

Messenger and Visitor.

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The United States in the West Indies. The end of the war between Spain and the United States over the government of Cuba appears now to be at hand, but issues connected more or less directly with the war must inevitably occupy the earnest attention of the United States government for some time to come. Our neighbors may pride themselves on avoiding "entangling alliances" with old world powers, but they are probably in the way to discover that a good deal of entanglement is possible without such alliances. Spain has not made a more vigorous resistance than she might reasonably have been expected to make, but to banish the Spanish flag from the West Indies has cost the United States a very considerable effort. This result of the war may indeed be worth much more than it has cost, but it is quite certain that if it is to be of any real value the United States must do much more for Cuba and Porto Rico than to drive out the Spaniards. While Spain will now be freed from responsibility for these islands, so far as their future government is concerned, a corresponding responsibility will now rest upon the United States. It might have been well for all concerned, if the government and Congress of that country, before instituting war against Spain, had used much greater diligence in securing information as to the real condition of affairs in Cuba, and especially as to the fitness of the insurgent population for self-government. It appears now to be generally acknowledged that the insurgent government which the United States Senate voted to recognize is not, and never was, anything worthy of the name of a government. The military forces supposed to be under the control of that "government" are of a character, in the judgment of the American general, to make it necessary in the interests of humanity that they be excluded from the conquered city of Santiago, and there is no reason to believe that the insurgent forces in other parts of the island are in any respect superior to those of Santiago province. The United States demands as a condition of peace that the Spanish forces shall be at once withdrawn from the West Indies, but just as soon as the Spanish troops are withdrawn from Cuba their places must be taken by American troops. That such occupation of the country is absolutely necessary to save the towns from pillage, to protect the lives and property of the people, and to save the whole island from anarchy and ruin seems to admit of no doubt. But when the United States government shall have established a protectorate in Cuba, it is not easy to predict when it will be able to withdraw its hand and declare the island independent. Sending American troops into Cuba at this season of the year, even when there are not Mauser rifles in the hands of Spanish soldiers to be encountered, is a very serious business. If any doubt on this point existed, it is plainly demonstrated by the present condition of things in Santiago, where General Shafter is said to have 5,000 or 6,000 sick soldiers upon his hands. It will hardly be a matter of regret, therefore, if the Spaniards do not find it convenient to leave Cuba before the first of October, when conditions become more tolerable for the unacclimated, and United States troops can, with a measure of safety, take the place of the Spanish soldiers.

Postage Stamps and Postal Notes. The policy of redeeming postage stamps at a slight discount, which has for some time been followed by the Post Office Department, has led to some undesirable results, and it is announced from Ottawa that the Department has decided not to redeem any stamps after the first of October. Some of the postmasters, it appears, are paid a commission

on the business they do instead of a salary, the commission being in some cases as much as forty-five per cent. on the business done, making it a considerable object for the postmaster to use as many stamps as possible. In this way postage stamps have in some cases been employed to a considerable extent instead of money or money orders. Thus if a man wished to pay for his newspaper, he could pay the amount of his subscription to the postmaster, who would forward the amount in stamps to the publisher who for the sake of obliging his subscriber was generally willing to submit to the inconvenience in such cases of being paid in stamps. The Post Office Department, finding that a large amount of business was thus being done in stamps, undertook to check the irregularity by raising the rate of discount from one to five per cent. But of course creditors are hardly disposed to accept payment for their bills in postage stamps when it means a discount of five per cent. on the amount due besides the trouble of getting the stamps redeemed. It has been decided accordingly to discontinue the redemption of postage stamps, and, for the convenience of those who find it necessary to transmit small sums through the mails, postal notes will be supplied. The Post Office Department is now issuing to all accounting postmasters postal notes of three denominations, 25, 50 and 75 cents, and larger denominations are to be issued so soon as they are received from the printers. The postal note is about the size and shape of a dollar bill.

Peace. While, at present writing, there has been no official announcement at Washington in reference to the acceptance by Spain of the terms of peace proposed by the United States, despatches from Madrid state that the Spanish Cabinet has completely approved the reply to the United States, which is said to accept the American conditions and that the assent of the Queen regent has been secured to the general lines of the reply. It is expected, therefore, that early in the present week there will be a deliverance from the Washington government in reference to the reply from Madrid. It appears to be the general expectation at Washington that Spain's answer will be an unconditional acceptance of the terms proposed by the United States, and that it will lead at once to a cessation of hostilities and to the negotiation of a treaty of peace. It is hoped, therefore, that, although General Miles is still prosecuting military operations in Porto Rico, the war is now virtually at an end.

—It is surely a righteous indignation which is expressed at the treatment accorded to sick and wounded United States soldiers connected with the Santiago expedition. All accounts agree as to the indomitable courage displayed by the American troops under most discouraging conditions. They served their country faithfully on the battlefield and surely had the right to expect that, when stricken down with wounds or disease, they should receive that attention which a nation marching in the forefront of nineteenth century civilization was able to give. Such expectations were cruelly disappointed. The U. S. War Department seems to have acted upon the supposition that neither the climate of Cuba nor well-armed troops in strongly garrisoned towns were capable of inflicting any serious injuries upon American soldiers. The needless suffering of the wounded after the battle of Santiago, because of the lack of shelter and of proper surgical and medical attention, is terrible to read of, while the conditions under which wounded soldiers were transferred to the United States suggests those of an old

time African slave ship rather than the conditions which a great and civilized nation would be expected to provide for its disabled and suffering soldiers. War is a terrible trade, and yet in a sense war is a trade, and to carry it on properly it has to be learned like other businesses. It is not to the discredit of the United States that the nation is an amateur rather than a professional in the art of war. But it is doubtless true that if the nation had had more experience in war it would have made better provision for its sick and wounded soldiers.

New Books.

Companions of the Sorrowful Way. By John Watson (Ian MacLaren). Toronto: Fleming H. Revell Company. Price 75 cents.

This little book concerns itself with the last hours of Jesus before the Crucifixion, and especially with those who are seen in friendly relation with him during his passion. There are "The three intimates," belonging to the inner circle of his disciples—Peter, James and John; "The Owner of Gethsemane," supposed to be the young man with a linen cloth wound about his body, whom the author is inclined also to identify with Lazarus of Bethany; "The Bearer of the Cross"—Simon, the Cyrenian; "A Noble Lady," the wife of Pilate; "The Daughters of Jerusalem," "A Malefactor," the dying thief; "A Roman Officer," the Centurion. The book has the charm which belongs to all Ian MacLaren's writings. He deals tenderly and reverently with his subject, and yet poetically, his imaginative mind leads him in some instances to construct a complete personality from the hints given in the gospel narratives. The book will find many grateful readers; for "The church will ever make her pious pilgrimage to the garden of the Lord's passion, and under the shadow of the Olives she will ever learn the secret of sacrifice, for the Lord has not yet abandoned Gethsemane. . . . The far distant heaven does not dull his ear to the crying of his kinsfolk. . . . Into his heart is all sorrow poured, in virtue of his holy incarnation and eternal priesthood."

The making of the Canadian Northwest. By Rev. R. G. MacBeth, M. A. Toronto: William Briggs.

The favorable reception of an earlier volume by the same hand, entitled, "The Selkirk Settlers in Real Life," and the apparent demand for a narration of the beginning of history in our Canadian west by one who was a witness of the change from the old life to the new encouraged the author to undertake the work embodied in the volume before us. The book is perhaps hardly what one would expect from its title, considering the significance of similar titles in other connections. As a complete history of that part of Canada now embraced in the Province of Manitoba and the N. W. Territories, Mr. MacBeth's book must of course be regarded as very defective and unsatisfactory. But he had not set himself so large a task. His aim has been to write a life history of the country in which he was born, and in which so far he has spent his life, and he has written of men and events as he has known them. To use his own words he "has simply gone back and lived through the past again, seeing the faces and hearing the voices of other days," and what he had seen and heard he has written. Mr. MacBeth—whose father was a farmer of Kildonan, in the neighborhood of Port Garry—was a lad of ten summers at the time that the Northwest became a part of the Dominion of Canada. He has a boy's vivid memory of events connected with Riel's first rebellion. He was a law student in Winnipeg when the second rebellion occurred and took active part in the suppression of it as a member of the regiment known as the Winnipeg Light Infantry, and first as a private and afterwards a Lieutenant in the Kildonan Company. It is very possible that the careful student of history will find reason to differ from some of Mr. MacBeth's opinions as to events and the men who took part in them during the making of the Canadian Northwest. But our author has written of events and men as they appeared to him and as he took part in and with them. The volume of 230 pages which he has given us is one of lively interest throughout; there is not a dull page in it, and it deserves to find many readers. The mechanical work is excellent and the numerous illustrations form an attractive and valuable feature of the book.

Faces that Follow. By Mrs. E. M. Mason, Author of "Things I Remember," etc. Toronto: William Briggs.

This volume of 200 pages is written from the standpoint—real or supposed—of a minister's wife. The book is well written, sketchy and entertaining, revealing lights and shadows. It teaches both by precept and suggestion. The large type, good paper and embellished covers—products of the publisher's art—combine to give Mrs. Mason's work an appropriately attractive setting.

A Father's Discipline.

BY ALEXANDER MACLAREN, D. D.

"For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Heb. 12: 10.

Few words of Scripture have been oftener than these laid as a healing balm on wounded hearts. They may be long unnoticed on the page, like a lighthouse in calm sunshine, but sooner or later the stormy night falls, and then the bright beam flashes out and is welcome. They go very deep into the meaning of life as discipline; they tell us how much better God's discipline is than that of the most loving and wise of parents, and they give that superiority as a reason for our yielding more entire and cheerful obedience to Him than we do to such.

Now, to grasp the full meaning of these words, we have to notice that the earthly and the heavenly disciplines are described in four contrasted clauses, which are arranged in what students call inverted parallelism—that is to say, the first clause corresponds to the fourth, and the second to the third. "For a few days" pairs off with "that we might be partakers of His holiness." Now, that does not seem a contrast at first sight; but notice that the "for" in the former clause is not the "for" of duration, but direction. It does not tell us the space during which the chastisement or discipline lasts, but the end towards which it is pointed. The earthly parent's discipline trains a boy or girl for circumstances, pursuits, occupations, professions, all of which terminate with the brief span of life. God's training is for an eternal day. It would be quite irrelevant to bring in here any reference to the length of time during which an earthly father's discipline lasts, but it is in full consonance with the writer's intention to dwell upon the limited scope of the one, and the wide and eternal purpose of the other.

Then, as for the other contrast—"for their own pleasure," or, as the Revised Version reads it, "as seemed good to them"—"but He for our profit." Elements of personal peculiarity, whim, passion, limited and possibly erroneous conceptions of what is the right thing to do for the child, enter into the training of the wisest and most loving amongst us; and we often make a mistake and do harm when we think we are doing good. But God's training is all from a simple and unerring regard to the benefit of His child. Thus, the guiding principle of the two disciplines are contrasted in the two central clauses.

Now, these are very threadbare, common-place and old-fashioned thoughts; but, perhaps, they are so familiar that they have not their proper power over us; and I wish to try in this sermon, if I can, to get more into us, by one or two very plain remarks.

I. I would ask you to note, first, the grand, deep, general conception here firmly laid hold of, of life as only intelligible when it is regarded as education or discipline.

He corrects, chastens, trains, educates. That is the deepest word about everything that befalls us. Now, there are involved in that two or three very obvious thoughts, which would make us all calmer and nobler and stronger, if they were vividly and vitally present to us day by day.

The first is that all which befalls us has a will behind it and is co-operant to an end. Life is not a heap of unconnected incidents, like a number of links flung down on the ground, but the links are a chain, and the chain has a staple. It is not a law without a law-giver that shapes men's lives. It is not a blind, impersonal Chance that presides over it. Why, these very meteors that astronomers expect in autumn to be flying and flashing through the sky in apparent disorder, all obey law. Our lives, in like manner, are embodied thoughts of God's, in as far as the incidents which befall in them are concerned. We may mar, may fight against, may contradict the presiding Divine purpose; but yet behind the wild dance of flashing and transitory lights that go careering all over the sky, there guides, not an impersonal Power, but a living, loving Will. He, not it; He, not they—men, circumstances, what people call second causes—He corrects, and He does it for a great purpose.

Ah! if we believed that, and not merely said it, from the teeth outwards, but if it were a living conviction with us, do you not think our lives would tower up into a nobleness, and settle themselves down into tranquillity all strange to them today?

But, then, further, there is the other thought to be grasped, that all our days we are here in a state of pupilage. The world is God's nursery. There are many mansions in the Father's house; and this earth is where He keeps the little ones. That is the true meaning of everything that befalls us. It is education. Work would not be worth doing if it were not. Life is given to us to teach us how to live, to exercise our powers, to give us habits and facilities of working. We are like boys in a training ship that lies for most of the time in harbor, and now and then goes out upon some short and easy cruise; not for the sake of getting anywhere in particular, but for the sake of exercising the lads in seamanship. There is no meaning worthy of us—to say nothing of God—in anything that we do, unless it is looked upon as schooling. We all say we believe that. Alas! I am afraid very many of us forget it.

But that conception of the meaning of each event that befalls us carries with it the conception of the whole of this life, as being an education towards another. I do not understand how any man can bear to live here, and to do all his painful work, unless he thinks that by it he is getting ready for the life beyond; and that "nothing can bereave him of the force he made his own, being here." The rough ore is turned into steel by being

"Plunged in baths of hissing tears,
And heated hot with hopes and fears,
And battered with the shocks of doom."

And then—what then? Is an instrument, thus fashioned and tempered and polished, destined to be broken and "thrown as rubbish into the void?" Certainly not. If this life is education, as is obvious upon its face, then there is a place where we shall exercise the facilities that we have acquired here, and manifest in loftier forms the characters which here we have made our own.

Now, brethren, if we carry these thoughts with us habitually, what a difference it will make upon everything that befalls us! You hear men often maudering and murmuring about the mysteries of the pain and sorrow and suffering of this world, wondering if there is any loving Will behind it all. That perplexed questioning goes on the hypothesis that life is meant mainly for enjoyment or for material good. If we once apprehend in its all-applicable range this simple truth, that life is a discipline, we should have less difficulty in understanding what people call the mysteries of Providence. I do not say it would interpret everything, but it would interpret an immense deal. It would make us eager, as each event came, to find out its special mission and what it was meant to do for us. It would dignify trifles, and bring down the overwhelming magnitude of the so-called great events, and would make lords of ourselves, and lords of circumstances, and ready the last drop of possible advantage out of each thing that befell us. Life is a Father's discipline.

II. Note the guiding principle of that discipline.

"They . . . as seemed good to them." I have already said that, even in the most wise and unselfish training by an earthly parent, there will mingle subjective elements, peculiarities of view and thought, and sometimes passion and whim and other ingredients, which detract from the value of all such training. The guiding principle for each earthly parent can only be his conception of what is for the good of his child, even at the best; and oftentimes that is not purely the guide by which the parent's discipline is directed. So the text turns us away from all these incompletenesses, and tells us, "He for our profit"—with no side-long look to anything else, and with an entirely wise knowledge of what is best for us, so that the result will be always and only for our good. This is the point of view from which every Christian man ought to look upon all that befalls him.

What follows? This, plainly: there is no such thing as evil except the evil of sin. All that comes is good—of various sorts and various complexions, but all generically the same. The inundation comes up over the fields, and men are in despair. It goes down; and then, like the slime left from the Nile in flood, there is better soil for the fertilizing of our fields. Storms keep sea and air from stagnating. All that men call evil, in the material world, has in it a soul of good.

That is an old, old commonplace; but, like the other one, of which I have been speaking, it is more often professed than realized, and we need to be brought back to the recognition of it more entirely than we ordinarily are. If it be that all of my life is paternal discipline, and that God makes no mistakes, then I can embrace whatever comes to me, and be sure that in it I shall find that which will be for my good.

Ah, brethren, it is easy to say so when things go well; but, surely, when the night falls is the time for the stars to shine. That gracious word should shine upon some of us in today's perplexities, and pains, and disappointments, and sorrows—"He for our profit."

Now, that great thought does not in the least deny the fact that pain and sorrow, and so-called evil, are very real. There is no false stoicism in Christianity. The mission of our troubles would not be effected unless they did trouble us. The good that we get from a sorrow would not be realized unless we did sorrow. "Weep for yourselves," said the Master, "and for your children." It is right that we should write with pain. It is right that we should yield to the impressions that are made upon us by calamities. But it is not right that we should fail to discern in them this gracious thought—"for our profit." God sends us many love-tokens, and amongst them are the great and the little annoyances and pains that beset our lives, and on each of them, if we would look, we should see written, in His own hand, this inscription: "For your good." Do not let us have our eyes so full of tears that we cannot see, or our hearts so full of regrets that we cannot accept that sweet, strong message.

The guiding principle of all that befalls us is God's unerring knowledge of what will do us good. That will not prevent, and is not meant to prevent, the arrow from wounding, but it does wipe the poison off the arrow, and diminish the pain, and should diminish the tears.

III. Lastly, here we see the great aim of all the discipline.

The earthly parent trains his son or her daughter, for earthly occupations. These last a little while. God trains us for an eternal end: "that we should be partakers of His holiness." The one object which is congruous with a man's nature, and is stamped on his whole being, as its only adequate end, is that he should be like God. Holiness is the Scriptural shorthand expression for all that in the Divine nature which separates God from, and lifts Him above the creature; and in that aspect of the word the gulf can never be lessened nor bridged between us and Him. But it also is the expression for the moral purity and perfection of that Divine nature which separates Him from the creatures far more really than do the metaphysical attributes that belong to His infinitude and eternity; and in that aspect the great hope that is given to us is that we may rise nearer and nearer to that perfect whiteness of purity, and though we cannot share in His essential, changeless being, may "walk"—as befits our limited and changeable natures—"in the light, as He"—as befits His boundless and eternal being—"is in the light." That is the only end which it is worthy of a man, being what he is, to propose to himself as the issue of his earthly experience. If I fail in that, whatever else I have accomplished, I fail in everything. I may have made myself rich, cultured, learned, famous, refined, prosperous; but if I have not at least begun to be like God in purity, in will, in heart, then my whole career has missed the purpose for which I was made, and for which all the discipline of life has been lavished upon me. Fail there, and wherever you succeed, you are a failure. Succeed there, and wherever you fail, you are a success.

That great and only worthy end may be reached by the ministrations of circumstances and the discipline through which God passes us. These are not the only ways by which He makes us partakers of His holiness, as we well know. There is the work of that Divine Spirit who is granted to every believer to breathe into him the holy breath of an immortal and incorruptible life. To work along with these there is the influence that is brought to bear upon us by the circumstances in which we are placed and the duties which we have to perform. These may all help us to be nearer and liker to God.

That is the intention of our sorrows. They will wean us; they will refine us; they will blow us to His breast, as the strong wind might sweep a man into some refuge from itself. I am sure that among my hearers there are some who can thankfully attest that they were brought nearer to God by some short, sharp sorrow than by many long days of prosperity. What Absalom, in his wayward, impulsive way, did with Joab is like what God sometimes does with His sons. Joab would not come to Absalom's palace, so Absalom set his corn on fire; and then Joab came. So God sometimes burns our harvests that we may go to Him.

But the sorrow that is meant to bring us nearer to Him may be in vain. The same circumstances may produce opposite effects.

I dare say there are people listening to me now who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden or some wound that life can never heal, to be carried or to ache. Ah, brethren, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit-casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come in your daily life, mar you instead of mending you. See that they send you nearer to God, and not that they drive you farther from Him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys.

So, brethren, let us try to school ourselves into the habitual and operative conviction that life is discipline. Let us yield ourselves to the loving will of the unerring Father, the perfect Love. Let us beware of getting no good from what is charged to the brim with good. And let us see to it that out of the many fleeting circumstances of life we gather and keep the eternal fruit of being partakers of His holiness. May it never have to be said of any of us that we wasted the mercies which were judgments too, and found no good in the things that our tortured hearts felt to be also evils; lest God should have to wail over any of us, "In vain have I smitten your children; they have received no correction!"

The Pekin correspondent of the London Standard says: Today (Monday) the Empress Dowager openly relieved the Emperor of all real power. The ministers take their instructions directly from her, and Li Hung Chang practically supercedes the Tsung-Li-Yamen. It is rumored that Sir Claude MacDonald, the British minister, before Tsung-Li-Yamen accused Li Hung Chang of betraying China to Russia, and it is said that Li Hung Chang has threatened to demand the recall of Sir Claude MacDonald.

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"Herrings for Nothing."

BY H. K. B.

On the coast of Lancashire, on a spot where the beach shelved gently down, I took my stand one Sabbath morning. I read as loudly as possible Isaiah 55, and then engaged in prayer. So prepared to speak for Jesus I looked round for the first time, and there were hundreds of people stopping to hear. I had to abandon the sermon I had prepared and to cast myself on the Lord for a word in season, and then I commenced as follows: "I want you to think of a bitter east wind, a declining day, fast falling snow, and a short, muddy street in London, at the far east. Put these thoughts together and add to them a picture of a tall stout man in a rough great-coat and with a large comforter around his neck, buffeting through the wind and storm. The darkness is coming rapidly as a man with a basket on his head turns the corner of the street, and there are two of us on opposite sides. He cries loudly as he goes, 'Herrings! three a penny! red herrings! good and cheap at three a penny!' So crying he passes along the street, crosses at its end and comes to where I am standing at the corner. Here he pauses, evidently wishing to fraternize with somebody, as a relief from the dull times and disappointed hopes of trade. I presume I appear a suitable object, as he comes close to me and commences conversation.

"Governor, what do you think of these 'ere herrings?" As he speaks I note that he has three in his hand, while the remaining stalks are deftly balanced in the basket on his head. "Don't you think they're good?" and he offers me the opportunity of testing them by scent, which I courteously but firmly decline; and don't you think they're cheap as well?" I assert my decided opinion that they are good and cheap. "Then, look you, governor, why can't I sell 'em? Yer have I walked a mile and a half along this dismal place, offering these good and cheap uns; and nobody don't buy none!" "I do not wonder at that." I answer "the people have no work at all to do, and they are starving." "Ah! then governor," he rejoined. "I've put my foot in it this 'time: I knew they was werry poor, but I thought three a penny 'ud tempt them. But if they haven't the ha' pence they can't spend 'em, sure enough; so there's nothing for it but to carry 'em back, and try and sell 'em elsewhere." "How much will you take for the lot?" I inquired. "Do you mean profit an' all, governor?" "Yes." "Then I'll take four shillin', and be glad to get 'em." I put my hand in my pocket, produced that amount, and handed it to him. "Right! governor, thank'ee! What'll I do with 'em?" he said, as he quickly transferred the coins to his own pocket. "Go round this corner into the middle of the road, shout with all your might, 'Herrings for nothing!' and give them to every man, woman and child that comes to you till the basket is emptied." He hesitated as if there were something fraudulent in the transaction, but being told to return my money or do as I had required, he went into the middle of the adjoining street and went along shouting, 'Herrings for nothing! real good red herrings for nothing!' I stood at the corner, unseen, to watch his progress; and speedily he neared the house where a tall woman I knew stood at the first floor window, looking out upon him. "Here you are, missus," he bawled, 'herrings for nothing! a fine chance for yer; come an' take 'em!' The woman shook her head unbelievably and left the window. "Vot a fool!" said he; "but they won't be all so. Herrings for nothing!" A little child came out to look at him, and he called to her, "Yer, my dear, take these in to your mother, tell her how cheap they are—herrings for nothing." But the child was afraid of him and them, and ran indoors. So down the street, in the snowy slush and mud, went the cheap fish, the vender crying loudly as he went, 'Herrings for nothing!' and then added savagely, "Oh, you fools!" Thus he reached the very end; and then returning to retrace his steps, he continued his double cry, as he came, 'Herrings for nothing!' and then in a lower but very audible key, "Oh, you fools!" "Well!" I said to him calmly, as he reached me at the corner, "Well!" he repeated, "if yer think so! When you gave me the money for herrings as yer didn't want, I thought you was training for a lunatic 'sylum! Now I thinks all the people round here are fit company for yer. But what'll I do with the herrings, if yer don't take 'em and they won't have 'em?"

"We'll try again together," I replied; "I will come with you this time, and we'll both shout." Into the road we both went, and he shouted once more and for the last time, 'Herrings for nothing!' Then I called out loudly, "Will any one have some herrings for tea?" They heard the voice and they knew it well; and they came out at once, in twos and threes and sixes, men, women and children, all striving to reach the welcome food. As fast as I could give them from the basket I handed three to each eager applicant until all were speedily disposed of. When the basket was empty the hungry crowd who had none was far greater than those that had been supplied; but they were too late; there was no more 'Herrings for nothing.' Foremost among the disappointed was a tall woman of a bitter tongue who began vehemently, "Why haven't I got any? Ain't I as good as they? Ain't my children as hungry as theirs? Why

haven't I got any?" Before I had time to reply, the vender stretched out his arm toward her, saying, "Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em." "I didn't! she rejoined passionately; 'I didn't believe you meant it! 'Yer goes without for yer unbelief,' he replied. 'Good-night and thankee, governor.'

"As I told the story upon the sea beach, the crowd gathered and increased, and looked at each other; first smiled, and then laughed outright. It was my time then, and I said, 'You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did? Nay, are you sure you are not ten thousand times worse than they? Their unbelief only cost them a hungry stomach; but what may your unbelief cost you?—God—not man—God has sent his messengers to you repeatedly for many years to offer pardon for nothing! peace for nothing! salvation for nothing! He has sent to your houses, your homes, your hearts, the most loving and tender offers that even an Almighty God could frame; and what have you replied? Have you taken the trouble to reply at all? Have you turned away in scornful unbelief, like the woman, or run away in fear like the little child? Many have heard a voice they believed; and they have received the gifts of God. Will you not come to God by Jesus now before it is forever too late? He is waiting, watching, pleading for you! There is salvation, full, free, eternal, utmost, complete redemption—all for nothing, "without money and without price."

"Though we had no place to retire to, it was good to walk up and down on the beach, showing the way of God more perfectly to some who were attracted and impressed by this commencement of a sermon by the sea."—An English Leaflet.

Tightening the Girdles.

BY REV. THÉODORE L. CUYLER.

The ancients, in Bible-lands, were accustomed to wear loose garments, and when any strenuous effort was required, they gathered the folds, and bound a girdle around their waist. The Apostle Peter—who had once girded his fisherman's tunic on in order to swim ashore to his master—exhorts his fellow-Christians to "gird up the loins of your mind." This exhortation is timely now; it contains one of the core principles of an effective useful Christian life.

We need to be reminded that Jesus Christ did not suffer for us, nor did the Holy Spirit convert us, just to make us comfortable. Getting to heaven is not the chief reason for becoming a Christian. The chief object is to do Christ's will in all things, and obedience to Jesus is the first law of Christianity. The phrase, "girding the loins," implies readiness for duty. When the children of Israel were to leave Egypt they were commanded to stand with girded loins, and with staves in their hands, ready to be off at a moment's notice. Paul's first inquiry when he was converted was, "Lord, what wilt thou have me to do?" and at the finish of his grand career of obedience he exclaims, "Now I am ready to be offered." Eagerness for the fight marks the true patriot soldier; eagerness for the run made the successful Olympian racer; eagerness to do Christ's will even at sharp personal sacrifice is the trait of the most ready-hearted Christians. We ministers soon discover who are the minute-men in our churches; and we are not fit to prepare a sermon when it is regarded as a drudgery; our girdle has broken.

Another idea suggested by the Apostle's phrase is the compacting of all our powers upon the work we have in hand. Consecration requires concentration. Paul's "this one thing I do" tightened his girdles, and kept him from frittering away his life on trifles. Pericles knew only one street in Athens—the street that led from his own house to the Executive Chamber. Spurgeon used to tell me that he never went to dinner parties or public entertainments, and never would lecture for money; he did nothing but study and preach, preach, preach until he had no longer breath to sound his Gospel trumpet. At this season of the year the feeble sun-rays may be so focused by a burning-glass as to set wood on fire! That is what we need now in our churches. A revival means focusing the faith and zeal of church-members. Under the concentrating power of the love of Jesus some people of small means and moderate talents become powerful Christians. The current phrase of a man's "pulling himself together," describes exactly what I mean; there are not a few church members who have gone to pieces for want of this girdle of spiritual concentration.

Loins girding also implies a wholesome idea of restraint. Laxity in doctrine, in social life and in church life are quite too prevalent in these days. Loose thinking often leads to loose living. The very word "religion" signifies something that both holds us together and binds us to God. If we are Christians we cannot act just as we like. The people who clamor for liberty to think as they please, and who scout at all Bible-restraints as a bondage are the very ones who drift away into vagabondage. It is not a good sign when either a minister or a church-member begins to loosen his girdle. He is preparing to

shirk hard duties, or unpopular positions, or else to drop off into indolent slumbers.

Too many people are falling all apart, and going to pieces from looseness of principles. Weakness becomes wickedness. All backslidings in the church start from loosening the hold on Christ. Conscience loosens its grip. The very garments which the professed Christian wears become entangled in all manner of worldly habits and practices until he can make no headway toward the "goal of his high calling."

There is a loud call for "revivals." They must begin in the church, with a prompt response to the roll-call of duty. Wherefore let us all gird up the loins of our souls and "be sober." The service of our crucified Lord is not child's play; and co-operating with the Holy Spirit in the winning of souls is serious business—albeit it is the happiest of all occupations. There is joy in hard, honest work—joy in slaying a sin and in saving a soul, joy in pressing forward to the crown. Those who would fail go to heaven in what Samuel Rutherford calls a "close covered chariot" may not gain admission at the gate after all; if they do, they will be ashamed to look Peter and Paul in the face. Thea! let our lamps be trimmed afresh! Eternity is just behind the door! "Blessed are those servants whom the Lord when He cometh shall find watching; He shall gird Himself, and make them to sit down to meat, and will come forth to serve them."—Evangelist.

Better than Alliance.

Kinship has its value. The boy set upon by a gang of street loafers knows where he stands a little better if his stout brother is on the sidewalk. Gladstone made a great deal of history, and he made some when he deliberately chose "kin beyond sea" as a title. Mr. Chamberlain has caught a glimpse of the future more than once, and other men in Great Britain are not now hesitating to put his thought into their words. The latest talk is of "a strong alliance," and the bright newspaper criticism of it suggests that an alliance would be weaker than some definite unity of purpose.

Both are good, but both are short of the mark. Great Britain and the United States are one—not will be, for there is no contingency about it. One in character and in general purpose regarding the world's business, not because of any alliance, past, present or to come, and because two men of the same heritage are apt to look at the world's problems in the same way. It was eighteenth century to say "blood is thicker than water." The twentieth century says, "one in purpose and character are allies." Nobody cares for papers filed in the State departments. Neither does anybody care for the casual vagaries of those Americans who hate England or the Englishmen who contemptuously regard America. These two nations cannot separate, if they would, and they are sure not to try.

Alliance is a fetter. Many things in British foreign politics this country has not admired. As many in American politics, no doubt, have met British disapproval. But it is a great help to each nation that the moral approval of the other is desired. Something indefinitely stronger than alliance comes when two great nations think the same thing right and worth fighting for. When Great Britain was hampered by the so-called Powers in Greco-Turkish affairs, one strong word would have shown a purpose which America shared. When Great Britain has seemed entangled in Asiatic trickery, a straight and manly resistance to all restrictions of civilization and commerce would have been felt by millions in this country. When the United States strikes against Spanish tyranny in Cuba, the British heart answers. The two nations, for some things, are not two. It is altogether better that they seem to be one only where they are one.

That is not an alliance, a pitiful thing of shreds and patches, worthy of the nations which have no honorable object to fight for. If ever America and Britain stand against the world, it will be for a cause which the English-speaking conscience on both sides of the water holds good. That cause may arise tomorrow, or after thirty years; but the two nations, with all their power and all their wealth, will be found behind it instantly, without a word said. Britain knows and America knows that all the nations together never can disturb an alliance which is a natural unity of conviction and of character. Also all the world knows that a thing held unjust by British and American opinion will not easily prevail. The two nations are both ready to have convictions add to act upon them in any case of need. Fifty thousand alliances and protocols would not mean as much for the future.—N. Y. Tribune.

If anything was wanting to show the extraordinary high rate of mortality among the officers of the American army engaged in the battles before Santiago, it is supplied by the war department that with the death of Captain Dodge the Twenty-fourth infantry has lost every captain of the regiment. All the other captains had been killed in action when Captain Dodge, the sole survivor, was stricken with yellow fever, which led to his death.

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Is it Fair and Legitimate Business ?

We suppose there are not many Canadian newspapers prepared to defend the publication, as bona fide contributions to their literary departments, of matter paid for by those who consider it to be their interests to oppose prohibition. But one of our most prominent Maritime dailies boldly declares that if the opponents of prohibition are willing to pay for the space required to present their views through the press, it fails to see why the daily press should refuse; "it is," we are told, "a fair and legitimate business transaction, just as fair as it is for the temperance people to purchase and the daily papers to sell space for the presentation of prohibition views."

This, we dare to say, will sound plausible enough in the ears of some readers, but it strikes us that it conveniently and cleverly ignores some rather important facts. Do the liquor men and the temperance men stand upon a common footing in the advocacy of the one or the other side of the prohibition question? When a newspaper sells its space to the advocates of the liquor traffic, who is it that pays for it? It is the men who are personally and pecuniarily interested in promoting the traffic, some of whom have made, and others of whom expect to make, fortunes out of it. But what interest have the temperance people in the presentation of prohibition views, for which it is kindly suggested that they also may purchase space in accommodating newspapers? They have simply the interest which every good citizen ought at all times to have in promoting the material and moral welfare of the people and serving the best interests of the country, and for the sake of doing this they are willing to expend gratuitously much time and effort. Yet it is gravely intimated that these men should be ready to pay for the privilege of expressing their views, dollar for dollar, in competition with men whose advocacy of the liquor interests is simply an endeavor to promote a business in the continuance of which they are personally concerned, because by it they have their wealth. Moreover it must not be forgotten that there has been such an expression of opinion in this country as to fully justify the statement that in at least five of the provinces of the Dominion it is the prevailing sentiment of the people that the liquor business is inimical to the best interests of the country and ought to be wiped out of existence. It is no doubt quite true that there are men deeply interested in temperance reform who are not convinced that a prohibitory law is the best remedy for the evils connected with the liquor traffic. We have no sympathy with the disposition to denounce such men because they do not profess views which they are not honestly able to hold. But we are very certain that these are not the men who are proposing to purchase space in the newspapers in order to oppose prohibition and defend the liquor business. There is only one class of men who would do that, and they are the men who are personally and pecuniarily interested in a business which the people of five provinces of Canada have declared to be an evil which ought to be prohibited. Now is it "a fair and legitimate transaction" for a newspaper to sell space to liquor dealers in order to bolster up their business? It is if the liquor business itself is a good and wholesome thing for the people to patronize, and if also the newspaper which sells its space to promote the interests of the liquor business informs its readers that the space so occupied is sold for that purpose. But if these two conditions are not met the transaction indicated is not a fair and legitimate one; first, because no newspaper has a right to sell its influence to promote an evil thing, and secondly, because it is not honest to publish, as an ordinary contribution or as an editorial, matter which is paid for by some man or body of men to promote his or their own personal interests, and especially when those personal interests have been declared by a public expression of the popular sentiment of the country to be opposed to the general welfare.

—The Dominion Educational Association held its sessions in Halifax last week. The enrolment of teachers reached 800, and there were besides large numbers of visitors. The various sections, Kindergarten, Elementary and Higher Education, were addressed by educationists from different parts of Canada, including British Columbia, which was represented by Prof. F. H. Eaton. The result of the association's work will be to unite the educationists of Canada as well as to increase their power in other respects. Quebec had a prominent place in the programme and its system was described at length. The public meetings in the Academy of Music were largely attended, and while perhaps they might have been made stronger and more stimulating, they gave information and suggestions of value. We understand the proceedings will be published and the volume will no doubt be influential in the educational interests of Canada. The next meeting will be held in 1900, at Ottawa.

—Much has appeared in the daily papers during the past week or two concerning the Lubec Electrolytic Marine Salts Company and its collapse. This company exploited a scheme for obtaining gold from sea water by means of electricity and quicksilver. Its works were located at Lubec, Me., and large amounts had been invested in plant, buildings, etc. A brick of gold worth some \$2,500 was being produced each week, several million shares of stock had been issued which were selling at a premium, and among the investors, it is said, there were many shrewd business men who had become convinced that there were fortunes in the enterprise. Now it turns out that it was all a bold and very cleverly planned swindle. The bubble has burst, the scoundrels have fled with their booty and the holders of stock in the company are the proprietors of a dearly purchased stock of experience. It is especially humiliating for a Baptist newspaper to have to state that the man most prominently mentioned in connection with this gigantic fraud has been known as a Baptist minister. "The Rev." P. F. Jernegan, who is reported to have fled to Europe with some \$350,000 of the fruits of the swindle, is said to be a graduate of Brown University and of Newton Theological Seminary, and to have been for some time pastor of a Baptist church at Middletown, Conn. It is to be devoutly hoped that the efforts being made to bring him and all who have been knowingly connected with him in this monstrous rascality to justice will be crowned with speedy and abundant success.

A Miracle Wrought With Effort.

By Alexander McLaren, D. D.

(SUNDAY SCHOOL TIMES).

We know scarcely anything about Elisha's ministry except his miracles; and these are remarkable in that so many of them are wrought to meet some small need, and have no importance except as miracles. This lesson may be divided into three parts: The mother's appeal, Gehazi's abortive embassy, and Elisha's successful effort.

1. The Shunammite's character is vividly outlined by her acts in the story. She was devout, hospitable, contented with her position among her own people, and having no wants that she could express to the prophet. She asked for nothing, and it was Gehazi, and not she, who hinted her womanly yearning for a child to love and cherish. Self-contained, and yet flushing with new hope at the prophet's word, she betrayed her agitation in her cry, "Do not lie unto thine handmaid." Her demeanor when her child dies shows her strength of character, as well as her devout faith in Elisha's power. She can lock her lips, even to her husband; she spends no time in tears; prompt decision and as prompt action are her way of expressing her love and sorrow. The ass is to be driven at full speed, with no consideration for her discomfort. She is sure that the prophet can help her, and will, and all that she wishes is to get to him. A heroic woman, and a believing one! Her faith was the root of her calm, energetic action; and the writer of the Epistle to the Hebrews has caught the key-note of her character when he includes her among the brilliant examples of faith, and tells us that by it "women [probably this Shunammite and the widow of Zarephath] received their dead raised to life again."

How much clearer is the eye of loving sympathy than that of selfishness! Elisha saw what Gehazi could not see, that some heavy burden lay on the silent woman's heart. He cared for her, and therefore, as a man, saw that; but what it was he knew not. How little ashamed he is of confessing his ignorance, prophet as he was! We learn from his words, not only the limitations of his inspiration, but also the wholesome lesson, which a great many

religious and other teachers would do well to take, never be afraid to say "I do not know."

Even now the woman cannot bring herself to put her grief into plain words. Some natures shrink from saying "dead"; some find ease in speech. But her words tell the fact all the more impressively because they veil it. Her two questions needed but a loving ear to hear them, in order to reveal all. There is a strong appeal to the prophet in them; for she reminds him that not her wish, but his will, had given her the son whose loss now racked her heart. He had, as it were, procured her the sorrow, and if he did not help her now, and give her back her child, he would indeed have "deceived" her more cruelly than she had thought of when she first prayed him not to do so. May we not apply the principles underlying this reticent disclosure and prayer, which does not sound as a prayer, to our petitions to God? He binds himself by his gifts to us, for he is always self-consistent, and we may stay ourselves on the assurance that, whether he gives, or withholds, or withdraws, he will not "deceive" us. He understands how apparent complaint is often petition, and allows us great freedom of speech, if only we will speak out our hearts to him, and not murmur about him.

2. We have next, Gehazi's mission and its failure. The most natural explanation of his being sent is that Elisha thought that his staff might work the miracle. Some commentators have dismissed that supposition as "inconceivable." It is so only if we assume a much higher degree of spiritual illumination than Elisha's history indicates. Let us not be afraid of admitting the possibility of a prophet's erring. The other explanation, that Elisha knew Gehazi would effect nothing, and sent him on a vain errand in order to teach him and the woman that the power of working miracles was not connected in any magical way with the staff, is artificial, and makes him a cold-blooded theologian at a moment when a warm throb of human sympathy was the only fitting emotion. The Shunammite, at all events, did not need the lesson, for she steadfastly refused to go with Gehazi, and evidently had no trust in the success of his errand. She implored the prophet to come himself, in the same indirect fashion in which she had announced her boy's death. There is beautiful persistence in her solemn declaration that she will not leave him. "It is not your staff; it is yourself that I have come for." Of course she did not mean that she was going to stay at Carmel while her son lay dead in the prophet's chamber at home; but she meant, "I stick by you till you come with me." She is as persistent and as ingenious as the Syrophenician mother, and, like her, she conquers. So Elisha at last "arose and followed her." That is a vivid little touch, painting for us the mother's eagerness and the prophet's half-reluctance, which yet could not hold out against such importunity. The same earnest, persistent, believing desire should characterize our petitions. Sometimes Jesus makes "as though he delayed further," and sometimes "as though he would grant our requests. We must ask the more earnestly, remembering his own words, "because of importunity."

3. Thus we are led up to Elisha's forth-putting of life-restoring power. It was very different from the easy method of laying a staff on the face of the dead child. Three points are brought out with special force. The first is that the miracle was wrought in privacy, the mother who had borne up so bravely, and must now have been in a flutter of hope and fear, being shut out with all the rest. The same preference for privacy in a similar case occurs in the raising of Jairus's daughter, though there the parents are admitted. The noisy wailing common among Easterns at death accounts for this. The second point is that prayer precedes the miracle. Elisha has laid Gehazi's failure to heart, and, if he ever thought that this power could be exercised without continual dependence on God, he has quickly returned to a juster sense of his position. Like all the workers of miracles but One, he has to ask for power before he can wield it. Jesus wrought his wonders by ever-indwelling Divine power. All others have to pray first, and then to say, "Why look ye on us, as though by our own power he had done this?" For all Christian work prayer must precede successful effort.

From Halifax.

The Halifax District Committee with B. H. Eaton as Secretary, like Noah's dove, "finds no place for the sole of its foot." He keeps it in motion. Halifax county is long and in many places very needy of labor. In its length and breadth it is under the eye of the Committee. There comes the estimate of its share of the convention fund for the year, and the means used to secure what is allotted to each church. This is a labor of love. Then comes the parts of the county where the gospel is not preached and places where it is preached occasionally. What can be done to give help to these localities? The work is lame for lack of money. Men are to be found and the Spirit is willing. In the far East of the county Mr. Kempton is laboring for the summer. He sees both reasons for encouragement and the reverse. Mr. Cann has been laboring at Little River and Meaghars Grant,

Mr. Stubbs they have Stearns is out loud work in If the fall years, the forth-com and col old fat Hammon result of baptism Dr. Ke Rev. A. chooses Shubena Hall has a chance W. E. B. ested au year is n End. T Liverpo irrepress people of the city, and mo mortgag Henry W delighted especially The R parish a miles all lined w codlines empty b that the But fat is sent to is now Lucas se addition missiona purpose will put consecra churches results McGregg rest in A return to at Black The Di colored s are now filled w School a this, sho work, ap hear from Pine E The only late of D Edinburg ago from that Ed brother Athens o occupies Cannot About 70 Dominio given in second o and gav audience Attac McKay, associati body w Boucher West Te J. McLee tendent, audience bed time become join in si the speal motion o and with puzzled f the Quee he not sp speaker After a f self to lashed an to childr bed time in their p Haligon live ones

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Mr. Stubbart at Wittenburg; but on account of ill health they have withdrawn from the field. The Rev. Mr. Stearns is fully engaged at Jeddore. Places near by call out loudly for help. There is room for a young man to work in that region under the direction of Mr. Stearns. If the fish would only come along as they have in by-gone years, the means to support the young man would be forth-coming. The benevolence of the fisherman is full and constant. The Rev. Mr. Dixon, colored, is what the old fathers called "a gospel ranger." He careers around Hammonds Plains and the stations in Preston. As the result of a revival in Preston he is soon to have the baptism of a large number of converts.

Dr. Kempton has taken his holidays and is at his work; Rev. A. C. Chute is enjoying his annual outing. He chooses the valleys and not the mountains—Shubenacadie, Cornwallis, and Annapolis. Rev. W. E. Hall has been among the churches of Digby, giving them a chance to help on the forward movement matter. Rev. W. E. Bates sticks to the city and is preaching to interested audiences. Rev. G. A. Lawson's vacation for this year is now history. He too is at his work in the West End. The Rev. Zenal L. Fash and family have gone to Liverpool to meet old friends in his holidays. The irrepressible, ubiquitous, Dr. Robinson is among his people of the Cornwallis street church, in the streets, over the city, anywhere, everywhere, seeking souls for Christ and money to pay current expenses and to lift the mortgage on the church—a church mortgage called by Henry Ward Beecher the Adversary's Saddle which he delighted to ride in. Get the saddle off by all means, especially if the adversary goes with it.

The Rev. A. E. Ingram is still at work on his little parish around St. Margaret's Bay, a distance of fifty miles all dotted over with preaching stations and well lined with an industrious population. But jiggling codlines week after week and coming home nights with empty boats puts industry and sloth on a par, except that the former gives vigorous health and good appetites. But fish or no fish Mr. Ingram is supported and money is sent to the denomination's treasurer. Mr. Freeman is now earnestly engaged on the Hammonds Plains, Lucas settlement, Sackville and Fall River fields. In addition to all these workers and their work the county missionary has been going over the ground more for the purpose of surveying than of work. In a week or two he will put himself down to hard labor and if he shall wholly consecrate himself as he no doubt will, and if the county churches shall pray in faith for him, no doubt glorious results will be reported. At present the Rev. P. S. McGregor is with his family in Yarmouth. After a short rest in Antigonish among his kindred and friends he will return to his work. A new church is to be opened soon at Black Point, a part of Mr. Ingram's field.

The District committee holds itself ready to aid the colored settlements in securing school teachers. There are now three or four places vacant which ought to be filled with Christian teachers who will teach Sunday School and otherwise labor for the Lord. If any reading this, should like to engage in this kind of missionary work, apply to B. H. Eaton, Esq., Halifax, and you will hear from him promptly.

Pine Hill has again had a summer school of Theology. The only man from outside was Professor James Seth, late of Dalhousie, Brown University, Cornell and now of Edinburgh. Professor Seth came about twenty years ago from Edinburgh. He grew so fast in the new world that Edinburgh called him back. Now he and his brother Andrew have charge of the Philosophies in the Athens of Great Britain. The modest James Seth now occupies the place of the great Hamilton.

Cannot Wolfville have a School of Theology. The Dominion Education Association is now in Halifax. About 700 delegates, representing every province in the Dominion are present. The meeting of welcome was given in the Academy of Music on the evening of the second of August. Governor Daly occupied the chair, and gave the first address of welcome to a packed audience. Mayor Stephens followed the Governor.

Attorney General Longley, Archbishop O'Brien, Dr. McKay, B. Russel, M. P., and President Forrest, told the association how welcome they were and how glad everybody was to see them. Responses came from Hon. Boucher De La Bruere of Quebec; Supt. Goggin, North West Territory; Dr. Inch, N. B.; Dr. McCabe, Ottawa; J. McLeod, P. E. Island and Hon. Mr. Stetson, Superintendent, State of Maine. The latter put life into his audience whose watches told them that it was Halifax bed time and whose overtaxed powers of endurance had become relaxed. "I'm Canadian and British enough to join in singing God save the Queen," let us sing, it said the speaker, calling for the people to rise by an upward motion of his right hand. The house came to its feet and with heart sang the national anthem. But what puzzled faces! Who ever heard of singing "God save the Queen" in Halifax, except to end a meeting. Will he not speak? The anthem through, a motion of the speaker's hand put the people in their seats comfortably. After a few stirring anecdotes, Mr. Stetson betook himself to the business on his hands. He whacked and lashed and kicked the modern plan of teaching everything to children. The audience forgot that it was Halifax bed time, did not remember that they had time keepers in their pockets. You could not make Yankees out of Halifaxians; but Halifax likes Yankees, especially the live ones. REPORTER.

Manitoba and the Northwest Convention.

The seventeenth annual Convention of Manitoba and the Northwest Territories was held at the First Baptist church, Winnipeg, June 14-20. No stone was left unturned to make the reception and entertainment of the delegates and visitors enjoyable.

The opening session was held on Tuesday evening.

Pastor W. C. Vincent, of Logan Avenue church, preached the annual sermon. The text chosen was Deut. 26: 18.

Are we peculiar? We claim to be in one particular, that is in our endeavor to be obedient to all the commands of Christ. We as Baptists believe our faith the purest form of Christianity on the earth today, for this reason we teach and publish it. We have spent much; we have endured much to spread our faith. Are our principles worth the trouble? We have two great working principles, I. The Bible, the Word of God, the only standard of creed and conduct in religion. II. Every man is personally responsible to God alone for his obedience or disobedience of that Word. From these two principles all our doctrines are evolved.

There is need of emphasizing the truths we hold today because our country needs them. Loyalty to truth demands their propagation. If we do not propagate them we shall die. How shall we teach them? Preach them, live them, have deep and strong convictions and let them be known. The best faith should produce the best life.

At Wednesday's morning session the report of the Executive Board was submitted by Superintendent A. J. Vining. This report made feeling reference to the death of Pastor Alex. Grant. His loss has been sadly felt, but even yet his influence lives in our midst. During the past winter the Superintendent, in the interests of Manitoba and British Columbia, made a tour of the provinces of Ontario and Quebec. In this visit of three months over 3,000 miles were travelled and 120 addresses delivered. The interest in Baptist work has deepened and has come home with great force to the hearts of the eastern Baptists.

The German work is in a healthful condition, and the Scandinavian work is also successfully going forward. The latter is under the direction of the Women's Board.

Twenty-one new stations have been opened. There are sixty-one pastors and missionaries on the field. There are eight self-supporting churches, two of which were declared self-supporting this year. The report concluded with reference to the grand future for us if only the present opportunities were seized upon and earnest attention to the work now given. On motion this report was adopted.

The treasurer's report followed. Total receipts, \$10,009 43. A balance of \$32 22 was shown to be on hand at the present time, but the liabilities to the 30th of June would amount to \$1200. Last year's receipts exceeded those of the present year by \$729.36, and yet Manitoba gave more generously than ever before.

During the course of the morning visitors, newly settled pastors and students were introduced to the Convention. Among those from the East were Evangelist George C. Needham, Pastor D. G. MacDonald and Pastor L. B. Croosby. Letters from the various churches were read, after which the Convention adjourned.

Wednesday afternoon was given up to the Women's Convention. After the opening exercises, followed by an address of welcome by the president, replied to by Mrs. H. G. Mellick, the introduction of visitors took place.

The recording secretary then gave a very concise and exhaustive report of the year's work. The corresponding secretary's report was then read, giving many interesting details of the work for the past year.

The treasurer's report showed a deficit of \$300. These reports were all received and adopted in due form. The report of the Northwest Baptist, the denominational paper for the West, was then heard. The subscription list is now over 1200. It is published monthly. Advertisements of a suitable character are printed, this is a change from the original plan. The future of the paper is assured. Several interesting papers were read and verbal reports of our missionaries given. After the reports of the different committees were received the meeting closed with prayer.

The evening was occupied by three speakers, the first of whom was Mr. W. A. McIntyre, who spoke of the country and the great opportunity for work, the need of organizations characterized by the true evangelical spirit, also the need of methods and aims which centralize in Christ. He was followed by Superintendent Vining. The key word of his address was "advance." We are placed here for this purpose. Go forward is the cry of the West. It is in the air we breathe. We are advancing and we must continue to advance. We want determination, some would put us down but we have the determination of Paul and we shall advance. We have in our midst a martyr, a man who has suffered as great persecutions as Paul, George Burdgorff. I want you to look upon his face that you may know and love him.

A great quietness fell over the audience as a middle aged man, of medium height, of pleasing expression and wearing a long beard stepped onto the platform, then the applause burst forth.

"When it was quiet again, Rev. Mr. Vining gave a brief sketch of his career, how in Russia when, after his conversion in 1865 to the Baptist faith, he commenced to preach. How the authorities tried to put him down and finally one night extinguished the lights at the meeting where he was speaking, and then securing him dragged him out into the street and before a mob of Russian fanatics drove him through the town with sticks and stones. On another occasion he was beaten with Russian scourges until the blood trickled down his legs from the gaping wounds onto the ground and was then left. When he somewhat recovered he started to preach to the people and he was then seized and thrown into a den of filth, where he was kept for two days and a half. Twenty times he was imprisoned for preaching, and was tortured, but he never gave up, and about two years ago he crossed to the United States and afterwards made his way into Southern Manitoba, where he has been preaching to the Russian Mennonites. That is Baptist determination. Let our watchword be 'forward, forward,' said Mr. Vining in concluding, 'forward in the name of the Lord.'"

Pastor Chas. A. Eaton, of Bloor Street church, Toronto, was then introduced and greeted with loud applause. He said he conveyed greetings of Eastern Baptists to the Western. Eastern Baptists had become greatly interested in the West by the death of Pastor Alex. Grant. His subject, he said, was the Baptist message. He spoke of

the spirituality of the early Christians. Gave a cursory review of Baptists in early days and traced the influence of the Baptist teaching in forming the Constitution of the United States, also in the originating of modern missionary activity. The address was listened to throughout with great interest.

Thursday's morning session opened with prayer and song service. Verbal reports from students were heard. Then followed the report of the amalgamated committee on ways and means, future policy and education. The recommendations were:

1. That the office of superintendent be continued.
2. That the board be recommended to take immediate steps toward providing special help for evangelistic work.
3. That we continue the aggressive policy of extending the work among the foreign population setting within the bounds of our Convention.
4. That the board be recommended to render the necessary assistance to our Ontario and Quebec committee in the collection of the amount pledged us.
5. That we urge the board to take energetic action towards securing funds from the Maritime provinces.
6. That the present policy of publishing the Northwest Baptist be continued.
7. That we recommend the continuation of the foreign mission policy of the Women's board in supporting Mr. and Mrs. Davis in India.
8. That the Scandinavian, Indian and church edifice work be entrusted, as formerly, to the Woman's Convention.
9. That at least one collection be taken yearly by the churches in aid of the ladies in their foreign mission undertakings, the date of such collection or collections being fixed by them.
10. That the Superintendent be instructed to arrange dates and speakers for home mission platform meetings in all our churches to be held at the most suitable time during the coming year.
11. That we recommend that a committee be appointed to act in conjunction with a like committee to be appointed by the Women's Convention to arrange for a series of Baptist institutes to be held in a number of centres for the dissemination of information concerning our work and principles.

EDUCATION.

1. That we should have an educational institution in this province for denominational purposes.
2. That in this institution instruction should be given, 1st, in theology; 2nd, in arts, for the present, as far as the second university year.
3. That affiliation should be sought with McMaster university.
4. That a committee of this Convention be appointed to consider this question in detail and to take necessary action along the lines suggested in these resolutions, subject to the approval of the executive board.

The joint report was adopted clause by clause, and as a whole, with a change in the wording of the second clause of the report on education, making it read as follows: That in this institution instruction should be given, first in arts, for the present as far as the second university year; second, in theology.

After a long discussion it was resolved by a narrow majority that a committee of five be appointed, and the 1st clause was reconsidered and amended, substituting for the last words, "executive board," the term "conventional board," and adding this clause: "That before the board take final action to inaugurate the college, they ascertain in some way the opinion of local churches on their scheme."

Pastor McEwen, of New Westminster, and Pastor Eaton, of Toronto, were then introduced to the Convention, each replied in brief and fitting terms.

In the afternoon the new churches were given the right hand of fellowship. The nominating committee's appointments were sanctioned by the Convention. There were several interesting and instructive papers read, among which were the two following: "What the pew expects from the pulpit," and "What the pulpit expects from the pew."

The following is the new staff of officers: President, Mr. W. A. MacIntyre; 1st vice president, Dr. Schaffner; second vice, Mr. H. E. Sharpe; recording secretary, Mr. J. F. McIntyre; statistical secretary, Pastor T. M. Marshall; auditors, Mr. Frank Allen and Mr. R. F. Bragg, and the Board of the Convention comprised of representatives from different churches.

The evening was taken up by a public platform meeting of the Women's Home and Foreign Missionary Society. The attendance was large. Henry Prince, the Indian missionary, offered the opening prayer. Pastor McEwen, of New Westminster, was the first speaker of the evening. He spoke of the great work to be done among the miners in British Columbia, and gave a brief account of the work done in that province and its growth. In closing he said he would have a different idea of Manitoba in the future.

Pastor Eaton followed with an address on the Baptist Church in Canada. He drew a picture of the national situation and spoke of the social and religious movements on foot. The position of the Baptist church in relation to these movements was to furnish their share of moral energization and national unification. The different nationalities will become fused into one. The Baptists should see to it that their truths are stamped indelibly on the new Canadian manhood which will be the outcome of this fusion of nationalities. He spoke of the high type of Canadian manhood, of what it has accomplished and what it might accomplish.

The Friday morning session was also taken up by the Women's Convention. The morning was devoted chiefly to the hearing of reports from the various committees, to the election of officers for the ensuing year and the appointment of members to the Women's Board. The session closed with a description of the Home Department of Mission Circle work, by Miss Dale. Friday afternoon was devoted to the work of the Sunday School and the B. Y. P. U. work.

Mr. A. B. Stosel read the Sunday School report. Statistics as far as reported gave 271 teachers, 2236 scholars, a total amount raised for all causes of \$1476 42. Several papers on different phases of the Sunday School work were then read, after which the B. Y. P. U. programme was taken up for the remainder of the session. The president gave an opening address and read a letter

(CONTINUED ON PAGE EIGHT).

* * * The Story Page. * * *

Thimbles and Comfort Bags.

BY CAROLYN PALMER, A. M.

The ladies of Pinehurst had met in the pretty reading-room to make comfort bags. Ethel Savage was there, too, because Mrs. Savage wasn't the kind of woman to go to a sewing society and leave her little girl alone at home. While the pleasant hum of good-natured gossip went on around her, Ethel silently and laboriously worked on her own comfort bag. The day was hot, and little fingers would get sweaty; but she struggled bravely, thinking only, in her patriotic little heart, of the soldiers in Tampa, and how pleased one of them would be when he got her bag. Sometimes her white little teeth had to pull the sticky needle through the puckered seam, and sometimes it was shoved through on the edge of her chair seat; but she never thought of making a fuss about it.

After a while Mrs. Munson, who sat beside Ethel, said sympathetically:

"You're having a rather hard time of it, aren't you, dear?"

"Yes'm; this needle's awful dull."

"Let me take it a minute and see if I can't sharpen it." Ethel gave it up with a relieved sigh and watched Mrs. Munson with lively interest while she stabbed it through her emery ball.

"Now try that, and see if it doesn't work better."

It did for a while, and then teeth and chair had to help again.

"If you had a thimble you'd get on better, don't you think?"

"I 'spect I would. I do wish I had one."

Ethel looked admiringly at the pretty gold thimble on Mrs. Munson's finger, and her heart was filled with longings to possess one like it. She meant to broach the subject to mamma on the way home, but Miss Harvey walked down street with them and talked all the time. Then mamma was busy getting supper and she went to Uncle George, who was resting in the hammock.

"Uncle George, do you know how much thimbles cost?"

"Thimbles? Do you mean the kind they put in stove-pipe holes?"

"Now, Uncle George! You know what I mean; a lovely little gold one, like Mrs. Munson's."

"Oh, that! I never had one of that kind, but I have bought the stove-pipe fellows. How could I know what you meant?"

"Well, you know now. Say, how much do you s'pose they cost?"

"Really, my dear, I haven't the least idea. But what of it?"

"Why, you see, I wish I had one—if they don't cost too much."

"Now I begin to see the drift of your discourse. But what would you do with it if you had one?"

Then Ethel entered into a minute account of the trials of the afternoon and told him all about the comfort bags and produced her own warped and deformed specimen, and showed him where you put the scissors and the little Testament and the court-plaster and all other comforts.

Uncle George was full of sympathy and interest. He had gone on the excursion to Tampa the week before, and had told Ethel about the soldiers who had to sleep on the ground in their hot little tents without any mosquito bars; and the great number of horses and mules corralled near by, which might stampede at any moment and run over the poor boys. To Ethel's mind all the horrors of war were represented by this possibility. In case they did stampede there would be immediate need of comfort bags, and she felt that hers could not be finished so soon. All this was pointed out to Uncle George as an additional argument in favor of haste in the matter of a thimble. Well, when Uncle George came home the next night he brought a little silver thimble. Ethel had taken the precaution to show him the exact size of her finger, so it fitted perfectly, and she was sure there would be no trouble now in finishing her bag in short order. But, oh, dear! The fat, unaccustomed little finger would double up at the most unexpected times and send the head of the needle into her knuckle, or the palm of her hand, or almost anywhere but the place where it ought to go. However, she made some progress and grew more and more in love with her thimble.

The next morning, while she was busy with her play-house under the locust tree, she found a cluster of little toadstools that looked exactly like her thimble—the same size, color and shape. Ethel screamed with delight, and gathering them carefully, placed one on each finger. With her own thimble, which had never been out of her hand since Uncle George gave it to her, each of her brown little digits was decorated with a cap. Tearing into the house, she showed them with eager delight to her mamma, who smiled with sympathetic pleasure. Then she took them to Uncle George, who only said, indifferently, "Certainly," and went on reading the morning paper.

"Say, Uncle George, ain't they pretty?"

"Yes, yes."

"I've got one for every finger."

"V-e-s."

"Do you think I can sew with them?"

"Umhum."

"But they're all breaking up."

Uncle George answered only with an impatient fidget.

"Just look! They're all coming to pieces!"

This indifference was something new in Ethel's experience. She was accustomed to being listened to when she talked to her uncle; so she gave him a good shake. But if his body had been where his mind really was at that moment—watching Cervera's fleet in Santiago harbor—he could hardly have been more oblivious to the meaning of her chatter.

She went away after a while and thought a long time over an idea which had come to her and then renewed the attack.

"Uncle George! Say, Uncle G-e-o-r-g-e! Do thimbles grow from seed?"

"Of course. Now run away. I'm reading."

"They must have planted awful poor seed for these, don't you think?"

But Uncle George was still in Santiago.

"Say, if you planted better seed wouldn't you get better thimbles?"

"Yes, yes."

"If I planted this would it grow good?"

"Umhum."

"If I had thimbles for all my fingers couldn't I make bags faster?"

"M-m-m-m."

Finally she left him in Santiago and went back to the locust tree and her own occupations. These must have been very pleasant, for she went about happily excited all the rest of the day, and for two or three days after. Mrs. Savage noticed that she seemed to have lost interest in her comfort bag, but when she asked about it Ethel always said, in a mysterious way, "Just wait; I'll work fast when I do begin."

She spent more and more time under the locust tree, and one morning said, very soberly and anxiously:

"Mamma, how long does it take for seed to come up?"

"Why, that depends upon what kind of seed it is."

Mrs. Savage was very busy just then and paid no further attention to her little girl. But when the day arrived for going to the hall to finish the bags, Ethel said she didn't want to go, and for a long time would give no reason. But mamma got it all out of her at last, together with a great amount of hysterical sobbing.

"I wanted enough for all my fingers—cause Uncle George said I could sew faster on my bag—and he said it'd grow if I planted it—and I did—under the locust, where the others were—and it did not—come up, and—now I can't find it—and the poor soldier—won't get any bag—cause I can't never get it done in time—"

"Are you sure Uncle George said your thimble would grow if you planted it?"

"Yes; I asked him, and he said 'Umhum' just as plain."

Mamma was filled with pity for her little girl's disappointment and with indignation for her brother, whom she interviewed at once.

"George, what did you mean by telling Ethel that foolish stuff about her thimble growing if she planted it?"

"Why, Julia, I never said anything of the sort."

"Yes, you did, Uncle George. I asked you if it would grow if I planted it, and you said it would."

"Then I must have been dreaming."

"No, you wasn't; you was reading the paper."

Mrs. Savage laughed.

"That accounts for it; you know you're never responsible when you're reading war news."

Uncle George was just as sorry as he could be, and mamma stayed at home from the sewing society and finished her own bag and helped Ethel with hers, until that, too, was done, and in the evening they carried them to the president of the society and she sent them with the rest to Tampa.

But the best part of this story happened to our little patriot the next morning. When she went sorrowfully out to the locust tree to dig again for her buried treasure she saw at once that the fairies had been at work in the night. There, on the ends of nine little sticks, standing in a circle, were three little red celluloid thimbles and three white ones and three blue ones. In the center of the circle was planted a pole from which the Stars and Stripes waved cheerily in the morning breeze, while on its very tip sat a tiny silver thimble, and if it wasn't the identical one she had planted, it was so nearly like it that it couldn't tell itself apart.—Journal and Messenger.

Time of the Flood When They Stayed all Night in the Meeting-House.

BY REV. EDWARD A. RAND.

"There goes a log, grandmother!" said Rob Peters, as the two watched the great flood pouring down the valley of Swift River.

"I see; and there goes a door step. O dear!" exclaimed the old lady.

"And here comes the door, grandmother!"

"Ah me, Rob, and here comes the porch to which the door step and the door may have belonged. That means that somebody has lost their home. I wish we might get to ours."

"We might try again, grandmother."

"Let us do it."

The two lived in a little house tucked into one corner of a beautiful grove. Returning from market, each taking along a basket of goods they had bought, they found that the rapidly rising water was in the way of a return home. Lingered awhile to think the matter over, they now took up their baskets, and attempted to reach their home by another road than that that had been tried.

"O dear grandmother," cried Rob, "I can see ahead, and the water has gone right across the road, and it must be deep, from the looks of it."

Then the grandmother said, "O, dear! What shall we do?" In a moment she added, "I will tell you what I am going to do. It has begun to rain again, and the only place where we can take shelter is the meeting-house that we have just passed. No other building round! I saw the door open, and we can step in there and wait."

"Come on, grandmother!"

When they entered the meeting-house, why, there was the white-haired pastor. Father White, they called him, he was so old, so very white haired.

"I don't know as you knew, that I was going to have a service, but nobody will come, I think, except you, for I have been waiting for some time. However, God blesses two or three, I think we will go right on."

And go on he did.

"He is not going to preach a sermon to us two!" thought Rob.

But preach he did, "a little sermon," as he called it. And this was his text, "God is our refuge and strength, a very present help in trouble."

He showed how God is a refuge and a dwelling place, a house to which we can go in every storm.

"Have we all made God our dwelling place?" he asked. "When storms come, can we say that God is our House of Refuge?" Then he looked—at Rob?

"He is looking at me," thought Rob. Rob hung his head. The minister's question kept going through Rob's head, "Have we all made God our dwelling place? When storms come, can we say that God is our House of Refuge?"

The service for "two three" was over.

Then grandmother said, "I think Rob and I will be going. It comes to me that by going up the road apiece, we may get across the 'Short Bridge' and so get home."

"I hope you may," said the old minister, "and if you can't, my wife will be glad to see you. I think I will leave the meeting-house door unlocked, for somebody may be along who can't get home and would like to find a refuge."

Then he looked at Rob, who said, "He means that I should think about God as a Refuge."

Rob and his grandmother started off. When they reached "Short Bridge" they did not reach it! In a word, the freshet had carried off the bridge!

"Well, Rob, we must go back to—to—O, dear, where?"

"Grandmother, let's go back to the meeting-house."

"And stay there?"

"Why not?"

"Come to think of it, I feel more independent there. We shan't trouble anybody."

"And we have enough to eat."

"Yes, what is in our baskets?"

Back to the meeting-house they went. It seemed very snug and friendly there in the meeting-house. Rob stirred up the slumbering fire in the stove, and then woke it up still more with two sticks of fine wood and four sticks of hard wood. It was lively at last, and winked its red eyes through the draft in front very cheerily.

"I'll go out to the spring behind the meeting-house and fill with water Father White's pitcher, that he keeps up in the pulpit, grandmother."

"Very well, Rob! When you come back you shall have something to eat."

When Rob returned he reported that it was raining very hard. But what did those two lodgers in the meeting-house care? They heard the rain beat against the windows and then scamper across the roof, but they had a shelter. Rob could not help thinking of the House of Refuge the minister had preached about, that sermon before two.

"Now, Rob," said his grandmother, "It will soon be dark. In the pew next to the stove I am going to make you a bed with the cushions. I will make it on the seat in the pew. Don't fall off!"

"I won't. Where will you sleep?"

"I will make a bed in the next pew."

That night in the meeting house! Rob never forgot it.

He did not "fall off," but soundly slept until morning. Grandmother declared that she never felt "better protected. I know lots of angels were round. They get used to coming to meeting houses."

And in the morning there was the sun looking in at the eastern windows! Going to the door, Rob saw a neighbor, Father Ransom, coming along in his yellow wagon. "O Mister Ransom, can you take me and grandmother home?"

"Why, Rob, how you scot me! I reckon you stayed all night in the meetin' huss. Take ye hum? Yes, jump in! Bridges are carried away and we must ride five miles to git hum, but we'll git thar. Tell your grandmother to come along!"

Rob went into the meeting house and brought out his grandmother.

"Just a minute or two, grandmother, tell Mr. Ransom to hold on. I want to go back."

He went back. He stepped into the pew that had been his inn for the night.

"I don't want to be ungrateful," he said. "I know I ought to be a Christian. I know I ought to tell God I am sorry and ask him to forgive me now, and to let me be his child in his House of Refuge."

And there in the old pew Rob knelt and gave himself away to a loving Father, who took a boy into his dear House of Refuge. Who will come next?—The Presbyterian.

The Voice of the Complainer.

If there is any one thing more general than another in this world, it is the habit of complaining. We hear it on the highway and in the house, in the place of business and in the place of recreation, in the pulpit and also in the pew. Young and old, rich and poor, alike show a delight in hurling their invectives at anything and everything which for the moment seem to run counter to their wishes. In spite of apprehension never realized, and dark prophecies never fulfilled, the world goes on with its ceaseless complaining.

It seems as though complaining were a constitutional defect of humanity. Doubtless there are cases where certain physical conditions do impel some to the gloomy side, but it needs no searching investigation to reach the conclusion that complaining is generally the result of a shortsighted habit of discontent. The confirmed complainer is an ill-starred fellow; circumstances are ever against him, business is always at its lowest ebb, friends misunderstand him, society does not appreciate his worth, and both society and the church are, he declares, rotten to the core. Every morning impalpable shadows hang out their terrors for him, and he might appropriately adopt the sad monotone expressed in Longfellow's lines:

"My life is cold and dark and dreary; It rains, and the wind is never weary; My thoughts still cling to the moldering past, But the hopes of youth fall thick in the blast, And the days are dark and dreary."

"But am I never to complain at all?" exclaims one. "Am I to become a fatalist, and meet the shock of life with stoical indifference, thankful if I can stand it, and perfectly resigned if it knocks me down?" Well, we answer, if you do, it will be at the expense of your moral integrity and your spiritual life. There are times when we are called upon to cry aloud and spare not, and to make our discontent very manifest until the cause of it be removed. All injustice and oppression, whether political or social, all neglect of the laws of health, of the discharge of duty and every description of vice and sin, call upon us by their very existence for a righteous indignation and a resolute crusade against them. To silence the cry of complaint against these things is in a measure to acquiesce in them.

It is not against such complaining that we complain. It is the complaining of selfishness, indolence and vanity against which we protest. Any child can see the complainer in the most selfish of men. His talk is of nobody and of nothing that does not affect himself. From behind his splenetic spectacles all seems to him of the same sickly color, a color which exists only to annoy him.

It is always a misfortune to meet with a complainer, but it is especially so to meet one in the church, for there more than elsewhere peace and prosperity depend upon the hopefulness and one-mindedness of its members. It is no uncommon circumstance in the history of small churches that one member acts the unhappy part of the fly in the ointment. At the prayer-meeting he is forever telling the Lord about the shortcomings, backslidings, and sins of his people. They are cold-hearted, selfish, worldly and unbelieving. The church is like the dry and parched earth, its glorious beauty is withered up, and become an offence for God and man to look upon. Groaning in spirit, he drops into poetry, and says:

"Look how we grovel here below, Fond of these trifling toys; Our souls can neither rise nor go To reach eternal joys."

And then comes the wailing cry, "How long, O Lord, how long?" At one time the minister is berated for coldness and dulness in the pulpit, at another time for inactivity out of it; the congregation or officers are spoken of as hanging like dead weights upon the minister's heart. The complainer is ever seeing evils to be removed and work to be done, but he does not so much as touch one or the other with his own little finger.—Christian Work.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE. KINDLY ADDRESS ALL COMMUNICATIONS FOR THIS DEPARTMENT TO REV. G. R. WHITE, FAIRVILLE, ST. JOHN.

Prayer Meeting Topic—August 14.

B. Y. P. U. Topic.—The light of the world, Isa. 9:2; John 8:12; 3:19.

Daily Bible Readings.

Monday, August 15.—Isaiah 11:10; 12:6. My reason for praise, (vs. 2). Compare Ps. 118:14. Tuesday, August 16.—Isaiah 13. The praise that shall perish, (vs. 14). Compare Isa. 51:58. Wednesday, August 17.—Isaiah 14:1-28. God's decrees sure, (vs. 24). Compare Job 9:12. Thursday, August 18.—Isaiah 14:29; 15:9. The one secure foundation, (vs. 32). Compare Isa. 28:16. Friday, August 19.—Isaiah 16. Pride brought low, (vs. 6, 7). Compare Zeph. 2:10, 11. Saturday, August 20.—Isaiah 17. The enemies completely routed, (vs. 14). Compare 1 Sam. 7:10, 11.

B. Y. P. U. Prayer Meeting Topic—August 14.

The Light of the World, Isa. 9:2; John 8:12; 3:19.

In looking over the weekly readings we find the expectancy of the people crowned in their emancipation from darkness. This emergence from darkness makes us inquire naturally for the cause of deliverance and its consequences. The study is most encouraging and the outlook hopeful beyond our most sanguine wishes. In Isa. 9:2 we are introduced to the condition of universal darkness, "the people that sat in darkness," uninviting, unattractive company. In Gen. 1:2 we are told that "darkness was upon the face of the deep." Nature has to be enlightened to improve it. There must be light and plenty of it to insure the highest possible development of animal and plant life. In Isa. 60:2 I read that "darkness shall cover the earth and gross darkness the people." How shall their condition be changed except by the happy consummation in the fulfilment of the prophecy of Mal. 4:2? It is found in the appearance of the universal light, in John 8:12 Jesus makes one of the most profound declarations of His life. The mists of doubt and unbelief vanish before the power of this statement. The world can never again be said "to sit in darkness." From the time of this utterance the individual is either better or worse in proportion as he is influenced by his relation to the light. In John 3:19 I find the possibility of being found in the full enjoyment of all the privileges of light, or the sad alternate of being yet groping in the darkness of unbelief. In vs. 18 I read, "He that believeth on Him is not condemned, but he that believeth not is condemned already." Why? "Because he hath not believed." It is dangerous work not to examine earnestly, thoughtfully, prayerfully the attitude of your soul toward God. Remove the condemnation. Come out into the full glow of the light of Christ. Grow because of the development of the life of Christ in you. N. A. MACNILL.

Hampton, N. B.

Notice.

Delegates to the Maritime B. Y. P. U. at Amherst should all be present on Thursday evening to hear Dr. Chivers of Chicago, General Secretary.

It is hoped there will be a large delegation of Young People at Amherst. Let all our Societies see that they are represented at Amherst. EDITOR.

The Maritime Tour.

The schedule for Dr. Chivers' trip throughout the Provinces, holding rallies in the interests of our B. Y. P. U. work, will remain as follows, viz: St. Stephen, Aug. 5; Fredericton, Aug. 6; St. John, Aug. 8; Yarmouth, Aug. 9; Bridgetown, Aug. 10; Halifax, Aug. 11; Truro, Aug. 12; North Sydney, Aug. 14; New Glasgow, Aug. 15; Charlottetown, Aug. 16; Moncton, Aug. 17; Convention at Amherst, Aug. 18 and 19. Let all interested give attention to the above order. And will pastors and other workers in communities adjacent to the points of meeting co-operate in having the meetings well announced.

TRAVELLING ARRANGEMENTS.

For the lecture at Truro, Aug. 12th, the I. C. R. will issue excursion tickets from Shubenacadie, and London-derry and stations inclusive, good to return on the 13th. For lecture at Moncton, August 17th, excursion tickets will be issued from Pettitcodiac, and Dorchester, and stations inclusive good to return the 18th. Delegates coming from the Bay of Fundy towns, via Parraboro, will be able to get their Standard certificates at Parraboro and get tickets through to Amherst, so as to avoid rebooking at Springhill Junction, and at Amherst the Station Agent there will accept these certificates and issue a free return ticket to Parraboro.

H. G. ESTABROOK, Sec'y-Treas. M. B. Y. P. U. Pettitcodiac, N. B., July 27th.

Prince Edward Island.

An opportunity is now before the B. Y. P. U. of P. E. I. Dr. Chivers will speak in Charlottetown Aug. 16th, at 8 p. m. The Charlottetown Union has generously proposed to aid in bringing the opportunity within reach of all. They will entertain over night any coming from a distance. The names of such however must be sent to the chairman of Entertainment committee, J. K. Ross, not later than Aug. 10th, don't send later. The P. E. I. railway will return for one fare. Ask for special ticket to the Baptist Young People's meeting. This ticket, with a certificate of attendance given on application at the meeting, will entitle you to return free. Tickets issued Tuesday to return on Wednesday.

The Man at the Wheel.

"Ah!" said one of us, sauntering up to the man at the wheel, "it strikes me you must know every sandbar, or rock, or shallow in these waters by this time."

"Not a bit of it," was the reply; "I don't need to know them."

"Well, I thought that was your chief concern," said the passenger. "I should like to inquire what you do need to know, then."

"Ah!" said the pilot, slowly and surely, "there's only one thing I know which I've found worth everything else I know on this side—I know where the deep water lies!"

So in our Christian voyage we do not need to know the rocks of offense, or the shallows of worldliness; we do need to know where the deep water of Christ's bottomless love is, where we may steer our course in safety. Blessed is he who can say, "One thing I know, that, whereas I was blind, now I see."—Ram's Horn.

True Heroism.

All men admire a hero. Most men would like to be heroic. But only now and then is there a man who realizes what it is to be a hero, and how simple a thing is heroism. What is a hero? What is heroism? The primitive meaning of the Greek word "hero" is "a man." Heroism is acting like a hero—like a true man. Yet so rare a thing is it that a man is a man, or that a real man—a real hero—shows himself fully competent to his position in an emergency, that men of old came to look at a real man, a real hero, as something more than a simple man, more than a simple hero; and so men came to think that a real hero was god-like, and finally to count him partly divine. Yet, after all, a real hero is only a real man. Even to this day we speak of an exceptional human personality as "a manly man," or as "a womanly woman;" and in this speaking, we practically assert that a hero—of either sex—is a God-inspired, a God-helped, a God-like man, or woman. We need not be more than God made us to be, we need not expect more power than God gave us, and that God will inspire and enable us to use, if we would be true heroes. It is a great thing, it is a heroic thing, for any man to do as well as he can do, to do as well as he ought to do, in an emergency. Any man who does that is a hero in God's sight, and he ought to be so in man's sight.—S. S. Times.

Our Juniors.

The Dearest Things.

When God doth make a lovely thing, The finest and completest, He makes it little, don't you know? For little things are sweetest. Little flowers, little birds, Little diamonds, little pearls, But the dearest things on earth Are the little boys and girls.

The Magic of Silence.

"You have often heard that 'it takes two to make a quarrel.' Do you believe it? This is how my little friend, May, found that the proverb is true:

"Whenever Dolly came to see May there was a quarrel. May tried to speak gently; but no matter how hard she tried, sooner or later Dolly would make her so angry that she too would speak hard words."

"Oh, what shall I do?" cried poor little May. "Try this plan," said her mamma; "the next time Dolly comes into the room sit down in front of the fire, and take the tongs in your hand. Whenever Dolly says a sharp word to you snap the tongs gently, but say nothing."

Soon afterward Dolly came to see her little friend. It was not a quarter of an hour before Dolly became angry. She lost her temper, and began to scold. May rushed to the hearth, took up the tongs, and snapped them gently. More angry words came from Dolly. Snap went the tongs. More still. Snap. "Why don't you speak?" cried Dolly in a rage. Snap went the tongs. "Why don't you speak?" she cried again; but another snap of the tongs was the only answer. So Dolly rushed out of the room crying: "I'll never, never come back again—never!"

Away she went. But did she keep her promise? No, indeed. She came again the very next day. As soon as May caught sight of her friend she ran for the tongs. When Dolly saw this she remembered how cross she had been the day before. She felt very sorry for it now, and told May that she would never quarrel again. Remember this:

It takes two to make a quarrel; One can always end it.

—Our Little Ones.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR AUGUST.

For our Conventions that a special blessing may descend upon all present and wisdom be given to guide in all matters of business.

Notice.

The annual Convention of W. B. M. U. will be held at Truro, Prince Street church, August 16th, 17th, Tuesday and Wednesday. Programme will be found in MESSENGER AND VISITOR of August 3rd. Executive meeting, to which all delegates are welcome, on Tuesday, 9.30 a. m. First meeting of W. B. M. U. Tuesday, 2.30 p. m. Will all delegates try and be present at the opening session?

Notice to delegates attending the annual meeting at Truro. Delegates east of Truro will purchase tickets to Truro and receive at the same time a Standard certificate from the station master, and again at Truro for Amherst. On return delegates will present both certificates to the ticket agent at Amherst for a ticket home. Those coming from west of Truro will purchase tickets for Truro asking for the Standard certificates, which on presentation to the ticket agent at Truro will procure a ticket to the starting point, and such ticket will be good for stop over at Amherst. These certificates will be signed at the annual meeting by the Secretary. AMY E. JOHNSTONE, Prov. Sec'y, W. B. M. U.

Guysboro, N. S.

Our W. M. A. Society is a "little flock," but earnest. We have done our work quietly, seldom making a report to the Woman's column. Recent events justify us in lifting the bushel from our light to the glory of God. Our meetings are full of interest, often bringing seasons of power. At the close of our year, May 1st, we forwarded to the Maritime treasury \$45, the amount collected during the year. Rumor has it that ours is the banner society for the year, the above contribution being an average of over \$3 for our fourteen members. If any wonder how so much is raised by so small a society, we answer that under the leadership of such women as our president, Mrs. John McG. Cunningham, and Mrs. Burton Jost this may be the rule, not the exception. Besides our pastor, Rev. R. Osgood Morse, is as much interested in this as in any other work of the church. Our new year has opened auspiciously. The N. S. Eastern Association having met at the neighboring village of Boylston, we asked Miss Johnstone, Provincial Secretary, and Rev. and Mrs. Geo. Churchill to remain over and give Tuesday, July 12th, to the work in Guysboro. Meetings were held afternoon and evening. Invitations accompanied by Thank-offering envelope were sent to every sister in the church and congregation to attend these meetings. The afternoon meeting was well attended, when Miss Johnstone explained in detail the work of the W. B. M. U., a short address was given by Mrs. Churchill and a paper on "What 'Go' means to woman," was read by Mrs. Burton Jost. This paper, one of rare excellence, strikes a new note in the chorus of missions. We hope it may soon have a wide reading. The evening meeting was presided over by our pastor, when a crowded house gathered. Miss Johnstone told the story of the origin of woman's distinctive work in missions in the labors of Hannah Maria Norris. Mrs. Churchill told us especially of her school at Bobbili. Mr. Churchill gave some leaves from twenty-five years of missionary life. Our choir furnished excellent music for the meeting. The offering amounted to \$13.05, which was supplemented the following day by \$1 from an Episcopalian sister who said she gave one of the first dollars to send Miss Norris to Burma. CLARA MCKERN, Sec'y.

Point de Bute, N. B.

A public missionary meeting, under the auspices of the W. M. A. S., was held in the church Sabbath evening, July 10th. Beside local talent, Mrs. Chubbuck, of Amherst, gave a very interesting Bible reading. Mrs. Alex. Christie read a paper and Dr. Steele gave an address, all of which were very much appreciated. Collection \$8.10. Miss Bertha Dixon by the generous gift of \$25 has made herself a life member of the Union. The monthly meetings are well attended. The Society has had 21 contributors, and has during the year raised \$71.82, the largest amount contributed in one year since its organization 10 years ago. Our money is divided equally between Home and Foreign Missions. The

Mission Band has also contributed \$5. While we realize how much we have left undone, we are so thankful to our heavenly Father that he has enabled us to do just a little for Him. Oh that all the sisters in our churches could know the blessedness of being co-workers with Christ. S. J. T., Sec'y.

East Iddore.

DEAR MISS JOHNSTONE.—We held our annual meeting. A large number of the sisters were present and the session was a good one. Our meetings have been well attended, though our offerings are small; but the dear Lord knows that the giving of the dollar means self denial to every member. We hope and pray that God will rouse up those of our sisters who are not interested. One of our faithful members has been taken from service here to the presence of the Master. We miss her so much. Her presence always seemed to brighten up the meeting and help the work along. We ask the sisters of other Societies to pray for us that God will make us more earnest, and that He will so prosper us that we may be able to give more to His cause. Yours in the work, MRS. PETER HARTLING, Sec'y.

Amounts Received by the Treasurer of the W. B. M. U. from July 27th to August 2nd.

New Glasgow, F M, \$15.25, Tidings 25c; Port Williams, F M, \$5.62, Thankoffering, Tekkali building, \$2; C E Society, F M, \$2.43; Centerville, Annapolis County, F M, \$4.50, H M, 68c, Miss Newcombe's salary, \$29.40, Mission Band, Mr Morse's salary, \$5.02; 1st Hillsburg, F M, \$7.37, H M, \$3; Westport, F M, \$11, Mite boxes, H M, \$8.50, Tidings, 25c; West Onslow, F M, \$4, H M, \$1.50; West Onslow, to constitute Mrs I G Wilson a life member, F M, \$25; Sackville, Tidings 25c; Montague, F M, \$2, H M, \$2, Mission Band, F M, \$2, H M, \$2.45; North Brookfield, Mission Band, to constitute their pastor's wife Mrs G C Crabbe a life member, F M, \$12.50, H M, \$12.50; Port Greville, Mission Band, toward Mr Morse's salary, \$14; Kempt, F M, \$4, H M, \$2.50; Deerfield, F M, \$8.03; Canning, F M, \$4, H M, \$1.75, Mission Band, F M, \$6.72; East Point, Mission Band, F M, \$3.30; North River, Mission Band, F M, \$5; Forest Glen, (Tobique River,) F M, \$1.75; St. John, Tabernacle church, F M, \$2; Yarmouth, Temple church, F M, \$27.16, H M, \$5.23, Annual Reports, 40c, Tidings, 12c; Summersville, F M, \$9.50, H M, \$1, Tekkali building, 50c; Melvern Square, F M, \$12.50, H M, \$1, Support of Bible woman S Sarah, \$7.50, Tidings, 25c; Chelsea, F M, \$1; Mill Vill g., F M, \$2.50; Bedford, F M, \$1, H M, \$2; Oxford, F M, \$10, H M, \$10; Torbrook, F M, \$12.15, H M, \$6, Miss Newcombe's salary, \$10; Chance Harbor, F M, \$2; Florenceville, F M, \$5; New Canada, F M, \$3.78; Clementsvale, F M, \$7.49, Miss Newcombe's salary, \$4.51; Lewis Head, F M, \$3.25; Indian Harbor, F M, \$3; Bellisle Station, F M, \$8.28, H M, \$1, Tidings, 25c, Reports, 10c; Cromwell Hill, Mission Band, Ida Newcombe, toward Mr Morse's salary, \$1; Bellisle Creek, Mission Band, Maud Harrison, toward Miss Harrison's salary, \$2, N W M, \$1, G L M, \$1; Amherst, Reports, \$1.05; Lower Economy, F M, \$7; New Germany, F M, \$14; New Germany, to constitute Mrs Prescott Webber a life member, H M, \$25; New Annan, F M, \$3; 2nd Falls, St George, F M, \$10; Windsor, Junior Union, toward Mr Morse's salary, \$4; Great Village, F M, \$5, H M, \$3; Scotch Village, F M, \$20.50, Tidings, 25c, Reports, 20c; Upper Gagetown, F M, \$2.70; Upper Gagetown, a sister, F M, \$5; Moncton 1st church, F M, \$45, N B French Missions, \$10, G L M, \$5, N W M, \$5; Carleton, F M, \$8; St John, Brussels Street, F M, \$8.81, N B H M, \$15.49, Reports, 70c; Woodville, F M, \$12.21, Reports, 5c; Clarence, F M, \$2.25, H M, \$1, Miss Newcombe's salary, \$11.20; Hebron, Yarmouth Co, F M, \$12.40, H M, \$1.61, Tidings, 15c; 2nd Sable River, F M, \$4; Lawrence town Mission Band, F M, \$1.25; Tusket, F M, 75c, H M, 25c; Arcadia, Miss Annie Allen, Tekkali building, \$1; Chebogue Mission Band, support of Bahara Kroopha, \$7.50, toward Tekkali building, \$5, H M, \$2.50; Halifax 1st church, F M, \$8; Halifax 1st church, to constitute Mrs M E Geldert a life member, H M, \$25; Canso, F M, \$5.50; Truro, 1st church, F M, \$17.43, H M, \$2.29, L V S S, \$1.10, Reports, 10c; Lockhartville, F M, \$3.49, H M, 25c, coll missionary meeting, F M, \$3.26; New Germany Mission Band, F M, \$10.50; Windsor, Reports, \$1; Torbrook, Tidings 25c; Halifax, North church, F M, \$39.83, H M, \$6.45, to constitute Mrs Watson Eaton a life member, F M, \$25, Tidings, 25c; Liverpool, F M, \$6.72, H M, \$4.78; Granville Centre, F M, \$3.50, A friend, F M, \$1; Milton, F M, \$5.35, H M, 65c, G L M, 10c, Bible woman, \$2, Sunday School, \$2.75, Tidings 25c; Lunenburg, F M, \$12.90, H M, \$3c; Fredericton, F M, \$26.34, H M, \$10; Point deBute, Mission Band, F M, \$2, H M, \$4c; Amherst, F M, \$36.75, H M, \$12; Macaquac, F M, \$11; Alberton, F M, \$1.35, H M, \$3c; St Peter's Road, F M, \$5.50; Charlottetown, F M, \$18, H M, \$1; Mission Band, F M, \$1.13; collection Association P E I, F M, \$6; collection Association Midgic, F M, \$15.25; Port Elgin, F M, \$1; Midgic, F M, \$1; Cumberland Bay, F M, \$5; Sidney, F M, \$7; Windsor, F M, \$26.60, H M, \$18.12, Mr Gullison's salary, \$5, Tekkali building, \$10.28; North Sydney, F M, \$22; Yarmouth 1st church, F M, \$5; Wolfville, F M, \$40.35, H M, \$39.50, N W M, 50c, G L M, 50c, Tekkali building, from two sisters, \$8, Reports, 25c; Woodstock, F M, \$15.70, H M, \$2, Tidings, 25c, Reports, 15c; Benton, F M, \$2; St John, West, Mission Band, F M, \$3; Carleton, N B, Con, \$2.50, G L M, \$2.50, N W M, \$2.50; Foster Settlement, F M, \$6.29, H M, 96c, Tidings, 25c, Reports, 15c; Foster Settlement, Mission Band, toward Mr Morse's salary, \$1.35; Upper Jemseg, F M, \$12; 2nd Kingsclear, F M, \$4.50; Gabarus, F M, \$2.25; Lower Canard, F M, \$8.50, H M, \$8.50, Reports,

5c; Lawrence town, Mission Band, support of Mabel Beatrice Held, \$3.75; Truro Immanuel church, F M, \$11.54, H M, \$5; Kingston, F M, \$6.25, H M, \$6.25, Tidings, 25c. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Manitoba and the North West Convention.

(CONTINUED FROM PAGE FIVE). of greeting from Dr. Chivers. The financial secretary read his report which showed the work to be in a promising condition.

In the evening the exercises in connection with the Sunday School were closed by an address delivered by Pastor Crosby of Roland. The Young People's programme was resumed. Addresses of welcome from the Winnipeg societies were read. Pastor Marshall spoke on "The Christian Culture Courses." Pastor Sweet read a paper on "Our Society in a weak church." Pastor Eaton gave a stirring address. A solo in German by Missionary Burgdorf, was listened to with pleasure after which the service closed with prayer.

Saturday morning the report of the committee on resolutions was received and with some minor amendments adopted. The convention closed with a consecration meeting.

NOTES BY THE WAY.

All agreed that the convention was a success from every standpoint.

The meetings were inspiring and the spirit of enthusiasm contagious.

The needs of the work and the increasing responsibility in connection therewith were felt by all.

Maritime Baptists what will you do to help the cause of truth in the West? The work with its responsibilities and its rewards is yours as much as ours. Provincial lines do not limit or restrict one's obligations in the Baptist cause. Are your needs great at home? We do not doubt it. But the opportunities are simply grand here. Is it not worth some sacrifice to avail ourselves of them? When from the human standpoint the needs were greatest about Him, Christ said "Let us go into the next towns, that I may preach there also; for therefore came I forth." Do these words of our Master have any significance for you in regard to the needs of the west?

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. \$1: six for \$5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills

Printing

WHAT KIND DO YOU WANT?

- LETTER-HEADS
BILL-HEADS
ENVELOPES
CIRCULARS
FOLDERS
OR WHAT?

We Print Everything from a Card to a Newspaper—Print it well and Quick—Cheap too

PATERSON & Co.

Saint John, N. B.

We will send post paid a pack of beautifully printed visiting cards for 50c.

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Dyspepsia Degrades

its victims. It puts them in the power of the weakest organ of the body and makes them its slaves. They must eat to suit it, drink to suit it, and live a lenten life of self-denial.

AYER'S PILLS

have cured many bad cases of dyspepsia—they will cure you, if you are suffering from that disease.

Mrs. H. B. Anderson, 15 Williams Street, Grand Rapids, Mich., writes:

"Ayer's Pills cured me of dyspepsia from which I had suffered for three years. They beat every other medicine."

AYER'S PILLS Cure Dyspepsia

Announcement.

Rev. E. E. Chivers, D. D., of Chicago, Secretary of the B. Y. P. U. A., will deliver an address in the North Baptist church, Halifax, on Thursday evening, Aug. 11th. The committee having the matter in hand desire a large attendance. A cordial invitation is extended to all who are interested in this great movement.

The Maritime Convention.

TO THE DELEGATES—DEAR BROTHERS AND SISTERS.—This week those of you who have applied for free entertainment will be informed by postal where you are to be entertained during Convention. It will be a matter of great convenience to your hostesses to know when they may expect you. Those of you who know anything at all about housekeeping understand that it is a matter of no slight moment to have two, three, or a half-dozen hungry guests arrive unexpectedly, or to prepare for guests a day or two before they arrive. Let each be particular, therefore, to inform his or her hostess by what train you expect to arrive. Below will be found the time of arrival of express trains to Amherst. For the benefit of those who prefer to provide their own entertainment a list of hotels and boarding-houses with rates per day is appended. You will be met at trains by the Welcome Committee who will escort you to the church where you will register. A number of attentive pages will be on hand to escort you to your homes. Those who come by carriage will be kind enough to report first at the church. If you do not find everything as convenient as you had hoped, be patient with our committeemen who will do all within their power to make you happy and comfortable. Should it so happen that any of you will have occasion to complain or find fault, you will be escorted to a room set aside for your special use which is placarded, "The Growlery." We wish even the fault-finding to be done decently and in order. The complainant will be considered out of order unless he addresses his remarks to the president of Growlery. But we are persuaded of better things of you though we thus speak. We are looking to you to be the bearers of a great and lasting blessing to our homes and church. We receive you as servants of the Lord.

Yours very truly,

J. H. MACDONALD,
Pastor Amherst Church.

Time Table.

Express Trains Going West. Local Time. C. F. R., 1.22; Day Express, 2.05; Maritime Express, 8.42.

Express Trains Going East.

Day Express 1.15; Maritime Express, 4.28; C. F. R., 5.18.

Hotels and Boarding Houses.

Archibald House, 75c per day; Chappell House, 75c per day; Richardson House, 75c per day; Stephen's House, \$1; Cates' Restaurant, 21 meals for \$3.

Notices.

The fifth Annual session of the N. B. Baptist Convention, will be held with the Havelock Baptist Church. Commencing Saturday Sept 10th at 10 o'clock a. m. On Friday preceding the opening of Convention the N. B. Baptist S. School Convention will meet. The evening session will be a S. S. rally addressed by different speakers. The Woman's M. A. Societies will have a public meeting to be addressed by various speakers—Probably on Sunday p. m. On Monday p. m. Sept. 12th the annual meeting of the Baptist Annuity Association will take place. Let all churches and societies to be represented see that delegates be sent. Travelling and other arrangements will be announced later.

S. D. ERVINE, Sec'y.

The 53rd annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Baptist church at Amherst, N. S., commencing on Saturday, the 20th of August, at 10 o'clock a. m.

HERBERT C. CREED, Sec'y.

The Convention of the Baptist churches in the Maritime Provinces meets in Amherst, Aug. 18th. Will the churches please remember to forward all names of their delegates to Rev. W. H. McLeod, Amherst, N. S., not later than Aug. 5th, and to certify to the attendance of delegates appointed or in other words send names of no delegates that will not attend, and thereby assist in carrying out the plans of the convention committee.

Amherst, July 4. W. E. HARDING, Clerk.

The Baptist Institute of the Maritime Provinces convenes in its 10th annual meeting in the Baptist church at Amherst, N. S., on Friday, Aug. 19th, at 10 a. m. The programme will be published later.

B. N. NOBLES, Sec'y-Treas.

Delegates to Convention.

The usual blanks for credentials of delegates to the Maritime Convention will soon be sent out to the clerks of all the churches, accompanied with envelopes for return of the same to the Secretary, on or before the 15th of August. Will each pastor be kind enough to see that these blanks are properly filled up and mailed in good time. If delegates are appointed or changes made in the list after the printed form is sent in, or after the 15th of August, the names should be sent on a post card to the Secretary of Convention at Amherst, N. S.

HERBERT C. CREED, Sec'y.

July 15th.

The Convention.

TRAVELLING ARRANGEMENTS.

The following Railway and Steamboat lines will carry delegates to the Baptist convention to be held at Amherst, N. S., from 19th to 24th August, at one first class fare, full local fare to be paid going, and return free on presentation of a certificate of attendance signed by the Secretary to the Ticket Agent or Purser.

The Yarmouth Steamship Co., Star Line, S. S. Co., Coastal Steam Packet Co., Charlottetown Steam Navigation Co., The Maritime Transportation and Salvage Co., N. B. and P. E. I. Railway, Central Railway of N. B., Elgin and Havelock Railway and Steamer, John L. Cann, Richmond S. S. Co.

The Canada Eastern Railway will issue return tickets from 18th to 20th, certificate of attendance to be presented on the return trip.

The Canada Coals and Railway Co. will issue return tickets on presentation of certificates by delegates at the starting station.

The Intercolonial, Canadian Pacific, Dominion Atlantic Railway, Central Railway of Nova Scotia, Shore Line, Prince Edward Island, Salisbury and Harvey and Cumberland Railway and Coal Co., will provide standard certificates to delegates at the starting station, which when properly filled up will be accepted by the ticket agent at Amherst, for a ticket to return free. Purchase your tickets through to Amherst at the starting station, whenever possible, so as to avoid procuring more than one certificate and reticketing at Junction stations.



Certificates for all lines good until 27th August.

Moncton, N. B. J. J. WALLACE, Chairman of Com. July 26th.

The Rev. E. E. Chivers, D. D., Secretary of the B. Y. P. U. of America and Editor of "The Baptist Union," will give an address in the Fredericton Baptist church, Saturday evening, Aug. 6th, at 8 o'clock. All the Baptists of Fredericton and the surrounding country are invited to a great rally for the above named evening and to enjoy listening to this International leader of the Young People's Movement.

I. A. HOERN.

Supply for Rev. J. D. Freeman. Fredericton, N. B., July 26th.

NOTICE OF MEETING.

Notice is hereby given that the annual meeting of the Maritime Baptist Publishing Company will be held at Amherst, N. S., on Monday morning, Aug. 22nd, 1898, at 9 o'clock, for the election of Directors and the transaction of such other business as shall legally come before the meeting.

B. A. STAMERS, Sec'y.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

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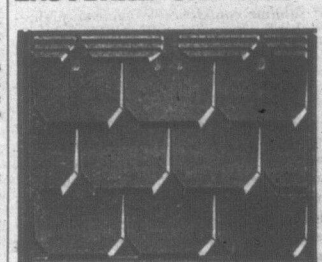
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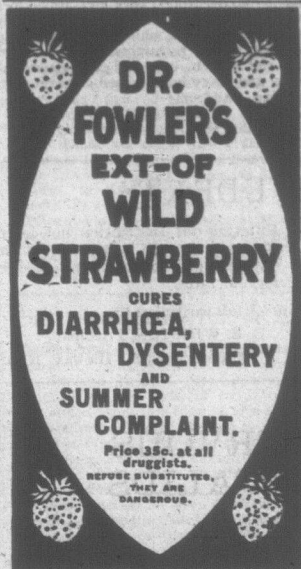
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Queen Victoria has given her consent to the publication of a large collection of private letters which were written by her aunt, Princess Elizabeth, the Landgravine of Hesse-Homburg, who died in 1840. In Thackeray's famous sketch of George III. there are some interesting allusions to the Landgravine and her residence in Homburg.

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SCROFULA.

"My little boy, aged 7 years and 15 months, was a victim of Scrofula on the face, which all the doctors said was incurable. To tell the truth he was so bad that I could not bear to look at him. At last I tried a bottle of Burdock Blood Bitters, and before it was half used he was gaining, and by the time he had three bottles used he was completely cured. I cannot say too much in recommendation of B.B.B. to all who suffer as he did." JOSEPH P. LABELLE, Mani-wake P.O., Que.

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The Home

The Lord Will Provide.

BY SALLIE V. DU BOIS.

"I do not know," Lillian said, tearfully, "I cannot see one step before me, and the future looks gloomy enough."

"But thank God, dear child, that he has given you strength to work, and courage for the day is all that you need, since we are told that we shall not take anxious thought for the morrow."

Now Lillian was not of a gloomy disposition naturally, but the dear girl had had to meet trials which had taken much of the courage from her tender and sensitive heart. Her parents had both died within the past year, and Lillian had found it necessary to commence at once to earn her own living. There was but little time to spend in considering what she could do best, the necessity was so imperative. "Laura must be cared for and educated," she said, "and I must be true to the trust."

So when the district school was opened it found the fair and dainty Lillian installed as teacher, the fifty pupils, ranging from 18 to 6, representing every grade, and appearing to the inexperienced girl one of the hardest tasks to be imagined. However, she was not lacking in courage, and at the close of the first day she put aside the books and turned the key in the door with a feeling something akin to pride in her heart. "God helps those who help themselves," she said, softly, "and he alone knows how sincere I am in my efforts."

But there came days of discouragements, days when the pupils seemed to combine in their efforts to annoy her, and her tired nerves seemed almost to the pitch of driving her to distraction, as she told the kind-hearted lady with whom she boarded. Willie persisted in saying that the Gulf of Mexico lay in the eastern part of Pennsylvania, and Tommy that potato was spelled with four syllables. It would never do for the children to witness her discomfiture. She choked back the sobs and ended the day with a prayer for grace, breathed from the depths of an unquiet heart. "The Lord will provide," she murmured, as people are in the habit of doing who often commune with themselves. "That means, I think, that after I have done my best, I am to put away all anxieties and forebodings." "The Lord will provide," and his promise never fails, even though it sometimes seems to bring destruction and loss of human hopes—the blessing is promised, and is sure to be ours if we have but patience to endure to the end."

At the close of the school term the Chairman of the School Board said: "Miss Lillian, we questioned the advisability of allowing one so young and inexperienced to assume such responsibility, but you have proven worthy of the trust."

"Thank you," said Lillian, but under her breath she whispered one word of sublime confidence—"Jehovah-jireh."—Christian Intelligencer.

Good Green Herbs.

A great many persons gather greens in a very loose manner and the only marvel is that fatal accidents do not often occur. Like the old Indian doctors, who judged of the efficacy of their remedies by the violence of their effect on the patient, and persisted in them for this reason, dealers in varieties of greens as well as medicine men not infrequently encounter cases of "mysterious providence." The fact that most plants that are poisonous are also acrid and unpleasant to the taste, however, protects the gatherer of greens. The fields are filled at this season with many good succulent herbs. These generally belong to those orders of plants that already furnish our gardens with cultivated vegetables. The caltha, or "cowslip," is an exception to this rule. These plants seem to feel the force of the sun's rays even beneath the water, and are one of the first green things of spring to sprout. They belong to a race of plants that furnishes no other species with an edible fruit or leaf,

but many nauseous and poisonous ones. The mustard family, to which we owe the radish, cabbage, turnip, and a long array of allied vegetables, furnishes among salad herbs the excellent watercress, and also the horse-radish, as well as the less commonly known pepperwort, whose piquant radish-like root has sharpened the appetite at many a woodland dinner. The goose-foot family, to which the spinach and beet both belong, furnishes many of the best wild greens. The succulence of "lamb's quarters," or pigweed, even the poor pig knows, when he selects his favorite weed from all others. The common dock, a good green belongs to the same family that gives us sorrel, the popular French pot herb. Dandelion greens belong to an order of plants that has furnished our gardens with lettuce, chicory or endive, and French artichokes, as well as those succulent tubers known as Jerusalem artichokes. It is foolish to attempt to cook plantains, sometimes used—they are tough even when they are the tenderest—because there are too many really delicious green herbs to be found. All greens are better for being cooked over. They may be warmed over repeatedly and gain each time in a softness and smoothness of flavor. The story reminds one of the famous epicure who, after his spinach had been re-cooked the thirteenth time, declared it was so improved he would never eat it again unless it had been served the thirteenth time. Cook greens until they are tender merely, not until they are in shreds. Half an hour is time enough to boil tender spring greens. After boiling them, draw them and cool them in cold water, and then reheat what are needed for dinner, using salt, pepper and a little butter to season them. It saves trouble to cook a quantity of greens at a time.

Fancy Fudges.

To make coconut fudges, put two cups of fresh milk and four cups of granulated sugar over to boil in a porcelain-lined or agateware kettle. Add four liberal ounces of unsweetened chocolate, which has been cut up into several pieces. When the fudge begins to boil stir it until a little of the mixture, stirred upon a saucer, hardens. Add a tablespoonful of vanilla extract and the grated rind of half a coconut. Remove from the fire, and as soon as the mixture begins to thicken, stir it vigorously with a spoon. When it becomes quite thick pour it into greased tins and put it to cool. Cut it into thick squares.

To make walnut fudges, follow the given directions, omitting the coconut, and pouring the candy over greased tins spread with walnut meats.

A delicious cream fudge is made by boiling together one cup of cream and two and a half cups of brown sugar until it hardens. Remove from the fire, beat it until it begins to cool, then pour out and cut into squares. Walnuts, coconut or almonds may be used in this fudge also.

The Ontario Legislature was opened Wednesday, Hon. E. A. Eganvald was elected Speaker without a vote.

**A New
Garment
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Ten Cents.**

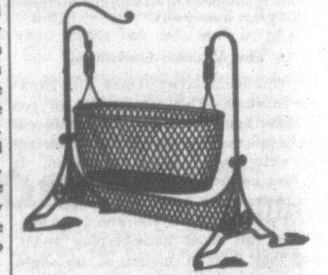
Have you ever tried to dye over your castoff garments? Thousands in Canada answer "Yes, and very successfully, too." To those who have not yet attempted the work we would say, "There is money in it when you use the Diamond Dyes." Old dresses, capes, blouses, jackets, coats, pants, vests, stockings, ribbons, and other articles of wearing apparel, can be renewed and fitted for wear at very small cost. The sum of ten cents expended for some fashionable color of the Diamond Dyes will often save you many dollars. Beware of the cheap package and common soap grease dyes; they spoil your goods, waste your money and ruin your temper. All up-to-date dealers sell the Diamond Dyes. See that the name "Diamond" is on each package you buy.

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The Sunday School

BIBLE LESSON.

Abridged from Feloubeta's Notes.

Second Quarter. NAAMAN HEALED.

Lesson VIII, August 21.-2 Kings 5:1-14. Read the Chapter. Commit Verses 13-14.

GOLDEN TEXT.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved, Jer. 17:14.

EXPLANATORY.

I. THE SAD CASE OF THE DAMASCUS GENERAL.-V. 1. NOW NAAMAN (beautiful or pleasant to look upon), CAPTAIN OF THE HOSTS. The commander-in-chief of the Syrian army. OF THE KING OF SYRIA. Benhadad II. WAS A GREAT MAN WITH HIS MASTER. The king. He had great talents, a strong personality; he had done much for the king, and was therefore very highly esteemed. BY HIM THE LORD (Jehovah, as always when printed in capitals) HAD GIVEN DELIVERANCE UNTO SYRIA. Probably from Assyria, by means of Israel, whose forces had united with the Syrians against the common enemy. Hence it is said that Jehovah had given the deliverance.

BUT HE WAS A LEPER. His leprosy was probably the "leucoderma" (or white skin, the "lepra vulgaris"), a most disagreeable, intractable, disfiguring disease, not necessarily very painful, nor did it incapacitate him for his duties as a general. "The whole body turns to a disagreeable white color, and has a scaly texture; but the disease does not seem to affect the general health or the power of getting a livelihood."

II. A LITTLE GIRL SHOWS THE WAY TO HEALING.-Vs. 2-4. 2. THE SYRIANS HAD GONE OUT BY COMPANIES. "A part of the misery inflicted by the Syrians on Israel was caused by the forays in which their light-armed bands, very much like the borderers on the marches of Wales or Scotland, descended upon the country and carried off plunder and captives before they could be pursued."

3. AND SHE SAID UNTO HER MISTRESS. Like Joseph in Egypt and Daniel in Babylon, this captive girl becomes the instrument of making Jehovah known among the heathen. Would God. The word thus translated means simply "Oh, that!" MY LORD (NAAMAN) WAS WITH THE PROPHET THAT IS IN SAMARIA. This young girl must have often heard of the miracles of healing performed by Elisha, and of his readiness to help those in distress. If he could do those miracles, he could perform this cure.

What a Child Can Do. The mysterious providences of God unfold in great and unexpected blessings. The sad captivity of a little maid led to great usefulness on her part and great blessings to Naaman. God's loving providence brought them together. Children cannot teach much about Christ; but they can invite others to church and Sunday School, where those are who can teach.

III. NAAMAN SEEKS HELP FROM THE WRONG MAN.-Vs. 5-7. 5. AND THE KING OF SYRIA. Behadad II. "Son or worshiper" of the Syrian "God Hadad." SAID, GO TO. Move, move on, stir yourself. I WILL SEND A LETTER UNTO THE KING OF ISRAEL. Probably Jehoram, the son of Ahab. He thought this to be the easiest way to reach Elisha. Of course such a powerful man must be at the court, and in the employ of the king. AND TOOK WITH HIM. To come before any one without a gift when a favor was to be asked would have been inexcusable rudeness. TEN TALENTS OF SILVER. A silver talent is worth \$1,944, in all \$19,440. SIX THOUSAND PIECES, OR SHEKELS, OF GOLD. A gold shekel was worth \$9.75, or in all \$58,500. The authorities vary a great deal, as would authors who should undertake to give the value of gold and silver coins today, and especially of the past two centuries. This money was probably not coined, but weighed. "Shekel" and "talent" were both originally weights. TEN CHANGES OF RAIMENT. The word means costly robes, suitable for festive occasions. The Oriental custom of including clothes among gifts of honor still continues. This very large present was quite in keeping with Naaman's position, and was not too great for the object in view, namely, his deliverance from a malady which would be certainly, even if slowly, fatal.

6. THAT THOU MATEST RECOVER HIM OF HIS LEPROSY. Through the prophet at his capital. He imagined that King Jehoram would of course know all about such a man.

Seeking Salvation in the Wrong Place. There are still many earnest seekers after salvation who go to the king instead of the prophet, and are disappointed. Some seek salvation from their own good deeds, acts of kindness, or honesty. But they cannot there find forgiveness and a new heart.

Some seek it in forms of worship, in acts of prayer, and devotion; but they misunderstand the very nature of salvation. Some expect to be saved because they belong to respectable classes, and are members of the church. So the Pharisees believed they would be saved because they were children of Abraham, no matter what their lives or hearts might be. Some look to science and knowledge for salvation. But all these alone, while helps by the way, are powerless to save men. The ladder is too short to reach. "Ye are all physicians of no value."

IV. ELISHA OFFERS SALVATION FROM GOD.-Vs. 8-10. 8. WHEN ELISHA... HAD HEARD. He probably had his home in Samaria, in another part of the city (2 Kings 6:32). LET HIM COME NOW TO ME, etc. However sinful the king had been, and however powerless to help Naaman, yet true religion was not dead; and God would graciously show his power through his prophet.

9. WITH HIS CHARIOT. Chariotry, R. V. "chariots." He came with a gorgeous cortege and pomp, to show how great a man he was, demanding rather than asking a favor. AND STOOD AT THE DOOR OF THE little cottage, waiting, in his chariot, for the prophet to come forth and humbly ask the great man what he desired. Why should not humble religion bow obsequiously to wealth and power and rank?

10. AND ELISHA SENT A MESSENGER UNTO HIM. Why did not the prophet come forth himself? (1) We need not think of him as avoiding a leprosy person, either from fear of infection or from legal scruples. (2) It was to teach Naaman that the God of the prophet was the superior of the king of Syria. Very likely he had received a different impression from the fact that often Syria had defeated Israel in battle. He did not understand that the real cause of this was the sins of Israel, not the superiority of Syria's gods. GO AND WASH IN JORDAN SEVEN TIMES. The Jordan was twenty-five or thirty miles away by the route he must travel. The reason for this prescription is evidently in the moral effect of the cure, that the healing of the body might lead to the salvation of the soul.

V. GOD'S WAY OF SALVATION REJECTED.-Vs. 11, 12. 11. BUT NAAMAN WAS WROTH. His anger arose from the very reasons, on account of which the course of the prophet was best for him. (1) The plan was too simple. It was absurd on the face of it. There was nothing in the Jordan which could help him. (2) He had little faith in the prophet. "How was he to tell that this 'Man of God' did not design to mock him by sending him on a fool's errand, so that he would come back as a laughing-stock both to the Israelites and to his own people? (3) It was contrary to his pride and love of display. He wanted something fitted to his station. (4) The whole proceeding was contrary to his preconceived notions. STRIKE HIS HAND OVER THE PLACE. It is a very common superstition that the hand of a king waved over a sore will cure it. In the last century the king of England, "touched for the king's evil," or scrofula.

12. ARE NOT ABANA AND PHEARPAR, RIVERS OF DAMASCUS. "The Abana is no doubt the modern Barada," says Geo. Adam Smith (which signifies "cool" in the Arabic, and "clear" in the Hebrew), "the river to which the beautiful oasis of Damascus owes its beauty and its very existence." It rises in the tableland twenty-three miles from Damascus, and flows through the city in seven beautiful streams. The Phearpar, now called Nahr el Awaj, is a rapid stream, passing a little below the city. The Abana was called by the Greeks "the golden flowing." "It is the clearest water possible, and singularly bright in color." BETTER THAN ALL THE WATERS OF ISRAEL. "Truly to the eye of man the Jordan can bear no comparison with the rivers of Damascus, any more than the bare hills of Israel with the garden forests of the 'City of the Sun.' Turbid and discolored from the time it leaves the clear blue lake of Galilee till it enters the lifeless basin of the Dead Sea." MAY I NOT WASH IN THEM AND BE CLEAN? Certainly, if there was any healing power in the water itself. But there was no divine word behind that washing, and the bright Abana could not wash away the leprosy.

VI. GOD'S WAY ACCEPTED. NAAMAN CLEANSED FROM HIS LEPROSY. Vs. 13, 14. 13. AND HIS SERVANTS (officers) CAME NEAR, gently soothing Naaman's rage, and seeking to restore him to reason. They were naturally less blinded by excitement and anger. HAD BID HERE DO SOME GREAT THING. Perhaps some deed of prowess, befitting the "mighty man of valor," or some fatiguing journey by way of pilgrimage. HOW MUCH RATHER THAN ETC. The ease and simplicity of the requirement was a reason not for objecting, but for obeying. It removed all excuses.

Moreover, he had to cross the Jordan on his way home.

14. THEN HE WENT DOWN. The long day's journey to the Jordan, full of thoughts and perplexities. But this day was good for his soul. LIKE UNTO THE FLESH OF A LITTLE CHILD. In striking contrast to its former foul and diseased condition, it now became fresher and fairer than was natural in a full-grown man.

The change in Naaman was a type of the cleansing from sin by the blood of Jesus Christ. (1) It is a cleansing from the defilement of sin. (2) It leads to the love and worship of God. (3) It is the beginning of a work which thoroughly changes the nature, and gives perfect cleansing, holiness, that is better than innocence, and a restoration to more than primeval goodness. (4) It fills the soul with eternal and unspeakable gratitude, which desires to express itself in deeds as well as words.

Only a Cent.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons.

"Boys," said he, "my workshop ought to be swept up every evening. Which of you will undertake it? I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it. And he dropped all his pennies in his tin savings bank.

One day Uncle Harris took Dick and Joe to town with him. While he went to buy some lumber they went in a store where there were toys of every kind.

"What a fine kite!" said Dick. "I wish I could buy one."

"Only ten cents," said the salesman.

"I haven't even a cent," said Dick.

"I have fifty cents," said Joe, "and I think I will buy that bird-kite."

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. "I saved my pennies and did not open my bank until this morning."

Joe bought the kite and a fine large knife, while Dick went home without anything. -Texas Baptist.

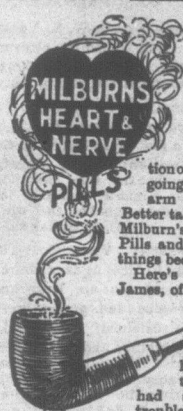
The United States torpedo boat destroyer Hawk arrived at Key West, Fla., last Saturday with the Halifax steamer Regulus as a prize. The Regulus sailed from Halifax on July 9 with the following cargo: 1,000 barrels of pork, 450 barrels biscuit, 1,000 bags wheat, 4,000 bags corn, 30 boxes yeast cakes, 1 box drugs, 350 tons coal. She cleared at the customs house for Jamaica and Vera Cruz. C. P. Mitchell & Sons were her agents. The Regulus is an iron steamer of 850 tons net and 1,367 tons gross. She sails from Newcastle, E., and was owned by Musgrove & Co., Halifax, and others.

The Moses brothers, arrested for the murder of Thos. Murdon, Alexander Cousineau and Jos. Lemaie, in July, 1893, at Pic Islands, near Port Arthur, have been committed by Magistrate. Doble to stand their trial at the December assizes. Sisters of the prisoners swore that after a jubilation, in the course of which the Indians and squaws had all got drunk, Louis and Joe took Lemaie into the bush near the wigwam and killed him. When they came back they finished their awful work by shooting the other two in the wigwam. The bodies were afterwards placed in a boat, which after being loaded with stones was sunk in the bay.

If you really desire to be happy and to make others around you happy, think of others more than of self. Canon Kingsley well describes the selfish person who, to our mind, must be of all others most miserable. He says: "Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven, either."



TOBACCO HEART.



HAVE you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves untinged, sensation of pins and needles going through your arm and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious. Here's what Mr. John James, of Caledonia, Ont.,

has to say about them: "I have had serious heart trouble for four years, caused by excessive use of tobacco. At times my heart would beat very rapidly and then seemed to stop beating only to commence again with unnatural rapidity. "This unhealthy action of my heart caused shortness of breath, weakness and debility. I tried many medicines and spent a great deal of money but could not get any help. Last November, however, I read of a man, afflicted like myself, being cured by Milburn's Heart and Nerve Pills. I went to Roper's drug store and bought a box. When I had finished taking it I was so much better I bought another box and this completed the cure. My heart has not bothered me since, and I strongly recommend all sufferers from heart and nerve trouble, caused by excessive use of tobacco, to give Milburn's Heart and Nerve Pills a fair and faithful trial." Price 50c. a box or 3 boxes for \$1.25, all druggists. T. Milburn & Co., Toronto, Ont.

LAXA-LIVER PILLS cure Constipation, Biliousness and Dyspepsia. Price 25c.

Cruel Consumption Can be Cured

Most people believe that consumption is incurable. Not so with that eminent scientist and chemist, Dr. Slocum, who stretches out the hand of help to those who suffer from this king of diseases and the kindred evils that belong to the consumptive family. Heretofore, wealth has been a necessary part of consumption cure, wealth to take you to far distant climes and expensive sanatoriums, but now, under the Slocum Cure, all have an even chance to be saved from the clutch of consumption, la grippe, lung or throat troubles. The Slocum Cure builds up the tired and worn out bodies of those who suffer. It drives out the germs that are living on the vital strength. It makes rich, red, rosy blood; and rich blood means health and strength. The Slocum Cure is fully explained in a pamphlet containing many testimonials, and will be sent to all persons suffering from consumption, lung or throat trouble, general debility or wasting away, with three free sample bottles of this remarkable cure. Just send your name, full address and express office to the T. A. Slocum Co., Limited, 186 Adelaide Street West, Toronto, and mention the MESSENGER AND VISITOR, and the free samples will be sent to you at once. Don't delay, but give it a trial.

Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

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From the Churches.

NORTH BRANCH.—Rev. J. W. S. Young writes: On July 31st, I had the pleasure of baptizing in the waters of the North Branch of the Miramichi Carleton County.

JRDÖÖR.—The Lord is with us. A number are saying pray for us. Bro. P. S. McGregor spent a few days assisting in the work. His visit was enjoyed by all who heard him. Pray that the Lord may lead enquiring souls to Himself, and that the pastor may have power equal to the work before him. C. S. STEARNS.

UPPER QUERNSBURY, YORK CO.—The Lord is continuing to bless us as a church and pastor. Congregations are large and attentive. Conference and prayer meetings are regularly sustained. Last Lord's day the following brother and sisters were buried with Christ in baptism, William Flower, Lela Ingraham, Beatrice Ingraham. Others are inquiring the way. Brethren pray for us. C. N. BARTON, Pastor. Aug. 4th.

ST. JOHN, BRUSSELS STREET.—Sunday, August 7th, was the fifth anniversary of Rev. Dr. Carey's pastorate. After the morning discourse, a young man, a member of the choir was baptized. At the close of the Communion service in the evening, the pastor stated that in consideration of the letter he had received from the Church Clerk he withdrew his resignation which he had given on the 21st ult. COM.

HANTSPOURT.—I have just completed two years and ten months of delightful service and fellowship with the church here. We have been much blessed of God in laboring together, largely in answer to the fervent prayers of the people. The Hantsport church knows how to pray and consequently has the secret of prosperity. I wish to acknowledge uniform kindness on the part of all. I am now seeking the further preparation for service of which I feel the imperative need. Rev. G. R. White has been heartily called to the pastorate of the church. D. E. HATT.

CHARLOTTETOWN.—We are looking forward with pleasure to Dr. Chivers' visit Aug. 16. Our Young People in the interest of the work will undertake to entertain over night any coming from a distance to meet and hear Dr. Chivers, (see B. Y. P. U. column.) We trust the doctor's visit will be fraught with much good. Our city needs the inflow of all possible generous influences. The liquor traffic fired the first shot in the plebiscite campaign. Wm. Proud was killed yesterday in a drunken row, in broad day light. This surely augurs well for the temperance vote on Sept. 29th. The number of deaths directly traceable to the liquor traffic since the loss of the Scott Act a year ago, is most startling. C. W. CORKY. Aug. 1st.

POWNAI, P. E. I.—On Sunday, July 24th, at Alexandra in the presence of many witnesses I baptized four happy believers in Christ. Three of these were received into the fellowship of the Hazelbrook church and one into the Alexandra church. On Sunday, the 31st we were greatly cheered by the presence and assistance at the morning service, Ugg, of Malcolm and Hugh McLean. Malcolm preached an excellent sermon and Hugh sang two solos that came from his heart and thrilled our hearts. We are glad to see young men of their ability consecrating their lives to the service of the Lord. The evening service at Eldon was full of interest and largely attended. At the close a young woman baptized on the 18th was welcomed into the fellowship of the Belfast church. The outlook for still further ingathering on this field is promising. Brethren pray for us. J. C. SPURR. Aug. 2nd.

PORT HILFORD.—Sunday, July 31st, was the closing day of a four weeks' series of evangelistic services at Port Hilford. The day was unusually full of the dear Master's work. In the morning Bro. Dimock gave an address on missions, with the aid of his missionary map, painted in different colours to represent the prevailing religions, and showing the mission stations in all parts of the globe, he gave a brief but comprehensive view of the great work "whose field is the world." In the afternoon we again visited the baptismal waters, and Mrs. Harding, George Herritt, Edison Rood, Abner Drake, Hattie Ried and Sadie Robinson followed their Lord. After the baptism we returned to the church where Bro. Dimock preached to a large congrega-

tion. At 7 p. m. the young people met at the parsonage for a short prayer meeting, and a little later the evangelist held his farewell service in the church. The altar services during these meetings have been a means of great blessing. Almost every night Christians knelt together and gave themselves up to their Master in complete surrender. We believe He accepted the sacrifice, and consecrated, sanctified lives must follow. Though the special meetings are closed for the present, the Lord still continues His own work, and expect baptism again next Sabbath.

Aug. 5. R. B. KINLEY, per. M. K. * * * *

Acadia University.

FORWARD MOVEMENT FUND.

G. F. Gibson, \$5; C. D. Rice, \$1.19; C. C. Davison, \$10; Mrs. George de Witt, \$5; W. A. Richardson, \$2.50; A. friend, \$20; Jas. Ross, \$5; H. Moreton, \$2; Nellie M. Bars, \$5; Flora E. Moreton, \$5; R. Bars, 25c; Ida E. Locke, \$25; A. W. Richardson, \$2.50; Samuel Fisher, \$1; F. C. Fisher, \$1; S. E. Fisher, \$1; Mrs. C. W. Phinney, \$1; Miss N. Phinney, \$1.25; David Burt, \$1; J. W. Pyle, \$5; J. T. Anderson, \$2; A. friend, \$10; R. Sweet, \$25; Mrs. Margaret Harrington, \$5; Robt. Frizzle, \$2; J. Hunt, \$5; W. H. Cunningham, \$5; T. E. Sullivan, \$1; Mrs. Gillies, \$1; H. A. Cook, \$1; B. B. Black, \$2.50; J. H. Bentley, \$6.25; A. C. Layton, \$5; Wm. Cummings, \$62.50; W. E. B. \$10; S. H. Davis, \$5; M. Haycock, \$3; J. Denton, \$1; H. C. Johnson, \$2; J. Barr, \$oc; Rev. Dr. Morse, \$25; J. A. Cowan, \$5; Chas. Nichols, \$1; C. H. Cosseboom, \$1; M. H. Dakin, \$1; Geo. Denton, \$3; Mrs. A. B. Davis, \$1.25; E. Davis, \$20; Gil. Lent, \$1; S. Dakin, Wm. M. Denton, \$10; Mrs. W. Frost, \$2; E. W. Sutherland, \$2; M. A. Munro, \$1; W. G. Frost, \$10; Geo. Cochran, \$1; Miss E. S. Onthouse, \$8; Lizzie A. Morrell, 75c; Gao. Lint, \$3; L. J. Tingley, \$5; Haines Bros \$25; Fannie Morrell, \$1; E. I. Morrell, 50c; B. Havey, \$20; W. G. Crocker \$5; P. Dalany, \$1.25; L. Dady 50c; W. K. Smith, \$2; S. Mullen, \$1; J. H. Sabeau, \$1; P. B. Jones, \$1; R. Mullen, 50c; G. S. Nichols, \$4; J. G. Nowlan, \$5; S. Weir, \$1; J. L. Cornwall, \$1.25; S. Sulla, 50c; C. Cosseboom 25c; J. R. Nichols, \$1; R. Reid \$5; E. A. Bacon, \$1; Charlton Mullen, \$10; W. C. Hankinson, \$5; Katherine Hankinson, \$5; C. H. Hankinson, \$5; Mrs. B. P. Marshall, 50c; Mrs. Chas. Jones, 50c; R. Sabeau, \$1; J. R. Kinney, \$1; Rev. H. A. Giffin, \$2; Mrs. F. Howard, \$1.25; Mrs. Geo. Grant, \$5; Mrs. T. A. Grant \$3; Lent Bros, \$2; A. Weston, \$2; H. H. Kendall, \$2; A. friend, \$10; Mrs. T. O. E. Cunningham, \$5.

Dartmouth, Aug. 4. S. B. KEMPTON.

* * *

Toronto Summer Notes.

In Toronto, and league on league around, Nature is rejoicing in her summer's adornments, and her bosom is sighing under the burden of rich fruitage ripening for the anxious reaper's sickle.

In spite of an occasional hot wave, the warble of birds, and the hum of active life, protest against complaint and almost induce the soul to complete harmony with environment. Hope, ever written upon the brow of youth, and enterprise, ever flashing from the face of active manhood, gain new inspiration and gather added glory in the midst of favorable surroundings such as Canada's representative city affords.

Canadian life in its most advanced stages of development, is found in this city of Churches, Universities, Commercial Institutions, Philanthropic Organizations, and comfortable homes. But along with all this, there are the evidences of poverty, ignorance and fragrant sin, which make life a desperate struggle for thousands, the influence of which, presses upon the hearts and homes of all, moving some to Christian activity, others to contempt and indifference.

AN EDUCATIONAL CENTER

Toronto, is regarded the most representative educational centre on the continent. H. H. Mott of the Student Volunteer movement, who has circumnavigated the globe, regards it as such.

Here we have Toronto University, Knox College, McMaster Hall, Victoria University, Wycliffe College, St. Joseph's College, Upper Canada College, and a host of other institutions, State and Denominational, representing almost every need and aspiration of an ambitious people determined to hold a first rank in the race of the century.

Who can estimate the influence for good, and alas! for evil also, being exerted in society by the hundreds of trained men and women who graduate from the several institutions every year? No wonder the Christian denominations are bending their grandest powers for a Christian education as a chief means of solution of the vexed questions of Church and State, Labor and Capital.

THE CHURCHES IN SUMMER.

"The people here mostly go to church and attend college," said a native to a stranger the other day, but that man must either judge people by himself or be blind in one eye.

The churches are for the most part certainly well attended even on hot Sundays, and the ministers on duty put up a great effort to reach and hold the people, but in spite of all, I am convinced from a careful study of the matter that thousands in Toronto seldom go to church, especially in summer, they go to the Parks and the summer resorts; and while for the most part they are well behaved, yet they care not for God or Religion. The undersigned, has a small church in the East end of the city, known as "Kew Beach," a popular resort, where besides the stationary population, about 1500 people spend the summer, but not more than half of them attend the churches. Near by are Victoria and Munro parks, always crowded on Sundays. Assisted by the famous Whyte Bros., I preached to 800 people there on a recent Sunday, and without question it was the most indifferent out-door service I ever conducted. This means the people are lovers of pleasure, and that the gospel is looked upon with suspicion even when it is carried to people who claim they are neglected by the churches.

No church in Toronto closes in summer, and the absent pastors have excellent substitutes.

Pastor Eaton of Bloor Street is at present in New England enjoying a well earned vacation. Without question he is one of the most striking and original preachers of the land. There is nothing he will not say, when he believes it must be said. His influence in Toronto, through the pulpit and the press—for he contributes an editorial to every Saturday Globe—is being widely felt.

Pastor Weeks of Weljmer Road, is on his battle ground, and whether hot or cool, he assails the forces of darkness and evil in a spirit particularly his own and yet of Christ. He preaches to a splendid congregation, made up of all classes. The publication committee of his church, is doing a grand work in publishing many of his sermons, demanded all over the country. Pastor Weeks is a conspicuous character in the Canadian Chatauqua Bible Conference.

NIAGARA FALLS.

One of the first questions asked Canadian travellers in England, is, "you of course have seen Niagara Falls?" and when the response is in the negative, blank astonishment seizes the interrogator. Well, even many Canadians must learn that Canada is a tremendous country and that one might

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out.

Things get started in the wrong direction.


Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod-liver Oil with hypophosphites can do just this

It strengthens the nerves, feeds famished tissues, and makes rich blood.

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Use in place of Cream of Tartar and Soda.



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take a trip of 5000 miles transcontinental, and still not see the falls. But most Toronto students see them; either by choice or by being sent there to preach, ostensibly to learn what great men they are. With "Books in the running brooks, sermons in stones and good in everything." What infinite volumes there must be in the tremendous sublime, thunderous, perpetual, cataract, raising the mightiest voice of the world!

If one wishes to be taught his insignificance, and the narrow limits of human existence, let him gaze upon Niagara, till his vision is transfixed, and let him listen to her message till nothing else is heard. To one whose soul can hold communion with Nature and Nature's God, an hour's ecstasy at Niagara is worth a sacrifice.

Toronto, Aug. 3. J. HARRY KING.

BLACK SUITS

When it comes to a Black Suit you want to be sure of the cloth, linings, workmanship and fit. We have the cloths and linings, our own importing from England; we employ the best tailors to be had; and have the skill and experience necessary to assure you of a satisfactory stylish fit. Therefore we solicit your trade.

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Is there an i to whom the merace and v by a residence offer a good land, about t a large Scupp full bearing, trees, borders lake. Will se property. Ad N. B., where p

FRERMAN.—July 28th, the w of a daughter.

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THOMPSON—G Aug. 4th, by Re M. Thompson to both of Hillsbor

TWEDIE—Squ County, N. B., Hayward, Frank to Miss Beatrice

HIGGINS—Chil 30th, by Rev. T. Rev. H. R. Hete gins, B. A., M. man, daughter o Wolfville.

NYE—FURLONG officiating clerg 27th, by Rev. T. F. S. Todd, Mr. Furlong, both of

HAYWARD—D dence of the bric Dickinson, Cant 27th, by Rev. A. N. Hayward, of Della G. Dickin

BRIDGES—TRD of the bride's p August 3rd, by R. B. Wasson Br B., to Miss Viola Alfred Tedford,

BOYER—NEVER the bride's father 22nd, by Rev. A er, of East Flore Abbie J., eldest o of Rockland.

MERRITHW.—Carleton County aged two years daughter of Henr The Lord gave ar

SPRAGUE—At County, N. B., J aged 63 years. dweet with her. For months she h

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Is there an individual in your family to whom the rigor of our climate is a merace and who would be benefited by a residence in the South? I can offer a good house with 120 acres of land, about three acres of Orange trees, a large Scuppermong Grape Arbor in full bearing, shade and ornamental trees, borders on a small but beautiful lake. Will sell or exchange for good property. Address, Box 75, St. John, N. B., where photograph can be seen.

BIRTH.

FREEMAN.—At Edmonton, Alberta, on July 28th, the wife of Rev. C. B. Freeman, of a daughter.

MARRIAGES.

THOMPSON-GROSS.—At Hillsboro, N. B. Aug. 4th, by Rev. W. Camp, Mr. Frederic M. Thompson to Miss Mabel G. Gross, both of Hillsboro.

TWEDIE-SQUIRES.—At Bath, Carleton County, N. B., June 22nd, by Rev. A. H. Hayward, Frank D. Twedie, of Wicklow, to Miss Beatrice B. Squires, of Bath.

HIGGINS-CHIPMAN.—At Wolfville, July 10th, by Rev. T. A. Higgins, assisted by Rev. H. R. Hatch, M. A., J. Edgar Higgins, B. A., M. S. A. and Nellie T. Chipman, daughter of H. Z. Chipman, Esq., of Wolfville.

NYE-FURLONG.—At the residence of the officiating clergyman, Woodstock, July 27th, by Rev. Thos. Todd, assisted by Rev. F. S. Todd, Mr. John Nye and Miss Sophia Furlong, both of Lower Woodstock.

HAYWARD-DICKINSON.—At the residence of the bride's mother Mrs. James W. Dickinson, Canterbury Station, N. B., July 27th, by Rev. A. H. Hayward, Mr. George N. Hayward, of Rockland, N. B., and Miss Della G. Dickinson, of Canterbury Station.

BRIDGES-TEDFORD.—At the residence of the bride's parents, Windsor, N. B., August 3rd, by Rev. A. H. Hayward, Mr. R. B. Wasson Bridges, of Gordonville, N. B., to Miss Viola L., eldest daughter of Mr. Alfred Tedford, of Windsor.

BOYER-NEVERS.—At the residence of the bride's father, Rockland, N. B., June 22nd, by Rev. A. H. Hayward, Fred D. Boyer, of East Florenceville, N. B., to Miss Abbie J., eldest daughter of S. M. Nevers, of Rockland.

DEATHS.

MERRITHW.—On July 24th, at Benton, Carleton County, N. B., Blanche Mills, aged two years and two months, only daughter of Henry and Emma Merrithew. The Lord gave and He also has taken away.

SPRAGUE.—At Harvey Bank, Albert County, N. B., July 20th, Emma Sprague, aged 63 years. Our sister for many years dwelt with her Uncle John Wilbur, Esq. For months she has suffered very much in

the flesh. During it all she maintained a cheerful spirit and a most confiding faith. She was ready to depart and be with Christ which is far better.

NORMANDY.—Fell asleep in Jesus, at St. Mary's, Kent County, N. B., Aug. 1st, in her 70th year, sister Annie Normandy, wife of Rev. M. Normandy. Sister Normandy was converted under Madam Feller 48 years ago. For 25 years sister Normandy was engaged in mission work with her husband in Nova Scotia, fourteen years since they settled in this province, where she has ever by her life reflected the light of the knowledge of the glory of God, and by lip proclaimed His praise. Unto them ten children were born, four survive. Bro. Normandy, while attending service on Victoria Road, where he had succeeded in planting a good interest, and organizing a promising Sunday School, was suddenly stricken, from which he can never recover. Fidelity to Christ has cost these servants of His much. May sustaining grace be given our brother and fellow-laborer for Christ in this trying hour.

HILL.—At East Jeddore, Halifax Co., N. S., July 16th, Mr. George Hill, aged 64 years and 5 months. Brother Hill was a native of Northamptonshire, England, and served in the same regiment with the late Rev. J. F. Meadows, but of a different company of the regiment. Some years ago he professed faith in Christ and was baptized by the Rev. E. T. Miller, and united with the Baptist church at East Jeddore. His Christian life was consistent and honourable. His illness was long and very severe. Grace equal to his suffering was given him. He patiently endured the afflictions through which he was called to pass, looking unto Jesus with whom he longed to be. He leaves a widow, four daughters, two sons, twelve grand-children and many friends to mourn. May the Lord sustain the bereaved. May the God, who is "husband to the widow, and father of the fatherless" abide with these who are His own.

(British papers please copy.)

HANSON.—At the Public Hospital, St. John, July 31st, Mrs. Hulda Hanson, aged 61 years. Mrs. Hanson was a daughter of Ebenezer and Elzira Poole, of Pennfield, Charlotte County, where the greater part of her life was spent. When but a young girl she made a public confession of her faith in Christ, and thenceforth her life was a bright example of the transforming power of the Holy Spirit. Her life was marked by a strong love for the Bible as the treasury of God's truth, whose teachings were to be the basis of thought and action, and she was therefore strong, self-reliant, and reliable in the various departments of Christian activity. Her religious convictions were clear, and strong; her character marked by decision and force, and she manifested an excellent Christian spirit in her home, social, and church life. She married Mr. Jacob L. Hanson of Bocabec, who removed to Pennfield, and subsequently to Beaver Harbor, where they built up a pleasant and hospitable home, and lived to see her grandchildren about her knees. She was a true and devoted wife, loving affectionate and self-sacrificing—characteristics which some especially trying circumstances in her life called into active manifestation both as daughter and mother—and to all her neighbors ever a kindly sympathizing and comforting friend. Her naturally vigorous constitution finally succumbed to disease and the effect of a surgical operation, and her death occurred on the last day of July. Loving hands bore her to her last resting place among her kindred dead, realizing that in her death a prepared soul has gone to a well-pleased place, to receive the welcome, "Well done, good, and faithful servant."

Acadia College.

There will be a meeting of the Board of Governors of Acadia University, in the vestry of the Baptist church, Amherst, on Thursday, the 18th inst., at 7 p. m. By order of the Board, S. B. KREMPTON, Sec'y.

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STAMPS

I have for sale some half cent Jubilee Stamps (Canada) unused at 25c. each. And some 6c. Jubilee's at 35c. each.

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Chiffonier Folding Bed, Ash, Antique Finish, upper portion contains two closets and two drawers. Woven Wire Spring. This is a superior article and works very smoothly.
Price \$25.00.

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Acadia Seminary

Wolfville, N. S.

This school re-opens September 7, 1898, with Miss Adelaide F. Truse, M. A., as Principal, assisted by accomplished and experienced teachers, who are specialists in their departments. Miss Lita A. Gillmore will have charge of the Piano Department. A thoroughly modern and commodious building, second to none in the Dominion, affording every advantage for culture, study and health. Four Courses of Study: Collegiate, Piano, Vocal and Art. Terms more favorable than would be expected for advantages given. For admission apply to the Principal, at Waterville, Maine.

For Calendar giving full information apply to the undersigned.
A. COHOON,
Sec'y Ex. Com.

Notice of Sale.

To Christopher J. Weldon, Eleanor P. Weldon and Emma G. Philips, and all other persons whom it may or doth concern:

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the Fourth Day of May, A. D. 1891, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louise E. Street, both formerly of St. Andrews, in the County of Charlotte, spinsters, of the second part, and duly registered in the Records of the City and County of Saint John in Libro 38 of Records folio 641, 642, 643, 644 and 645, said mortgage having been duly assigned by said Maria A. Street and Louise E. Street to the undersigned Alexander M. Philips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven o'clock in the forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Simon to one John Gregg, by Indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: 'Commencing at the junction of the Indian town Road (now Main Street) and Douglas Road, thence running westerly along Indian town Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian town Road thirty feet, six inches to Douglas Road, and thence northerly along the western line of said Douglas Road to the place of beginning' together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenance thereto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Philips by said mortgage."

Dated this fifth day of August, A. D. 1898.
ALEXANDER M. PHILIPS,
Assignee of Mortgagee.
AMOR A. WILSON,
Solicitor for Assignee of Mortgagee.

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BY E. W. ELLIOTT,
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Rheumatism of three years cured by E. W. Elliott in three minutes. Cor. Peter and Waterloo Streets, St. John.

Cramps and rheumatism cured by one treatment by E. W. Elliott. JOHN A. CAMERON, 109 Acadia St., St. John, N. B.

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Amherst, N. S.

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Diarrhoea, Dysentery, and all Bowel Complaints.

A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere.

25c. and 50c. bottles.

The Salem, Mass., Evening News contains an account of the home-coming of Mr. Charles Welsh from the Klondyke, bringing with him \$100,000 in gold, and holding valuable claims on the Yukon. Mr. Welsh is a former Fredericton boy. Mr. Welsh's stepfather, Thos. Ryan, was formerly a fireman upon the Fredericton Branch Railway, but now resides at Salem.

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...a sacrifice.
...HARRY KING.
...a Black Suit
...of the cloth,
...ship and fit-
...s and linings,
...from England;
...tailors to be
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...R,
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...LAWRENCE CO.,
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...of imitations
...MMUNION
...d. Commended
...of Ontario and
...72 pages, price
...by the author.
...R. JACKSON.
...CED MAN
...chief or subordi-
...nary or retail
...elsewhere, or on
...Pugwash, N. S.

News Summary.

The Y. M. C. A. boys' camp at Goat Island was successfully ended Tuesday. The boys had a most enjoyable time.

Major General Gascoigne's successor will be Col. Hutton. The name Beachley was a mistake of the cable operator.

Hosmer, Codding & Co., of Boston, among the most extensive wholesale boot and shoe dealers in New England, have assigned. Liabilities, \$500,000.

Cheap and good coal is now being conveyed down the Zambezi river to Chinde. The quality of the coal is described as equal to the best English.

The Northwestern Miller reports the flour output at Minneapolis, Duluth, Superior and Milwaukee last week at 306,000 barrels.

William David Murray, fourth earl of Mansfield, is dead. He was born in 1896 and had been a lord of the treasury and a lord high commissioner to the Church of Scotland.

A terrible fire broke out at Dunkirk, France, Tuesday in the reservoirs of the Dunkirk petroleum factory. There were three explosions by which one person was killed and three were seriously injured.

The Privy Council has refused to grant the Toronto Railway Company leave to appeal from the decision of the Ontario appeal court, which upheld the right of Toronto to assess rails, poles, etc.

The Pittsburg Reduction Company has been asked for quotations on 300,000 pieces of aluminum kitchen ware and coffee cases for the Russian army, the aluminum to be bought in Europe or America and the goods manufactured in Russia.

The libel action of M. Emile Zola against the Petit Journal of Paris has resulted in a fine of 2,000fr. upon M. Judet, the editor, and of 500fr. each upon his two assistants. The three were mulcted in 5,000fr. each as damages.

The department of marine and fisheries at Ottawa has received \$437,000 in settlement of the award of the Behring Sea claims commission against the United States for illegal seizure of Canadian sealing vessels.

The British admiralty has arranged to organize a naval reserve among the Newfoundland fishermen, enrolling five hundred who will be drilled by special instructors sent from England. The men will receive \$50 each cash for each month engaged. Newfoundland is the only colony where the experiment is being tried.

Mr. Geo. Doughty, former Liberal M. P. for Grimsby, who applied for the Chiltern hundreds recently on account of a change of opinion on the Liberal policy, especially on the Irish home rule question, was re-elected by his old constituency as a Unionist. Mr. Doughty received 4,940 votes, against 3,189 cast for Mr. Wintringham, Liberal.

The name of Archbishop Duhamel, of Ottawa, is being freely mentioned as that of the probable successor of the late Cardinal Taschereau, and it is pointed out that his appointment would be advantageous to the Papal authorities on account of his residence in Ottawa and his intimate connection with the premier and other ministers.

The value of "X" rays in surgery is being demonstrated at the hospitals where the wounded men from Cuba are being treated. Among the instances worth mentioning are the cases of seventeen soldiers at the Long Island College hospital. These men all had Mauser bullets in their bodies, all of which were located, the decision generally being to leave the bullets to encyst themselves where they lodged. Much suffering has thus been avoided by the use of Roentgen's discovery.

Vancouver World, July 29 A. Henderson, from Charlottetown, P. E. I., who left for Dawson City several months ago with 32 head of cattle, returned to the city last night, having come down by the Nelson to Seattle. He got in all the beeves without any loss and is probably the only man who shipped cattle through by Skaguay and then down the river on barges. He reports nothing especially new at Dawson. He disposed of the animals at from \$400 to \$800 apiece and may make another trip in on the same business. He left for the east to-day.

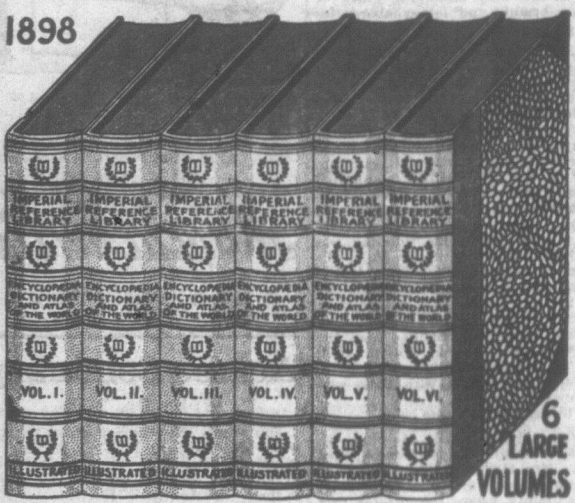
The funeral services held in Berlin on Thursday in memory of Prince Bismarck were of the most impressive character. They were attended by the Emperor and Empress of Germany, the various German princes and princesses, all the members of the diplomatic corps and the chief military and civil dignitaries. A guard of honor was placed in front of the Emperor William memorial church, where the services took place. The exercises were opened and concluded by a choral sung by the chorus from the opera house. The officiating clergyman during the course of his prayers alluded to the great services which the deceased chancellor had performed for the welfare of his country.

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UNITED MAGAZINE SYNDICATE

Eighth and Locust Sts. Philadelphia

Short stories by Rudyard Kipling, Rowland E. Robinson, William Allen White, Catcliffe Hynes, and several others, make McClure's Magazine for August especially a fiction number. In Mr. Kipling's story we have a new and most diverting chapter in the lives of those most ingenious and audacious English school boys—Stalky, Beetle, and McTurk. In Mr. White's we have an account of the first real passion of our old friend, the King of Boyville, Winfield Hancock Pennington—famously known as "Piggy." The other stories are no less characteristic of their authors; and all are interesting, cheerful, and wholesome, affording a diversion that is both nutritious and palatable.

BERRIES Should be plainly addressed. Drop a Postal Card to the Up-to-Date COMMISSION MERCHANT D. G. WHIDDEN MALIFAX, N. S. And he will mail you SHIPPING CARDS.

HORTON ACADEMY, WOLFVILLE, N. S. This well-known School re-opens September 7, 1896. Its courses of study prepare boys and young men for College, for license to teach, for business and for mechanical pursuits. The ACADEMY HOME, well furnished, provides at moderate cost comfortable residence for the students. Several Teachers reside in the Home, promoting quietness and diligence in study, and assisting the boys in their work. The MANUAL TRAINING DEPARTMENT, with increased equipment and courses in Carpentry, Wood Turning, Iron Work and Drawing, offers special inducements to those looking toward engineering or mechanics. The SCHOOL OF HORTICULTURE admits Academy students to all its advantages free of charge. Location beautiful and healthful. Teachers of culture and experience. A family school. Board and Laundry \$2.00 per week. Apply for Calendar to I. B. OAKES, Principal.

Experiment Some Disease latest bulletin station at Gen tained in the they are none show that cer out foundation rye, by some potato scab, w deed, it did scab and decr blight was no ing crop when thus confirm affection is ph not due to fur either as a spi soil in which proved utterly carnation rust least, was inju promoting the tionists believ The positiv bulletin are in culture, and re ficial results o with Bordeaux a most unfavo all the enemie destruction of spraying good cucumbers an on the station Island. With increased the 3 fruits, or 12, 4 75 per cent in 100 per cent in To show whi if entire fields in a meadow w to late cuc sprayed thoro July 22 and Se ed 57,110 la "gherkins," a sold for \$126.2 cucumbers on less than 20,00 during 1897, th ing can be e spraying of an ed both downy From the ex seems certain for prevention be begun bef

The Farm.

Diseases of Plants.

Experiments and Observations on Some Diseases of Plants... is the title of the latest bulletin (No. 138) issued by the station at Geneva.

The positive results announced in the bulletin are in connection with cucumber culture, and relate to the exceedingly beneficial results obtained by spraying the vines with Bordeaux mixture.

To show what results might be expected if entire fields were sprayed, an exact acre in a meadow was ploughed up and planted to late cucumbers, and the entire plot sprayed thoroughly eight times between July 22 and September 20.

From the experiments of the season it seems certain that spraying of cucumbers for prevention of these diseases need not be begun before July 15.

Bees in the Orchard.

Many fruit-growers do not thoroughly appreciate the value of bees in an orchard, or there would be more orchards with bees in them. Their value in an orchard was demonstrated in a most practical way at the Oregon Experiment Station some years ago.

The Razor-Back Pig.

From the experience of bacon raisers, both North and South, we came to the con-

clusion that the best bacon is not produced from our most highly improved breeds, as they are commonly fed. As a rule, the bacon of the South is far superior to that of the North.

The nondescript referred to is none other than the much-maligned "razor-back." Time was when no other sort of bacon was known in the South, and it was the best bacon that ever man stuck his teeth into.

The Currant or Gooseberry Worm.

At the first appearance of the destructive currant worm, prompt action is necessary if complete relief be desired, as the voracious appetite of this pest is wonderful, and the plants are rapidly denuded of their leaves.

Hints for Handling Comb Honey.

A clever suggestion originates with a correspondent of the Canadian Bee Journal: In every crate of honey to be shipped put a slip 5 by 8 inches, printed as follows: "Comb honey; how to handle it.—You must not drop it. Hold it only by the wood, and when removing it from the crate, or at any other time, do not break the delicate cappings covering the cells, otherwise the honey will run out.

Baron Herschell, the commissioner appointed by the British government to the international conference to meet at Quebec in August, arrived in Montreal Friday morning from New York, having landed from Europe recently.

Saved from Paralysis and Death by Paine's Celery Compound.

DEAR SIRS—I have much pleasure in recommending Paine's Celery Compound for nervousness and weakness, with which I was sorely afflicted for a number of years, and for which my doctor could give no relief.

EASY QUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP. MAKES CHILDS PLAY OF WASH DAY.

Selling off SURPLUS STOCK. Great Bargains Offered in Pianos and Organs New and Slightly Used. Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WITSON SEWING MACHINES.

People of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

WANTED. A live agent in each district to introduce the "Life of the HON. W. E. GLADSTONE" as described by one of the world's most popular and brilliant men, Dr. Cunsaulus.

Thomas Organs. In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

Made in Canada. THE E. D. EDDY CO., LIMITED. When you buy wooden pails and tubs see they bear a reliable and well-known name, and see that no foreign or inferior make is palmed off on you.

Boils

troubled me for a long time. They were large and painful. I tried many so-called remedies, but nothing helped me. I was completely cured when, by recommendation of my druggist, I used

Ayer's Sarsaparilla.

W. N. RICHARDSON, Eureka, Fla.

Protecting Canadian Goods.

The issue of The Adelaide (South Australia) Advertiser for June 14th, just received, gives the particulars of a trial which proves that even in that far away country the Dr. Williams' Medicine Co. is as active in defending its rights and protecting the public against the schemes of the substitutes and counterfeiters as it is here at home in Canada. In the trial in question Frank Ashley and William Smith were shown to have been engaged in offering a substitute for Dr. Williams' Pink Pills, claiming that the substitute was the same as that justly celebrated medicine. Both men were placed under arrest on a charge of obtaining money under false pretence and conspiring to defraud the public; and evidence was heard before the Chief Justice of the Criminal Court. The defendants' lawyer made a strong fight in their behalf, but in spite of this the jury, after a short absence from the court returned a verdict of guilty in both cases. The Chief Justice deferred sentence until the close of the sittings. In addressing the jury, however, the learned judge spoke very strongly concerning the evils of substitution and the dangers to the victim that may ensue from this nefarious and too common practice.—Toronto Globe.

Personal.

Rev. J. Webb, lately pastor of the church at New Albany, N.S., preached very acceptably on Sunday evening last to the Baptists in Fairville. Mr. Webb is open to a call to some church needing his services, and his experience and ability are a guarantee that he will serve faithfully the church which may secure him as pastor.

Rev. J. T. Burhoe and family, spent a few days in St. John lately on their way to P. E. Island for a short visit. M. Burhoe occupied the Leinster St. pulpit on Sunday. Since leaving St. John a few weeks ago he has enjoyed a visit to Chicago.

Last Sunday marked the completion of five years of faithful and successful pastoral labors of Rev. J. A. Gorden, minister of the Main St. church, St. John. The exercises were of a somewhat special character in recognition of the day. The pastor and people of Main St. are to be highly congratulated on the progress in church-building, both in a material and a spiritual sense, which has marked these past five years.

Rev. Elbert E. Gates, pastor of the Baptist church, Sennett, N. Y., son of W. J. Gates, Halifax, is spending his vacation with his parents. He supplied the North Baptist church, Aug. 7th, very acceptably. He expects to be present at the Convention in Amherst. Bro. Gates is a graduate of Acadia and Rochester, and is on his 5th year of successful pastorate at Sennett. We are always glad to hear of the good work being done by our Canadian boys abroad as well as at home.

We regret to learn through a correspondent that Bro. W. J. Gates, on his way to the N. Div. (S. of T.) at Burlington, Vt. was taken ill on the journey. Returned July 25th and has since been confined to his bed. He is, however, slowly recovering.

The Boston Watchman's Vermont correspondent noting the resignation of Rev. A. Chipman at North Springfield, Vt., says that after a pleasant pastorate of five years and nine months ending May 31st, Mr. Chipman retires from the work for a brief change and rest. As noted in these columns last week, Mr. Chipman is now in St. John and we understand is open to a call to some field in these provinces.

Collections for Annuity.

Penfield church, \$1; Beacon Harbor, \$1, by Rev. T. M. Munro; Cornwallis Stree. church, per Rev. Dr. Robinson, \$5; J. Kt. Ross, \$1; River Hebert church, by Rev. J. M. Parker, \$3.44; Mrs. Ebenezer Huntington, \$1; North Kingston church, by Rev. J. B. Morgan, \$5.65; Dr. Rockwell, \$1. E. M. SAUNDERS, Sec'y-Treas.

News Summary.

Owing to the dog fish almost all the fishing boats at Tiverton are drawn up and their owners idle.

There were twenty-one failures in the Dominion this week, against twenty-nine in the corresponding week last year.

The annual convention of the Disciples of Christ in the Maritime Provinces will be held next week at Tiverton, N. S.

The Earl and Countess of Minto will spend part of the autumn at Minto House, Roxburghshire, and will not leave for Canada till November.

David Bent, of Aylesford, was killed Wednesday in a runaway accident. The horses dragged him through a wire fence, dismembering the head from the body.

Special customs officers, who have been investigating charges of smuggling at St. Stephen, were pelted with stone eggs an evening or two ago, and some of their commercial traveller friends also suffered.

The remarkable growth of the Chautauqua movement, founded only a few years ago by the Methodist Bishop Vincent, is shown by the fact that there are 57 Chautauqua assemblies in the United States this summer. Among them is a Roman Catholic Chautauqua and a Jewish Chautauqua.

Mr. Julius McDonald, of Richmond, P. E. Island, employed on the P. E. Island Railroad, got his foot caught in a frog at Ellerslie, Wednesday and was run over. One leg was cut off at the knee and he was otherwise injured so badly that he died in a few hours.

There is some talk here of a proposal which finds favor in influential circles of an endeavor to induce the Prince of Wales to visit the United States next summer. The project arises from a desire to use this exceptional means of illustrating and strengthening the Anglo-Saxon good feeling. If the proposal should take practical shape, the Prince would visit Canada en route.

At the examination of E. T. Hooley, the bankrupt company promoter, in London on Monday a number of lawyers were present in behalf of distinguished clients, who denied Mr. Hooley's charges in connection with the payment of large sums of money for the use of their names or for introduction to people of prominence. Hooley's revelations of the rottenness of London financiering have thrown into a panic millions of Englishmen who have invested their earnings in the stocks of companies.

A week ago the post office at Sheet Harbor, owned by the postmaster, Mr. Hall, was burned down. At ten o'clock, when the mail came in, Mr. Hall was at the post office. At two the place was in flames. Investigation showed that the place had previously been entered and rifled. The safe bore marks of heavy blows from an iron bar which was found close by. In a near-by well the rifled mail bags were discovered. Suspicion rested on Alex. Fraser, alias Faulkner, of River John, who was hanging around Sheet Harbor. He was run down and captured forty miles away and taken to Halifax.

Speaking of the possibility of government aid to the British West Indies, Mr. Joseph Chamberlain said in the House of Commons Tuesday that the government policy was not settled, pending the result of the reciprocity negotiations between the United States and the West Indies. "The interests and honor of this country," Mr. Chamberlain said, "demand that the West Indian colonies be not destroyed. Her Majesty's government wished to establish direct communication between Canada, Jamaica and London, in order to foster the fruit trade." It was the intention to subsidize the existing private firms now running in West Indian waters in order that they might be able to improve their services.

The August issue of "Table Talk" furnishes excellent and timely reading and helps for the housewife. It opens with an interesting article on "Wayside Wanderings and Wedge-Wood Study," by Martha Bockee Flint, that will interest most women; "Let Fall the Curtains," by Virginia Lyndall Dunbar, who is widely known to the reading public. The article is of practical help to the housewife. Among others are "The Olympian Banquet," "Peach Dainties," "Home Laundry," etc., etc., besides its other regular practical departments so ably conducted by its regular staff of Editors. A sample copy will be sent free to any of our readers addressing Table Talk Publishing Co., Philadelphia, Pa.

C. C. RICHARDS & Co.

DEAR SIRS—I have used MINARD'S LINIMENT in my stable for over a year and consider it the best for horse flesh I can get and strongly recommend it. G. H. HOUGH, Livery Stables, Quebec.

A Sister's Help.

BROUGHT RENEWED HEALTH TO A DESPONDENT BROTHER.

His Health Had Failed and Medicines Seemed to Do Him No Good—Where Others Had Failed, Dr. Williams' Pink Pills Met with Great Success.

GENTLEMEN,—A few years ago my system became thoroughly run down. My blood was in a frightful condition; medical treatment did no good. I surfeited myself with advertised medicines, but with equally poor results. I was finally incapacitated from work, became thoroughly despondent, and gave up hope of living much longer. While in this condition I visited my father's home near Tara. A sister, then and now living in Toronto, was also visiting at the parental home. Her husband had been made healthy through the use of Dr.

Williams' Pink Pills, and she urged me to try them. Tired of trying medicines, I laughed at the proposition. However later on she provided me with some of the pills and begged me to take them. I did so, and before I had used two boxes I was on the road to restored health. I am commending their good qualities almost every day I live because I feel so grateful for my restoration, and I have concluded to write you this letter wholly in the interest of suffering humanity. I am carrying on business in Owen Sound as a carriage maker. This town has been my home for twenty-eight years and any one enclosing a reply three cent stamp can receive personal indorsement of the foregoing. This much to satisfy those who cannot be blamed for doubting after taking so many other preparations without being benefited. You may do just as you like with this letter. I am satisfied that but for Dr. Williams' Pink Pills I would not be able to attend to my business to-day. Perhaps I would not have been alive.

Yours very sincerely,

FREDERICK GLOVER.

The Big Dykeman Three Entrance Store

97 King St.
59 Charlotte Street
6 S. Market Street

Since the enlargement of our premises we carry the largest stock of DRESS GOODS to be found in the Maritime Provinces.

If you want a dress of any description write us for samples, state near the price you wish to pay, also mention color wanted, or if you have not decided upon the color, mention a number of colors that you would like to see.

We pay expressage on parcels over \$3.00.

FRED. A. DYKEMAN & CO.

St. John, N. B.

You Can Pay Us

in Wool, if you prefer to do so, when you want a nice Suit of Clothes or anything in the Gents' Furnishing line. Prices are low and satisfaction guaranteed. Write us.

FRASER, FRASER & CO.

40 and 42 King Street,

CHREPSIDE.

St. John, N. B.

Pain-Killer

(PERRY DAVIS')
A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

Pain-Killer

This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for

Cramps, Cough, Rheumatism, Colic, Colds, Neuralgia, Diarrhoea, Croup, Toothache.

Two sizes, 25c. and 50c.

Keep it by you. Beware of imitations. Buy only the Genuine—Perry Davis'.

Sold Everywhere.

Weak Kidneys.

Always Cured by Doan's Kidney Pills.

Mr. I. Patterson, Croft St., Amherst, N.S., makes the following statement: "Having been troubled for some time with distressing backaches and weak kidneys, I decided to try Doan's Kidney Pills. They acted promptly and effectively in removing the trouble with which I was afflicted, and restored me to my old-time form. It is a pleasure for me to recommend them to others."

Doan's Kidney Pills are the most effective remedy in the world for Bright's Disease, Diabetes, Dropsy, Backache, Gravel, Sediment in the Urine, and all kinds of Kidney and Urinary Troubles. Price 50c. a box or 3 boxes for \$1.25. The Doan Kidney Pill Co., Toronto, Ont. Remember the name, "Doan's," and refuse all others.