

Messenger and Visitor

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Baron Komura Speaks.

Baron Jutaro Komura, the Japanese plenipotentiary and peace envoy who is now in the United States for the purpose of taking part in the approaching Russo-Japanese Peace Conference, has spoken with considerable freedom in reference to the affairs of his nation. The New York "Times" represents Baron Komura as saying in the course of an interview with a representative of that paper, that from this time on, no matter what the results of the Conference may be, financial and industrial conditions in Japan are certain to show vast improvement. The so-called yellow peril, the Baron says, is wholly a creation of the imagination of some interested people in Europe. Not only Japan and China, but the entire civilized world will gain immensely as the result of Japan's conflict with Russia. The Japanese feel most gratified, he says, because in the pending war they have not only secured the permanent security of their own country, as it now seems, but they have for at least a century and perhaps for all time arrested the glacial advance of "the bear" to the Southeast. Baron Komura mentions three things without which the Japanese could never have won the victories which they have won. In the first place, they were thrice-armed by having their quarrel just; secondly, their entire public service was absolutely free from corrupt practice, and finally, their mode of life has ever been one of such extreme simplicity that their soldiers thus gained an equipment for the stress of war, they never could have gained had they, like too many other nations, abandoned themselves to lives of luxury and sloth and been unwilling, if not unable, to put their hands to strenuous tasks. It will not require many years, the Baron says, for Japan to recover from the effects of the war with Russia. She will gain also from the growth of commercial and political relations with the United States, Great Britain and Europe, and he is confident that those who are now prophesying about the yellow peril will not find their horrifying predictions realized in any degree. Baron Komura alluded to the kindly treatment which Russian prisoners had received at the hands of the Japanese, and the friendly feelings which had been thus engendered. As an instance of this, he mentioned that two Russian officers had been fellow passengers with him on the "Minnesota" on the trip to Seattle, and that just before the ship reached port, they had drunk his health and given most hearty expression to the kindly sentiments they entertained for his countrymen and himself.

For Hudson's Bay.

The steamer "Neptune" which goes to Hudson's Bay with supplies for the steamer Arctic's party and the Northwest Mounted Police on the Bay stations is expected to leave Halifax early in August. The "Neptune" will take 400 tons of hard coal, which is the fuel burned by the Arctic and at the stations. She will also take a quantity of fresh meat. This will be carried in refrigerators, and supplies of ice will be taken at various ports to last until the steamer meets the drift ice. It was intended to take the whole supply of fresh meat in this way, but it is now proposed to take two or three head of beef cattle, fifteen or twenty sheep, and some fowls. Food for these for eight or ten weeks, will be taken along, and stalls and pens for the animals will be built on the deck. The beef in the refrigerators will be first supplied to the Arctic's crew and the police at the station, and then the cattle, sheep and fowls will be put on shore and fed so long as the supply of fodder lasts. The "Neptune" will also take a quantity of perishables, including cabbage, new and old potatoes, apples, lemons, etc. She will also take a quantity of lumber, nails, etc., to be used at the stations for repairs, but it is now thought no houses will be required, though at first it was intended that one or two in sections would be taken. So far as known here the only men going on the ship beside the crew will be a dozen N. W. M. Police to take the places of some now there whose time has expired, and others who may be sick.

Britain Wants Peace

The sensation (which however never assumed very large dimensions,) in reference to a threatened rupture between Germany and France has subsided. But the newsgatherers manage to pick up something as a kind of aftermath of the Morocco incident. Thus the As-

sociated Press has obtained from a high official of the British Foreign Office "an interesting statement" regarding the relations of Great Britain, France and Germany. Beginning with a declaration that Great Britain would welcome a defensive alliance with France, because it would ensure a long continuance of European peace, by acting as a check to German ambitions, the official characterized the charges made in the German press against Great Britain of seeking to involve France in a war with Germany as absolutely contrary to the facts. He said: "France certainly is not desirous of war with Germany, and had Great Britain, as alleged, urged France to fight, the French Government and press would not now display that friendliness towards us which is apparent on all sides. When Germany created the controversy with France over Morocco the British Government informed the French Government that it would support it in whatever policy it decided to pursue. Accordingly Great Britain declined to participate in the international conference when France declined, and accepted when France reconsidered its decision; but any charge that we sought to bring about war or failed to use our good offices to prevent a conflict is absolutely false. We would undoubtedly have stood by France in any conflict over the Moroccan question, but we do not want a conflict, and desire an understanding with France solely to ensure peace."

The Peace Conference.

The first meeting of the Russo-Japanese Peace Conference will not be held until August 5th, and nothing can be certainly known as to the terms of peace which Japan will propose until the meeting takes place. But of course those whose business it is to supply the public with news cannot be debarred from the privilege of guessing what propositions will be made. We are told, accordingly, that the indemnity that Japan will demand will not fall much short of \$1,000,000,000. This guess is based upon the supposition that Japan will demand from Russia sufficient to cover the cost of the war to date, and upon estimates of Japan's outlay for purposes of the war. Besides the indemnity, it is believed that the conditions to be proposed by Japan as essential will include the cession to Japan of the Island of Sakhalin, the Liao Tung peninsula and the railway as far as Harbin, the recognition of Japan's predominating influence in Korea and the return of Manchuria to China. It is believed that at the opening of the Conference, Japan will formulate the conditions which she considers essential to peace. If Russia is prepared to accept these conditions in a general way, the Conference will proceed to the consideration of details, but if Russia cannot accept the terms offered, the Conference will break up, as Japan will not probably consent to waste time in fruitless discussion.

Matters Political.

It is reported that Hon. S. N. Parent, ex-Premier of Quebec, has been appointed a member of the Trans-continental Railway Commission with the position of chairman of the Commission. Mr. McIsaac, M. P., for Antigonish, N. S., has also been appointed a member of the Commission.—The Canadian Pacific Railway has not yet given up its fight over the Victoria, Vancouver and Eastern Railway. Mr. Drinkwater who led the C. P. R. forces when the bill was before the Railway Committee and the House of Commons has written the Railway Commission, asking that the plans of the Victoria and Eastern be not approved until such time as the Dominion Government gives its sanction to the line crossing the international boundary. It is understood that the question came before a meeting of the Cabinet on Wednesday last on a report of the Minister of Railways to approve of the crossing, but that it was held over for further consideration.—Mr. R. L. Borden, leader of the Opposition has purchased a site for a residence in Ottawa, and it is said to be his intention to devote all his time to the interests of the party.—Herring curing experiments under the direction of the Dominion Government have been begun at Yarmouth and other points on the Southern Shore of Nova Scotia. Similar experiments carried on last year at Canso have been discontinued. Herring are abundant in that vicinity, and it is expected that several packing establishments will be erected there. Large quantities of the fish have been shipped from Canso to the United States where the herring cured after the Scotch method bring \$15 a bar-

rel, while the ordinary product from Canada and Newfoundland is selling for \$6 and \$6.50 a barrel.

The Seawanhaka Cup Lost.

The results of the yachts races this year will naturally go to deepen the conviction, already sufficiently strong in the minds of our republican cousins, that they are able "to lick creation." For many years past they have defeated every attempt of British yachtsmen to win the international race, and they have not only captured the Emperor's prize for the trans-Atlantic race, but have also as the result of the recent races on Lake St. Louis, between the Canadian defender "Alexandra" and the challenger "Manchester" lifted the Seawanhaka Cup which had for so many years remained on this side the line that it had almost come to be regarded as a Canadian possession. It must be said, too, that the defender in the races this year was not only beaten, but so decidedly beaten that our Canadian yachtsmen must produce a much better boat than the "Alexandra" and also handle her much more skillfully before they can hope to recapture the cup. The Seawanhaka cup was offered for international competition in 1893 by the Seawanhaka Corinthian Yacht Club, and since 1896, until the present year, it had been won each year by a Canadian yacht.

The Lord's Day Case.

A London dispatch gives the information that judgment was delivered by the Imperial Privy Council, on Wednesday last, on the petition of the Dominion Government for leave to appeal the Lord's Day case. It was held by the Privy Council in 1903 that the major part of the Lord Day legislation now in force in the various Provinces was beyond the powers of the Provinces. The Supreme Court of Canada afterwards refused to say whether a draft bill submitted by the Minister of Justice, defining the powers of the Dominion and Provinces, was in accordance with the constitution, and from this decision the Dominion sought an appeal to the Privy Council. The application was refused, although Mr. Newcombe, Deputy Minister of Justice, said the matter was one of great public interest to the Dominion and the Provinces, which should know their respective jurisdictions. The court declined to hear Mr. R. U. McPherson, who appeared for the Lord's Day Alliance, supporting the petition.

As was expected to be the case, President Balfour has declined to resign on account of the adverse vote secured on a motion of Mr. Redmond's some ten days ago. The Government has been able to show that it is still able to command a majority of sixty or more in the House of Commons, and so far as Parliamentary support is concerned there appears to be no reason why it should resign simply because the Opposition were able to score a majority in a thin House on some minor feature of the Government policy. But if Mr. Balfour has still a safe majority in Parliament, it is very evident, from the results of bye-elections and from many other indications, that the Government has steadily lost favor with the country, and it is doubtful if the Premier will think it prudent to resist much longer the strong demand for dissolution.

The immigration from Great Britain to Canada is increasing while it is decreasing from the United States. The official returns for the year which ended June 30 last, show a total immigration of 146,266, an increase of 16,000 over the previous year. There was a decrease, however, in the number coming from the United States of 1,628. Arrangements have now been made to take arrivals on the Pacific coast. During the past six months 675 persons arrived at Vancouver and Victoria.

Much apprehension has been caused in the South by the outbreak of yellow fever in New Orleans. Up to Sunday evening the total number of cases reported was 283, with 57 deaths. The number of new cases reported on Sunday was 27, and the deaths that day three. Vigorous efforts are being made to stamp out the disease. The theory appears to be generally accepted that the disease is communicated through the bite of mosquitos. There is some danger of the contagion reaching more northern cities, a number of suspected cases have already been quarantined in New York.

The Place of Baptists in the Christian Church.

By Rev. J. D. Freeman, M. A.
Pastor of the Bloor Street Baptist Church,
Toronto, Canada.

The place of the Baptist people in the Christian church is to be determined by the potency of the Baptist principle for Christian service. The Baptist people are what their essential principle has made them. What they have wrought has been accomplished under its impulse. If they have helped to somewhat clarify the thinking, and spiritualize the life of the Christian church; if they have rendered a distinguished service in setting wide the bounds of civil and religious liberty; if they have been path-finders in evangelism and life-leaders in missionary activity, it is because, as a people, they have been dominated by one grand and overmastering religious idea. In that they have lived their life; from that they have received their character; by that they have obtained their place.

The Baptist denomination is not an accident, nor an incident, nor an experiment; it is the normal development and permanent embodiment of a great Christian principle.

The essential Baptist principle, as I apprehend it, is this: An acute and vivid consciousness of the Sovereignty of Christ, accompanied by a steadfast determination to secure its complete and consistent recognition throughout the world and in all the works and ways of men.

This, for us, is the master fact of religious experience. It is the nerve centre, of our denominational sensibility. It is the spinal column of our theology. It is the bed rock of our church policy. It is the mainpring of our missionary activity. It is the sheet anchor of our hope. It is the crown of our rejoicing. "For to this end Christ both died and lived again, that he might be Lord both of the dead and the living." From this germinant conception all our distinctive denominational principles emerge. As the oak springs from the acorn, so our many branched Baptist life is developed from this seed thought. Baptist Christianity lives and moves and has its being in the realm of the doctrine of the Sovereignty of Christ.

From this conception we derive our root idea of Christianity. In its last analysis, Christianity means, to us, the union of a human life with Jesus Christ; this union involving on the one hand a relation of personal Saviourhood and sovereignty, and on the other a relation of personal trust and love and loyalty. This is Christianity stated in terms of its irreducible minimum.

Now this conception is one that carries with it, inextricably, the Baptist doctrine of Individualism. To Christ, and to Christ alone, the individual must stand or fall. There can be no proxy in the matter. There can be no sponsorial performance of religious obligations. It is no more possible for one person to believe or disbelieve in another's behalf than to go to heaven or hell for him. There must be personal repentance, personal faith, personal confession of Christ's name.

This doctrine of individualism has found conspicuous expression and application along two bright and indelible lines of Baptist witness-bearing. In the first place it has made us always and everywhere

AN ANTI-RITUALISTIC PEOPLE.

From first to last we have uttered our steady protestation against all soul reliance upon ceremonial observances. We could do no other. Our fundamental principle lays the axe at the root of all sacramentalism and sacerdotalism. The undelimited sovereignty of Christ renders it forever impossible that the saving grace should be manipulated by any system of man mediation. That union with Christ which is the soul of Christianity, is a union effected by the sovereign operation of the Holy Ghost in the immediate bestowment of divine Grace. Any interposition of ecclesiastical machinery, whether sacraments, or priesthoods, or discipline, or ritual, is a manifest impertinence. It is necessarily and always a usurpation and a wrong. "There is one God, one mediator also between God and man, himself man, Christ Jesus." It is not by way of consecrated water, or oil, or bread, or wine, that grace comes to man, Salvation is not by magic. It is by the direct impact of the Christ life upon the human soul. Wherever man puts out the dry fleece of an appealing faith it is soaked by the direct descent of the dew of grace. In the light of the Mediatorial Lordship of Christ, all doctrines of baptismal regeneration and priestly absolution become, not merely meaningless fictions, but unconscious defamations of the crown rights of the Son of God. That has been our Baptist testimony throughout the ages. Hierarchies there have been and are, whose colossal pretensions obscure this truth, and whose far flung shadows fall dark upon the paths of men. So long as the last shade of a shadow of the doctrine of man-mediated grace lingers on the earth, our Baptist mission remains unfulfilled.

In the second place, our doctrine of individualism, under the sovereignty of Christ, has made us the unwavering and strenuous, if sometimes lonely,

CHAMPIONS OF SOUL LIBERTY.

In our postulate of soul liberty we affirm the right of every human being to exemption in matters of

faith and conscience from all coercion or intimidation by any earthly authority whatsoever. Our demand has been, not simply for religious toleration, but religious liberty; not sufferance merely, but freedom; and that, not for ourselves alone, but for all men. We did not stumble upon the doctrine. It inheres in the very essence of our belief. Christ is Lord of all. Every attempt to put the conscience in thrall to human authority is lese majeste to the King of Kings, and a negation of the privileges and responsibilities conferred by him upon the individual soul.

The conscience is the servant only of God and is not subject to the will of man. This truth has indestructible life. Crucify it and the third day it will rise again. Bury it in a sepulchre and the stone will be rolled away while the keepers become as dead men.

With reference to this great principle we can clearly claim a thoroughgoing consistency. Steadfastly refusing to bend our own necks under the yoke of bondage, we have scrupulously withheld our hands from imposing that yoke upon others. Baptists are the one considerable religious body in the world, with three centuries of history behind them, who can claim to have been a non-persecuting people from first to last. Of martyr blood our hands are clean. We have never invoked the sword of temporal power to aid the sword of the Spirit. We have never passed an ordinance inflicting a civic disability on any man because of his religious views, be he Protestant or Papist, Jew or Turk or Infidel. In this regard there is no blot on our escutcheon.

It has been in behalf of soul liberty, primarily, that we have ever stood for

SEPARATION OF CHURCH AND STATE.

In our deep conviction, the union of these two institutions represents the most baneful mis-alliance of the ages. Whether the state be grafted upon the church or the church upon the state, the fruit therefrom is alike "ate with impoisonment and stung with fire."

"One of the anomalies of history is that Protestants, 'coming out of the Roman Catholic Church, with loud complaints against her tyrannies, so speedily and so greedily copied and emulated her repressive measures.'" Over the whole field swept by the Reformation movement Protestant State Churchism soon reigned supreme. Luther and Melancthon imposed it upon Germany; Zwingli and Calvin rivited it upon Switzerland; Knox and his associates fastened it upon Scotland; Thomas Cromwell and Henry VIII. bound the accursed incubus upon the life of England, to which it clings relentlessly and oppressively until this day. At this very moment, minions of the State Church, booted and spurred, are trying to ride the Nonconformist conscience of England under the saddle of an unrighteous school law; in the hope of driving the lambs of Nonconformity into the fold of the establishment. True, they do not find it easy going. Already they are pounding hard in the saddle. Unless all signs fail, saddle and riders will soon be in the ditch, while Nonconformity a little sore, perhaps, but still sturdy and fit, will be found keeping the middle of the road.

We who are delegates to this Congress from over the seas, desire to express the deep satisfaction we feel in that, at this crisis, it has fallen to the English Baptists to give to Nonconformity its outstanding champion and acknowledged leader in the person of their own hero, prophet, and patriot, Dr. John Clifford. No cause could ask a more gallant and intrepid leader. No leader could command a more intense and absolute love-loyalty. In the year of grace 1905, John Clifford is the Prime Minister of England.

And what could be more fitting than that a Baptist should lead in such a cause as this? Baptists created the conscience of this country on the subject of soul liberty. They wrought in advance of their times. As far back as 1611 they formulated the doctrine of non-magisterial interference in religious matters. The earliest work on soul liberty published in the English language was issued by them in 1614—"Religion's Peace, or a Plea for Liberty of Conscience." During the next fifty years so numerous were their publications on this subject that one of their bitterest opponents said, "The presses groan and sweat under the load." And all the while they fought a lonely fight. Their doctrine was sneered at as "a religious paradox", and a raving delirium." It was execrated as "a pestilent error," and "a damnable heresy." But they faltered not. The constant Baptist witnessing fell like a steady rain upon the iron hills of state church pride, and upon the rich wild tracts of a partially developed Nonconformity. Decade after decade, century after century, it has soaked this soil, until today, a mighty river of intelligent, passionate, popular conviction in favor of absolute religious liberty rolls through this land. Upon that river all our ships some day shall ride, and by it all our fields be fertilized.

The brightest chapter of Baptist achievement has, however, been enacted, not in the old world, but in the new. The old spirit of religious intolerance crossed the Atlantic in the "Mayflower." The Pilgrim Fathers were no lambs fleeing from the slaughter. With them it was a question of whose ox was being gored. Their own ox had been gored long enough. They would provide him with a new pas-

ture and an extensive stamping ground. But they had no thought of dehorning him in the interest of universal soul liberty. The Puritans who settled the Massachusetts Bay colony in 1628 were another people but of a similar spirit, and the two soon blended. Together they established, not a state church so much as a church state, in which citizenship was conditioned upon churchmembership. There, then, for a season, was the spectacle of Congregationalism established by law, coercing all into conformity therewith, forbidden all dissent, and enforcing its prohibitions by penalties of disfranchisement, fine, imprisonment, scourging and banishment. But the monstrosity was short lived. The mixture of iron and clay soon crumbled. But nothing was its downfall hastened so much as by the "Passive Resistance" of Baptists within the colony, and their constructive work beyond its bounds. In 1636 Roger Williams, fleeing from oppression in Massachusetts, settled Providence, and obtained a charter which provided that no person was to be in any wise molested, punished, or called in question for any religious opinion.

It may be remembered that Lord Baltimore, a Roman Catholic, under charter from Charles the First, had in 1635 settled a colony in what is now known as Maryland, on what purported to be a basis of religious liberty, but it was liberty with a string to it, and a short string at that. It provided liberty for Christians only. In granting the charter Charles had expressly provided that members of the Church of England should be protected in the exercise of their religion. In 1649 at the instance of Lord Baltimore, to his credit be it said, equal security was guaranteed, "to all believers in Jesus Christ." This was a great advance upon the Massachusetts situation, but how far it was from liberty of conscience may be seen by the proviso that "Whatsoever person shall blaspheme God, or shall deny, or shall reproach the Holy Trinity, or any of the three persons thereof, shall be punished by death." In the Rhode Island colony, however, there were no restrictions, and there, for the first time in the history of the world was a civil government whose corner stone was absolute soul liberty.

Bancroft, speaking of the part played by Roger Williams in the cause of liberty, writes thus: (Vol. page 254 and 255.) "At the time when Germany was desolated by the implacable wars of religion, when even Holland could not pacify vengeful sects, when France was still to go through the fearful struggle of bigotry; when England was gasping under the despotism of intolerance; almost half a century before William Penn became an American proprietor; and while Descartes was constructing modern philosophy on the method of free reflection—Roger Williams asserted the great doctrine of intellectual liberty, and made it the corner stone of a political institution. . . . The principles which he first asserted amid the bickerings of a colonial parish, next sustained in the general court of Massachusetts, and then introduced into the wilds of Narragansett Bay, he found occasion in 1644 to publish in England, and to defend as the basis of the religious freedom of mankind; so that borrowing the language employed by his antagonists in derision, we may compare him to the lark, the pleasant bird of the peaceful summer, that, 'affecting to soar aloft, springs upward from the ground, takes his rise from pale to tree, and at last utters his clear carols through the skies of the morning.'" He was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the Harbinger of Milton, the precursor and the superior of Jeremy Taylor."

The time allotted to this paper will not permit me to further trace in detail the story of the struggle in the new world. Suffice it to say that owing to the lynx-eyed vigilance with which the Baptist people watched against the possibility of a state connection with the church, the Constitution of the United States, as adopted in 1787 declared: "No religious test shall ever be required as a qualification to any office in the United States." Lest this should prove inadequate as a safeguard of liberty, it was amended, upon the petition of the Virginia Baptists to read: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." That is America's chiefest contribution to the art of government and the science of politics. It is, to a very large extent, a Baptist achievement.

The world must not be permitted to forget what the Baptist doctrine of soul liberty, broadening into the conception of personal liberty and finding expression in the ordinances of civil liberty has wrought for the emancipation of mankind. "Individuality in relation to God and Christ and salvation, the Scriptures and judgment and eternity, conducts by an irresistible sequence to freedom of thought and speech and press, to popular government, to unfettered scientific investigation, to universal education. Soul liberty cannot be dissevered from civil freedom." All modern reforms in government, broadening from the few to the many can be traced to the recognition more or less complete of this great principle.

No man ever appreciated this fact more fully than the unschooled but eloquent William Knibb, who carried the Fiery Cross of Freedom through these British Islands; who applied the torch of his burning enthusiasm to the train which had been laid by Wilber-

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The moment had passed th claimed, "Now rest day nor branch." As was the outco mission, to delivered in E "I daily and ial slavery t nected; that E me in an atte African is bou triumphs of the simple ex whose tender passioned spee Baptist miss the tail of K Knibb went o and the Croo ings of religi of that Gosp ed among all I now stand lanted advoc for liberty to sand Christin and if the fr hope that th ish Christian to plead for of liberty ov melodious ha we leave the greatest cur missions, "G earth peace, in such dra that memor when Knibb emancipated hated symb the close. Stanzas fr appropriate

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force, Clarkson, Buxton, Sharp, and blew up the whole abominable institution of slavery, making true the saying which is written, "Slaves cannot breathe the air of England."

The moment that Knibb heard that the Reform Bill had passed the British House of Commons, he exclaimed, "Now I'll have slavery down! I will never rest day nor night till I see it destroyed root and branch." As a proof that his opposition to slavery was the outcome of his interpretation of the great commission, take this extract from his first speech delivered in England on his return from Jamaica—"I daily and hourly feel that the questions of colonial slavery and of missions are now inseparably connected; that British Christians must either join with me in an attempt to break the chain with which the African is bound or leave the work of mercy and the triumphs of the Redeemer unfinished and abandon the simple and oppressed Christian slave to those whose tender mercies are cruelty." During this impassioned speech, one of the cautious officials of the Baptist Missionary Society is stated to have pulled the tail of Knibb's coat by way of admonition; but Knibb went on—"believing as I do that the African and the Creole slave will never again enjoy the blessings of religious instruction or hear of the benefits of that Gospel which Christ commanded to be preached among all nations unless slavery be overthrown, I now stand forward as the unflinching and undaunted advocate of immediate emancipation. I plead for liberty to worship God on behalf of thirty thousand Christian slaves of the same faith as yourselves and if the friends of missions will not hear me, I hope that the God of missions will Aided by British Christians and by Africa's God, I will never cease to plead for the people's love till we wave the flag of liberty over departed colonial slavery, shout with melodious harmony its funeral dirge and proclaim as we leave the spot in which we have entombed the greatest curse that has ever stained the annals of missions, 'Glory to God in the highest, and on earth peace, good will to men.'" This vow registered in such dramatic fashion was literally fulfilled in that memorable midnight celebration in Jamaica when Knibb accompanied by a great multitude of emancipated blacks dug a grave, cast into it the hated symbols of slavery and sang the doxology at the close.

Stanzas from the little poem by Tennyson, seem appropriate here.

Once in a golden hour
I cast to earth a seed,
Up there came a flower,
The people said, a weed.
To and fro they went
Through my garden bowers
And muttering discontent
Cursed me and my flower.
Then it grew so tall
It wore a crown of light,
But thieves from o'er the wall
Stole the seed by night.
Sowed it far and wide
By every town and tower,
Till all the people cried,
"Splendid is the flower!"
Read my little fable,
He who runs may read,
Mist can grow the flowers now
For all have got the seed.

We are glad they've got it. We rejoice to see the splendid passion flower of soul liberty blossoming far and wide in the fields of Nonconformist doctrine; but we think our brethren of the free and evangelical denominations can afford to acknowledge that they found the seed in our Baptist garden.

I must hasten now to point out how our essential Baptist principle has made our place a place of witnessing in behalf of

A SPIRITUAL CHURCH.

By a "spiritual church" we mean a church responsive in all its members, to the mind of Christ, and yielding personal loyal obedience to His sovereign will.

Since the Church is Christ's body, membership in the church should depend upon, follow and express a previous personal relation to him as the incorporating and directing head. To admit to the body those who are not joined to the head by a living faith, is to commit a mischievous incongruity. Hence we cannot permit the state to say who shall be members in the church. Caesar must not determine what belongs to God. Hence we dare not say with the Westminster Confession, that "the church consists of all these throughout the world, who profess the true religion, together with their children." We dare not baptize those who can give no sign that they have been born again; baptism is the symbol of regeneration, and must be reserved for those who, in personal confession of His name put on the Lord Jesus Christ.

This principle of a regenerated church membership, more than anything else, marks our distinctiveness in the Christian world today. It is a matter of amazement to us to find ourselves noticed, not so much for insistence on the spirituality of the church, as for the scrupulous observance of an appointed

form. The latter is but incidental to our position; the former is of its very essence. If we stand for believers' baptism and no other it is not simply because we think we have the better of our Pedo-baptist brethren in a matter of exegesis, but because both logic and experience teach its importance as a safeguard to the church from the intrusion of unregenerate life. If we hold to immersion it is because the Master clearly chose that form as the adequate symbol of the death and resurrection by which He achieved His sovereignty, as well as symbol of that death to sin and resurrection to newness of life by which the believer comes consciously under His sovereign sway. The purpose throughout is spiritual.

It is noteworthy that the practice of infant baptism is falling more and more into disuse among the evangelical denominations, while the old grounds for its administration have been largely surrendered. In the interests of a spiritual church it should, we believe, be discontinued entirely, discarded as an outworn tradition, and shunned as a garment spotted by the flesh.

As I bring this paper toward conclusion, there are two other matters that I must touch upon, if ever so lightly and briefly. One is the place which our essential Baptist principle has given us in the great modern movement of

WORLD EVANGELIZATION.

The nineteenth century, with all its marvels, witnessed nothing more wonderful than the rise and spread of the Foreign Missionary movement. The spirit of that movement found its incarnation October 2nd, 1792, when twelve men of Baptist faith organized the first society of modern times, for the avowed purpose of giving the Gospel to the heathen world. The little town of Kettering was the Bethlehem of this movement. While the collection of £13 2s 6d., taken up in the parlor of Widow Wallis, provided the swaddling clothes in which they wrapped the holy child.

It was by no accident that this movement came of Baptist birth. World evangelization is a corollary to the doctrine of the Lordship of Christ. In William Carey the doctrine found a new interpretation and expression. By him it was clarified and restated in terms of the great commission. The older doctrine of divine sovereignty had sterilized the church. Hyper-Calvinism running near to fatalism, had chilled evangelical enthusiasm. It had hidden the young manhood of the church "sat down", declaring that when it pleased God to convert the heathen, He would convert them without human help. From such a theological obscurantism, with its sad consequence of religious quietism, Carey brought deliverance. He gave the church a new horizon, kindled within her a new light, created within her a new soul. Carey was no mere ecclesiastical mechanist, he was a great prophet and inspirationist. It was a new thought of God and of man that he gave to the world, or rather an old thought brought to newness of life. His contribution was splendidly revolutionary. It is with us still a thing of life and power and blessing. "Time cannot wither, nor custom stale the infinite variety" of its beneficence in the Christian church at large. In the exaltation of her ideals, in the enlargement of her sympathies, in the intensification of her zeal, in the sanctification of her life, in the purification and simplification of her doctrine, the Christian church owes more to William Carey and his mission, than to any other man or movement since the days of Paul. Upon the trellis of the Foreign Mission enterprise, the vine of the church has run over the wall. It has given her, spiritually, a southern exposure, through which she has felt at her heart the thrill of a new vitality, while bearing on her outmost branches a burden of precious fruit for the vintage of the skies.

The last matter upon which I shall touch is closely allied with this; namely, our place of steadfast

LOYALTY TO THE AUTHORITY OF THE CHRISTIAN SCRIPTURES.

The sovereignty of Christ and the supremacy of the New Testament as the rule of life, are practically one doctrine. Whether we ground the authority of the New Testament in the fact that Christ gave it to us, or in the fact that it gives us the Christ, the result is the same. The Christian consciousness and the Christian scriptures are not, and cannot be, with us, two separate sources of authority. They are one in Christ. The New Testament creates the Christian consciousness and appeals to the consciousness it creates. It also corrects the Christian consciousness and progressively justifies itself therein. Hence it is and ever must remain for us the word of final authority. It is the imperial sceptre of the Son of God. It has been said that the chiefest contribution of the Baptist people to the Christian church has been her succession of great preachers. That would not be strange if true. The Baptist principle has continually driven our preachers in upon the scriptures. Standing there, they have felt the Rock of Ages beneath their feet. Standing there they have beheld the glory of the Lord. They have gazed upon the Cross red with blood of atonement. They have beheld the throne of God with the Lamb in the midst thereof. The Baptist preacher has never needed to go peeping cautiously about to see what other men were doing, or to put his ear to the ground to listen for the word from human lips. It has been for him to hear

what God the Lord would say, and to speak the word from his mouth. Hence through all the messages of our great preachers, there has ever throbbed the deep, awful, gracious note of Calvary. Their testimony has been sown with the fire of the holy gospel, and it has filled all the church with light.

With humble thankfulness we claim as ours John Bunyan, the immortal dreamer of Bedford Jail; Christmas Evans, "the one-eyed man of Anglesea, and a prophet sent from God;" Andrew Fuller, who held the rope with a giant's grip while Carey went down into the well; Charles Haddon Spurgeon, who in this city exercised the most fruitful ministry since apostolic times; and Alexander Maclaren, the prince of all expository preachers of any age or country, the incomparable stylist of the nineteenth century pulpit, who has left a scroll of light about every text which he has touched, a poet, in the garden of whose imagination the flowers have never ceased to bloom or the birds to sing, and who presides over this Congress today, a benediction to us all, honored and beloved as the Grand Old Man of the Baptist Brotherhood of the world.

Fathers and Brethren! The place of Baptists in the church of the future is destined to be a larger place than we have yet achieved. The world has not outgrown the need of Baptist principles. It was never in greater need of them than it is today. Our principles have not yet manifested the full force that is in them. New light and power are to break forth from them in the days to come. Loose them and let them go. They have in them, through the quickening of the sense of personal answerableness to Christ, the power to sanctify the family, and make the home a place of richer spiritual culture. They have in them the power to secure for the church a more intelligent, comprehensive and universal consecration of her members. They have in them the power to mitigate the antagonisms of commercial life. Setting before capitalist and tradesmen alike the higher standards that necessarily accompany the sense of personal responsibility to Christ, they will go far to break the tyranny of both combined capital and organized labor. They have in them the promise of success and deliverance for millions who now groan under the oppressions of the autocratic governments of the world. In a word, they bid each man who lives under the blue sky, to stand upon his feet and harken to his Lord and Master, Jesus Christ, and go with Him up the heights of noblest manhood.

May God make us worthy of the trust committed to our hands. May we prove the divinity of our principles by the increasing splendor of our achievements. May we be good soldiers of Jesus Christ, and strong helpers of mankind. Then when the day is done, we shall have a royal diadem to cast at Jesus' feet. Our principles with our achievements we shall weave into a crown. As jewels for that crown we shall gather all the names that have shone starlike and clear in the galaxy of Baptist history, and with a joy unspeakable and full of glory we shall raise all our voices to "Hail the power of Jesus' name," and lift all our hands to "Crown Him Lord of all."

George Muller, Bristol England, on Prayer.

No man was better qualified than Muller to tell the secret of how to secure divine guidance in the affairs of life. This is how he sought it.

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.
2. Having done this, I do not leave the result to feeling or simple impression. If so, I lay myself liable to great delusions.
3. I seek the will of the Spirit of God through, or in connection with, the Word of God.
4. Next, I take into account providential circumstances. These often plainly indicate His will in connection with the word and spirit.
5. I ask God in prayer to reveal His will to me aright.

6. Thus through prayer to God, the study of the Word, and reflection, I come to a definite judgment according to the best of my ability and knowledge. Then if my mind is at peace, and continues so after two or three petitions, I go ahead.

It will be seen how carefully Mr. Muller used all the natural sources of guidance in connection with prayer. We wish all who profess to be led by the spirit were as careful.

Why should you carry troubles and sorrows unhealed? There is no bodily wound for which some herb doth not grow, and heavenly plants are more than medicine. Bind up your hearts in them, and they shall give you not only healing, but leave with you the perfume of the blessed gardens where they grow. Thus it may be that sorrows shall turn to riches; for heart troubles, in God's husbandry, are not wounds, but the putting in of the spade before the planting of seeds.—Southern Churchman.

Life is springtime, and the gathering years are lengthening days, calling to constant endeavor,—
Rev. W. D. Williams.

Messenger and Visitor

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DEAD AND LIVING THINGS.

John Paul Jones who won distinction as a naval commander in the American revolutionary war died in Paris and was buried there in July, 1792. There, in a small Protestant Cemetery, his bones are believed to have reposed until the present year. But now the remains—or what are believed to be the remains—of John Paul Jones, the revolutionary hero, have been exhumed and conveyed, with attendant pomp and ceremony, to Annapolis, Md., where they will henceforth repose with other honored dead of the Great Republic. The matter of identification was entrusted to three learned professors of the Paris Anthropological School, who were charged with the duty of examining the body and drawing up a report, and their reasons for believing the remains to be those of John Paul Jones have been published. The accuracy of their conclusions does not stand altogether unchallenged, and the evidences adduced may or may not be regarded by the general public as establishing the identity beyond reasonable doubt.

But what we wish particularly to remark in this connection is that it makes no practical difference whether the remains conveyed to America are those of John Paul Jones or not. It is a matter of sentiment merely, and if the people of the United States are willing to accept it as a well established fact that the bones of John Paul Jones are now enshrined at Annapolis the practical effect will be precisely the same, though as a matter of fact the remains be those of someone who in his day and generation devoutly held to the doctrine of the divine right of kings.

To take another example in point: It is held, we believe, that certain relics of St. Anne, the mother of the mother of our Lord, are enshrined in the church of Ste. Anne de Beaupre in the province of Quebec, and thousands of persons from far and near yearly make pilgrimages to the church, and many sick and lame persons have professed to be healed of their ills by virtue of the sacred relics. Many devout Roman Catholics accept this story of the relics as a fact, while most Protestants reject it as a fiction. But for practical purposes it matters, we suppose, not the least in the world whether the relics are in reality those of St. Ann, or of some other saint, or of no saint at all. If only the devout worshipper fully believes that the relics are those of "le bonne Ste. Anne," he will be healed of his rheumatism just as quickly, though the fact may be that the sacred relics once constituted a part of the anatomy of some unbaptized sinner. So much for dead things. Now let us give a little attention to living things.

Every little while one hears of a picture, supposed to be the work of one of the old masters or of some great painter of more recent times, being rescued from a rubbish heap or from some obscure place where it had long remained, its origin and its value unsuspected. Now it is evident that here we touch another realm, a realm of life, where another principle governs. There may be differences of opinion as to the origin of the picture. Its claim to be the work of a great artist may be challenged. But it cannot be said that it makes no difference what its origin may have been so long as it is believed to be the work of a great master. For a picture is not like a dead man's bones, it is in a very real sense a thing of life and influence, and its influence in the long run depends upon its character. It is possible of course that the picture may be misinterpreted by some who claim to be competent critics of art and by such false criticism others may be led astray. But

the picture itself will remain as a witness and a protest against such misinterpretation, and finally its own witness as to its true character will be understood and received. If a picture in reality lacks the essential qualities of true art, not all the authority of all the experts in art will avail to give it a permanent place among the works of the world's great painters. And if, on the other hand, the picture is inspired by real genius and embodies the principles of the truest art, it is in its own right and character immortal, and sooner or later its power will be felt and acknowledged by all those who are possessed of the true artist spirit.

What has been said of pictures may also be said of books. A book is not a dead thing whose place and function are to be determined by some arbitrary authority. A real book is a living thing whose life will radiate its own proper influence and determine its fitness to survive in the world of literature, whatever the critics and reviewers may say. We certainly, do not mean to deny the influence and the value of expert opinion either in the sphere of art or that of literature. In this age, innumerable books are being flung into the world, which it would be a crime against truth and good taste to dignify by the name of literature. If the critics save us from the fruitless and vexatious labor of reading them, they are entitled to our hearty thanks. We speak, however, not of the froth and spume of the intellectual life but of real books which embody, so far as books can, the genius and the power of their age—books which, whether for good or for evil, inspire the thought and mould the character of men. And in this connection, too, the work of competent critics is valuable, and to a certain degree authoritative. But still at best their work is that of critics and not of creators. Yet they presume to sit in judgment upon the real creators of art and literature, and sometimes their judgments are sadly at fault. However, valuable it may be to know what the critics say of a book it is generally still more important to know the book itself, and the better the book is the more certainly is this true of it, for a good and great book is its own defence, and its justification rests upon its own testimony.

Of no book is this more true than of that Book of books, which we call the Bible. It is certainly not unimportant to know what learned and careful students of the Bible in the past have said of it, or what devout scholars of the present day are saying. The testimony as to the character of these Scriptures borne in the creeds of Christian Churches and in the deliverance of ecclesiastical councils are not unimportant. But more important than all these is the Book itself. It is its own best defence, its own sufficient vindicator of the claim that it is the Book of God. Hostile, purblind criticism has said of the Bible in the past that it was become effete and that its grasp on the minds and hearts of men was that of a nerveless dying hand. But the Bible was never more a living book than it is today. Its appeal to the mind and to the heart of humanity was never so widely and so clearly recognized. Never has it been the subject of so much reverent and intelligent study as today. And from our point of view at least there is no indication of the near approach of a time when it will cease to have power with men. Critical study may effect some change in the views which have been generally held as to the origin and authorship of some of the Biblical writings. But the Book itself—the Book that has been a light to our Fathers in the darkness—remains and will be no less a light for generations yet to come. Shall we suppose that human criticism, however astute and however hostile, shall prevail to put out a light which the Divine breath has kindled. The Bible does not belong in the category of dead things. It is not of the nature of a dead man's bones or a sacred relic, the value of which is to be determined by external authority. It is its own living and abiding witness, it appeals as no other book does or can to that which is most vital in humanity, and until the hearts of men cease to cry out for God and their souls to hunger for eternal life the Bible will never become an outworn book.

—The sermon preached before the P. E. Island Association at its recent meeting at Montague was published in the Messenger and Visitor of July 19. By an oversight the name of the preacher, Rev. J. W. Gardner, of Kingsboro, was omitted. Our apologies are due to the Association and to Bro. Gardner for the omission.

Editorial Notes.

—The address by Rev. J. D. Freeman of Toronto, which will be found on our second and third pages, this week, was delivered before the Baptist World Congress in London. It is a masterly treatment of one of the largest and most important themes discussed at the Congress. Every Baptist should read it, and surely no intelligent Baptist can read it without large profit.

—The Czar is reported as saying in a note replying to an appeal from the clergy of Orenburg: "The Russian people can rely on me. Never will I conclude a shameful peace or one unworthy of Great Russia." The time for the Czar to have avoided the necessity of concluding a shameful peace was before the war began. It would have been much easier for Russia to have avoided a war which the world pretty generally regards as unjust and unnecessary on Russia's part than to make peace on terms which Russia will not regard as shameful and unworthy of her greatness.

—Mr. R. J. Colpitts is seeing England this summer by the help of his bicycle, and he is good enough to give the readers of the Messenger and Visitor a share in the benefits of his observations. Mr. Colpitts' letters, we make no doubt, are perused with interest by many readers, and this will be especially true of the letter which appears this week, giving some account of the British World Congress in London. While many of us are inclined to envy Mr. Colpitts his privilege of attending these meetings, we will not forget to be grateful to him for giving us so interesting an account of them.

A sad death occurred in St. John last week, believed to be due to the excessive use of cigarettes. On Monday evening, at his home, a lad sixteen years of age, named Louis Kinella, swallowed a quantity of carbolic acid and shortly afterwards died. The boy told other members of the family that he was about to end his life, but as he had said such things before, little notice was taken of his words and no attempt was made to prevent his carrying out his suicidal intentions. A coroner's jury brought in a verdict to the effect that the deceased had died by his own hand while temporarily insane, and expressed the belief that his insanity was due to cigarette smoking. The evidence presented appears to have shown that the unfortunate lad, who perhaps was never very strong, had become an inveterate smoker of cigarettes, and the habit had had the effect of making him a nervous wreck and entirely destroying his fitness for work. The subject is a painful one. The afflicted family are entitled to our sympathy. But this instance holds a lesson which a good many young lads, and their parents too, would do well to lay to heart.

—The American Presbyterian Board of Foreign Missions, which conducts most of the missionary work done in Siam, has just received a copy of the decree of the King of Siam, in which he has followed up his former decree abolishing legalized gambling in Siam, by abolishing slavery within his dominions. The decree runs as follows:—"Although slavery in our realm is very different from slavery as it has existed in many other countries—most slaves being persons who have become so voluntarily and not by force, and the powers of the master over the slave being strictly limited—yet we have always considered that the institution even in this modified form is an impediment to the progress of our country. We have, therefore, from the commencement of our reign, taken steps, by the enactment of laws and otherwise, for the abolition of slavery, notably by the laws of Pee Chau (corresponding to the year 1874 of the Christian era). We now deem it time to take more sweeping measures, which will gradually result in the entire disappearance of slavery from Siam." The King is an enlightened ruler who, it is said, aims to establish in his country model conditions. To this end he carefully studies conditions in other lands and is quick to adopt those which seem likely to enhance the welfare of his people, and is also ready to abolish long-standing customs with are detrimental to the country's progress.

The World's Baptist Congress.

This week let me turn from my own personal experiences to the great meeting of the Baptist brotherhood of the world. The change, no doubt, will be a decidedly agreeable one to your readers. The Congress now is in full sway. When I arrived in the city from Edinburgh on Tuesday morning, it had already begun to make history. The meetings held in various parts of the city on Monday evening were rather the closing up of the Baptist Union of Great Britain, than the opening of the Congress. Yet the speakers were almost without exception from the list of the foreign delegates.

If anyone should think that the city of London has been greatly stirred by the presence of so many notables he would be laboring under a slight mistake. It is true that with the British delegates there are some four thousand of us. But forty thousand would hardly suffice to affect the pulse of the city's life, except in the immediate district where they congregated. As for us we are lost as completely as the proverbial needle in the haystack. By the majority of the daily papers we have been so far almost completely ignored. In none is there any

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thing like a full report, merely a few lines, noticing what is going on. This is not because we are Baptists, or Non-conformists. It is typical of English, or at least London, journalism, which does not consider religious news worth printing. Perhaps before we are through we may succeed in making our presence felt to some extent, even in London.

Let me introduce first of all some of the men who are the leaders in the Congress. Standing foremost in the love and admiration of Baptists the world over, and in the esteem of all who honor unswerving allegiance to truth allied with conspicuous ability, is Alexander McLaren, D. D., President of the Congress, the acknowledged prince of expository preachers. As he took the chair on Wednesday morning a storm of applause burst over the wide expanse of Exeter Hall. Those who know him say that his marvellous vitality has perceptibly weakened. Yet there were few of the speakers at the Congress who could make themselves more plainly heard in all parts of the room, and none with less apparent effort. Still by the close of the session the slight trembling of the hand as it held the program betrayed the weariness of the flesh, which the strong will was not able entirely to subdue. That session was the last at which he presided, as he was compelled to return to Manchester to present on behalf of the Nonconformists an address to the King. Today, however, he had returned to London, and met all the delegates at a reception and garden party given in his honor at Regent Park College. He received us seated, but even after the hundreds who had passed before my turn came the hearty hand grasp with which he welcomed us all betrayed no weakness or weariness.

While Dr. McLaren is "facile princeps" among the world wide Baptist hosts, it might be a mistake to say that today he holds first place among English Baptists. That place must probably be assigned to Dr. Clifford, the famous leader of Nonconformity in its struggle against the Education Act. He is one of the Vice-Presidents of the Congress, and it was days before even his appearance ceased to be greeted with tumultuous cheering. He is a little old man with a long, gray beard, but his fighting weight might test the capacity of the strongest scales.

Among English Baptists and more especially among Welsh Baptists an outstanding figure is that of David Lloyd-George, M. P., familiarly known as Lloyd-George. He is the forefront of the organized opposition to the Education Act in Wales. Should the Liberals prove victorious in the next election campaign Lloyd-George will without doubt be a member of the Cabinet. He also is a Vice-President of the Congress and presided at one session.

In the account of the Baptist notables we must not omit Rev. F. B. Meyer, so well known on both sides of the Atlantic, though not so well known as a Baptist. Yet he is one now at least, and has been elected as Vice-President of the Baptist Union of Great Britain, an office which carries with it the succession to the President's chair. When called upon to address the Congress, his first appearance before a Baptist audience after his election, he humorously remarked that the prodigal son always came in for the fatted calf.

It would be impossible to name all the prominent men who have part in the Congress. But mention should be made of Rev. J. H. Shakespeare, the Secretary of the gathering, who has had the burden of organization upon his shoulders, and who has done perhaps more than any other one man to make the Congress a success. Nor should we omit Dr. Prestidge, of Louisville, Ky., in whose fertile brain the idea of a World's Baptist Congress first took definite form. It is impossible of course to enumerate all the prominent Americans present. They are here in swarms, and all are prominent. Among the rest are some seventy or eighty colored brethren. These have been quite lionized, and have shown themselves not unworthy of the attention they have received. While no important places have been assigned them on the program they have been warmly welcomed whenever they have appeared on the platform, and in respect to oratory have well nigh carried off the palm.

Canada has sent a fair contingent though I regret to say that the Maritime Provinces are most inadequately represented. Besides the writer, there are Rev. J. H. Jenner, of Halifax, Rev. W. J. Rutledge, of Port Maitland, and Rev. Dr. McLeod of Fredericton, the latter representing more particularly the Free Baptists, but claimed by us as one of our Maritime representatives. Two of the most important places on the program have been given to Canadians, and one of the men we claim as a Maritime man, even though he happens at present to be preaching in Toronto. The real business of the Congress was opened on Wednesday morning by an address by Rev. J. D. Freeman on "The Place of Baptists in the Christian Church." The last speaker at the great closing demonstration in Albert Hall next Tuesday evening will be Rev. John J. MacNeill of Winnipeg.

A striking feature of the Congress thus far has been the abounding enthusiasm displayed. To one who had been taught to believe that the average Englishman is rather stolid and unresponsive it is a revelation. No doubt the presence of a strong contingent of enthusiastic Welshmen may account for some of it. However, it may be, it is of common occurrence that even the most vigorous of clapping

with the hands affords a totally inadequate outlet for the pent-up enthusiasm. Rising to their feet the delegates will wave handkerchiefs, programs, hats, whatever may be in their hands and give expression to their appreciation in hearty vocal cheering.

For some of us the Congress opened with a luncheon given to the colonial delegates by the South African Missionary and Colonial Aid Society. We had a very good dinner, and then speeches were made by our hosts and by representatives from the different colonies, who said pleasant things about us all and each other. The upshot of the matter was the formation of a Colonial Missionary Society, which, while not promising very much financial assistance would kindly entreat that any special appeals for aid be made under its auspices and its direction. Just how much this newest of Baptist societies will amount to depends a great deal upon the attitude of the Baptist Union of Great Britain.

Tuesday evening the Congress proper opened in Exeter Hall. As the number of delegates exceeded the seating capacity of the room the public were not invited, and delegates were admitted only on presentation of their tickets. By the time for opening more than three thousand were crowded into the Hall. The delegates were formally welcomed by His Honor, Judge Willis, President of the Baptist Union, of Great Britain. To this welcome responses were made by delegates from the various countries represented. The meeting began at 5 p. m., and it was nearly nine before the benediction was pronounced. To speak frankly it was tiresome. In the first place the acoustic properties of Exeter Hall are horribly bad. Then many of the speakers had but slight acquaintances with English, and not many even of the English speaking delegates could be heard easily in all parts of the room.

On Wednesday morning we had what is acknowledged on all hands to be one of the best things of the Congress, the address by Rev. J. D. Freeman. Any adequate report of this is impossible. Those who have heard this gifted preacher at his best will have some idea of the treat which we enjoyed. The fundamental Baptist principle he declared to be the doctrine of the supreme and undelimited authority and sovereignty of Jesus Christ. From this he showed with rare skill how all the other principles for which Baptists have ever stood are logically derived. After a little discussion on this subject the Congress received a delegation from the National Free Church Council, with a speech on their behalf by Rev. Dr. Horton.

In the afternoon we had a meeting on National Primary Education, which really developed into a discussion of the British Education Act. Dr. Whittitt of Virginia read an able paper on the subject, but this was little appreciated in comparison with the addresses by Lloyd-George and Dr. Clifford, who confined their remarks to the condition of affairs in England and Wales. Later in the afternoon we paid a pleasant visit to the Spurgeon Orphanage when we were served with music and tea, and then departed for the Metropolitan Tabernacle, where the evening service was held.

This service was the Congress sermon, and the preacher was Rev. A. H. Strong, D. D., President of Rochester Theological Seminary. His subject was "The Greatness and the Claims of Christ," his text being two phrases from Paul's account of his conversion, "Who art thou, Lord," and "What shall I do Lord?" The sermon can truly be described as a great effort—both for the preacher and the congregation. Some say that he preached for an hour and forty-five minutes, but one who timed him said that it was only one hour and thirty-three minutes. Prospective students for Rochester Seminary will do well to make note of this for use when he is criticized, as he probably will be at the Seminary, for preaching at too great length. But it must be confessed that this sermon had more excuse for length than is usually the case. Any report of the sermon is of course out of the question.

The rest of the good things we have been enjoying must wait until next week, for my space is already exceeded.

R. J. Colpitts.

London, July 15.

The Rev. James Loring Read

passed to his reward from his home in Aylesford, on Sunday the 23rd of July. He was a son of Eliphalel and Rebecca Read of Sackville, N. B., was born Dec. 21st, 1828. He was one of eleven children, the Rev. Eliphalel Outhouse Read being one of them. His father was a typical deacon of that day. What a shock it would have given the members of the Sackville Church, had any one proposed to turn Deacon Read back into common membership on the rotary wheel of the three year's term prevailing in some churches of today. The surprise would have been but a little less than a similar suggestion to revolve out of office Father Crandall, Manning or Harding, at the end of a fixed term of service. Who can give a picture of that large farm, that home, those eleven children, looking up to Eliphalel and Rebecca Read their parents. That home, one of the Saints' rests for ministers of that day. On entering this house for the first time Theodore Harding clasped the hand of the Saintly Rebecca and enquired how many chil-

dren have you sister? On receiving the reply, eleven, the patriarch said, "let us pray." This took place in the hall, before the good man had entered the parlors. That picture can be hung up on the wall. Father Harding, Deacon Read and his good wife, kneeling and praying for those eleven children. Out of such homes came the good men and good women of the new passing generation. These provinces have enjoyed the successful ministerial services of two of the sons.

For five years the late Rev. W. G. Parker was pastor of the Sackville Church. Among the many baptized by him was J. L. Read, when he was about twenty years old. Shortly after his baptism, yielding to the divine call, he decided to preach the gospel. With this object in view, he began a course of study at Sackville Academy. After two years, he went to Prince Edward Island, and for two more years preached at Tryon, St. Peter's Road, North River and other places. There he met the Rev. William Hobbs, from whom he received much help and instruction in the practical work of the Christian ministry.

From P. E. Island he went to Fredericton Academy, where for two years he studied under Dr. Spurgeon, continuing to preach in the surrounding churches.

In the spring of 1858 he was ordained at Hopewell, N. B. In November of the same year, having accepted a call from Upper Aylesford Church, he began his pastoral labors, which, without interruption, continued for thirty-one years.

This was the same autumn that the writer became pastor of the church centred at Berwick. I saw there Brother Read for the first time. From that day until now our friendship has been continuous and sweet.

This first year was a memorable one in our ministry. The revival that came down upon this part of the country seemed like a wave of the revival in New York during that and the previous years. "It broke out" in Berwick by a little girl, ten years old, rising in prayer meeting, and, for the first time in her life, opened her mouth for Christ. It was the voice of the turtle dove heralding the spring. Over one hundred passed through baptism into the church in the Berwick region. "The revival broke out," differently in Aylesford. At the close of a Sunday evening service Brother Read heard a noise at the entrance to the church, which he took to be the pranks of a few rude boys, but on reaching the door he found it came from young men waiting for his guilt. About seventy were baptized during this awakening. The hearts of the people warmed toward their pastor at this beginning of a long and most successful pastorate, and held to him in loving sympathy until they laid him away to rest on the 25th of this month. All through his long pastorate there were frequent revivals, and the church prospered under his ministry.

His first wife was Elizabeth Morton, daughter of Deacon Whitman Morton, of Wilmot, who still lives and is over ninety years of age. Mr. Read's first wife died about 1888.

After resigning at Aylesford, at the close of his long pastorate, he became pastor of the church at Clementsport, for two years. His next charge was at Osbourne. Following this he was for a time at New Germany. He then returned to Aylesford where he remained until his departure to the highest service. After coming back to Aylesford, he acted until about two years ago as pastor at Burlington.

The funeral services were held on Tuesday the 25th. The Rev. D. H. Simpson, preached an appropriate and very sympathetic sermon from the text, "I have fought the good fight." The funeral was largely attended. The Rev. C. K. Morse, the Rev. Alfred Chipman, the Rev. P. R. Foster, the pastor, Rev. Lewis Wallace, the Rev. Isaiah Wallace, D. D., the Rev. Mr. Cakler of Chester, the Rev. Messrs. Craig and Ryan, Methodist ministers were present. The solemn assembly was addressed by all these ministers except Dr. Wallace, whose impaired health did not permit him to share in the exercises. All paid kindly tributes to the departed servant of God.

Brother Read leaves a widow to mourn his loss. She was Miss Annie Bishop of Wolfville. Both wives were of the most excellent of the earth, true, kind and faithful. One son, Loring Allen Read, who lives at Aylesford, son of the first wife, survives. The other son died suddenly in Boston a few years ago.

Rev. J. L. Read was a brother of moderate talents, a most sympathetic, kind and tactful pastor, was unobtrusive and faithful in all relations of life. He wrought a good work. The writer extends hearty sympathy to his bereaved wife, son, brother, and other relatives.

F. M. Saunders.

The Toronto 'Globe' says:—"The present worth of the life annuities voted to Cabinet Ministers is \$340,000. This, with the annuities to the two Ministers about to retire, will bring the total up to \$377,000. This total is obtained by calculations made in accordance with the life insurance tables on a basis of four per cent. The smallest present worth is that of Sir Charles Tupper's annuity of \$4,000, which at the age of 84 years is \$12,148. Hon. Mr. Sifton's annuity of \$3,500 at 44 years of age is worth \$50,168, the highest present worth."

* * The Story Page * *

The Seventh Boy.

He came to church one morning with Mr. Hastie, sitting with him during the morning service, and the superintendent brought him to Miss Helmer's class after the opening exercises of the Sunday-School, merely saying, "Mr. McClintock, Miss Helmer; Mr. Hastie especially requested me to bring him to you."

A chair was placed for him, and the consideration of the day's lesson proceeded. Miss Helmer, outwardly calm, was inwardly apprehensive as to what this addition to her class might mean to her, in the future. For a new and a strange element this new boy certainly was. He was apparently sixteen years of age, tall, well proportioned and not ungraceful, and his big blue eyes met her with a frank friendliness that was reassuring, but his very red hair was long, and because of its curly bushiness, made his head look large; hands and face were freckled, and he was clothed in home-made butternut jeans, every article of which he had outgrown in all directions.

Now Miss Helmer was a true teacher, as well as a cheerful, devout woman, and a new pupil, however unpromising, was to her so much new material, and the contrast between her well-groomed boys and this uncouth figure would have troubled her little, only she did not feel sure of his treatment by the class.

Elder Hastie's good opinion was flattering, for he was quite an authority in our congregation. He owned a large stock farm a couple of miles out from the village, and in addition to being one of the most liberal supporters of the church financially, was a true Scotchman in devotion to all its work. So it was no light matter that the boy should be sent to her care.

The school looked up to Miss Helmer's class and imitated to some extent its very correct deportment. The superintendent depended upon it for such help on special occasions, as Easter, Christmas, etc., and these boys fast approaching manhood, occupied no small space in the teacher's interest. Always well and tastefully dressed, she often excused little extravagances in dress by the plea, "For the sake of my boys." She took journeys in one direction or another in vacation, on account of the boys. Attended conventions and institutes, read widely and carefully, collected curios, all that she might best please and teach the class. And in many ways it justified her interest. Four of the boys were members of the church, having grown up in the Sabbath-school, were students in the high school, and sixteen years of age; two were merchants' clerks, and a little older Cornelius Draper was with a clothing house and John Horton in a shoe store. All were well dressed, young Draper, who wore tailor-made clothing, a trifle over-dressed, unless he had commanded more salary. All were very respectful. The new boy was gravely attentive, but took no part in the lesson. After the closing exercises, Miss Helmer detained him in order to get his name, assign the lesson, etc. Finding that he would walk home, and their way would be the same for a short distance, she gave him her books to carry and proceed to improve acquaintance.

"Barzilia; that's rather a strange name, and McClintock is Scotch, is it not?"

"Yes'm. My fathin' an' Mr. Hastie came from Scotland together, and I am from the mountains of North Cahlina. My folks died when I was little. My mothel's people raised me. Mr. Hastie sent for me; wants me to learn to farm, and to take care of stock."

"Do you think you will like to farm?"

"Yes'm. I like hawses, and there's some mighty fine ones out there! The tenants will do the hardest work, an' I am to take care of the old people. I like that. Mr. Hastie as good, but I jist nachelly love Mothel Hastie! They both think it's a pinte shame for a big fellah like me to know nothin' of the Bible. I learned myself to read, but I don't know much moah than that. They both said I was to come to you in the Sabbath-school."

"Why, I am pleased to hear it! I trust you were willing to come, Mr. McClintock?"

"Would you as lieve call me, Barzie, ma'am? That's what I am used to. Yes'm I'm going to do just that they think best. You know it isn't every fellah that gets such a chance."

All this was spoken in a soft, musical voice, with a strong Southern accent, and a drawl that was indescribable. And Miss Helmer realized that, however she might be able to build, it would be on new foundation. She was hardly prepared for the lifting of the battered hat and the courtly bow with which he took leave of her, but when she glanced after the tall, lithe figure, in the little brown coat and very short trousers, striding away, her heart failed her, and visions of mountain whites, moonshiners and fouds distressed her. If she had been right honest with herself (the rarest kind of honesty, by the way) she would have known Miss Helmer was as likely to withhold hearty sympathy from this mountain boy as was her class. If he had been a Chinaman, now, with braided queue and loose coat, respectful toleration should be compelled. But this uncouth, ignorant keeper of "hawses"! How would the boys treat

him? In this thought she wronged the boys. They deserved, after all these years of teaching, more confidence; not so much that she had a right to expect from young men in their station forbearance and help as that the warrant, "My word shall not return to me void," should have been enough assurance, should young McClintock prove stupid and rough.

There was, however, a little excuse for this lack of faith. She had her times of bitter discouragement, times when she was ready to despair, because she could see no little real fruit of her patient, faithful work.

The lessons as laid down, were fairly learned, questions correctly answered, memory passages committed but when she proceeded to practical application of principles, she could get no response.

She varied her methods, she told the story, hunted for familiar illustrations, and asked leading questions. Yet the occasions were rare in which a voluntary opinion found voice in the class. She could rouse no enthusiasm; they were duty lessons, and seemingly uninteresting.

The boys were fairly intelligent. Draper was well posted in newest scientific research, Horton authority in political and sporting news. Both were ready to speak on these subjects when opportunity offered, but so far as expression went, Scripture lessons had taken no root. Not very surprising when we remember that the prayer-meeting room is often filled with intelligent men and women who are mute as mice, when subjects rich in wisdom for every guidance are up for discussion. They won't even ask questions! I have often wondered why it is so. It may be reverence for the Book of Books. It is possibly distrust of worthiness or ability to hold or express opinions on sacred things. Be that as it may, it is discouraging to teacher or leader.

If Miss Helmer had known, young McClintock was on a sort of probation. Mr. Hastie had sent for the son of his old and valued friend with much confidence and very kindly intention. But he was by no means a man to decide hastily. Every new venture was entered upon only after due caution and "consideration," and the boy coming on the terms he had mentioned to Miss Helmer did not have a hint of what the childless old couple intended for him, should he bear their careful testing, honorably. So, when Mother Hastie proposed to fit him out with suitable clothing, she was met by prompt refusal.

"Na, na, wife. He's naue the waur for a few Sawbath's trial, though I doot me, 'twill be harder for you to see him in yon queer rig than for himself!"

And she was obliged to wait. So, for a month or more, he went out with the congregation, and only after bringing the team around and getting the old people started homeward, did he seek the class, so the rusty brown figure became familiar. Thoughtful people, observing the graceful, erect carriage, shoulders squared and head up, forgot the odd clothing, and the mountaineer never seemed to be at all conscious of it.

Perhaps, if his classmates had received or treated him with less courtesy, he might have been made painfully aware of his appearance, but the boys were his friends from the start.

And with the second Sabbath, began a new era for Miss Helmer's class.

Barzie, as he insisted on being called, brought to his first Scripture lessons intelligence of no mean order, and his interest was so keen and mind so hungry that the class was shaken out of its dutiful endurance of the hour. He was just as apt to appeal to the boys for enlightenment as to the teacher, and she encouraged them to answer him, wisely thinking that their minds were as likely to grasp his difficulties as her own; and there was no more listlessness, there were no dull lessons, and the boys not only expressed their ideas, but studied carefully how to express them clearly, and the allotted time for the lesson was always too short.

I can not forbear giving a few instances of the mode of reciting (?). Take the lesson on forgiveness. In order to vary the several ideas brought out by the text, Miss Helmer, said, "Boys, suppose some one has injured you. Some boy, perhaps, told lies about you, is unrepentant, and you are quite sure he only lacks opportunity to repeat the offense, what would be your best course?"

"Why, I think I would get me a club an' lay foh that fellah!" came in Barzie's musical drawl.

"For if ye forgive not men their trespasses, neither will your Father in heaven forgive you," one of the boys reminded him.

"Don't want him to. He wouldn't, nohow, if I kept on with the same old meanness!"

Then followed a rapid exchange of ideas, until it seemed that vigorous measures, used without malice, might constitute a good argument.

The lesson on the Sabbath, coming as it did, differing entirely from all preconceived ideas, was very interesting. Barzie took that home with him, and Elder Hastie was proud to hunt up for him a weight of authority.

When they came to the prodigal son, the young mountaineer was sorely perplexed.

"Why, I'd a set the dog on him! I pinte'dly would! Sassy to the old man, in the fist place, nothin' didn't fall to him, while his fathel lived! Then afteh he'd played kyards like as not, an' caroused 'round, an' spent it all, to come sneakin' back! He didn't noways deserve for that poor old man to be glad to see him. I can't undeestand how it was!"

So the teacher carefully explained how the story was told that the Jews, and now, all men, might understand the love of God. Barzie felt somewhat enlightened. It the father in either case saw fit to restore the son, it was clearly the elder son's duty to agree, but then, "That trifin' younger son wasn't fittin' to wear a good coat or gold ring, or eat any fattel calf, either!"

Then Horton took him in hand, "Barzie, suppose some day the bay colt gets out of the barn lot, and canters off down to the neck of timber by the pond—"

"Wouldn't want him to go there. Pond is swampy!"

"Yes, danger that he mire down and be lost in his foolishness."

"You go and coax, try to tole, and finally to drive him home, all to no purpose; night and storm coming on, you are obliged to give up and go home."

"I wouldn't though; I'd stay with him!"

Horton went steadily on. "There's a thunder shower and hail and, before you are out in the morning, you hear the colt whinny at the bars. He is cold and hungry and thoroughly subdued by what he has passed through but would you go out and set the dog on him?"

"Why, John! I wouldn't! That colt is valuable! I'd rub him down, an' blanket him, an'—"

"Lam him, I suppose?"

"No, sir! I like that colt. Most likely I'd give him a lump of sugah, I'd be so glad to get him home safe."

"Likewise there is joy in heaven over one sinner that repenteth," quoted Horton reverently.

Draper and Horton had made the acquaintance of the bay colt when they had been invited out to the farm, after prayer-meeting one night. They had enjoyed the early breakfast and a drive afterward, with the old gentleman and Barzie, over the fine farm, and had much admired the "hawses," and particularly the vay colt, Barzie's pride.

Soon after this young McClintock presented himself at the "Emporium" with an order for a suit of clothes, and Cornelius Draper never waited on a customer more carefully, nor with greater pleasure, indeed, he was the more critical of the two.

Though Mr. Hastie had set no limit to expenditure, both boys knew he would expect full worth, and knew, too, when he got it, so Barzie fared very well. A well-fitting gray suit, a pair of nearly white, negligee shirts, a suitable hat and tie, a pair of large, thin, colored handkerchiefs, and lastly, some leather gloves. Obtaining leave, Draper went with him to a shoe store, to see him shod properly, and then to a barber shop, where he carefully superintended some hair dressing, and Barzie was a gainer in good looks, for enough of wavy red hair remained to really adorn the well-shaped head. His purchases were approved of at home, item by item, until the gloves. Mr. Hastie exclaimed, "Why, boy, what will you be doing wite thas heavy things i' the simmer?"

"Why, I didn't know; but Draper said I ought to take better care of my hands and neck, for Miss Helmer's sake, that she likes us to look nice."

"Ah, the Dandie! He shall no make a fop of you, Barzie!"

And Barzie felt ashamed of having listened to suggestions, as he had never before thought freckles an inconvenience. He had always been scrupulously careful to have clean hands, and took good care of his even, white teeth, but now, if Mr. Hastie disapproved—he would wear neither handkerchief or gloves! But Mother Hastie came to his aid.

"Coom awa, father. Draper is right. Wite sue bonnie a teacher as you, the boys should aye laik their best, an' oors as braw as ony. But, laddie, ye well know that 'tis your ways that mak ye dear to me, laik as ye will!"

Mr. Hastie said no more, and Barzie was comforted, and enjoyed Mrs. Hastie's comments on his improved looks, when arrayed in his new suit. She carefully turned him about to see that he was "all right," but after that he was no more conscious of the new clothes than he had been of the old. He was thinking of weightier matters. Though he understood the class lessons more readily, he was gathering stores of knowledge from the sermons he heard, taking home with him any perplexing ideas, where Elder Hastie was usually able and always glad to help him, and his old friend at last sent him to "talk wite the meenister." When by prearrangement he went to the pastor, Horton and Draper went with him, the two former well founded in the truth, their friend more ignorant, but making up for it in his zeal "to know him and the power of his resurrection."

Barzie has had a few years at school, but he is a stock man and farmer, and is the stay and comfort of the old couple, who gave him his chance. —Journal and Messenger.

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The Wise Behaviour of Tom-Tit.

The bird folk about the farmstead had been silent for quite five minutes. This was partly owing to the ruffled state of their feelings, and partly because they would hardly have been able to make themselves heard during the tuneful din that their new-comer rival had been making.

It was really too bad, now that the education of the nestlings was completed, and they had thought their cares were over for the present, that they should be troubled by this tiresome intruder who had appeared in their midst.

The house dog had meanwhile been howling at the top of his voice. He also resented the intrusion.

Now that the disturber of their peace had gone further down the lane, the birds all broke out into loud and excited conversation. As for the Missel-Thrush, he was talking in all the seven languages he knew at once.

"Have any of you seen the monster?" he trilled. "For my part, it is enough to have heard him. I never before knew a bird with such a voice as this stranger. To call that singing, forsooth!"

"I prefer the croak of a Raven myself," added a Rook; for though the two families were so nearly related, the Rooks and Ravens were never good friends.

"It is sad to see what want of taste those poor unfeathered humans show," continued the Missel-Thrush. "One would think it was lost-time to sing to them, and yet as soon as this rattle-pate appears they leave off their work to listen, as they never do when we entertain them."

"That is true," replied his cousin, the Song-Thrush sorrowfully. "The children were dancing as I passed the school yard. You might have imagined the ear-splitting noise had been the choicest music. Why do they not always dance when we sing?"

"I saw the creature from a distance," piped a Blackbird, airily, as he picked up a snail, and calmly cracked the shell against the garden wall, to show how little he allowed himself to be disturbed by the circumstances. "I did not wish it to think I was overpowered with anxiety to make its acquaintance, as some vulgar birds might be."

The Sparrows were chattering in a manner that was deafening.

"If the intruder is not driven away, and that speedily, this place will no longer be the merrier for our company. They say it is even bigger than Musket, the Sparrow hawk. At least the dog, and all sensible creatures, will be on our side."

"But, Mother," twittered a young Sparrow, "you said Rover was the least sensible creature you knew when he was so selfish about not letting us go near his kennel to have dinner with him the other day."

"He is sensible when he agrees with me," answered his Mother sharply. "You might have known without making foolish remarks."

"Think of all the worms and insects a bird with such a big voice as that would devour, if it was allowed to remain," bemoaned the Robin. "There would be no picking up an honest living when times are hard."

Said the Thrush: "It would certainly be a sad thing for the folk here if we were to decide to leave the place in a body, driven out by this interloper."

"They would think summer was never coming, if I did not bring it," remarked a Cuckoo.

"I don't believe a Cuckoo makes a summer any more than a Swallow does," said a House-Martin, wheeling into their midst to make the observation.

"To leave our gardens and fields for this stranger would be a poor-spirited thing to do," said the Blackbird. "The proper plan will be to give him fair warning that if he refuses to go of his own accord he will be hooted and pecked out of the neighborhood. We have kept it select so far."

"I second the proposal," agreed the Cuckoo. "Whom should we send with the message? The Hoopoe generally acts as my messenger, but he seems to have disappeared. Oh, here is Tom-Tit. He will do, if he is brave enough to encounter the enemy."

"I have been trying to tell you, but I could not get a word in," said Tom-Tit. "I went close up to the stranger, and it is not a bird at all, but a thing made of wood, that goes on wheels, and cannot sing at all till a man turns the handle. He has wheeled it right out of the village now, so there is no need for you to trouble about it any longer."

"That is what we should not think of doing for a moment," was the general chorus. "Do you suppose any of us would give a second thought to such an absurd make-believe of a bird? We all know too well how to hold our own."

But though they tried to carry it off lightly, they felt even smaller than the Titmouse for having been taken in by a barrel-organ, and when next one came to the village most of them found they had important business at a distance.

Moral.

Don't waste the sunny summer day
By meeting troubles on the way;
This simple plan is good to try,
Be sure you're hurt before you cry.

—Little Folks.

The Young People

EDITOR BYRON H. THOMAS.

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, 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.

President, A. E. Wall, Esq., Windsor, N. S.
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CAUSES FOR NOT BELIEVING IN CHRIST.

1. Waiting better time, Acts 24:25.
 2. Weak excuses, Luke 14:17-20.
 3. Want of earnestness, Luke 13:24.
 4. Want of conviction, Matt. 22:4-5.
 5. Want of Bible Study, Acts 17:11-12.
 6. A spirit of controversy, Matt. 22:15-40.
 7. A spirit of complaint, Matt. 25:21-25.
 8. A demand for a sign, John 6:30.
 9. Love of praise, John 6:44.
 10. Fear of men, John 12:42.
 11. Love of money, Mark 10:23-24.
 12. Love of the world, 1 John 2:15.
 13. Self-righteousness, Luke 18:10-14.
 14. Pride, John 8:33.
 15. Unwillingness to believe that not understood, 1 Cor. 2:14.
 16. Unwillingness to have sins shown, John 3:19-20.
 17. Unwillingness to submit to God's rule, Luke, 19:14.
 18. Dislike to messenger, Matt. 13:57.
 19. Guilty Blindness, Matt. 12:15.
 20. Hatred of the truth, II Thess. 2:10.
 21. Hatred of God in Christ, John 15:22.
 22. The power of Satan, Matt. 13:19.
 23. Unbelief of heart, John 5:40; John 18:37.
- Our Unions can use the above Bible Readings with great effect. The Editor has witnessed a number of conversions, as a result of its effective use.

B. H. P.

B. Y. P. U.

Midsummer with all its diverting influences is upon us. It is doubtless difficult to keep the banners flying, and maintain a spirit of enthusiasm in the meetings. It is true not only of our B. Y. P. U. work but also of the S. Schools and Prayer Meetings. Young People should pray for the grace of continuance in well-doing.

Having been called to witness not a little suffering of late, I ask, Do you under the rod of suffering groan and ask—"What shall be?" Then listen to these suggestive words:—

"What shall thine "afterward" be, O Lord,
For the moan that I cannot stay,
Shall it issue in some new song of praise
Sweeter than sorrowless heart can raise,
When the night has passed away?"

What shall thine "afterward" be, O Lord,
For the helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love,
Shall THIS be my lasting gain?"

What shall thine "afterward" be, O Lord,
For this dark and suffering night,
Father, what shall thine "afterward" be
Hast thou a morning of joy for me,
And a new and a joyous light.

THROUGH SORROW.

By Emily Houseman Watson.

Shrink not from the perils thy soul must endure,
By the blasts of the furnace the gold is made pure;
That star is the brightest which pierces the gloom,
And the rose that is crushed breathes the richest perfume.

If trials oppress, if thy pathway be hard,
For thy chastening thou reapest a nobler reward;
The soul that has suffered is ablest to bless,
And love born of sorrow gives sweetest caress!
Thy God, who has planned all thy future for thee,
In wisdom decrees what that future shall be;
Submissive, thy cross in obedience bear,
Till thy soul, by refining, be sinless and fair.

LIFE.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To youth and age, and travels on with cheer.
So let the way wind up the hill or down,
O'r rough or smooth, the journey will be joy,

Still seeking what I sought when but a boy;
New friendship, high adventure, and a crown,
My heart will keep, the courage of the quest,
And hope the road's last turn will be the best.
—Henry Van Dyke.

The man who stands on the top of a mountain can see a longer distance than the one who stands in the valley. It is due to the difference in the atmosphere, and not to any improvement in the organs of vision. If the skeptic would come nearer to God in his life he would more clearly understand the doctrines of Holy Writ, not because of enlarged intelligence, but because of the clearer atmosphere.

"A LARGE ROOM."

The Bible is crowded with large ideas. The thought of God is a tremendous thought. The salvation which He has provided for men is spoken of in the New Testament as a "great salvation." The promises of the Bible are "exceeding great and precious promises." The gift of God whereby all grace has come to men is an "unspeakable gift." The psalmist joins in this majestic strain when he sings of the mercies of the Lord, saying, "Thou hast set my feet in a large room."

There is nothing narrow or niggardly about the dealings of God with the children of men. "Return, my soul, unto thy rest," says the psalmist, "for the Lord hath dealt bountifully with thee." The Lord dealt bountifully with David in respect to intellectual endowments.

These are rich blessings, but he speaks of blessings richer still. "Thou forgavest the iniquity of my sin." "As far as the east is from the west, so far hath He removed our transgressions from us." We may not be able to say that the Lord has made us rich, or that He has put into our hands a scepter, but we can say He has taken our sins away. There is no monopoly of the spiritual blessings which the Lord has prepared for men. They are free for all. There is no limit to the bounty of his grace.

"Prove me now herewith, saith the Lord, and see if I will not open the windows of heaven, and pour you out a blessing that there shall not be room to receive it." It is not a meager shower, but a swelling flood which shall water, replenish, and overflow every believing soul. In our Father's house there is bread enough and to spare. There is enough of pardon, for He will abundantly pardon. Enough of peace for your peace shall flow as a river. Enough of righteousness, for your righteousness shall be as the waves of the sea. Enough of joy, for the joy of the Christian is unspeakable and full of glory. Enough of grace, for the promise is, "My grace is sufficient for thee."

In one of his prayers for the Ephesians the apostle's great heart expands to take in the fullness of the blessing of the gospel of peace, and this is what he asks: "That ye may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." "It pleased the Father that in Him should all fullness dwell, and of His fullness have all we received, and grace for grace." Surely the Lord hath set our feet in a large room.—New York Christian Advocate.

The preacher himself must feel before he can make others feel. Let him tell the story of the cross with all vividness; let him expound atonement with all power; what then? Then he must make men love the Saviour who died, and abominate the sin atoned for. Can he do it? Not unless as he knelt down before the cross, his own soul has been swept by that love and that abomination. Let no man handle the mysteries of God unfeelingly.—The Interior.

YOUR LIFE.

What shall we do with our life, in the little while that we have it? Make the best of it. Devote it to the very highest aims and purposes. "Hitch your wagon to a star." Do not degrade it by trying it to material things. "A man's life consisteth not in abundance of things." Alexander and Caesar and Napoleon conquered empires, and won transient applause; but the Galilean Carpenter, who spent His life in doing good, dominates the thought of the world today.

Do you admire such a life? and do you purpose in your heart to begin, sometime, to live for others rather than self? "Now then, perform the doing of it." There is no time like the present. In the mad race for wealth, for power, social position, we forget how few are content when their goal is reached; how invariably "much wants more;" how often the fruit of the desire proves to be but Dead Sea fruit after all. There is only one way to make our life worth living—one key that unlocks all its problems—and that is, "Living unto God."—The Search-Light.

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 St., St. John, N. B.

PRAYER TOPIC FOR JULY.

Prayer for Sunday School work, for patience and perseverance in difficult fields at home. For the reviving influence of the Holy Spirit.

NOTICE.

The W. B. M. U. Convention will be held at Fredericton Aug. 16th and 17th.

A Missionary Exhibit will be held under the direction of Mrs. Hartley of Florenceville. All persons having foreign costumes or curios will please bring them to Fredericton that they may be added to the exhibit.

There is a daily boat from St. John to Fredericton and two trains per day, one at 6.45 a. m., and another at 6 p. m. Delegates can get from almost any part of the province to Fredericton in one day.

THE TRAVELLING ARRANGEMENTS FOR THE W. B. M. U. CONVENTION AT FREDERICTON, N. B., AUG. 16.

The following railway and steamship lines will grant free return tickets on presentation of standard certificates procured at starting point and properly filled in and signed by the Secretary at Fredericton. The I. C. R., C. P. R., N. B. and P. E. I., R. R., D. A. R. and Steamship Co., Cumberland R. and Coal Co., Albert Co., R. R., N. B. Southern, Midland, Halifax and Southwestern R. R., Star Steamship Co., (St. John to Fredericton) and The Charlottetown Steam Navigation Co.

The N. B. Southern will issue standard certificates if ten or more persons travel on that road, otherwise the return ticket will cost one-half first class fare. The arrangement with the C. P. R. is as follows:—If fifty or more delegates hold standard certificates correctly filled and certified as directed they will be returned free. If the number holding standard certificates correctly filled be less than fifty and more than ten, they will be returned over the C. P. R. at one quarter of first class fare, and for the rest of the journey free.

The attention of the delegates to the above arrangements for travel is specially requested. Wherever it is possible to do so, get standard certificates, when the ticket is purchased. When through tickets are purchased only one standard certificate is necessary. Otherwise for every ticket purchased a standard certificate should be obtained at the same time. This is true whether travel is by boat or rail.

M. A. Chubbuck,
Cor. Sec. W. B. M. U.

REPORT OF W. M. A. S. MEETING.

A large and enthusiastic gathering of Aid Society and Mission Band delegates and friends, met in the Free Baptist church at Petitediac on Monday 17th inst., at 2.30 p. m.

A devotional service was led by Mrs. B. N. Nobles, Sackville, which opened by singing "More Love to Thee O, Christ," and the reading of Mark 2:1-12 after which prayer was offered by Mrs. Wheaton and Miss A. Forsythe, Mrs. Allaby and Mrs. A. F. Brown. After which the Provincial Secretary took the chair and placed the meeting in the hands of Mrs. W. E. McIntyre, Miss Band Superintendent, who gave a short address on the importance of this branch of the work. Mrs. McIntyre spoke in her usual graceful manner, and was listened to with deep interest.

Mrs. Crandall, Chipman, Mission Band Treasurer, then gave the financial statement of the Eastern Bands. Reports from Bands followed Moncton (High street), Mrs. Joe Read; Salisbury, Mrs. Allaby; 1st Moncton, Mrs. Killam; Edgett's Landing, Miss Edgett; Forest Glen, Miss Muriel Colpitt; Petitediac, Miss Eastman; Harvey, Mrs. A. F. Brown; Lewisville, Mrs. Snow; Havelock, Mrs. Geo. Howard; Midgie, Sackville, Point de Bute sent no report. Harper's Brook reported by letter. A letter from Miss Flora Clarke, Bimlipatam, India, was read by Miss Minnie Colpitts.

Reports from Aid Societies were called for as follows: Havelock, Mrs. Freeman Alward; Whitneyville, Mrs. I. N. Thorne; Albert, Mrs. Lingley; Elgin, Mrs. Stewart; Harvey, Mrs. A. F. Brown; Hillsboro, and Salem; Mrs. Z. L. Fash; Hopewell Cape, Mrs. Newcomber; Surrey, Miss Edgett; Dawson Sett, Miss Bennett; Boundary Creek, Mrs. Allaby; Forest Glen, Miss Etta Colpitts; Harper's Brook, letter; Lewisville, Mrs. Snow; Moncton 1st, Mrs. Killam; Middle Sackville, Mrs. Ayre; North River, Mrs. Henry Colpitts; Petitediac, Mrs. Fowler; Sackville, Main St.,

Mrs. Nobles; Salisbury, Mrs. Allaby; Steeves Mt, Mrs. Lutes; Campbellton, Newcastle, Dorchester, Hopewell Hill, Point deBute, River Glade and Port Elgin did not report. Harper's Brook reported by letter.

Rev. R. E. Gullison, returned missionary, than addressed the meeting with great earnestness, describing the miserable lives of heathen women, and urging the importance of young ladies engaging in missionary work. Miss Annie Eastman read a letter from Mrs. Archibald, written expressly for this Association. Miss Prince of Lewisville then made a few interesting remarks. Collection \$7.19. Closed with prayer by Rev. A. Perry.

AMOUNTS RECEIVED BY MISSION BAND TREASURER.

From June 16 to July 24.

East Apple River to constitute five life members, Utah Milton, Susie Mosher, Clara Slocum, Alberta Patton, F. M. \$40; New Minas, F. M. \$2; Amherst (young ladies) to constitute Misses Eva and Ella Simpson life members, sup. of Miss Harrison's work, F. M. \$25; North Brookfield, F. M. \$7, leaflets 60 cts; Brooklyn, F. M. \$7.54; St. John, Main street, F. M. \$3, H. M. \$3; Marysville F. M. \$5; St. George, F. M. \$3.50; Central Norton, F. M. \$6; Annandale, F. M. \$1.50; Foster's Settlement, F. M. \$2.30, H. M. \$3.78; St. Stephen F. M. \$25, H. M. \$5; Clyde River, F. M. \$9; Osbourne F. M. \$2.25; Milton, Yarmouth Co., F. M. \$3; Truro Immanuel F. M. \$14.39; St. John, Brussels street Senior North West, H. M. \$35; Canning, F. M. \$3.50, H. M. \$3.50; Port Maitland, F. M. \$13.50; Greenfield Queens Co., F. M. \$9.50; Florenceville, F. M. \$1; Havelock to constitute Misses Eva Howard, Bertha Alward, Lizzie Corey, Louise Alward, life members, F. M. \$40; East Jeddore, H. \$1.25, leaflets 25 cts; Truro Immanuel Senior Band, F. M. \$7; Mira Gut, F. M. \$7.50 H. \$7.50; Kingston sup. of children in India, F. M. \$15, H. M. \$20; F. M. \$5; Gaspereaux Kings Co., F. M. \$12; Doaktown, F. M. \$3; Harper's Brook and Centre Village F. M. \$6.60, H. M. \$7; Central Chebogue, F. M. \$10; Leinster street Senior Band for Chicacole Hospital, \$15, sup. of girl in Mrs. Churchill's school F. M. \$12; Stony Beach, F. M. \$1.75; Centreville Anna. Co., F. M. \$4; Digby, F. M. \$3.20; Jordan Falls, F. M. \$4.25, H. M. \$4.25; Forbes Point sup. of Suxminh, F. M. \$5.20; North West F. M. \$7, H. M. \$6; Antigonish F. M. \$2; Paradise to constitute — life member F. M. \$7, H. M. \$7; Kentville, F. M. \$1; Greenwood F. M. \$10; North River, P. E. I., H. M. \$5; Falmouth, F. M. \$4.75, H. M. \$4.75; Yarmouth, sup. of children in Mrs. Churchill's school, F. M. \$7.50; F. M. \$22.50; Louis Head, Grande Ligne, H. M. \$3. Halifax (Tabernacle) F. M. \$23; St. John Germain St. Senior Band, F. M. \$40; West Paradise to constitute — life member F. M. \$6.50 H. M. \$6.50; Havelock, N. S., sup. of Isaac F. M. \$13; Wolfville, H. M. \$9.50; St. John Tabernacle, F. M. \$17; Richfield F. M. \$6; Argyle Head, F. M. \$6.40; Barrington Passage sup. of boy in Mrs. Churchill's school F. M. \$3; Harmony, to constitute Mrs. Simeon Cole life member, H. M. \$10, F. M. \$12; New Glasgow, F. M. \$5, H. M. \$5; Petitediac F. M. \$8.70; Sussex F. M. \$1.25; Halifax 1st Church F. M. \$5; Billtown toward Miss Newcomb's salary F. M. \$4; Cornwell Hill, toward Miss Newcomb's salary F. M. \$2.50; Kingston Village, F. M. \$6.25, H. M. \$6.25; New Germany, F. M. \$6; Aylesford F. M. \$4.25, H. M. \$4.25; Salem, Amherst, F. M. \$6.67, H. M. \$6.67; Central Clarence to constitute Miss Ruth W. Ward life member, F. M. \$10, H. M. \$5; Greenfield F. M. \$6, H. M. \$4; Mount Hanley toward Miss Newcomb's salary F. M. \$10; Upper de Bute, F. M. \$1.75, H. M. \$1.75; Lower Canard, F. M. \$8.40, H. M. \$4.20; Upper Canard, F. M. \$2; H. M. \$1; Berwick to constitute Miss Prue Parker and Charlie Raymond, life members, F. M. \$12, H. M. \$8; Waterville, to constitute two life members F. M. \$20, H. M. \$3; Summerville, F. M. \$6, H. M. \$3; Hebron, sup. of G. Sarah Maud Patten, F. M. \$3.25; Hopewell Hill, F. M. \$13, H. M. \$13; Bear River, F. M. \$2; Belmont, for North West Missions H. M. \$9.40.

Mrs. Ida G. Crandall,
Treas. Mission Bands.

Chipman Queen's Co., N. B.

THE NINETEENTH CENTURY AND AFTER. EDITED BY JAMES KNOWLES. PUBLISHED MONTHLY.

Contents for July.

- The Collapse of Russia.
 - Indemnity due to Japan. By D. Eltzbacher.
 - The Fall of M. Delcasse and the Anglo-French "Entente". By Francis De Pressense.
 - Germany and Morocco. By Austin F. Harrison.
 - Germany and Belgium. By Demetrius C. Boulger.
 - Great Britain, Germany and Sea Power. By Robert Machray.
- National Defence. A Civilian's Impression. By his Grace the Duke of Argyll.
- The Provision for the Maintenance and Repairs

of Our Fleet. By Sir William H. White, K. C. B.

- The Secret History of the Treaty of Berlin. A talk with the late Lord Rowton. By A. N. Cunningham.
- A Country Parson of the Eighteenth Century. By Rev. Dr. Jessop.
- The Sacred Trees of Rome. By St. Clair Baddeley.
- Organized Labor and the Unemployed Problem. By Isaac H. Mitchell.
- The Foundation of the Church of England in Australia. By the Right Rev. the Bishop of North Queensland.
- Heathen Rites and Superstitions in Ceylon. By Mrs. Cornor-Ohlmutz.
- Ireland's Financial Burdens. By the Right Hon. the Earl of Dunraven.
- Count St. Paul in Paris. By Walter Frewen Lord.
- The Butler Report. By Herbert Paul. New York; Leonard Scott Publication Company, 7 and 9 Warren Street.

There is no one kind of suffering of such constancy and commonness and abundance as reproaches are. When other persecutions cease, these continue, when all other fires of martyrdom are put out, these burn still. And this is done with such ease by every one, that these arrows fly thick; every one that hath a tongue can shoot them, even base "objects", and "the drunkards make songs," as Jeremiah complains. —Robert Leighton.

Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called), corner of Prince William Street and Princess Street, in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY of JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphate Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, messuage, tenements and premises, situate lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D., 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Eastwardly to the place of beginning:— and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphate Fibre Company, Limited,) in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphate Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphate Fibre Company Limited and placed in or upon the said lands buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B., this 9th day of May, A. D. 1905. E. H. McALPINE, Referee in Equity.

EARLE, BELVEA, & CAMPRELL,
PLAINTIFF'S SOLICITORS

T. T. LANTALUM, Auctioneer.

The above sale is postponed until Saturday the SIXTEENTH DAY of SEPTEMBER next—then to take place at the same hour and place. St. John, June 17th, 1905.

E. H. McALPINE,
Referee in Equity.

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LEGE...

Blood Poison
Brings Boils, Salt Rheum,
Eczema and Scrofula,
WEAVER'S
SYRUP
Cures them permanently.
Davis & Lawrence Co., Ltd., Montreal.

Notices.

DENOMINATIONAL FUNDS, N. S.
SUCCESSOR TO LATE TREASURER, JOHN NALDER

As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Colborn, Treasurer for many years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed { A. E. WALL,
A. Colborn, Fin. Com. for N. S.
Wolfville, N. S. March 9, 1905.

The Woman's Baptist Missionary Union Convention will meet at Fredericton, Aug. 15. Entertainment will be provided for all accredited delegates.

Aid Societies are requested to send the names of their representatives to the undersigned, not later than Aug. 1st. Due notification will be given each delegate of the home to which she is assigned.

MRS. J. H. MACDONALD,
Sec. Entertaining Com.
Fredericton, N. B., July 13, 1905. Box 375.

THE CONVENTION.

The Baptist Convention of the Maritime Provinces will meet (D. V.) at Charlottetown, P. E. Island, on Saturday, the 19th day of August next, at 10 o'clock a. m.

Announcements regarding rates of travel and entertainment will be made by the proper committees.

Herbert C. Creed, Sec.
Fredericton, N. B., July 14, '05.

A considerable number of the Year Books for the current year remain unsold. One or more copies will be sent to any address post paid on receipt of ten cents per copy. Address Dr. H. C. Creed, Fredericton, or Messenger and Visitor, Box 330, St. John N. B.

The Maritime Baptist Historical Society will meet at the Baptist Church Charlottetown on Saturday, Aug. 19, at 9 a. m., to transact any necessary business that may come before us, and to consider the society's annual report to the Convention.

J. W. Brown, Sec.
Hopewell Cape, July 21.



UPPER CANADA COLLEGE

FOUNDED IN 1829

Toronto, Ont.

PRINCIPAL, HENRY W. AUDFEN, M. A. Cambridge, late Sixth Form Master at Fettes College, Edinburgh.

The College will reopen for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a. m. Separate Preparatory Department for boys between the ages of 9 and 13, with separate staff and equipment. 50 acres of grounds. Separate infirmary with physician and trained nurse. Courses for University, Royal Military College and Business. Every facility for cultivation of sports and athletics. Examinations for Entrance Scholarships, Saturday, Sept. 16th, 1905. Special Scholarships for sons of old pupils.

For Calendar and all particulars address THE BURSAR, UPPER CANADA COLLEGE, Toronto, Ont. [sp. 20]

Notice.

The annual meeting of the Maritime Baptist Publishing Company, will be held in the vestry of the Baptist Church, Charlottetown, P. E. I., on Saturday, August 19th, at 9 o'clock, a. m., for the reception of the financial statement, the election of directors, the consideration of the amalgamation of the Messenger and Visitor and the Religious Intelligencer and all other business that may properly come before the meeting.

E. M. SIPPRELL, President,
Board Directors.

THE BAPTIST CONVENTION,

At Charlottetown, P. E. I. Aug. 19-22.

As a church we are pleased to have the Baptist Convention of the Maritime Provinces meet with us this year. A committee has been appointed to secure the best rates at suitable hotels private boarding houses and homes for delegates. We again express our regrets in not being able to offer free entertainment owing to our limited constituency. Board will be provided at 75 cts, \$1.00, \$1.25, \$1.50, and \$2.00 per day. Delegates wishing entertainment at any of the above rates, will apply to the undersigned on or before August 10th.

Signed on behalf of Committee,
E. D. STERNS,
Charlottetown, P. E. I.

P. S.—The churches when appointing their delegates this year will no doubt be mindful of the the extra expenses and make provision, so that all our pastors may be able to attend.

M. Com.

candidates.

MARITIME BAPTIST CONVENTION.

Travelling Arrangements.

The following railway and steam-bent lines will carry delegates to the Baptist Convention to be held at Charlottetown, P. E. I., from 17th to 22nd August at one first-class fare full fare to be paid going.

Purchase first-class tickets over all roads going, procuring Standard Certificates at the same time tickets are bought.

Return tickets will be issued free on secretary's certificate of attendance.

The Charlottetown Steam Navigation Co., Ltd., P. E. I. Railway, Intercolonial Railway, Canadian Pacific Railway, Harvey and Salisbury Railway, N. B. and P. E. I. Railway, Cumberland Railway & Coal Co., Moncton and Buctouche Railway, Elgin and Havelock Railway.

The Dominion Atlantic Railway request that the Standard Certificates be presented on their return to the Agent at Pictou to secure return tickets.

The Halifax and South Western Railway will issue first-class tickets with Standard Certificates to Halifax and return free if ten or more going. If less than ten at one-half fare for the return trip.

Certificates for all lines good until 23 August.

H. E. GROSS,
Chairman of Com.
Moncton, N. B., July 28, 1905.

GOVERNMENT GRANTS FOR MISSION SCHOOLS IN INDIA.

At a Conference of the Missionaries of the Baptist Foreign Mission Board of Ontario and Quebec, at Cocanada, India, in December, 1904, the following deliverance was made: "This Conference is convinced that one of the functions of the Government should be to secure free and compulsory education for all children of school going age. All pay Government taxes, and it is only just that all should secure a fair portion of the Government revenue devoted to education. This is made possible by the results grants system, whereby grants are made from Government education funds to recognized schools (i. e., schools conforming to Government regulations as to curriculum, school hours, attendance and necessary rules), for each pupil passing in the various classes at the annual Government inspection examination.

Particular care must be exercised in the conduct of such schools by the mission in order to prevent a violation of the voluntary principle.

(a). No religious instruction shall be given in school hours.

(b). If religious instruction is given outside of school hours no child need attend if the parent object.

(c). The teacher or teachers may be engaged by the mission to impart religious instruction to the children and Christians in the community outside of school hours.

(d). The missionary may, if necessary, act as the manager, but it is highly desirable to secure as great a measure of independent self-help as possible by leaving the management of the school to leading men in the community or to the teacher.

(e). Any premises owned by the mission and suitable for the use of such a school may be placed at the disposal of the school free of charge."

The above, as I understand it, is the view which has been held by the most of our own missionaries for years past.

H. Y. COREY.

While the report on Education was being discussed at the recent meeting of the Eastern Association at Parrboro, the following resolution was passed by a standing vote:

"Resolved, That this Association express their deep appreciation of the magnificent work done, and being done by Dr. Trotter, especially in regard to the Second Forward Movement; That the secretary be directed to record this fact in the minutes of the Association, and make special mention of the same in the Messenger and Visitor; and, That he also send a report of the above to Dr. Trotter.

T. B. LAYTON, Sec.
Truro, N. S., July 26, 1905.

Domestic

science, elocution, music and art are taken in this girls' school as optional subjects. Preparatory and Collegiate courses are thoroughly covered. Cost moderate. For Calendar, address

MULTON COLLEGE
TORONTO, ONT.

Boys' Education

should include the training of "head, heart and hand." At this residential collegiate school for boys and young men just such a training is secured. Fees moderate. For calendar address

A. L. McCrimmon, L.L.D.
WOODSTOCK COLLEGE
WOODSTOCK, ONT.

Take to the Woods during hot weather

and be sure to take with you a stock of TRURO CONDENSED MILK and JERSEY CREAM, you will find them best and safest in the month of August. No danger of typhoid or other disease germs if the milk you use has been sterilized.

NOTICE.

The Annual General Meeting of the Shareholders of The S. Hayward Company, will be held on Monday, August 21st, 1905, at 3 o'clock, p. m., at the office of the Company, Canterbury Street, St. John, for the election of Directors and any other business that may legally come before the meeting.

G. H. BURNETT, Secretary.
Dated at St. John, N. B. July 26th, 1905.

You do not know how good a good tea can be till you try

VIM TEA

in comparison with some of the self-termed "good" teas.

Sold in Bulk and Lead Pockets at 30, 35, 40 and 50 cents per pound.

Bulk VIM TEA in VIM TEA bags.

VIM TEA CO.

ST. JOHN, N. B.

Thousands of Women ARE MADE WELL AND STRONG

Success of Lydia E. Pinkham's Vegetable Compound Rests Upon the Fact that it Really Does Make Sick Women Well

Thousands upon thousands of Canadian women have been restored to health by Lydia E. Pinkham's Vegetable Compound. Their letters are on file in Mrs. Pinkham's office, and prove this statement to be a fact and not a mere boast.

Overshadowing indeed is the success of this great medicine, and compared with it all other medicines and treatment for women are experiments.

Why has Lydia E. Pinkham's Vegetable Compound accomplished its widespread results for good?

Why has it lived and thrived and done its glorious work for a quarter of a century?

Simply and surely because of its sterling worth. The reason no other medicine has even approached its success is plainly and positively because there is no other medicine in the world so good for women's ills.

The wonderful power of Lydia E. Pinkham's Vegetable Compound over the diseases of womankind is not because it is a stimulant—not because it is a palliative, but simply because it is the most wonderful tonic and reconstructer ever discovered to act directly upon the uterine system, positively curing disease and displacements and restoring health and vigor.

Marvelous cures are reported from all parts of the country by women who have been cured, trained nurses who have witnessed cures, and physicians who have recognized the virtue in Lydia E. Pinkham's Vegetable Compound, and are fair enough to give credit where it is due. If physicians dared to be frank and open, hundreds of them would acknowledge that they constantly prescribe Lydia E. Pinkham's Vegetable Compound in severe cases of female ills, as they know by experience that it will effect a cure.

Women who are troubled with painful or irregular menstruation, backache, bloating (or flatulence), leucorrhoea, falling, inflammation or ulceration of the uterus, ovarian troubles, that "bearing-down" feeling, dizziness, faintness, indigestion, nervous prostration, or the blues, should take immediate action to ward off the serious consequences and be restored to health and strength by taking Lydia E. Pinkham's Vegetable Compound. Anyway, write to Mrs. Pinkham, Lynn, Mass., for advice. It's free and always helpful.

ON WHICH SIDE OF THE DESK ARE YOU?

The man before the desk is paid WAGE for LABOR. The man behind the desk paid SALARY for KNOWLEDGE.

WHERE ARE YOU?

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Laxative Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

The Home

THE EVERYDAY WOMAN.

By Kitty Summer.

She is not a genius, this plain person who keeps the wheels of life moving. Just a well-balanced friend who goes on her daily rounds. Geniuses are often eccentric and can do great things, but some of them don't like to peel potatoes nor put on a patch. We never feel afraid of the everyday woman, for she does not criticise our English nor ask us the reason why we do things "thus and so." As a rule, this plain woman does not aim to be brilliant nor great. She is no smarter nor richer than we are, and is a real obliging friend. She is like ourselves and enjoys the common joys of life and "weeps with those who weep." She is full of sympathy, and we don't hesitate to tell her our troubles. My lady is not always "consumed with cares," and is willing to cook a good dinner for her chance guest without grumbling. I am afraid that the plain, commonplace people in life are not half appreciated. We could never do without them. The beautiful woman is admired, the woman of intellect is respected. Actresses, singers, inventors, philanthropists, are praised, but what of the plain toiler in the calico gown? Abraham Lincoln voiced the sentiments of us, when he said, "the Lord must have liked the common people well, or he wouldn't have made so many of them."—Sel.

WHEN MOTHER WAS A GIRL.

By Dollie Goodwill.

It is to me a most disgusting sight to see people "sound a trumpet" when they give alms; and how often this self-laudation is practiced. One time in our little city a certain political party thought to give themselves great glory by presenting to the worthy poor loads of coal. Before taking it to them, the many teamsters were required to parade the streets with banners and placards. All this was done to boom the party. It is pleasanter to give quietly and in accord with the admonition of the good old book. A stranger tells me how pleasant were my mother's methods of giving. One time it was borne upon her that a poor family were needy, and she did not want to hurt their feelings. She made up a bundle of wearing apparel, such as stocking yarn, cloth for men's and boys' trousers, flannel for women and babies, and set out on her walk to the cabin in the woods. It was bedtime when she reached their home, and through a window she saw them kneeling at family worship. Soon the light went out, and she hung her bundle on the latch. When the father opened the door Christmas morning the sack rolled into the room. They finally discovered the donor "because Deacon Brantley's pants were of the same kind in the bundle" as they saw at the old brick meeting house.

HANG THIS IN YOUR KITCHEN.

The following table of proportions will be found useful, and should be hung in every kitchen in a convenient place.

- A tablespoonful is measured level.
- A cupful is all the cup will hold levelled with a knife.
- One teaspoonful of soda to one pint of sour milk.
- One teaspoonful of soda to one cup of molasses.
- Three heaping teaspoonfuls of baking powder to one quart of flour.
- Half a cupful of yeast, or quarter of compressed cake, to one pint of liquid.
- One teaspoonful of salt to one quart of soup.
- One scant cupful of liquid to two full cupfuls of flour for muffins.
- One quart of water to each pound of meat bone for soup stock.
- One teaspoonful of extract to one quart of custard.
- One tablespoonful of extract to one quart of cream or custard for freezing.
- One tablespoonful of extract to one plain loaf.

A pinch of salt or spice is a salt-spoonful.

To blend seasonings sift them thoroughly together before adding them to mixture.

HOUSEHOLD HINTS.

When color has been removed from silk by acid it may be restored by touching the spots with a little sal-volatile or hartshorn.

A good-sized, clear-glassed mirror in the kitchen is a great comfort to the woman who has to answer the front door from that room, and is conducive to neatness, cheerfulness, and good health, for what woman ever looked at herself scowling? A necessity in the kitchen is a reliable clock. A very fine steel pen is the best for marking with indelible ink.

SELECTED RECIPES.

Swiss Pancake.—Beat the yolks of four eggs light and then beat in gradually half a pound of confectioner's sugar, quarter of a pound of sifted pastry flour, and fold in the white of the eggs beaten to a stiff froth. Line a shallow baking dish with oiled or buttered paper, sift powdered sugar thickly over it and turn in the batter. Sift more sugar over the top and place in a quick oven. Bake about seven minutes, until firm in the centre when touched lightly with the finger. When done spread quickly with warm jam, roll up and serve in slices, hot or cold. When served cold whipped cream or vanilla ice cream is sometimes served with it.

Plain Omelette.—Beat four eggs very light. Have ready a pan of hot butter pour the beaten eggs into it, and fry it until it is of a fine brown on the underside, then lap one half over the other, and serve hot. Just before you lap it, sprinkle a little salt and pepper over the top. Chopped parsley or onion may be mixed with egg before it is fried.

Fruit Cake.—One pound of raisins, the best and well cleaned, one pound of citron cut one, one pound of currants, ten eggs, one pound of butter beaten to a cream, one cup of the best molasses and two cups of light brown sugar, one tablespoon of cinnamon and one-half of cloves and all-spice with a grated nutmeg, one cup of sour cream, two teaspoonfuls of soda, about five cups of flour well sifted. Steam four hours and bake one hour. This will make three loaves.

Hominy Waffles.—To one cupful of boiled hominy freed from lumps add one pint of milk which has been scalded and cooled, one tablespoonful of butter, one-half of a teaspoonful of salt, one tablespoonful of sugar, one pint of flour and one-third of a cake of compressed yeast dissolved in a little warm water. Beat well, cover and let rise over night. In the morning add two eggs, the whites and yolks beaten separately, and bake in hot, well-greased waffle irons.

An Irish lad complained the other day before a magistrate of the harsh treatment he had received from his father. "He trates me," said he, mournfully, "as if I was his son by another father and mother."

Sir Wm. Van Horne has returned to Montreal from a visit to Cuba, where he inspected the railway enterprise he and other Canadian capitalists are interested in.

I bought a horse with a supposedly incurable ringbone for \$30. Cured him with \$1.00 worth of MINARD'S LINIMENT and sold him in four months for \$55.00. Profit on Liniment, \$54.00.

MOISE DEROSCE, Hotel Keeper, St. Philippe, Que., Nov. 1, 1901.

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be prompt to apply Fowl's Extract—the old family doctor; its soothing, healing powers are marvelous. Cures burns, scalds, cuts, bruises; relieves all pain. 60 years it has been the one family remedy for every emergency. Imitations are weak, watery, worthless. Fowl's Extract is pure, powerful, priceless.

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Don't experiment with new and untried remedies, but procure that which has stood the test of time.

Dr. Fowler's has stood the test for 60 years, and has never failed to give satisfaction. It is rapid, reliable and effectual in its action and does not leave the bowels constipated. REFUSE ALL SUBSTITUTES. THEY'RE DANGEROUS.

Mrs. BRONSON Lusk, Aymer, Que., writes: "I have used Dr. Fowler's Extract of Wild Strawberry for Diarrhoea for several years past and I find it is the only medicine which brings relief in so short a time."

STRONG AND VIGOROUS.

Every Organ of the Body Toned up and invigorated by



Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous." Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

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FIVE EAR, NOSE AND THROAT Office of late Dr. J. H. Morrison, 162 Germain Street.

In a riot of striking tailors at Williamsburg, N. Y., on Thursday, one man was fatally hurt and many others slightly.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson VII—August 13—Josiah and the Book of the Law.—2 Chronicles 34: 14-28

GOLDEN TEXT.

I will not forget thy word.—Psa. 119: 16.

EXPLANATORY.

I. THE BIBLE LOST AND FOUND.—Vs. 14-18 As men go on faithfully in the course of the duty they know. God is sure to show the way to more duty and broader living. It was so with Josiah. As, half blindly, with a very imperfect understanding of the true religion, he was purifying the temple from idolatry, there was discovered a book which would interpret the temple to him, and guide him in the worship of Jehovah.

14. AND WHEN THEY, Josiah's commissioners (v. 8), sent to supervise the repairing of the temple. BROUGHT OUT THE MONEY, the levy for the purpose, collected from the people, and probably stored in some chamber of the temple. HILKIAH THE PRIEST. The high priest (v. 9). Perhaps he had placed the money in some secure hiding place known only to himself. FOUND A (R. V., "the") BOOK (in the form of a roll) OF THE LAW OF THE LORD GIVEN BY MOSES. Given by Moses is literally, "by the hand of Moses." In removing anything from a dark and half forgotten corner, it is most natural to keep on and see what else is there. Doubtless in some such curious exploration Hilkiah found the priceless document.

What was this Book of the Law? There are two views. (1) "Critics are agreed that the law on which the reformation was based was the Deuteronomic Code, but how much of our present book of Deuteronomy was discovered by Hilkiah is a question on which they are divided." "This 'book of the law' seems to have consisted (roughly reckoned) of Deut. 5 to 26, with 28." (2) On the other hand, some scholars believe that "the main contents of the Book of the Law read in the hearing of the people must have concerned the whole fundamental relation between Israel and Jehovah. Hence it must have contained, besides the book of Deuteronomy, at any rate those portions of the Pentateuch which related to the same all-important subject."

15. AND HILKIAH ANSWERED. Perhaps Shaphan, seeing the high priest deeply inter-

B. B. B.

Bitter, Black, Bile and how Right Food Corrects It.

Biliousness, from incorrect food, opens the way for an outfit of derangements of not only the body but the mind as well.

The world is a dark or gloomy place to the victim, whether millionaire or mendicant.

The wife of the head of a great insurance office in an Eastern city, was cured, completely, of this wretched affliction by the use of Grape-Nuts. She says:

"For years I was a constant sufferer from biliousness and extreme constipation and I suffered from the most dreadful headaches once a week, which sometimes last 3 or 4 days at a time. Grape-Nuts food came to my notice about 5 years ago. I liked it from the first and began to use it because I liked it, without any thought that it might help my health. To my surprise I noted that after a short time all my ailments began to decrease, and surely disappeared. I am now, and have been for years, completely free from them and enjoy perfect health.

"Everyone in my house now eats Grape-Nuts regularly, even my little two-year-old girl likes it with her Postum Coffee (another thing we are never without) and prefers it to any other cereal. It pulled her through a difficult period of teething during the hot weather—she never refused Grape-Nuts when other food could not tempt her to eat. It is the first food I intend to give to my baby boy when I wean him.

"My husband eats more Grape-Nuts food at every meal than of any other one dish. He says it never palls on him, and he finds that it regulates his bowels perfectly." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book "The Road to Wellville" in each pkg.

ested in the manuscript, had asked him what it was; but this use of "answered" when no question has been asked is common in Hebrew. Compare 2 Chron. 29: 31; Job 2: 2 (R. V.). AND SAID TO SHAPHAN THE SCRIBE. The head of the king's commission, and the king's secretary, who would naturally make known the discovery to the king.

16. AND SHAPHAN CARRIED THE BOOK, etc. "Shaphan, bearing the book with him, comes and gives a calm account of the business on which he had been sent at first, viz., the inquiry and arraignment about the money which had been gathered. When that part of the business is dispatched he tells the king concerning the book that has been discovered."

17. THEY HAVE GATHERED TOGETHER THE MONEY. Rather, as in the R. V., "they have emptied out the money" from the collection chests in which it had previously been gathered.

18. AND SHAPHAN READ IT BEFORE THE KING R. V., "read therein," here and there; it was so long to read at a sitting.

II THE POWER OF THE BIBLE.—Vs. 19-28, and to the end of the chapter.

1. The Bible Arouses Conscience. 19. WHEN THE KING HAD HEARD THE WORDS OF THE LAW. "From what is said in 2 Kings 22: 19 we can see that the portions which affected the king were such passages as Deut. 28: 18. HE RENT HIS CLOTHES. The common Oriental form of great grief. Thus, Ezra, when he learned of the iniquity of his people (Ezra 9: 3).

2. The Bible Awakens Desire for More Knowledge of Higher Things. 20. AND THE KING COMMANDED HILKIAH, etc. Hilkiah, the high priest, the discoverer of the book of law, and Shaphan, the king's secretary of state and personal representative, would be most suitable members of this commission of inquiry. HILKAM THE SON OF SHAPHAN was the protector of Jeremiah, and his son became in later years governor of Judah under the Babylonian rule (Jer. 26: 24, 40: 5). OF AHDON (called in 2 Kings 22: 12 "Ahhob the son of Micaiah"), and of ASATAH A SERVANT (i. e., OF THE KING'S, nothing is known.

21. GO, ENQUIRE OF THE LORD. The phrase means, interpreted by the custom of the time, inquire through some prophet. FOR THEM THAT ARE LEFT IN ISRAEL, the remnant of the Northern Kingdom, preserved from exile. "The intention is to show that the king regarded the Ten Tribes as being under his care, no less than the Two (see 2 Chron. 34: 6)." FOR GREAT IS THE WRATH OF THE LORD. Josiah recognized the picture in Deuteronomy of the iniquitous nation as true of his own kingdom, and therefore realized that God's curse, the one foretold, rested upon it.

22. AND THEY . . . WENT TO HULDAH. Of Huldah we know only what is here told us. Miriam, Deborah, and Huldah are the three great women prophets of the Old Testament. Her husband, Shallum, was the keeper of the wardrobe, "either the royal wardrobe or that of the priests of the temple. In either case he was a person of consideration." SHE DWELT IN JERUSALEM IN THE COLLEGE. R. V., "in the second quarter."

2. The Bible Discloses the Fate of the Wicked. 23. AND SHE ANSWERED THEM. R. V., "She said unto them."

24. THUS SAITH THE LORD. Note in this reception how careful is the prophetess that the message shall be as fixed not to her, but to Jehovah. BEHOLD I WILL BRING EVIL UPON THIS PLACE. "Her answer was an uncompromising menace." The nation had gone so far in sin, was so thoroughly imbued with idolatry, that nothing could persuade them, as a whole, to repent and be saved. This threat was accomplished within 36 years. WHICH THEY HAVE READ. "The plural is used vaguely for the singular (see v. 18), as we use the passive, 'which was read.'"

4. The Bible Discloses Salvation for the Penitent. 25. AND AS FOR (R. V., "But unto") THE KING OF JUDAH. Even the terrible curses in Deuteronomy had a bright side. If the people should repent in their exile and captivity, God would pardon and restore them (Deut. 30: 1-10). In the spirit of this promise, Josiah, sincerely desiring to obey God though the mass of the people did not, was to be expected from the domain in which they were involved.

26. BECAUSE THINE HEART WAS TENDER. He did not harden his heart, as did Pharaoh, but was susceptible to the truth of God. AND HUMBLEDST THYSELF. "For grace shown to such humiliation even in a worse case, compare the story of Ahab and Naboth, 1 Kings 21: 29." HEARD THESE ALSO. "As thou hast heard me, I also have heard thee (R. V.)."

28. THOU SHALT BE GATHERED TO THY GRAVE IN PEACE. "Another reading is 'in Jerusalem, which gets over an historic difficulty." For Josiah died in battle, at Megiddo on the plain of Esdraelon daringly confronting Pharaoh Necho II as that monarch, with a Egyptian army, was on his way to attack Assyria. This however, was thirteen years after Huldah's prophecy, and had no connection with the evils of idolatry of which she was speaking. So far as they were concerned, Josiah died in peace.

That Fishing Trip

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SUNLIGHT CHRISTIANS.

Being lighted is never the end of the Christian's life—not even being lighted from above. Being lights—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun it turns dark. There are moonlight Christians, who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or burden—rises between them and God, they are black and dark. Christ enjoined upon his disciples that their whole body should be full of light. Their oneness with the brightness of God was to be such that they should become lights, not merely lighted. No earth-shadow then could ever come between them and their light. Christ would have us so dwell in the light that we may become children of the light, in whom there is no darkness at all.—Sunday-school Times.

Let the soul be turned as strenuously toward good as it usually is toward evil, and you will find that the simple love of goodness will give incredible resources to the spirit in the search after truth. Love with little intellect will perform miracles.—Fenslon.

God is on my side. He makes himself responsible for my being. If I will only trust myself to him with the cordial return of trustful love, then all that he has ever breathed into my heart of human possibility he will realize and bring to perfection.—Cgarlos Gore.



SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-west Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family, or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him.

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, sub-Agent or the Homestead Inspector.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

W. W. CORY,
Deputy of the Minister of Interior.

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5. One man servant for the Seminary, to have charge of fires and do all sorts of general work.

Write the undersigned for full particulars, stating what position you will accept.

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Sec'y. Executive Committee.

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All grades of sugar have been reduced 20c. per hundred pounds in the United States.

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. Canada, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

LUDLOW, N. B.—We baptized three at Ludlow last Sunday, Brother W. T. Denham has been helping us.

BEAR RIVER, N. S.—We had baptism on the 23rd inst. One was received by letter at last conference. Two were dismissed on the 19th inst. who will strengthen the cause at New Westminster, B. C.

I. W. Porter.

July 27th, 1906.

JEMSEG—Pastor Wordon reports that the work on his field is progressing favorably. The house of worship at Upper Jemseg is undergoing repairs being furnished with metallic ceiling and walls. The interior of the house is to be repainted and the aisles carpeted. It is expected that the church will be re-opened in the autumn. Five persons in addition to the pastor and wife have recently been received into the church.

NEW CANAAN, N. B.—The Lord is blessing His church at New Canaan in a revival; the work is being carried on by the Rev. Edmund Clay Jenkins, Evangelist, a Queens Co. boy who has recently returned from Kansas U. S. A. He baptized six willing converts on July 16th and eleven more happy believers on the 23rd inst. and still the great work is going on. They are flocking from other churches all around and several more are pressing into the kingdom of God and wish to follow their Master in the ordinance of baptism. Mr. Jenkins has received numerous calls from other churches to go and help them, but he feels that the Master calls him here; and that there is a great work to be done yet. We cannot spare him. May God make him the means of winning many souls for Christ.

Calvin W. Clark,
Clerk of the Church.

MONTAGUE, P. E. I.—It is four weeks today since I gave up and called in a doctor. I am happy to inform my friends that I am very much improved. I wish to thank all my Island friends for the practical sympathy given me at the time of the Association. I shall not soon forget their kindness. Dea. McLean preached acceptably at Sturgeon and Georgetown last Lord's day. The Rev. Mr. Robertson (Presbyterian) preached in Georgetown for our people this Sunday, the 16th. We have to give up the house we have occupied for the past two years, and not being able to rent another in this growing town, we are moving to Lower Montague, just across the Harbor from Georgetown. We will then be in the centre of our field of labor. Although sorry to leave this town with its church privileges, I hope at the end of the three months' rest granted me by my churches to be able to take up full work again in His name.

F. D. Davidson.

NEW CANADA, N. S.—Arrangements are made for our roll call and anniversary. It was about 53 years ago when the first Baptist minister preached here, Rev. Mr. Morton. There was then only one church member. About 50 years ago the first persons were immersed in N. C., so we are having our 50th anniversary. Ten years ago N. C. Church was organized as an independent church from New Germany, and has been doing excellent work. We hope to have a full day of good things September 3rd. All former pastors and neighboring ministers are invited to attend and participate in the exercises. All who can, strangers or friends, are cordially invited. The programme will be similar to that at

Chelsea, mentioned some weeks ago. Pray for us that this may be a day of power and blessing to this community and a day of real re-union of God's people.

G. H. B.

DAY SPRING, Lun Co., N. S.—We are happy to report repairs on our building. The house in which we worship was built about 55 years ago, since then there have been little or no repairs made. It is therefore needless to say that repairs were greatly needed. We have now a very neat and nice appearing house of worship. The re-opening services were held on Sunday afternoon and evening of July 9th. Rev. H. B. Smith of New Germany preached in the afternoon, presented a helpful theme in his usually pleasing plain way. The sermon was followed by addresses by Rev. Slipher March who at one time ministered to this people and who is sincerely loved and revered by them, and Rev. W. F. Thompson, Presbyterian, of Bridgewater, who ministers to the Presbyterian brethren of Day Spring. Our brother and his church very kindly permitted us to worship in their church, while our repairs were going on for which we were truly grateful. The sermon of the evening was preached by Rev. C. R. Freeman, of Bridgewater. The whole day was a day of good things and to be remembered as indicating a step of progress. We desire especially to mention the sacrifice made by our esteemed Brother Smith in coming to us in a time of extremity, when it seemed that there was no one to help he came to our rescue having to drive forty miles after his morning service to preach for us and return to an evening service on his own field. This he did without stopping to take dinner or tea.

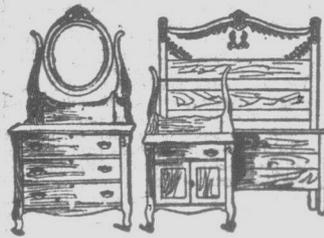
S. Walter Schurman.

COLLINA, N. B.—Our pastor Rev. W. Camp, who was present at the closing exercises of Acadia University recently, gave us a most excellent address—giving an interesting account of a portion of the exercises of that Institution. He spoke very highly of the work being done all along the lines and we believe the honor conferred on our pastor will bring no discredit to the College. He also gave us a full description of Toronto and of the doings of the great S. S. Convention so recently held in that city. So as a people we are indirectly benefited by the pleasant experiences of our beloved pastor. Rev. Dr. Kierstead has just made us a flying visit. His many friends of this, his native place are pleased to know that after the service of almost a quarter of a century (23 years) as Professor at Acadia University, he is about to take up work at McMaster, where his sphere of usefulness becomes enlarged, and we believe that his past success is a sufficient guarantee that the work he will be called upon to perform in his new field of labor will be done in a manner that will be eminently satisfactory to all concerned. As a church we are very much pleased with the progress being made in the movement to unite the two Baptist bodies. We hope and believe that the union when effected will prove to be a blessing to all.

J. I. K.

THE ADVOCATE FIELD.—The Baptists on this field, while not very strong in numbers, are among the most devoted and loyal in the brotherhood. The congregations are uniformly large, and the interest well sustained. The people are kind, appreciative and thoughtful. The influence of the past year's preaching is clearly perceptible in our standing as Baptists in its various communities. There is good prospect for many additions to our number the present year. Delightful baptism services were held at Port Greville on the 2nd and 16th and also received one by experience. We are planning for some special meetings throughout the field this fall. One of the most gratifying features of the field is its strong missionary interest. The Band at Advocate held high rank last year, and will do near

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SAINT JOHN, N. B.

ly as well this year. At Apple River the Band was organized about a year and a half ago under the efficient leadership of the Misses Patton, of the Oxford Church, teachers in the public school. The past year this young band has contributed \$71.00 to missions. At Port Greville the Missionary Aid Society has long been known as one of the most devoted societies in the province. With only fourteen members, this society the past year contributed \$117.00 to the missionary treasury. We felt highly favored by an appreciative visit with addresses, from our returned missionary, Rev. Ralph Gullison, July 15 and 16. On our return from Associations at Parrsboro last week we were given a pleasant and profitable surprise party by the ladies of Advocate.

Ward Fisher, Pastor.

Advocate, July 19th.

NEWPORT, Hants Co., N. S.—The Lord has not forgotten to be gracious to His people in this part of His vineyard. Sunday, the 16th instant, we were made happy because of the presence and power of the Lord with us. Two hopeful young people were baptized. One of whom united with the Rawdon Church, the other with Dr. H. C. Creed's sisters, united with the Newport Church. There was a deep feeling in the congregation as the elderly lady, with silvery hair, stood beside the blooming youth, to receive the right hand of fellowship into the church, proving beyond a doubt that God's word and ways are wonderfully adapted to old and young. The scene was made more impressive as the choir sang that hymn, so well adapted to the occasion, "How Beautiful to Walk in the Footsteps of Jesus." We retired from the morning service with feelings of humility and great joy to have the scene repeated in the afternoon. We found our way to the Meander River where we again baptized and where, some in the audience, saw for the first time Christian baptism. The service which followed, in the Hall at Ashdale was deeply impressive, men in that section began to say of themselves, It is time for us to make a change. The Lord was with us at His own table, and our spirits were filled with joy.

C. S. Stearns.

MACNAQUAC AND KINGSCLEAR.—It is with great pleasure that I am able to report that the work on this field is prosperous and encouraging. The seed sown by the Rev. Geo. Howard, were not crushed out in their growth during the few months the field was pastorless. They still linger

THE
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5th
SEPTEMBER
AT

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RESIDENCE SOUTH MAITLAND, 14 miles from station, 30 minutes from Truro by rail, 4 a r s, 80 apple trees, producing 100 bush apples, 7 tons hay in barn, all buildings in first class repair. House 23x26, Ell 30x14, Furnace in Cellar, Barn 34x25, Carriage house 17x20, Hen house 12x8, Cook stove, Oil cloth, nearly new for dining room. All garden stuff, a large field of potatoes, 13 pairs of shutters for house, 10 cords of wood. Garden tools and many sundries, buildings all painted, Price \$775.00. Can also offer with this place 75 acres just opposite, which can be bought for between \$1.50 and \$2.00. \$200.00 can remain on mortgage.

I have a large number of big fine stock and fruit farms in this County that can be bought at great bargains. Any information will be given by writing to A. A. Ford, Manager of Berwick and Hants County Real Estate Agency.
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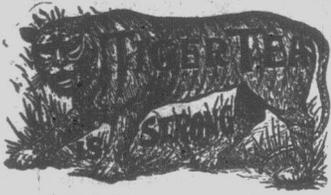
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in faithful hearts, and upon the foundation laid by him there owes no small debt of gratitude for the success of the present time. There never was more unanimity among the members, and this is not the unanimity of the grave, but of active co-operation in everything that may be conducive to the best interest of the church. Definite work is being done in the Sunday schools, and the teachers evince great interest in their work. Loyal hearts are being strengthened, delinquents revived, and desires are expressed by a number of the young people to enter upon the Christian life. Seven have followed the Lord in baptism, these, together with two others received by letter, make nine new additions to our membership. A Mission Band and a Ladies' Mission Aid Society has been recently organized. A marriage bond between the Free Baptist Church of Queensbury and Macnaquac, has been completed. It was with pleasure we hailed the wedding day, and now our wishes and prayers are for a long, happy and prosperous union. We have to chronicle the loss of two faithful members. Brother Estey and sister Judson Dunphy, both of whom we sorely miss from their place in church and at the home. I would record my gratitude to the people committed to my care for many voluntary expressions of good-will towards Mrs. Field and myself. May the Master make it possible for us to reciprocate such regards in the helpfulness of our ministrations. Wm. M. Field.

MARRIAGES.

ARBO-CONNORS—At Ludlow, July 21st, by Rev. C. P. Wilson, Victor Arbo, of Upper Blackville, to Maud Connors, of Upper Blackville, N. B.

MILTON COLBURN.—By Rev. J. M. Parker, River Hebert, July 25th, Rupert W. Milton, and Leon Colburn, both of Shulse, Cumb. Co., N. S.

MARTIN-WOORELL.—At the home of Rev. J. M. Parker, River Hebert, July 25th, Capt. Thomas L. Martin, bark Julia of River Hebert, and Mary Agnes Woorell, of Parrsboro, N. S.

MACKAY-ANDREWS—At the Baptist Parsonage, Boylston, N. S., on Tuesday, July 11, 1906, by Rev. S. A. MacDougall, David L. MacKay of Port Shorum, to Miss Florence Nightingale Andrews, of Middle Manchester.

MacTAVISH - MATTHEWS. — At Little Southwest Baptist Church, on June 28, by Rev. I. N. Thorne, Wm. J. McTavish of Redbank and Martha J. Matthews of Little Southwest, Northumberland Co., N. B.

DELANO-HARDWICK—At the Baptist parsonage, Whitneyville, July 12, by Rev. I. N. Thorne, Charles W. Delano of Newcastle, N. B., and Jennie E. Hardwick, of Nova Scotia, both now of Newcastle, Miramichi River.

MORRISON-ROLPH—At the Baptist parsonage, Whitneyville, July 12, by Rev. I. N. Thorne, Alvin Morrison and Nancy Rolph both of parish of North Esk, Northumberland Co., N. B.

DEATHS.

FARRIS. — At Robinson's Point, Queens Co., N. B., July 20th, John Farris, aged 30 years. Brother Farris was a member of the Baptist church at Upper Jemseg, and was highly respected in the community.

HADLEY—At Port Shorum, N. S., July 3, 1906, William Hadley, in the 83rd year of his age. His end was that of taking rest in sleep. The funeral was very largely attended which testified of the respect in which

our brother was held. Service was conducted by Rev. S. A. MacDougall.

KEMPTON—At Kempt, Queens Co., N. S., July 25, Anna, widow of the late Edwin Kempton, aged 63 years. Our sister had long been a highly esteemed member of the Kempt Baptist Church. She lived an attractive and humble Christian life proving by her patient submission during many years of bodily affliction the genuineness of her piety. A son and daughter, four sisters and many other relatives survive her.

MUNROE—At Arichat, C. B., July 21st, Adelbert Knowles, eldest son of Mr. and Mrs. D. A. Munroe, of Canso, N. S., aged 14 years and 4 months. His death resulted from injuries received through the explosion of a can of kerosene oil, the flames from which burned the clothing from his entire body. He lived only a few hours after the accident, but during the period of consciousness he manifested most heroic fortitude and was perfectly resigned to God's will. He was baptized last February, a bright, active boy, and his sudden sad passing away has been a great shock to the whole community.

FREEMAN.—At East Amherst, July 23, Deacon Herbert Freeman, aged 46, leaving a wife, three sons, and two daughters, to mourn their loss. Bro. Freeman was baptized in his youth by Rev. D. A. Steele, and lived the life of faith. He was active in the church and Sunday school, and was an example to the community of uprightness and benevolence. The funeral services were participated in by the pastors of the Amherst church, and his remains were followed to the Highland Cemetery by a large number of appreciative friends.

COVEY.—On June 30, 1906, the community was shocked on learning of the very sudden death, from heart failure, of Deacon Benjamin Covey, of Indian Harbor, Halifax Co., N. S. Brother Covey had been ailing for some months and had gone to Halifax for medical treatment. His daughter, who had left him no worse than usual only a few moments before, was shocked on her return to find her father lying dead. He professed religion and was baptized many years ago by the late Rev. J. C. Hurd, and from that time to the day of his death, led an exemplary Christian life. For a long time he was deacon of the church and Sunday School Superintendent, filling both of these offices to the entire satisfaction of church and school. Brother Covey was a thorough student of the Bible and it was his greatest pleasure to expound its teachings. He was always a friend and faithful co-worker with the pastor and his home was open to receive the servants of the Lord. An invalid wife, one son and a widowed daughter remain to mourn the loss of a kind and affectionate husband and father. They have the sympathy and prayers of many friends in this and other communities, where the deceased was so well and favorably known. The funeral services which were largely attended were conducted by Pastor L. J. Tingley, who preached from Heb. 11:10. "For he looked for a city which hath foundations, whose builder and maker is God."

DENOMINATIONAL FUNDS FOR NOVA SCOTIA.

From June 28th to July 21st. Queens Co. quarterly meeting \$4.34; Jordan Falls Church \$5; New Glasgow Church \$5.45; Amherst Shore S. S. \$3; Greenville Church \$6.33; Tabernacle Church \$32.73; Bear River Church, \$19.78; Great Village Church, \$8; Tracadie Church \$3; Third Yarmouth Church \$18.10; Western Association balance \$28.10; Leander Sweet Country Harbor, \$5; Homeville Church \$12; Mira Church \$8; River Hebert Church, \$46; Nictaux Church \$16.36; First Yarmouth Church \$27.25; New Minas Church \$8; Hantsport Church, \$13.50; Hantsport S. S. \$10; "Norman A." \$10; Antigonish Church, \$28.11; Burlington Church \$3.50, Half Island Cove Church, \$4.20; Kentville Church, \$16.72; Port Greville Church, \$10.50; Oak Church River John \$4;

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Positively made from fruit with tonics added. Absolute cure for constipation, biliousness, headaches, kidney and skin diseases.

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Lower West Jeddore Church \$4; East Jeddore Church \$5.55; Dalhousie East Church \$1; Bridgewater Church \$9; Springhill Church \$7.39; Lower Aylesford Church \$13.65; Parker's Cove and Litchfield Church \$6; New Ross Church \$23; Goldborough \$17.50—\$467.06. Before reported \$6,503.00. Reported by Dr. Manning for Missions \$579.65 and by D. Bentley for Grande Ligne \$204.15. Total \$7,753.86.

A. Cohoon,
Act. Treasurer.

Wolfville, July 21st.

Personals

Rev. Elmer E. Gates, pastor of the Baptist Church of Noank, Conn., is spending his vacation with his parents Mr. and Mrs. W. J. Gates of Halifax. Mr. Gates is to supply the North Church in England. Mr. Jenner is expected to return to Halifax about Aug. 20th.

We regret to learn that our esteemed brother, W. J. Gates of Halifax, has been suffering from illness which has confined him to his bed for some weeks. He was at last reports somewhat better, but it will probably be some little time before he is quite strong again. During his illness Bro. Gates has been sustained and comforted by thoughts of the infinite love and redeeming grace of God as revealed in Jesus Christ.

We are pleased to learn from Rev. F. D. Davison of Montague, P. E. Island that his health which has been seriously impaired is improving. We trust that he may soon be restored to his full strength again. Brother Davison's people have generously given him a vacation of three months.

We deeply regret to learn of the death of Mrs. J. W. Skinner of Weston, Cornwallis. Mrs. Skinner was a woman of beautiful Christian character, greatly beloved by her family and her friends. To the bereaved husband and family in their sad affliction we extend sincerest sympathy.

Hot Weather Ailments.

The best medicine in the world to ward off summer complaints is Baby's Own Tablets, and it is the best medicine to cure them if they attack little ones unexpectedly. At the first sign of illness during the hot weather give the child Baby's Own Tablets, or in a few hours the trouble may be beyond cure. These Tablets cure all stomach troubles, diarrhoea and cholera infantum, and if occasionally given to the well child will prevent them. Mrs. Edward Clark, McGregor, Ont., says: "I used Baby's Own Tablets for my little girl who suffered from colic and bowel troubles and I found them the most satisfactory medicine I ever tried." This is the experience of all mothers who have used this medicine. Keep the Tablets in the home during the hot weather months and you can feel that your children are safe. Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The Privy Council has refused the petition of the Dominion of Canada for leave to appeal the Lord's Day Alliance case.

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Either of the Courses (2) or (3) secures to the student admission to the third year of the Faculty of Applied Science at McGill University, the Acadia Certificate being accepted in lieu of examination at McGill.

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Wholesome discipline. Use of

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THE WIND AND THE GOSPEL LEAF.

There is a story which you may like to hear, told a colporteur in Mexico, Senor Cortez, of a man who came one day to the market stall where he was selling Bibles. The man looked into a New Testament and became interested. On pretense of going to bring the price of it, he left his cloak and took the book to his priest, whom he met coming that way. The priest told him the book was "false" and was about to tear it in pieces, when the man said, "But it is not paid for; I left my cloak as security."

Then the priest handed to him a coin to pay for the book. "But the coin is false, mere lead," said Cortez, refusing to accept it.

Then the priest, coming up, said, "But your books are false, too." "Very well," said the colporteur, "let us go to the judge and settle both questions at once."

The priest however decided to pay and tear up the book before the crowds of people who had gathered round.

The wind carried the leaves about and many were picked up and read. That was on June 14. In December, Cortez offered his books to a woman sitting at her sewing machine by a window in the same city; she said that she wished only one book, which she did not suppose he would have—a religious book about the ten virgins. He showed a large New Testament opened at the parable and she bought it without hesitation.

He could not but ask the woman how she came to be looking for it. She replied, taking a single leaf out of her prayer-book, "My boy found this in the plaza some time ago, and as it has only part of the story I have been looking for the whole book." The leaf was of the size of the Testament torn up in the market in June.—Bible Society Gleanings.

He wants us to have hope, but hope is impossible without faith. He wants us to love him supremely, but one cannot love a God he distrusts. He wants our obedience, but it is folly to speak of obeying one you deny. He wants our service, but no one will serve a God he discredits. Thus faith is back of all God seeks to develop in this life.—W. H. G. Thomas.

I am quite sure that nothing is going to help you and me in conflict with the sin of this world but the absolute certainty that God could never put his hand to this plow and look back, never call into existence this universe and leave it an eternal disgrace to the Godhead. God is faithful; by the very creation, the expenditure of the blood of Christ upon the world and the gift of the Holy Spirit he is pledged that he will ultimately make good conquer evil, and that is what is upholding those of us who are dwelling in the midst of the drunkenness, impurity and ignorance of our time.—F. B. Meyer.

SACRIFICE.

The voice that sweetest sings,
Is tuned to hidden pain;
His heart a poet brings,
Where deathless songs remain.
In his own blood he paints
Whose name is not forgot;
In death, the martyred saints
Gain fame that dieth not.
The star the brighter glows
Upon the darker night;
So God his shadow throws,
That men may find the Light.

American Messenger.

Bind together your spare hours by the cord of some definite purpose, and know how much may be accomplished.—Sel.

Let come what may, sickness, sorrow, misfortune, poverty, pain. Say to them I am master, not you—you shall be my servants, I will sing songs in the night, smile through tears, be generous and helpful with little, make my poverty a crown instead of a cross. This is my only chance to be victor, and I will be a conqueror in the field where I am placed, and say-

ing this you shall be victor, and to be master of circumstances is to win the highest joy we can ever know.—Rev. L. M. Powers.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Phillips Brooks.

A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action we are strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love—will relieve us of a vast load of care. O, by brothers, God exists!—R. W. Emerson.

WITHOUT WAITING FOR "OPPORTUNITY."

Things that we call unattainable often lie closest to us. "The light that never was on sea or land" is in every heart, but so often unlighted. That opportunity comes but now and then, is one of the half truths that lead astray. Opportunity is always present, and needs only the seeing eye and the hearing ear to make it a reality. "Send the multitude away!" said the disciples, "but Jesus said unto them, 'They have no need to go away.'" "I have taught a class of fifteen boys for years, and not one of them has come to Christ," said a Welsh deacon the other day; "I want Evan Roberts to come here so that they can hear him." "Why not speak to each of them yourself?" said a friend. He did, and there was no need of any one else. We need simply to believe more in what God can do with small things.—Sunday School Times.

NOTHING COMMONPLACE.

Many people spend all their life looking for the place in this world which they were intended, to fill. They never settle down to anything with restful or contented feeling. What they are doing now is not by any means the work that is suited to the abilities. They go on, discontented with their lot, and sighing for another; and while they sigh the years glide away, and soon they will come to the end to find they have missed every opportunity of doing anything worthy of an immortal being, in the passage to eternity. The truth is, one's vacation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace, if we only had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.—Christian Work.

The heavy fog prevailing Wednesday was the cause of the death of two brothers, Roy and Howard Wayne, of Fairville, who were run down in their fishing boat between 11 and 12 o'clock by the steamer Penobscot, outward bound. The sad accident took place near the Eastern Wolf, down the bay, in which vicinity the brothers had been fishing for about a week. The fog at the time was very dense, it being impossible to see further than one hundred yards in any direction.

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TRADE MARK
A Tonic Wine, pleasant to take.
Gives strength
Makes new blood
Builds up the system
Throws off all weakness
A boon to those recovering from wasting fevers and long illness.
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If you have money to invest you first consideration is SAFETY, and the next, RATE OF INTEREST.

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ALL WHO WISH PURITY SHOULD USE

Woodill's German

The Dominion Analyst classes it among the

Pure Cream of Tartar Baking Powders.

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Sure Cure for SUMMER COMPLAINT

Newcastle, N. B. Nov. 13, 1904

Messrs. C. Gates, Son & Co.
Dear Sirs:—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.

Your Life of Man Bitters and Invigorating Syrup also cured me of liver trouble. I consider that your medicine are all as recommended Yours truly,

W. L. CURTIS
Gates' CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle.
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Burdock BLOOD BITTERS
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Mrs. A. Lethaengue, of Ballyduff, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my household work. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn out women."

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 4, 1905, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

No 5—Mixed for Moncton,	7.45
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton	6.00
No 26—Express for Point du Chene, Halifax and Pictou	11.45
No 4—Express for Moncton and Point du Chene	11.00
No 8 Express for Sussex	17.15
No 134—Express for Quebec and Montreal	19.00
No 10—Express for Halifax and Sydney	23.25
No 136, 138, 156—Suburban express for Hampton	13.15 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.

No 9—Express from Halifax and Sydney	6.25
No 7—Express from Sussex	9.00
No 133—Express from Montreal and Quebec	12.50
No 5—Mixed from Moncton	16.30
No 3—Express from Moncton and Point du Chene	17.00
No 25—Express from Halifax, Pictou and Campbellton	17.15
No 1—Express from Moncton	21.20
No 81—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only)	1.35
No 115, 137, 155—Suburban express from Hampton	7.45, 15.30, 22.05

All trains run by Atlantic Standard Time 24.90 o'clock is midnight.

D. POTTINGER,
General Man.
Moncton, N. B., June 1st, 1905.
CITY TICKET OFFICE,
7 KING STREET, T. JOHN, N. B.
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GEO. CARVILL, C. T. A.

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Shall I Attend?

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If all the advantages to be gained by attending

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were fully known it would not be difficult to decide.

Send at once for catalogue, Address

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

A resolution was adopted without a dissenting voice, demanding that the grand council of New Jersey petition the supreme council to reconvene before Oct. 1, the date on which the new rates go into effect and abandon that schedule. A committee of fifteen will be appointed to carry on the fight advocating a return to the old rate schedule.

RESPECTABLE

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Here is a b bride was rec luncheon, and tul afternoon that she was that she had she was horri ing to ask he sary amount.

EVER

Coffee Acts th

A clergyman

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"I had als trouble, but relieved it, e medicine. "But my w fied me that the bottom o we stopped i Postum Foo toms of dise ing the 9 ya ing Postum i never had a ing. We nev which we kn health. Thi of facts." Company, Ba Read the li Wellville," in

This and That

RESPECTABILIZING BAR-ROOMS.

There is an old adage, "Scrubbing a pig will never take the love of mud out of his heart." This we respectfully commend to those well-meaning people who think that by in some way respectabilizing the bar-room its harmfulness will be destroyed. We forget that it is the bar-room that creates conditions rather than that conditions cause the bar-room. Given a bar-room and frequenters, you will have debauchery in spite of all regulations. When, moreover, you have a bar-room for private gain, where the dispenser of intoxicants makes a profit upon every glass sold, and when it is a recognized fact that men only begin to spend their money freely when they have had too much, it is simply contrary to all reason to expect the bar-room business to be confined within decent bounds. The more rules and regulations are tried the more evident it becomes that the only solution of the bar-room problem is no bar-room. The bar-room profits do not today come from honest legitimate business done with men who have needs to be supplied; they are derived in a most despicable and dishonorable way from liquor supplied to men who do not need it, who would be better in every way without it, and who are not in full possession of their faculties when the transaction takes place. How, then is such a business to be made respectable? You may decorate your bar-room with plate-glass mirrors, and cut glass bottles, with paintings and frescoes; you may associate it with that hospitable and benevolent business of keeping hotel, but it remains a bar-room still, and instead of respectabilizing the bar-room, you only degrade that which you associate with it. — Pioneer.

SETTLED FOR BOTH OF THEM.

Here is a bridge story: A young bride was recently invited to a bridge luncheon, and after spending a delightful afternoon was told by her hostess that she was in debt \$75. Unaware that she had been playing for money, she was horrified at the idea of having to ask her husband for the necessary amount. She mournfully confid-

EVER TREAT YOU SO?

Coffee Acts the Jonah and Will Come Up.

A clergyman who pursues his noble calling in a country parish in Iowa, tells of his coffee experience:

"My wife and I used coffee regularly for breakfast, frequently for dinner and occasionally for supper—always the very best quality—package coffee never could find a place on our table.

"In the spring of 1896 my wife was taken with violent vomiting which we had great difficulty in stopping.

"It seemed to come from coffee drinking but we could not decide.

"In the following July, however, she was attacked a second time by the vomiting. I was away from home filling an appointment at the time, and on my return I found her very low; she had literally vomited herself to death, and it took some days to quiet the trouble and restore her stomach.

"I had also experienced the same trouble, but not so violently, and had relieved it, each time, by a resort to medicine.

"But my wife's second attack satisfied me that the use of coffee was at the bottom of our troubles, and so we stopped it forthwith and took on Postum Food Coffee. The old symptoms of disease disappeared and during the 9 years that we have been using Postum instead of coffee we have never had a recurrence of the vomiting. We never weary of Postum, to which we know we owe our good health. This is a simple statement of facts." Name given by Postum Company, Battle Creek, Mich.

Read the little book "The Road to Wellville," in each pkg.

ed her woes to him, and he immediately wrote a check for \$76.50, and sent it to the hostess. The hostess, believing that a mistake had been made, informed him that he had sent \$1.50 too much. However he returned it with the curt statement that the \$75 settled the bridge score, and the balance was for his wife's luncheon.

Scribbles—What did the editor offer you for your poem?

Jingler—Fifty cents.

Scribbles—Fifty cents! Why, that was an insult. What did you say?

Jingler—Nothing. I pocketed the insult!—Chicago News.

Speaker Cannon is a great lover of green corn. He boards at the Arlington, and one day took one of his Illinois farmer constituents to dinner with him. Cannon made his dinner on green corn, eating seven ears. The farmer asked him how much he paid for board at the Arlington, and Cannon replied—"Six dollars a day."

"Well," said the farmer constituent, "Joe, don't you think it would be cheaper for you to board at a livery stable?"—San Francisco Call.

In the medical department of Columbia university there was a professor who had a very high opinion of himself; he also disliked to assist the students in any personal way, and was noted for propounding difficult questions during examination.

One day, after a lengthy lecture, one of the students, with a perplexed air, walked up to the professor and asked him to explain why his theory of a certain phenomenon should be accepted to the exclusion of all others, and also gave his reason for believing another theory to be the better. This question was a little too difficult for the lecturer to answer offhand, so, with a contemptuous look, he replied:

"My dear sir, are you aware that fools often ask questions that wise men can't answer?"

The undergraduate, with a semblance of a smile on his lips, replied:—

"Is that the reason, professor, why so many of us flunk at your exams?"—Philadelphia Ledger.

LORD BEACONSFIELD'S INGENUITY.

How to write an appreciation of a book you have never read is a seemingly impossible task. Judging from the following story, however, which Mr. G. W. E. Russell tells in his 'Collections and Recollections,' it presented no difficulty to Lord Beaconsfield.

The famous statesman was asked on one occasion by a lady to read and say something nice about a book which had been written by a young protegee of hers. Beaconsfield replied with a groan:

"Ask me anything, dear lady, except this. I am an old man. Do not make me read your friend's romances."

"O, but he would be a great accession to the Tory party, and a civil word from you would secure him forever."

"Oh, well, then, give me a pen and a sheet of paper," and sitting down in the lady's drawing room he wrote:

"Dear Mrs. ——. I am sorry I cannot dine with you, but I am going down to Hughenden for a week. Would that my solitude could be peopled by the bright creations of Mr. —'s fancy."

THE CAT.

A little girl wrote the following essay on a cat:

"The cat is a square quadruped, and, as is customary with square quadrupeds, has its legs at the four corners. If you want to please this animal you must stroke it on the back. If it is very much pleased it sets up its tail quite stiff, like a ruler, so that your hand cannot get any further. The cat is said to have nine lives, but in this country it seldom needs them all because of Christianity."—Rochester Post-Express.

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Springford, Ont.—"It is only justice to you to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."

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NEWS SUMMARY.

The British Medical Association has accepted the invitation to meet at Toronto in 1906.

Records kept by the Cape government show that last year \$5,500,000 worth of diamonds were sent to England, as compared with £3,500,000 worth in 1900.

Montreal plasterers are on strike. They were getting 35 cents per hour. They are now asking 40 cents. The employers state that the demands will not be granted.

The seismic disturbances reported from Vienna were felt in Canada. Toronto observatory instruments report a disturbance at 10.13 Sunday night, lasting three hours and eighteen minutes.

Mr. John Fraser, accountant of the department of finance, is at present enjoying a holiday. As soon as he returns he will assume the duties of auditor general. Mr. MacDougall leaves on the 1st of August.

Wednesday evening Mrs. Payne, a resident of Truro, shot herself in C. S. Hanson's hardware store there. It is not certain yet whether she is fatally shot or not. She is a widow with three children.

United States Senator Mitchell, convicted of using his office of United States Senator to further the law practice of the firm of Mitchell & Tanner, of Portland, Oregon, has been sentenced to pay a fine of \$1,000 and six months' penal servitude.

Six deaths from yellow fever were recorded at New Orleans on Wednesday up to 6 p. m., making a total to date of 45. The number of new cases is 11, making all told to date 165 cases. There are now 19 centres of infection.

At a two hours' session of the Equitable directors on Wednesday the resignation of former President James W. Alexander was accepted. Paul Morton was elected president of the society, retaining, it is understood, the chairmanship as well.

Edward White, I. C. R. driver who was on the locomotive at the time of the Evans Siding run off, has been forced as a result of the injuries sustained to temporarily lay aside from active duties and it is understood has been appointed inspector of oil on the I. C. R. for the time being.

President Roosevelt has advised American parents to teach their children to work. The advice is sound. What Canada will need in the near future, is a system by which men can get money only by earning it. The other methods for the accumulation of wealth, are bringing institutions perilously near destruction.

The Ontario government has called for the resignation of each justice of the peace and magistrate in the province and has issued commissions appointing new ones. In some cases the old offices are being retained, and these will be few. The alleged cause of this is the abuse of the position by supporters of the late Ross administration for political purposes. The list of issuers of marriage licenses is being revised, and a large number of these will shortly be gazetted.

The House of Commons on Wednesday refused to permit Winston Churchill to introduce a bill limiting the life of parliament to five instead of seven years. Mr. Churchill explained that the bill would give fuller popular control of the executive. He said there was a growing diminution of parliamentary authority over the government and by this arrangement more frequent appeals to the country would be of national advantage. The proposal was defeated by 239 to 176 votes.

DENOMINATIONAL FUNDS, NEW BRUNSWICK.

(Alma F. M. \$303; W. C. Anderson, \$1; Germantown F. M. \$5.01; Harvey, 1st, F. M. \$3; Valley F. M. \$2.31; Hillsboro 1st F. M. \$7.87; Hillsboro 2nd F. M. \$3.42; Hillsboro 4th F. M. \$1.71; Elgin 3rd F. M. \$4.39; Elgin 1st F. M. \$5.12; Collette River F. M. \$5; Forest Glen F. M. \$5.25; Salisbury 1st, F. M. (\$2.26 Steeves Mt. \$2.32)—\$4.58. Millstream F. B. F. M. \$2.80; Sussex F. M. \$5.70; Caldwell F. M. \$4.03; Hillsdale, Hammond F. M. \$7; Norton F. M. \$2.49; Hampton F. M. \$1.97) \$75.68 per H. Y. Corey. Campbellton S. S. class per Miss McKinnon F. M. \$7; Cardwell, South Branch F. M. \$2; Prince Wm. F. M. \$6; Sussex D. W. \$42.77; Leinster street Prim. class S. F. M. \$3; Pt. Migdie H. and F. M. \$2; Havelock, John Morse F. M. \$1; Salisbury 1st D. W. \$25.54, North River S. S. H. M. \$5; Studholm, Snider Mt. Sec. H. and F. M. \$2.30. (Rev. F. B. Seelye Gr. Lig. \$5; Petitoctiac, Mrs. Crandall Gray \$5; Johnston 1st, Mrs. Mary A. Perry, Gr. Lig. \$1; Leinster St. E. L. Rising Gr. Lig. \$5; Petitoctiac F. B. Gr. Lig. \$5.41; Victoria St. F. B. Gr. Lig. \$4; Gibson (three persons) Gr. Lig. \$7; Fredericton (Miss A. F. R.) Gr. Lig. \$5; Douglass F. B. Gr. Lig. \$2.47; mouth of Keswick, F. B. Gr. Lig. \$1.60; Springfield Mt. Olivet S. S. Gr. Lig. \$1; Prince Wm. S. S. Gr. Lig. \$3.20; St. Martins, 1st, Gr. Lig. (S. S. \$4.22, Miss V's. class \$8)—\$12.22; Brussels street S. S. Gr. Lig. \$4.80; Elgin 2nd Prosser Brook, (Gr. Lig. 80 cts; Valley S. S. Gr. Lig. \$2.50; North River S. S. Gr. Lig. \$4.58; Hillsboro 2nd Gr. Lig. \$4.50; Campbellton S. S. Gr. Lig. \$5; Florenceville East S. S. Gr. Lig. \$2; Kingsclear 1st S. S. Gr. Lig. \$3.60; Flatlands Union S. S. Gr. Lig. \$1.60) \$87.22 per treasurer Gr. Lig. St. Stephen F. M. \$11.38. Amelia Freeman, Dorchester D. W. \$15; Total \$285.89. Before reported \$2,832.42. Total to July 21, \$3,118.31.

J. W. Manning, Sec.-Treasurer. St. John, July 21, 1906.

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WHY IS IT THAT SOME PEOPLE THINK THAT

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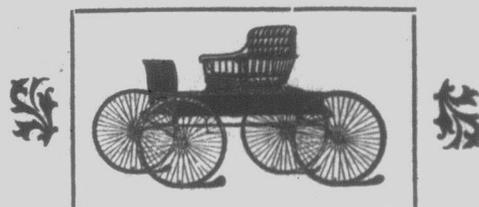
and others say it makes the best pastry they ever ate?

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