atlanta Entertainment Committee to get them an assignment for entertainment he must pay a registration fee of 25 cents or at the Convention in Providence, R. I. This must be paid in advance. This is the best way to secure entertainment.

Your Transportation Leaders would advise all who go to secure their place of entertainment in advance. This can be done by writing to S. A. Cowan, Sec'y. Entertainment Committee, 219 Empire Building, Atlanta, Ga. State what kind of accommodations you want, number of party and names of each, or how many men and how many women, and how much you wish to pay.

Be sure and enclose the registration fee of 25 cents, for each member of party, and state who and how many are to be in the same room.

The Atlanta entertainment committee urge delegates to secure entertainment in advance, by registering in advance. An assignment card will be sent to every one who pays the fee, and when the person reaches Atlanta he will be entitled without further charge to a badge, a souvenir programme and song book.

If, however, you fail to register in advance, you can secure entertainment on arrival by reporting to the Registration and Entertainment Committee. Delegates and visitors will receive every attention. If any further information is desired write Z. L. FASH

Woodstock, N. B. Transportation Leader.

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Prayer Meeting Topic—July 5.

Young Christians in Training for Public Life. Genesis 41: 38-42; Acts 7: 35-36; Daniel 6: 1-4

The first reference is to the beginning of the most important period in a life, in every respect great, and in a peculiar sense, a type of Christ. The history of Joseph, so well known to all Bible readers, is a wonderful illustration of the self-sustaining force that is inherent in true righteousness. And this success, to the extent of his faculty and opportunity, may be duplicated in the coming experience of everyone who is now a young Christian.

In Joseph's marvellous achievement three elements are especially prominent.

1st. Dependence on his own Resources. A young man was never placed in more unfortunate circumstances. All human forces were against him. His very integrity was the cause of his degradation and imprisonment. But true genius can find channels for expression through any sort of environment. Pilgrims Progress would never have been written had it not been for the stimulant which its author's talent received during his confinement in Bedford jail. The hard training of the Egyptian dungeon was the exact requisite to bring out the almost unrivaled executive ability that characterized the statesmanship of the great Israelite. The world has only produced one Joseph. But every one whose early life passes through a course of honest training, must meet many hard trials. Every such unpleasant detail in the school of development, may be used as a stone in constructing the castle of correct and unshakable character. If we only in a careful and prayerful spirit see to it, that in all undertakings the foundation of effort is in the ability with which God has entrusted us.

2nd. The use of his resources in a way that met divine approval. After all the strongest attribute in the nature of Joseph was his unvarying piety. This trait directed and illuminated all that he did or said. It always sustained him with the blessed consciousness that however his course might be viewed by the men that surrounded him, his thought, his word and his act, were right in the eyes of Jehovah. A fixed rule for young Christians while preparing for the secular business which may be before them, is to always follow the leading of regenerated conscience, and genuine regenerated conscience is always determined by the spirit of our Redeemer.

3rd. By pleasing the Lord he enlisted the best human influence. In the terrible emergency of the approaching famine, Pharaoh could only intrust the premiership to a man "in whom the spirit of God is." The head of one of the largest department stores in the world, although not a Christian, in selecting employees, when other things are equal, invariably gives the preference to young men and women who are church members in good standing. This he does simply because he is an astute man of business. Because this course, in the private affairs of the store is the safest, and with all classes of the public, the most popular. In the world of today there is nothing so generally and highly esteemed as whole souled and clearly declared Christianity. The judgment of the ancient monarch is the present judgment of every potentate in every civilized country who sincerely desires the welfare of his subjects, and among the English speaking peoples it is the unqualified judgment of that court of final appeal the general public. In any place of human affairs, Christianity never stood for so much as it does just now. In years to come it will stand for more and more, with ever and rapidly increasing proportion, right on to the end of the dispensation.

The other references on the topic card are to Moses and Daniel, whose training for public services, is in close parallel with that of Joseph.

The true beginning of training for public life is the converting grace of our Lord Jesus Christ. The true guide for every step in this important education, is the abiding presence of the Holy Spirit. The true result of this correct scheme is to honor the father to glorify the son and to display the mighty workings of the spirit along every line of human progress. We tell our boys and girls that when the generation to which they belong comes to bear the burden of life, one who has not a good secular education, in any business is sure to fail. A moral education is even more important and a moral education, in the highest sense is impossible, for those who are not learners at the feet of the divine school master. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

ADDISON F. BROWNE.

North River, P. E. I.

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Illustrative Gatherings.

God gives us arms and hands, but he does not give us strength and dexterity. He gives us brains but he does not give us learning or wisdom, or power of easy expression, or strength and skill in intellectual labor. All these must be purchased, and all these are a sufficient reward for what we give for them.—J. G. Holland.

To make the world better in all things, keep before you the best.

Let every man ask himself with which of his faculties he can and will somehow influence his age.—Goethe,

Set apart forever
For himself alone.
Now we see our calling
Gloriously shown,

Owing, with no secret dread,
This our holy separation,
Now the crown of consecration
Of the Lord our God shall rest upon our willing head.—F. R. Havergal.

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 JUNE.

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

Notice

The W. M. A. S. will hold Mission Meetings at the following Associations:

N. B. Southern at St. Stephen July 4.

P. E. I. at Cavendish Monday July 6.

N. S. Eastern at Bass River, Colchester Co., on July 11th.

All Societies and Mission Bands are requested to send delegates to these meetings. Interesting programmes are being prepared, and will not all join in earnest prayer that these meetings may be seasons of great power and blessing? So many can be reached at these gatherings that cannot attend our conventions that this opportunity to gain fresh information and inspiration should be improved.

The annual meeting of the W. M. A. societies of the Western Association, was held at Bear River on Saturday afternoon, June 20, a large audience, being present. Mrs. Porter, the wife of the pastor, and secretary for Digby Co., had secured the Methodist church for the meeting, and the beautiful flowers and plants, stirring and beautiful hymns selected, and a quartette sweetly rendered by four young ladies, showed her interest and kindly forethought. The meeting was presided over by the Association's director. Opened by singing. Scripture reading by Mrs. Rutledge and prayer by Mrs. Cogswell. Mrs. Porter gave a few kindly words of welcome. Reports were then called for from the many present from the five counties Yarmouth, Digby, Shelburn, Queens and Annapolis, comprising the Association. The secretary from Yarmouth was not present but many sisters reported verbally for their societies, showing growth in members and in zeal and increased work done by Miss Allan, County Secretary, in her first year of service. Mrs. Porter spoke for Digby Co., and though not able to visit as much as she desired and planned has done good work. Several spoke for their societies in this county. Mrs. Caldwell, secretary for Shelburn read a good report, showing work done and increased interest manifested. One society had been reorganized. The reports from Queens failed to reach us, but we trust the societies are holding on their way at least some of them. We have no county secretary in Annapolis but some work has been done, many reports were given from societies in a healthy condition. We need more societies and many more members. The reports were mostly encouraging, showing an advance in interest and effort, increased appreciation of the balm of the Aid Society monthly meetings, and Mission Band work, and many of them breathing strong desire for greater faithfulness and consideration. After the reports an excellent paper written by Miss Hume was read by Mrs. M. W. Brown. It contained many beautiful thoughts and practical suggestions which must prove helpful. Mrs. Foster then addressed the meeting on Mission Bands in her own earnest way. Herein the reports of work are encouraging several new bands being organized. Then came a great pleasure for all present in an address from our new missionary Miss Martha Clarke whom all were so pleased to see present. In earnest living words she told of the work among the women of India, their needs, their very hopeless lives shut up in their yennanas, and many hearts were touched as they listened. A resolution was passed conveying sympathy to Miss Mabel Archibald in her recent bereavement. Many words of gratitude were expressed for Miss Blackadar's recovery and many expressions of love and sympathy and the assurance given of many prayers offered in her behalf, which were all gratefully acknowledged by her mother with the request that prayers be still continued for her. An offering was taken amounting to \$13.10. Prayer was offered and the meeting closed with singing.

E. M. BLACKADAR.

Our Telugu Mission Field.

Paper read by Mrs. J. W. Brown at a Missionary Conference held at Peticodiac, May 19 and 20, and published by request of the Conference.

While the Great Commission commands us to turn our hearts to all the world, there is yet one spot toward which we turn with greatest interest and most earnest prayer—the north-eastern part of India. It is part of the Presidency of Madras, and lies along the west shore of

the Bay of Bengal, extending inland 300 or 400 miles with a coast 85 or 90 miles long, which may be considered the base of a triangle—the two sides of which would each be nearly that length, with a population of about twenty millions. The climate is tropical in general. Crops wholly depend on the monsoon, which brings rainy seasons from June until October. Miss Archibald writes: "November, December and January—'In these months we know no cloud will darken the horizon of the sky, and that the breezes will not be scorching hot; but during the days in these three months, we will be able to say, How delightful is India as far as air, trees and sky is concerned.' India is the path of the monsoons. In the hot seasons the winds blow from the sea to the land in the colder season they blow from the land to the sea. The Telugus are a fine stalwart race, resembling Europeans in everything except color. Their language is sweet, musical and copious, strongly resembling the Sanscrit. India is pre-eminently the most interesting of all mission lands. The people are descended, as we are, from the great Aryan race. From this root spring Celts, Goths, Persians and Hindus; all tracing their descent from Janpath. They were an intellectual race, brave and energetic, but when we think of the Hindus of today and contrast them with our western Aryan nations, we can scarcely believe that even in past ages, could these people have sprung from the same stock. There are two reasons for the different development of these branches of the one great family. India lies in the tropics. The climate has in the course of centuries produced a dreamy mental habit, to replace the early aggressive energy. Those of the race who spread northward and westward would have the advantage of a harder and more rugged growth. So with these facts we turn to the 8 stations on our Telugu field with missionaries as follows:—Bimilipatam—Mr. and Mrs. Gallison, Miss Ida Newcomb; Chicacole—Mr. and Mrs. Archibald and Miss Mabel Archibald; Tekkali—Mr. and Mrs. Higgins and Miss Flora Clark; Park Kennedy—Mr. and Mrs. Corey and Miss Maud Harrison; Palconda—Mr. Hardy; Bobbili—Mr. and Mrs. Churchill; Vizianagram—Mr. and Mrs. Sanford and Miss Helen Blackadar and Mr. C. Freeman.

The Savari Mission is to be in the charge of Mr. and Mrs. Glendenning who are now studying at Vizianagram, but hope in a year's time to be among this hill tribe. We have among the Telugus 6 different kinds of schools—first, a day school similar to our public schools; second, evangelistic. These schools have been established at all stations, but especially at Chicacole, there being 22 under the direction of Miss Archibald. These schools are for the outcasts. They do not meet in a building or on a verandah, but under a tree. Nothing is taught but Bible, catechism and hymns. A crowd will always gather to hear the children sing their Gospel hymns and say their texts. Sometimes all these schools meet in some public place and as many as 500 children assemble. These gatherings attract great crowds thus affording the missionary a fine opportunity to proclaim to them the Gospel. Third, Caste Girls' schools. The High Caste children will not attend school with the Lower caste. Our high caste girls' school is situated at Bobbili, under Mrs. Churchill's direction. Fourth, there is a school for boys at Bimilipatam. There, boys from all the stations come to be educated as far as the Lower Secondary, or equal to the entrance into our High School. Fifth, Sabbath Schools. Sixth, Boarding schools. These comprise the different kinds of schools upon the field. The work of a missionary as a whole may be termed touring and evangelistic, going from village to village, making known the glad tidings, selling scripture portions, distributing tracts, and in any and every way sowing the good seed of the Kingdom. The different departments of work on the Chicacole field are as follows: 1st, the Boarding school, 2nd, the Reading Room. This was established in 1898, and is under the direction of a converted Brahmin. This not only supplies good literature for all who wish to enjoy it, but many will come here who will not enter a chapel or attend a street service. Here, personal conversation can be engaged in, the hearts of the best classes drawn out toward the missionary, and they will listen to his message. Here is an opportunity for any brother or sister to help along this good cause by sending your magazines or books after you have read them. 3rd, Evangelistic schools. 4th, Touring. 5th, Colportage. 6th, The Hospital Work. This was established in 1899, and is called the "Good Samaritan" Hospital the only one especially for women and children, for a population of one million two hundred thousand people. How little we realize of the suffering of the heathen. Here, when we have a pain or an ache, we send for the doctor. These women have no medical aid and would rather die than be treated by a man if one were at hand. So you can see the hospital not only relieves suffering, but gives the best opportunity to preach the gospel to those who come for treatment. Services are always held

with those who are waiting to be treated. A report of the nine months ending April 30, 1901 gives the total number of patients treated 8,130. About two-thirds of these were from the various castes, 250 from Mohammedans and the balance from the out castes. This hospital has in the past been under the efficient care of Miss Florence DeSilva and it is a matter of much regret that our hospital has to be closed on account of the resignation of Miss DeSilva, and so many are asking when it will be again opened. We have now a lady to begin July 1st, but one should come from the home land this autumn who has taken a special course in medicine, and whose heart is full of love for the healing of the soul as well as the body.

As the direct result of hospital work, 3 have united with the church and they are at work among the coolie class of people. In several cases their free-will offerings of gratitude for healing have touched our hearts. Mrs. Archibald has conducted the daily worship services. Five women have given evidence of a change of heart. These six different departments of work are on the Chicacole field alone. In touring the missions and his helpers go out into the towns and villages—making some central place their headquarters,—where they pitch their tents and from this preaching day and night, far and near, wherever and whenever they can get a hearing, some going to one place and others to another. The medicine box usually accompanies the missionary as he goes on tour, and he finds abundant opportunity to treat the ordinary diseases of those living far from Government hospitals.

I will endeavor to give a very brief sketch of the mission fields where our missionaries are laboring.

To Bimilipatam belongs the honour of being the oldest mission station of the Maritime Baptists. It is a large town of about 10,000 inhabitants, and is a seaport. This is our most southerly station. The inhabitants include all castes,—the high class predominating. The nearest railway station is at Vizianagram, but a road is to be built from Bobbili to Vizianagram and thence to Bimili, which will greatly aid the town. Bimilipatam was first occupied as a mission station in 1875. The first missionaries to settle there, were Mr. and Mrs. Sanford. Necessary buildings were erected church organized and a prayer meeting established. Mrs. Sanford opened a Bible class and a woman's prayer meeting. A girls' boarding school was organized and two of its earliest pupils are now useful women in our mission. Here is where our boys' central boarding school is. Mr. and Mrs. Gallison and Miss Ida Newcombe are now in charge.

Chicacole. This is our second field and was established in 1877. The town lies 46 miles north of Bimili, and though only four miles in direct line from the sea it is 16 miles by road. Chicacole has 19,000 inhabitants, nearly all natives, only a few Eurasians and no English except the collector and the missionaries. There are about four hundred Mohammedans. The whole field includes 1965 villages. Chicacole is on the bank of the river Lingayia, which means a pough. The river is 200 miles long, and has a bridge of 24 arches, built in 1854. There are many kinds of trees in and about the town. The chief being the Cocoonut, Palm, Mango, Date (from which toddy is drawn) Orange, Wood Apple and some wild trees. The town is very picturesque. It is on the high road from Madras to Calcutta and has a municipal high school, municipal office, telegraph office, post office and court.

(To be continued).

Run Down.

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

Home Price 50c. Postage 5c.

When answering advertisements please mention the Messenger and Visitor.

Wedding Anniversary.

The home of Deacon and Mrs. Joseph Lovett Mc Kenna of Kingston, N. S., was the scene of a very unique and interesting gathering on Wednesday afternoon of the tenth inst., it being the sixtieth anniversary of their marriage. For just reason they are held in very high esteem and loving regard by a broad circle of relatives and friends, a large number of whom were present on this occasion and others who could not be there, evinced their interest in sending letters to join with those present in congratulations and best wishes for the present and future happiness of this aged couple. After a short time spent in social intercourse the exercises of the afternoon were opened by their eldest son Dr. A. G. McKenna of Wolfville with a tender and appropriate address and the reading of a few letters chosen from a number that had been received. This was followed by an address from the venerable Rev. A. Martell, and also from R. O. Head former pastor of Brother and Sister McKenna who referred to the Christian home on which had rested the blessings of heaven, and especially to the kind and faithful manner in which they had magnified their offices as deacon and deaconess in the Church. Then the duties of the photographer were called into exercise to perpetuate the beauty of the scene, after which a sumptuous tea served by the wife of Edward, their son, with whom they have their home, four of their sons with their wives and children were present, while the fifth was too far away to come and enjoy the happy gathering. Being called on Brother McKenna gave as a very interesting history of the family beginning with the grandfather who came from Scotland, and also of his own wonderful conversion with a touching tribute of praise to the excellent wife and loving children. There being present the Hon. A. P. Welton, Drs. Beli and Malcom, Revs. L. D. Morae, A. S. Lewis and J. A. Huntley. These in eloquent and loving words gave testimony to their pleasure of being present and of their esteem and best wishes for these aged ones. The presents were numerous and valuable. All the guests felt that it was an honor and pleasure to be present. Our dear brother and sister are enjoying a fair degree of health. In the evening of life it is light with them, and the future is full of hope.

E. O. READ.

Cumberland County Baptist Conference.

The Cumberland Co. Baptist Conference opened here today, at 7:30 p. m., pastores presided and conducted a round table talk, subject "The Sunday School Problem." Eighteen questions placed upon the table and the talk occupied about one hour. The school superintendent, teachers and scholars were taken up for consideration and in brief, but pliably addressed with serenity.

Evangelist McDougal then delivered a stirring address from Matt. 16, 25. Subject Profit and Loss.

Wenesday morning was occupied in hearing addresses from the churches. These were encouraging. Springhill reported all debts paid, \$3500 had been raised for local purposes this year and \$45 for denominational purposes.

Parrboro was without a pastor but was in a prosperous condition owing to the good work done there by Pastor McQuarrie in the pastoral just closed. Other churches were looking for blessings and doing their part in carrying on the work of the Lord. At Oxford several had been baptized during the winter and at Southampton, Pastor McGregor had baptized 18 as the result of the labors of Evangelist Walden and the seed sowing of Pastor McKeen. Letters of sympathy were sent to Pastors McKenna and Dr. Steel in their situation. In the afternoon the sisters held their meeting in connection with the W. B. M. U.

At 7:30 Pastor McGregor delivered an excellent address from Mark 14, 8.

A profitable social service was conducted by Evangelist Walden and a vote of thanks were presented to the friends at Pugwash for their kindness. October 13th was fixed as the time of next session of Conference. The place was left to Pastors Bates and Belyea.

J. G. A. BELVEA.
PUGWASH, N. S., June 9.

Denominational Funds.

RECEIVED FROM JUNE 1ST TO JUNE 29TH.

Upper Wilton church \$62.15; Annapolis church \$17.50; Chester Basin church \$18; 1st Sabie River church \$6; Oak River church \$7.70; Hantsport church \$32.38; 1st Yarmouth church \$82.83; Temple Yarmouth \$40; a friend, Foreign Missions \$2; New Minas \$2.17; Canada 5c; Westport church \$7.92; Nicomege church \$6.15; Berwick church \$51.35; Windsor Plaza church \$1; North Temple church \$24.45; New Tastet church \$1.35; Jeddoe church \$7.25; Aylesford section \$22.92; Pugwash church

\$16; Pugwash special \$4; J. F. Bent Springfield \$5; Weymouth church \$3; Lower Stewiacke church \$9; Musquodobit church \$6.66; Shubael J. Dimock, Newport \$30; Advocate Harbor church \$25; Mahon church \$17.35; North West \$5.22; New Cornwall church \$3.68; Bedford church \$3.50; Rawdon church \$28.85; Rawdon church special \$4.15; 3rd Yarmouth church \$4.24; Advocate church \$30; Jane Huntley, in memory of her mother Mrs. Isaac Huntley \$5; Canning church \$32; Seal Harbor church \$5; Wine Harbor church \$10.75; Billtown S. S. \$40; \$73.02. Before reported \$6476.02. Total to date \$7208.04.

CORRECTION.

The \$31.75 reported in last report as from 1st Church, Truro, should have been reported as from Immanuel church.

A. COHOON.
Treas. Den. Fund.

Wolfville, N. S., June 23.

Personal.

Rev. C. W. Sables preached his farewell sermon at Prince William and Kingscraig on Sunday, June 21, and enters upon the pastorate at New Maryland and Nashwak the first Sunday in July.

After an absence of eight months, Rev. Isa Wallace and wife are again settled at their home in Wolfville. We are glad to learn that Mr. Wallace has still health and strength for the work of preaching the gospel, in which he has been so long and so successfully engaged.

Rev. E. M. Poteat, D. D., pastor for the past four or five years of the Memorial Baptist churches Philadelphia, has resigned to accept the presidency of Furman University, Greenville, S. C. Dr. Poteat is a son-in-law of the late Dr. A. J. Gordon, of Boston.

We very much regret to learn, and the readers of the MESSENGER AND VISITOR generally will very fully share our regret, that President Trotter is still confined to his house with rheumatism. We shall all hope that he may have a speedy recovery from this very annoying and painful disease.

Rev. J. B. Champion was one of the speakers in connection with the graduating exercises of Hamilton Theological Seminary. Mr. Champion, who is a graduate of the University of New Brunswick and has lately received the M. A. degree from Acadia, received, on the completion of his course at Hamilton Seminary, the degree of B. D. from Colgate University.

We learn that Dr. J. H. and Mrs. Saunders are on a three months vacation. They expect to spend a portion of this time in Toronto, on a visit to their only son and his family. This will be a splendid outing for Bro. Saunders and his good wife. The MESSENGER AND VISITOR extends best wishes and trusts the trip will be enjoyable and most helpful in every particular. The paper would be glad to hear from him occasionally if he be so minded.

LITERARY NOTES.

THE NINETEENTH CENTURY AND AFTER—Contents for June 1903. I. Imperial Reciprocity, (1) by the Right Hon. Sir Herbert Maxwell, Bart., M. P., (2) by Sir Gilbert Parker, M. P., (3) by Benjamin Taylor, II. Home Rule without Separation, by the Right Hon. Sir Henry Drummond Wolff, G. C. B., G. C. M. G., III. The Bond-Hay Treaty, by P. T. McGrath, IV. Conquest by Bank and Railways, by Alfred Stead, V. 'The Way of Dreams', by Lady Currie, VI. Free Libraries, by J. Carlton Collins, VII. Marriage with a Deceased Wife's Sister, by the Hon. Mrs. Chapman, VIII. An Unpopular Industry, by Mrs. Catherine Webb, IX. Stonehenge and the Midsummer Sunrise, by Arthur R. Hinks (of the Cambridge Observatory), X. Wessels Witches, Witchery, and Witchcraft, by Hermann Less, XI. The Increase of Cancer, by Dr. Alfred Wolff, XII. The Taj and its Designers, by E. B. Havell, XIII. Industries for the Blind in Egypt, by the Countess of Meath, XIV. Last Month, by Sir Wemyss Reid, XV. Lord Kelvin on Science and Thelma New York Leonard Scott Publication Company, 7 and 9 Warren Street.

Interest has been expressed by more than one quarter concerning the identity of the author of "A Prairie Winter," recently published by The Outlook Company. The author is announced as "An Illinois Girl," but the unsatisfactory nature of her style has caused the comment that she may not be an unknown writer. The simple freshness of the book may in part be explained by the fact that the material was first written in the form of letters to a friend, when no thought of publication was in the writer's mind.

We are requested to state that the "Revival Reminiscences of Rev. Issiah Wallace" which was expected to be on sale during May has been unavoidably delayed in its publication. It is now expected that the book will be published in the course of a few weeks.

NOTICES.

The 36th Annual Meeting of the P. E. Island Baptist Association will be held with the Cavendish Church, commencing on Friday July 3rd, at 10 o'clock a. m., all Church Letters to be sent to the Rev. J. C. Spurr Pownal at least ten days before that date. ARTHUR SIMPSON, Sec'y.

Bay View, 29th May, 1903.

The N. B. Southern Association.

Having accepted a most cordial invitation from the Union Street Baptist church, St. Stephen, the twenty-fourth annual session of our association will convene with said church July 4th, 1903.

W. CAMP, Moderator.
C. W. TOWNSEND, Clerk.

N. B. SOUTHERN ASSOCIATION.

TRAVELLING ARRANGEMENTS.

The N. B. Southern (formerly Shore Line) Railway from St. John will grant one fare rate.

The Canadian Pacific Railway will grant reduced rates in proportion to the number of delegates. If one hundred are in attendance holding Standard Certificates, return tickets will be issued free; if over fifty, at one-third the one way fare; if less than fifty, at one-half the one way fare. Delegates going must purchase first class tickets and obtain standard certificates.

The Intercolonial Railway will return ten or more delegates free over their road provided such delegates purchase one way first-class tickets and secure certificates.

Certificates should be both obtained and presented at least ten minutes before the train leaves.

C. W. TOWNSEND, Clerk.

"Delegates travelling from points on Intercolonial Railway can purchase tickets direct to St. Stephen and obtain through return tickets back on C. P. R. terms to St. John and Intercolonial terms to succeeding points."

This will perhaps, save mistakes.

Yours sincerely,

C. W. TOWNSEND.

Delegates to the N. B. Southern Association, to convene at St. Stephen, July 4 to 6, will be kind enough to forward their names at once to the undersigned.

W. C. GOUCHER.

St. Stephen, June 16, 1903.

The Nova Scotia Eastern Baptist Association will convene at Bass River, Colchester Co., on July 10, at 10 a. m. If ten or more delegates attend the above and purchase ten or more adult first-class one-way tickets to Londonderry stations, and obtain at the starting point a standard certificate, they will be entitled, on presentation of such certificate, properly filled in and signed by the secretary, to the agent at Londonderry station, to free tickets for the return journey. If less than ten tickets are purchased in this way going journey the delegates will be issued first class tickets for the return journey at first-class half-rate.

T. B. LAYTON, Sec'y.

Middleton, N. S., June 6.

All delegates coming to the Nova Scotia Eastern Association at Bass River, Col. Co., July 9-13 will kindly send their names to Pastor G. A. Lawson, not later than July 3rd. Kindly state the day you expect to arrive and whether you come by train or otherwise. Teams will be at the Londonderry Station to convey those who come by train and whose names have been received by the date mentioned above.

Lunenburg Co. Quarterly Meeting.

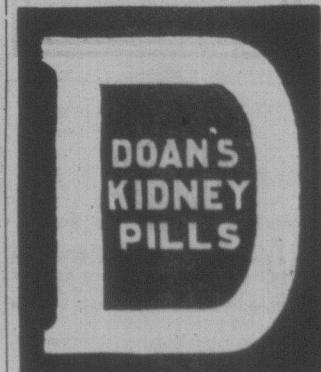
The next session of this organization will meet on July 6, 7, at Lakeview. Those who attend are requested to send their names, and by what train they will reach Bridgewater, to the pastor, Rev. C. R. Freeman. M. B. WHITMAN, Sec'y.

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

All correspondence to the Tancred Baptist church should be addressed to Mr. James Wilson clerk of the church.

JAS. A. PORTER, Pastor.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor R. J. Grant, Andover, Vermont, N. S."



Are a sure and permanent cure for all Kidney and Bladder Troubles.

BACKACHE.

is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't Cure your Backache by taking

DOAN'S KIDNEY PILLS.

St. Margaret's College, Toronto. High-Class Residential and Day School for Girls. Thoroughly Equipped in 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 qualifications employed and their names and qualifications are given on 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 sound-proof piano practice rooms.

The following courses are taught—Academic Music (Vocal and Instrumental), Art, Physical Culture, Elecution, Domestic Science.

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

A Chance to Make Money.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$70. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get start'd in business. MARTHA FRANCIS.

11 South Vandeventer Avenue, St. Louis, Mo.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in 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 Mr. Cooch, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free of charge.

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. STEPHENS, CHARLOTTETOWN.

A contribution from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STEPHENS.

SALISBURY, N. B.—After the business meeting of the 16th inst., Rev. H. V. Davies accepted the unanimous call from this church to stay another year.

LEW M. TAYLOR, clerk.

WOODSTOCK, N. B.—The young ladies of the church have raised \$45 recently for repairs. Sunday, June 21, the pastor asked the congregation for \$75 additional to pay for the work which would begin the following Wednesday. No one was allowed to give more than \$5 and no one was asked to give less than \$1. He asked them to take 75 shares in the Lord's work at \$1 a share. In a few minutes 100 shares were taken and there will be more soon. No one was coaxed. It was a purely voluntary offering, given scripturally, and that is much better than tea meetings and bazaars though these may have their place. The church is looking forward with great pleasure to the coming of the Maritime W. M. A. S. August 18-20.

Z. L. F.

GASPESIE, N. S.—Last Sabbath, June 21, was an uplifting day for us. Our veteran missionary, Rev. Iss. Wallace, and his excellent wife, have been spending a few weeks among old friends on this field; and as he was wont he preached the gospel nearly every night, with his old true fervor and power. As a result of our united efforts, thirteen of the young people in the Newtonville section, two miles from the village, gave their hearts to Christ and it was my pleasure last Sabbath evening, at half past six, to baptize them in the beautiful Gaspesie River, in the presence of five or six hundred people. It is simply wonderful, with what energy and sincerity. Brother Wallace moves around among the people. He is in his seventy eighth year, and thinks it not much of a task to preach seven or eight times during the week. I can heartily recommend him to any pastor needing assistance. The work on this field is in a fairly prosperous condition.

J. D. SPIDELL.

NORTH BAPTIST CHURCH, TOPEKA, KANS.—As many of your readers have seen reports of the floods which have devastated the part of this city where our church is situated, it may be of interest to them to know the exact condition of affairs. Beginning May 29th, the Kansas River rose 15 feet in 48 hours. As it had been for days up the usual high-water mark, the result was that all North Topeka and the surrounding country for many miles was covered with a raging torrent from 5 to 15 feet deep. People fled from their houses, many had to be secured with boats about 50 persons were drowned. The water subsided after a week, and the scene of desolation was appalling. Many houses have been swept away. Those that stood were badly wrecked and all their contents were destroyed. The water was 12 feet deep where the Baptist church and parsonage stood. All the contents of the lower floors were destroyed. The church building is much injured. It will take fully \$1,000 to put our property in repair, to say nothing of the personal loss of the pastor whose books, furniture, etc., are a total wreck. This part of our city has a population of nearly 10,000, all of whom were driven from their houses and suffered the same loss. Our church membership is large, over 500. During the past 4 months we have passed through a very remarkable revival and 175 had united with the church. Almost every family in the church is impoverished, for they are laboring people of moderate means. How our church property is to be repaired and the wrecked homes rebuilt and refurnished is a very grave problem. If any friend would like to help us, gifts of money will be most thankfully received. We hope to resume services next Sunday in an Opera house which escaped the flood.

W. B. Hutchinson.

June 19, 1903.

NENA STREET, WINNIPEG—The Nena Street Baptist church sends greetings to the East and wishes friends to know that its second year of life has been one of marked progress and abundant blessing.

Our membership has grown from 66 to 93, accretions coming in all months; at organization we numbered 52. Special revival services in January quickened our spiritual life and gave a perceptible impetus to all departments of the church's work. Fully two-thirds of our members contribute to the support of the church through the weekly envelope system. We have an efficient and growing Sunday School, a live Mission Circle a flourishing Young People's Society and a Ladies' Aid that has signalized its existence. The pastor, Rev. F. W. Patterson, has for some months conducted a profitable Normal Class on Friday evenings and the Sabbath Bible class, both under his leadership and that of Rev. H. H. Hall has been very successful. The mid-week prayer meeting has been the back-bone of the church and has been well supported. The Sabbath congregations have grown steadily during the year. This young church, believing in practical Christianity, has come nominally within \$250 of self-support for though we received \$325 from the Home Mission Board we have a balance in hand. A nest egg is already in hand for the new building fund which we expect to be working for in a year or two. Our missionary contributions through all departments totalled \$453.52 which shows that totalling all funds we are self supporting with a good balance.

Taking, however, merely our general fund contribution to the Board, \$152.27, we have not quite attained that condition. This consideration led the church to defer declaring for self support for another year for with all interest centered on the general fund our missionary contributions would cease and we would not raise nearly so large total as now. In a year we will be self-supporting, and will have retained our missionary character and spirit. At the annual meeting Pastor Patterson, who is much beloved by the church, was presented with an envelope containing \$50. Rev. H. H. Hall and the pastor preached the anniversary sermons on Sunday. Though up town now, Nina Street church will in a couple of years be the center of a large population. The future is bright for the Master's work.

Yours in Christ,

H. H. CURRIE.

Cape Breton Quarterly.

The Cape Breton Quarterly meeting convened with the Calvary Baptist church, No. 11 Sydenham on the evening of June 15th. All the churches were represented by their pastors and several delegates except the Gabarus group. The first session opened Monday evening at 7:30. Pastor Vincent preached on the parable of the "Wedding feast" Matt. 22:1-14.

Tuesday morning at 10 o'clock Pastor Mason conducted a short devotional service. At 10:30 the chair was taken by the president, E. L. Steeves after prayer Bro. E. A. McPhee of Port Hawkesbury was invited to a seat. The president expressed the feeling of the meeting in his kindly word of welcome to Bro. Battay who after three years absence has returned to Cape Breton.

The first item of business was the reports from the churches which were encouraging. The motion was made and carried that the Port Hawkesbury church be invited to meet with the C. B. district meeting. Motion made and carried that we express our thanks to the Home Board for its generous help to the work at Sydney Mines.

Afternoon session, a paper was read from Bro. Steeves on "The new Evangelism" it was pointed and practical and suggested much thought. Meeting adjourned at 3:30 to give way to the "Adles" meeting. Evening session, sermon by Bro. Battay from text: Tim. 1:15 Christ Jesus came to save sinners. It was a solemn and impressive sermon. Meeting adjourned to meet in Glace Bay in September. A. J. V.

Dedication at Peel.

The Baptist church building at Peel was dedicated to the worship of God, June 14. Rev. Milton Addison, of Surrey, preaching at 11 o'clock a.m., Rev. J. D. Wetmore at 2 p.m. and Rev. C. N. Barton at 7:30 p.m. Notwithstanding the rain and mud the house was well filled at each service. The other ministers present and who took part in the service were Rev. Wylie H. Smith, B. A., Rev. L. A. Lockhart and General Missionary A. H. Hayward. The Baptist people of Peel are to be congratulated on the completion of such a beautiful structure. The cost being about \$1,000, the debt of \$153 remaining was fully provided for during the day, so the people rejoice in a house free of debt. Special services have been held for the past two weeks by Bro. Hayward, who baptized three candidates on the 21st June. A church will probably be organized in the near future. The Building Committee want to thank all the friends who have so generously helped them in the work.

Invest \$10 in a Business Now Amounting to \$2,000,000 a Year

In order to increase our clientele in the Maritime Provinces we now present AN OPPORTUNITY FOR INVESTORS OF MODERATE MEANS to share in the immense profits of an established business, and it can be done by the saving plan of

**\$10 down; \$10 in 1 month; \$10 in 2 months, and
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\$37.50 by the above plan of easy payments makes it possible for the readers of the "Messenger and Visitor" to secure

**500 Shares in the Haslemere Gold Mines at
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The stock of this company is deposited in one of the largest Trust Companies in America and the stockholders are further protected against loss by a fund deposited in trust in the Knickerbocker Trust Company.

The Haslemere Gold Mines consists of 100 acres in one of the richest mining districts in California.

For upwards of a year the property has been under examination by our entire staff of engineers and so far as there can be any certainty in mining it would seem that this property can, from any standpoint possible, be considered an absolutely safe investment and one that will pay exceedingly large profits to all stockholders.

The mine has already produced nearly a million dollars. It is equipped with 10 stamps, to which we are now adding 40 stamps, and the power to run the mill will be supplied by an electric works on which \$5,000,000 has already been expended.

This will be the only offering of the stock at 7½c. per share.

Full printed particulars will be sent upon request.

This year we will pay our customers in dividends A HALF MILLION DOLLARS from the 26 companies under our control and we make the positive statement that WE HAVE NEVER MADE A LOSS FOR A CUSTOMER.

W. M. P. McLAUGHLIN & CO.,

BANKERS AND BROKERS,

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Branch Managers for Douglas, Lacey, & Co.

MARRIAGES.

GLENDENNING-BARTON.—At Range, Queens Co., N. B., June 24th by Rev. Frank P. Dresser, Frank J. Glendenning of Carroole, Gloucester, and Lillian M. Barton of Range, Queens Co., N. B.

CRICHTON-ADAMS.—At the Baptist parsonage St. George, N. B., June 24th by Rev. M. E. Fletcher, Edward E. Crichton of St. Patricks to Annie L. Adams of West Isles, N. B.

WILSON-SILLIPHANT.—At the residence of the bride's father, June 24th by the Rev. A. T. Dykeman, Robert Wilson of Fairville to Annie Silliphant, of Straight Shore, St. John.

KEEF-DICKINSON.—At the residence of the bride's parents June 22, by Rev. H. D. Worden, Charles T. Keff of Vanceboro, Maine to Alice M. Dickinson of Canterbury Station, York Co.

BURPE-MCKENNA.—In the Baptist church Carleton, N. B. on June 9th by Rev. B. N. Nobles, assisted by Rev. H. H. Roach, George Herbert Burpee, engineer of the D. A. R. Steamer, Yarmouth and Athene Pearl McKenna.

RAY-ARTHUR.—In the Baptist church Petitcodiac June 24th by the Rev. N. A. MacNeil, John S. Ray of New York city, and Mary Agnes Arthur of Petitcodiac, N. B.

EMINO-ACKER.—At Lake Pleasant, Lunenburg County, June 24th, by Rev. E. E. Locke, Joseph Emino of Cherryfield to Bertha Bell Acker.

FOWLER-PAGET.—At the residence of the bride's parents June 17 by Rev. J. D. Wetmore, Weden H. Fowler of Carlisle to Myrtle C. Paget of Lower Windsor Carlton Co.

WHEELER-BOODY.—At Prince William, June 24, at the residence of the bride's parents, by Rev. C. W. Sables, Walter B. Wheeler to Althra Boody. Both of Prince William.

SMITH-MCCAIN.—At the Baptist church, Florenceville, N. B., June 24, by Rev. A. H. Hayward Rev. Wylie H. Smith, B. A., Pastor of Florenceville and Bristol Baptist churches to Bertha A., youngest daughter of Mrs. John McCain of Florenceville.

EVERETT-FRASER.—At the home of Mr. Thomas Fraser, brother of the bride, June 24, by Rev. Harry S. Erb, Percy Everett, of Tobique Victoria Court, to Fannie Fraser, of Naucgewauk, Kings Co. N. B.

Delicious Drinks
and Dainty Dishes

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MCKNILL-PORTER.—At South Range, Digby Co., N. S., June 24, by Rev. J. W. Bancroft, Harry Vernon McNeil to Mildred Adelia Porter.

DEATHS.

CLAIN.—At Springdale on the 21st inst. after a short illness, Lebaron Clain in the 79th year of his age. Mr. Clain was a member of the Cordwell Baptist church. He leaves four sons, two daughters and three brothers to mourn his loss; his wife having died about twenty seven years ago.

SNELL.—At West Dalhousie, N. S., June 12 after a long illness James S. Snell died at the age of 93 years. Bro Snell united with the Baptist church at the age of 23 and during a long life has maintained his Christian profession. He was one of a family of 13 children of whom only one survives him. Four sons, four daughters and a large circle of friends remain to be inspired by the remembrance of his Christian example. The funeral services were conducted in the Baptist church by Pastor W. L. Archibald on June 13th.

MURRAY.—Annie Maud Murray, aged eighteen years and eight months passed away at her home Clyde River, P. E. I., June 5th. Although Miss Murray had been an invalid for several years, she was highly esteemed by all who knew her. She was of a gentle and affectionate nature and bore her sufferings in the quiet resigned manner which marks the true Christian. She was the daughter of Mr. John Murray and the late John Murray, who passed within the veil a little over three months ago. With her mother, three sisters and three brothers mourn the departure of a loved one whose long illness made her an especial object of kindred affection. She is now with Jesus in the paradise of God.

GRANTMEYER.—On the 17th June, beloved wife of Henry Grantmeyer, North West Arm, aged 49 years. For the last few months she has been in failing health, but having rallied so as to be out to church, where she loved to be, her friends were hopeful of her recovery until about a week before she passed away, when a painful relapse prostrated her from which she did not recover. When able she was always in her place when we met for public worship, and the large number who assembled at the home on the 20th and followed the remains to the cemetery strewed the esteem in which she was held. A sorrowing husband and a large circle of friends are left to mourn their heavy loss.

Colchester and Pictou Counties Quarterly Meeting.

On June 15 and 16 this quarterly met at Brookfield, Colchester Co., President Lawson in the chair. Seven of the ten pastors in the counties were present, and a large number of brothers and sisters as representatives of the different fields were present and good congregations of the local friends were also present at all the services. The first meeting was devoted to Missions. The hymn commencing "Jesus shall reign" was heartily sung by the choir and congregation. Evangelist McDougall read the 91st Psalm and offered prayer. Earnest and interesting addresses on Home and Foreign Missions were delivered by Revs. W. M. Smallman and Adam S. Green. A generous collection for denominational work was taken and prayer offered by Pastor I. M. Baird. The reports from the churches were all of an encouraging and hopeful character and indicated a brighter outlook for the Baptist churches of South Colchester than has obtained for some time past.

The Brookfield and New Glasgow churches are rallying their forces and uniting their interest and influences to advance the Redeemer's kingdom. Both pastors, I. M. Baird and W. M. Smallman, are proving themselves to be the right men in the right place. The other pastors are pressing forward in their aggressive work in all departments of church life and activity, and success is crowning their efforts.

The following churches have received additions since last reported: Bass River, two; Emmanuel (Truro), two; New Glasgow, two by baptism and two by letter, and several added to Zion (Truro). The financial condition of the most of the churches is encouraging. Onslow and its associate church edifices and parsonage are all free of debt and in a good state of repair—the first time for several years. Zion has paid off its floating liability and has raised \$375 toward the debt of \$200 on the building; while New Glasgow, by reason

Manchester Robertson Allison, Limited.

St. John, N. B.

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WERNICKE
ELASTIC
BOOK-CASE

The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

An Ideal Book-Case
for the Home.



When answering advertisements please mention the Messenger and Visitor.

of a recent legacy, generous subscriptions, etc., hopes to be able to reduce their debt by a large amount during the next six months. Thus these pastors have great reason to thank God and take courage."

Pastor Martell gave an interesting review

of the first chapter of a book written by Rev. James Dewey, D. D., entitled "The Death of Christ".

An animated and profitable discussion followed, which was participated in by the ministering brethren in general.

The W. M. A. S. had a very

largely attended and interesting meeting in the afternoon, presided over by

Mrs. Martell and addressed by

on the Grande Ligne Mission and Miss Clark, our returned missionary. A very

generous collection followed.

At the evening session Pastor McLean

preached a strong sermon to the unconverted, a stirring, earnest appeal!

An appropriate closing for a day of such good things.

The delegates were enthusiastic

as to the entertainment received, and all

felt that we had been richly blessed.

Pastor Beard and his people manifested

great pleasure in their reception and enter-

tainment of the unusually large number of

delegates in attendance.

A. E. INGRAM, Sec'y.

THE GREAT OBJECT OF

*the Mutual Life
OF CANADA*

IS NOT TO MAKE MONEY OUT
OF YOU, BUT FOR YOU—AND
THAT'S WHAT IT WILL DO
IF YOU BECOME A POLICY-
HOLDER.

E. E. BOREHAM,
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This FIRST CLASS COAL

can be purchased by the Cargo in
ROUND RUN of MINE and SLACK
sizes by communicating with P. W.
MCNAUGHTON, at 20 Orange St.,
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We guarantee the quality to be of the
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SEND \$1.00 to

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and we will mail you PELOUBETS'
NOTES on the Sunday School Lessons
for 1903.

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

VIM TEA Quality Explains VIM TEA Success

The Man with a Small Purse can become a Prosperous Investor on Instalments.

FIVE DOLLARS down and five dollars PER MONTH

buys a full paid non-assessable \$300 share in the

Obispo Rubber Plantation Co.

(9,000 acres at Tuxtepec, Oaxaca, Mexico.)

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

There will be no watered stock in this enterprise. There are no promotion shares.

The Trust Company acting as Trustee, cannot issue any stock unless same has been paid for, and the organizers of this enterprise must buy their stock on the same basis as other investors. Each share issued must represent one acre of land developed in exact accordance with an iron-clad contract, and no share can be issued for any of the land that is not developed; such land remains the property of the Plantation Company, thus increasing pro rata the value of each investor's holding.

Interest begins with your first payment.

This is an ideal opportunity for small investors. The plantation is one of the best in the world and an undoubted success.

5 Shares at \$25 per month

will mean eventually an income of approximately \$2,500. Write today for full particulars for yourself and your friends.

An inquiry for information on this enterprise carries with it no obligation to purchase.

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Send full information, prospectus, pamphlets and book of photographs, showing progress already made on the Obispo Plantation to

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CLEVELAND: Williamson Building.

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PITTSBURG: Frick Building.

DETROIT: Majestic Building.

ST. JOHN, N. B.: Bayard Building.

THE USE OF MEANS AND PRAYER.

For most persons there is no conflict between these two. They go together hand in hand—the use of means and the seeking for the divine blessing. In natural affairs they must surely do. No one in his senses would think of praying for a harvest without scattering the seed. Strangely lacking in appreciation of the demands God makes upon us all would he be who should pray for daily bread and make no effort of his own to secure it. In the religious realm the same principle holds good, and no one rightly educated feels that he does despite to the true idea of praying by at the same time making use of means.

This, however, is precisely what is taught us now by that mingling of religion and healing called "Christian Science." One of this sect, in writing against the decision of a Pennsylvania Judge not to grant a charter to the Christian Science church, says: "He cannot have a sufficiently strong faith in God for divine healing who gives power to lesser things. This is as certain and demonstrable as a mathematical rule. Our good Judge might just as well have said, 'You shall not pray at all' as to have said, 'You may pray if you use medicine.' A essential part of prayer is implicit trust in God. Praying must be consistent." It is difficult to see how anyone can be sincere and give form to an utterance such as the preceding. It would seem as though God on every side would controvert the position assumed. On every side he seems to indicate to us that means are to be used in conjunction with prayer. Why has he put remedies in herb and chemical substances, if he did not intend them to be used? Why does he give skill to the physician by nature and by training. If that skill is not to be called upon? No, prayer and means are to go together. The old Puritan soldier laid down a general and eternal truth when he exhorted his men to "trust in God and keep their powder dry." Confidence in the Divine and human endeavor are yoked unbreakably together. "Work out (along all lines) your own salvation, for it is God who worketh in you both to will and to do of his own good pleasure." Christian Science is wrong, for it is opposed to universal laws as laid down for us by the hand of God.—Commonwealth.

NINE THINGS TO REMEMBER.

1. Remember that everything that is alive can feel. Sometimes there are too many insects, and they have to be killed. When they must die, kill them as quickly and mercifully as you can.

2. Remember that cruelty grows like other sins, if not checked.

3. Remember that to take pleasure in seeing animals hurt or killed shows something terrible wrong in our nature.

4. Remember your pets—if you keep any—and see that they do not starve while you live in plenty.

5. Remember that cats and dogs want fresh water always where they can get it.

6. Boys who drive donkeys or horses should remember that they must go slowly when they have loads to drag and that the poor animals are made of flesh and should not be hurt. Angry words frighten and wear them out. Use the whip as little as possible, and encourage them with kind words.

7. When you feel inclined to throw stones at living creatures, stop and think: "How should I like to be bruised, and to get my bones broken 'just for fun'?" The boy who hurts or teases small, weak animals, robes nests, or gives pain to gentle creatures, is a coward.

8. Remember that the girl who wears feathers in her hat, taken from a bird killed on purpose, is doing a cruel thing.

9. Remember that every kind word we say, makes us better than we were before.—Youth's Companion.

THE MINISTRY OF TEARS.

Thank God, bless God, all ye who suffer not
More grief than ye can weep for. That is well—

That is high' grieving; high'er none befall
Since Adam forfeited the primal lot.
Tears? What are tears? The babe weeps
In its cot.

The mother singing; at her marriage bell
The bride weeps; and before the oracle
Of high-famed hills the poet has forgot
Such moisture on his cheeks. Thank God

for grace,
Ye who weep only! If, as some have done,
Ye grope tear-blinded in a desert place,
And touch but tombs—look up! Those
tears will run
Soon in long rivers down the lifted face,
And leave the vision clear for stars and sun.

—Elizabeth Barrett Browning.

This and That

SHOUTS WE CANNOT HEAR.

Most people, says 'Tid-Bits,' suppose mole to be dumb, but it is not. A mole can give a sound so shrill that it has no effect on the human ear at all, and another sound so low and soft that no human being can hear it. Yet a weasel can hear both these sounds as plainly as you can the report of a gun, and a sound registering machine—the phonograph—will show them both, with scores of other sounds you are deaf to.

The usual note of the mole is a low purr, which it uses a good deal while at work underground; and it can also shout at the top of its voice if hurt or alarmed, but though it shouted and purred in your ear you would not hear it. The sound register, however, with its delicate pencil that marks the volume of sound on a paper, gives the quantity of both sounds.

A weasel, too, which is one of the mole's enemies can hear these sounds through a couple of inches of earth, and often catches the mole when he throws up his hillocks of earth. The common field mouse, too, has a purr that is altogether beyond you, though if he is hurt you can hear him squeak plaintively enough. A death-head moth, too, can squeak, but that is done by rubbing his wings together, and is not a voice at all.

But the champion of all creatures for good hearing, and one that can hear a sound that is over a hundred degrees beyond your own limit, is the common thrush, and you can often amuse yourself by watching him at it. He can hear a laborer moving underground, find him by the noise, and haul him out.

Often you may see a thrush stand perfectly still on your lawn, cock his ear and listen intently, then make a couple of steps and haul out a fat low-worm. Even the starling, which is about the size of a thrush, cannot do this, but he knows the thrush can, and, being a disreputable person with no common honesty, he follows the young thrushes about on their worm hunts and steals the worms from them as soon as they are caught.—Ex.

TRAVELING COMPANIONS

In order to be happy with a companion you must have one who is thoroughly congenial and sympathetic, who understands your unspoken thought, who above all is willing to let you have your way, on the concession of the same privilege. I shall never forget a holiday I once had with a man of whom I had thought well. In a couple of days I discovered that he was a reincarnation of Mr. Barlow of Sandford and Merton. He was an early riser, and would come into my room and waken me. One should never be awakened on a holiday.

SURE NOW

The Truth About Coffee

It must be regarded as a convincing test when a family of 7 has used Postum for 5 years, regaining health and keeping healthy and strong on this food drink.

This family lives in Millville, Mass., and the lady of the household says: "For eight years my stomach troubled me all the time. I was very nervous and irritable and no medicine helped me."

"I had about given up hope until 5 years ago next month I read an article about Postum Cereal Coffe that convinced me that coffee was the cause of all my troubles. I made the Postum carefully and liked it so much I drank it in preference to coffee but without much faith that it would help me."

"At the end of a month however I was surprised to find such a change in my condition. I was stronger in every way, less nervous and at the end of 6 months I had recovered my strength so completely that I was able to do all my own housework. Because of the good Postum did us I knew that what you claimed for Grape-Nuts must be true and we have all used that delicious food ever since it first appeared on the market."

"We have 7 in our family and I do the work for them all and I am sure that I owe my strength and health to the steady use of your fine cereal food and Postum (in place of coffee) I have such great faith in Postum that I have sent it to my relatives and I never lose a chance to speak well of it. Name furnished by Postum Co., Battle Creek, Mich."

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

Send for particulars by mail of extension of time on the \$7,500 co cooks contest for \$75 money prize.

He would rouse me and read out of a timetable or out of Baedeker. He would say: "If you get up directly there is just time for us to have breakfast and catch a train for such and such a place."

Now it is obvious that on holidays there should be ample leisure for breakfast. Nobody should ever dream of starting by any train before eleven o'clock in the morning. Nobody should take a watch with him on his holidays. He should as far as possible experience the timeless state. If he wants to go anywhere he should, when the impulse seizes him, ask a waiter when the next train starts for his place, and take it if it is suitable, and wait till next day if it is not. A good plan, which I have tried more than once with eminent success, is simply, when you feel disposed, to drive to the station and wait there until there is a train for the place you want to go to.

Mr. Barlow also was great upon seeing all the sights in Baedeker, and all the pictures that were marked with stars. I will not, however, go on with this and story. People may travel together with comfort if they will not criticize one another, and if each will allow the other to do exactly as he pleases.—W. Robertson Nicoll.

TOO BUSY TO GET OLD

"You don't seem changed a bit," said an acquaintance, half wonderingly, half enviously, to one whom she had not met for years. "You look as young as you did ten years ago." "Young?" repeated the other, as if reflecting upon the word for the first time. "Bless you! I haven't had time to grow old; I have been too busy even to think about it," she answered, with a cheery laugh. It was true; her heart and hands had been full. An invalid had looked to her for all the brightness and comfort that came to his sick room. A sister's orphan children had been left to her care, and the task of managing a limited income so that it would provide for all had kept her very busy. Besides she had really mothered the flock. Her heart had kept warm and young with interest in all their interests. How could she grow old? To keep close to Christ in a spirit of usefulness is to be always imbued with his courage and good cheer.—Sel.

THE DIFFERENCE.

A manufacturer, about to establish an agency in a distant city, had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one he watched the men closely for some time, while trying to decide which he should send to represent his interests. One of the young men was an industrious plodder, always punctual to the minute. The other was a much more brilliant fellow who did his work well and easily, made friends readily, and was universally popular; but he made promises carelessly, forgoing them almost as soon as they were made. Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented himself to his host as the clock was striking, and they two immediately sat down to dinner. Five minutes later the other guest appeared with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the appointment, with a large increase of salary, was given to him who had learned the business value of promptness.

The young man had learned that habit through "holding fast" against the stress of temptation, and it is so in every department of life.—Sel.

THE BUTCHER'S WARNING.

A few weeks ago a young lad presented himself at the shop of a local butcher, and, when the burly proprietor appeared, gave a small order.

"You don't buy so much meat now as you did in the summer," remarked the butcher.

"No," responded the lad, "and it's because father has become a vegetarian."

"Well, my lad," came the grave retort, "you give your dad warning from me that, as a rule, vegetarians come to a violent end. Take a bullock—it's a vegetarian. What's the result? Why, it's cut off suddenly, in his very prime!"—London "Tit Bits."

Fast Flyer Begins Journey TO COAST

Imperial Limited Tri-Weekly Service Opened Under the Most Favorable Conditions.

The Canadian Pacific has given the sign that summer is here again.

The Imperial Limited, the company's transcontinental flyer, which crosses the continent from Montreal to the Pacific ocean in 97 hours, started yesterday and is to day puffing in the long fight with time along the rugged and precipitous shore of Lake Superior.

The Imperial Limited service was inaugurated a week earlier this year than usual. This will probably become the permanent date. Next year it is predicted there will be a more momentous change. The company expect to have two trains leaving Montreal daily, one of which will be the Imperial Limited, running its race in 97 hours. This year it will run three times a week, the days of departure from Montreal being Sundays, Wednesdays and Fridays, and from Vancouver, Tuesdays, Thursdays and Saturdays.

Yesterday's train, radiant in fresh paint and varnished mahogany, rich red and warm from tender to baggage car, drew out of Windsor Station punctually at 11:40 o'clock, taking with it a full complement of passengers and a party of Montreal newspaper representatives, who journeyed with it as far as Ottawa, the guests of the company.

There was a large gathering of people on the platform. They had come out to see this graceful thing hurling its snorts of defiance, and as if conscious of the power that had bound it in fetters to obey the will of man and determined to flee from it.

MAKE UP OF THE FLYER.

The train was just as it began its work last year, consisting of two palace sleepers of the most modern type, two tourists sleepers, one upholstered in leather and the other in corduroy; dining car and cars for the accommodation of the ordinary first class passengers—each car solidly built, wide vestibuled throughout and with exquisite finish both internal and external.

The journey to Ottawa gave the party ample opportunity to admire anew the sumptuous Louis Quinze sleeping cars, fresh from the hands of the decorator and spotless as when they first entered the service.

The company lays itself out to provide on this train for the tastes and purses of all classes of patrons. The wealthy may secure seclusion in state rooms of ivory and gold with the comforts of a drawing room with its velour frappe upholstery. His less fortunate brother, whom the spurs of ambition has driven forth to carve a career in the great west where the

possibilities are elemental and vast as nature herself, may find a comfortable lodging and cook his own food at a range that would make many a housewife burn with envy, for the small charge of a couple of dollars a day in addition to the ordinary railway fare, while he is being whirled along to meet destiny at a speed of forty miles an hour.

The company gave its guests an opportunity of testing the quality of the cuisine on the dining car, and it was much to the advantage as well as pleasure of the guests that Mr. George McL. Brown, superintendent of dining, sleeping and parlor cars, accompanied them on the trip, for he was able to show how, by the scientific utilization of space, it is possible to do so much where there is little room to spare.

On this day the mysteries were all revealed, not even the kitchen, that shining, remote, miraculous place, where the chef waves the wand of the magician, being held sacred from the raids of the inquisitive.

Mr. Brown told how every summer sees some new improvement introduced in this mystic arena where multum in parvo reigns supreme, and shows how, with burnished steel and tin and copper and dull lead, one can do wonders if they are put into the right shape.

Some of the stores taken on, say at Montreal, last the trip to the coast, but of others, there is a fresh supply daily.

In the run through the Rockies the dining cars are dispensed with; for beyond Laggan meals are provided at the charming hotel chalets at Field Glacier and North Bend.

The floral decorations on the tables are delightfully refreshing—the dining service could not be excelled in any hotel. Each guest finds a boutonniere by the side of his plate and a beautifully designed menu tells of the good things from which he may make his choice, and shows him pictures of the mountain scenery, with all the delicacy of shading that is known to the engraver's art.

The trip to the capital and back was made under the most pleasant conditions. Mr. Geo. H. Ham took the party under his special protection, and proved himself in a very real sense both philosopher and friend.

At the capital the party was met by Mayor Cook, Senator Templeman, the principal resident correspondents, and several reporters, who conducted them to the Parliamentary Buildings, where there was informal exchange of greetings and revival of old friendships.

Easy Home Dyeing

It is surprising how easy you can dye successfully at home with Maypole Soap, which washes and dyes at one operation. "No mess, no trouble." Brilliant and fadeless colorings—you can dye to any tint with it.

Maypole Soap. Sold everywhere
rec. for Colors. 25c. for Black.

Piano Bargain.

Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Husband died; widow must sell. Price only \$225. Piano guaranteed. Apply to W. I. GATES General Agent, 95 North Street, Halifax, N. S.

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

GATES' Life of Man Bitters AND Invigorating Syrup THE GREAT FAMILY MEDICINES.

These have been used throughout the Maritime Provinces during the last 60 years, and there is scarcely a home but has experienced the benefit to be derived from their use.

**ACADIAN LINIMENT,
CERTAIN CHECK,
NERVE OINTMENT,
VEGETABLE PLASTER,
LITTLE GEM PILLS,**

have always become the standard remedies for their respective ailments.

—Manufactured by—

**C. Gates, Son & Co.
MIDDLETON, N. S.**

**A GUARANTEED CURE
FOR DYSPEPSIA K.D.C. OR MONEY
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takes as much interest in her clothes closet as in her parlor or dining-room.

It is only when its contents are dainty and white that she is satisfied.

She knows this whiteness can only be secured by means of a pure soap.

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

News Summary

Great Britain has practically broken off diplomatic relations with Servia. The Servian government is very indignant.

Rev. Dean Partridge, of Fredericton, denies the report that he has been offered the presidency of King's College by the Bishop of Nova Scotia.

A committee of the Ontario Educational Association has endorsed the proposal to take Latin from the compulsory list and to give options in French or some other language in its stead.

The South African monthly service from Canada will, for the balance of the contract, be performed by the Elder-Dempster and Furness lines, the Allans dropping out because of unprofitable business.

On the Spokane Falls and Northern railroad a runaway train of sixty cars loaded with coal, without an engine, rushed four miles down grade through the town on Monday, demolishing a dwelling house, killing at least four people and injuring eight others.

The Toronto Board of Trade has placed itself on record as favoring the construction by the Dominion government of a line of railway between Winnipeg and Quebec, with running rights to all railways that may wish to use it.

At the private meeting of the Nationalist members of the Dublin corporation on Tuesday it was decided by 25 votes to 3 not to vote an address of welcome and loyalty to King Edward on the occasion of His Majesty's coming visit to Ireland.

Prof. W. F. P. Stockley, formerly of the University of New Brunswick and later of the University of Ottawa, has been selected as principal of the new Catholic college to be opened in Halifax in September.

Reports from the west of Ireland, Lancashire and other points state that thousands of acres of potatoes have been ruined by the recent frost and rain. It is feared that the failure of the Irish potato crop will entail much hardship on the peasants.

The Supreme court for the trial of criminal cases, opened at Sydney Tuesday, and twenty-seven criminals are up for trial, Judge Ritchie presiding. The judge remarked on the prevalence of crime in Cape Breton, and said liquor was blameable for all twenty-seven cases before him. He denounced the Scott act and its failure and advised the people of Cape Breton county to secure its repeal.

Ninety-eight unionist members of the House of Commons held a meeting at Westminster on Wednesday and passed resolutions endorsing the government's inquiry into Great Britain's fiscal relations with foreign powers. The meeting pledged itself to support Mr. Chamberlain's policy. Sir Herbert Maxwell made the significant statement that a general election might be expected in three months, and hence it was necessary that the unionist party should prepare for the struggle which would develop on the issue of imperial preferential tariffs.

Middletown Outlook: The Ray family, of Margarettville, Annapolis, are sturdy stock. The late John Ray had a family of eight children, all of whom are now living but one, the late Mrs. Charlotte Baker, of Forest Glade. His wife died at the age of 96. The living members of the family are Mrs. Ann Ray, of Brooklyn, aged 92 years; Mrs. Eliza Gates, Forest Glade aged 86; James Ray, Margarettville, aged 84; John Ray, New York, aged 82; Mrs. Jane Bowles, Wilmette, aged 80; Mrs. Fanny Pales, Victoria Vale, aged 77, and Mrs. Susan War, Victoria Vale, aged 75 years. Their combined ages are 576 years, and the average 82.28.

The Gamey debate was continued in the Ontario legislature on Tuesday by J. W. St. John moving the following resolution: "That the report by the commissioners was not supported by the evidence adduced; that the conduct of Mr. Stratton, as shown by that evidence was discreditable, corrupt and scandalous; that this house regrets that Premier Ross, having received a letter on Sept. 10th, failed to give evidence before the commission, and that the commission did not call Mr. Ross and his associates to give evidence, and that the house earnestly regrets that practices contrary to law and which will, if persisted in, undermine and destroy the honor and integrity of our political life and degrade our natural life, have been justified and defended by the said commissioners."

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The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHPACHE, CONGESTION, INFLAMMATION, RHEUMATISM, NEURALGIA, LUMBAGO, SCIRrhA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

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Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and my daughter is greatly improved. It has saved my little girl's life of the cholera morbus. Yours very respectfully,

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Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are prevalent, the heat around here where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hair and heart, and would like your advice regarding my hearing, that has been troubling me late of late.

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Clean-up Sale of Broken Lots of Suits

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

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

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

To Housekeepers!

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