

Messenger and Visitor

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The New York *Evening Post* is of opinion that Yankee shrewdness will be found equal to devising ways and means for defeating the provisions recently added to the tariff law of Canada to prevent the dumping of foreign goods in Canadian markets. *The Post* says: The Canadian Finance Minister will have a better knowledge of Yankee ingenuity after he has experimented a while with his anti-dumping policy. He says he will not let our goods be sold across the border for less than their market price in this country, but the Canadian manufacturers have not in the least ceased worrying over the situation. They have got wind of the fact that American firms are preparing to send their surplus goods into the Dominion at regular market invoices, and to employ salaried dealers there to sell them at slaughter prices. An Ottawa wholesale merchant, for instance, has just received four circular letters from manufacturers in the United States who intimate that they will invoice goods into Canada at our prices and pay him for handling them a salary equal to the return obtained by American dealers. If German or British manufacturers should attempt to get their goods into the United States in such ways as this we should regard it as a dirty trick. But in the present case it is only an evidence of legitimate enterprise and national shrewdness."

A correspondent of the *Toronto Northwest Globe* who is visiting Manitoba and the Northwest and has become well acquainted with the country through many former visits, writes encouragingly in respect to the prospects for the coming harvest. This correspondent also intimates that an optimistic and speculative spirit prevails largely in the Northwest. He says: "Many other farmers are erecting barns and sheds, and some of them are building commodious and comfortable residences mostly on borrowed capital, with strong faith in the future prosperity of this great country. Thus, one by one, the farm houses will compare favorably with the farmer's houses in old Ontario. It is commonly realized that money this summer is scarce, which is partly caused by the farmers and townspeople speculating in farming lands and city and town property. The banks, I am told, positively refuse to discount long-time paper which makes it necessary that business men with small capital secure renewals from their creditors. However the old song is still a source of cheer to the sons of toil: 'There is a good time coming boys.' During the past three years many men have made wealth by purchasing and reselling farms. The same may be said concerning speculators in the cities and towns of the west. Unimproved prairie land less than five years ago could have been purchased from the Hudson Bay Company and the C. P. R. Company for \$3 per acre, which is being sold to-day by these companies \$6 to \$8 per acre. Improved farms near a railway station are being sold from \$15 to \$40 per acre. Good unimproved land is being offered for sale by speculators from \$8 to \$22 per acre. Still there are thousands of farms of 160 acres each to be given by the Government to actual settlers as homesteads free of cost. I would advise all persons who have farms in Ontario and elsewhere to remain where they are; but young men who have no farms and those who have poor farms I would urge to come to the 'Great Northwest,' where there the richest soil may be secured as 'homesteads' for the asking, or by purchasing from private persons at a moderate price and very favorable terms. Wages of mechanics and farmers' hired help are as good, if not better, in the east than they are in the west, and I might say, much better when the cost of living and comfort are considered. To all who have a knowledge of farming and have ambition enough to secure a farm, with splendid productive soil, I would say, start for the west. Money will be saved by starting soon."

There has been a good deal of discussion outside of Parliament in reference to the request of Mr. McDougall, the Auditor-General, for an amendment of the Audit Act, or falling that, his superannuation. Last Wednesday the matter was brought up in the House of Commons by Mr. Borden, the leader of the

Opposition, who referred to Mr. McDougall's request, reviewed at some length the relations existing between the Government and the Auditor-General and moved an amendment to the Audit Act, which would give the Auditor the power to file a petition in the Exchequer Court in case of a dispute between the Government and himself. The Exchequer Court would have power to permit payments to proceed notwithstanding what the Auditor might say. The judge would have power to examine witnesses under oath. Mr. Borden said that he did not want to remove ministerial responsibility or place too much power even in the hands of an Auditor-General, but all available safeguards should be employed to protect the public interests. Mr. Fielding, Finance Minister, in reply to Mr. Borden held that the provisions of the Audit Act as it stands were ample for the protection of the treasury. The Act had been made many years ago and had been thoroughly gone over. It gave the Auditor-General ample powers to Audit, to investigate and even obstruct. If the Auditor-General wanted more power it was not that he might carry on his business more effectively but that he might deal with matters outside his sphere. A change in the Audit Act, Mr. Fielding regarded as so important a proposal that it should not be lightly made. He would not care to express a definite opinion on the proposal on so short notice and did not think the House would care to undertake the discussion at this stage of the session. After some further discussion a vote was taken on Mr. Borden's amendment which was lost by a majority of 38.

Bryan's Support of Parker.

Before accepting the nomination of the St. Louis Convention Judge Parker felt bound to declare to those who had nominated him that on the currency question he was unalterably committed to the gold standard. Judge Parker's telegram created a great sensation in the Convention and called forth strong opposition on the part of the silver men, voiced especially by W. J. Bryan. The opposition was not, however, strong enough to upset the nomination, and Judge Parker stands accordingly as the unanimous choice of the Democratic party as its candidate for the presidency. It is evident, however, that Parker's prospects for election would be brighter if, in addition to the other forces at his back, he could count on the cordial support of the Bryan party. Since the St. Louis Convention Mr. Bryan has given out a statement in which he declares his intention to vote for Parker and Davis, the nominees of the Convention. He will do so because in four respects which he names the Democratic platform is to be preferred to the Republican. First, the Democratic ticket stands for opposition to imperialism, while the Republican ticket stands for an imperialistic policy. Second, on the race question which, Bryan says, Mr. Roosevelt is injecting into American politics to the prejudice of economic questions. Upon this attempt "the election of the Democratic ticket would put a quietus and permit the race question to work itself out without the bitterness which Mr. Roosevelt's conduct has engendered." Third, "Mr. Roosevelt stands for the spirit of war. He believes in strenuousness and inculcates a love of warlike things. The Democratic ticket stands for peace, for reason and for arbitration rather than for force, conquest and bluster." Fourth, the Democratic platform declares in favor of the reduction of the standing army and there is reason to believe that a Democratic success on this subject would bring some advantages to the people. On the money question, however Mr. Bryan considers Parker as heretical as Roosevelt, and he would have little more hope of anti-trust legislation under Parker than under the present regime. On this and on the labor question he awaits Mr. Parker's declaration in a frame of mind which evidently is not very hopeful. Mr. Bryan also considers that Judge Parker's nomination was secured by "crooked and indefensible" means, and while he will support the ticket he makes it plain that his support will not be an enthusiastic one, and he declares that as soon as the election is over he will, with the help of those whose views agree with his own, undertake to organize for the campaign of 1908, "the object being to marshal the friends

of popular government within the Democratic party to the support of a radical and progressive policy, to make the Democratic party an efficient means in the hands of the people for securing relief from the plutocratic element that controls the Republican party, and for the time being is in control of the Democratic party." From all this it is quite evident that Mr. Bryan and the quite significant section of the Democratic forces which he represents will not be inconsolable if the Democratic candidate in the forthcoming election should fail of success.

Quality of Russian Troops.

According to the Paris correspondent of the *London Times*, a French war correspondent who has visited the Russian lines in Manchuria from Mukden and Liao Yang to the outposts south of Kai ping, summarizes his impressions as follows:—If the Russian navy does not recover the command of the sea he considered that Russia cannot possibly be victorious, unless she makes an immediate effort to despatch to the far east several army corps composed of her best European troops. The Siberian troops, in the opinion of experts are courageous, but are militia rather than regular armies, made up for the most part of reservists and raw recruits. Some artillery regiments possessed quick-firing guns, but only for two months, and the colonels frankly admitted that the men do not know how to handle these pieces properly, whereas the regiments of European Russia, particularly those near the German frontier, have had these guns for two years, and have been able to become familiar with their manipulation. Even an out-sider can see that what is wanted is a stronger artillery and much more expert gunners. The cavalry are too numerous, since they are often useless in so mountainous a country; but there are not enough guns or infantry.

Paul Kruger.

Paul Kruger, former President of the Transvaal Republic, died at Clarens, Switzerland, on July 14. He was born at Rustenburg, South Africa, Oct. 10, 1825, and was therefore in his 79th year. Paul Kruger was a remarkable personality. Naturally strong, courageous and sagacious, the strong natural fiber of his being had been toughened in the hard school of experience. He was a born fighter, and in his younger years took an active part in the wars in which his people were engaged against the native Metabebes, and later against the British. His book-learning and his knowledge of the world were limited, but he knew his Bible, was earnestly religious, and was a leader and an exhorter among the "Doppers," an ultra-conservative sect of his people. His strength, his courage, his sagacity and ability for leadership and his religious character are qualities which entitled Paul Kruger to our admiration. He had the defects which belong to a narrow outlook upon the world. He was ignorant of many things which a successful statesman at this period of the world must know. He believed sincerely, doubtless, in the justice of the Boer cause, but his limitations rendered him incapable of recognizing the rights of others, and his innate stubbornness made it impossible for him to yield even when persistence must prove fatal to the cause which he upheld. His erroneous estimate of British power and his unyielding determination not to grant reasonable concessions to the Outlanders in the Transvaal brought destruction to the Republic which he had labored hard and patriotically to build, and caused his own career to end in exile and failure. His flight from the Transvaal with his wealth when the cause which he represented grew hopeless certainly detracts from his fame and appears out of harmony with the courage which he had exhibited in other situations. Still there is much in the character and career of Paul Kruger and the cause for which he stood to elicit our sympathy. It is a lost cause, and probably it deserved to fail, but considering his inheritances, his education, and the character of some of the forces arrayed against him, we cannot perhaps wonder greatly if Paul Kruger believed that his cause was that of righteousness. If the story of the Transvaal is ever written out in its truth and completeness, it will be, we doubt not, a most interesting chapter of the world's history.

The Bible.

Sermon Preached at First Baptist Church, Dallas, Texas,
Sunday Night, Nov 6, 1898.

BY PASTOR GEO. W. TRUETT.

Our theme to-night is the Bible. It cannot but be profitable for us over and anon to consider the foundation for our religious belief and teaching. The word Bible is from the Greek word biblos, meaning book. It is also called the "Holy Scriptures." It is called "living oracles." It is called the "word of righteousness." It is called the "word of truth." Again, it is called a "testament," which means a will, or, better, a covenant. On examining the Bible we find two great divisions, the Old Testament and the New Testament, the Old Testament having 39 books and the New Testament 27 books aggregating 66 books. These 66 books are a collection of books from many different writers and the writing of them covered a period of nearly two thousand years. And yet the unity of the book is seen from beginning to end; and it is such a unity as cannot be found in any other two books that have ever been written by men on any subject. This Bible has been well called The Book. Truly that is the name. When that great novelist Walter Scott was dying, suddenly he roused up and looking his son in law, Lockhart, in the face, said to him, earnestly: "Read to me from the Book." Lockhart asked him "What book?" And at once he answered, "There is but one Book, the Word of God. Read to me from that." This book has claimed the unrivalled attention of the world. All other books combined have not attracted the thousandth part of attention that this book has attracted. It has had friends of the most intense love and devotion; men who have laid down their lives for it; men who have joyfully gone to the stake rather than recant their testimony concerning it; men who have poured out their heart's blood rather than yield what this book has revealed to them. And it has had enemies equally hostile and intense. It has claimed the attention of the world beyond any and all other books beside. Whence came this book? This is a question of supreme moment. Whence came this Book? Now, Deists hold to the thought that there is a God. They reject Christ, but they hold to the teaching that there is a great Supreme Being, God, and many of them insist that he is good, that he is all-compassionate and merciful. Here is a thing I never could understand. It is utterly inconsistent to my mind—the deist's position that God is good, all-compassionate and filled with mercy, that he loves and works for the enlightenment and well being of his creatures, and yet that this same God has declined to make any revelation of himself to men. Granting that God is good, and thinks upon and works for the well being and happiness of his children, we must also demand, by the very constitution and character of men, that God shall make them a plain and certain revelation of himself. And then there are men who call themselves Rationalists, whose theory is that they must reject all this Book that they cannot explain, all that they cannot comprehend, all that seems out of harmony with reasonable human probabilities, all that seems inconsistent with the regular goings of nature. That is their theory. And then there is the theory of the Christian, who holds with unyielding tenacity, that this Book is from God, that its origin is in heaven, and that God has told the truth in his word when he said that this Book is written by men whose writings were altogether directed by his spirit, and that it is the revelation to mankind, of his will and character. Why must this Book be a divine revelation? Why is it what it claims to be, God's word, above and different from all other books of the world? I may now cite only a few out of a very large number of reasons. Here are some of the reasons: First of all, I believe this Book is a divine revelation because I count it an unyielding necessity that men shall have a divine revelation, are to live worthily before him and if they serve him intelligently. This proposition will appear reasonable in the light of a multitude of considerations. That God should give this Bible to men is essential in order that they may offer to him acceptable worship. True, nature teaches that there is a great supreme being, a mighty mind, first and above all else. The fool, and he is a fool, says in his heart, there is no God. Nature with her unflinching harmony and symmetry and law, demands a great, masterful, all-controlling mind as the explanation of what we see in the great universe about us. But, though thus we must recognize the being of a God, what can nature teach us about how to worship him? How much does she reveal of his character and of what he desires and expects of men? It is absolutely necessary, in order to acceptable worship, that men shall have a revelation from God, expressing his will and character and expressing his expectation and demand of his creatures. And again, this revelation from God is a necessity in order to fix an invariable standard of right and wrong. You take away this Bible and there are as many standards of right and wrong as there are different men and women on the earth. Mind won't fix the standard. Education won't determine the standard. Take some of the most intellectual nations in the world, Greece and Rome and even France, men of mighty intellect, and yet unspeakably pitiable was their standard of morals and righteousness and justice. There must be one standard of right and wrong,

The Bible is a necessity to reveal it. And again, all the future is at last a matter of conjecture, if you take away this Bible. We go and stand by the brink and strain our ears to catch some certain explanation of the beyond, and yet we come back wrapped in mists and darkness, if we reject this revelation of God. Caesar, mighty leader of men, both as a soldier and statesman, stood up in the senate of his country, and sought to alleviate the sorrows of all his people, with the thought that death was the end of all. There can be no certain intimation of what is beyond if you take away this Word of God. Still again, take away this Word of God and there is no intimation of the way by which men can be saved from sin. Men everywhere know that some great moral catastrophe has happened to the race. They know that some dark, evil thing has come among them and sown down dragon's teeth of evil which are growing, injuring, polluting, and defiling the world. And knowing that they look into an open grave and question about what is beyond. There can be no intimation how man may be saved, none in the wide world, if you take away this revelation from God. It is a necessity therefore that God give men such revelation, and he supplies the necessities of men—not their whim, their fancies, their prejudices and their sinful notions, but he does supply their necessities in order that they may know and serve him. This Bible is, therefore, a profound necessity. But again, that this Bible is from God is proved externally. History proves it, I mean secular history; I mean history written by unbelieving men and women, who reject this Book. Some of earth's most noted unbelievers, write corroborative testimony to the divinity of this Book, with as much care it looks, as if God Almighty had himself held their pens and guided their sentences. Their secular history is the corroboration and confirmation of the truths revealed in God's word. Even the monuments of the world long buried, that are being discovered and whose inscriptions are being deciphered, are adding their testimony to the divinity of this word of God. In this connection, I mention two monuments I would challenge any man on earth to explain away. I refer to baptism and the Lord's Supper, two monuments set in Christ's church 1900 years ago. Secular historians have expatiated on them, as well as religious historians and yet for 1900 years they have added their silent testimony to the truth of the Bible. What do they mean? How will we explain them away? Can you explain away our great celebration day, the fourth of July? Can you explain away the great monuments that stand for our nation's battles? You may do so with as much reason as any living man can say that these two monuments in Christ's churches, baptism and the Lord's Supper, are a set of Divine appointment.

And again, prophecy is a mighty witness on the question of the Word of God. I could talk hours here, discussing different prophecies, revealed and fulfilled as recorded in this Book. I could mention case after case where hundreds of years ago, the word was given forth by prophetic saying, that certain things should literally come to pass. And history, secular as well as religious, confirms and corroborates the fulfillment of such prophecy in every jot and tittle. Take this one concerning Babylon that mighty city of old. Here is Isaiah's prophecy concerning it. "And Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And wild beasts of the Islands shall cry in their desolate houses, and dragons in their pleasant palaces and her time is near to come, and her days shall not be prolonged."

That prophecy was made 712 years before Christ came into the world, and yet in every respect that prophecy literally came to pass. What of Babylon? She was at the time of this prophecy the glory of the whole world. There was not another city like her beneath the stars. On each of her four sides, her magnificent walls were fifteen miles in length. Her glory was known and read of all the world. And yet, literally and absolutely her destruction came just as prophesied. Owls and dragons and serpents dwell there to-day. No Arabian pitches his tent there to-day. No shepherd gathers his flock there to-day. I ask you, candid men and women, what does it mean? It means the confirmation of the Lord Almighty's word, in its divinity and in its claims upon man. Why has not Babylon been rebuilt? Because from God's throne has gone out the edict to the contrary. In 1871 the great city of Chicago was wrapped in flames one night, and before they were extinguished one hundred thousand people were burned out of house and home. And yet, and yet, before those paving stones got cold mammoth buildings were rising in the place of those burned down. Why was not Babylon rebuilt? The Lord God spake through his prophet and there must be literal fulfillment of the word of his mouth.

I might also speak of Tyre, that city on the Mediterranean. She has received the same fate. I might speak of Jerusalem, a prophecy of destruction literally fulfilled, as known and read of all men, who pretend to know anything

about the subject. I hint briefly at the prophecy respecting the Jews: 2600 years ago a prophecy was made concerning the Jews, that they should be broken up as a nation and scattered to the four winds of the earth. Among all people the Jew should be found. It is literally true. No more are they a united nation. They are everywhere. Yonder in the frozen north, and in the tropics, and everywhere, is found the Jew, literally in himself fulfilling the prophecy made concerning him by the prophet of God. Do these things mean anything? Candid men must answer that they do.

But I not only speak of external testimony proving that this Bible is divine, I would especially speak of internal testimony. This Book is in and of and by itself the demonstration, overwhelming, that it is what it claims to be—the word of God sent down from heaven. Why does it prove itself internally? I answer: Christ's own testimony proves the origin of this Book. Christ's own testimony proves its divinity. And I am led to remark here that there are many inconsistent ones in the world on this point, that they acknowledge that Jesus of Nazareth was divine, and yet they reject this Bible—word as his. They are utterly inconsistent. Why? Because Christ, the divine Son of God, put his own seal of endorsement and commendation upon this blessed Word, the Word which we joyfully hold to his revealed will. He gave his endorsement to the law of Moses, the Pentateuch. He gave his endorsement to the prophets. He gave his endorsement to the Psalms. All through the Book, Christ's endorsement is given to these writers. Why do I believe the teachings of the Bible concerning man's fall? Because Christ oft endorsed it. Why do I believe the teachings concerning the flood? Because Christ oft endorsed it. Why do I believe the teachings concerning the swallowing of Jonah by the great fish? Because Christ positively and often endorsed it, and from it drew some of the most marvellous lessons of his blessed Word. I am compelled, therefore, to accept and endorse and follow that which has the approval of Jesus of Nazareth. Therefore the testimony of Christ confirms its claim that it is from God. Let me here say, incidentally, that there is a difference between the Bible of Protestants and the Bible of Catholics, quite a difference. Catholic people have in their Bible a good deal more than we have in ours. They have added several books to their Old Testament, viz: Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, first and second Maccabees, six and one-half additional chapters to Esther, and two additional chapters to Daniel. We do not accept these books as God's Book: We do not believe that they are a part of God's revelation, and therefore we mark over them 'apocryphal,' meaning doubtful. Now then why do we not accept these books along with the other books of the Bible? Here are three reasons:

Because these apocryphal books are not in the Hebrew Bible. They are not in the Hebrew Bible at all, but they were written later and were written in the Greek language. This is itself a marvelous reason. And then added to that, we reject them because the Jews repudiate and disregard these books as in any sense a part of their Sacred Law. Our own old Bible is from the Jew. We have received the Old Testament from the Jews, and they utterly repudiate and reject these apocryphal books. And then we reject them also because Jews and his apostles never quoted one word from them. They did quote often and earnestly from every book in the Old Testament. Not one quotation do they make from these books. These reasons are thoroughly sufficient to us for rejecting and disbelieving them to be a part of God's divine revelation to men. But, passing on, this Book inherently proves its divinity. Why? Because it is humanly impossible for men to write this Book; that it is humanly impossible is true for two reasons: First, men could not write this Book if they would. Second, men would not write this book if they could.

Why do I say that men could not write this Book? Because there are in it thoughts that cannot enter the mind of man, unaided by a revelation that is divine.

You take the being of God and his attributes. The great heathen world has not even approximated a true conception of God, as he is revealed in this Book. Here he is revealed in his self-existence, omnipotence, omniscience, omnipresence, eternity immutability, trinity and unity; left alone man cannot scale those heights of thought.

The plan of salvation, as revealed in this Bible, is also beyond the conception of any man, left to himself. This same God, omnipotent, immutable, everlasting, becomes a man, is a babe in his mother's arms, is now on the earth living as other men live. He who holds in his hand the seas, who weighs the mountains in his scales, is now manifested in human flesh, and by his death is going to harmonize lost souls, and win back a discordant world to God.

Jesus Christ's plan of salvation is a demonstration, overwhelming and conclusive, that he is what he claims to be, Son of Man and Son of God.

So the conceptions of the Bible are such as could not be found out by men. Furthermore, the Bible would not be written by men if they could. Out of the heart men speak, and they would not write this book if they could. Isn't it wonderful to read our biographies of men? Oh the eulogy and the compliment, and the screening of men from fault and from wrong and from weakness! Here is a book that openly tells the truth, and it tells the truth on all God's mighty men. Abraham's weaknesses are faithfully pointed out, and so also those of Moses and Solomon and David and Simon and all the others in this book. Faithful is the re-

cord that it gives of men. This Bible meets every man on earth, and looking him in the face tells him: "You are bad from your head to your feet. You are depraved and fallen and ruined. Your conscience and will and judgment and memory and entire being, physical mental and moral, are utterly saturated with sin. Your heart is as a cage of unclean birds. Your true self is like the body in the sepulchre—white and beautiful without, but all corrupt within." Men are not given to writing such commendations on their character. This book is divine because it tells men who and what they are. This book is divine because of the incomparable superiority of its teachings. Its teachings demonstrate its claims. This book contains all the truth there is in the world on every subject of fundamental profit to men. There is not one left out, not one. Go bring me one such truth from the great realm of truth, and I will show you its record and better explanation in this book of God. This Book contains every good thought that is in every other book in the world, without a possible exception. You may traverse them all, and the more you read the more you will know how literally I speak the truth. Two other books hold a great place in the world. I refer to Bunyan's "Pilgrim's Progress" and "Shakespeare." Those two books are next to the Bible in leadership and in might among men. And yet there is not one thought in "Pilgrim's Progress" that is not from God's Book, not one, not one. And deep down, running through the unrivaled dramas of Shakespeare, are the oft noted truths of the Bible. You have not read Shakespeare if you have not seen that, or you have not read the Bible. Through all his great plays and tragedies is woven the truths of the living word of God, and that is the thing that will make Shakespeare immortal. That is the thing that puts the "Pilgrim's Progress" next to influence to this book of God. Every great thought in the world of truth and righteousness and goodness is found in this Book of God. Every great system of law and justice finds its basis here. It is no wonder that Kent, and Storey, and Hale, and Blackstone, and all the leading lawyers of earth recognize this Bible as the foundation for the entire system of jurisprudence. But somebody says: "There is truth in other books, and I will take truth wherever I find it." So will I. But be it remembered that all the truth touching morals, or religion, and all that is of fundamental profit to men, has been borrowed from this Book. But somebody answers: "Yonder are mighty men of unbelief, who write down some beautiful, noble thoughts." Yes, but they are all far better stated in this Book. Now and then, though it is rare, one of them writes some great and sublime truth. He is a plagiarist. He got it, directly or indirectly, from this Book. And so with every other noble, blessed truth that thrills through this world. The Bible contains them all. I repeat, go bring such thought to me, from any other book on earth, a thought noble and righteous and holy, and I will show it to you presented more beautifully and helpfully, and with more certitude, in this Book of God. This Book is divine because of the superiority of its teachings, and all earth's books that do not saturate their writings with the truths of this Book are the books that are going to last for only a few days. Those authors, poets, painters, and musicians who live in history, and who will always live, are those who get their inspiration out of this Book divine.

These teachings are divine because of their purity. They will win men to God because of their transcendent purity. Take the ten commandments. Men turn pale as death when they solemnly consider them, teaching, as they do, the relations of man to God and of man to man. Law comes therefrom, empires and republics are built thereon. Where do you find them matched? Take Christ's sermon on the mount. I do not wonder that the incomparable orator, Daniel Webster, said: "I must accept Jesus of Nazareth to be divine, when I read the sermon on the mount." Take Christ's teaching concerning forgiveness. It is fundamentally different from the theories of carnal men. Did you ever compare the teachings of the world's great unbelievers with the teachings found in this Book? Did you ever stop to do it? 'Tis a horrible revelation. It will shock your heart when you make the comparison. Will you look at some of them? Will you have the teachings of Lord Byron? He was a profane swearer and a drunkard, and led a life of unutterable licentiousness. Will you take Paine? He, too, was a wretched blasphemer, and gave himself most shamefully to drunkenness, and went on to defend it as being right. Will you take Rousseau? Here is what he said: "My feelings are my standard of morality!" Will you take Lord Herbert? He says: "Lust and passion are no more blameworthy than hunger and thirst." Will you take Bolingbroke? Here is his testimony: "The chief end of man is to gratify his lusts." Will you take Hume, that pitiable sneerer? Hear him: "Humility and self-denial are vices, and adultery elevates human character." Will you take Mr. Ingersoll? Then his slogan is what he calls "Liberty for man, woman, and child," which, carried to its legitimate conclusion, means unbridled licentiousness and anarchy. These poor men carry in their teachings their own condemnation. What infidel would be willing to rear his children in a community given to such influences?

This Bible inherently proves its divinity. Still again, the victory of this book against all its foes demonstrates its divinity. There has been nothing else that ever ran the

gauntlet as this Book has run it, and its perfect victory over all its foes demonstrates its divine claims. Governments have conspired against it, and monarchs have hurled their edicts forth to destroy it. And yet on and on it has traveled, like the all glorious sun. See the prophecies made respecting it, Voltaire, that brilliant infidel, gives this testimony just before his death: "In one hundred years there will not be a Bible on the face of the earth," and yet the printing press on which he had that prophecy printed to-day prints the Word of God, and the house he then lived is to-day a great Bible house, from which is scattered the Word of God. Tom Paine said in 1809: "In one hundred years not a Bible will be left." Well the hundred years have not gone and more than twenty times the number of Bibles have been printed in these eighty nine years than the world ever heard of before. These gentlemen, and all others like them have failed signally in all their prophecies respecting the Word of God. And I may say incidentally that infidelity, so far as I have read it and conversed with it knows practically nothing about this Book of God. Gibbon, who so sneered against Christianity, said: "At twenty two years of age I suspended my religious inquiries." And Paine in his "Age of Reason," seeking to throw mistery and confusion and contradiction upon the Bible, said these words: "If as the Christian claims, the book of Genesis is a history why do not the Jews sometimes quote it in their other books of the Bible?" He was ignorant of the Bible and therefore ignorant of the fact that over four hundred such references are made to Genesis in the other books of the Bible.

The influence of the Bible throughout the world demonstrates its claim that it is from God. The influence of this Book is rapidly conquering the whole world. Three-fourths of all the colleges of this earth are manned by Christian men, and are distinctly and openly Christian colleges. The scholarship of the world more and more is coming to corroborate all the teachings of this Book. A few years ago 617 of the world's greatest scientists signed a paper, now on file in the library of Oxford, deploring the insistence by some that science is in opposition to the Bible, and expressing the conviction that the time will come when the two will agree in every particular.

There is another corroborative proof that this Book is what it claims to be and that it is Christian experience. If you are God's redeemed, regenerated child, you know to what I refer. That Book, instrumentally, changes men fundamentally, their thoughts, their desires, their lives, their hopes, their longings. It has so changed you, and you and you. You would to-night make oath to that experience before God and men. Is such testimony valueless? To think so is madness. Would not these men be believed in the court? Here are hundreds and thousands and millions who will rise up and say: "What that Book said concerning me is true; and I have felt it and know it beyond all shadow of doubt, and to me it is infinitely the deepest, most blessed experience of life." No candid, thoughtful man will set at naught that testimony from the millions of earth.

Let me briefly conclude. Any lost man can here find out whether this Book is from God. There is no doubt about that. He can find out. I know not your conditions as you hear me tonight. I know not your theory, nor what is your opinion. But this I do know: Any lost man can find out whether this Book is from God. Here is the testimony of Jesus Christ: "If any man willeth to do the will of God, he shall know of this teaching, whether it be of God." On that promise many a troubled unbeliever has come to Jesus Christ. Dear friend, whoever and whatever you are, you may know whether this book be divine, however misty and difficult and complicated your belief to-day. Some of you have heard me tell about the conversion of a splendid citizen of Waco in the great meeting there five years ago. He was not only an infidel, he was not only an atheist, but he was a disbeliever in everything pertaining to God or a future beyond the grave. Now and again he would come to God's house and listen, carelessly sometimes and sometimes with seeming interest. And when the great meeting came and hundreds were converted to God—a great, quiet meeting, where men were quietly appealed to about Christ, this man came again and again, but showed no interest. One evening a lawyer went down to him and said: "Are you concerned about any of these things?" He said, "Not an atom." Said the lawyer: "If they were true would you be concerned about them?" And he said: "Why I would be insane if I thought they were true and did not give the matter my most serious attention." Said the lawyer: "If there be a God, wouldn't you love to know his will concerning you?" "Yes." "And if the Bible be from God wouldn't you love to know it?" "Yes." Said the lawyer: "Are you willing to say that before this crowd to-night?" He answered not. Said the lawyer: "I press the question. Are you willing to walk down this aisle and either say or allow me to state to this crowd that if there be a God you call upon him to witness the sincerity of your desire to know it, that you may do his will?" And down the aisle they came together, and the step was so taken. The next night he came, and for a week he came, and one evening as he sat back there, an honest soul struggling to find the light, God Almighty nigh 'em in the power of his great spirit, his soul was unspeakably troubled and in three days thereafter he stood on that rostrum and

gave the sublimest testimony to Jesus of Nazareth that I have ever heard fall from mortal lips. O men, you can know! You can know whether these things be from God. Earnestly and honestly seeking God's direction, his divine spirit shall meet you and reveal to you the truth, and you also will gladly say, "My Lord and my God."

This last word. The inattention that this Book receives is one of the most regretful things of life. How we ought to study this Book of God! More than anything else, more than the newspaper, more than the swift-passing books more than all other books or papers of earth. It will throw light on every problem of life, and out of every mist and difficulty we will be delivered if we consult this living oracle of God. And we ought to consult it with all confidence. I have no more doubt that it is from God than I doubt the divinity of Christ, or the existence of God. In this heart of mine I have proven it to my heart's content. This Book binds up the heart in its day of calamity and desolation. This book shows the ragged, wretched sinner deliverance from his shame and ruin and death. Oh, come and give it your best thought—and your best love. Sometimes do you not long to sit down and have a talk with God, or rather at least let him talk with you? He does identically that blessed thing every time you read this book. This book is God in his word. "In the beginning was the Word; and the word was with God, and the word was God." Oh you may have a talk with Him, Brother, brother it were well for thee before thou goest to thy business in the day, to take the time and let God talk to you from his blessed word. You will be armed against the difficulty danger and temptation of sin, if you will let God speak to you from his blessed Word. O lost men, out there in the night, all wrapped about as you are with sin, come to his book, follow its light, and there shall be light in your hearts. Come to it, and the Holy Spirit shall teach you!

Now I ask every one of you, without any exception, to make this solemn pledge to-night: "God witnessing and death coming and the judgment appearing, I do to-night in this solemn presence, purpose to love and study this book henceforth as never before with all my heart seeking to know God's will concerning me." Do you make it? God bless you!—Baptist Standard.

Why Preachers Fail.

Many preachers fail, not because they lack knowledge, but because they lack function. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought, but no feeling. The dinner they serve up to their people on Sunday is elaborately prepared, but cold. No preacher is to be excused who does not as diligently study his manner as his matter. It was said of a certain preacher that he had got his matter from God, and his manner from the devil.

Many a good sermon is spoiled by a cold delivery. Two men were addressing a large meeting at Exeter Hall, the one a D. D., and the other a working man. The Doctor was polished and pompous in his style of oratory, and his words fell like a drizzling rain upon the audience—they fairly shivered as he proceeded. Presently the working man rose to speak. He told of his experiences, and spoke out of his convictions; he was on fire with his subject, and his words fell like sparks among gunpowder—the people took fire and broke out in thunders of applause. Said a gentleman to a man sitting by his side, and who was applauding most vigorously "What is he saying?" "Oh I don't know, but look how he is saying it!" How much of pulpit power under God depends on that element of enthusiasm. They make others feel who feel themselves. How can he plead for souls who neither knows nor feel the value of his own? How can he recommend a saviour to others who himself despises and rejects him?

If I cannot preach like Paul, or give my thousands to assist in preaching the Gospel to the lost, there are other things I can do, must do, and will do. I can do my humble part toward saving the lost and rejoice in the victories won through the efforts of those of my brethren whose abilities and circumstances qualify them to do more for God than I can do. If I can only be successful in leading one precious soul to Christ, into the glorious light of the gospel of God's grace, into the warm cheering rays of the "Sun of Righteousness," where sweet peace with God is only found, my reward will be great in "that day," and happy assurance that I have done some good in life is my rich reward in time.—Sel.

A Child's Heroism.

Here is a noble instance of a child's heroism in real life. It is a peculiarly cool and gallant act on the part of a little girl named Edith Miles, aged ten, of Rearsby, in Leicestershire, to which the attention of the Royal Humane Society has just been drawn. Several children were playing on the banks of the village brook, which was swollen by the heavy rains, and ran at an abnormally swift speed, when one of the number, a little boy aged five, fell into the water and was carried rapidly down the stream. Edith Miles did not jump into the water, as she recognized even in this moment of excitement that she would be too weak to battle against the stream and effect a rescue. So she ran as fast as she could along the bank until she came to a plank bridge at a place called Goglane, about sixty yards away. Lying down at full length, she put both her arms out, and waited patiently for the boy, who had already sunk twice. When the stream had carried him within an arm's length of the plank, the girl caught hold of him firmly by the collar, and pulled him out of the water.—Christian Life.

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CONCERNING GIVING AND RECEIVING.

At our Associations we have reports and discussions on Systematic Beneficence. The subject is well considered and is worthy of all study. It is one that requires line after line. So many church members give very little and think giving an evil and not a blessing that they need to be shown their privilege as well as duty; that duty is itself a privilege.

It is indeed blessed to receive. The child is happy in receiving the love and the gift of the parent. The body is built up by the food given it; the mind by the knowledge imparted to it, and the soul by the love bestowed on it. But the parent is far more blessed in giving food; instruction and affection. A needy child keeps a parent active benevolent, affectionate,—in a word alive.

The joy of the parent, the growth of the parent in all essentials of life is far beyond that of the child. There is this gain of giving. So in the church, those who give conquer selfishness, put the lower into its place, put themselves under the power of the higher spiritual realities, come into closer touch with their Lord and understand better what he suffered for them, and so how much he loves them. To give is their privilege. The worst that could be done for a church would be to have all its expenses paid for it so that giving would not be necessary. Without sacrifice the life would be artificial, a mere piece of imagination. Christ could not be understood. His religion is not a mere theory; it is a fact. He suffered for his people and his deliverance is actual, he regenerates the soul by divine power; he requires the surrender of the body in baptism; he sustains the body, soul and spirit by the constant impartation of the strength and life. The surrender of the mind and heart in faith justifies; the surrender of the activities to the Spirit sanctifies; the giving of results of labor opens the soul to the incoming Christ.

Perhaps this feature of giving might with advantage be more frequently set forth.

NOVA SCOTIA EASTERN ASSOCIATION.

Canso, the place of meeting of the Association, is a pretty town on the Atlantic entrance to the Strait of Canso. It is built on rocks that seem hard enough to defy the tireless sea. The surrounding islands help to make the scenes, from various points, picturesque. The business of the town is largely connected with the labors of the fishermen, the affairs of the cable company at Hazel Hill, and the commercial enterprises of A. N. Whitman & Son. The houses of worship owned by the Roman Catholics, the Methodists and the Baptists give room enough for religious services for all the people. During the meetings of the Association the Methodist people assisted in making the services successful. Rev. Mr. Ryan, their pastor, is about to enter on the pastorate of the Methodist church at Hebron.

The attendance at the meetings was comparatively large and the interest increased until the close. The pastor, Rev. O. N. Chipman, is doing good work and gaining in power and acceptance. His tact and efficiency as chairman of Committee of Arrangements made the transaction of business easy. While the reports were not always cheering, the fact that three new churches were admitted to the body was suggestive of growth. The evangelistic spirit was evident. On Lord's day evening and again on Monday evening upwards of twenty expressed their desire to become Christians.

The extended examination of Brother Richardson gave pleasure to the council, as it showed the candidates, knowledge of doctrine, soundness in the faith, and his ability to state his views. The interest in theology does not wane. Many were present and were impressed anew with the strength of the various doctrines discussed and their close relation to the Christian life.

Rev. H. Y. Corey is doing good service for Foreign Missions by his addresses at the association. His remarks are instructive and stimulating. Rev. M. W. Brown gives clear accounts of the work and needs of our Mission fields. He is well received by the people and leaves his audiences desirous of aiding in the work. Bro. William Cummings

who for a generation has been laboring for our denomination and contributing to its funds, made a good speech on Education. He also led the association very happily in a successful effort to raise money to complete the purchase of a lot for the church at Sidney Mines for which the pastor, Rev. A. H. Whitman, made fitting acknowledgement.

The excursion on the "Strathcona" showed the appreciation of the delegates at the meetings for opportunities of meeting one another in a social way. If one evening could be given at our annual Convention to social and informal greetings the result might be as helpful as if all the time were given to speech making.

The most discouraging feature of the reports, perhaps is the need of more pastors. Fields are vacant for which no ministers are available. Other religious bodies have similar needs. Our churches may well consider this subject.

It was delightful to renew acquaintances at the home of Bro. E. C. Whitman, with Mrs. G. M. W. Carey and her daughters Mrs. J. B. Tyrrel of Ottawa, and Mrs. E. C. Whitman. For twenty years or more Dr. Carey held a prominent place in the ministry of the Provinces and his memory is cherished by many who in past years listened with delight to his exposition of the truth.

Editorial Notes.

—Rev. Lemuel Moss, D. D., died at his home in New York City on July 12. Dr. Moss was a man of strong character and large ability. He rendered much valuable service to the Baptist denomination in the United States, and was recognized as one of its foremost men.

—At the recent meeting of the Baptist Young People's Convention at Detroit, it was decided that hereafter the Convention should meet once in two years instead of annually, and that the paper, the organ of the Union, should be published monthly instead of weekly.

—There has been little news of a trustworthy character from the seat of war in Far East during the past week. So far as can be learned from the despatches, the general situation of a week ago has not been greatly changed. There appears indeed to have been a general advance of the Japanese and a corresponding retirement on the part of the Russian forces, and it is intimated that a great battle in the vicinity of Hai Cheng is imminent, but there is no definite information in respect to the movements of the forces on either side. There have been persistent reports, more or less contradictory, of an attack upon Port Arthur from the land side, which was repulsed with great loss to the besiegers. The report that the Japanese have suffered heavily in an unsuccessful attack upon the outer defences is not in itself improbable, but the report which placed their loss at 30,000 men is too large a story to be credited. Little or nothing has been reported during the week of naval movements on either side.

—"Granted that the amusements once thought sinful in themselves are now considered proper and that our intense life needs and must have far more of relief and diversion than the quiet ways of a hundred years ago, still has not the pendulum swung too far?" says *The Congregationalist*. "It is a matter of proportion, but is not the proportion vastly on the side of forgetting the great things of character and service and duty, and exalting the demand for selfish personal enjoyment? The theatre, the novel—not one in a year, but fifty-two at least—the Sunday newspaper, the passion for gambling, for excitement, for sensation all point one way. Ministers and devout men feel it and grieve. . . . May not the influence of the Christian church be felt in restoring the proportion? Not by denouncing healthful recreation and amusement nor attempting to bring back the theories and practices of old time, but by emphasizing the supreme call of humanity, of duty, of the Lord Christ for helpful service in the weary, troubled, sinful world around us. That will relegate the eating and drinking and merrymaking to its own interior place. Even Christ pleased not himself, and when we understand and practice his ideal of the true life, his joy shall be ours, and our joy shall be full."

—Writing on the subject of "Providence and Disasters" and noting the vague ideas and unjustifiable conclusions often held in respect to the relation of God to the ills suffered by mankind *The Independent* says: "There is nevertheless much truth in the old phrases which called such a catastrophe 'an act of God,' 'a judgment on us,' 'a punishment for our sins' and 'a lesson to us.' It is in a sense all these. Those on whom the tower of Siloam fell were not sinners above all others, but there were certainly sinners in the vicinity, else the tower would have been kept in repair or the people warned of its insecurity. Once people would have said that those who perished on the 'Slocum' were guilty of some hideous crime; now we say the managers are guilty; sometime we shall see that the blame must be more widely distributed. We put an impossible task on the jury to select one or more men to bear the whole responsibility. . . . The 'Slocum' disaster considered as a divine punishment was a punishment to the whole community for the sins of the whole community. And the blessed thing about it is that it is beginning to be felt as

such. All round the world, thanks to telegraphs and newspapers, people suffered. Men and women wept in San Francisco as in New York. Thousands of miles away the faces of men burned as if they too felt a faint reflex of the flames, and they choked as though the salt water were in their throats. One of the greatest lessons is the solidarity of the human race; that 'none of us liveth to himself and dieth to himself.'"

—Mr. Samuel M. Jones, Mayor of Toledo, was a man of a kind which the world is not likely to have too many; Mr. Jones called himself a scientific socialist. He took a deep interest in the working men of the city and by the course he pursued won their confidence and regard. For several years in succession he had been reelected Mayor of Toledo. In the conduct of his own business Mayor Jones put into practice the socialistic theories which he advocated, holding that in all the relations of man with man the practical key to the solution of all difficulties arising from the clashing of selfish interests is found in the Golden Rule contained in the Sermon on the Mount. This and the fact that he had the Golden Rule inscribed over the doors of his factories won him this sobriquet of "Golden Rule Jones." Each year Mr. Jones remitted to each employee of his manufacturing plant an amount equivalent to five per cent of his wages earned during the year, saying in the letter which accompanied the gift:

"This is not intended as a charitable gift; it is an expression of good will, a recognition of faithful service, and an admission that the present wage system is not scientific, therefore not a just system; further, it is doing the best we know at the present moment in the way of making a beginning that will finally lead us to a condition of life (brotherhood) where the question of what a person shall receive as reward for his labor will no longer be a mere matter of chance, depending upon the necessity of one and the greed of the other, as is the case at present, but where justice will prevail, and where every man will be secure in the enjoyment of all the fruit of the labor of his hands."

N. S. Eastern Association.

(REPORTED BY EVA McDORMAN.)

The fifty fourth annual session of the N. S. Eastern Association convened with the church at Canso on July eighth, with one hundred delegates in attendance including twenty two ministers of the word.

From the moment the boat touched Whitman's wharf on Canso's rock-girt shore and we received a warm welcome from those assembled to meet us, the impression grew upon us "it is good to be here" and as the days spent in sweet Christian fellowship passed, the impression deepened.

On the evening of July 7th, Pastor M. A. McLean, of Truro, preached a helpful sermon from John 17: 14; "They are not of the world."

Friday morning at ten a. m. the Association proper, opened. After warm words of welcome from Pastor Chipman the following officers were elected: Rev. W. M. Smallman, Moderator; Rev. T. B. Layton, Secretary; Mr. H. A. Rice, Treasurer. The Secretary then read a digest of the Associational letters, reports from the churches being encouraging, showing about one hundred and fifty conversions.

At the opening of the afternoon session Evangelist C. W. Walden preached from Eph. 5: 14. The report on Sunday schools was read by Pastor M. A. McLean, particularly emphasizing the value and importance of "Decision Day, Temperance work in the Sunday schools, Teacher Training, and the Home Department." The call for trained teachers was fully discussed.

Report on Educational work, prepared by Rev. F. M. Young, was read by Pastor Chipman. This report was most encouraging and prepared all for the evening session when addresses were delivered by Mr. William Cummings of Truro and Dr. E. M. Keirstead of Wolfville. The speakers impressed all with the advantages to be had at Acadia as well as with the need of the denomination's hearty support of our institutions.

On motion the churches of the Association were asked to have a history of each church prepared and forwarded to the Historical Committee of the Convention. Rev. H. Y. Corey conducted the devotional services at the evening session, the band of fellowship was given to the following pastors, Rev. G. W. Schurman, Rev. A. H. Whitman, Rev. S. A. McDougall and Rev. C. S. McLearn, welcoming them to the Association.

The following churches having been organized during the year, were welcomed to the Association, Sydney Mines, Half Island Cove and Portaupeive.

On Saturday morning, after Devotional service conducted by Rev. M. W. Brown, on motion the session adjourned to accept the invitation of the Canso friends to an excursion on the S. Ship Strathcona. This was heartily enjoyed by all, an opportunity been offered for friendly intercourse. A short service was conducted on board by Rev. P. S. McGregor, address by Dr. E. M. Keirstead.

SATURDAY AFTERNOON.

After the preaching of a sermon from John 4: 35-36, by Mr. M. S. Richardson, the sisters withdrew to the Methodist church, where the Annual Missionary Meeting was held. Rev. W. N. Hutchins read the report on Systematic Beneficence.

The report on missions prepared by Rev. W. H. Warren was read by Rev. H. G. Estabrooks. In connection with

this report a letter was read from Miss Clarke and extracts from a letter from Mrs. I. C. Archibald, both on the foreign field. Both the report and the letters dealt with the question of uniting with the F. M. Board of Upper Canada, also the question of self support in India. More workers and more money are needed in both Home and Foreign fields.

The report on Temperance was read by Rev. G. W. Schurman.

SATURDAY EVENING.

After devotional services conducted by Evangelist Walden, Rev. H. Y. Gorey of India gave a practical and stirring address on the people of India. He gave a very definite idea of their customs and of the land, but the pity of it, they are still without Christ and their need is great.

Rev. M. W. Brown, Field Secretary of the H. M. Board, then gave an address on the needs in the Home Land, reporting good work during the past year, about fifteen churches in the province having been supplied with pastors. Special mention was made of the good work done at Sydney Mines and of needs there, resulting in a collection of fifty dollars or their parsonage lot fund.

SABBATH.

The Sabbath was a day of good things. From the early morning prayer meeting to the close of the evangelistic service at night, God's blessing rested on us.

At 10.15 Rev. A. H. Whitman conducted a social service and at eleven o'clock, Rev. G. A. Lawson, preached the associational sermon from the text, "These twelve Jesus sent forth." Matt. 10: 5.

It was an able and inspiring sermon and the association requested pastor Lawson to publish it.

Just after the noon hour Rev. P. S. McGregor held an open air service on the wharf, after which, Mr. Wm. Cummings of Truro addressed the Sabbath School.

At three o'clock Rev. G. W. Schurman and Dr. E. M. Kierstead addressed the temperance meeting. The addresses were able and telling, rousing the audience to a view of their responsibility in regard to this great question.

At the evening session, pastor Estabrooks preached on the "One Talent," our power to know God. At the close of the sermon, Rev. M. A. McLean conducted an after meeting which resulted in souls for Christ.

MONDAY.

Devotional service at the morning sessions conducted by pastor S. A. McDougall.

The report on Denominational Literature was read by pastor Estabrooks. The following recommendations were made; need of study of the Bible, history, especially Baptist, that more attention be given to the selection of S. S. Literature, also that the importance of our Denominational periodicals be urged.

Reports from chairman of districts were then received.

Rev. G. A. Lawson reported for Colchester and Pictou counties, many vacant fields, helpful district meetings.

Rev. A. H. Whitman for Cape Breton, work very encouraging, only one vacant church.

Guysboro, East, Rev. O. N. Chipman reported two churches pastorless, work encouraging, as it also is in the western part of the county.

Rev. P. S. McGregor for Cumberland reported regular quarterly meetings, and progress in the work. Words of appreciation of Evangelist Walden were spoken by pastors in Cumberland and Colchester counties where he has labored.

After the ordination service in the evening, which is elsewhere reported, resolutions of thanks to the Canso friends, to the boat John L. Cann and to the railroad for reduced rates were heartily, and unanimously adopted.

An evangelistic service was held which resulted in souls for Christ and a closer bond of Christian fellowship between the workers present.

This season brought to close a most helpful Association, and on Tuesday morning when the boat left the wharf and the strains of "God be with you till we meet again," and "Shall we gather at the River" floated over the waters all felt that, though we should all meet no more on earth, we would again renew friendship and sweet communion, in the "eternal city, the New Jerusalem."

N. S. Central Association.

(Concluded.)

WEDNESDAY AFTERNOON.

After devotional exercises led by Rev. C. K. Morse and the transaction of some business, Rev. H. F. Adams spoke in the interests of the 20th Century Fund, expressing hope for the successful completion of the undertaking. A platform meeting on Temperance was addressed by Revs. H. W. O. Millington, C. R. Freeman and D. H. Simpson. Mr. Millington found indications of hope for the cause 1. in the changed condition of literature which now generally upholds the cause of temperance, 2. the changed attitude of public sentiment in reference to liquors and stimulants and 3. the alliance, which have been formed (a) with the people generally, (b) with the women, (c) with the church, (d) with God. The power with us is therefore greater than all which can be against us. Mr. Freeman's address dealt with the relation of the Christian citizen to the temperance work showing that the Christian citizen stands in a position of great responsibility, having the balance of power.

Mr. Simpson spoke on "Getting down to Business" and showed by the example of what had been done in King's County that the Scott Act when enforced was sufficient to do the necessary work.

The remainder of the afternoon was devoted to a very interesting meeting under the auspices of the W. M. A. Society.

WEDNESDAY EVENING.

Wednesday evening session was devoted to both missions home and foreign. Rev. W. F. Parker spoke on Home Missions and from his practical knowledge spoke with feeling and purpose. He claimed that the problem to be faced is the want of men, good men, the best men. If we are going to have these men we must give them adequate salaries and also furnish them with a parsonage. Cost of living has gone up but salaries are just the same. Then followed a quartette which was well rendered and heartily received.

Rev. R. E. Gullison, returned missionary, was then welcomed home, and gave a stirring, eye-opening address. He said that his one great purpose in all home speeches was to let the people know just what the real conditions are in our mission work. He went out to represent his brethren and sisters to the people in India, now he returned to represent the people of India to those at home. Since his return he had learned what heaven will be like. It seemed so good to meet dear old friends again. It would be impossible to set forth all his soul-awakening speech but you will hear him in the future.

REPORT OF NOMINATING COMMITTEE.

Foreign Missions: Rev. M. B. Whitman, Rev. I. C. Corbett, Jas. G. Thomson.

Denominational Literature: Rev. C. R. Freeman, Rev. M. P. Freeman, Rev. J. C. Spurr, Rev. Asa Whitman.

Benevolence: B. H. Eaton, W. L. Bass, John Nalder. Obituaries: Rev. R. P. Foster, Rev. A. Chipman, Rev. Dr. Saunders.

Sunday Schools: Rev. G. P. Raymond, E. D. King, K. C. W. R. Bass (New Germany).

Digest of Letters: Rev. H. B. Smith, Rev. M. C. Higgins.

Home Missions: Chairmen of District Committee—Kings Co., Rev. I. C. Corbett; Halifax Co., H. W. O. Millington; Lunenburg Co., Rev. C. R. Freeman; Hants Co., A. E. Wall.

Education: Rev. Dr. Kempton, Rev. H. F. Waring, Rev. L. D. Morse.

Temperance: Rev. L. A. Corbett, H. G. Harris, Burpee Witter.

History of churches: Prof. E. W. Sawyer, Rev. S. March.

Statistics: J. F. L. Parsons, R. N. Beckwith, A. S. McDonald.

Associational Sermon: Rev. H. B. Smith; alternate, Rev. O. H. Day.

Nominating Committee: Rev. Dr. Kempton, Rev. W. F. Parker, Rev. C. R. Freeman, Rev. D. H. Simpson, Rev. H. W. O. Millington.

Statistics: 217 baptisms; membership last year 10,704, this year 10,936, increase 232; scholars in Sunday school 6,388; blank returns 47, letters 31, no letters 16; blanks not returned 10—last year all returned; houses dedicated at Lapland, Lun. Co., New Cumberland, Lun. Co., Billtown, Kings Co.; number of Delegates last year 140, this year 93.

S. WALTER SCHURMAN, reporter

Southern N. B. Association.

(Concluded.)

FRIDAY EVENING, ETC.

At 7 p. m. business was resumed. An outline of the recommendations of the committee on Baptist Union was presented and after full consideration a resolution approving of the movement was adopted.

A resolution which had been introduced in the forenoon session was next taken up and more fully discussed and adopted. It ran as follows:

Resolved, that this Southern N. B. Association expresses its regret that statements have been published concerning the inerrancy of the Holy Scriptures which are calculated to fill the mind with unrest and to weaken the faith of pious and sincere souls in the infallibility of God's Holy Word.

Therefore further resolved, that we most emphatically reaffirm our belief "that the Bible was written by men divinely inspired; that it is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter." We stand with all true Christians from Pentecost until this day, and above all else with the Christ of God in our belief that every word is sure. The Scripture cannot be broken. Further resolved that these resolutions be published in the MESSENGER AND VISITOR.

On the completion of the business, after singing, Prof. E. W. Sawyer, Principal of Horton Academy, delivered an excellent address on Academic education, sketching also briefly the affiliated work of the three institutions at Wolfville. The speaker said he would gladly visit any family having boys seeking preparatory training. Several had already applied and a large number was expected at the opening of the fall term.

Rev. W. E. McIntyre followed with an address on the home Mission work in New Brunswick, referring at some length to the needs of enlargement and the encouraging prospects at present before the Board.

Most of the delegates left early on Saturday, some returning to St. John by train, while others drove down to the head of the Bellisle Bay and enjoyed a fine trip by boat to St. John. Rev. W. E. McIntyre, Prof. Sawyer and a few others remained over Sabbath. Services were held at Hatfield Point in the morning, at White's Corner in the afternoon and at Bellisle Station in the evening. The people of the place seemed delighted with the meetings and the results of the services will undoubtedly be good.

From Manitoba.

DEAR EDITOR.—Frequently in private correspondence with friends east they say, "Why don't you let us hear from you through the MESSENGER AND VISITOR? Kindly give me space to break the silence of more than two years."

First let me assure all my friends by the sea that my silence has not been caused by lack of interest in you and your work for the dear Lord, work in which it has been my joy, in years gone by, to co-operate with you; nor has my silence been caused by lack of interesting intelligence to communicate from my present field of operations, for any one in active service for Christ as a missionary, in this country, has experiences worth telling to his friends almost every day of his life, and thanks to the Giver of all good, with the exception of two weeks in the winter of 1903, I have been in active service in this most interesting, needy, and, in some respects unique field of labor since you heard from me before. For some time I had on the garb of the carpenter during six days of the week, and put on the pulpit attire for Sunday. It has been my joy in this way to superintend and help to build seven neat and commodious church homes in which the truth as it is in Jesus is being regularly preached, and less than \$1,000, would pay the aggregate indebtedness. Much more of this kind of work remains to be done and I hope to have the privilege of doing some of it.

For the present I have turned aside to help one of our churches, once strong but weakened by internal strife. I have been here for six weeks, and, thank God, the cloud is lifting. Brethren are coming together, difficulties are being removed, and souls are being born of God,—two young men of much promise were baptized last night and there are more to follow.

The home church at Austin, where my family live is prospering graciously. The three Baptist members whom we found in that community a few years ago have grown into a prosperous and progressive church with a good building, built in 1901, and enlarged in 1903, and now having, so far as I know, the first Baptist bell in the province swinging in its steeple, ready to call the people together when the hour for worship comes. We also have built another house in a village fifteen miles distant where encouraging work is being done as a mission station, and thanks to our good friends in Sidney the church at Austin is free of debt and only \$150.00 remains unpaid on the mission church at Edrans.

The work on the field is carried on under the ministry of students from Brandon College, which is but fifty miles away, and frequently I have the joy of baptizing those who seek membership with us. Five are now in waiting, which I expect to baptize within a week.

Let me say in this connection that Brandon College is doing for us in the West what Acadia College has, for so many years, been doing for the churches in the East,—Acadia College!—two words written upon thousands of hearts and my heart one of them. That sacred spot where I passed through some of my gladdest and saddest experiences—discipline of mind and discipline of heart, which under the moulding hand and loving touch of my Heavenly Father, has fitted me for some humble service in His blessed cause.

I have hinted at what Acadia College has done for the churches in the East, but surely her work is not limited to the East. She began at Jerusalem, but in many places her power is felt, and most certainly it is felt in this western land. My beloved Alma Mater! let me tell you something. You know it now in the abstract, let me give it to you in the concrete. With our own admirable college with a staff of instructors and a band of students second to none of its numbers, you are doing more than a little in moulding the spiritual and national destiny of this marvellous country. Two weeks ago at our annual convention held in Portage la Prairie if one of you had dropped into our opening session and forgotten the prairie outside, you would have thought yourself at Kentville or Canard or some other place not far removed from "The Hill" for the first speaker on the programme was a son of Acadia, and the second speaker on the programme was a son of Acadia, and the third speaker on the programme was a son of Acadia (and there was but three speakers on the programme for that session), and the president in the chair was a son of Acadia, and the superintendent of all our missions who to us above us all is a son of Acadia. These men were Freeman, Corey, Litch, Stackhouse, and the writer. "Of the ten names on the convention programme, six were sons of Acadia." Go on blessed Acadia. Strengthen your stakes and lengthen your cords. May the God of our fathers continue to bless you and greatly increase your power in all lands. Send us more of your men.

My letter is long enough. In closing I want to say to my friends that my health was never better, I preach four times on Sunday, the fourth being in the open air, and am always ready for the ordinary work of the six days that follow. I never enjoyed preaching the blessed gospel more than I do now. How I would like to revisit the scenes of former labors in the provinces by the sea once more under the power of the memories and emotions that would naturally attend such a visit, preach the gospel of salvation and consolation to old friends and new! I may be permitted, if not let us labor faithfully apart through time and we shall rest joyfully together in eternity.

Sincerely yours in this blessed hope.

Hartney, Man., July 1, 1904.

D. G. Macdonald.

* * The Story Page * *

A Bit of Brightness.

(MARY J. PORTER, IN 'CHRISTIAN INTELLIGENCER.')

It not only rained, but it poured; so the brightness was certainly not in the sky. It was Sunday too and that fact so Phoebe thought, added to the gloominess of the storm. For Phoebe had left behind her the years in which she had been young and strong, and in which she had no need to regard the weather. Now if she went out in the rain she was sure to suffer from rheumatism afterwards, so, of course, a day like this made her a prisoner in the house. Then she had not much to occupy her. She and her husband, Gardener Jim, lived so simply that it was small matter to prepare and clear away their meals, and that being attended to, what was there for her to do?

Phoebe had never been much of a scholar, and reading even the coarse-print Bible seemed to try her eyes. Knitting Sunday was not to be thought of, and there was nobody passing by to be watched and criticized. Altogether Phoebe considered it a very dreary day.

As for Gardener Jim, he had his pipe to comfort him. All the same he heaved a sigh now and then, as if to say, 'O dear! I wish things were not quite so dull.'

In the big house near by lived Jim's employer, Mr. Stevens. There matters were livelier. There were living five healthy, happy children, whose mother scarcely knew the meaning of the word quiet. When it drew near two o'clock in the afternoon they were all of them begging to be allowed to go to Sunday school.

'You'll let me go, won't you, ma?' cried Jessie, the oldest and Tommy and Nellie and Johnny and even baby Clara echoed the petition. Mrs. Stevens thought the thing over and decided that Jessie and Tommy might go. For the others she would have Sunday-school at home.

'Be sure to put on your high rubbers and your waterproofs and take umbrellas.' These were the mother's instructions as the two left the family sitting-room. A few minutes after Jessie looked in again. 'Well you are wrapped up!' exclaimed Mrs. Stevens, 'I don't think the storm can hurt you.' 'Neither do I, ma, and O? I forgot to ask you before, may we just stop at Gardener Jim's on the way home?'

'Yes, if you'll be careful not to make any trouble for him and Phoebe, and will come home before supper-time.'

Tommy, who was standing behind Jessie in the door-way suppressed the 'Hurrah!' that rose to his lips. He remembered that it was Sunday and that his mother would not approve of his making a great noise on the holy day.

He and Jessie had quite a hard tramp to the little chapel in which the school was held. The gravelled side-walks were covered with that uncomfortable mixture of snow and water known as slush, which beside being wet was cold and slippery, so that walking was no easy thing. Yet what did that matter after they had reached the school?

Their teachers were there, and so was the superintendent, and so were nearly half of the scholars. Theirs was a wide-awake school, you see, and it did not close on account of the weather.

Each of the girls in Jessie's class were asked to recite a verse that she had chosen through the week.

'To do good and to communicate forget not, for with such sacrifices God is well pleased.'

The teacher talked a little about it, and Jessie thought it over on her way to Gardener Jim's. The result was that she said to her brother:

'Tommy, you know mother said we must not trouble Jim and Phoebe.'

'Yes, I know it, but I don't think we will, do you?'

'No, I'm sure they'll be glad to see us, but I was thinking we might do something to make them very glad. Suppose that while we are there, I read to them from the Bible, and then we sing to them two or three hymns.'

'What a queer girl you are, Jess! Anybody would think that you were a minister going to hold church in the cottage. But I'm agreed, if you want to; I like singing, anyway. It seems to let off a little of the "go" in a fellow.'

By this time they had reached the cottage, and if they had been a prince and princess—supposing that such titled personages were living in these United States—they could not have had a warmer welcome. Gardener Jim opened the door in such haste that he scattered the ashes of his pipe, over the rag-carpet on the floor. Phoebe, too, contrived to drop her spectacles while she was saying 'How do you do,' and it took at least three minutes to find them again.

At length, however, the surprise being over, the children removed their wraps. Jim re-filled his pipe, and Phoebe settled herself in her chair. But she was slowly revolving in her mind the question whether it would be best to offer her visitors a lunch of cookies or one of apples, when Jessie said:

'Phoebe, wouldn't you like to have me read you a chapter or two?'

'Deed and I would miss, and I'd be that grateful that I couldn't express myself. My eyes, you see, are getting old, and Jim's not much better, and neither of us was ever much

So Jessie read in her sweet, clear voice the chapters beloved in palace and in cottage, about the holy city New Jerusalem, and about the pure river of water of life, clear as crystal; about the tree whose leaves are for the healing of the nations; about the place where they need no candles, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

'Dear me, dear me!' exclaimed Phoebe; it seems almost like being there, doesn't it? Now I'll have something to think of to-night if I lie awake with the rheumatism.'

'We're going to sing to you, too, was Tommy's rejoinder.

Then he and Jessie sang 'It's coming, coming nearer, that lovely land unseen,' and 'O, think of the home over there,' and Phoebe's favorite:

'In the far better land of glory and light
The ransomed are singing in garments of white,
The harpers are harping and all the bright train
Sing the song of redemption, the Lamb that was slain.'

Jim wiped his eyes as they finished. He and Phoebe had once had a little boy and girl, but both had long, long been in the 'better land.' Yet though he wept it was in gladness, for the reading and singing had seemed to open a window through which he might look into the streets of the heavenly city.

Thus Tommy and Jessie had brought sunshine to the cottage on that rainy Sunday afternoon. They had given the cup of cold water—surely they had their reward.

As ye Have Opportunity.

'One morning,' said the cripple, 'as I was a-sitting in this chair, I began to grumble at the Lord. I had been hearing about a lot of work as other Christians were a-doing in the vineyard, so there I sat, a grumbling at the dear hand.'

'Them words was in my mind, "He that watereth shall be watered," and I said to the Lord, "If I could only go out and mingle with men, I could water and be watered, but here you keep me in this chair. You could give me the use of my limbs, then I might do something."

'Then he said to me quite gently, "As ye have therefore opportunity, let us do good."

'"Yes, Lord,"' I says.

'("Yes, Lord!" Ah, that was the keynote of this man's life.")

'It wasn't ten minutes,' he continued, 'before a lady came in.

'"Mr. H.—," she says, "I want to have a talk with you. I am in a difficulty," she says, "and I can't see my way clear."

'So she sat down, and we talked a couple of hours, and the dear Lord just showed me how to help her.

'Do you keep looking up to him while you are talking to anyone? I always do, that he may give me the words.

'When she got up to go, "Oh, I'm so glad I came," she says.

'Next morning a man came along, a pedler. His arm was in a sling. "'What's the matter with your arm?" I says.

'He ripped out an oath.

'"I've broken it," he says, "and the thing won't get well."

'"What did you say when you broke your arm?"

Uncle Dan leaned forward and looked very deliberately at an imaginary man.

'"I said God d—it."

'"Oh, you did, did you? Well, God heard your prayer?" Uncle Dan spoke quietly.

'"Prayer!" he says "Call that a prayer," he says; "I'm not one of your praying people."

'"Now," I says, "If you'd said, "God bless my arm, and forgive my sins, that 'ud have been a better prayer."

'He sat down then, and talked with him.

Presently he asked if I would pray.

'"Certainly I will," I says; "come right in here," and I wheeled my chair into the bedroom. He knelt down and I prayed.

'"Now," I says, "you pray."

'"I can't." Uncle Dan's tone expressed a kind of helpless silliness. "Never said a prayer in my life."

'"You prayed when you broke your arm," I says.

'"That warn't a prayer," he says.

'"Yes it was; now make a better one."

'He burst right out a-crying. "God be merciful to me a sinner?" he says, and with that he got up, and cleared out.

Next morning he come in.

'"Good morning," says he; "I can say a better prayer than yesterday's!"

'"What's that?"

'"I can say, Praise the Lord! I went home yesterday," he says, and sat down, and thought of my sins, and what a miserable man I was; and I confessed it all to the Lord, and asked him to pardon me and make a better man of me.

'"Yes, I make it right with the Lord," he says; "and I never was so happy in all my life as I was this day!"

'I saw him last week,' added Uncle Dan, 'and as he was a-keeping right on.

'Now, see how the dear Lord taught me a lesson? I never want to grumble again. If he wants me right here in this chair, well, its right here I want to be.—(Lettice A. King, in Christian Intelligencer.)

Billy Pike's Lesson.

When Agnes went into the dining-room the morning of her eighth birthday she found, among her other presents on the table, a small glass tank nearly filled with water. And in it a handsome young pike was swimming about among the shells and stones.

Agnes was more pleased with this present than with any of the others. She had never had an aquarium before, and here was a real live fish that she could watch and feed. She named him Billy Pike.

After a time she began to fear that Billy Pike was lonesome, so she asked Uncle Tom to get her some more fish. The next evening he brought home three minnows.

But he had no sooner put them in the water than greedy Billy Pike swallowed them, so swiftly that neither Agnes nor Uncle Tom could save them.

Poor Agnes cried, but her uncle said: "Never mind, you shall have some more fish."

"But Billy Pike'll eat 'em all up," said Agnes, sorrowfully.

"No, he won't," answered Uncle Tom; "I'll see to that."

The next day he brought home six pretty little minnows in a two-quart glass can.

"Let's keep 'em in the can. If you put 'em in the 'quarium, I just know Billy Pike'll kill 'em. He doesn't mean to be cruel, it's just his way," she sighed.

But Uncle Tom had a different plan; he meant to teach Billy Pike a lesson. So he fitted a pane of glass from side to side in the centre of the aquarium, dividing it into two rooms. Into one room was Billy Pike. Into the other he put the six minnows.

When Billy saw the tiny fish, he started quickly toward them, but he struck his gills in the glass partition, and found that he could not reach them. Again and again he swam after them. Again and again he swam after them, and often he struck so hard that he would lie on his back for a long time afterwards, as if he were dead.

Nor several months Billy Pike kept up his efforts to catch his little neighbors, but after a time his attacks became less frequent, and finally he forgot about the minnows.

One afternoon when Agnes came home from school, she found that Uncle Tom had taken the pane of glass out of the tank, and that Billy Pike and the six minnows were swimming around together.

Billy often swam toward the other fish, but he would always stop at a respectable distance of about an inch, and he never again attempted to harm them. He would share the meat that Agnes threw into the aquarium, and seemed completely cured of his taste for fish.

After a while Uncle Tom brought home two more minnows and put them into the water, and in less than a minute Billy Pike had swallowed both of them! But he never offered to touch the six minnows that he had been taught to respect, and they live peacefully together—a happy family in the pretty glass home by the sunny south window.

Billy Pike was a really truly fish, and so were the six little minnows that he lived with, and the other poor little minnows that he swallowed. Which shows that even a fish can be taught to avoid temptation, sometimes.—Bessie R. Hoover, in Epworth Herald.

Snowflake and Leaf.

The big sky above the hard, frozen ground was dark. The little stars had hidden their winking yellow eyes, and the round old moon had forgotten to shine. Big black clouds were hurrying past each other, back and forth, from east to west.

Up on the old oak-tree at the corner of the lane a little leaf still clung. He was very tiny, very brown, and very much wrinkled; but still he kept a tight hold on the stiff old branch where he had lived all his life.

"Ugh!" he said, as he shivered and clung still closer. "It's going to rain again. I'm sure I felt a drop just then."

But it was not a drop of rain, but a soft, cold something else which nestled wetly down among the little brown wrinkles. The leaf stirred slightly and shivered again.

"What is the matter?" queried a sweet voice.

"I'm very cold," said the leaf.

"Are you? What makes you cold?" asked the voice.

"I think it is—you," the kind little leaf answered slowly, dreading lest he hurt some one's feelings.

"Oh, no; I'm sure it is not I, because I'm not cold; and if I made you cold I would be cold, too, wouldn't I?"

"I suppose you would," said the leaf, thoughtfully. "But

I am not warm as I am in the summer time. I'm lonesome, too, up here alone—that is, I am when you are not here," he added, politely.

"What is summer?" asked the snowflake. "I never heard about it."

"It is a very nice time," said the leaf hugging the old tree and drawing his tight edges closer. "It's the time when you are green and soft and—and warm." he added with a sigh.

"I don't believe we have it up where I live, then," said the snowflake, "for I never remember being green."

"It is very pleasant in summer," continued the leaf. "The birds perch upon the branches here and sing so sweetly. Once a robin built a beautiful nest just under where we are now. It was a large nest and was made of hay and threads woven nicely together. One day, long after the nest was built, after the mother bird had been staying in the nest nearly all the time, I saw four tiny birds with great, big mouths wide open. It seemed to me that they were always calling to be fed, and the mother bird and the father bird were busy from morning till night fetching worms for those hungry little ones. But before long the mother bird taught them to fly, and one by one they left the nest and flew out into the world. I am never alone in summer, for the tree is full of leaves; and they have fallen off one at a time until only I am left. Every time the wind blows, I expect to go, too."

"Where will you go?" asked the snowflake, with much interest.

"Oh, I shall drop to the ground below, and grow smaller and smaller, until I sink down underneath, where the new grass is preparing to sprout, and the violets are ready to wake when the great, warm sun bids them push their little folded leaves and buds up through the warm earth."

"Is it nice down there in the dark?"

"Oh, yes, it is very warm and sweet, and not a bit lonely; for the worms and bugs and roots and seeds are all busy, making ready for the spring days."

Just then a heavy gust of wind shook the old oak-tree, and down fell the little brown leaf, snowflake and all. The snowflake melted, and the little leaf lay happily there, waiting to reach the busy little world below the sod.—Helen T. Preble, in Christian Register.

Tommy's Dream.

Tommy had a curious dream one night. He had been kept in from play to help his father. But, instead of being proud to think that his father wanted his help, he was cross about losing his play—so cross that his father quietly remarked he would not ask him to stay in again.

When he lay down to sleep that night, he dreamed that two angels were sent down to earth to make a record of all the nice, loving things the boys and girls were doing. One angel was to take note of all the big things that were done and the other was to write down all the little, unnoticed deeds of life. They parted as they reached the earth, and when they met again, on their way back to heaven they compared notes. One had scarcely filled two pages of his book.

"There are not many conspicuous things done, after all," he said, in explanation.

"I have scarcely found time to write down all that I have seen," said the other angel, and he showed a little book filled from cover to cover with the record of loving deeds.

Tommy's heart stood still, and he thought, "My name must be there, too, for it was a nice thing to stay in and help father."

Then he heard the angel explaining why there were some boys and girls he did not take no notice of at all. "They did nice things," he said, "but they were so cross about it and so unwilling, that I could not write them down. For, I was told only to record the loving deeds of life."

Then Tommy woke up, and as he lay still and thought about it, he knew that he could not possibly have been in angel's book that day.—Ram's Horn.

A Rare and Valuable Stamp.

Stamp collectors have been surprised by the announcement that another "St. Mauritius" stamp has been discovered. The stamp is one of the most valuable stamps in the world, and was discovered, in a most remarkable way in the collection of a Glasgow gentleman. He has not collected since 1864, but still keeps his old albums as a memory of boy-hood. The other day a lady was looking through them, when she suddenly came across what she at once recognized as a stamp worth a fortune. Experts were at once communicated with, and her opinion was conformed. The stamp is now in a frame by itself, and in a well-known auctioneer's strongest safe. This particular stamp is so valuable because, owing to a mistake of the engravers, it was imprinted with the words "post office" instead of "post paid." The issue was hastily withdrawn, and but a few are now extant. The auctioneer, it is said, have already received several private offers of \$1,000 for the stamp, but they are sanguine it will realize far more than this at the

The Young People.

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

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

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

Association B. Y. P. U.'s
We were pleased to receive a Report of the Nova Scotia Western Association B. Y. P. U. and publish it on our "page" last week. We should by this time have received similar reports from other Associations. We firmly believe that all our Associations should have B. Y. P. U. Rallies, and further, that notices of the same should be given on our Young People's "page." A mistake has certainly been made in this respect this year. Let us all see that it is not repeated next year.

Prayer Meeting Topic—July 24th.
How to Break Down the Spirit of Caste. James 2 : 1-9; Matthew 23 : 8-12.

HOME READINGS.
Monday.—No Difference. Romans 3 : 9-23.
Tuesday.—Peter's Important Lesson. Acts 10:9-16, 28, 29.
Wednesday.—A Great Leveling Power. Isaiah 40 : 1-5.
Thursday.—All One in Christ. Galatians 3 : 22-28.
Friday.—A Sinner Forgiven. Luke 7 : 36-50.
Saturday.—No Respect of Persons. Col. 3 : 25; Rom. 2 : 11; Eph. 6 : 9.
Sunday.—Whosoever. John 3 : 15-17; Romans 22 : 17.

The man who attaches special value to position, rank, or caste, is hereby called upon to correct his philosophy and to change his wrong stock of ideas.

GOD'S ESTIMATE.
God estimates the spirit of caste to be either idolatry or prejudice. "Thou shalt love thy neighbor as thyself" does not mean that we are to love some and not all. To break down the spirit of caste we must understand and adopt the standpoint of Christ. With one stroke he abolishes all claim of men to intervene between the soul and God. The office of the Teacher and of the Christ were one, viz., to bring God within the reach of every soul, so that every one could come straight to God without the intervention of pope, priest or bishop. In his presence he will be instructed therefore he is Teacher. They will find him a Father offering loving recognition, and also Master because the only authoritative guide.

THE REAL VALUE OF MAN.
All Christians form one great brotherhood in the family of God, and in his sight we are all equal and all so related to each other and to him that we have only one Father, only one Master, and only one Teacher, our dignity is great but is shared in alike by all, and all are made one by the instruction of the one Teacher, the loving care of the one Father, and the gentle bidding of the one common Master. Under such auspices all are alike, and if there be any distinction God makes it upon the ground of character, therefore caste is impossible.

ADVANTAGES OF THE POOR.
The poor man is not promised salvation on account of his poverty, which is in no way meritorious, neither is the man of wealth of necessity a sinner or a saint. So far as God has declared any preference it is in favor of the poor, because he has less temptations and is more likely to live according to the will of God. He is more dependent. In every case God always gives the preference to manhood and one position in life is to be coveted above another it is that position which is the most helpful in the development of Christian character.
HOWARD H. ROACH.

Illustrative Gatherings.
(Selected by the Editor.)

THEME.—UNIVERSAL BROTHERHOOD.
God hath made of one blood all nations of men to dwell on all the face of the earth. Paul; Acts 17 : 26.
For I dipped into the future, far as human eye could see,
Saw the vision of the world and all the wonder that could be,
When the war drums throbbed no longer, and the battle flags were furled,
In the Parliament of Man—the Federation of the world.

There seems no room to doubt that the Scripture teaches us, that the human family is one race: the offspring of Adam in the first instance, and the descendants of the three sons of Noah in the second. Canon Spence.

Are we not creatures of one hand Divine,
Formed in one mould, to one redemption both,
Kindred alike, where'er our skies may shine,
Where'er our sight first drank the vital mourn?
Brothers—one bond around our souls should tinge;
And woe to him by whom that bond is torn,
Who mounts by trampling broken hearts to earth,
Who bows down spirits of immortal birth.
Manzoni.

Read Slowly and Think.

Trust in the Lord and do good.
Confession of Christ is a daily business.
To live near to God is the true way to live near to man.
Christ is the secret of happy home life.
Love never faileth to win souls to Christ.
Never bear more than one kind of trouble at a time.
Some people bear three kinds—all they have had; all they have now, and all they expect to have.

There are a great many promising people in the world. In fact they promise about four times more than they fulfil.

The trouble with easy-going people is, that they make it hard-going for others.

Some men get rich and fail; some fail and get rich. But the vast majority of us fail to get rich.
He who prays right will pay right.
He who pays wrong will pray wrong.
Look up and not down.
Look out and not in.
Look forward and not back.
And lend a hand.
Rev. T. S. Brock.

How to Read the Bible.

BY DR. BANKS.

The Bible is not old and obsolete, but our method of using it may be. Throw away your method but keep your Bible. Here are some hints from the Brotherhood Star.

First: Read consecutively. If we read other books as we read the Bible, a line here and a few clauses a hundred pages on, no book in the world would hold attention.

Second: Use the references. If you are reading in Romans, twelfth chapter and second verse, "Be ye transformed," your reference Bible will tell you that the word transformed is the same as used to describe our Saviour on the mountain when he was transfigured. The Bible is full of precious thoughts which may be discovered by means of references.

Third: Better know one story well than to read too much in a superficial way.

Fourth: Study with pen in hand, and write on the margin of your Bible the helpful thought you obtain. I opened the Bible of one of my friends, and found at Matthew 6 : 6—"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret, and thy Father who is in secret shall reward thee openly"—the following notation, which has ever made the chapter more luminous:

Period for prayer—When thou prayest.
Place for prayer—Enter thy closet.
Privacy in prayer—Shut thy door.
Persons in prayer—Pray to thy Father.
Promise in prayer—He shall reward thee.
With study like this, in a little while your Bible will be a new book.

A Complete Outfit.

A native Chinese preacher, in a sermon preached before a large conference of fellow-workers, said: "Ask the Master for Peter's hook to bring up the fish; for David's crook to guide the sheep aright; for Gideon's torch to light up the dark places; for Moses' guiding rod; for David's sling to prostrate your giant foe; for the brazen serpent to cure the bites of the world's snakes; for Gospel seed with no tares in it; for the armor inventoried by Paul in Ephesians; and above all for the wonderful Holy Spirit to help at all times."

A Fountain of Strength.

The other day a young woman whose work is very hard, with long hours and incessant pressure, took a little time from her noon hour to call upon an older friend, saying, "I felt that if I could see you for five minutes to get an encouraging word, I could get through the afternoon better." What is true of a human friend, is true yet more of God. If we can get a little while with him when we are weary, when our strength is running low, our life will be put in tune so that the music will be sweet again. We cannot afford to live a day without communion with Christ to rest

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

Vizianagram's Missionaries, helpers, school, and out stations that the work may prosper and Christians strengthened. That a deeper Spiritual life may be experienced in all our churches, and that strong faith may inspire to greater efforts for God.

The W. M. A. S. of the N. B. Southern Association, met at Bellisle Station on Thursday afternoon, July 7th. In the absence of Mrs. Cox, Prov. Sec., who could not attend, Mrs. J. S. Titus of St. Martins presided.

Meeting opened by singing, "From Greenland's icy mountains," Mrs. C. W. Townsend read the 2nd Psalm, after which Mrs. H. H. Roach offered prayer. "Jesus Lover of my soul," was sung, after which there was a very earnest season of prayer, in which a large number of sisters engaged.

Reports from the Aid Societies were then called for.—St. Martins, Main St., Brussels St., Tabernacle, were represented by delegates. Leinster St., Germain St., St. Stephen, St. George, (2nd Falls) sent in reports. These reports were very encouraging, showing advance in almost every department of work. Several life members were reported, also additions to membership.

Where Crusade day was observed, the result was increased funds, and new members. The regular meetings of these societies had been well sustained during the year.

Reports from the bands were then called for.—Central Norton was represented by Mrs. J. A. Floyd, who gave an interesting account of the way in which their band was carried on. This Band meets immediately after the Sunday school, once a month, and almost the entire school remains to the Band meeting. This plan might be found very practicable in sparsely settled localities. Other bands sent in encouraging reports. St. Stephen, 1st St. George, St. Martins, Brussels St., Tabernacle, were all reported as being in good working order. Fairville, Carleton, Hampton, McDonald's Point, Hillsdale, Hammond were not heard from. Mrs. Crandall of Chipman, Mission Band Treasurer, visited the Association, and gave an interesting account of the bands, and seemed very hopeful that the N. B. bands would keep up their share of the funds. Altogether the spirit manifested in the meeting was helpful, and the outlook encouraging. It was to be regretted that through a misunderstanding of the time for the meeting, there was not so large an attendance, as there would otherwise have been. There is no aid Society at Bellisle, altho' there had formerly been one; and there was also a band at one time that had done good work, but both had gone down. Mrs. Freeze was of the opinion that the time was now favorable for re-organization, and expressed the hope that in the near future, they would have either Aid or Band in their midst.

A short sketch of the Savaras was given by Mrs. Horsman. After singing, "Blest be the tie," the meeting closed with prayer by Mrs. Titus. Mrs. C. H. HORSMAN, St. John, Co. Sec.

The annual meeting of the W. M. A. Societies of P. E. Island was held in the East Point church on Monday afternoon at 2.30. The usual devotional service of half an hour was led by Mrs. Gardner. Then followed an address of welcome from the local Society to the visiting sisters. A reply was given by Mrs. J. C. Clark of Bay View. Reports from Societies were next presented, eighteen of the twenty-two societies reporting either verbally or by written report. On account of the past unusually severe winter the holding of meetings has been somewhat interfered with; and this has had its effect on the state of the treasury; consequently we have not yet attained to what we are aiming at, but we trust that before the close of Convention year we shall come nearer it than we are just now. The meeting was ably addressed by Rev. H. F. Adams in the interest of Twentieth Century Fund, Rev. H. T. Corey (returned Missionary) for Foreign Missions, and Rev. M. W. Brown on behalf of the Home Mission Board. Needless to say each speaker did full justice to his subject and we trust that every one present received help and inspiration which will result in increased effort during the coming year. Collection \$6.25 for Foreign Missions.

A. A. WADMAN, Acting Prov. Secy. Charlottetown, July 6th, 1904.

NEW MISSION BANDS.

At Apple River a Band was organized on March 5, with eighteen members, officers:—Alberta Patton, Pres.; Mrs. C. Milton, Vice Pres.; Clara Slocum,

Auditor; George Bradshaw, Sec'y; Flora M. Patton, Organist; Utah Milton, Treas.

At Antigonish in May, a Band was organized with eleven members, having Mrs. F. H. Beals as Pres., and Mary B. Whidden, Sec'y. The fourth Band in connection with the Paradise and Clarence church covering about three and a half miles was organized by Mrs. Pearson on May 26 at Central Clarence. Its name is "Lend a Hand" and its membership is 23, and a cradle roll. Pres. Mrs. W. F. Ward; Vice-Pres., Mrs. C. L. Balcom; Sec'y Samuel Williams; Treas. Lillie Rumsey; Auditor, Mrs. Henry Starratt.

After three years of inactivity in Canning, the Aid Society assisted by Pastor Corbett again started a Band on May 29, with Pres. Miss Nellie Sheffield; Vice-Pres., Clarence Spinney; Sec'y, Herbert Sheffield; Treas., Ethel Eaton; Organists, Miss Minnie Harris and George Grenough; Auditor, Fred Eaton.

On June 3, Co Sec'y, Miss Favia Allen organized at Gavelton a Band with Pres., Mrs. Jacob Wood; Sec'y, Miss Jessie Wood; Treas., Miss Nettie Gavel; Vice-Pres., Miss Olive Brayne.

On June 12, a Mission Band was organized at Louis Head under the name of "Fleur-de-lis" with a membership of twenty-two. Pres. Mrs. Bernard Giffen; Vice-Pres., Winifred Giffen; Treas., Fannie Giffen; Sec'y, Florence Giffen.

A large Band has recently been organized at Centreville, Digby Co., with Miss Carrie Dakin as Pres.

Miss Cogawell, Co-Sec. for Kings organized a Band at Port Williams in June with Miss Blanche Steadman as Pres.

Fifteen Bands have previously been reported in MESSENGER AND VISITOR. With the eight mentioned above, and the reorganization of the Canso and Kempt Bands we thus count twenty-five new Bands in Nova Scotia for the year.

Mrs. P. R. FOSTER, Band Sup't N. S.

A most delightful day greeted the women of the Nova Scotia Eastern Association as they gathered in the very pretty audience room of the Methodist church on Saturday afternoon at 3 o'clock. Every thing had been done to make our sisters feel at home, and a very cordial welcome was extended by Mrs. A. N. Whitman, of Canso, who had also honored the meeting by preparing a paper on the formation of the 1st Society for women's Mission work, which took place in this old historic spot more than 30 years ago.

Very interesting reports were given by each County Sec'y which showed how much good work had been accomplished by these faithful servants. Mrs. Estabrooks, reported for Cumberland, Mrs. Gunn for Colchester, Mrs. McLearn who for the past 20 years has labored in the United States with good success, reported for Guysboro.

We enjoyed meeting this warm hearted Christian worker and trust she may long continue in the service in her own native Province.

Mrs. O. N. Chipman of Canso, gave the report for Cape Breton, which had been prepared by the Co-Sec'y, Miss Harrington. Antigonish and Pictou have only one Society each and these were represented by Mrs. Robinson and Mrs. Smallman. Mrs. Robinson replied in a few well chosen words to the address of welcome and referred very kindly to our esteemed and highly honored sister Mrs. Whitman, who is the last charter member of that memorable Society. May God grant a rich blessing upon her declining years, and may the sunset of her life be all glorious with His presence.

An instructive and interesting paper, which Miss Harrington of Sydney had prepared on our Mission Band Work was read by Mrs. Robinson. After which a notice from the Treas. Mrs. Crandall sounded forth an alarming appeal. Antigonish, Belmont, Centerville, Canso, Debert, Little River, North Sydney, Pugwash, Sydney and Amherst [young ladies]. Bands not yet heard from. There is still time before the 25th of July.

Total amount rec'd from Bands to	
June 28th, 1903.	\$1223.67
Total to June 28th, 1904	\$1206.91

Bal. in favor of last year \$16.76
Earnest work is necessary in order to place the balance on the right side.

Mrs. Gunn, who is not enjoying the best of health, yet notwithstanding felt bound to attend the Association, treated us to another of her inspiring addresses on Grand Ligne. Then followed what proved to be a most helpful and interesting 'Round Table' conducted by Mrs. L. D. Morse and Mr. Corey. The meeting was well attended, but the collection, not being taken up until the close, when some of the ladies had to leave, amounted to less than we had hoped. Only \$8.60.

Miss McDorman, Sup't of Bureau of Literature who took charge of this part of the work sold quite a few

leaflets etc. Mrs. L. D. Morse recommended every one to read two books on Missions. 'The Bishop's Conversion' and 'Things as they Are'.

May Our Father's blessing rest upon the influence of these Association meetings now closed for another year.
W. E. HUMB, Prov. Sec'y.

AMOUNTS RECEIVED BY W. B. M. U. TREASURER. FROM JULY 4TH TO JULY 12TH.

East Point, F M \$15.50, G L \$1.50, reports, 30c; Point de Bute, F M \$13.46; East Onslow, F M, \$6; Harpers Brook, F M, \$10, H M, \$10; Isaacs Harbor, F M \$9.50, H M, \$9.50; Port Williams, F M, \$10, Coll Central Asso, F M, \$10.84; East Mountain, F M, \$3; Acadia Mines, F H Johnson, to constitute Mrs. Hugh A McLean a life member, F M, \$25; Hazlebrook, F M, \$4.67, H M, \$2.33; Sackville, Main St, F M, \$19; Hawkesbury, Tidings, 50c; Boylston, F M, \$5.50; Hardland, F M, \$5; Milton, F M, \$5.65, F M, \$4.80, Tidings, 25c, reports, 15c; Eldon, F M, \$4; Hawkesbury, F M, \$9.50, Cavendish, F M, \$7.65, H M, \$1.63, Chicacoole Hospital, 80c; Mabou, F M, \$7; New Glasgow, F M, \$5.50, H M, \$4.46; De Bert, F M, \$9, H M, \$8; Moncton, F M, \$15, H M, \$10, to constitute Jean Glendonning a life member, F M, \$25; Paradise, to constitute Mrs. Norman Longley a life member, F M, \$12.50, H M, \$12.50; Hampton, F M, \$9.50, H M, \$8.50, Tidings, 25c, Reports, 10c; Lunenburg, F M, \$3.40; 2nd Kingsclear, F M, \$9; Maccan, F M, \$2, Reports, 10c; Macnaquac, F M, \$16; Steeves Mt, F M, \$3, H M, \$3.

MARY SMITH, Treas. W. B. M. U.
Amherst P. O. B. 513.

St. Martins, N. B., July 13th, 1904.

To the Editor of the MESSENGER AND VISITOR.

DEAR SIR.—In his somewhat enigmatical reference to the sermon preached by me at the N. B. Southern Association, the Rev. H. H. Roach says: "Our brother is a preacher of the old school." If by "old school" he intends to describe the matter of my sermon, I accept such description as a compliment. I am happy to stand in the main, and in all great evangelical fundamentals, with men of the old school. I am in good company. Not to speak of the apostles and other worthies of earlier days—I find myself in such society as that of Spurgeon, Moody and Parker among the departed, and Alexander MacLaren and P. S. Henson among the living. As a matter of fact, however, my sermon was not doctrinal. It dealt with a subject about which all right-thinking men of every school should be agreed:—"the immortality of influence." If men of the "new school" cannot subscribe to such wholesome teaching, I can only say they are not merely theologically unsound; but morally defective.

If Mr. Roach intended to refer to the manner and style of my sermon I wish just to add a word. Those present know that I was asked at the eleventh hour to take the place of the appointed preacher. They also heard me state that I did not bring from home a single scrap of a note of a sermon. I had to fall back upon my recollections of a discourse I had lately delivered to my own people. Such discourse I hastily adapted to the occasion. Notwithstanding such adverse circumstances, I venture to think that my sermon would bear comparison in thought, language, and delivery with sermons preached by the most "up-to-date" men going.

I claim to be as fully versed in modern literature, to keep as wide and vigilant upon the outlook upon the movements of the time, and to be as much in sympathy with what is best in the realms of thought as any of my brethren of the "new school."
Yours sincerely,
C. W. TOWNSEND.

STONES THAT LIVE.

The most curious specimens of vegetable or plant life in existence are the so-called "living stones" of the Falkland Islands. Those islands are among the most cheerless spots in the world, being constantly subjected to a strong polar.

In such a climate it is impossible for trees to grow erect, as they do in other countries, but nature has made amends by furnishing a supply of wood in the most curious shape imaginable. The visitor to the Falkland sees scattered here and there singular shaped blocks of what appears to be weather-beaten and moss-covered boulders in various sizes.

Attempt to turn one of those boulders over and you will meet with an actual surprise, because the stone is actually anchored by roots of great strength; in fact you will find that you are fooling with one of the native trees.

No other country in the world has such a peculiar "forest" growth, and it is said to be next to impossible to work the odd-shaped blocks into fuel, because the wood is perfectly devoid of grain and appears to be a twisted mass of woody fibres.—Chicago Post.

At Eventide.

The sun is sinking in the golden west,
The bird's soft sing their evening lullabies.
In all the air a mystic stillness lies,
And e'en the troubled waters are at rest.
The holy peace of heav'n seems shed abroad
As twilight shadows slowly gather round;
And Nature softens every harsher sound
In reverence to the presence of her God.
All discords of the weary day soon blend
In perfect harmony, and music sweet
When Ev'ning's skilful fingers touch the keys,
To higher, nobler things our thoughts ascend,
When under the sweet influence pure of these
Soft strains sublime, in melody complete.

Acadia Seminary, May, 1904. A. K.

OUR TWENTIETH CENTURY FUND,
\$30,000.

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

Rev. J. H. BARRS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island.

Rev. J. W. MANNING,
St. John, N. B.
Field Secretary.

Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

YARMOUTH CO. QUARTERLY CONFERENCE OF BAPTIST CHURCHES.

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

H. C. NEWCOMBE, Sec'y

DELEGATES TO MARITIME CONVENTION.

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

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

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

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

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

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

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

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

THE MARITIME BAPTIST HISTORICAL SOCIETY.

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

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

J. W. BROWN, Sec'y.

Hopewell Cape, July 8.

THE CONVENTION.

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

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

HERBERT C. CREED, Sec'y of Convention.
Fredericton, June 27.

The annual meeting of the Business Educators Association of Canada will be held in the rooms of the Maritime Business College, Halifax, commencing on Wednesday, July 13. Mayor A. B. Crosby will welcome the delegates on behalf of the City and Dr. A. H. McKay, on behalf of the educational institutions. Though the membership includes schools from Halifax to Vancouver, this is the first time that any session has been held outside of Ontario. The Maritime is the only school in the Province which will be represented at the meetings.

The Mahone Bay Baptist church has extended an invitation to the Central Association to meet with them next June. The invitation has been accepted.

H. B. SMITH, Sec'y.

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

E. M. SIPPREL,

President of the Board of Directors.

St. Vitus Dance.

MUST BE TREATED THROUGH THE BLOOD AND NERVES.

One of the Worst Cases on Record Cured Through the Use of Dr. Williams' Pink Pills.

St. Vitus dance is a nervous disease chiefly afflicting children. There are a number of signs by which it may be detected such as a twitching of the muscles of the face, shaky hands, or a jerky motion of the arms, a trembling or a dragging of the legs, irritability and restlessness. St. Vitus dance is caused by disordered nerves and blood—that is why it is always cured by Dr. Williams' Pink Pills. The pills fill the veins with pure, rich red blood, which in turn soothes and braces the nerves, making the sufferer well. Mrs. Luffman, Poucher's Mills, Ont. tells how Dr. Williams' Pink Pills cured her daughter, Louise. "I do not think it possible," says Mrs. Luffman, "that any one could be afflicted with a more severe form of St. Vitus dance than that which attacked my daughter. Her arms and legs would twitch and jerk, her face was drawn, and finally her left side became numb as though paralyzed. Her speech became thick and indistinct and she could neither stand still or sit down. Two doctors attended her, but gave her no benefit. The last doctor who attended her told me she would never get better. It was at this discouraging time we decided to give her Dr. Williams' Pink Pills. After taking two boxes we could see an improvement; she could sleep better and the spasms were less severe. From that on she steadily grew better, and after using eight or ten boxes she was as strong and healthy a girl as you will find anywhere, and she has not had the least symptom of the trouble since."

Dr. Williams' Pink Pills are the sure cure for St. Vitus dance, hysteria, neuralgia, nervous exhaustion, paralysis, and all the nervous troubles of men, women and children. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brookville, Ont.

LEGAL BURIAL.

As there is a law against burying in the city of Albany the Bishop had to have a special act of legislature to be buried in the Cathedral. He was successful in having the act pass the law-makers, but his friends were astonished and worried when they read its text. It began with the usual verbiage. The ending was something like this:

"We do grant that Bishop Doane be buried within the precincts of the Cathedral at Albany. This act to take effect immediately."
—June Lippincott's.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN

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

TRAINS ARRIVE AT ST. JOHN.

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

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

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

Society Visiting Cards For 35c. 

We will send
To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 Germain Street,
St. John, N. B.
Wedding Invitations, Announcements
Specialty.

It was a primary school. The children had been cutting the Greek cross from colored papers. "What other form of the cross do you know, Carl?" asked the teacher. "The Roman cross and the cat cross," replied Carl. "What do you mean by the cat cross?" Before he could reply, a little voice piped. "I think he means the Maltese cross. He's got a Maltese kitty at home." So it proved.—Youth's Companion.

When you have tried

VIM TEA

You will understand why

VIM TEA is the success it is.

Save your Horse

BY USING
FELLOWS' LEEMING'S ESSENCE.

IT CURES
Spavins, Ringbones,
Curbs, Splints, Sprains,
Bruises, Slips, Swellings
and Stiff Joints on Horses.
Recommended by prominent Horsemen
throughout the country.

PRICE FIFTY CENTS.
T B BARKER & SONS, LTD
ST. JOHN, N. B., Sole Props.

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

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

**If You Want To Be
Absolutely Sure That**
You will secure the best training
that it is possible to obtain as a book-
keeper or stenographer and type-
writer, attend
Fredericton Business College.
Public opinion says that this school
has no superior in the Dominion. Enter
at any time. Write for free catalogue.
Address,
W. J. OSBORNE,
Principal, Fredericton, N. B.

**Was So Nervo
Could Not Sleep**



**Had Palpitation of the Heart and Loss of
Appetite—
Are You One of Those Troubled in this Way?
If you are, MILBURN'S HEART AND NERVE
PILLS will Cure You—They Cure Nervous-
ness, Sleeplessness, Anæmia, Faint and
Dizziness, General Debility, and all Heart
troubles.**

Read what Mrs. C. H. Reed, Cobocook,
says about them.—Over six years ago I
was troubled with palpitation of the
heart and loss of appetite. I was so
nervous I could not sleep at night. I
took MILBURN'S HEART AND NERVE
PILLS. They cured me, and I have not
been bothered since.

Price 50c. per box, or 3 for \$1.25; all
dealers or The T. Milburn Co., Limited,
Toronto, Ont.

Beware
of the fact that
White Wave
disinfects your clothes
and prevents disease

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

The Home

CULINARY HINTS.
Thin sugar cookies if flavored with bitter
almond make a good substitute for macar-
oons.

In serving a poached egg to an invalid,
trim the ragged edges of the white with a
biscuit cutter.

Lemon juice improves the flavor of scram-
bled eggs if a few drops are added while they
are cooking.

Planked sirloin steak, baked like fish on
a hardwood board, is a delightful change
from broiled or smothered steak.

A delicious entree to serve with roast lamb
is creme de menthe ice made like lemon ice
but using creme de menthe for flavoring.

For successful sponge cake, the flour should
be sifted four times before measur'd, the
sugar twice and the tins should be lined with
greased paper.

Southern cooks never wash waffle irons,
cleaning them with coarse salt and plenty of
clean brown paper and putting them away
in a fresh paper bag.

A fad of the hour is to serve, with the
salad, little rounds of piecrust rolled very
thin, fried in hot fat and sprinkled with
granulated sugar.

Delicious eggballs to serve with soup are
made from the yolks of two hard-boiled eggs
mashed with an equal amount of boiled
potatoes well-seasoned and bound together
with the raw yolk of an egg. Roll in flour
making them the size of cherries and drop
(in the skimmer), for a minute, into boiling
water, then serve in the soup.

An authority says regarding the sweet and
savory herbs so easily grown in kitchen gar-
dens and which are indispensable to good
cooking: Parsley, tarragon and fennel should
be dried in May, June and July, just before
flowering; mint in June and July; thyme,
marjoram and savory in July and August;
basil and sage in August and September; all
herbs should be gathered in the sunshine, and
dried by artificial heat; their flavor is best
preserved by keeping them in air-tight tin
cans.

After using fat for deep frying, turn it into
a bowl of hot water, stir well and set aside
to cool. When cold, the clarified fat can be
removed in a cake from the top of the water.

The green crown on the top of pine-apples
should be twisted off if the fruit is not to be
used at once as these leaves if left on the
fruit after it is ripe will absorb both flavor
and juice.

The white of an egg added to cream will
not alter the flavor though increasing the
quantity and will cause it to whip to a froth
more readily.

By cutting old potatoes into very small
balls, allowing them to soak for three or four
hours in cold water then boiling in cold
salted water and serving with cream sauce a
very good substitute for new potatoes is ob-
tained.

Left-over hominy provides the base of a
palatable entree when mixed with a custard
after being smoothly mashed. Bake in a
quick oven and add more milk if necessary
after the first five minutes.

THE EDUCATION OF A DAUGHTER.

By President C. F. Thwing.

For the first fifteen years of her life the ed-
ucation of my daughter should not differ
from the education of my boy. They shall
both be taught the elements of the fundam-
ental studies. She shall know her arithmetic
and her algebra, her history and geography,
her English grammar and the other subjects
of the ordinary curriculum. She shall be
taught them in the same way in which my
son learns them. But not far from the first
year of her teens I may begin to make a
difference between her education and that of
her brother.

Scholarship is a purpose commonly held in
the school and college for boys. Although
not one boy in a thousand will become a
scholar, yet it is well that the purpose is gen-
eral. If one boy in a thousand becomes a

scholar, one girl in ten thousand becomes a
scholar. Small is the chance that my boy
will become a scholar, and so infinitesimal
is the chance that my daughter will become
a scholar that I have the right, and perhaps
am bound by the duty of eliminating it from
my calculations.

But if my daughter cannot become a
scholar there is one thing which my daugh-
ter may become; she may become a thinker.
It is as much more important as it is more
probable. For the opportunities for the use
of scholarship are few, sporadic; but the
opportunities for the use of the power of
thinking are constant. In no better way
can I prepare my daughter to undertake the
joys and responsibilities of the leadership of
a home, either for herself alone or for her-
self in combination with others, than by
making her a thinker.

The appreciation of others' needs is most
readily secured by thinking. Wise thought-
fulness saves, or helps to save one from sel-
fishness. Effective economy or economy
efficiency, is the result of discrimination, and
discrimination is a form of thinking. At-
tention to details is primarily an intellect-
ual quality. The largeness of conception
which my daughter should embody in her
life in the home represents the power of
thought. Therefore, I wish my daughter to
think. Her knowledge at the utmost will be
slight. From year to year it will prove to be
a changing quality. . . . But the result of
her having learned and of having known will
be embodied in her power of intellectual
penetration, interpretation and discrimina-
tion. Such results are infinitely precious.—
Harper's Weekly.

A TIN WEDDING.

There are so many things about the celebra-
tion of a tin wedding that can be made
amusing that it is rather a mistake to take it
too seriously. The best plan is to bring in as
many droll features as the imagination will
suggest, without making the provocation to
amusement too much of an effort.

It is not feasible to have the invitations
sent out on sheet of tin, but the cards on
which the invitations are written may be
simple as one chooses.

All the flowers that are put about the room
should be in tin receptacles instead of in
a tin funnel, to serve as a bouquet-holder. If
this is decorated with ribbons it will be very
pretty. The brightness of new tin will con-
tribute to the gay effect and be of value
wherever it is used.—Woman's Home Com-
panion.

A housewife of experience says that
chamois can be washed beautifully if the
following instructions are followed: Pre-
pare a lather, with warm water and melted
soap, in the same way as you would for
flannels, and squeeze the leather well in this.
If very much soiled and not clean after the
first washing, repeat the process in another
soapy water. If a little liquid ammonia is
added to the water, it will be a great aid in
the washing, helping to draw out any grease
and dirt. Then for rinsing use soapy water
again, exactly the same as that used for wash-
ing; it will keep the leather softer than if
it were rinsed in clear, warm water. When
the leather is quite clean and has been
through the last soapy water, put it through
the wringer, or squeeze out the water with
the hands. When quite dry the leather may
be pressed with a cool iron, after which
it should look like new.

Baddeck, June 11, 1897.
C. C. RICHARDS & CO.
Dear Sirs,—MINARD'S LINIMENT is my
remedy for NEURALGIA.
It relieves at once.

A. S. McDONALD.

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FOND'S EXTRACT**



COOL, COMFORTS AND
HEALS THE SKIN, EN-
ABLING THE MOST TEN-
DER FACE TO ENJOY A
CLOSE SHAVE WITHOUT
UNPLEASANT RESULTS.
Avoid dangerous, irritat-
ing Witch Hazel preparations
represented to be "the same
as" Fond's Extract, which
is really sour and generally
contains "wood alcohol," a
deadly poison.

Employment for Graduates.

We have no occasion to worry over that.
What is our greatest concern is to get suffi-
cient competent graduates for the positions
we are asked to fill.

A CALL PER DAY
is what we average. If you desire to qualify
send for the calendar of the

MARITIME BUSINESS COLLEGE.
Halifax, N. S.
KAULBACH & SCHURMAN,
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LAXA LIVER
PILLS**

Are a combination of the active principles of
the most valuable vegetable remedies for dis-
eases and disorders of the Liver, Stomach and
Bowel.

**CURE
CONSTIPATION**

Stear Headache, Jaundice, Heart-
burn, Catarrh of the Stomach, Dis-
tension, Nipples and Pimples.

**CURE
BILIOUSNESS**

Dyspepsia, Sour Stomach, Water
Breach, Liver Complaint, Sallow or
Ruddy Complexion.

**CLEAN
COATED TONGUE**

Sweeten the breath and clear away all waste
and poisonous matter from the system.
Price 25c. a bottle or 5 for \$1.00. All Dealers
or THE T. MILBURN CO., Limited, Toronto,
Ont.

**COWAN'S
Cocoa and Chocolate.**
They are the choicest of all.
Try them

**JUST A COLD
SETTLED IN THE KIDNEYS,
BUT IT TURNED TO DROPSY.
IT WAS CURED BY
DOAN'S KIDNEY
PILLS.**

Read This Wonderful Cure.
**It May Do You or Your Friends Some
Good to Know About It.**

Miss Agnes Creelman, Upper Smith-
field, N.S., writes:—About 15 months
ago I caught cold. It settled in my kid-
neys, and finally turned into Dropsy. My
face, limbs, and feet were very much
swollen, and if I pressed my finger on
them it would make a white impression
that would last fully a minute before
the flesh regained its natural color. I
was advised to try DOAN'S KIDNEY
PILLS, and before I had used half a box
I could notice an improvement, and the
one box completely cured me. I have
never been troubled with it since, thanks
to DOAN'S KIDNEY PILLS.

Price 50c. per box, or 3 boxes for \$1.25;
all dealers, or The Doan Kidney Pill Co.,
Toronto, Ont.

**Bells 100 lbs. to
10,000 lbs. McShane's**
Any tone desired—Clarin, Viola, Trumpet,
Saxophone, Horn, Trombone, Etc., Etc.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson V.—July 31.—Omri and Ahab.—1 Kings 16 : 23-33

GOLDEN TEXT.

Righteousness exalteth a nation : but sin is a reproach to any people.—Prov. 14 : 34.

EXPLANATORY.

OMRI GOES FARTHER IN EVIL.—Vs. 23-28. 23. IN THE THIRTY AND FIRST YEAR OF ASA. The fiftieth year of the divided kingdom. BEGAN OMRI TO REIGN. Omri, the sixth king of Israel, founded the third dynasty, which lasted for sixty years and four kings. We are not told his father's name or his tribe, but only that he was general-in-chief of the army. And reigned (s. v.) TWELVE YEARS. From his election as king. The four years of the struggle for the throne are not counted either to Tibni or to Omri; for the commencement of Ahab's reign is put (vs. 29) in the 38th year of Asa. TIRZAH. The name probably means delight. Jeroboam at first chose Shechem for his capital, but soon removed to Tirzah, which was only a few miles distant, its exact site being unknown. "Beautiful as Tirzah" became a proverb.

24. HE BOUGHT THE HILL SAMARIA, the troublesome restlessness of the people of Shechem forbidding him to return thither. "As Constantine's sagacity is fixed by his choice of Constantinople, so is that of Omri by his choice of Samaria. It combined, in a union not elsewhere found in Palestine, strength, beauty and fertility. It commanded a full view of the sea and the plain of Sharon on the one hand, and of the vale of Shechem on the other. It stood amidst a circle of hills, commanding a view of its hills and slopes, itself the crown and glory of the whole scene." "Many travelers have expressed a conviction that the spot was, in most respects, much preferable to the site of Jerusalem." Samaria remained the capital of Israel as long as the kingdom lasted. FOR TWO TALENTS OF SILVER. Equivalent to about \$4,000 in our money; but the purchasing power of money was at least ten times as great then as now. AFTER THE NAME SHEMER . . . SAMARIA. Samaria is the Greek form; the Hebrew form Shomeron, shows the origin more clearly. Very likely Shemer bargained that his name should remain attached to his land (compare Psa. 49 : 11.)

25. OMRI WROUGHT EVIL. s. v., "did that which was evil in the sight of the Lord." We are not told the particulars of Omri's sin, but Micah 6 : 16 says, "For the statutes of Omri are kept." "We cannot doubt that these 'statutes of Omri' were measures adopted for more completely isolating the people of Israel from the services of the house of the Lord at Jerusalem, and of perpetuating—perhaps of increasing—their idolatrous practices. IN THE EYES OF

SICK DOCTOR.

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment, or I should never recover.

"I began to take four teaspoonsful of Grape-Nuts and cream three times a day and for two weeks this was almost my only food, it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. I was quickly built back to normal health and strength.

"At the present time I am preparing a paper for 3 medical journals in which I mention to my own case and speak particularly of Grape-Nuts, great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that Grape-Nuts more widely used by physicians will save many lives that are otherwise lost from lack of nourishment." Name given by Postum Co., Battle Creek, Mich.

Absolutely the most perfect food in the world. Trial of Grape Nuts 10 days proves there's a reason.

Look in pkg. for the little book, "The Road to Wellville."

THE LORD. Men thought him rich and prosperous, but God looks on the heart and not on outward appearances.

AND DID WORSE THAN ALL. All sin tends to increase in geometrical ratio. It is like a fire, spreading rapidly while there is material to burn.

26. WALKED IN ALL THE WAY OF JEROBOAM. So did Nadab, Jeroboam's son (1 Kings 15 : 26) and Baasha (1 Kings 15 : 34) and Zimri (1 Kings 16 : 19), and doubtless the drunken Elah (1 Kings 16 : 13). Oh, the fearful power of an evil example!

A little girl discovered a black mark on her hands and exclaimed, "When I touched the stove-lid I knew it was black, but I didn't know it was contagious!"

AND IN HIS SIN. s. v., "sins." PROVOKE THE LORD . . . TO ANGER. Not passion, but indignation against sin. God loves the sinner but hates the sin; and so should we. WITH THEIR VANITIES. "This word is often employed in the Old Testament of false gods, and the worship paid to them. The idea is that such a deity is nothing, and such prayers can have no result."

27. THE REST OF THE ACTS OF OMRI. "He founded the most conspicuous dynasty of Israel, and so completely identified his name with the northern kingdom that it was known to the Assyrians as Beit-Khumri, or 'the House of Omri.'" AND HIS MIGHT. Wicked men are not always weak. They have often a great deal of power in their way, and they dazzle the eyes of the foolish by the might which they show." BOOK OF THE CHRONICLES. Not the Book of Chronicles, in our Bible, but historical annals now lost, written probably by the prophets, and gathered up in a large collection, which afforded the materials of the Books of Kings and Chronicles that we possess.

28. SO OMRI SLEPT WITH HIS FATHERS. The customary formula in speaking of the death of the kings, whether good or bad (1 Kings 2 : 10; 11 : 43; 14 : 20; 15 : 8, etc.)

AHAB FALLS STILL DEEPER IN EVIL.—Vs. 29-34. Ahab's reign occupies the remainder of First Kings. It is treated at so great length because it contained the ministry of the great prophet Elijah, and because it was a crisis in Hebrew history, a battle between Jehovah and Baal.

29. THE THIRTY AND EIGHTH YEAR OF ASA king of Judah, with which kingdom Ahab became allied through the marriage of his sister, Athaliah, to Jehoram, Asa's grandson. AHAB . . . REIGNED . . . TWENTY AND TWO YEARS. His name "signifies 'father's brother,' meaning probably 'one who closely resembles his father.'" Ahab was like his father in energy as a ruler and soldier, and also in evil surrender to idolatry. "He was a man not destitute of ability, not devoid of patriotism, not wanting in courage, at times not unkingly, but perfectly indifferent to the obligations under which he lay as ruler of a nation which God had taken into covenant with himself."

30. EVIL . . . ABOVE ALL THAT WERE BEFORE HIM, as was said also of Omri (vs. 25). Ahab was worse than preceding kings because he added to their calf-worship, which began, at least, with a pretence of honoring Jehovah, the worship of foreign and shameful deities.

His wife was the source of Ahab's chief sins. 31. HE TOOK TO WIFE JEZEBEL THE DAUGHTER OF ETHBAAL. Her name means chaste—the modern Isabel. Her father's name means with Baal, i. e., under his protection. He was a priest of the licentious worship of Astarte, who assassinated the reigning king of Sidon, his own brother, and usurped the throne for 32 years. Jezebel inherited his wickedness, fornicity, and idolatrous superstitions.

32. HE REARED UP AN ALTAR FOR BAAL. When Jehu came to destroy the Baal temple (2 Kings 10 : 27) we learn that "besides this altar Ahab erected a column or pillar in the temple of Baal, probably like the pillars in the great temple at Tyre. THE HOUSE OF BAAL. "A temple, we can hardly doubt, of considerable splendor. Jezebel would not be satisfied with less." It was large enough to contain an immense throng of worshippers.

33. AND AHAB MADE A GROVE. s. v., "the Asherah," a wooden pole or pillar, of licentious form and abominable significance, associated with the most indecent rites, for which groves often furnished the desired seclusion. Some scholars connect these symbols with the worship of Ashtoreth (Astarte), the chief female deity of the Phoenicians, who was ishtar with the Assyrians, Aphrodite to the Greeks, and Venus to the Romans. Others hold that Asherah was a Canaanite goddess, similar to the Phoenician Astarte. In any case, Asherah-worship was licentious and degrading.

PRAYER FOR PATIENCE.

O Lord, my God, I have heard thy precious word: "If any man endure grief, suffering wrongfully, and take it patiently, this is acceptable with God." This is indeed a sacrifice that is well-pleasing to thee, a work

that thine own grace alone hath wrought, a fruit of the love of thy beloved Son, of the example he left, and the power he gives in virtue of his having destroyed the power of sin. I would now, once for all, give up the keeping of my honor and my rights into thy hands, never more again myself to take charge of them. Thou wilt care for them most perfectly. May my only care be the honor and rights of my Lord! I beseech thee, fill me with faith in the conquering power of suffering love. Give me to apprehend fully how the suffering Lamb of God teaches us that patience, and silence and suffering avail more with God, and therefore with man too, than might or right. Let the Holy Spirit be my strength.—Andrew Murray.

THE INFLUENCE OF THE TONGUE.

"Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man." It makes a vital and an eternal difference to us how we express ourselves. Man is in greater danger of self-destruction by speaking than by eating. Formerly many French words were in common use by the Germans, but now the emperor's influence is toward the substitution of German terms for the French—the idea being that as the people speak, so they will become. This is supposed to get a higher and more solid patriotic or national spirit—as, other things being equal, it must. Statesmen perceive this truth in the bottom principle enunciated by Jesus, and thus apply it. But in our individual lives we often forget to act on it. It harms us to think evil; it harms us even more to say what we think. It is for this reason that silence is so often golden. But it is also on the some general principle that it is worth while to speak a pleasant word—if we can do more.—Sunday-school Times.

THE REWARD OF SERVICE.

BY ELIZABETH BARRETT BROWNING.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all,
The world may sound no trumpets, ring no bells;
The Book of Life the shining records tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou tenderest.

A MAMMOTH CLOCK.

The St. Louis Exposition is to have a unique floral clock. This mammoth clock will be installed on the side of the hill north of the Agricultural Building. The dial will be a flower-bed of one hundred and twenty feet in diameter. The minute-hand will be sixty feet long, and the ring at the end, which will be fastened to the machinery, will be eight feet in diameter, large enough to support twelve men easily. A hundred persons might promenade on this hand without interfering with the movements of the time-piece. The minute-hand will move five feet every minute. The clock machinery will be in an adjacent building.

The flower-bed will be a masterpiece of the florist's art. The entire dial will be a flower-bed, and the numerals marking the various hours will be fifteen feet in length, and made of bright-colored coleus, a foliage plant with bright-colored leaves that grow dense and may be pruned and kept symmetrical without danger of impairing its growth. In a broad circle, surrounding the dial, will be twelve flower-beds, one opposite each other, each two feet wide and fifteen feet long. These collections will represent various flowers, but each will be so selected that the blossom is open at the particular hour it represents and at no others. In this way both the hands of the clock and the flowers will tell the time of day. At night the whole vast timepiece will be illuminated with two thousand incandescent lights.—electrical World and Engineer.



FIBROID TUMORS CURED.

Mrs. Hayes' First Letter Appearing to Mrs. Pinkham for Help.

"DEAR MRS. PINKHAM:—I have been under Boston doctors' treatment for a long time without any relief. They tell me I have a fibroid tumor. I cannot sit down without great pain, and the soreness extends up my spine. I have bearing-down pains both back and front. My abdomen is swollen, and I have had flowing spells for three years. My appetite is not good. I cannot walk or be on my feet for any length of time.

"The symptoms of Fibroid Tumors given in your little book accurately describe my case, so I write to you for advice."—(Signed) Mrs. E. F. HAYES, 258 Dudley St. (Boxbury), Boston, Mass.

Mrs. Hayes' Second Letter:

"DEAR MRS. PINKHAM:—Some time ago I wrote to you describing my symptoms and asked your advice. You replied, and I followed all your directions carefully, and to-day I am a well woman.

"The use of Lydia E. Pinkham's Vegetable Compound entirely expelled the tumor and strengthened my whole system. I can walk miles now."—(Signed) Mrs. E. F. HAYES, 258 Dudley St. (Boxbury), Boston, Mass.—\$2000 Reward for counterfeit of above letters giving genuine name to publisher.

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DINNER PILL

they are unexcelled.

They will stimulate a torpid liver.

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

Ask your Dealer for them.

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

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

Yours truly,

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

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick: Rev. J. W. MANNING, D.D., St. JOHN N. B. and the Treasurer for P. E. Island is Mr. A. W. BRYKES, CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions P. E. Island to Mr. BRYKES.

DOAKTOWN.—Four were received recently by letter. We enjoy preaching to very large congregations here. C. P. WILSON.

July 13.

BLISSFIELD.—We had a beautiful baptism last Lord's day, when three men, (fathers) joyfully obeyed the Lord Jesus in baptism. We expect others. C. P. WILSON.

July 13.

ARCADIA.—One was baptized into the fellowship of the Arcadia church on the 10th inst. Others of the young people have manifested an interest in these things of late, who it is hoped will ere long come out fully on the Lord's side. E. J. G.

LOWER AYLESFORD CHURCH.—Rev. J. A. Huxley has resigned the pastorate of this church to take a Theological Course in the States. We entertained the central association this year at Tremont and received a rich spiritual blessing therefrom. Among the many happy things of the association was the presence of Rev. R. E. and Mrs. Gullison returned missionaries. It was from this church that brother and sister Gullison went to India. The work of the Lord moves along prosperously in our midst.

HARVEY, ALBERT CO.—The annual Business Meeting of the 1st Harvey church, was held on Thursday evening, July 14, when the Treasurer read the report for the past year which was the most successful the church has ever had. After paying the pastor's salary and current expenses, there was a balance in hand of more than one hundred dollars. Our pastor, the Rev. Adolphus F. Brown, has been with us one year, during which time, we have bought a parsonage for \$1600 and paid over half, besides making alterations in the church. The sum total raised by the church for all purposes, in the year, was nearly two thousand dollars. The church voted the pastor a month's holiday and presented him with \$50. Every department of the church is in a flourishing condition.

ORDINATION.

A council called by the Amherst Baptist church to consider the ordination of Bro. M. S. Richardson, was held in connection with the meeting of the N. S. Eastern Baptist Association in the Baptist church, Canso, at 2.30 p. m., July 17th. After the reading of the list of delegates the meeting was organized by the appointment of Rev. W. N. Hutchins as chairman, and O. N. Chipman, secretary. The council included Rev.'s Dr. E. M. Keirstead, F. H. Beals, Geo. A. Lawson, O. N. Chipman, C. S. McLearn, S. A. MacDougall, W. M. Smallman, P. S. McGregor, W. E. Carpenter, H. G. Estabrook, W. N. Hutchins, M. A. MacLean, I. B. Layton, M. W. Brown, A. H. Whitman; Evangelist C. W. Walden, W. S. Tedford, (Lic.) J. I. Flick, (Lic.), and a large number of lay members from the various churches of the Association. Upon motion Dr. E. M. Keirstead was asked to conduct the examination of the candidate. After a very full account given by the candidate of conversion, call to the ministry and views of Christian doctrine, and a further searching examination, conducted by Dr. Keirstead and participated in by several other members of the council, it was unanimously voted that the council express its complete satisfaction with Bro. Richardson's qualifications and, also that the council recommend the delegates from the Amherst church to proceed, with the council,

to the ordination of the candidate. The impressive ordination services were conducted in the evening in the presence of a large congregation. Rev. Geo. A. Lawson offered the ordination prayer and Dr. Keirstead gave the charge to the candidate and welcome to the ministry. Bro. Richardson enters the work of the gospel ministry not only with the confidence of his brethren in his intellectual ability but with their esteem as well because of his excellent Christian spirit.

O. N. CHIPMAN, Sec'y of Council
Canso, N. S., July 14, 1904.

LUNENBURG CO. BAPTIST QUARTERLY MEETING.

The Lunenburg Co. Baptists convened on July 4 and 5 at Chelsea.

The introductory sermon at 7.30 p. m. on Monday was delivered to an appreciative audience by the new pastor at Mahone Bay, Rev. A. F. Browne from the text Isa. 58:11 (first clause) and made a good impression. In the after meeting led by the Sec'y many earnest testimonies were spoken.

The usual pastors' conference beginning at 9 a. m. Tuesday consisted of addresses on the following subjects.—"How may we have more conversions," by Rev. H. B. Smith, and "Best methods of developing interest in missions," by pastors Morse and Bleakney. These addresses together with the discussions which followed each subject were interesting and profitable, and led all present to seriously consider the necessity of arousing themselves to greater zeal for the Master.

After a devotional meeting led by Rev. W. B. Bezanson the business of the quarterly began. Besides representatives from all the churches in the county except three, there were present several members of the churches at Greenfield and Brookfield, Queens Co., among whom were pastor Bezanson and wife. These brothers and sisters were invited to seats. Rev. A. F. Browne received the hand of welcome from the President and gave a brief response expressing his joy in being a fellow-worker.

Then came the reports from the churches, which showed an addition of fourteen new members during the quarter—nine to the New Germany church, three to the Chester church, and two to the Pleasantville church. Financial affairs are generally in a good condition. Among the improvements in church equipment may be especially noted the introduction into several churches of the individual communion service.

In the afternoon two addresses were delivered, one by the Sec'y on "Practical suggestions to officers and teachers in the Sabbath school" and the other by Rev. S. March on "Tests of genuine Christianity." We are always profited in listening to Bro. March, and may he have yet many years in which to counsel wisely his brother ministers in the county, and to proclaim the unsearchable riches of Christ.

The meeting of the sisters in the interests of missions was by no means least important. The reports from the various societies showed that good work is being done. A highly appreciated programme was rendered by members of the Chelsea Mission Band under the supervision of Sister Gilmore.

In the evening after devotional meeting led by heart searching sermon from the text Gal. 6:7-8. Rev. H. B. Smith took charge of the after meeting, in which some rose for prayers, and we were led to believe many lasting impressions were made. Pastor Beaman has won the good will of the Chelsea people and we hope to hear good news from that part of the county.

All the churches of the county are supplied with pastors except two, Chester Basin, where the pastor's resignation takes effect on Aug. 15, and Tancook. During this quarterly session special prayer was offered for the latter church which has been so destitute since last autumn. May the Lord soon send them a faithful leader.

M. B. WHITMAN, Sec'y pro tem.

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St. John, N. B.

WINNIPEG EXHIBITION, JULY 26th—AUGUST 6th.

The Annual Exhibition at Winnipeg is rapidly coming to the front as one of the most attractive Fairs throughout the Dominion. Manitoba and the Canadian Northwest are making wonderful progress in every way. The tremendous rush of settlers to the Western Prairies from the United States as well as from Great Britain and the Continent is rapidly filling up the territory around Winnipeg, the last year saw an increase of something like fifteen thousand in the population of this thriving Western town, and this year they anticipate an increase of at least twenty thousand, which should give them a population of something over eighty thousand.

To understand the growth of the Western country one must make a visit to that section, and there is no better opportunity or no better time to visit the West than during the Fair week.

Arrangements have been made for special reduced rates or one first class fare for the round trip, via the all rail line in each direction, tickets on sale to general public July 22nd, 23rd, 24th, good to return till August 20th. If however passengers desire to travel both ways, via the Lake route, that is, via Toronto, Owen Sound and Steamer to Port Arthur, the rate will be \$8.50 more than single fare, to cover cost of meals and berth which are included in ticket on steamer.

The double daily train service of the Canadian Pacific Railway from Montreal to Winnipeg this year is of special importance to those intending to make the trip, and it may not be generally known that Winnipeg can be so easily reached, for instance—leaving Halifax on the Canadian Pacific Express at 8.10 a. m. on a Monday, passenger would be due in Montreal at 8.05 the following morning, and leaving there at 9.40 a. m. would be due at Winnipeg 8.30 a. m. Thursday.

Anyone wishing further information with reference to rates, etc., should communicate with Mr. C. B. Foster, D. P. A., C. P. Ry. at St. John N. B.

Personals.

Rev. H. H. Roach, pastor of the Main St. church, St. John, is spending a short vacation in the United States. Mr. Roach, we understand, will visit the St. Louis exhibition, also Cleveland, O., and Chicago.

President Trotter was last week visiting friends in Toronto, on his return from Detroit where he had delivered one of the leading addresses before the B. Y. P. U. Convention recently assembled in the city.

Rev. Frank S. Erb, after supplying the Glace Bay church for a few weeks received

and has accepted a unanimous call to the pastorate of the church.

Rev. W. H. Warren having accepted a call to the Annapolis and Upper Granville churches as co-pastor with Rev. E. E. Daley, has removed from Isaac's Harbor to Bridgetown, N. S., and desires his correspondents to note the change in his address.

Rev. L. D. Morse, of Wolfville, is spending his vacation at Northfield, Mass. His pulpit was supplied on 17th inst. by Rev. H. F. Adams.

Mrs. J. L. Shaw who is known to many readers of the MESSENGER and VISITOR has removed from King's St. to 109 Wentworth St. where she keeps a private boarding house as formerly and will be glad to welcome her old friends.

Rev. J. D. Spidell has accepted an unanimous call to the pastorate of the Hampton Village and Newton churches and has entered upon his work with encouraging prospects.

LET GOD USE YOU.

That is just what he wants to do. He made you for use, and for his own use. You may be a star in brilliancy, but God can use you if you are. You may be a candle or but a fagot. No matter. God can use candles and fagots. The true workman can use a pin, a nail, or a big bolt in his work. There are kinds of work in which the former would be far more suitable than the latter. So in God's work he needs to use pins, nails, bolts, little and large agencies. No matter which you are, God has use for both, or he would not have such varieties in men. "I am glad to meet the man whom God uses," said a gentleman, on being introduced to Mr. Moody. That was the secret of Moody's wonderful power—God used him! God put strength into his untrained hand and unlearned brain, and the hand and brain of Moody became such moral powers as the world has not seen the superior of in a hundred years. Let God use you.—Selected.

NOT TO BE KEPT BY A DOOR.

Years ago, when I was quite a child, we had a large white cat of no particular breed—just cat—that was the most intelligent animal I ever saw. The most interesting trick in which I have seen this intelligence displayed was the way she would manage to open a door.

The particular door led from the porch into the kitchen, and was furnished with a simple, old-fashioned latch. We never knew how the cat learned to do it, but as many times I have seen her come, survey the door and down a moment, then stand on her hind legs, put her left paw through the handle to hold herself up, and then with the right one pat the latch up and down until the door would open. Then Mrs. Pussy, with a satisfied wave of her long gray tail, would walk through; and it is needless to say that she never stopped to close the door after her. I am sorry that I was wicked enough sometimes to shut the door just to see her open it again.—Selected.

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and study are both essential to proper education. This residential collegiate school neglects neither for the other. Moral influences are of the best. For 48th yearly calendar address A. L. McCrimmon, **WOODSTOCK COLLEGE**, WOODSTOCK, ONT.

MARRIAGES.

LYON-HIRTLE.—At the parsonage, New Germany, July 9th, by Rev. H. B. Smith, Alfred Lyon to Nellie Hirtle, both of New Canada.

MCKENZIE-SCRANTON.—At Upper White Head, Guysboro Co., on the 3rd of July, by W. C. Carpenter, George McKenzie of Upper White Head to Clara E. Scranton of Manchester, Kings Co., N. S.

THURBER-COGGINS.—At Westport, June 6th, by Rev. Richard Kemp, Frederick Thurber of Freeport to Mary Coggins of Westport.

BEATTY-MACDONALD.—At the residence of John MacDonald, Upper Newcastle, June 30 by the Rev. M. P. King, Miss Sarah MacDonald to William E. Beatty of Fredericton.

WHITNEY-CHARLTON.—In South Williams, N. S., June 29th, by Rev. J. H. Balcom, assisted by Rev. W. L. Archibald, J. C. Whitney of South Otselic of New York, and Cora E. Charlton of South Williams, N. S.

JEFFERSON-WALLACE.—At Lawrencetown, N. S., July 9th, by Rev. W. L. Archibald, Stewart G. Jefferson, of Bridgetown and Gertie Wallace.

SMITH-DURLING.—At Baptist church Bridge-town, July 13, by Rev. W. L. Archibald, Andrew Leo Smith of East Dalhousie, N. S., and Laua Maud Durling of West Dalhousie N. S.

CLOWATER-MITCHELL.—At the bride's home July 15th, by Rev. C. P. Wilson, Abel Clowater of Ludlow, N. B., to Carrie Mitchell of Doaktown, N. B.

TEDFORD-McDONALD.—At Brighton, at the home of Henry Adams, July 17th, by Rev. J. W. Bancroft, James LeRoy Tedford and Bertha Elizabeth McDonald.

DEATHS.

WENTZELL.—At Foster Settlement, July 1st, Ward Wentzell, youngest son of Mr. and Mrs. William Wentzell, aged 15 months.

TAYLOR.—At Fredericton Rd., Salisbury, West County, N. B., July 10th, of heart failure, Annie B. Taylor, aged 39 years, leaving five brothers, two sisters and her aged mother to mourn their loss.

HAWKHERST.—Mrs. Sarah Hawkherst departed this life at Lower Newcastle, July 7th in the 91st year of her age. "Blessed are the dead that die in the Lord."

FISHER.—At Lockport, N. S., on the 7th, after a lingering illness, Patience Fisher, wife of Joseph Fisher, passed away in the 78th year of her age. In her early years she was converted to God and received into fellowship with the Baptist church on profession of her faith. She lived a consistent life and had a strong hope in Christ. Of a family of nine her brother, Jonathan Locke, and her sister, Mrs. Thomas Johnson, survive.

BRUCE.—At Little River, Musquodoboit, June 28th, Mrs. Matthew Bruce, at the age of 89 years, passed to her heavenly home. The funeral service was conducted by the young pastor of the church, assisted by Rev. Mr. Douglas (Presbyterian), who spoke of having exceedingly enjoyed visiting the sister during her last sickness, and of the testimony she gave of God's grace in her life. His address was very comforting and inspiring. Mrs. McCurdy, of the age of 93 years, a long-time friend of Mrs. Bruce, was present at the funeral. Mrs. Bruce was an extraordinary woman by natural endowment and gracious development. She passed through surging seas of affliction, which but for the grace of God would have overwhelmed her; in her case they proved only purifying. She was a standard-bearer in the little church. She was twice married. It was the writer's privilege to baptize several of her children. Some of her family have filled, or are filling, important positions in Christian life and service. The early parental training was excellent. Mrs. Bruce was large-minded, holding clear and strong views of Bible truth. She was of course benevolent, a liberal joyous giver in proportion to her means; would thus subscribe and if necessary, would help out the payment by the sale of eggs, butter, and by knitting. She was a long-time reader of the MESSENGER AND VISITOR and prized it very much. She loved the house of God, the church of Christ, and the society of Christians. Her successive pastors will ever cherish her Christian character and personal kindness. As might be expected the close of such a life was peacefully triumphant. She was bright to the very last, within one hour of her departure, talking with a strong clear voice, bidding farewell to kindred and friends. She then died like a babe going to sleep on its mother's breast. It was a glad going home, not seeming like death. And thus closed a long and noble life. Her second husband survives her, submissive but extremely lonely. The surviving child—a call the dear mother "blessed" indeed, and await the heavenly union.

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(Seabright) 1st Margarets Bay, \$5; (Hubbards Cove) 2nd St. Margarets Bay, \$2.25; Sydney Mines church, \$1; Argyle church, \$13; Mahone Bay church, \$38.80; Harmony section, \$3.55; do S.S., \$8.44; Tremont S.S., \$5.11; Belmont, \$1.50; Onslow, \$12.50; North River, \$3.70; Nuthy, .25; Aylesford, \$43.68; Morristown, \$18.60; West Yarmouth church, \$1; Law church, Inglisville section, \$13.50; West Dalhousie church, \$1; Liverpool church, \$27.57; do S.S., \$12.67; Burlington church \$7.66; Margaree church, \$11.50; Morristown section, \$6.68; Prince St Truro, B. Y. P. U., \$10; Barrington church, \$13; Associational B. Y. P. U., \$5; Amherst church, \$51.50; Cambridge church, \$64.15; Black Rock Young Peoples meeting, \$345 Springfield church, \$14.40; Port Greville, \$10.50; Pugwash church, \$10; New Ross church, \$7; Waterville church, \$11; Queens Co. Quarterly meeting, Greenfield, \$3.30; Kingston church, \$40; Queensport church, \$5.20; River Herbert church, \$25; Port Williams S.S., \$25; do sect. church, \$6.12; North church Halifax, \$65.11; Carleton S.S., \$5; Oxford B. Y. P. U., support Mr. Freeman in India, \$10; Williamston B. Y. P. U., \$6; Tusket church, \$30; Westbrook S.S., Total \$653.94 Before reported \$6882.22. Total \$7536.15. A COHOON, Treas. Wolfville, July 6, 1904



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to a glass of ice water, sweetened to the taste, makes the most healthful, the most satisfying, and the most refreshing, of all hot weather beverages. And 3 glasses cost only 2c. Sovereign Lime Juice is the pure juice of finest West India Limes, with the natural flavor of the fresh ripe fruit.

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Notice of Sale.

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

NOTICE IS HEREBY GIVEN that under or by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the thirtieth day of July, A. D. 1896, and made between the said Stephen Perry and Lucy Perry, his wife, of the first part, and Charles A. Stockton, of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Barrister-at-law, Trustee, of the second part, and duly registered in the office of the Registrar of Deeds in and for the County of Kings, in Book "1" number 5, Pages 566, 567, 568 and 569 of records, the 6th day of August, A. D. 1896, the said mortgage having been duly assigned by Jacobina Stockton, of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Executrix of the last Will and Testament of Charles A. Stockton, deceased, late of the City of Saint John, Barrister-at-law, to the undersigned Robert Seely, of the said City of Saint John, Merchant, trustee, said Assignment being duly registered in the office of the Registrar of Deeds, in and for Kings County, in Book "N" number 5, pages 725 to 729 of Records, the twenty-seventh day of May, A. D. 1899, there will, for the purpose of satisfying, the money secured by said mortgage, default having been made in the payment of the principal secured by said mortgage, be sold at Public Auction on Saturday the 30th day of July, A. D. 1904 the hour of twelve o'clock noon, at Chubb's Corner (so called) in the City of St. John in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said mortgage as follows, namely:—All that certain lot, piece or parcel of land situate in the Parish of Havelock, in Kings County aforesaid, and bounded as follows, to-wit, beginning at the south western angle of lot number seven, granted to Melancthon Thorn block twenty-six and on the easterly side of the road from Butternut Ridge, New Canada, thence running by the magnet of the year one thousand eight hundred and sixty-one, north seventy-four degrees east thirty-six chains, and seventy-five links to a post, thence south eight degrees east twenty-four chains and eighty links to another post, thence south seventy-four degrees west forty-four chains to a stake placed on the easterly side of the above mentioned road, and thence following the various courses thereof in a northerly direction to the place of beginning containing one hundred acres more or less and distinguished as lot number five in block twenty-six; together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said land and premises belonging or appertaining and the reversion and reversions, remainder and remainders, rents issues and profits thereof, and all the Estate, right, title dower, right of dower, property claim and demand whatsoever, both at Law and in Equity, of them the said Stephen Perry and Lucy his wife, in, to or out of the said Lands and Premises and every part thereof.

Dated the 20th, day of June, A. D. 1904. **ROBERT SEELY,** Trustee, Assignee of Mortgagee. **AMON A. WILSON,** Solicitor

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SEEDS FOR SUMMER SOWING.

The richer the jewel the harder the cutting. The growth of character is a life process.—Exchange.
 Man's first victory is over self ; his second, over selfishness.

The man who confesses his ignorance is on the road to wisdom.

What is resignation ? It is putting God between one's self and one's grief.

It is not long days, but good days, that make the life glorious and happy.—Samuel Rutherford.

A man who does not know how to learn from his mistakes, turns the best school-master out of his life.—Beecher.

"And the work of righteousness shall be peace ; and the effect of the righteousness, quietness and assurance forever."

These are my resources—eternal life, the help of man when he is at his best, and the powers of nature on my side.—Edward Everett Hale.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—F. W. Faber.

The peace of trust comes to our hearts at evening time. The sense of restful security is never so great as when our own activity comes to an end and we throw ourselves entirely upon God and take his promises in place of self-reliance.

The mystery of present pain is to some a riddle they cannot solve, but I feel sure that sorrow is the very stuff that joy is made of. "Your sorrow shall be turned into joy," as milk is turned into butter, which you cannot have without milk. I once believed this ; now I know it.—Letters of Andrew Jukes.

Happiness and contentment have their interludes of disquiet and unrest. Every school-day has its interval and every dream its awakening. It is because the strain is too great or because the condition is not spiritually healthful that God sends the cloud across the blue of our summer day or turns aspiring hope backward like a burned-out rocket, to the earth ? May be our nature needs the tonic that comes through the disruption of our peace.

REDEMPITIVE SERVICE.

BY HENRY T. COLESTOCK.

That we are workers together with Christ in bringing the world to God is a thought on which we do well to meditate. In the case of the missionary, this relationship is easily discerned. The life of the messenger connects the life of Christ to the life of the people to whom he goes. In him they see Christ and through Christ they see God. As Christ bore a perfect witness to the true nature of God, so the missionary, as he is able, bears witness to the nature of God as

revealed in Christ. As holy love, the nature of God can be most perfectly set forth in suffering ; the son of God came among us and suffered for us, leaving an example that we should follow in his steps. With Christ it was inevitable that he should suffer for us ; for we were the sheep wandering away on the mountains, dark and cold ; and he was the Shepherd who came to seek and to save that which was lost. How a community will arouse itself when a little child has wandered away in the woods and fails to return when the evening shadows begin to lengthen. Men and boys leave their tasks undone, some in their haste even neglect to eat their evening meal. Gathering at the farm-house they learn what they can of the direction taken by the little child. All night long they search the hillside with lanterns and torches forgetful of the privation of sleep, forgetful of fatigue and bruises and torn garments. And why do these men thus spend the night, uncomplaining and even glad in their toilsome service ? Ah ! the answer is not hard to find. The peril of the little child has touched the deepest springs of their hearts, and their night's search is a labor of love. With what joy they return in the morning. The child had wandered to the other side of the hill into the dense forest and was found only as the morning light scattered the darkness.

Christ came to seek and to save the lost. And in doing this he suffered : he could not do otherwise. He is seeking and suffering all the time. And he will continue to do this until the end of time. The Christ-spirit in you must seek and suffer for the redemption of the world. For only as the Christ-life is re-lived in his followers are impenitent men awakened to turn from their sins and find their true home with God.—Standard.

GETTING GOOD BY DOING GOOD.

On a very cold day in winter two travellers in Lapland were driving along in a sledge, wrapped up in furs from head to foot. At length they saw a poor man who had sunk down benumbed and frozen in the snow.

"We must stop and help him," said one of the travellers.

"Stop and help him !" replied the other ; "you will never think of stopping on such a day as this ! We are half-frozen ourselves, and ought to be at our journey's end as soon as possible."

"But I cannot leave this man to perish," said the humane traveller ; "I must go to his relief." And he stopped the sledge. "Come," said he, come, help me to rouse him."

"Not I," replied the other ; I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can till you come back."

His companion hastened to the relief of the perishing man. The ordinary means for restoring consciousness were tried with

complete success. And what was the effect upon the traveller himself ? Why the very effort he had made to warm the stranger warmed himself. And thus he had a two-fold reward. He felt that he had done a benevolent act, and he also found himself glowing from head to foot by the exertions he had made.

And how was it with the other traveller, who had been so much afraid of exposing himself ? He was almost ready to freeze, notwithstanding the efforts he had been making to keep himself warm.

And that which is true in the natural world is true in the spiritual.

We cannot engage in any work for the good of others without getting good for ourselves. In stretching out the hand to help another, we are increasing our own spiritual strength.

BREAKING IT GENTLY.

It is a well known thing of course, that the Irishman will always give you the answer that he thinks you would like to have in preference to the bald truth, and the system works well enough where accuracy is not an essential part of the transaction. For instance in the following dialogue, which took place in a village store up in Donegal, plain accuracy would have been merely unpicturesque. "I want some peppermint lozengers," said the Saxon visitor, coming straight up to the point, "Sure ye do, smiled the Irish shopman, keeping off it. 'How much are they,' pursued the Saxon, as the man did not move. 'And isn't it two ounces a penny they are, answered the Irishman, still without moving. 'Well, have you got any?' persisted his customer, impatiently. 'Sure, not any at all' said the Irishman, coming reluctantly to the point, with his sweetest smile of all.—London Daily Chronicle."

DUTY.

In the Franco-Prussian war a French gunner was commanded by his colonel to fire on a small house which was believed to be a nest of Prussians. "Try it with a shell, my man," said the officer. With a pale face Pierre obeyed. He sighted his piece deliberately and accurately, then fired it. "Well hit, my man, well hit !" said the officer as he looked through his glass. "That cottage could not have been very solid. It's completely smashed." Turning round, he noticed a tear stealing down the gunner's cheek.

"Why, what's the matter ?" he exclaimed roughly. "Pardon me, 'Colonel,' was the answer, "it was my own little house—everything I had in the world."

THE MAGIC OF THANKFULNESS

There is a pretty myth concerning an old painter, that he happened one day to discover a colorless liquid which heightened every color with which it was mixed, and by its use he became a famous painter. Such a magic liquid is thankfulness, and whoever has it in his heart soon becomes a master of the act of living.



LOADED UP WITH IMPURITIES.

IN THE SPRING THE SYSTEM IS LOADED UP WITH IMPURITIES.

After the hard work of the winter, the eating of rich and heavy foods, the system becomes clogged up with waste and poisonous matter, and the blood becomes thick and sluggish.

This causes Loss of Appetite, Biliousness, Lack of Energy and that tired, weary, listless feeling so prevalent in the spring. The cleansing, blood-purifying action

BURDOCK BLOOD BITTERS.

eliminates all the pent-up poison from the system, starts the sluggish liver working, acts on the Kidneys and Bowels, and renders it, without exception,

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This and That

FUNNY PLACES FOR EARS.

A wise man's eyes are in his head, and his ears also, but these latter organs in some animals are placed otherwise. Fishes, for example, have both ears in their heads, and also structures in the skin of the body which help them to perceive any movements in the water. A dark line, easily seen along either side of a fish's body, is the seat of such organs.

If you examine a lobster or prawn, you will find two pairs of horns or feelers, sticking out of his head, one pair being large, another small. Lodged in each small feeler is a little bag opening to the outside, which enables the creature to hear.

There is a little shrimp, the opossum shrimp, which has an ear imbedded in each side flap of his tail, quite the wrong end for it. Shell-fish, such as mussels and rockles, are blessed with a single fleshy foot which sticks out from the under side of the body, and is used to shove the animal along. Two little bag-like ears are contained in this, so that the creature can listen to his own footsteps, so to speak.

Flies and other sorts of insects carry one pair of feelers on the head, and there is reason to think that these enable their possessor not only to feel, but also to smell and hear. Such things as grasshoppers go in for a pair of ears contained in two out of their six legs, and these are constructed to appreciate the "chirping" noise we hear in the country during the summer time.

And we may suppose that Mother Grasshopper has to box her unruly offspring's ears by smiting its legs.—Selected.

POWER OVER TIGERS LOST THROUGH DRINK.

A really remarkable story of animal perception has been told by Mr. Frank Bostock, who may be considered an authority on wild animals in captivity. "I once had a trainer," says Mr. Bostock "an old Irishman, who had served in a British regiment in India, and who knew the ways of tigers in every detail. He taught three of them to do more work in the arena than I have ever seen done by any other tigers. I have seen him sitting down between two of them at rest-time during rehearsals, and examining their claws to see if any of them were sore or split. Anyone who has ever tried that with even a house cat, knows that it strikes the feline nature as an unwarrantable familiarity; but they never did more than show their teeth and whine, and that half in playfulness. One day the old fellow got very drunk—the first time in his life, to my knowledge. Before he was noticed, he had got into the cage with the tigers and fallen in a heap on the floor. The other keepers made several attempts to take him out of the cage, but it was at once apparent that to do so meant a bitter and serious fight with the tigers. They guarded him all night in his drunken slumber. But the next time he put the tigers to work they balked, and he could neither drive nor persuade them. They had ceased to trust him, and his power over them was at an end forever."

A NEW CEREAL.

The following story is told of a man who surely lived up to his training. His wife is an advocate of the theory that food should fit the consumer rather than the reverse. Sometimes they lived simply on milk, at other times on nuts, and again on fruits and and grains.

Once, in the grain age, the wife was called away for some time. She told her husband that he would have to get his own luncheon, which he cheerfully consented to do.

"I had a fine meal on your new cereal," he said when she returned.

"What do you mean?" she inquired. "I haven't any new cereal in the house."

"Why, that nutty sort of stuff you left on the dining-room table."

The wife sat down suddenly. "You've gone and eaten up my window-garden! she wailed. "All my petunia, nasturtium, and pansy seeds."

Magistrate—"Will you tell the jury what the prisoner said to you, Mr. O'Haplan?"

Witness—"Yer honor, if was of the jury-min wull stip over foreinst me from beyant there it's with plisure I'll tell him that same."

"Come, no nonsense. Tell the jury from where you are what the prisoner said."

"And, faix, how can I, sor? The wretch only spoke to me wid his boot."

WILLING TO HELP HIM.

"My husband is so poetic," said one lady to another in a car the other day.

"Have you ever tried rubbin' his jints with hartshorn liniment, mum?" interrupted a beefy looking woman with a market basket at her feet, who was seated at the lady's elbow and overheard the remark. "That'll straighten him out as quick as anything I know of, if he ain't got it to bad"

Sweet Girl—"The man I marry must be both brave and brainy."

Adoring Youth—"When we were out sailing and upset, I saved you from a watery grave."

"That was brave, I admit, but it was not brainy"

"Yes, it was I upset the boat on purpose."

"What would you suggest as a name for my new yacht?"

"Why, it seems to me the 'Floating Debt' would be appropriate."—Selected.

DISCOMFORT AFTER EATING

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Salacious Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations, when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway & Co., New York.

Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

Radway's Pills

Which will quickly free the system of all the above named disorders.

RADWAY'S PILLS.

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. HELEN STREET MONTREAL.

"Child's Play of Wash Day"

Means: To make the dirt drop out, not be rubbed in, use

Surprise Soap

the "Surprise" way without boiling or scalding the clothes. Its a new way and a clean, easy method of doing the wash.

Surprise is all Soap; a pure Soap which makes a quick lather.

Read the directions on the wrapper.

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES

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

Ask your Grocer for them.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

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

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

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

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

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

When answering advertisements please mention the Messenger and Visitor.

"Oh, yes, yes. Muller is ever so unfortunate! His submarine vessel flew in the air and his airship sank to the bottom of the sea."

A BAD LICK.

Settled the Case With Her.

Many great discoveries have been made by accident and things better than gold mines have been found in this way, for example, when even the accidental discovery that coffee is the real cause of one's sickness proves of most tremendous value because it locates the cause and the person has then a chance to get well.

"For over 25 years" says a Missouri woman "I suffered untold agonies in my stomach and even the best physicians disagree as to the cause without giving me any permanent help, different ones saying it was gastritis, indigestion, neuralgia, etc., so I dragged along from year to year, always half sick, until finally I gave up all hopes of ever being well again.

"When taking dinner with a friend one day she said she had a new drink which turned out to be Postum and I liked it so well, I told her I thought I would stop coffee for a while and use it, which I did.

"So for three months we had Postum in place of coffee without ever having one of my old spells but was always healthy and vigorous instead.

"Husband kept saying he was convinced it was coffee that caused those spells, but even then I wouldn't believe it until we got out of Postum and as we lived two miles from the town I thought to use the coffee we had in the house.

"The result of a week's use of coffee again was that I had another terrible spell of agony of distress proving that it was the coffee and nothing else. That settled it and I said Good bye to coffee forever and since then Postum alone has been our hot meal-time drink.

"My friends all say I am looking worlds better and my complexion is much improved. All the other members of our family have been benefited, too, by Postum in place of the old drink, coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days trial of Postum in place of coffee or tea is the wise thing for every coffee drinker. Such a trial tells the exact truth often where coffee is not suspected.

Look in each pkg. for the famous little book, "The Road to Wellville."

NEWS SUMMARY.

The Doukhobors are said to be on the march again in the west of Canada.

It cost Mr. W. R. Hearst \$1,400,000 to find out that money could not buy the democratic nomination.

Beginning first of July the crown land department ceased paying bounties on wild cat or lynx killed in New Brunswick.

Mark Twain arrived at New York on Tuesday with the body of Mrs. Clements. The funeral is to be at Elmira, N. Y.

Lord Dundonald sails from Canada July 25. The Caledonian Society of Montreal intends making a demonstration in his honor on his departure.

The New Cunard steamer *Coronia* was launched at Clydebank on Wednesday. She was christened by Mrs. Choate, wife of the American ambassador.

The baobab trees of Senegambia are believed to be the oldest living trees on earth. Some scientists have put the age of one of these trees at 6,000 years.

The Dominion government has decided to erect a building for the archives. It will be a fireproof structure and will be built on property now held by the government.

The Montreal city directory shows that the population is now 294,000, and of the immediately adjoining suburbs 79,000, making a total of 373,000. There are 105,000 names in the directory.

King Edward has approved the appointment of Charles Harding Frith, LL. D., to the regius professor in modern history in the University of Oxford, in succession to the late Frederick York Powell.

The delegates in attendance at the Presbyterian school for Sunday school workers at Fredericton called upon Senator Wark in a body at his residence Tuesday afternoon and tendered him their best wishes.

Rev. W. C. Kierstead, of Chicago, has declined the call to the chair of Mental and Moral Philosophy at the University. It will likely be tendered Mr. M. S. McDonald, a graduate of Dalhousie and Cornell.

The Yorkshire Post, referring to General Lytton's army criticism, says: "The government must insist that military officials here do not copy Lord Dundonald, and attempt to appeal from cabinet to electors."

Two Boers have come to Canada to look into the conditions of western life and see if they are suitable for a party of 1,200 Boers who are dissatisfied with life in South Africa. The party will come next year if things are satisfactory.

The council of the British National Rifle Association has decided that last year's contest for the Palma trophy should be considered abortive and that the trophy shall be retained by England as custodian until another match is arranged.

Eighteen persons were killed and about 68 injured on Wednesday in a railroad collision at Glenwood, Ill., 25 miles south of Chicago. The collision occurred between a picnic train from Chicago, and a freight train, into the rear end of which the excursion train dashed at high speed.

Dr. Wallace, liberal M. P. for Russell, Ontario, has entered an action for \$5,000 damages against the Ottawa and Gloucester Road Company for a broken arm and other injuries sustained last winter by his sleigh being upset by this corporation's negligence.

The government has decided to create a new office in connection with the Department of Trade and Commerce. It will be that of superintendent of commercial agencies. F. C. T. O'Mara, the present chief clerk of the department, has been appointed to the position.

Lemuel Taylor, while cruising timber land for A. H. Wright & Co., near Prosser Brook, Albert county, a few days ago discovered the body of a middle aged man in an advanced

stage of decomposition: It was identified as that of James Leeman, who disappeared some two or three years ago.

The total dead in the destruction of the steamer *General Slocum* on June 15 is given as 958 in the final reports. Only 897 of the dead were identified, 62 were reported missing, and 61 unidentified, while 180 were injured and only 235 out of nearly 1,400 on the steamer escaped uninjured.

The Foreign office announces that an agreement has been signed by Foreign Minister Lansdowne and the German ambassador, providing for the settlement by arbitration of differences which may arise of a legal nature, or relating in the interpretation of existing treaties between Germany and Great Britain.

The Grand Falls Water Power Company, represented by Barton E. Kingman, of New York, and his associates, on Tuesday paid into the New Brunswick treasury \$10,000 on account of the deposit required from the company by the local government as evidence of the company's bona fides in the proposed development of the great water power at the falls.

The Montreal city council, by a vote of twenty to ten, has voted to grant \$10,000 to aid in the establishment of a permanent exhibition in that city. The city, if the exhibition is established, will be the owner of the grounds and buildings, and control the finances. A much larger government grant will be asked for by the promoters, who are known as the Montreal Industrial Exhibition Association.

A Halifax paper states that a movement is on foot among the merchants on Granville street to have the portion of the street where the retail stores are, paved with asphalt and gone over every morning by a street cleaning corps. They also propose to have flags flying and windows gaily dressed, and more street lights installed. In addition they intend to have one day each week advertised as "Granville street day," and also to use the daily papers freely for purposes of profitable publicity.

The Provincial Board of Education met Tuesday afternoon at Fredericton, and dealt with several matters of considerable importance. Some complaints against the establishment of the proposed consolidated school at Riverside were discussed, but the board did not consider that the grounds set forth were of a nature that would justify the abandonment of the project. Rev. C. D. Schofield, of Hampton, had an interview with the board in regard to consolidation of Hampton parish schools, and was told that the policy of the board was to assist in the establishment of schools of that nature, and was assured that the matter would be given careful consideration.

BABY'S OWN TABLETS.

For Weak Sickly Children During the Hot Weather Months.

Thousands of infants and children die through the hot weather months, because summer complaints and stomach troubles come suddenly, and mothers do not have the means at hand to promptly check and cure them. In homes where Baby's Own Tablets are used these little lives can be saved, and no home in the land where there are children should be without the Tablets. They promptly cure all stomach and bowel troubles and give relief to teething children, and the mother has a guarantee that they contain no opiate or harmful drug. You can crush the Tablets to a powder and give them to a newborn babe. Mrs. S. M. Black, St. Peters, N. S., says: "I have used Baby's Own Tablets for most of the troubles from which little ones suffer, and I find them the best medicine I have ever tried." All medicine dealers sell these Tablets or you can get them by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Can't Sleep?

Here's a prescription that never fails to bring sound, refreshing sleep: Every morning, before breakfast, take a foaming glass of ABBEYS SALT. Take it faithfully—give it a fair chance—and it won't be long before you "sleep like a babe" and feel "a hundred per cent. better" in every way.

Abbey's, being a granular salt, contains no alcohol; liquid preparations may.

Druggists, everywhere, sell it. 25c. and 60c. a bottle.

Abbey's Effervescent Salt

Nothing Kills Flies Like Wilson's Fly Pads

300 Times Cheaper Than Sticky Paper

SUMMER CLEARANCE SALE

is now on

BLUE SERGE SUITS at Half Price.

RAINCOATS at 20 per cent discount.

SPRING OVERCOATS at one-third off

— All broken lots —

Early buyers secure first choice.

A GILMOUR, 68 King St.

Fine Tailoring and Clothing.

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

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

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

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

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



A. Kinsella,

Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workman-ship guaranteed.

All orders delivered free.

165 Paradise Row,
St. John, N. B.

Would

there be any demand for 45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.

Red Rose Tea is Good Tea.