

Messenger and Visitor.

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Crumbling Cathedral. A few weeks ago the great tower known as the Campanile, of St. Mark's Cathedral, Venice, fell, and now comes the report that there is imminent danger of a somewhat similar catastrophe at St. Paul's London. It is declared that one of the great porticoes is in immediate danger, a gradual process of loosening having gone on for some time unchecked until it would now appear that it is impossible for it to last much longer. The stones of the roof of the portico are so separated, it is said, that anyone in a position above, can see the people beneath as they enter and leave the Cathedral. It is believed that the roof may collapse at any moment, and the probability is that if it did so it would drag a portion of the structure with it. The only remedy is repair of a very thorough and expensive character, and it is possible that some rebuilding may have to be done.

Damming the Nile. The last coping stone of the Nile dam was laid at Assouan on July 30. This dam is one and a quarter miles long and is pierced by 180 openings seven feet wide, which have steel sluice gates. The dam was built by John Aird and Company, under a contract which called for its completion in five years from July 1, 1898, and the contractors agreed to accept payments by annual instalments of £100,000, beginning on the completion of the dams and extending over thirty years—a total of £4,800,000. Sir Benjamin Baker is the chief engineer of the scheme. The Nile reservoir, for which the great dams at Assouan and Assouat have been constructed, will enable wide tracts of land to bear two crops a year instead of one, will bring waste districts into tillage, and will greatly increase the area of sugar cultivation. The reservoir will supply 1,000,000,000 cubic meters of water annually. Over the whole area Sir William Garstin, the Secretary of State for Public Works, believes the value of summer crops, will be increased by as much as \$30 per acre. Egypt's resources for growing corn and cotton will then be immensely enhanced, and are likely to bring her forward as a competitor in the world's markets. When the water is most wanted (in August and April) for the crops of corn, sugar, cotton and rice, the supply in the lower river will be increased from the reservoir, and thus a fairly even supply of water will be afforded throughout the year. A canal with numerous locks gives passage to the Nile steamers and other traffic. Commercially the value of the dam to Egypt in the future can hardly be estimated.

What the Census Shows. The census bulletin No. 10 issued August 1, showing the numbers of persons male and female of various ages in Canada and in the different provinces, affords data for interesting comparison. One table gives the proportion per 1000 of the population for different periods of life up to seventy years, and from seventy years upward. From this table it appears that the largest proportion per thousand of persons under ten years of age is to be found in the Northwest Territories with 478.60 per 1,000, while of the older Provinces Ontario stands lowest with 418.54 per 1,000. British Columbia, Manitoba and the Northwest Territories are the regions of young men, as shown by the large proportions from the age of 20 years to under 45. British Columbia, however, rates exceptionally high, because her proportion under 20 years is low. For the same reason, apparently, the proportion of persons in Ontario from 20 to under 45 years is relatively high. The Provinces showing the largest proportion over 70 years are Prince Edward Island, Nova Scotia, New Brunswick and Ontario, while those showing the lowest are Manitoba, the Northwest Territories and British Columbia, the proportion of old people being naturally larger in the Provinces from which there has been a large emigration and smaller in the newer Provinces. The number of persons whose ages are not given constitutes less than 1 per cent. of the whole population, the great majority of whom are in the unorganized territories.

Natural Increase. The census bears testimony to the superior fecundity of the French race in Canada, and the statement frequently made that the death rate is much higher among children in Quebec than in the English Provinces

does not appear to be borne out by the census figures. At all events the number of children under five years of age in Quebec is larger than in Ontario by 13,021, although the population of the latter Province is one-third more than the former, and the number under 20 years of age in Quebec is 490.29 per 1,000 of the population, whereas in Ontario it is only 418.54 per 1,000. In some parts of the Dominion the birth rate has evidently diminished materially. The table of comparative ages by Provinces for the four censuses from 1871 to 1901 reveals a remarkable decrease in the population of persons under one year in Ontario and Prince Edward Island. And when all the details of the census of 1901 are published there will be afforded facts for some interesting studies on the ages of the people, especially along the lines of race and religion. Whatever the cause of the decrease in the number of children may be, it is evidently not a decrease in the number of marriages, for in all the Provinces the four censuses show an almost invariable gain in the number of married persons per thousand of the population.

Education Among the Boers. The schools established by the British authorities in the Transvaal and Orange Colonies are said to have proved quite successful, and to have won in some measure at least the appreciation of the Dutch. At first, for a time, the Boer parents were reluctant to allow their children to attend those schools. But they learned in time to feel confidence in them, and, at the time of the breaking up of the camps and the schools, showed by little presents and otherwise their goodwill and gratitude toward the teachers. Many of the old Dutch teachers are to be employed by the new Government, and those who wish to continue in the profession are allowed sixty pounds a year for study at one of the two normal colleges which have been established. As the necessary expenses for attendance at the school are only forty pounds, the allowance is liberal. It is reported that a well equipped university will be established as soon as possible somewhere in the Colony.

Prospects in the Klondike. A report of Mr. George H. Hees, Chairman of the Commercial Intelligence Committee of the Canadian Manufacturers' Association, recently made to that body in respect to affairs in the Klondike, is considerably at variance with the optimistic statements sometimes put forth as to the present condition and prospects of that country. Mr. Hees went to Dawson City in June to investigate affairs in the Yukon in the interests of his company. The days of fabulous prices in Dawson City, he says, are now of the past, but still one has to pay on an average about four and a half times as much there for everything as he would have to pay in Toronto. Mr. Hees found in Dawson a great surplus of laborers eager for work, and was told that there were ten applicants for every job available, and boat load after boat load of adventurers were arriving almost daily to swell the crowd of idlers. Mr. Hees quotes Governor Ross as saying,—"Since 1899 hundreds and thousands of prospectors have been exploring and prospecting every creek and mountain in that country, and no new discovery of importance has been made for more than a year." Mr. Hees also makes the following statement in respect to the present and prospective output of gold.

"I have permission from Mr. Senkler, Canadian Assistant Gold Commissioner, to use his name as saying, 'The output of gold in the Klondike last year was over \$3,000,000. The production of the coming year, according to the Government's estimates, will not exceed \$14,000,000, a falling off of nearly one-half. The reason for this very large decline is that the old creeks or "finds" are being worked up, and no new discoveries have been made for more than a year.' The hope of the Klondike now is the discovery of gold-bearing quartz of sufficient richness to pay to work. So far no such quartz has been discovered."

Boer Farmers to Visit Canada. The British Government is arranging for the visit of intelligent farmers from among the Boers to the United States and to this country, for the purpose of gathering knowledge in respect to

improved methods of agriculture, which knowledge on their return they will communicate to their fellow-countrymen. The Secretary of State at Ottawa is reported to have received a communication from London, asking if the Canadian Government would extend facilities to a number of these Boer farmers to witness farming operations in Canada. The Government, it is said, will do all in its power to make the proposed visit successful. The visitors will be taken to see the Government Experimental farms and shown over the best farming centres of the Dominion. A trip to the Northwest will probably be included in the programme. When the Boers return to South Africa they are to give their fellow farmers the benefit of their observations by means of lectures.

The Coronation. King Edward and Queen Alexandra were crowned in Westminster Abbey shortly after noon on Saturday the 9th inst. Something of the pageantry which would have attended the coronation had it taken place on the date at first intended was absent, but as compared with any ordinary event the ceremony must have been of a most elaborate and impressive character. In the Abbey, beyond the structural decorations for the seating of the spectators, there was little attempt at display, and the old gray arches lent their stately perspective to the scene, untouched by flags or any gleam of color. As soon as the doors were opened, peers and peeresses swept up the aisle, their robes and ermine making deep contrast with the deep color of the carpet. As they arrived before the throne they separated, the peers to the right and the peeresses to the left. By ten o'clock the Abbey presented a blaze of color. Along the nave which was lined by Grenadiers, every chair was taken up by high officers of the Army and Navy and others in equally handsome equipment. On top of the arch separating the nave from the chancel sat the surpliced orchestra. In stalls within, with the other Ambassadors, were the United States Ambassador, Joseph H. Choate and Mrs. Choate and many officials. During the long wait the American artist who was appointed to paint the coronation scene in the Abbey, and who wore court uniform, took careful notes of the surroundings for the historic picture ordered by the King. After the preliminary ceremony of consecrating the regalia had taken place, the Duke of Connaught, the King's brother, took his place in front of the coronation chair, with the earl of Halsbury, the Lord High Chancellor, seated by his side. A little later the King and Queen came in sight of those gathered about the throne. Then the Queen, welcomed by cries of "Viva Alexandra" from the boys of Westminster, advanced and took her seat. A little later the King, similarly welcomed and announced by a fanfare of trumpets, walked to his chair in front of the throne and was seated. With the King and the Queen knelt in prayer before taking their seats. Then followed the ceremonies more particularly connected with the coronation. First there was the Recognition, in which the Archbishop of Canterbury in a trembling voice read a statement, beginning—"Sirs, I here present unto you King Edward, the undoubted King of this realm, etc." Then came the celebration of the Communion, and then the King took the Coronation Oath, which was followed by the Archbishop's anointing prayer. After the ceremony of anointing, followed other prayers and the presentation of the sword by the Archbishop. Then, with other ceremonies, came finally the placing of the crown upon the King's head. The choir sang God Save the King, and the coronation was announced to London and the world by the ringing of joy-bells and the thundering of cannon. Afterwards the King was seated upon the throne and received the homage of the Archbishop of Canterbury, the Prince of Wales and others of noble rank. The Queen was then also crowned by the Archbishop of York and led to the throne beside that upon which the King sat. Afterwards the King and Queen walked to the altar and received the Communion. Great popular enthusiasm attended the progress of the Royal Procession to and from the Abbey. The King's health appeared to be fully equal to the demands of the ceremony, but the Archbishop of Canterbury manifested extreme weakness, and it was only with great effort that he was able to conclude the service.

The Denier Alone With His Lord.

BY ALEXANDER MACLAREN, D. D.

The Lord hath risen indeed, and hath appeared to Simon.—Luke 24: 34

The other appearance of the risen Lord to individuals on the day of Resurrection are related with much particularity, and at considerable length. John gives us the only account of our Lord's conversation with Mary Magdalene, Luke gives us in full detail the story of the interview with the two travellers on the road to Emmaus. Here is a third appearance, known to "the eleven, and them that were with them" on the Resurrection evening, and enumerated by Paul in the list of the appearances of the Lord, the account of which was the common gospel of himself and all the others and yet deep silence is preserved in regard to it. No word escaped Peter's lips as to what passed in the conversation between the denier and his Lord. That is very significant.

The other appearances of the risen Lord to individuals on the day of Resurrection suggest their own reasons. He appeared first to Mary Magdalene because she loved much. The love that made a timid woman brave, and the sorrow that filled her heart, to the exclusion of everything else, drew Jesus to her. The two on the road to Emmaus were puzzled, honest, painful seekers after truth. It was worth Christ's while to spend hours of that day of Resurrection in clearing questioning and sincere minds. Does not this third appearance explain itself? The brief spasm of cowardice and denial had changed into penitence when the Lord looked, and the bitter tears that fell were not only because of the denial, but because of the wound of that sharp arrow, the poisoned barb of which we are happy if we do not know the thought—"He will never know how ashamed and miserable I am; and his last look was reproach, and I shall never see his face any more." To respond to, and to satisfy, love, to clear and to steady thought, to soothe the agony of the penitent, were worthy works for the risen Lord. I venture to think that such a record of the use of such a day bears historical truth on its very face, because it is absolutely unlike what myth-making or hallucination, or the excited imagination of enthusiasts would have produced, if these had been the sources of the story of the Resurrection. But, apart from that, I wish this morning to try to gather the suggestions that come to us from this interview, and from the silence which is observed concerning them.

With regard to—

I.—THE FACT OF THE APPEARANCE ITSELF.

We can only come into the position rightly to understand its precious significance, if we try to represent to ourselves the state of mind of the man to whom it was granted. I have already touched upon that; let me, in the briefest possible way, recapitulate. As I have said, the momentary impulse to the cowardly crime passed away, and left a melted heart, true penitence, and profound sorrow. One sad day slowly wore away. Early on the next came the message which produced an effect upon Peter so great that the gospel, which in some sense is his gospel (I mean that "according to Mark") alone contains the record of it—the message from the open grave: "Tell my disciples and Peter that I go before you into Galilee." There followed the sudden rush to the grave, when the feet made heavy by heavy conscience were distanced by the light step of happy love, and "the other disciple did outrun Peter." The impulsive one of the two dashed into the sepulchre, just as he afterwards tumbled over the side of the boat, and floundered through the water to get to his Lord's feet, whilst John was content with looking, just as he afterwards was content to sit in the boat and say, "It is the Lord." But John's faith, too, outran Peter's, and he departed "believing," whilst Peter only attained to go away "wondering." And so another day wore away, and at some unknown hour in it, Jesus stood before Peter alone.

What did that appearance say to the penitent man? Of course it said to him what it said to all the rest, that death was conquered. It lifted his thoughts of his Master. It changed the whole atmosphere from gloom to sunshine, but it had a special message for him. It said that no fault, no denial, bars or diverts Christ's love. Peter, no doubt, as soon as the hope of the Resurrection began to dawn upon him, felt fear contending with his hope, and asked himself, "If he is risen will he ever speak to me again?" And now here he is with a quiet look on his face that says, "Notwithstanding thy denial, see, I have come to thee."

Ah! brethren, the impulsive fault of a moment, so soon repented of, so largely excusable, is far more venial than many of our denials. For a continuous life in contradiction to our profession is a blacker crime than a momentary fall, and they who, year in and year out, call themselves Christians, and deny their profession by the whole tenor of their lives, are more deeply guilty than was the apostle. But Jesus Christ comes to us, and no sin of ours, no denial of ours, can bar out his lingering, his reproachful, and yet his restoring, love and grace. A sin is inconsistent with the Christian profession. Blessed be God; we can venture to say no sin is incompatible with it. And none bars off wholly the love that

pours upon us all. True, we may shut it out. True; so long as the smallest or the greatest transgression, is unacknowledged and unrepented, it forms a non-conducting medium around us, and isolates us from the electric touch of that gracious love. But also true; it is there hovering around us, seeking an entrance. If the door be shut, still the knocking finger is upon it, and the great heart of the Knocker is waiting to enter. Though Peter had been a denier, because he was a penitent the Master came to him. No fault, no sin, cuts us off from the love of our Lord.

And then the other great lesson, closely connected with this, but yet capable of being treated separately for a moment, which we gather from the fact of the interview, is that Jesus Christ is always near the sorrowing heart that confesses its evil. He knew of Peter's penitence, if I might so say, in the grave; and, therefore, risen, his feet hastened to comfort and to soothe him. As surely as the shepherd hears the bleat of the lost sheep in the snow-drift, as surely as the mother hears the cry of her child, so surely is a penitent heart a magnet which draws Christ, in all his potent fullness and tenderness, to itself. He that heard and knew the tears of the denier, and his repentance, when in the dim regions of the dead, no less hears and knows the first faint beginnings of sorrow for sin, and bends down from his seat on the right hand of God, saying, "I dwell in the high and holy place with him also that is of a humble and contrite spirit, to revive the spirit of the contrite, and to revive the heart of the humble lives." No fault bars Christ's love. Christ is ever near the penitent spirit; and whilst he is yet a great way off, he has compassion, and runs and falls on his neck and kisses him.

Now let us look at—

THE INTERVIEW OF WHICH WE KNOW NOTHING.

We know nothing of what did pass; we know what must have passed. There is only one way by which a burdened soul can "get rid of its burden." There is only one thing that a conscience-stricken denier can say to his Saviour. And, blessed be God! there is only one thing that a Saviour can say to a conscience-stricken denier. There must have been penitence with tears; there must have been full absolution and remission. And so we are not indulging in baseless fancies when we say that we know what passed in that conversation of which no word ever escaped the lips of either party concerned. So, then, with that knowledge, just let me dwell upon one or two considerations suggested.

One is that the consciousness of Christ's love, uninterrupted by our transgression, is the mightiest power to deepen penitence and the consciousness of unworthiness. Do you not think that when the apostle saw in Christ's face, and heard from his lips, the full assurance of forgiveness, he was far more ashamed of himself than he had ever been in the hour of bitterest remorse?

Then, further, another consideration may be suggested, and that is the acknowledgment of sin is followed by immediate forgiveness. Do you think that when Peter turned to his Lord, who had come from the grave to soothe him, and said, "I have sinned," there was any pause before he said, "and thou art forgiven?" The only thing that keeps the Divine love from flowing into a man's heart is the barrier of unrepentance, because unrepented, sin. So soon as the acknowledgment of sin takes away the barrier—of course, by a force as natural as gravitation—the river of God's love flows into the heart. The consciousness of forgiveness may be radical; the fact of forgiveness is instantaneous. And the consciousness may be as instantaneous as the fact, though it often is not. "I believe in the forgiveness of sin;" and I believe that a man, that you, may at one moment be held and bound by the chains of sin, and at the next moment, as when the angel touched the limbs of this very apostle in prison, the chains may drop from off the ankles and wrists, and the prisoner may be free to follow the angel into light and liberty. Sometimes the change is instantaneous, and is no reason why it should not be an instantaneous change, experienced at this moment by any man or woman within these walls. Sometimes it is gradual. The Arctic spring comes with a leap, and one day there is thick-ribbed ice, and a few days after there is grass and flowers. A like swift transformation is within the limits of possibility for any of us, and, blessed be God! within the experience of a good many of us. There is no reason why it should not be that of each of us, as well as of this apostle.

Lastly, notice

III.—THE DEEP SILENCE IN WHICH THIS INTERVIEW IS SHROUDED.

I have already pointed to the occupations of that Resurrection day as bearing on their face the marks of veracity. It seems to me that if the story of the Resurrection is not history, the talk between the denier and the Master would have been a great deal too tempting a subject for romancers of any kind to have kept their hands off. If you read the apocryphal gospels, you will see how eager they are to lay hold of any point in the true gospels, and spin a whole farrago of rubbish round about it. And do you think they should have ever let this incident alone without spilling it by expanding it, and putting all manner of vulgarities into their story about

it? But the men who told the story were telling simple facts, and when they did not know they said nothing.

But why did not Peter say anything about it? Because nobody had anything to do with it but himself and his Master. It was his business, and nobody else's. The other scene by the lake reinstated him in his office, and it was public because it concerned others also; but what passed when he was restored to his faith was of no concern to any one but the restorer and the restored. And so, dear friends, a religion which has a great deal to say about its individual experiences is in very slippery places. The less you think about your emotions, and eminently the less you talk about them, the sounder, the truer, and the purer they will be. Goods in a shop-window get fly-blown very quickly, and lose their lustre. All the deep secrets of a man's life, his love for his Lord, the way by which he came to him, his penitence for his sin, like his love for his wife, had better speak in deeds than in words to others. Of course while that is true on one side, we are not to forget the other side. Reticence as to the secret thing of my own personal experience is never to be extended so as to include silence as to the fact of my Christian profession. Sometimes it is needful, wise and Christ-like for a man to lift a corner of a bridal curtain, and let in the day to some extent, and to say, "Of whom I am chief, but I obtained mercy." Sometimes there is no such mighty power to draw others to the faith which we would fain impart, as to say, "Whether this man be a sinner or no I know not; but one thing I do know, that whereas I was blind now I see." Sometimes—always—a man must use his own personal experience cast into general forms, to emphasize his profession, and to enforce his appeals. So very touchingly, if you will turn to Peter's sermons in the Acts, you will find that he puts himself there (though he does not hint that it is himself) when he appeals to all his brethren, and says, "Ye denied the Holy One and the Just." The personal allusion would make his voice vibrate as he spoke, and give force to the charge. Similarly, in the letter which goes by his name—the second of the two Epistles of Peter—there is one little morsel of evidence that makes one inclined to think that it is his, notwithstanding the difficulties in the way, viz., that he sums up all the sins of the false teachers whom he is denouncing in this: "Denying the Lord that bought them." But with these limitations, and remembering that the statement is not one to be unconditionally and absolutely put, let the silence with regard to this interview teach us to guard the depths of our own Christian lives.

Now, dear brethren, have you ever gone apart with Jesus Christ, as if he and you were alone in the world? Have you ever spread out all your denials and faults before him? Have you ever felt the swift assurance of his forgiving love, covering over the whole heap, which dwindles as his hand lies upon it? Have you ever felt the increased loathing of yourselves which comes with the certainty that he has passed by all your sins? If you have not, you know very little about Christ, or about Christianity (if I may use the abstract word) or about yourselves; and your religion, or what you call your religion, is a very shallow and superficial and inoperative thing. Do not shrink from being alone with Jesus Christ. There is no better place for a guilty man, just as there is no better place for an erring child than its mother's bosom. When Peter had caught a dim glimpse of what Jesus Christ was he cried: "Depart from me, for I am a sinful man, O Lord!" When he knew his Saviour and himself better, he clung to him because he was so sinful. Do the same, and he will say to you: "Son, thy sins be forgiven thee. Daughter, thy faith hath made thee whole. Go in peace, and be whole of thy plague."

Freedom as Affecting Character.

BY S. C. MITCHELL.

"Development of character under the responsibility of freedom is of much more consequence than conformity of conduct under the eye of authority." This well-balanced thought of President Hyde, of Bowdoin College, clings to the mind like a burr. I confess to a liking for all the words in the first prong of the sentence—"development," "character," "responsibility," "freedom." These deep-souled terms stand over against a series of words that suggest something outward, hollow, metallic; development is opposed to conformity, character to conduct, responsibility to eye-service, freedom to authority. In the contrasted phrases of this sentence we have revealed to us two contradictory aspects of mind, which pursue rival processes in school, society, State and church. The first glows with optimism, relying upon the intuitive and the initiative in man and believing in the progressive striving of his nature; the second is full of distrust, fearing that man cannot stand alone, and refusing in all the activities of life to take account of anything but the friction. The one directs its course according to principle; the other, according to rule. The one, placing its ear next to conscience, hears therein the murmur of the Infinites, as the roar of the ocean rever-

berates in the shell; the other, though in the presence of the Lord of Life, "seeketh after a sign."

President Hyde in this remark lays bare the nerve of college discipline and discloses the

SPIRIT OF COLLEGE LIFE.

Since education concerns itself primarily with character, since character is the product of the will, and since responsibility is the only thing that steadies and disciplines the will, it follows that freedom is the sole condition of all true culture. It is gratifying to mark the emphasis which education at present puts upon the will. This is indicated by the honor system as regards conduct and by the elective system as regards studies, by the kindergarten, the laboratory, the manual training, in all of which the student experiences the delight of doing something, and shares often the divine feeling of creating something. Interest and aptitude are beginning to have their rightful place as to the choice of studies. We see the wisdom in Shakespeare's precept:

"No profit goes where is no pleasure taken.
In brief, sir, study what you most effect."

Interest stirs the will, and if once the will is aroused, the intellect, along with all the other faculties, is surcharged with energy. A puppet may be worked with wires from without, but man has within him the sole springs of action. These springs of action, hidden deep in the soul, cannot be reached save by freedom, with its accompanying responsibility. "The true aim of culture," says Corson, "is to induce soul states or conditions, soul attitudes, to attune the inward forces to the idealized forms of nature and of human life produced by art, and not to make the head a cockpit for storing away the trumpery of barren knowledge, a greediness for which may increase, does often increase, as true intellectual and spiritual vitality declines."

THE SOVEREIGN BOON OF DEMOCRACY

is that it develops character under the responsibility of freedom. When a man grows in this atmosphere, instead of turning liberty into license, instead of regarding his advantages in any individualistic or selfish way, he identifies himself with the good of the nation as a whole. In the community of the family and of the State, the individual lifts himself above the narrow boundary of his ephemeral self, in order to think and act as prompted by the ego of the family and of the State. In this elevation and share in the moral forces of society, according to each man's capacity, not in the unlimited independence of the individual, lies the true essence of freedom. Thus democracy both takes account of the inherent dignity of man, and, by setting free the energy of the individual, achieves the highest good of society. Conscience is found to be the best police, and knowledge yields a free State its largest revenues.

On the other hand, at the root of all tyranny lies contempt for humanity. The despot finds in reason his subtlest foe. Hence Napoleon I. put Madame de Staël beyond the border of France, and Napoleon III. suppressed the professorships of history and philosophy. In opposing a Bourbon bill to muzzle the press, Guizot used the memorable words: "In politics, absolute principles are only absolute in so far as they are despotic and will not allow men to examine into them to see whether they are true."

It is, however, in the

REALM OF RELIGION

that freedom in its relation to character yields the largest results. "The perfect law of liberty" was stated by Jesus himself in the words: "Ye shall know the truth, and the truth shall make you free." Authority breeds Pharisaism, whereas Christ by his method of inwardness made his appeal to conscience and common sense. For instance, in replying to the charge that he desecrated the Sabbath by healing on that day, he said to the Pharisees: "Who is there of you, whose son or ox shall fall into a well, and he will not straightway draw him up on a Sabbath day? And they could not answer again to these things." The spirit of this reply reveals the difference between the old and the new order. "Christianity," says Allen, "as compared with Judaism, is the passing from the stage where the law is presented from without on external tablets of stone, to that in which it is discerned as written within man's nature; and when thus recognized, the hard sense of duty gives place to willing aspiration, and the attainment of character is set over against the fulfilment of formal ordinances." Where the Spirit of the Lord is, there is liberty. Alas! that the church has at times put emphasis upon conformity rather than character, upon opinion rather than belief, upon tradition rather than truth. With what beauty and justice does Sabatier set forth the relative significance of doctrine and life: "If the life of a church be compared to that of a plant, doctrine holds in it the place of the seed. Like the seed doctrine is the last to be formed; it crowns and closes the annual cycle of vegetation; but it is necessary that it should form and ripen; for it carries within it the power of life and the germ of a new development. A church without dogmas would be a sterile plant. * * * Except a grain of wheat fall into the ground and die, etc. To be fruitful, dogmas must be decomposed—that

is to say, it must mix itself unceasingly with the evolution of human thought and die in it; it is the condition of perpetual resurrection."—Religious Herald.

A New System of Memorizing.

The whole secret of memorizing is in knowing how to review.

When I first began the study of the Bible, I could memorize a passage of Scripture with comparative ease, but I could not retain it more than a day or two. Many others have the same difficulty; they can memorize for recitation, but in two or three days they forget the passages.

The difficulty we have to meet, then, is not so much 'how to memorize' as 'how to retain what you have already memorized.' I fully believe that the blessing of knowing how to memorize, or retain what I had already memorized, comes second to but one blessing in my life, and that is my conversion.

'I CAN'T MEMORIZE'

Many who at first say they can't memorize, are finally convinced that it is only laziness of their own minds that is the trouble.

We had in a Bible class, in a certain town in Iowa, a lady about fifty years old, seemingly anxious to memorize Scripture, yet insisting all along through the six weeks of the work that she could not do so. At each class I tried to show her that it was a delusion, and that if she would use this system of memorizing I was sure she could do it. On the last night of the work, and at the final examination, she laughingly said:

'I have memorized two passages.'

But she became ashamed of that, and a week later I received a letter from her saying that she had memorized and could locate twenty-two passages. A little later she said she had memorized seventy-five passages, and was keeping the work up.

Those who say they 'can't memorize' are usually laboring under delusion, doubtless one of Satan's, for he does not like to have the sword of the Spirit thrust at him, and is well aware that those who know the Scriptures by heart will take Christ's method of defending themselves by always being ready for him with 'It is written.'

HOW TO BEGIN.

The system is so simple you may think it useless, but I invite you to give it a fair trial, and am not fearful as to results.

Take a small card, about an inch wide, and two inches long, and write the passage you want to memorize on one side, and its reference on the other. For example, on one side:

No. 1.

Rom. iii., 23.

On the reverse side:

For all have sinned, and come short of the glory of God.

The number above the reference is for your encouragement, to show how rapidly you advance.

To begin with, it is better that only two passages be memorized each day, until your mind becomes accustomed to the work, adding more as you see you can do it well.

Each day review all that you have memorized before. If you memorize two to-day, memorize two more to-morrow, and review the first two; two more the third day and review the preceding four; each day adding and reviewing.

What advantage is there in writing out the passage on the cards? There are four advantages which are very important in memorizing Scripture:

(1) It trains your mind to accurate quoting.

After a few days you will have a nice little bunch of cards. Before reviewing, mix them up, so that you can take them one by one, one side will be uppermost today, and probably the other tomorrow. Always call to mind what is on the other side of the card. After quoting aloud the passage you think to be on the other side, or giving the reference, see if you have made the slightest mistake. Soon you will be surprised at your accuracy.

It is better to review alone, and aloud, if possible.

(2) It trains your mind to work both ways, i. e., to be able to tell where a passage is found as easily as to quote it.

For practical purposes it is almost as important to know where a passage is as to know what it is.

(3) It breaks up all association.

Some teach memorizing by having the student associate the matter he is memorizing with something else, or with its position on the page. Is this always desirable? You do not have to associate the Lord's prayer or the 23rd Psalm, with anything or with their position on the page; you know them, they are part of yourself, and without any effort you can quote them. So it should be with any other passage memorized.

(4) Your card will be a great advantage when your material begins to increase, and you cannot take time to review every day all that you have memorized.

REVIEWING.

After you have fifty passages or more, you can take those you feel that you have thoroughly mastered and

lay them aside, and review them only once a week. Keep adding new passages to your daily review, and transferring the earlier passages to your weekly review. Soon you will have more than you can take time to review even once each week; then put aside those you feel that are best fixed in your mind and start a monthly review. Soon you can start a six months' review, then a yearly review. You will find that you will get the material so well in your mind that by reviewing once in six months or a year you will retain it. But don't forget that the secret lies in permanently fixing the matter in your mind in the daily review.

PRACTICAL RESULTS.

I know a young man who some time ago adopted this system and has already memorized over 500 verses. It does not take on an average over twenty minutes daily to keep it up, including time used in memorizing new passages. When he last made his 'six monthly' review, out of 270 passages he failed on only 30 passages.

Isn't such a store of Scripture worth the effort? There is no magic way of memorizing; there must be some effort. Try this plan, and you will be surprised at yourself in a few weeks.—American Messenger.

Communion With God.

In a home where I boarded one summer, in Vermont, was an only child, an imbecile of twelve years, being deaf, dumb and idiotic. One evening in the early autumn, while the parents and I were sitting near the fire, watching "Gracie's" playful pranks, no one speaking for some minutes, when the mother broke the silence with words something like these, "Poor Gracy! I love her even more than though she had not been afflicted." Then another silence which seemed many minutes when she spoke again, "and do you know, Mr. King, I never let her out of my reach. She sleeps where I can reach her with my hand. She's never out of my sight or hearing in the day time. I never go away and leave her, because I fear some one might be unkind to her. Poor dear!" Here her voice broke and one tear chased another down her motherly cheek. "But," she continued, "I seem to live in her, and would you believe it, Gracy has never spoken to me once. Never thanked me. I'd give my life to hear her say once, 'Mamma I love you'."

Many who read this little incident are ignorant of God's love, deaf to all the heavenly entreaties, and dumb to utter God's praise. Perhaps none of us may ever know how much our Heavenly Father has loved us, or why he ever loved us at all. But of this we are sure: Never since our birth have we been out of his sight or from under the protecting care of his loving hand. And in the person of the Holy Spirit, the Comforter, through whom he has quickened so many souls, caused tyrant to tremble, and brought so many penitent sinners to the foot of the cross. He is ever hovering over us wooing that he might win us, through Jesus our Saviour to himself.

Reader stop! be still! Let the ear of your soul be sensitive to catch the whispering of that "still small voice," "God is Love." And as a child puts his arms about his father's neck saying, "Papa I love 'oo," reach the arm of faith up to God and say, "My Heavenly Father I do love Thee, make me more wor-hv of Thine Infinite Love for me." And on the words of Dr. Hammond's little verse say,

"Jesus take this heart of mine
Make it pure and wholly Thine
Thou hast bled and died for me
I will henceforth live for Thee."

Providence, R. I.

YORK A. KING.

Has Sorrow Left Thee Strong.

Has sorrow left thee strong?
To struggle with the wrong?
Or have the waters passed
Over your soul in vain,
And left you naught but pain?

A treasure in the breast
By sighs and tears oppressed
Is hope—a jewel rare.
Has sorrow left its light
To guide you through the night?

The flaming sword of truth,
That surely without ruth
Destroys the spirit's foes,
Has sorrow left to thee
Its light and ministry?

ARTHUR D. WILMOT.

August.

The yellow wheat is waving in the breeze,
The graceful golden-rod is bending low
Its plumed crest to all the winds that blow.
The clover's come again to sate the bees
With honey and the mossy apple trees
Bend down beneath their fragrant fruit aglow,
The yellow leaves and grass begin to show,
For August reigns, and autumn's at her knees.
Season of calm and mellow fruitful days,
And evenings that can charm the soul to rest
And peaceful dreams: along the woody ways
The robin chirps beside its empty nest,
Amid the aftermath the cattle low,
And peacefully the hours come and go.

ARTHUR D. WILMOT,

Messenger and Visitor

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Editor.

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A History of the Baptists of the Maritime Provinces.

As intimated in a note last week, we have been favored with the opportunity of looking over the advance sheets of Dr. Saunders' forthcoming history of the Baptist denomination in these Provinces. We are glad to be able to speak of this work, which is the outcome of prolonged labor on the part of its author, in terms of most cordial appreciation and praise. We were indeed quite prepared to expect a valuable work. Dr. Saunders' recognized ability as a thinker and writer, his long and intimate connection with the counsels and activities of the denomination, his untiring industry, excellent opportunities for investigation and the fact that the subject was one in which an eager personal interest would call forth his best efforts, caused us to anticipate a work of uncommon interest and value. To say then that the result more than fulfills our anticipation is not small praise. Dr. Saunders has conceived his work on broad and philosophic lines and in the true historic spirit. He has clearly perceived that his task must mean something more than a mere record of the beginning and growth of the Baptist denomination in these Provinces. The picture, in order to be effective, must be portrayed in proper relations to its natural background, and the law of perspective must not be disregarded. It was therefore not sufficient to show that at a certain time Baptists came to have a name and existence in this country, that they have held certain principles, formulated certain plans, entered upon certain courses of action and achieved certain results. It was important also to indicate whence, and through what influences, Baptists came to be in this country, and under what influences, natural, civil and religious, their life and work developed. This idea seems to us to have been happily realized. The historic imagination has played its legitimate part, and facts are so presented as to enable the reader to form a fairly correct mental picture of the time and conditions with which the writer deals. The many side-lights especially in the earlier chapters of the book, in reference to the material, social, civil and religious conditions of the country and the origin, development and attitude toward the Baptists of other religious bodies, with some account of their more prominent ministers, afford information not only deeply interesting in itself, but also essential to a clear understanding of the history of our own people.

The history of the Baptists of the Maritime Provinces, Dr. Saunders finds, is plainly traceable to the coming of German immigrants to Halifax in 1752, the coming of the New England people in 1760, to settle the lands vacated by the expulsion of the French in 1758, to the coming of the Puritans to the new world in 1620 and subsequently. Among those who came to New England in the early days of the Plymouth and Massachusetts colonies, there were a few who held principles distinctive of the Baptists, and among these were some men of remarkable strength of character and withal of liberal education. Such were Roger Williams, John Clark, Obadiah Holmes (who was publicly whipped in Boston for attending a religious service at the house of one of his friends)—Henry Dunster, the first President of Harvard College, and Charles Chauncy who succeeded him in that office. Persecution of Baptists, however, soon came to an end in New England and there was a gradual, though not rapid, increase of the denomination in that country up to the time of the revolution. In the immigrations to this country from New England in 1760, after the expulsion of

the Acadians, and again at the close of the revolutionary war, there was a sprinkling of persons holding Baptist views, but the great majority were either connected with the Church of England or were Congregationalists. These latter were mostly of the "Standing Order," and their ministers entirely so. But among the people there were some who had felt the influence of the great Whitefield revival, and were known as Newlights. It was probably through this Newlight element—though the steps do not appear to be clearly traceable—that Henry Alline, the apostle of the Newlight movement in these Provinces, experienced his conversion and received the inspiration for the great work of evangelization which he accomplished during the eight years of his brief ministry.

The state of the churches at the time when Henry Alline began his ministry, 1776, Dr. Saunders describes as one of "apathy and gross worldliness." "Episcopal and Puritan ministers and churches were droning away their lives. Godless living in its manifold forms was in the ascendant. Doubtless some of the ministers, and not a few of the members of the churches, were pious; but their influence had been neutralized until it had diminished almost to the vanishing point." When Alline was converted he felt himself distinctly called to the work of evangelization. To quote his own words from his journal—"In the midst of all my joys, in less than half an hour after my soul was set at liberty, the Lord discovered unto me my labor in the ministry, and call to preach the gospel. I cried out—'Amen, Lord, I'll go, I'll go, send me, send me.'" Alline was indeed a burning and a shining light, his zeal was intense. "Before his fiery zeal mountains of difficulty melted to level plains. The holy passion to save souls consumed him and blinded him to all obstacles." Dr. Saunders compares Henry Alline and Joseph Howe. "Howe was Alline in the State, Alline was Howe in the realm of religion and church life. Both came up from the ranks; in each was the gift of poetry, the love of leadership, the passion for adventure; and each was a democrat through and through, having an undying passion for the welfare of the people as a whole, and in respectively contending for their sacred and civil rights they were as fearless as the wind." The effects of Henry Alline's brief ministry were great and far-reaching. He was not indeed an organizer of churches but a breaker up of fallow ground, and his work was a necessary antecedent to the work of the planters and builders who came after him. His emphasis was powerfully on the spiritual side of the religious life. Politics, forms, names and ordinances were little or nothing to him. To him it seemed true in an almost unlimited sense, "Where the Spirit of the Lord is there is liberty."

The immediate successors of Henry Alline were John Payzant and Thomas Handy Chipman, and to them were soon added Harris Harding, Joseph Dimock and James and Edward Manning. These men were at first Congregationalist or Newlight ministers, but one by one they all, with the exception of the first named, adopted Baptist views and became known as the fathers of the denomination in these Provinces. It is not easy to trace all the influences through which this transformation was effected. There was no doubt a Baptist leaven in the Newlight churches. Some Baptist ministers came to the country from the United States and elsewhere, who had an influence, upon the Newlight ministers and their congregations, but an important consideration in this connection is the fact that the Alline reformation had greatly broken up prejudices in respect to church ordinances. When the leaders began to recognize, what Alline had not recognized—the importance of ordinances and church organization—their minds were open without prejudice to the acceptance of that which commended itself as most in accord with the letter and spirit of the New Testament.

These successors of Henry Alline possessed a large measure of his spiritual fervor and evangelistic zeal, but, unlike him, they were pastors and builders. Churches were organized and cared for; Theodore S. Harding, Joseph Crandall, Lathrop Hammond, Thomas Ainsley, and others known among the fathers, were added to those already mentioned as ministers; a denomination began to take shape, and more and more, as it developed, assumed a Baptist character, until in 1800 an Association was formed, and finally, in 1809, the flag was unfurled under

which the denominational ship has now braved wind and wave for nearly a century.

As previously intimated, this history does not leave out of view the work of other denominations which grew up alongside of the Baptists in these Provinces. Accordingly we have chapters touching the early development of the Church of England, in the country, the Presbyterians and the Methodists. Farther on we find a sketch of the history of the Free Baptists of Nova Scotia, by Rev. Edwin Crowell, M. A., and a similar sketch of the Free Baptists of New Brunswick, from the pen of Rev. Joseph McLeod, D. D. There are other chapters on the moral, intellectual and civil condition of the people and the relations of the Christian denominations in the early history of the country, and these side-lights, as they may be called, while detracting nothing from the reader's interest in the main subject, add much to the completeness and value of the history as a whole.

The later chapters of the book are of course taken up with the discussion of matters and events more or less within the recollections of persons now living. Much interest attaches to the history of our educational work, beginning with the establishment of Horton Academy in 1828 and the Seminary at Fredericton eight years later. The history of Acadia College, including its relations to the Episcopal King's College and the Provincial College, Dalhousie, will be read with peculiar interest. In the light of this record it is not hard to understand why the Baptists of these Provinces are so strongly attached to their educational institutions. Here, too, we have the history of our Mission work, Home and Foreign, which has advanced *pari passu* with our educational work, and which now occupies so large and important a place in our denominational life. The history of the inception and growth of our mission work is of great interest. But we are in danger of overstepping the limits of space which must be assigned to this article. It has not been our purpose to present here a thorough review based upon careful study of the book. Necessarily we have written from a somewhat cursory examination of it—especially its later chapters. Contemporaneous history of course has its difficulties and the author's point of view and conclusions may quite possibly not agree in all cases with those of some of his readers. But we believe that we have good grounds for the conclusion that in this work, Dr. Saunders has made a very substantial addition to an important department of Christian literature, and has produced a book which will perpetuate his name to many generations, and one of which the Baptists of these Provinces may justly feel proud. It will be a volume, we judge, of some 550 pages or more. Its pages will be adorned with finely executed photographs of a large number of the men and women who have been or are still prominent in the different departments of the denomination's work. It is also the author's intention to add an appendix containing brief biographical sketches of all the ministers, and a few of the more prominent laymen now deceased, who have been connected with the denomination in these Provinces.

Editorial Notes.

—Referring to that Western editor who has undertaken to publish the whole Bible in his paper by weekly instalments, the *Sun* notes several instances in which secular journals have shown a disposition to provide religious instruction for their readers by printing in each issue longer or shorter portions of the sacred Scriptures. Our contemporary adds that "it is within the bounds of possibility that the custom may extend to the religious press." We recall having once heard Henry Ward Beecher in a lecture on Education make a remark to the effect that, it was much less important to have the Bible in the schools than to have the Bible in the schoolmaster. Perhaps with a due application of the *mutatis mutandis* principle, the aphorism might do duty in the case of the Bible and newspaper question.

—The Chicago *Standard* explains the character of the British Educational Bill which is being so strenuously opposed by the Non-conformists of England, by the following comparison: "If the Protestant Episcopal Church owned and controlled 1,000 schools in the state of Illinois; if the trust deeds of these schools provided that no Baptist or Methodist or Congregationalist should be allowed under any condition to teach therein; if the sectarian teachers in these sectarian schools diligently indoctrinated the pupils in the peculiar beliefs of this particular sect, we should have a strange state of affairs. But if the state of Illinois should vote immense sums

of money out of the state treasury for these schools, and should further enact that other large sums should be furnished by all taxpayers throughout the state, by a system of local taxes, for the support of these schools, we should have a condition of things quite similar to that which the English education bill seeks to procure."

—Dr. Austen K. DeBlois, well known to many of our readers, has lately made a bicycle tour of Ireland, and is contributing to the *Chicago Standard* an interesting series of articles descriptive of his experiences. Dr. DeBlois is a bold—not to say reckless—wifelman as the following account which he gives of his descent from Kenmare to Killarney makes evident: "I breathed long and deep and many times the clear ozone that was tingling in the air that played about that rocky height. Then I swung into my saddle, and after a dozen swift revolutions of the pedals threw my wheel free, and began a long coast down the mountain side. It was a steep grade for some distance. Then my wheel awaked to the fact of its freedom. On it rushed, on and down swift and swifter, whizzing round the sharp curves, bending and doubling, spinning on and on, without swerving a hairsbreadth to right or to left where the road was straight, fairly mounting on wings, hardly touching the ground where the road was smooth and firm—on and down, crossing and re-crossing, turning and twisting, and plunging forward and downward, till the black mouth of the tunnel grew smaller and smaller and then disappeared, till the great rock-precipice itself grew gray and hazy—mile after mile, mile after mile—so I rode, without moving a muscle save to guide my machine at the curves and the turns of the road, then an easier gradient, a slackening of speed, slower and slower—we were down among the fragrant gardens now and the green meadows—then I alighted and examined my watch and read my cyclometer. Ever since leaving the tunnel I had been riding, so I found, at the rate of twenty-five miles an hour. And the exhilaration and the wonder of that wild dash along the mountain edge will be a golden memory forever." One is not surprised to learn, a little farther on in the article, that this kind of riding is sometimes attended with hairbreadth escapes from neck-breaking accidents, and sometimes the tourist is not so fortunate as to escape.

—The death occurred in Portland, Me., a few days ago of Sheriff Pearson whose name had become so widely known during the past two years in connection with his heroic endeavor to enforce the prohibitory liquor law. As a young man Mr. Pearson served the cause of the Republic three years as a soldier in the civil war. After the war he was for some years in business in Boston. Subsequently he came to Portland, was converted and engaged in evangelistic and temperance mission work. He appears to have believed in the possibility of enforcing the State law against liquor selling in spite of the most determined opposition and all prophecies of failure, and accordingly, about two years ago, accepted the nomination for Sheriff and was elected. As to the success achieved, there are of course different reports. If we are to believe some, little good has been done, and liquor is still sold in Portland almost as freely as ever and drunkenness abounds. Other accounts say that under Sheriff Pearson the law has been fairly well enforced and the liquor-sellers for the most part discouraged and driven out of business. At all events there is no doubt that the Sheriff was true to his colors and proof against powerful temptations to swerve from the path of duty. It was a brave and strenuous fight that he made, and if all the officers of the law in the State of Maine were performing their sworn duty in reference to the enforcement of the prohibitory law—as faithfully as did Sheriff Pearson, the law would mean very much more than it does at present. Unfortunately the men like Sheriff Pearson are so few that no one seems to know where the man worthy to succeed him is to come from.

The King's Proclamation.

Through an autograph letter addressed to the Home Secretary, King Edward on Friday last issued the following proclamation:—

To my people; On the eve of my coronation, an event which I look upon as one of the most solemn and important of my life, I am anxious to express to my people at home and in the Colonies and India my heartfelt appreciation of the deep sympathy they have manifested toward me during a time in my life of such imminent danger. The postponement of the Coronation ceremony, owing to my illness has caused, I fear, much inconvenience and trouble to all who intended to celebrate it. But their disappointment has been borne by them with admirable patience and temper. The prayers of my people for my recovery were heard, and I now offer deepest gratitude to Divine Providence for having preserved my life and given me strength to fulfil the important duties which devolve upon me as Sovereign of this great Empire. (Signed.)

Buckingham Palace, Aug. 8. EDWARD, R. & I.

Wolfville Notes.

PROSPECTS FOR THE SCHOOLS.

Since the anniversary the representatives of the institutions have been busily at work, attending to Associa-

tions, visiting other parts of the country, and conducting a voluminous correspondence in behalf of the College, Seminary, and Academy. The prospects up to date are of a good attendance at all the institutions next year, including a large number of new students. We still bespeak, however, the active and earnest co-operation of the pastors, former students, and all other friends of the institutions, in bringing the claims of our own schools before the young people of their acquaintance. A timely word of information or encouragement has changed the course and character of many a young life, and will do it again. Calendars will be sent to any addresses furnished to the president of the college, or the principals of the other schools, and correspondence is cordially solicited.

HOLIDAYING.

Pastor Hatch, who has been spending his vacation in Maine and Massachusetts, returned in time to take the home pulpit last Sunday morning. He reports a very pleasant outing among old friends, and has returned in excellent health and spirits. Among the unusually large number of tourists who have visited Wolfville this summer, Baptist ministers have been conspicuously in evidence. Two weeks ago the Baptist people had the pleasure of hearing a sermon by Professor Henry C. Vedder, of Crozier Theological Seminary, so well known to Baptists all over this continent. Last Sunday evening the Rev. Geo. Richardson, of Hamilton, Ont., preached. Mr. Richardson, though nearly eighty years of age, is as hale and hearty as a man of sixty-five. He was one of the pillars, I was going to say fathers, of the denomination when some of us were boys at Woodstock College, and was greatly valued by the late Dr. Fyfe for his learning, his strength of character, and his unflinching loyalty to all the best interests of the denomination. Yesterday the writer had a glorious outing to the Look-off with a company including the Rev. Dr. Thomas, of the Jarvis St. Baptist church, Toronto, the Rev. Dr. Weeks of the Walmer Road Baptist church, Toronto, the Rev. J. C. Sycamore, Baptist pastor, Brockville, Ont., and the Rev. Dr. Upham, Baptist pastor at Fall River, Mass., and formerly pastor of the Olivet church, Montreal.

Mr. Sycamore has been supplying at the First church, Halifax, for a couple of Sundays, and if we are rightly informed with much acceptance.

The Rev. Donald Grant, of Quebec, with his family is spending the month at Wolfville, at the home of Mrs. Charles Pritch, Mrs. Grant's mother.

REV. L. D. MORSE.

Yes, this will properly come under the head of Wolfville news, since it was yesterday at Wolfville that the news reached me which I propose to put down in this paragraph. Besides, every man and woman who, as boy and girl, have been schooled here belong to Wolfville in a very real way for all the rest of life. Well, it reached me yesterday that the Rev. L. D. Morse, our returned missionary, now at North Hanover, Mass., has come to the conclusion that in all probability he cannot for some years hope to live a life of any worth in the torrid zone. He has, therefore, decided to take up a pastorate at home, and would greatly prefer, if the Lord will it, to serve within the bounds of these Provinces. He has taken a long rest, and now feels ready and restless to take up a regular pastorate. It does not need to be said that here is a brother of marked ability, of intense devotion, of unusual experience, whom any church might be thankful to secure as pastor. Apart from the service he would render to the local church, his presence among us would be of the greatest value to our foreign missionary work, and would make him still, in a very real sense, one of our missionary band. I am writing entirely on my own responsibility and without his knowledge, but I write with conviction, and the feeling that it would be a calamity if he should not be laid hold upon by one of our own churches, and his services retained for our own work to which he is related by the most important ties.

Wolfville, Aug. 5th.

T. TROTTER.

Home Missions.

During those days of retirement and quiet restfulness by the Bay of Fundy, the claims of the great cause of Home Missions have engrossed my thoughts, and with the permission of our genial editor I will briefly express my convictions in our much-prized MESSENGER AND VISITOR.

Having for many years felt an intense interest in Home Missions, and having given a considerable portion of my life's labours for their promotion, now in my declining years, my convictions strengthen, that the future prosperity of our denomination will depend largely upon the intelligent and consecrated attention that may be given to the fostering of our weak churches and to the planting of new ones, where God in his providence may open the way.

While I appreciate the good work that is being done by our Board of Home Missions in Yarmouth and by the Board having the great work in charge in New Brunswick, I fear the efforts of these Boards are not fully meeting the Home Mission demands of these provinces. It is true that these Boards may be hampered in their operations, by the lack of funds, still I incline to the belief that when our people see judicious and enterprising efforts for enlarging our work, they will not be tardy in responding financially. It occurs to me most forcibly that a strong man is needed to give his whole time and strength to the superintending of Baptist Home Mission work in New Brunswick, inasmuch as in that province opportunities present themselves on every hand for extending our work. I have been gratified to hear that the Rev. B. N. Nobles, the worthy Secretary of the Board of Home Missions in N. B. is spending his holidays this summer in visiting Home Mission fields in that Province, and I doubt not he will return from his trip enthused with the vast importance of the work his Board represents, and the necessity of having an efficient superintendent constantly in the field looking after our mission churches and seeking and making opportunities to extend our work. The man for superintendent in order to be a success, should have fondness and aptitude for evangelism and at the same time possess executive ability so as to be prepared to advise his Board as to the requirements of our mission fields. The services of suitable men for this important

sphere, are, I doubt not, available. Such work as was done a few years ago in Campbellton, Port Hope and Cape Tormentine, needs to be undertaken in New Brunswick, and a superintendent of Home Missions possessing aptitude and enthusiasm, would not be long in finding further opportunities for aggressive operations.

In Nova Scotia and Prince Edward Island our Home mission churches greatly need the impetus that a superintendent, by personal visitation and help, might give.

Cape Breton, where the population is most rapidly increasing, through the enterprise of the Dominion Coal and Iron Co., presents a splendid opening for the skill and foresight of a wide awake Board and superintendent.

My impressions, from personal observation, are that our work on P. E. Island should be greatly extended.

I trust that the wise and prayerful consideration of the approaching Convention in Yarmouth may result in giving our Home Mission work in these Provinces a fresh impulse. And if so we will then be better prepared to help forward the work in the great North West where opportunities for planting the standard of the gospel are so manifold and so wonderfully inviting and pressing.

ISA WALLACK.

Black Rock, N. S., Aug. 4th, 1902.

New Books.

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS. FROM THE REFORMATION TO THE PRESENT TIME. By Gustav Warneck.

This is a seventh edition of a work which first appeared in 1820. In 1834 an English translation of a second edition appeared, and a third edition in 1895. The growing popularity of the work is shown by the fact that since then four editions have been called for. The present edition which was published in Germany last year is enlarged in form and of course brings the history down to a very recent date. Dr. George Robson, the editor of the English edition says: "Of all existing histories of Protestant Missions, I have no hesitation in characterizing Dr. Warneck's as by far the best, not only in the completeness and orderliness of its survey, but also in respect of insight into historical development and enlightened sobriety of judgment." The book is divided into two parts. Part one, entitled *Missionary Life at Home*, in six chapters covering 144 pages discusses in a historico-philosophical vein the early development of the missionary spirit in the Protestant world from the opening of the Reformation period until the dawn of the modern mission movement about the end of the 18th century, with a brief survey in the final chapter of the foundation and growth of missionary societies during the course of that movement.

The second part is entitled *The Field of Evangelical Missions*, and presents an outline of the work of Protestant missions throughout the world. Five chapters and about 200 pages are devoted to this part of the work, and there is a final chapter on the Estimate of the Results of Evangelical Missions. It goes for the saying that an account of the Evangelical Missions of the world which can be given in 200 octavo pages is at best an outline. If one is looking for even the main facts in connection with any particular mission he will not be likely to find them here. In reference to our own mission among the Telugus for instance, one finds simply an intimation that there is a Canadian Baptist mission in that part of India. The value of this part of the work is in the bird's-eye view which it affords of the whole scope of the modern mission field, and in the statistical and other information which it presents in convenient form and with the guarantee of general trustworthiness.

—Fleming H. Revell Company, Toronto. Price \$2 00 Net.

A DICTIONARY OF THE BIBLE, Dealing with its Language, Literature and Contents, including the Biblical Theology. Edited by James Hastings, M. A., D. D. Volume IV. Pleroma—Zuzim.

The fourth volume of Hastings' Dictionary of the Bible, now in the hands of the public, completes the original plan of the work. It is announced however that a supplementary volume, containing an index and certain subsidiary articles, will be brought out later. The final volume of the work as we now have it, makes a book of nearly a thousand pages, and the treasures of biblical scholarship stored in these pages are of immense extent and value. Quite a large number of the articles are upon important subjects and deal with them at considerable length. Among such articles may be mentioned PORTRY (Hebrew) by Dr. K. Budde of Marburg; PRAISE in the Old Testament by Dr. J. A. Selbie; PRAYER, by Canon Bernard of Oxford; PREDSTINATION, by Dr. Warfield of Princeton University; PRIESTS AND LEVITES, a very elaborate article, by Professor Sandiss of Berlin; PRIEST IN THE N. T. by Dr. James Denney of Glasgow; PROPHECY AND PROPHETS, by A. B. Davidson; PROPITIATION by Canon Driver; The article on The Book of Psalms is by Dr. W. T. Davison; Among the R's we have an article on REGENERATION by Professor J. V. Bartlett of Oxford; RESURRECTION by Canon Bernard; REVELATION (Book of) by Dr. F. C. Porter of Yale University; RIGHTeousNESS in the O. T. and RIGHTeousNESS in the N. T. by J. Skinner and G. B. Stevens respectively. The article on the epistle to the Romans is by Principal Robertson of Kings College, Oxford. An elaborate article on SACRIFICES is by Dr. Pattison of Aberdeen; Dr. Brown of Union Seminary has written on SALVATION-SAVIOUR, and SATAN is discussed by Dr. Whitehouse of Chestnut College. An important article, that on SIN, is by Canon Bernard. An article on the SON OF GOD is by Canon Sanday and one on the SON OF MAN by Canon Driver. Besides the articles mentioned there are a number of valuable articles introductory to biblical books, and a large number of shorter articles, many of which will be found to possess great interest and value. Thoroughness in the treatment of the minor subjects has been recognized as a characteristic of the whole work. The editors and publishers of this great work, as well as those for whom they have labored, are to be congratulated on the completion of their monumental task. It would seem probable that for years to come Hastings' Dictionary must take first place among works of its kind and it will be regarded as almost a necessity to a well-furnished minister's library.

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* * * The Story Page. * * *

"A-Meditatin'."

BY EDWARD A. RAND.

"What are you doin', Zebulon?"
 "Oh—a mediatin'."
 "Looks like a racin' for a prize."
 Good old Deacon Zebulon Frye, a mild-mannered being, made no reply, but kept on walking up and down the entry outside the kitchen door.

He would grin, rub his hands, then flourish them in the air. His wife, Paulina Frye, was pie making at an open window.

She watched him silently awhile. Then she advanced courageously toward the racer, calling out:
 "Thar, Zebulon! I know you git absent minded, but do come out of it, for when you make your hands go so, you act as if you were in an insane asylum."

"Wall," said Zebulon coolly, "now you've given me your opinion gratis, and I'll give you mine, and won't charge ye nothin' for it, and that is to say, my dear wife, if you don't keep away from that open winder when you ar' a-bakin' and are all heated, you'll ketch your death a cold."

"Oh!" exclaimed Paulina.
 He resumed, "You say I'm a-forgettin' suthin', Porliny, that I'm absent minded, and you forgit I was only a mediatin'." You don't see how your workin' in a draft, all heated, by that cold winder."

"Wall," said Paulina, recovering herself, "you say I was at the winder. You mean a-cookin', not a-bakin'. Stoves bake."

Zebulon laughed good naturedly. "You've got me, Porliny, ha, ha!"

"Well," said Paulina promptly, following up the advantage she had gained: "I was a-cookin'. That's what I was doin'. Now what were you doin'?"

"I was a paintin' the meetin' hus."
 "A what? And makin' your hands go like a paint-brush."

"I spose so, but I was all the time in my mind figurin' up the cost, and I couldn't answer ye."

"Painter and math mathetishion all in one," said Paulina sarcastically, struggling with the long word, while she sent a feathered and pointed little arrow at her husband. "Paintin' and figuerin' all at once."

He did not lose his good nature, but took the sarcasm as a compliment to the capacity of his powers.

"Wall now, I'll splain. I came round hum by the meetin' hus, and I sez to myself, 'Tis awful shabby. No doubt about it, no doubt about it.' Then I sez, 'Now if I go round and see Square Tuck and Judge Peters and Dr. Gibbs, pickin' up here five dollars and there five dollars, and so on, why the thing is done.' Thar, Porliny, that's the long and that's the short of it. I was jest figgerin' up the expense and a puttin' some paint on myself as I worked, ha, ha!"

"Wall, Zebulon, ain't ye a goin' to let the wimmin folks help?"

"What?" he asked in some perplexity.

"Let the wimmin folks help? If you're really practisin' with a brush, I think I could lay on a coat as well as you."

Zebulon stared at Paulina. "Oh, what I saiz, Zebulon, was only a figger," said Paulina sending another little arrow at her husband. "I am only a figgerin'." Now I know our Wimmun's Mite Society. Twenty-five dollars out of our treasury wouldn't go amiss, would it? We wimmin want to help. Wouldn't twenty-five out of the treasury help?—for we've got it—wouldn't it help as well as some of our figgures?"

"Oh sartin sartin. Now I'll feed the critters." He just put on his barn hat and left the kitchen.

"Wall," said Paulina, watching him stalking down through the yard, his gray hair sticking out on either side of the old hat like wings, "that Zebulon is a good man, but he can turn a corner quick, one of his 'now corners.'—A discussion will be a gettin' interestin' and he'll say, 'Now, I must do this or do that.' I thought I would jest say we wimmin might help, but he's so full of what we men can do, that it didn't seem to make much impression."

Two wings of gray hair having disappeared behind a red barn door, Paulina turned away from the window. She began to cough. She sneezed again.

"Dear me, I do believe I've got cold at that open winder. I s'pect I got awful heated."

She had indeed taken cold and a severe one. That night she woke up feeling an uneasy heat in her chest. She worried through the darkness, hearing with relief the sober striking of the tall eight-day clock in the front entry, the musical rumble of a distant railroad freight train at three, and then the energetic and cheery crowing of a "Plymouth Rock" out of the hen-house.

All the next day she was "aillin'," pretending to do vigorous housework but never going over ten feet from the kitchen stove. Zebulon watching her, and keeping her back in that circle with a ten-foot radius. At times he eyed her with a serious look, and each time would stuff the stove full of wood till she thought her face, like the stove, must have "a red hot look." Toward night, Zebulon thought he

would get Doctor Gibbs to come in and "run an eye" over her.

The doctor came, fingered her pulse, took her temperature, asked a few questions, and out in the entry, what was he saying to Zebulon? How Paulina listened! "Thar! Did I ever see sich a man! Zeb let the doctor say suthin' I couldn't hear, and then Zeb said suthin', and then wanted to know if he could rely on the doctor to give five dollars toward painting the meetin' hus. That's what I call followin' a thing up. Why won't he let us wimmin folks do suthin'? Why don't he say, 'Porliny, can I rely on you—?' Oh, here he comes."

Zebulon seriously looked at her.
 "Now, Zeb, now tell me, did the doctor say it was pneumony?"

"Ahem," replied Zebulon, speaking very deliberately. "He said—you must—be keerful, and had better go to bed now."

She made no answer, but went to her bed in a little room off the kitchen promptly and tried to sleep. What a night! Sometimes it seemed as if Zebulon's red hot stove were inside her lungs. She groaned not. She could stand pain as stoically as a first century martyr, or a Rocky Mountain Indian.

From that night she grew steadily worse. At last the doctor said, "It's just about an even chance, and I would be ready for what comes."

Poor Zebulon. He began to think of her virtues and her shortcomings. What a pretty girl she was once. He used to say her pink and white cheeks were like apple-blossoms, and her blue eyes where the light danced and laughed, were like "meader brooks running in the sun."

The more he thought it over, the more she seemed like an angel, and he, Zebulon, O, how sorry he was that he had not at the very first told her about paintin' the meeting house!

She woke out of a sleep one morning, and there sat Zebulon by the bedside, looking sad and hopeless as a man on his way to the gallows. He watched her narrowly. Was she really awake? No doubt about it. He felt that he must be timely in breaking the bad news to her.

She turned her eyes toward him, eyes now like the "meader brooks" in the storm, the "sunshine" forever gone.

"Porliny," he said slowly and solemnly, "do you think you'll pull through?"

"I dunno."

It was hard to say the next words, but preparation must be made.

"You—you'd be—willin' to—to—die?"

An awful pause then.

"Wall," said Paulina at last, staring at the ceiling, "if I had to—but I don't want to die."

He must get her ready, and he bared his own neck to the block that she might not fear the executioner:

"If it were me, Porliny, I don't think it would be hard, for when you think it over, what is there for us two folks a-gettin' old, to live for and—"

"Oh, fudge, there's lots of things to live for."

She took her eyes off the ceiling and focussed them on Zebulon. Was the sun coming back to the "meader brooks?"

"Zebulon," she said deliberately, "there's a verse from a Psalm a goin' thro' my head, 'I shall not die but live,' and—yes—I'm going to paint the meetin' hus."

Zebulon had a side that was sensitive to the ludicrous. There were tears filling his eyes, but a smile was stealing out of the corner of his mouth. He wanted to say:

"There's nothin' in that Scripture verse 'bout paintin' the meetin' hus," but "I shall not die but live and declare the works of the Lord."

He kindly stopped his thinking, flattened out the corners of his mouth, and said in a hushing tone,

"Thar, thar, you go to sleep now. I hear the doctor and I'll let him in."

He met the doctor at the door.

"How is your wife?"

"Wall, seems as if she was a-wanderin'."

"A bad sign, Deacon Frye, I am afraid she's slipping through our hands in spite of all our trying to hold her back. I can't, can't seem to stop her, and she is slipping past me. If I could arouse in her some measure of resistance, it would make ground on which to build a little hope. Wanderin', was she? Well, what did she say?"

"She sez, I'm goin' to paint the meetin' hus," Zebulon's mouth corners were again twitching in spite of that sense of the gravity of the situation that gave a crimson moisture to his eyes.

"Paint the meeting house? She does not think she is going out, brush in hand, to daub that building? I should say she was indeed wandering. What did she say it for? I remember you dropped a word with me about painting the meeting house."

Zebulon then made a clean breast of the matter and told all that had passed between him and his wife on the subject.

"Humph! Let me see her."

He stoie in softly. She was fast asleep. He touched the pulse in her wrist, gently stroked her forehead, listened to her breathing. He rejoined Zebulon in the entry.

"Now, deacon, I feel somewhat encouraged."

"She's got a tremendous will if that's to decide the pullin' through."

"The will does have a great effect on the body. No doubt about that. If you can wake it up, soul-power is startling. I—I will tell you more about her to-morrow."

Not the next day but the day after he said: "I think, deacon, your wife is going to pull through."

She not only "pulled through," but did some more "pulling." She called the "Womman's Aid" together, and they voted to have a new coat of color all over the meeting house.

This time a garment of white was given it, save that the blinds were green blinds set in two rooms along the walls, orderly as buttons on a cloak. And Paulina Frye actually did clothe anew a small surface, perhaps two feet square.

"I said I would," she told her deacon, "and I've done it."

And the deacon smiled again.—New York Observer.

* * * A Living Girl. * * *

It was twilight of a warm May night. The children were playing in the quieter avenues of the western part of our city. The electric lights shone white among the pale green of the young leaves, and the "blush" shadow of evening stole silently over everything. It was an hour for dreamy melancholy. I was a lone woman—sadly alone. Even the children's laughter had a far-off sound in it, for I had no part in their childhood life, and they had none in mine. I had narrowed down to my own little narrow circle of friends; of these some were busy and some were gone away. I was tasting the life of a "boarding-house hermit."

A light, brisk step joined me. It was a neighbor's daughter. I had met her frequently in street-cars, drawing rooms, and in the church we both attended; a bright, wholesome-looking young woman, with a face that, if not always smiling, was at least always warm with sympathy. I watched her now more closely as we went down the street. The children stopped in their play to look at her as she passed. Loving little child-smiles enwreathed their young faces.

"Good-evening, Tommy, Johnny, Mary, Andrew, etc., as we passed the little groups."

"Why, Miss Arnold, do you know the name of every child in the west-end?" I asked.

"Pretty nearly."

"How ever do you get to know them?"

"Oh, I have a Sunday class. They come to see me Saturdays, and bring their little friends, and I don't know just how I get to know them all. I wink at them in the street-cars, grin at them, and somehow we get acquainted."

We passed on. A poorly-clad man and woman approached. The woman looked at my companion wistfully. The man would have passed without speaking. But Miss Arnold recognized them suddenly, stopped, shook hands cordially, inquired about the children, each by name. I watched her more interestedly than ever. There was no touch of patronage in her manner. She was the same girl I had seen in the drawing-room. With the same spontaneous, natural manner she greeted these people as old friends.

We passed on again into a poorer district of the city. As I had no particular object in my walk, I accepted the invitation to accompany her. The evening shadows were thickening in the narrow streets, but the little ones were still out at their play. We climbed narrow stairways to stuffy rooms, where crippled old women sat, looking out over the roofs of the city. We visited cheery little parlors, where the struggle to make both ends meet had not put out all the sunshine. We visited a pair of lonely little women, who, while maintaining themselves independent of charity, yet were too poor to afford books and magazines, and other such luxuries. To these I noticed Miss Arnold had a new book to lend, and some current magazines. Me! I had all the newest things in books and magazines stored up on my shelves at home. I had not thought of using them except to lend to the friends of my own set, who had a multitude of other interests to occupy their time. Yet how much sunlight Miss Arnold seemed to bring into these two quiet, gray, uneventful lives. How gladly every one greeted her. Poets have written fondly of daisies springing up in maidens' footprints. I saw no daisies in the narrow streets that night, but I saw smiles follow the footsteps of one girl, genuine heart-smiles, that were fair as any daisies. I understood better the meaning of the poet because of the girl at my side.

That night I sat by my window and thought. Was my life lonely? Was it narrow? Whose fault was it? True, I had not wealth to distribute. I had little money to give, and not a great amount of discarded clothing. But I might have given a little of myself. Was I lonely at times in my boarding-house home? Others in that great city were lonely, too, and in cheering their loneliness I would have forgotten my own. There were many people who were not poor enough to need one's left-over soup,

yet they had narrow, toilsome lives, and would be glad of a cheery caller, a bright book or paper, a little Christian sympathy. I had read of beautiful women in books who reached out and touched the lives of those around them. But now I had had a lesson from a living girl. No parade in her efforts. In fact, they were not efforts. These people were simply among her friends. She enjoyed seeing them. They enjoyed seeing her—the same Miss Arnold that people welcomed in the mansions on the most elegant avenues. Before I went to bed that night I laid aside three of my latest books for the two lonely little souls on X—Street, and that primrose in my crowded window for the dear little old woman above the roofs. Then I decided to take those three little sweet-faced Darwin children out to the park with me next time I went. I could at least afford car-tickets. Evelyn Arnold doesn't know yet that I slept a happier woman that night for my walk with her. Some day I shall tell her.—Guardian.

Jack's Dragon.

BY BARBARA GRIFFITHS.

Jack found the park rather stupid. All the children of the city neighborhood where he lived used to go there; but there were no boys of his age, and Jack did not care for girls; they liked to play such silly games. Jack tried to teach them baseball, but though they ran well to the bases, they could not hit the ball with the bat, no matter how easily he pitched to them. So he gave it up and took to books.

His favorites were hero books. Uncle Tom had given him Plutarch's "Lives," with pictures that would stir any boy to enthusiasm; and on this summer day Jack was lying on the grass, with his fingers in his ears to keep out the chatter of the girls behind him, and reveling in the wealth of heroes served up in its pages.

Mrs. Randall was not far off; she had her little toddling boy-along, the one who had been so sick all spring. Jack did not like Mrs. Randall much; she was so afraid of caterpillars. The idea of a grown person being scared at a harmless little green and yellow thing like that! Jack felt that he himself would not be afraid of a dragon, like the one in the stories of Greece; in fact he was sorry that dragons did not live any longer, and that, even the most heroic explorers had found none in modern days. Jack had a plan of his own about dragons, which included dynamite.

It was a lovely afternoon. The big policeman strolled by the fence in the distance, whistling softly. Everything was still and warm. But all of a sudden there was a noise and a scattering among the children farther down toward the road, and somebody called out, "Mad dog! mad dog!" while a big yellow cur, red-eyed, and with an ugly slaver on his hanging jaw, came running across the grass straight toward the little group by the large tree.

Jack jumped to his feet. Mrs. Randall had done the same. Jack expected her to scream; but she did no such thing. Instead she put her little boy behind her, and stood still, waiting. There was no shelter to run to, indeed. The other children huddled behind her, too, all but Jack, who, with a quick inspiration, caught up the chair on which he had been sitting, and rushed in front of her. It was not a heroic weapon, perhaps, but there was neither sword, nor club, nor shield at hand, and time pressed. The dog came straight at them, snarling, the foam dripping from his open mouth, and Jack felt a shiver go down the boyish back; but he faced the danger.

"Hold the chair low, Jack," said Mrs. Randall, in a quiet, tense voice. The dog, making a clumsy charge, snapped at the rungs, but could not reach Jack. He backed off and made a sidewise dash, but the boy was too quick for him, and the dog found the legs of the chair again in his way. This time he nearly knocked both Jack and the chair over by his weight, and the children began to scream.

"Hush!" said Mrs. Randall, still in that quiet, controlled tone. "Just once more, Jack! The policeman is coming, and we will be safe very soon."

Jack's boyish muscles stiffened like steel. The dog crouched and jumped again, this time with all his strength, at the barrier that angered him. Jack gave the chair a twist and then held it firm, the result of which maneuver was that one of the legs, catching the dog in the mouth, rammed itself down his throat, and sent him back howling and choking. For a moment the mad creature was helpless, and that moment was fatal to him. A shot rang through the air, and he lay dead on the grass.

"Shure 'tis a brave b'y ye are!" cried the policeman, who came up panting. "Niver fear, ma'am, the creature's dead!" But Mrs. Randall fainted just the same, and did not come round for a minute or two.

Nevertheless, Jack knew she was a heroine for all that, and forgave her all the caterpillars of the past. "I never could have done it by myself," he explained to the big policeman, "if she hadn't been there. I tell you I was afraid, but she wasn't, not one bit." But the big policeman only smiled, for he knew that heroes can afford to be modest.—Morning Star.

The Young People

EDITOR, J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

- Monday.—By faith Abel. Genesis 3:1-5; Hebrews 11:4.
- Tuesday.—By faith Enoch. Genesis 5:21-24; Hebrews 11:5, 6. Jude 14, 16.
- Wednesday.—By faith Noah. Genesis 6:9, 22; Hebrews 11:7.
- Thursday.—By faith Abraham. Genesis 12:1-9; Hebrews 11:8-19.
- Friday.—By faith Moses. Exodus 14:10, 31; Hebrews 11:20-29.
- Saturday.—By faith Stephen. Acts 6:8, 15; 7:54, 60.
- Sunday.—By faith Paul. II Timothy 4:1, 8.

Our Maritime Union has but one session arranged for this year—Thursday evening, 21st.

It is probable that time will be found for some business sessions, between the meetings of the Convention. Let us not lose sight of our meeting—even though the executive has forgotten to send a notice, and a copy of the program. It is probable that they will be on hand at Yarmouth with both notice and programme.

We clip the following from the last issue of the Baptist Union, which we are sure our Unions will read with pleasure:

MR. CALLEY'S ACCEPTANCE.

It will be an occasion of much joy to all our readers, and the friends of the Union everywhere, to read the following cordial letter of acceptance from Mr. Calley, the newly-elected General Secretary. We await his coming with eagerness and expectancy. He expects to begin his work on the 15th of September.

To The Baptist Young People's Union of America, Greeting:

Through your representatives, the Board of Managers of the Baptist Young People's Union of America, you have done me the high honor to ask me to serve you as your General Secretary. While recognizing the great responsibility of the position and the arduous toil involved, it is a call to such far-reaching service that I dare not decline. Never in the history of the church was there greater need of an organization through which to unify, educate and inspire our young people. A decade of splendid achievement has proven that in scope of aim, adaptability of method, efficiency of equipment, and wise, strong, consecrated leadership, the Baptist Young People's Union of America commends itself as the agency through which this purpose may be accomplished.

It is an inspiring thought that ours is an organization which has as a supreme end the preparation for intelligent Christian service; that its constituency is the youth of our churches who have their strongest years to give for the redemption of the world; that it transcends all sectional and national limitations, and that while the Union Jack and the Stars and Stripes entwine in loving embrace, above them both is the conquering Cross of Christ.

It has been a source of cheer to me to have received so many assurances of sympathetic co-operation from pastors, north and south, east and west. One of the chief joys of the work which lies before me is in the thought that I am to be a pastor's helper. Years of experience has taught me that there is no love more real than that which fills the pastor's heart for his young people. The Baptist Young People's Union has always exalted the Church of Christ and has recognized its pastors as the divinely appointed leaders. I am devoutly thankful for the deep and vital interest of our pastors in the work of the organization. My heart has been made glad by words of friendly interest on the part of many of our educators, who believe in the work and are ready to aid in its furtherance. But above price have been the pledges of loyal support from the young people themselves.

Baptist young people, ours is an imperial opportunity. The call is to singleness of aim, clearness of vision, tenacity of purpose and heroic action. I give you my heart and hand in this work. Pray for me that I may be girded by the Infinite God. Your servant for Jesus' sake. Boston, July 27th. WALTER CALLEY.

Prayer Meeting Topic—August 17.

The Life of Faith. Genesis 12:1-5; Hebrews 11:1-6

Forsaking All.

God requires perfect trust and implicit obedience. He may demand a severance of all the ties binding us to home and kindred and native land. Like Abraham, we may be summoned to turn away from all we hold dear and follow God forth into a strange world. The aspect of sacrifice in the life of faith is turned into the soul at the outset. If the soul falters because of the cost, it can never be inscribed on the honor roll of faith's heroes. God wishes us to have enough confidence in his power and wisdom and goodness—enough faith in him to be ready to follow him away from life's chief attractions into what threatens to be a life of reproach and struggle and seeming defeat. Faith may require us to give up much. Let us not conceal this fact from ourselves, nor hide it from those who are making their choice as between faith and unbelief.

BECOMING AN HEIR OF GOD.

If faith sends us away from kindred and native land, it

brings us into God's country and makes us citizens of that good land, adding the promise of great blessings and glorious privileges. Following God by faith, we become his special wards, to whose protection, even amid foes, the Holy One is committed. Whosoever curses the believer will himself fall under the curse of God, and whoever pronounces a blessing on the man of faith will himself get a blessing. God throws around the man of faith the shield of his omnipotence. Well may we give up much to be so highly favored.

BECOMING A BLESSING TO THE WHOLE WORLD.

"In thee and in thy seed shall all the families of the ground get a blessing." This was part of Abraham's reward for giving up home and loved-ones. Every family on earth should feel the uplift of his sublime trust in God. We know how the Christ came of the line of Abraham: This unique distinction came to the man of faith who was known as the friend of God. Jews, Mohammedans and Christians unite in thanking God for the inspiration they have derived from the glorious self-surrender of father Abraham. Let us imitate him and become, in some measure at least, a blessing to the world.—John K. Sampey, in Baptist Union.

The Road to Understanding.

(A Parable.)

I saw a strange looking man in the throng, and I asked his nationality, and they told me he was a Teuton. And I looked and behold I saw another man, and he was stranger in appearance than the first, and the guide informed me he was a Mongolian. And I looked again, and I saw a man whose flesh was black, and I was told he was an Ethiopian. I was struck with the common purpose in life of them all. Each like the other was in pursuit of happiness, and riches, and honor, and dreamed of a hereafter, with ambiguous, dissimilar, and yet, with all, remarkably relative ideas of attaining them. I studied their history, their mythology, their traditions, their literature and their beliefs; I read their nursery legends and scrutinized their religions, and I was amazed to find them so much alike in so many particulars. I searched more closely and followed them back further into antiquity, until at last I found they were brothers—Hun, Shem and Japheth.

I was a traveller upon the highway, weary and foot-sore, and I sought rest and solace in a wayside chapel. As I entered I heard the voice of the preacher and I listened while he told the story of Wesley, and they told me he was a Methodist. I passed out and continued my journey until I came to a village, and again I entered the sanctuary, and he who occupied the altar-place preached the doctrine laid down by Calvin, and they said he was a Presbyterian. I came to a busy city and chanced to pick up a card inviting strangers to public worship, and I went in. The good man preached the story of one crying in the wilderness and he, they said, was a Baptist. An I went and came again, and they who waited on me said: "This is an Episcopalian," and "This is a Congregationalist," and "This is a Disciple." And as I pondered I recalled that among them there was a great similarity. I remembered that they all prayed to the same God; that each hoped for eternal life; that each emphasized the brotherhood of man, and I asked myself, "Whence springing this common factor?" and I turned back the pages of history until I came to the chronicle of Pentecost and the First Church—the Great Ideal Church and its founder the Christ—and then I understood.—Rev. H. G. James, in Baptist Union.

Illustrative Gatherings.

SELECTED BY SOPHIE BRONSON TITTERINGTON.

Do not distrust God; provided you do not fall him, he will not fall you, but will give you such help as you need to serve him. If you were forsaken in an inaccessible desert, manna would fall there from heaven for you alone, and abundant waters would gush from the rocks. Fear nothing, then, but to fall God.—Fenelon.

Faith founded on the Rock fears no wind.

- Just to leave in his dear hand
- Little things;
- All we cannot understand,
- All that stings;
- Just to let him take the care
- Sorely pressing,
- Finding all we let him bear
- Changed to blessing.

Faith is the hand that lays hold on Christ; the eye that looks to Christ; the ear that hears the voice of Christ; the mouth that feeds on Christ; the finger that touches Christ; and the key that unlocks the treasures of Christ.—F. Harper.

A minister once asked a poor woman, "What is faith?" She replied, "I am ignorant, I cannot answer well, but I think it is taking God at his word."

The beginning of anxiety is the end of faith. The beginning of true faith is the end of anxiety.—George Muller.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

For our Conventions. That the Holy Spirit's presence may be manifest at every session and wisdom from on high be given to plan for the extension of Christ's kingdom.

Notice

The W. B. M. U. Convention will be held at Hebron, Yarmouth county, N. S., August 19 to 21. The names of delegates who wish entertainment must be sent to Mrs. S. A. Bain, Hebron, before the 10th of August. If anyone finds they cannot attend after sending their names please send a post card stating the fact. The travelling arrangements are the same as for Maritime Convention at Yarmouth. Be sure and get a certificate at the office where you purchase your tickets. The delegates will be met at the trains and located then. Any person coming some other way will go to the Baptist church for location.

A Heathen Festival.

For over a week Tekkall has been the scene of a heathen festival. As it is the first one I ever witnessed, I have been much interested in it and will try and describe it to you.

First then this festival was in connection with the worship of the devil. I did not know it till a few days ago but it occurs the devil has been out of Tekkall for awhile. Away some where on a hill (for a vacation I suppose). The other night some of the people went after it and brought it in state to Tekkall: when lo! and behold, his majesty proved to be a woman! Such an insult! I asked one of the men what they meant by representing the devil as a woman. He laughed and said, "she has lots of brothers they are all devils". The next day the big festival began. Nearly \$200.00 had been collected from the people. A certain amount was levied on each and they were forced to pay it. The money was expended in making images and preparing many wonderful decorations. The festival lasted for seven days. Every afternoon from five to six o'clock there was a big parade, each afternoon differing somewhat from the previous one.

The first afternoon the chief figure in the parade was a woman carrying the devil on her head. A man ran before her with a brush to sweep away the dirt from her feet. All honor had to be paid to the woman who carried the devil on her head. To describe each afternoon to you as it occurred, is beyond my power. There were elephants, camels, lions, tigers all made life size and mounted on rough carts, which were wheeled through the streets by a number of men. There were women decked out in jewelry carrying gaily trimmed earthen pots on their heads. These were gods the people followed with their offerings of sweets and grain. Some had their faces and bodies stained a deep red color. They were hideous to behold. Others, not satisfied with their original color had their faces and bodies made as black as charcoal could make them. They were decked out with feathers and presented a marked wild Indian appearance. Each day there was some special act of sacrifice to the gods. The gods and the victims who were supposed to be sacrificed were placed in a rudely constructed cart. Seats were arranged in it and the whole affair was embased in a stout canvas covering. They pushed the covering aside one afternoon so that we could see in. There were some wooden images (gods) beside them sat two men. Their bodies stained a deep red. Through the neck of one (apparently) a heavy axe had been driven and a hatchet through each hand. The other man had a saw run half through his neck and spikes through his hands. Such a sight, I started back horrified and exclaimed "Are those real people?" "Of course" was the reply. "Oh surely they had not got those things put through the flesh," I said. Some of the people who stood by began to laugh and said, "Of course not; how could it be. They are just fastened in that position some way." I gave a sigh of relief and laughed at my stupidity, but it certainly was a ghastly sight.

I asked my Telugu teacher the object of it all. He said it was devil worship and was done so that they might have reasonable rains, good crops and a good harvest. By going through all this they were supposed to win the favor of the devil and by that means secure themselves from the evil she might bring upon them. Each day an immense crowd followed the procession.

As I looked at it all a feeling of great pity for these poor people filled my heart. To think that men and

women, made in the image of the Son of God and endowed with minds should call such a performance as that worship! At last it was ended and we were glad of it. During the seven days that it lasted the people came in crowds from the surrounding villages. From early till late they crowded around the mission house. "Come to see," they said. One day there were over a hundred on the compound at one time. They crowded in at the doors; unceremoniously entering sitting-room, bed-room and dining-room. There was nothing to do but stand back and let the living stream pass on and gaze to their hearts' content. Poor creatures! Their miserable mud huts are all they know.

Six months have passed since I came to this land. During that time I have been very well indeed. For this I desire with all my heart to thank my Heavenly Father and humbly and earnestly desire to serve him in the land of darkness. Dear friends in the home land, surrounded by all the blessings that the gospel of Christ alone can give, please pray often and earnestly for these people whose minds are so dark and who are such slaves to superstition and fear. Oh, pray that soon, very soon, many of them may be led to forsake their idols and turn to the Lord Jesus Christ Yours in His service.

Tekkall, June 9th. FLORA CLARK.

Chelsea.

July 20th we organized the Mabel Archibald Mission Band here with a membership of 31. Officers as follows: Abbie Gillmore, President; Mrs. James Eisenhaur, Vice-President; Walter Baker, Treas.; and Myrtle Turner, Sec'y. We hope to make it an active means in interesting the young in mission work.

MYRTLE TURNER, Cor.-Sec'y.

How Our Twentieth Century Fund Stands To-day, August 9th.

H. P. ADAMS.

I would not like to raise another "Century Fund" I assure you. At least not under similar circumstances. I put the word raise in Italics because it meant that in our case. After eighteen months sickness the poor thing was "on its last legs," and the Committee had a choice between getting a man either to "bury" it or to "raise" it. After seven months work if it be not raised it is kicking pretty lively. The Field Secretary feels as if he needed a little raising now, for he has poured all his life into the almost extinct thing, and is a tired man.

It would take more than the sixteen pages of this MESSENGER AND VISITOR to tell the story of my toils and cares, mingled with faith and fear, salted with disappointments and tears, but now crowned with a song of triumph and gratitude. I think I will save this story and one day write a book on "How I did it." And I tell you it will sell, for it will contain some character sketches as funny and as instructive as some of Twain's and Dickens'. Talk about fiction, why I could tell you truths about people that would put novels into the shade.

So I shall give you the results without the processes through which they were attained. I have spent six months in New Brunswick, and one in Nova Scotia. It will require two more months to complete the canvass in New Brunswick, and a year in N. S. and P. E. I.

NEW BRUNSWICK.

(1). Churches in New Brunswick, 168
In Southern Association 28 churches subscribe, \$4,249
In Eastern Association 42 churches subscribe, 4,638
In Western Association 42 churches subscribe, 2,813

\$11,700

Of this sum nearly \$3,000 have been paid to Treasurer, Rev. J. W. Manning.

(2). Baptist ministers in New Brunswick.
44 ministers (out of 66 actively engaged in the ministry) have subscribed, \$822
4 Licentiate have subscribed, 80

\$902

Being an average of nearly \$20 for each minister.

(3). Baptist Sunday Schools in New Brunswick, August, 1901.
Of these 25 pledged, 201
Of these 19 paid, \$789
32 did not pledge but paid, 174
57 pledges and cash paid amount to, 139
176 schools ignored my circular letter. 144 schools ignored both circular and the request to return Thank-offerings in envelopes furnished.

New Brunswick churches personally visited have responded nobly and in some cases "above what they were able," in other instances very little, and that "grudgingly." But appeals through printers' ink receive very scant attention generally. The words "Twentieth Century Fund" give only an abstract idea to most people. The idea needs a body to fire it home. I shall not easily forget both the warm and the cool

reception given me, but take New Brunswickers for all in all I love them and shall ever be grateful for the experience gained in this work.

Our 168 regular Baptist churches in New Brunswick attended by families numbering 65,000 souls are capable of great things, if this work of education, edification, and unification can be continued from year to year. Not poor, nor unprogressive, but resourceful and responsive to a great idea, a strong and abiding future awaits them if they are developed. To develop a Christian he must be well fed and built up, then given a broad view of the world. A Christian who never gets on Mount Calvary and sees what Christ saw, a LOST world, will never know the full deep joy of sacrifice. Lacking sacrifice for others, a Christian must shrivel and become "a castaway," i. e., laid aside as useless to God and man in the great work of Redemption. The Christian who will not use mind and money, time and opportunities for Christ and humanity, ignore the chief means, if not the only means, for attaining the stature of a full manhood.

I thank you all dear brother pastors who have so cooperated with me as to succeed in the mission that took me to your churches. I expect great blessings to rest on you and your work, for you and your people are in line with the marching millions who are raising Twentieth Century Funds to evangelize a thousand millions of heathens. I am very hopeful about Nova Scotia. I have done a month's canvassing and obtained three thousand dollars as result. By correspondence I have learned that the following is about the condition of the Fund in that Province.

NOVA SCOTIA.

Churches in N. S. Aug. 1901	214
In Eastern Assn 15 churches pledged	\$5,357
In Central and Western there are pledged	6,381
50 of the 137 ministers and professors pledged	779
87 of the 302 Sunday Schools by pledges and cash	1,239
	\$13,756

Treasurer, Rev. A. Cohoon has received \$3,500

P. E. ISLAND.

Churches in August, 1901	27
Ministers " " "	13
Sunday Schools " " "	33
From all these there have come pledges amounting to	\$112.00.

INDIA.

Churches in August, 1901	8
Missionaries male and female	18
These have pledged	\$1,000

SUMMARY OF SUBSCRIPTIONS TO AUGUST 9TH, 1901.

1. New Brunswick	\$11,700
2. Nova Scotia	13,756
3. Prince Edward Island	112
4. India	1,000
	\$26,568

Fredericton, N. B., Aug. 9th, 1901.

—Dr. Saunders authorizes us to state that the funds to enable him to publish his History of the Baptists of the Maritime Provinces, of which extended mention is made elsewhere in this issue, have been supplied by C. H. Harrington, Esq., of Sydney, the late Hon. A. F. Randolph of Fredericton, Mr. A. H. Jones and Mr. H. H. Ayer, of Moncton, Mr. C. E. Young of Falmouth, Mr. Louis E. Dimock of Windsor and Hon. J. N. Armstrong of N. Sydney. They depend upon being reimbursed by the sale of the books, and a large part of this money when received will go to benevolent objects.

Great duties teach great faith.

Faith is the channel as well as the measure of power.

King's Evil

That is Scrofula.
No disease is older.
No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.
There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, their sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

Notes by the Way.

Some few perhaps have noticed the omission of these Notes during the past weeks. A change of bookkeepers, which made necessary the presence of the writer at the office for a few weeks, was responsible for the silence.

But on Saturday, July 26, another start was made, this time for Fredericton on invitation of the church to supply for one Sunday in the absence of Pastor McDonald. Since their usual Sunday services afford them such a rich and full diet, an occasional scanty menu may be really conducive to health. Since a full account was given of Fredericton, and the work there in previous letters, nothing more need be said here.

On Tuesday morning the train was taken for Woodstock where some work remained to be done. Here Pastor Fash was found rejoicing over the success of the recent financial effort and planning new victories for the future. Every department of work is in good running order, and the old Albert St. church seems to be entering upon a new era of prosperity and vitality. A few days were spent in Woodstock with encouraging results, and in the future several more homes will be enriched by the weekly visits of our denominational paper.

On Friday morning another start was made, this time by wheel down the river road for Fredericton. The heat of the previous day prevented an earlier start, and now the sixty-two miles must be covered and Fredericton reached in time to take the morning train for St. John on Saturday.

The first places visited were Meductic, Hawkeahaw and Canterbury. The people of this field are at present without a pastor, and have been since Rev. C. N. Barton left them to take charge of the Richmond and Hodgdon field. During the early summer some special services were held here with good success by Rev. A. H. Hayward, general missionary, but these were discontinued owing to the outbreak of smallpox at Hawkeahaw. Some distance farther down is The Barony, where there are a few Baptist families and a neat little Baptist church, a part of the Temperance Vale field.

Next in order along the course of the river are Prince William, Lower Prince William, and Upper Kingsclear, prosperous farming communities, with their comfortable homes and well-tilled acres. These churches are under the pastoral care of Rev. C. A. Sables, of whose work only praise and words of appreciation were heard as the writer made his hurried calls.

Still further down is Lower Kingsclear, which by an unfortunate grouping is a part of the Macnagac field instead of being with Prince William and Upper Kingsclear. By this time darkness was drawing on and fourteen miles remained to be covered. So it seemed wise to accept the pressing invitation given and the night was spent at the hospitable home of Mrs. Sanders Patterson, Kingsclear. From here an early start was made in the morning, and one hour and one minute brought me once more to the city, with still time enough to make some necessary calls before the train left at 9:35 a. m.

To one who wishes to see one of the most beautiful sections of our province the writer would recommend a bicycle trip from Woodstock to Fredericton. Such a one, however, in order to enjoy the trip to the full, would need to allow himself plenty of time and choose a cool season for the trip, and under these conditions a more delightful ride could not be found.

R. J. COLPITTS

St. John, August 11.

Home Missions.

Blank forms of application for aid have been forwarded to pastors, will they see that they are properly filled by church clerks and returned to me in time for meeting of Board on September 2nd.

B. N. NOBLE, Sec'y. H. M. B. U.

Personal.

Rev. George Baker and wife of Leominster, Mass., are visiting Mr. Baker's parents at Randolph, near St. John. Mr. Baker was expected to take one of the services at Fairville on Sunday last.

Recently in these columns it was noted that Rev. W. H. McLeod of Hutchinson, Kansas, was making a vacation visit to his Maritime home. From an announcement which appears in our marriage column this week it will be seen that this is no ordinary vacation trip for Pastor McLeod. The MESSENGER AND VISITOR'S heartiest congratulations are extended.

Rev. Wellington Camp of Sussex, who is enjoying a short respite from pastoral duties, is with his family at present visiting in Fairville. Mr. Camp very acceptably supplied the Brussels St. pulpit on Sunday last.

Dr. H. C. Creed and Mrs. Creed who have been spending a week in St. John, returned to their home in Fredericton on Tuesday.

Rev. F. R. Curry, of Flint, Michigan, formerly of Windsor, N. S., occupied the German St. pulpit last Sunday and was heard with much interest.

Rev. D. W. Crandall has moved with his family to Wolfville, where he intends to reside for a year, during which time he is prepared to engage in evangelistic work. Any pastors or vacant churches wishing his assistance should address him at Wolfville.

Alluding to the recent prohibition Convention in Toronto, and the outlook in respect to the Referendum campaign in Ontario which is to open the first of September and close with the popular vote on the Prohibition Bill on December 4. The *Christian Guardian* says:

"The prohibitionists of the pessimistic type received last week their rebuke. It had been proclaimed in some quarters that the forces were more or less hopelessly divided touching the stand that should be taken relative to the approaching referendum vote, and many of those who were not ready to speak openly of division were so loud and incessant in their plea for unity as to create the impression that the end desired was not likely to be attained. But the Convention has met, and throughout all its sessions we did not hear a word said that would lead us to think that any but one conviction possessed the minds of the prohibition workers, namely, the conviction that the duty of the four called for an aggressive, earnest, hopeful campaign. On nothing, we believe, save a great moral issue, could such a company of strong minded men and women, of a great variety of views, even as to methods of temperance work, unite in such a spirit of hearty accord.

McSwatters—My groom, Ebenezer, and the cook, Florence, are going to be married.

McSwitters—Ah! then it will be the Eb and Flo of the tied.

Dealer—"Don't your shoes fit, madam?"

Madam—"Oh, yes, they fit me perfectly; but they hurt awfully when I try to walk."

Acting upon medical advice, Lord Salisbury obtained the King's permission to absent himself from the coronation. The ex-Premier will shortly leave for the continent.

COPY. PROBATE COURT CITY AND COUNTY OF SAINT JOHN. PROVINCE OF NEW BRUNSWICK.

To the Sheriff of the City and County of Saint John or any Constable of the said City and County GREETING:— WHEREAS, GEORGE H. V. BELYEA of the City of Saint John in the City and County of Saint John, and Province of New Brunswick, Barrister at Law hath prayed that Letters of Administration of the Estate and Effects of Lucretia Palmer, Widow, deceased, may be granted to him—

YOU ARE THEREFORE required to cite the heirs and next of kin of the said Lucretia Palmer, deceased, and all others whom it may concern, to appear before me at a Court of Probate to be held in and for the City and County of St. John, in the Probate Court Room in the Pugsley Building, in the City of Saint John on MONDAY the EIGHTH day of September next at eleven o'clock in the forenoon to show cause if any why Letters of Administration of the said Estate should not be granted to the said George H. V. Belyea as prayed for by him.

Given under my hand and the Seal of the said Probate Court this second day of August, A. D., 1902.

(sgd.) ARTHUR I. TRUKMAN, Judge of Probate.

(sgd.) JOHN McMILLAN, Registrar of Probates.

(sgd.) WILLIAM B. WALLACE, Proctor for Petitioner.

Notices.

Convention Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-seventh annual meeting in the First Baptist Church of Yarmouth, N. S., opening on Saturday, the 23rd of August, at 10 a. m. Notices are now being mailed to the clerks of all churches, with blanks for credentials of delegates, to be returned to me before August 17. The sending of this credential does not secure entertainment during convention, but application must be made to Mr. I. H. Goudry, Box 184, Yarmouth.

HERBERT C. CREED, Secretary of Convention.

Fredericton, July 16.

Convention.

TRAVELLING ARRANGEMENTS.

The following railway and steamboat lines will carry delegates to the Baptist Convention to be held at Yarmouth, N. S. from the 22nd to 26th August and the Maritime Woman's Baptist Missionary Union to be held at Hebron, beginning Aug. 18 and with the privilege to return from Yarmouth same date as the Convention at one first class fare, full 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 Starr Line S. S. Co., Coastal Steam Packet Co., The Charlottetown Steam Navigation Company, Mall S. S. John L. Cann, N. B. and P. E. I. Railway Company, Canada Coast and Railway Co., Rign and Havelock Railway, The Midland Railway Company, Hampton and St. Martins Railway, Moncton and Buctouche Railway.

The Intercolonial, Canadian Pacific, Prince Edward Island, Dominion Atlantic, Sallabury and Harvey, Central Railway of Nova Scotia, will provide standard certificates to delegates at the starting point, which when properly filled up will be accepted by the ticket agent at Yarmouth for a ticket to return free.

The Canada Eastern Railway will give one fare tickets if ten or more delegates are going over their road.

Purchase your tickets through to Yarmouth at the starting point, whenever possible so as to avoid procuring more than one certificate and reticketing at Junction stations.

Certificates for all lines good until 30th August. H. K. GROSS, Chairman of Com. of Arrangements. Moncton, N. B., July 22.

Delegates to Maritime Convention.

The Committee of Entertainment request that all constitutional delegates to the forthcoming Convention at Yarmouth, (See Year Book p 6 Art. II), who desire entertainment, send their names to the undersigned as soon as possible, and not later than Aug. 5th. Delegates to the Maritime W. M. A. S. and B. V. P. U. who expect the Committee to provide free entertainment for them must be also regular Convention delegates. Those who desire the Committee to secure accommodation for them at hotels or boarding houses should write at once. Through the month of August, Yarmouth is usually crowded with tourists, hence the Committee will not be responsible for the entertainment of any delegates whose names have not been sent in before August 6th. Postal cards with location and instructions will be sent to all whose names arrive in time. In case a delegate is appointed who afterwards decides not to come, he will please notify the undersigned at once. On behalf of entertainment Com.

I. H. GOUDRY, Chairman. Box 184, Yarmouth, N. S.

P. S.—Hotel and Boarding house rates will be from 75c to \$2 per day. Delegates applying for such accommodation should state what they are willing to pay.

The Baptist Institute will convene in Zion Baptist church, Yarmouth, N. S., on Friday, August 22, at 10 a. m. There will be three sessions. An excellent programme has been prepared.

B. N. NOBLE, Sec'y.

St. John West, July 18, 1902.

There will be, D. V., a meeting of the Board of Governors of Acadia University at the vestry of the Zion Baptist church, Yarmouth, on Thursday the 21st of August, at 7:30 p. m.

S. B. KEMPTON, Sec'y. Board. Dartmouth, August 1st.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. A. Cohoon, Wolfville, N. S.

The Albert County Quarterly Meeting will convene with the 2nd Hillsboro church (Dawson Settlement) on the first Tuesday in Sept. at 2 o'clock. Sermon by Rev. J. B. Ganong, alternate Rev. H. H. Saunders, paper by Rev. F. D. Davidson. Officers will be elected for the ensuing year. Matters of unusual importance will be brought before us and a large delegation is earnestly solicited.

D. DAVIDSON, Sec'y.-Treas.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

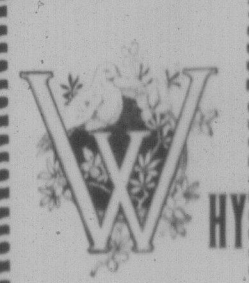
FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

NOTICE.

The Annual Meeting of the Shareholders of The S. Hayward Company will be held on Wednesday, August 20, next, at 3 o'clock, p. m., at the office of the Company, Canterbury Street.

S. HAYWARD, President.

Dated at St. John, July 29, 1902.



do you not get our prices on that Printing you think of having done

?

The facilities we possess are such as to place us in a position to simply defy competition on any description of Printing whatsoever

!

PATERSON & CO.
Printers and Publishers,
107 Germain Street,
St. John, N. B.

What About a Position

When you have completed your course? We do not guarantee positions, but we assist worthy students. Read the record of the 1901-02 Class at the

Maritime Business College
Halifax, N. S.

In attendance June 30 62
Not heard from since leaving 34
Graduates in positions 31
Under-graduates in positions 35
Average salary of 100 students (graduates and under-graduates) per month \$37.43
Applications annually for help over 250

Classes resume work September 2
Free Calendar on application to
KAULBACH & SCHURMAN,
Chartered Accountants.

You May Need
Pain-Killer
For Cuts Burns Bruises Cramps Diarrhoea All Bowel Complaints
It is a sure, safe and quick remedy.
There's only one PAIN-KILLER
PENNY PAIN-EXPELLER
Two sizes, 25c and 50c

Fredericton Business College

Does Not Close

During the Summer Months, You may enter at any time. TEACHERS should take advantage of our Summer Session.
Year Book containing full particulars sent free to any address on application.

—ADDRESS—
W. J. OSBORNE, Principal,
Fredericton, N. B.

Joggins Coal

This FIRST CLASS COAL

can be purchased by the Cargo in ROUND RUN OF MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 30 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.
CANADA COALS & Ry. Co., Ltd.
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Use the genuine
MURRAY & LANMAN'S
FLORIDA WATER
"The Universal Perfume."
For the Handkerchief Toilet and Bath.
Refuse all substitutes.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.
Address to-day the

VARIETY MF'G CO.

SHERIFF'S SALE.

There will be sold, at Public Auction on Saturday, the thirtieth day of August, A. D. 1902, at twelve o'clock, noon, at Chubb's Corner (so called), in the City of Saint John, in the Province of New Brunswick, all the Right, Title and Interest of William Chittick, in and to all that lot, piece and parcel of land described in the deed thereof to the said William Chittick from one Edward Thompson and wife as—Situate in the Parish of Musquash, on the westerly side of the Dipper Harbor road, beginning at the big gravel hole, thence west, north and east to the said Dipper Harbor road, containing one acre, together with the buildings thereon. The same having been levied on and seized by me under our execution issued out of the Saint John County Court against the said William Chittick at the suit of James H. Gould.
Dated this twenty-second day of May, A. D. 1902.

ROBERT B. RITCHIE,
Sheriff of the City and County of St. John

The Home

THE TRAINING OF BOYS.

It has come to this, then, that the home must be the centre in which we are to gather material for a re-education of public life with those sweeter courtesies which are so much better than the dancing-school elegancies—the courtesies of the heart, which I would like to call manners, are to a great extent cultivable. They grow up best in the home under the mother's eye. They are not much helped on by book training. The rules of etiquette have little to do with them, beyond giving them historical treatment—sunning them up with more or less accuracy. They find their soil and finest nourishment in a certain tenderness of heart, which ought to belong to every child born: Like the violet they will grow best in a dewy glebe and are watered by tears. Among the lowly and uneducated you find heart manners quite as often as in courts. They feed on the distresses incident to poverty and sickness. Self-helpfulness, associating itself readily with helpfulness of others, is their clear and open manifestation. Out of the circumstances of a worn mother, or a father who has been thrown down hard in the struggle of life, of a lame brother or sad-eyed invalid sister, are born the sweetest graces of the home—graces which learn to show themselves in the face, the eye, and every movement of the body. This other self-helpfulness need not pass into absolute altruism, for which the world is hardly yet ripe, but it may with safety pass into a gentle, unconscious, and guiltless habit of self-abnegation, such as makes the face take a share in another's happiness. All grace of external manners may be acquired when these heart manners are established, and no "superior" polish will wear well without them. When George William Curtis, one midnight, going home from a grand dinner, put his arm in mine saying, "I am going your way; may I go with you?" I was sure that his manners did not come from Chesterfield. They had the natural grace of the man who had carried the heart lessons of childhood high on the public ways of life. In those essentials the courtesy of Emerson was beyond that of any king. He had acquired it in the school of adversity, when he and his brother had but one overcoat between them to help bear the asperities of a Boston winter. With the anxious, hard-working mother behind them, it was easy to face playmates at school, who met them with the question, "Whose turn is it to-day?"
—Prof. Morse, in Harper's Bazar.

BLUEBERRY CAKE.

Beat together 3 eggs and 1 cup of sugar, add half a cup of melted butter, 1 cup milk and four cups of flour, with one and a half teaspoons cream tartar and one teaspoon soda mixed with it; then add one pint of blueberries rubbed in flour.

BLACKBERRY JAM.

Allow three-quarters of a pound of sugar to each quart of berries. Put the berries over a slow fire and stir and mash until all are broken. Boil twenty minutes, then add the sugar and cook ten minutes longer. Pour into small jars and cover closely.—Rx.

RIPE TOMATO PRESERVES.

Seven pounds yellow tomatoes peeled, 7 pounds sugar, juice 3 lemons. Let stand over night. Drain the syrup and boil it, skim well, then put in tomatoes and boil gently twenty minutes. Take out fruit with skimmer, boil syrup till it thickens, adding just before you take it off juice of the lemons. Put fruit in jars and fill up with the syrup. When cold seal.—Rx.

PRESERVED STRAWBERRIES.

To 1 pound strawberries add 1 pound of sugar. Put them in kettle over slow fire until sugar is melted; then boil 25 minutes fast as possible. Put fruit in jar boiling hot. Jar should be heated before fruit is put in or it will break. Cover and seal quickly. Set in a cool place.

Here is one way of doing up strawberries and they keep beautifully. Cut the berries, if large, in three or four pieces; take equal quantity of sugar and let stand all night. In the morning the juice will cover the fruit. Seal up without cooking. Another way is to take three-quarters of a cup of sugar and 1 box berries, wash and put over slow fire with the sugar; when all danger of burning is past have the fire hotter and cook through, but don't stir and they will keep whole.—Rx.

SALAD DRESSING.

Six tablespoons melted butter, 6 tablespoons cream, 1 teaspoon salt, one half of pepper, 1 teaspoon mustard, 1 cup of vinegar, then add three eggs beaten to a foam; remove from fire when it thickens and stir.—Rx.

HOW TO RESTORE SCORCHED LINEN.

Here is a formula that, it is said, will restore scorched linen: Peel and slice two onions and extract the juice by squeezing or pounding. Then cut up half an ounce of white soap and add two ounces of fuller's earth; mix with them the onion juice and half a pint of vinegar. Boil this composition well and spread it when cool over the scorched part of the linen, leaving it to dry thereon. Afterward wash out the linen.

HOW TO PERFUME NOTE PAPER.

Sprinkle well your blotting paper with whatever perfume you prefer. Put under a weight to dry; then put your note paper between the leaves and again place the weight on the top. If the blotting paper is not exposed to the air, the perfume will last some time.—Rx.

HOW TO BEAT EGGS QUICKLY.

A small hint worth remembering comes from a cooking school teacher and is that in beating eggs with a wheel beater, if the latter is held at an angle in the bowl rather than straight up and down the eggs are frothed in much less time.—Rx.

MUSHROOM WHITE SAUCE.

Put in a frying pan one and one-half tablespoonfuls of butter; when it is hot add one small slice of onion; cut small two slices of carrot; small stalk of celery, all cut fine; one sprig of thyme and one bay leaf; let simmer to minutes, being careful not to brown them; add one and one-half level tablespoonfuls of flour; stir and add one and one-half cupfuls of stock or milk, salt and pepper to season; boil 5 minutes; add a little cream; strain and add half a can of mushrooms; cook five minutes longer.—Rx.

HOT WEATHER AILMENTS.

More Little Ones Die During Hot Weather Months Than at Any Other Season.

It is a lamentable fact that thousands of little ones die from hot weather ailments, whose lives might be spared if mothers had at hand the proper remedy to administer promptly. Hot weather ailments come suddenly, and unless promptly treated, a precious little life may be lost in a few hours. Baby's Own Tablets promptly check and cure diarrhoea, stomach troubles, cholera infantum and other hot weather ailments. They also give relief to teething troubles, and prevent the ailments that come at this period. Every prudent mother should keep a box of Baby's Own Tablets in the house at all times. No other medicine acts so promptly and so surely, and the Tablets are guaranteed to contain no opiate or harmful drug. They always do good and cannot possibly do harm, and crushed to a powder you can give them to the smallest, sickliest infant. Mrs. Geo. Foote, St. Thomas, Ont., says: "My baby was troubled with diarrhoea and was very cross and restless, and got so little sleep I hardly knew what to do with her. I got a box of Baby's Own Tablets and after giving her some her bowels became regular and she could sleep well. I think the Tablets a splendid medicine."

You can get the Tablets at any drug store or by mail post paid at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, O. T., or Schenectady, N. Y.

OUR OWN MISTAKES.

One of the experiences that is probably common to most of us is to look back over a period of five or ten years, and wonder how we could have been so foolish as to do things and say things on certain occasions which we to-day keenly remember. Today, as we recall the circumstances, we bitterly reproach ourselves that we could have been so fatuous and short-sighted. But probably five or ten years hence we shall look back upon these periods with much the same feeling. We are going to continue to do foolish things to the end of the chapter. By divine grace one may largely overcome sinful tendencies, but there seems to be no help for unwisdom and poor judgment and inability to adjust one's self to circumstances but the bitter discipline of experience. There is one ray of light, however, upon this course of reflection, and that is the fact that to recognize our mistakes in the past is the best sort of reason for believing that we are improving. We have got our eyes opened to some things; and though we may probably make mistakes in the future just as in the past, they will not be the same ones. And then, too, we should not blame ourselves too severely for these errors. In the nature of the case these were things when we made these mistakes that we could not know as we do now. The man who is standing on the mountain top and sees the path winding up, should be charitable to the man down in the valley who is losing his way in the thickets. We need to cultivate charity for our own mistakes.—Selected.

PLAYING FOOL.

An industrious young shoemaker fell into the habit of spending much time at a saloon near by. One by one his customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply:—"Oh, I've just been down a little while playing pool." His little two-year-old caught the refrain, and would often ask, "Is you goin' down to play pool, papa?" Smith tried in vain to correct this word. The child persisted in its own pronunciation, and day by day he accented his father with, "Has you been playin' fool, papa?" This made a deep impression on the shoemaker, as he realized the question was being answered in the falling of his customers and the growing wants of his household. He repented again and again to quit the pool table, but weakly allowed the passion of play to hold him a long time. Finally he found himself out of work, out of money, and out of flour. Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim: "No work again to-day—what I am to do I don't know!" "Why, papa," patted the baby, "can't you run down an I play fool some more?" "Oh, hush! you poor child," groaned his father, shame-stricken. "That's just the trouble. Papa has played fool too much already."

But he never played it again, and to-day his home is comfortable and happy once more.—Thorold P. at.



Are a Heart and Nerve Tonic, Blood and Tissue Builder and Constitution Renewer for all troubled with weak heart or nerves. As a food for the blood, the brain and the nerves, they cannot be excelled.

If you are troubled with Nervousness, Sleeplessness, Nervous Prostration, Palpitation of the Heart, Shortness of Breath, Weak or Fainting Spells, Anæmia, or any form of Debility, take

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Their curative power is quickly manifested. They purify and revitalize the blood, brighten the brain and steady and strengthen the nerves from the first few doses.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

LESSON VIII, August 24. Numbers 13:26-14:4.

REPORT OF THE SPIES.

GOLDEN TEXT.

Blessed is the man that maketh the Lord his trust.—Ps. 40:4

EXPLANATORY.

I. SPYING OUT THE LAND. A TEST OF COURAGE.—Num. 13:1-25. Having reached Kadesh Barnea, the threshold of Canaan, the Israelites urged (Deut. 1:22) that explorers be sent on ahead; and God sanctioned the plan (Num. 13:17) because, though He wants men to rely on His guidance, He wants them also to use their own eyes. A headman presumably brave and wise, was chosen for this purpose from each tribe save the Levites, who were not to share the partition of the land. The tribe of Joseph furnished two, one each for Ephraim and Manasseh.

II. A REPORT OF FACTS.—Vs. 26-29. The spies were gone forty days (vs. 25). We may imagine the first company, returning from lower Palestine, making their report in the presence of an eager assembly.

26. AND THEY, Either the twelve spies or, as is at least probable, only a part of them, with Caleb but not with Joshua, came to Moses and to Aaron, who, as leaders of the nation, had sent them forth. AND TO ALL THE CONGREGATION. Doubtless the heads of thousands and hundreds, and as many representatives of the people as could assemble in one place. TO KEDESH. See "Place." AND SHEWED THEM THE FRUIT OF THE LAND. They had gone as far as the valley of Hebron, which means "a cluster, a bunch." This rich valley is just north of Hebron, and is described by Robinson as producing the largest and best grapes in all Palestine, besides pomegranates, figs, apricots, quinces, and other fruit in abundance. The spies selected specimens of figs, pomegranates and grapes, the latter being a magnificent cluster in honor of which the spies named the brook Keshol. Two men carried it, hung between them on a pole, to prevent crushing.

27. IT FLOWETH WITH MILK AND HONEY. They were adopting God's own words to Moses, out of the burning bush (Ex. 3:8) AND THIS IS THE FRUIT OF IT. They wanted to appear judicial, looking a little on the good side and much on the bad side.

28. NEVERTHELESS . . . THE CITIES ARE WALLED AND VERY GREAT. "Not many cities could have been so large and so strongly fortified as was represented, though Lachish, Hebron, Shalim, and a few others were formidable." Such cities seemed "an almost insuperable obstacle to a people wholly ignorant of artillery or of siege operations." WE SAW THE CHILDREN OF ANAK THERE. "A class of bandits whose names inspired terror throughout the district—Ahiman, Sheshai, and

LEARN HOW

To Feed Yourself Skillfully.

It is easy to use good food and get well and keep that way, but a person must go about it.

A lady says, "I had a dreadful time of it before I learned how to feed myself properly. I suffered with stomach trouble for about ten years and finally got so bad that terrible pains would set in, followed by nauseating sickness in the stomach and bowels.

Sometimes I would bloat up and would have to lie flat on my back. My stomach finally got so bad that it would throw up everything I ate and, of course, I lost weight and strength very rapidly. I became very pale. Blood was out of order and I looked like a skeleton finally.

One day neuralgia set in in the stomach and liver and I went right down to death's door. I got so bad that even warm water was thrown off the stomach which would hold absolutely nothing until I began taking Grape-Nuts in small quantities.

My father had been accustomed to Grape-Nuts and knew of the value of the food and began giving it to me. I immediately began to improve, and the stomach retained the food and digested it. I gradually grew well again and now I can eat a hearty dinner of almost anything. I have gained thirty pounds in weight. My brain is clear, skin beautifully white, and my eyes as bright as crystal where I used to be sallow and with lack lustre eyes. I owe everything to Grape-Nuts. Please do not publish my name." Name given by Postum Co., Battle Creek, Mich.

Talmi, sons of Anak. The great stature of these men, exaggerated by common report, together with stories of their ferocity, seem to have impressed the timid Hebrews beyond measure."

29. THE AMALEKITES DWELL IN THE LAND OF THE SOUTH. "The southern part of Palestine was known by the name of the Negeb, or south country. It formed the transition from the desert to the more cultivated country." "The Amalekites were the Bedouin of the time, probably with a look of poverty and hardship that gave little promise for any who should attempt to settle where they roamed." The Israelites had already met the Amalekites, at Rephidim (Ex. 17:8-16.) and God had shown that he could conquer them. AND THE HITTITES. A powerful, far-reaching people, whose remains have lately been discovered. They are represented on the Egyptian monuments as "an ugly race, with yellow skins, black hair and eyes, receding foreheads, and protrusive upper jaws." AND THE JEBUSITES. Possibly, as Driver suggests, a sub-tribe of the Canaanites. Jerusalem was their center, and they held it until the time of David. AND THE AMORITES. Mountaineers, depicted on the Egyptian monuments as a tall race, with fair skins, light (also black) hair, and blue eyes. AND THE CANAANITES. These occupied the lowlands, along the Mediterranean and the Jordan. "The name of Canaan is derived from a root signifying 'to bow down,' and means the lowlands of Palestine."—Sycce in Hastings' Bible Dictionary.

III. A COURAGEOUS REPORT.—Vs. 30 AND CALEB. A Kenizite, of Ebron, but attached to the tribe of Judah. STILLERD THE PEOPLE BEFORE MOSES. Evidently they had burst out in a cry of despair and fear. They felt as one might imagine an escaped slave, who, after terrible hardships, had made his way to a free country, only to find it closed against him. AND SAID, LET US GO UP AT ONCE AND POSSESS IT. Caleb talked "can" and not "can't." FOR WE ARE WELL ABLE TO OVERCOME IT. Forty years later, Caleb, then an old man of eighty, proved his brave words by conquering the very region that had terrified the ten spies, driving out the gigantic Anakim, and making his ancestral Hebron his own (Josh. 14:6-14).

IV. A COWARDLY REPORT.—Vs. 30-33. BUT THE MEN THAT WENT UP WITH HIM SAID. What follows may be a summary of the second report, this phrase simply implying "the other explorers." WE BE NOT ABLE TO GO UP AGAINST THE PEOPLE. That was true, but only because they left God out of the "we."

32. AND THEY BROUGHT UP AN EVIL REPORT OF THE LAND. The report was evil, not because it was untrue, but because it stopped short of God. The cities were walled, but they were to fall at the blast of a ram's horn. THE LAND . . . RATHER UP THE INHABITANTS. Elliott thinks this refers to the constant strife among tribes contending for the land (Lev. 26:38.) though it might mean an unhealthy land or a land of scarcity. AND ALL THE PEOPLE . . . ARE MEN OF GREAT STATURE. "Literally, 'men of measures.'"

33. AND THERE WE SAW THE GIANTS (R. V. Nephilim). "The Nephilim are the primeval tyrants mentioned in Gen 6:4." "They are analogous to the demigods of the nations. It made the Anakim seem more dreadful thus to suggest that there was something supernatural and uncanny about them." AND WE WERE IN OUR OWN SIGHT AS GRASSHOPPERS. "Possibly the Hebrews were at this time somewhat ill-developed as a race, bearing the marks of their slavery. But we can hardly suppose that the Amorites, much less the Hittites, were of overpowering stature." AND SO WE WERE IN THEIR SIGHT. No wonder; men are largely taken at their own estimation.

V. A COWARDLY PEOPLE.—Vs. 1-4. I. AND THE PEOPLE WENT THAT NIGHT. "It was a sad outburst of cowardice and childishness.

It would be very instructive if we should keep a ledger of our weeping, our fears, and our worries. We should find most of them baseless.

2. MURMURED AGAINST MOSES. Since he had led them under God's direction, this was murmuring against God. WOULD GOD WE HAD DIED IN THIS WILDERNESS! God heard their prayer, and granted it by keeping them in the wilderness till their death. "I wish I were dead!" men often say; but would they not be terror-stricken if they thought God would take them at their word?

3. WHEREFORE HATH THE LORD BROUGHT US INTO THIS LAND, TO FALL BY THE SWORD? In their fear, they spoke as if they were already in Canaan, confronted by the wrathful giants. THAT OUR WIVES AND OUR CHILDREN SHOULD BE A PREY. It is harder to have faith for our dear ones than for ourselves.

4. LET US MAKE A CAPTAIN AND, LET US RETURN INTO EGYPT. "This was, per-

haps, the bitterest hour in Moses' life. They had proposed to elect a captain before, but it was when he was away; this proposal was made before his face." They knew Moses well enough to know that he would not remain their captain if they returned to Egypt or stayed in the desert contrary to God's will. "Neither is it possible to retain Christ as our captain and also to make this world our home. For the great enterprise of spiritual redemption alone will Christ be our leader."

We sin like the Israelites when we fretfully ask, "Why doth the Lord bring me into this land of poverty, or sickness, or failure?" Shall not the Judge of all the earth do right? What earthly judge would permit such insults in his court?

The Israelites failed to realize that they were going to Canaan, not to live in ease and safety, but to bless the world. Self-sacrifice makes heroes, and the Israelites' selfishness was the root of their cowardice.

"The ten looked at God through the difficulties as when you look at the sun through a reversed telescope, and it seems indefinitely distant and shorn of its glory; while the two looked at difficulties through God."

HISTORICAL "FACTS"

(St. James Gazette.)

The historical and other "facts" given here are taken from schoolboys' examination papers.

My favorite character in English history is Henry VIII, because he had eight wives and killed them all.

Edward III could have been King if his mother had been a man.

Alexander the Great was born in the absence of his parents.

The chief clause in Magna Charta was that no free man should be put to death or imprisoned without his own consent.

Where were the Kings of England crowned? On their heads.

What is Milton's chief work? Milton wrote a sensible poem called the "Canterbury Tales."

An optimist is a man who looks after your eyes, and a pessimist is a man who looks after your feet.

Almost in Despair.

THE CONDITION OF MRS. JOHN SHOTT, OF ORANGEVILLE.

Suffered From a Burning Sensation in the Stomach—Food Became Distasteful—and She Grew Weak and Dependent.

From the Sun, Orangeville, Ont.

The Sun is enabled this week through the courtesy of Mrs. John Shott, a lady well known and much esteemed by many of the residents of Orangeville, to give the particulars of another of those cures that have made Dr. Williams' Pink Pills a household remedy throughout the civilized world. Mrs. Shott, in conversation with our reporter, said: "About three years ago, while living in Ingersoll, I was a great sufferer from dyspepsia. The trouble began with severe headaches, dizziness and sometimes vomiting. Next I suffered continuously from a burning sensation in my stomach; food distressed me; I did not sleep well at night; lost flesh and became very weak. I was constantly doctoring but it did me no good. In fact I was gradually growing worse and despaired of ever being well again. One day a friend who called to see me strongly advised me to try Dr. Williams' Pink Pills. She spoke so highly of them that I decided to take her advice, and I soon discovered that they were not like the other medicines I had been taking and that I had at last found something to help me. I continued using the pills for perhaps a couple of months, when I found myself fully restored to health. I have always since enjoyed my meals with relish and have had no return of the trouble. With my experience I feel certain that if other sufferers will give Dr. Williams' Pink Pills a fair trial they will find a certain cure."

Dr. Williams' Pink Pills enrich and nourish the blood and strengthen the nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, rheumatism, partial paralysis, heart troubles, St. Vitus' dance and the ailments that make the lives of so many women a source of misery. These pills never fail to drive away pain, bring a glow of health to the whole body and make despondent men and women bright, active and strong. Do not take any pills without the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



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Do you suffer from constipation? Does your liver need regulating? Is your digestion troublesome? Do you suffer from headache? If so, you should take

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every day. This harmless tonic and system cleanser will regulate every organ and will remove all the unpleasant features that attend a sluggish liver. Your health and spirits will be so improved that your friends will scarcely know you. Pleasant to take—surely beneficial, but be sure that you get the genuine "Abbey's."

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Wedding Invitations, Announcements, etc., a specialty.

15 DAYS!

Or there! out! till THE GREAT EXHIBITION, ST. JOHN, N. B., 30th August to 6th September, 1902.

Each past day has marked some distinct development, some bright plan thought out or accomplished; some unique feature decided upon; some special attraction selected or secured;—and every effort tending strenuously towards one end, viz: the production of the Best All-Round Show ever seen in the Maritime Provinces.

Fruit growers, Stockmen and General Farmers are displaying an interest far exceeding that of any previous year. Industrial Exhibitors are coming forward from all parts and Working Machinery will be a great feature.

In addition to the Dominion Expert Judges of Live Stock, Mr. George H. Clark, Chief of the Seed Division Department of Agriculture, Ottawa, will assist in the judging of agricultural products, and also deliver Illustrated Lectures in connection with Seeds Sold in Canada, Seed Selection, etc., a feature of vital interest to farmers.

PRIZE LISTS.—A few of these still remain. Parties who have not yet secured a copy should send in their applications at earliest opportunity.

FLOOR SPACE in the Industrial Buildings is now largely taken up. Intending exhibitors will do well to make their arrangements at once, so as to save disappointment.

Special cheap excursions from everywhere.

R. B. EMERSON, W. W. HUBBARD, Acting President, Mgr. and Sec'y, St. John, N. B. St. John, N. B.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, ST. JOHN, N. B.

LIVERPOOL.—Baptized a young man on Sunday, Aug. 3rd. C. W. CORRY.
Aug. 6, 1902.

WEST JEDDORE.—On Lord's day, July 27th, we repaired to a place where there was much water, when three happy believers, (who had been converted last spring) were "buried with Him by baptism into death, etc." PASTOR J. TAYLOR.

SUMMERVILLE, HANTS CO.—Work progresses favorably, congregations are large and the interest good. One received by letter. M. C. H.

ST. ANDREWS.—It is with a good degree of pleasure that we report that all our hopes concerning repairs on the church building have been realized to the full. A stone foundation has been laid, new windows put in, two coats of paint applied to the inside and a coat of varnish where necessary, two coats of paint to the outside, and a new platform placed in the front. The grounds around the building are yet to be graded and graveled, which will soon be done. We are able to state that not one dollar of debt will remain. There are but few in the town to support a minister, about six families and they are striving heroically, but it is a heavy burden for them to bear. A little aid from some of our Boards, ever so little, would be much appreciated and very thankfully received. We cannot report additions, but we are encouraged on other lines. The Sabbath School is growing, prayer-meetings sustained, and the Sunday services filled with enthusiasm. The congregations at Bayside and Bocabec are much larger than they were last summer and there appears to be a greater seriousness than usual among them.

Aug. 7th.

CALVIN CURRIE.

NORTH BAPTIST CHURCH, HALIFAX.—There are probably not many more active, live Christian workers than are found in this church and the mission and Sunday School in connection with it. Deeply interesting evangelic meetings are held in the mission chapel on Tuesday and Thursday evenings of each week, also every Sunday evening. There are over a hundred connected with the Mission Sunday School. One of the secrets of success in the church proper is the fact that for over thirty years a first class primary department of over 100 has been ably sustained by Supt. Geo. A. McDonald of Baptist Book Room and assistant, so that the most of the church-members have had a thorough training in this and have been graduated into the Junior Classes and on and into the church. No wonder such become devoted church-workers. About five years ago a Junior Union of over a hundred was formed out of the Primary Department and Intermediate Classes—presided over by Mr. McDonald. This is a model union. Deacon Damarez and the writer were present Sunday, 4 p. m., and were astonished at the progress made, the excellent order and business-like manner in which the exercises were conducted as well as the earnest devotion and childlike prayers offered. The favored visitors received a spiritual uplift not soon to be forgotten. W. I. G.

Birthday of a New Albany Veteran.

A much-valued opportunity was afforded a few neighbors and kindred friends of Deacon Daniel Whitman to express to him their high esteem, as the word was whispered around that Wednesday, July 30th, would be his seventy fifth birthday. A surprise party was accordingly arranged for; and at an early hour in the afternoon hay-fields were abandoned, and a goodly number invaded that time-honored and God-blessed home at present occupied by both the families of Deacon Daniel and his son, Deacon Neander Whitman.

Among the happy and favored guests were: Deacon Phineas Whitman and wife, Messrs. Albert Oakes and wife, the latter being a sister of our honored veteran host, Harris Oakes and wife, N. S. Whitman and wife of Marlboro, Mass., and C. A. Whitman and wife of Pasadena, Cal. Deacon Daniel, whose father, Deacon Daniel Whitman, was a typical Christian soldier and standard bearer in the Albany church over sixty years ago, is in spite of his years well preserved, erect in bearing, cheerful and hopeful and as pronounced as ever in his loyalty to Christ's army. Both Daniels, first the father, later the son, were always revered by the writer as noble examples of men who in their daily lives came nearest to fulfilling both the negative and positive conditions of blessedness set forth so clearly in Psalm 1. Mrs. Whitman, although the senior of her husband, still gives evidence of remarkable vivacity and unabated fervor in her early habits of Christian service. As the party consisted largely of the Whitman element, conversation somewhat naturally took shape in the discussion of incidents of family history familiar to our honored host, whose vivid memory of the happenings contemporary with the boyhood and girlhood of his guests made attention rapt and interesting. As some of those incidents were intimately connected with this family home where the most of us had in early youth listened to the sainted grandfather deacon, as he with fervent zeal expounded God's Word and exhorted the young to repentance, before the assemblies of neighbors met for prayer. The conversation stirred our hearts and awakened some very tender recollections. The thoughts of the writer instinctively dwelt on the issue of those consecrated labors of the grandfather. The children of our host, the present Deacon Daniel, included three sons and three daughters. Of the sons, Neander, true to his Christian ancestry, is an honored pillar in the Albany church; Spurgeon and George, the former a successful law-student after graduation from Acadia, early called to his reward; the latter, the Rev. George Whitman, at present an able and efficient missionary in China under the direction of the American Board. Thus the glad message so dear to father and grandfather is being conveyed by the honored son and grandson to a people so long enveloped in the darkness of heathendom. As suggestive of our further thought of the influence of the members of this godly family who have already entered their reward we would refer the reader to Heb. 11:32.

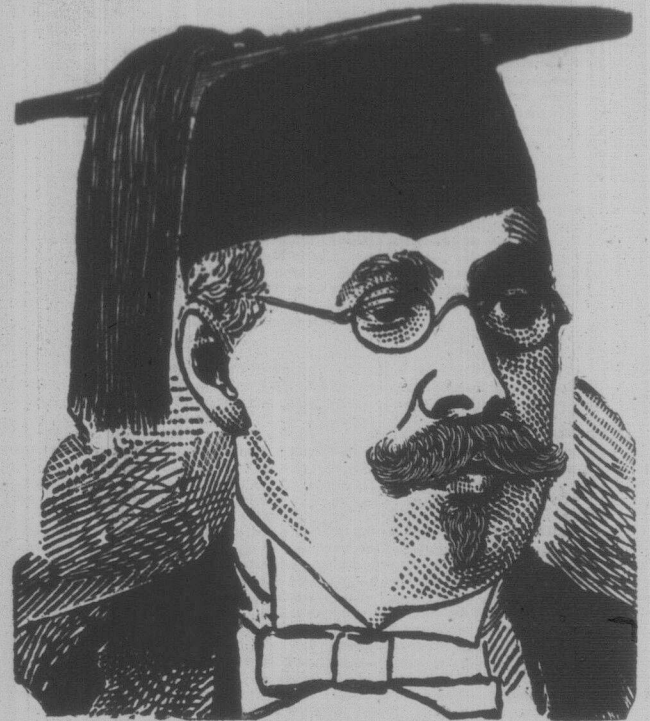
Suffice it to say in closing that the few hours spent at this birthday party as we gathered around the family board and banquetted and conversed together, will ever be fragrant in the memory of those present as most pleasant and profitable. A joyous service of song led by the organist, Miss Gardner, followed by the reading of the 23rd Psalm as suggested by our host, a prayer of thanksgiving and a united though unexpressed petition on the part of all present that our venerated host and hostess might long be spared as veteran leaders of Zion hosts. The invaders dispersed to their homes cheered by the refrain of the hymn which had been sung, "There'll be no god-byes in Heaven."

A sad drowning accident occurred Saturday afternoon on Loch Lomond about ten miles from St. John by which two highly respected young men of the city named respectively Walter C. Pyne and Chester H. McClaskey lost their lives. These young men were taking part in a yacht race on the lake, held in honor of the coronation, when their yacht was overturned in a squall and sank. They were able to swim and kept afloat for some time. McClaskey was the first to go down. A steam yacht on the lake went to their assistance and had almost reached Pyne when he also sank. The melancholy accident has aroused deep sympathy for the bereaved.

A story is afloat in Montreal that negotiations are on foot looking to the combination of the Dominion Iron and Steel Co., the Nova Scotia Steel Co., and a well known English corporation, whose works are established in all the principal mining areas, but whose name is not given. Senator Cox, of Toronto, who has just returned from England, is said to be the prime mover in the affair. The only difficulty in the way of amalgamation, it is stated, is that of fixing the valuation. The new company would enter into active competition with the United States Steel Company.

FREE BOOK
On Stomach Troubles.

The reason Dr. Sproule's book is plain is because he understands his subject thoroughly. It is his speciality. The book is the result of eighteen years of experience and of nearly 35,000 successfully treated cases. His repeated successes in cases where all other doctors had failed have proved that his method of treatment is the only one suitable for long-standing and stubborn troubles of the stomach, or digestive apparatus. In his book this famous Specialist and great-hearted philanthropist gives you the benefit of all his years of toil and research. Here lies a how much dreadful suffering of mind as well as body are caused by these ailments. In his book he shows how in time the disease grows more and more painful and serious until it affects the liver and bowels also, weakens the blood and poisons and irritates the nerves. He describes the dreadful gnawing sensation that so often comes, the nausea, the increasing weakness, the irregularities of the bowels, the poor skin, bad blood, weak nerves, the tired, exhausted feelings, mental depression, pain and palpitation of the heart; any one or all of which are likely to appear as the result of neglected or wrongly treated disease of the stomach.



He explains so any one can understand why ordinary treatments are so often followed by failure, and how simple and easy is the right method. If you or any friend of yours are suffering from

DISEASE OF THE STOMACH

Dr. Sproule Will Send You This Book Free.

This book was written for you. It is fully illustrated at great expense, so that you cannot fail to understand. Nothing has been spared to make this book a real help to discouraged humanity. Dr. Sproule's deep love and thorough sympathy with all who suffer have made him gladly give up not only money and his spare minutes during the day, but often his much needed rest at night. For years he has had this book in mind, planning how he could most clearly teach the people of this great continent the truths they so much needed to know and which no one else could tell them. And now he offers you this book with the earnest wish that it may be the means of bringing help and encouragement to many among his poor, down-hearted, almost hopeless fellow beings.

If you have any trouble with your digestion, any pains, bloating, belching or variable appetite, don't neglect yourself. Send for this book. It will explain your trouble and prove the means of leading you back to perfect health.

Address DR. SPROULE, B. A., English Specialist in Catarrh and Chronic Diseases (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service), 7 to 13 Doane St., Boston.

To Intending Purchasers

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

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.

MANUFACTURERS AGENTS.

Middleton, N. S.

AGENTS WANTED

CONFEDERATION LIFE ASSOCIATION


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

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

GOLD MEDAL, PARIS, 1900.

Walter Baker & Co.'s
PURE, HIGH GRADE
Cocoas and Chocolates.



Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
DORCHESTER, MASS.
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.
TRADE-MARK ON EVERY PACKAGE.

MARRIAGES.

WETHERS-MOSHER.—At Summerville, Hants Co., July 30th, by Rev. M. C. Higgins, Alfred Newman Wethers, of Summerville, to Dora May Mosher recently of Boston.

BAKER-CARR.—At Bloomfield, Carleton Co., N. B., July 16 by Rev. Z. L. Fash, M. A., William G. Baker and Melissa Carr, both of Bloomfield.

ESTY-KNOX.—At Woodstock, N. B., Aug. 6, by Rev. Z. L. Fash, M. A., George F. Esty, Houlton, Me., and Della C. Knox, Sheffield, N. B.

KIMBALL-DICKINSON.—At the residence of Mr. John Kimball, July 30, by Rev. J. D. Wetmore, Oren J. Kimball to Alice J. Dickinson, both of Carlisle, Carleton Co.

CROWELL-BRICE.—At Pleasant Valley, August 6th, by Rev. M. W. Brown, Hugh R. Crowell and Minnie Brice, both of Kemp, Yarmouth county, N. S.

MURRAY-SMITH.—At Harcourt, N. B., on 6th inst., by Rev. W. E. McIntyre, Isaac W. Murray of Chipman to Mary I. Smith of Harcourt.

SCOTT-SCOTT.—At DeWolfe Corner, Charlotte county, on Wednesday, July 24, by the Rev. C. J. Steeves, Charles Voutt of St. Stephen to May Scott of DeWolfe.

ALLEN-WOODLING.—At the First Baptist church, Halifax, July 31st, by the Rev. Wm. W. Rees, pastor of the West End Baptist church, George Ritchie Allen to Bessie A. Woodling, both of Halifax.

MOSHER-HARVIE.—At the Baptist parsonage, Scotch Village, N. S., Aug. 3rd, by Rev. L. H. Crandall, Lewis W. Mosher to Ella F. Harvie, both of Newport, N. S.

STEWART-GARLAND.—At Elgin, N. B., Aug. 1, by Pastor H. H. Saunders, William A. Stewart and Fannie M. Garland, both of Elgin.

GELDART-STEEVES.—At Pollett River, N. B., Aug. 6th; by Pastor H. H. Saunders, George C. Geldart and Effie Steeves.

MELROD-SMITH.—At the residence of the bride's mother, Halifax, August 6 by Rev. J. H. Jenner, Rev. Warren Hastings Melrod, pastor of the First Baptist church, Hutchinson, Kansas, and Lillie Ethel Smith, daughter of Mrs. Martin Smith of Halifax, N. S.

DEATHS.

DOWNING.—Mrs. Thomas Downing departed this life, July 8th, at Albert, N. B., after a long sickness, which she bore with Christian meekness and fortitude. She longed to go and rest with her Lord. In the absence of the pastor her funeral was conducted by Rev. M. E. Fletcher of Harvey. The pastor preached an appropriate sermon the following Sunday morning. She leaves a husband and a large family to mourn.

BOY.—Mrs. Benjamin Brody of the "Albert House," Hopewell Cape, N. B., died of heart trouble very suddenly on July 11th. She had been afflicted with heart trouble for some months but the end came very unexpectedly. Perhaps few were better known and more highly respected, than was she, in this county. She was a humble follower of our Lord, a true friend and a kind hostess. She will be greatly missed. A son and daughter are left to mourn.

BAKER.—At his home, Aug. 2nd, Bro. Daniel Baker, aged 69. Forty-two years ago our brother was converted and baptized at West Jeddore. His life was one

which adorned the doctrine. Our brother had been sick a long time and his last days were filled with bright anticipations of future bliss and with the blessed consciousness of the presence of the Comforter. He leaves to mourn his loss three sons, five daughters and other friends. Asleep in Jesus.

WHEELER.—At Florenceville, N. B., Aug. 5th, Ella, beloved wife of C. B. Wheeler. The deceased was a daughter of Chas. Lunt, and was born at Kingsclear March 1857, was baptized and united with the church at Florenceville in 1878, and in 1885 she was united in marriage to Mr. C. B. Whidden, to whom she had been a loving and faithful wife. During an illness of three years she suffered much, but bore her affliction without murmuring, and her deathbed was peaceful and happy. The funeral was conducted by P. S. O. Smith who delivered a short discourse from Eccles. 7: 1-2. The large number, attending the funeral bore testimony to the general esteem in which the departed was held.

HAYDEN.—At Osborne, Shelburne Co., N. S., June 16 Mr. H. Smith Hayden, aged 85 years. Mr. Hayden had spent the most of his life in the United States, but returned last autumn to stay during the winter in his native place. Before the spring had fairly come it was apparent that he would never be permitted to return to the U. S. again as he planned. In the home of his nephew, Mr. Eldred Hayden, he sickened and died. In early life he professed faith in Christ and was baptized but never united with a church. He was a man of integrity and respected wherever he lived as a worthy citizen. His wife preceded him some years ago to the spirit world. An adopted son and several brothers and sisters well advanced in years mourn their loss.

MCMULLEN.—At Turro, N. S., August 2, after an illness of one week, Elizabeth Congdon, widow of the late Capt. James McMullen, and daughter of the late Samuel Congdon of Union Square, Kings county, N. S. Our Sister McMullen professed religion quite early in life and was baptized by the Rev. Wm. Chipman. Her husband was lost off the east coast of Nova Scotia nearly forty years ago. She had one child, a promising boy, who, in childhood, preceded her to the better land. She was the stay and comfort of her parents in their declining years, and saw both laid away in the grave; but in all her trials she was sustained by the Great Comforter of our souls. Towards the last her hope was very bright, the last day of life she asked us to sing "Jesus Lover of My Soul," and said frequently, "I am trusting in Jesus."

COLE.—At Greenfield, Queens county, N. S., July 26, Bro. Hallett Cole, aged 59 years and 6 months, after a long and tedious illness, borne with Christian resignation, passed away to be at rest with Jesus. Bro. Cole was baptized Nov. 13th, 1858 and united with the Greenfield Baptist church and continued a member of that church until death. Bro. Cole was also on July 18, 1898 ordained to the office of deacon of said church. He was faithful in the duties of his office. In his death the family has lost a kind and indulgent husband and father, the church a faithful and helpful member, the community a good citizen. He leaves a widow, two sons and one daughter with many friends to mourn their loss. May the God of all mercy sustain them and sanctify this bereavement to their good.


FARM LABORERS' EXCURSION.

Ticket Agents,
Maritime Provinces:
This is to advise you that Male or Female Farm Laborers who have already arranged to work with Farmer friends, or with some Farmers they have worked for in former years, will be conveyed free, prior to August 31, 1902, from Winnipeg to such points in Manitoba and Assiniboia as stated in general instructions, on presentation of usual Farm Laborers' certificate to Can. Pac. Agent at Winnipeg; without rendering it necessary for such Farmers to go to Winnipeg to certify that they have engaged them.

Illustration: The object of the new

Manchester, Robertson & Allison,
St. John, N. B.

GLOBE WERNICKE ELASTIC BOOK-CASE



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

An Ideal Book-Case for the Home.

plan of distribution is not to force Wm. Smith to work for Geo. Jackson at Estevan, whom he does not know, if he prefers to work for James Johnson at Yorkton, whom he does know. LABORERS WILL BE GIVEN AS MUCH FREEDOM OF CHOICE AS POSSIBLE.

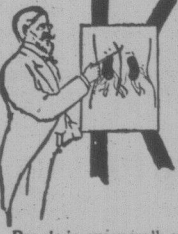
The fact of Farm Laborers being primarily ticketed to Winnipeg, with the promise of free distribution to certain territory, places them in the best possible position to obtain work, for this reason:
Winnipeg is the seat of the Manitoba Government and the headquarters of the Can. Pac. Western Lines. Therefore, if any person considers he has just cause for complaint, he can make it at once to headquarters with positive assurance of immediate investigation of his grievance and, if ascertained to be well founded, a satisfactory adjustment.

Yours truly,
C. B. FOSTER, D. P. A., C. P. Ry.

It is officially announced that King Edward has approved the appointments of the Earl of Dudley, Charles Thomson Kitchie, Aretas Akers-Douglas, Austen Chamberlain and Sir Wm. Hood Walrond, as well as the appointments which follow: President of the Board of Education, the Marquis of Londonderry; First Commissioner of Works, Lord Windsor; Financial Secretary of the Treasury, William Hays Fisher; Parliamentary Secretary for the Treasury, Sir Alexander Fuller Acland Hood; Lord Commissioner of the Treasury, Henry William Foster, M. P. The Earl of Dudley, Sir William Hood Walrond and Lord Windsor will not be in the cabinet, but George Wyndham Chief Secretary for Ireland, does become a member.

Application has been made to the courts at Toronto for an order winding up the Montreal Woolen Mills Company. The action is at the instance of the Johns-Manville Company, New York, who backed the company heavily and who desire complete re-organization. The Montreal company conducts extensive mills at St. Hyacinthe, (Que.) The capitalization is \$1,500,000 and the plant is valued at nearly \$2,000,000.

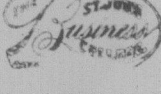
Kidney Disorders



Are no respecter of persons.

People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.
A neglected Backache leads to serious Kidney Trouble.
Check it in time by taking
DOAN'S KIDNEY PILLS
"THE GREAT KIDNEY SPECIFIC."
They cure all kinds of Kidney Troubles from Backache to Bright's Disease.
50c. a box or 3 for \$1.25
all dealers or
THE DOAN KIDNEY PILL CO.
Toronto, Ont.

Wanted



Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand of such writers, and no class of work gives better opportunities for advancement.
Send for pamphlet, "Male Stenographer Wanted," showing the demand, and the openings a stenographic position gives for rising in the world.
Students can enter at any time.
S. KERR & SON,
Oudfellows' Hall.

Do you like TEA that is NOT BITTER or HERBY;
A tea that has the old fashioned TEA FLAVOR?

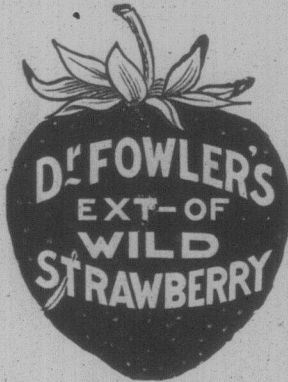
VIM TEA

IS THAT TEA.

BAIRD & PETERS, Tea Importers and Blenders, ST. JOHN, N. B.

A Standard Remedy

Used in Thousands of Homes in Canada for nearly Sixty Years and has never yet failed to give satisfaction.



CURES

Diarrhoea, Dysentery, Cholera, Cholera Morbus, Cholera Infantum, Cramps, Colic, Sea Sickness and all Summer Complaints.

Its prompt use will prevent a great deal of unnecessary suffering and often save life.

Price, 35c.

The T. Milburn Co., Limited, Toronto, Ontario.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT.

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

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

Wilson's Fly Pads

(POISON) Sure Death to Flies Clean, Safe, Effectual.

WANTED.

In Connection with our Schools at Wolfville.

1. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.
2. Two girls to work in dining-room of Acadia Seminary.

For full particulars as to terms, duties, etc., write to the undersigned.

A. COHOON, Sec'y Ex. Com. Wolfville, N. S., July 1.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

Makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 300

SONG IN THE NIGHT.

Seven men were buried beneath thousands of tons of rock which fell without a moment's warning in a Cornish tin mine.

Willing hands soon began the work of rescue, though all despaired of finding any one alive. Their worst fears were not quite realized. One man was found, and was removed from his comrades uninjured, the rocks having formed an arch over him.

After two days the men who were at work having been greatly encouraged by finding one man alive, called very loudly to ascertain whether others were alive and could speak. One man answered. He was an active Christian, and a Sunday-school superintendent.

"Are you alone?" asked some one. "No; Christ is with me," was the answer.

"Are you injured?" was the next question.

"Yes," replied the imprisoned man, man, "my legs are held fast by something."

Then, in a feeble voice he sang:—"Abide with me! Fast falls the evening; The darkness deepens; Lord, with me abide!

When other helpers fail and comforts flee, Help of the helpless, O, abide with me."

They heard no more from him. Two days later they found him with his legs crushed by a huge rock which rested on them; but it was known from his life and his last words that he had gone to be forever with the Lord."

When he was buried, his funeral was attended by hundreds of people. According to the local custom, they carried the casket through the streets with their hands; and on the way to the cemetery, and also at the graveside, his favorite hymns were sung. All were weeping as they finally sang the hymn which was last upon his lips, "Abide with me"; and many felt the desire of their own hearts expressed in the words—

"In life, in death, O Lord, abide with me."

—Rev. William J. Hart, in C. E. World.

HAPS AND MISHAPS OF A NAME

What would a man do without a name? A very poor name, even, is better than none. But here and there one hears of a person whose name is so peculiarly difficult or otherwise troublesome as almost to make it seem as if he would be better off if he were anonymous. One of the most singular cases of this kind is reported by the Scranton Truth.

The man's name is John Ditto, and it is apparent at a glance that it must often get its owner into embarrassing predicaments.

At one time he went to St. Louis, and at the hotel happened to register after a man named Hinkleschneider. The clerk thought he had written John Ditto to save labor and ink, and called him Mr. Hinkleschneider. Worse than that, the daily papers announced his arrival as that of "John Hinkleschneider, a prominent citizen of Somerville, Texas," and as news of the affair preceded him back to Texas, his neighbors persisted for some time in calling him Mr. Hinkleschneider.

However, his name sometimes served him a good turn. For instance, it was the means of getting him a wife. At a country fair he was invited to join a friend and some young ladies in a refreshment tent. When beverages were proposed he said he would take lemonade, and the strange young lady at his side said, in all innocence, that she would take ditto.

This mild joke was cultivated, as such jokes are, and in the end, acquaintance having ripened into affection, the young lady did take Ditto for better or worse.

In war-time he escaped the draft because his name, as copied from the original list, was written not John Ditto, but John Smith, or whatever the name happened to be that preceded his.—Ex.

A PRAYER.

BY REV. JOSEPH PARKER, D. D.

Help us to walk worthily, usefully, joyously, in so far as we may within these little limits. To this end may the mastery of Christ abide in our hearts; may each heart be Christ's Bethlehem; may Christ be born in each the hope of glory, the Child that shall keep the world young.

The Lord help us to follow the truth of Christ, in obedience, in simplicity of heart, in purity of motive, in unselfishness of desire,—then shall we enter into the manhood of Christ, being perfected in his wisdom and in his grace. Lord, help us thus. We could not have breathed this prayer but for thyself dwelling in us. This desire is not of the earth; it is from heaven—a spark of the eternal flame.

For all thy love and thy goodness how can we praise thee in sufficient song? Thou hast been mindful of us in tenderest care; Thou hast considered us as if we were Thine only household. We forget that all the worlds are Thine, and Thou art the housekeeper of them all, spreading the table, finding the water to quench the thirst of all. Behold, Thou hast not forgotten one of us; even in the darkness of the darkest night Thou hast set some star.

Lead us the few remaining miles of the journey; we see one steep hill and one great valley; and we know not what that cloud in the western sky wholly means—it may carry thunder in its gloom. But go Thou with us; take hold of each hand, beset us behind and before, and lay Thine hand upon us, and the hill shall be smoothed down, and the valley shall be lifted up, and the cloud shall dissolve as dew. Amen.

"LAZY WHITE MAN."

The Western Indians, although not fond of work, do not approve of indolent white men. The "heap good white man," in their estimation, is the white man who works hard; and to sit by and watch him as he toils seems to afford them never-failing pleasure.

Some young "warriors" of the Black-foot tribe sat in the shade one day, watching a group of laborers who were constructing a grade for a branch railroad in Montana. They were commenting upon the workmen and their work, when a bicyclist, the first that they had ever seen, came riding along the newly completed grade. He had got off the train at the last station, and was going to the fort a little farther on.

The Indians watched the wheelman without a word until he passed beyond a knoll, which hid him from view—then they expressed their sentiments concerning him.

"No good white man!" one remarked. "No," answered another, with great scorn, "heap lazy white man—sits down to walk!"

THE COUNTRY BOY'S OPPORTUNITIES.

In the country, boys dream of the city and its great opportunities. They see, in their minds, enormous stores, vast libraries and reading rooms, great opportunities for self-improvement; excellent day schools and evening schools, Young Men's Christian Association, evening universities, and other institutions where seekers after knowledge may satisfy their longings. In other words, to the country boy, the great city is a sea of opportunities.

On the other hand, the city-bred boy, who has breathed this air of opportunity from childhood, who has passed libraries and reading rooms so many times that their familiarity and commonness have taken the edge off his mental appetite for their contents, longs for the free air and wider space of the country.

If a country boy is made of the right stuff, instead of dreaming of great opportunity in the city, and longing for access to better libraries and larger schools, he will try to redeem himself from the meagerness and narrowing influences of his surroundings. Every book will be to him a precious luxury, an opportunity to open a little wider the door of his narrow life. If he is determined to get on in the world, the things that seem to hold him back will be converted into stepping stones to higher levels. Like Lincoln, Garfield, Grant, Greeley, Burritt and the long list of our country's great men had to struggle against far greater odds, without the advantages of the country boy of to-day, he will prove himself greater than his limitations—Success

A man who looks on the bright side of things is called an optimist, and the one who looks on the dull side is called a pianist.

SUCCESS.

BY ERNEST NEAL LYON.

Is it to worship earthly, grove-ing Gold, And, dollar-blinded, to look only down, To rake the muck-heap, and forget the crown, Until Youth's bounding blood creeps strangely cold; To dwell with Eavy, Arrogance and Dread, To barter all Benevolence for dress, To lose Companionship—nor feel its loss, Because the flower of Sympathy is dead,— Is that Success?

To labor for the rainbow bubble, Fame—Afloat so fairly in the morning air— A perfect jewel for a prince to wear— Is it a recompense for all its claim? Thro' careful night, and crowded, strenuous day, Thro' iron rebuff, or flattery—like snow That leaves one thirsty—it is grasped, and, lo!

It vanishes in Nothingness away!— Is that Success?

With comrade Duty, in the dark or day, To follow Truth—wherever it may lead, To hate all meanness, cowardice, or greed;

To look for Beauty under common clay; Our brother's burden sharing, when they weep,

But, if we fail, to bear defeat alone; To live in hearts that loved us when we're gone

Beyond the twilight (till the morning break!) to sleep,— That is Success!

—Success.

CONSUMPTION MUST BE CHECKED.

If you have this disease or any symptoms of it, use PUL-MO. A FREE SAMPLE BY MAIL to every sufferer. PUL-MO is sold at \$1.00 per large bottle, and 15 cents for small size. For sale by all druggists or direct. THE PUL-MO CO., TORONTO, ONT.

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

BACKACHE

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

DOAN'S KIDNEY PILLS.

Another Testimony

TO THE MERITS OF—**GATES' MEDICINE!!**

They cured when Hospital Treatment failed. Black River, January 4, 1902. Messrs. C. Gates, Son & Co., Middleton, N. B.

Dear Sirs,—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I felt no better, notwithstanding the careful treatment there received. Your agent here, Mr. R. Power, then asked me to try GATES' MEDICINE. I began a course of your Bitters and Syrup to purify my blood, and made external applications of your NERVE OINTMENT and ACADIAN LINIMENT to the sore. When I had used 6 bottles of Syrup, 6 boxes of Ointment and 2 bottles of Liniment the soreness had entirely disappeared from my leg, which was completely healed except a very small spot. I feel very grateful for the wonderful cure thus effected, and I certainly think your medicines "can't be beat."

Yours truly, JAMES SCRIBNER. If you wish to have pure blood, which is the basis of good health, try GATES' MEDICINE, sold every where. Manufactured only by C. GATES, SON & CO., Middleton, N. B.

BELLS Made of Steel Composition for Churches, Chapels, Schools, etc. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE BELL FOUNDRY, CHICAGO, ILL.

This and That

WHO PEOPLED AMERICA?

In Harper's Magazine for August Charles Hallock discusses the question as to who were the earliest inhabitants of North America, and whence they came. Here are his conclusions:

"The primeval peoples of both North and South America originated from a civilization of high degree which occupied the sub-equatorial belt some 10,000 years ago, while the glacial sheet was still on. Population spread northward as the ice receded. Routes of exodus diverging from the central point of departure are plainly marked by ruins and records. The subsequent settlements in Mexico, Arizona, New Mexico, Colorado, Utah, and California indicate the successive stages of advance, as well as the persistent struggle to maintain the ancient civilization against reversion and the catastrophes of nature. The varying architecture of the valleys, cliffs and mesas is an intelligible expression of the exigencies which stimulated the builders. The gradual distribution of population over the higher latitudes in after years was supplemented by accretions from Europe and northern Asia centuries before the coming of Columbus. Wars and reprisals were the natural and inevitable results of a mixed and degenerating population with different dialects. The mounds which cover the mid-continental areas, isolated and in groups, tell the story thereof. The Korean immigration of the year 554, historically cited, which led to the founding of the Mexican Empire in 1325, was but an incidental contribution to the growing population of North America. So also were the very much earlier migrations across the Gulf of Mexico."

IDLENESS A CURSE.

A young man, son of an honored deceased minister, killed himself lately in New York. A graduate of Princeton College, he had an income of twelve hundred dollars a year. No bad habits or evil associations were attributed to him, but at twenty-seven he had nothing to do and became melancholy. "Doing nothing is killing me," he said, and it did. Man is built for work as plainly as is a locomotive, and every faculty in him is fitted for action. His energies must find an outlet through service, and then they will keep sweet and leap through him like rich blood through the veins; but being shut up within him his energies will stagnate and breed bitterness and death. That gifted young man would have been useful and happy if he had only hitched his powers to some task and then done with his might what his hand found to do. But doing nothing with twelve hundred dollars a year to do it on killed him.

SUSPICION

Leads to the Real Cause.

The question of coffee disease or Postum health becomes of the greatest importance when we are thrown on our own resources. Many a woman when suddenly left without means of support can make a comfortable living if health remains.

A brave little woman out in Barnes, Kansas, says, "I feel that I owe you a letter for the good Postum Coffee has done me. For years I was a great sufferer with nervousness without ever suspecting the cause. Two years ago I came down with nervous prostration. My work was light but I could not do it, I could not even sew or read.

My sleep was broken and unrefreshing; I suffered intensely and it seemed only a matter of time till I must lose my reason.

My mental distress was as great as my physical, when one day a friend brought me a trial of Postum Coffee and urged me to use it instead of coffee for a few days, saying that Postum had cured her of liver trouble and sick headaches. I replied that I thought I could not give up coffee. I had always used it as a stimulant, however the Postum Food Coffee proved to be pleasing to the taste and I used it and was surprised to see that I was resting and getting better.

My husband bought several packages and insisted on me using it altogether. Gradually, but not the less surely, fully recovered. I never used coffee afterward and when I was left a widow a year later I was able to open a dress-making shop and able to support myself and little girls." Name given by Postum Co., Battle Creek, Mich.

GIVE HIM SOMETHING TO DO.

When school is out a boy should have the benefit of good, old-fashioned, manual training. There is nothing that will give him such fine muscular development, and nothing that brings to the average boy a greater feeling of pleasure than the sense of having accomplished something. It is a good plan to let a boy saw the wood, split the kindlings, and keep the walks and gardens in repair. Of course, he needs recreation, and a parent should provide for that as conscientiously as for any of his other needs. The chances for the idle boy have changed little since the days of Dr. Watts' times-honored wisdom. If, by your foresight, you keep your boy's hands employed, he will not only be more useful, but immeasurably better and happier.—Guardian.

THE BEST OF LIFE.

With the birth of love, all life seems good,
 Mayhap you will sleep less sound and long,
 Yet the day is filled with the lilt of a song,
 And you walk with a world-wide brotherhood.
 Winning a love? Still a better life.
 The pulse beats faster with hopes and fears,
 And the heart looks on to the happy years
 When she shall at last be won—and wife!
 But keeping a love! Ah! that is best,
 The doubting, wondering hope is past,
 Deep trust and truth have brought at last
 The perfect life of love and rest.
 —Langdon Ballinger, in Good Housekeeping.

A SCIENTIFIC DISCUSSION.

(New York Weekly.)

Professor Searcher—What are supposed to be petrified horse tracks have been found in Missouri.

Old Lady—Oh, they can't be.
 Professor Searcher—Just my opinion exactly, madam. The horse and the aluvial deposit in which those imprints were discovered represent widely different eras of zoological and geological history.
 Old Lady—Yes, and a petrified horse couldn't walk, you know.

His wife could never understand
 How he could be so great
 When he, in public, took command
 Of thundering debate.

She said 'twas past believing that
 One e'er could be at ease
 Who was so unassuming at
 Receptions and at teas.

—Washington Star.

CROPS IN ONTARIO

The recent heavy rains throughout the province do not appear to have done much damage to the crops with the exception of hay, which was cut and which the continuous wet weather prevented from being cured.

It has, therefore, in most cases, rotted on the ground and seventy-five per cent. of it is estimated more or less damaged. The injury to the grain crop seems to be confined mainly to the soft white wheat which the rains have prevented being harvested and which is sprouting inconsequence.

"THE QUALITY OF MERCY."

It was twilight, overhead a leaden sky arched, unbroken save by a rim of light, just above the horizon, across which a band of pure, bright rose color gave promise of a sunshiny day to follow.

To the shabbily clad old woman standing on the wharf no bright ray illumined the dull grayness of the coming-to-morrows. Unheeding the rosetate bar of light dancing across the ripples to her very feet, Grandma Morse was looking out into a vista of colorless, leaden days, stretching on and on, until the long-hoped-for end should come.

It is hard to find the glimpse of light in the future when one has just been turned out of a home, however poor, with nowhere to go and no friend to whom to appeal. And this was the condition which the lonely old woman was facing at that twilight hour.

A hand touched her shoulder and Grand-

ma Morse found herself face to face with a big, blue-coated policeman. "Hada't you better go home now, grandma?" he suggested. "It'll soon be dark, and you won't want to be away down here alone, you know."

"But I haven't any home to go to," poor grandma faltered: "I haven't anywhere in the wide world to go to."

The officer looked perplexed. "I suppose," he said slowly, "that you'll have to go with me to the station house. We'll make it as pleasant for you as we can, grandma, and you'll be better off there than here." And as the last rose tint faded from the western sky the old lady turned and followed the officer.

The matron was very kind and made it as comfortable as she could; but Grandma Morse, who had been arrested on a charge of vagrancy was overcome with shame and misery.

Outside, the clouds were breaking away, and one by one the bright stars twinkled out. The clearest and largest of them all peeped straight into the tiny window and sent a ray of white light over to the cot where the lonely, gray-haired woman lay, struggling with her sorrow.

At last, looking up, the dim eyes perceived the radiance of the cheerful, persevering star, and a gleam of hope pierced her own gloom and cheered the saddened heart. She thought of another cot, humbler than her own, over which a bright star had once rested, and into her consciousness floated like a benediction the words: "Lo, I am with you always, even to the end." Comforted and quieted, the old lady sank into a peaceful sleep.

It was morning when she awoke, and the sun was shining brightly. Wondering at her strange surroundings, she arose and slowly dressed herself. Alone, in a station house, with a terrifying prospect of a summons to appear before an unknown judge, the peace of the preceding night still remained with her; and it was with a song in her heart that Grandma Morse entered the court room and took her place before the bar of justice.

The judge, a benevolent looking man, looked keenly over the tops of his gold-bowed glasses as the old lady told her pitiful story in her simple, straightforward way—husband and children all gone before her, poverty, and wretchedness of home. That was all; but there were tears in many eyes when the tale was told.

"Can you take care of children, grandma?" the judge asked suddenly.

"Indeed, I can, sir," was the eager reply, "and love them, too."

"Then," said the judge, slowly, "I have a home for you, with a dollar and a half a week besides. My little people are still mourning the loss of their own grandmother."

There was a flutter of surprise, even among those who knew Judge Rice best; but grandma herself was calm and happy.

"Always even unto the end," sang the chorus in her heart and a gentle smile illumined the dear old face as she thanked the kind-hearted judge and quietly resumed her seat.

And so it came to pass that the rose color crept into the twilight of Grandma Morse's gray afternoon, and the promise came true, "At evening time it shall be light."—Young People.

McSwitters—My groom, Ebenezer, and the cook, Florence, are going to be married.

McSwitters—Ah! then it will be the 17th and Flo of the 17th.

Dealer—"Don't your shoes fit, madam?"

Madam—"Oh, yes, they fit me perfectly; but they hurt awfully when I try to walk."

I bought a horse with a supposedly incurable ringbone for \$300, cured him with \$100 worth of MINARD'S LIND-MRNF, and sold him in four months for \$8500 Profit on Investment, \$5400.

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Hotel Keeper.

St. Phillip's, Que., Nov. 1st, 1901.

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News Summary.

Sir Wilfred Laurier is arranging to leave London for Paris and Rome on Aug. 13.

The town council of Sydney has voted \$200 for the entertainment of the Maritime Board of Trade, which meets there Aug. 21st.

Rev. Samuel Pearson, who was elected sheriff at Portland, Me., in order to enforce the prohibition law, and who acquired considerable notoriety thereby, died on Tuesday, aged 61.

The strikes in Galicia have led to 23 encounters between strikers and troops in the last two days. In one case, 13 persons were killed and 118 wounded; in another, 200 persons were killed or wounded.

Final steps in the equipping of the Marconi wireless station at Table Head are now in progress. The wires connecting the transmitters in the operating room with receivers at the top of the towers will be strung immediately.

The conference of the colonial premiers with Colonial Secretary Chambers on Tuesday, discussed army and navy supply contracts, the reduction of imperial postage rates and the exclusion of Canadian live cattle from Great Britain.

Several small thefts have been reported from Digby Neck. The latest occurred Thursday, when the house of Rev. W. Hutchins, of Upper Rossway, was entered and searched for cash. A \$1 bill and a quantity of small change is missing.

Geo. Ford, a former alderman of Ottawa, Ont., Walter Dashan, chief train-despatcher of the Grand Trunk railroad and Miss Florence J. Thomas, of Montreal, were drowned while bathing at Old Orchard, Me., on Thursday. Dashan's body has been recovered.

Because colonials gazetted into British regiments on account of distinguished service in the field are looked upon as outsiders, even in the corps where officers are drawn from the ranks and are of the middle classes and lower, Earl Roberts has issued a special memorandum pleading for better treatment of colonials.

The Eastern Steamship Co. has surrendered the Steamer Cumberland, which was recently badly damaged by collision in Boston harbor with the steamer Admiral Farragut, to the companies which insured her, and she is to be sold. The steamship company will build a new steamer for the Maine and St. John, N. B., service, at Bath, Maine.

What was expected to be the final conference of the colonial premiers was held on Friday, but imperial defence, preferential tariffs and other features of general fiscal policy were discussed at such length that no final understanding was reached and the conference adjourned till Monday. A resolution was adopted in favor of holding colonial conference every four years.

It is stated Mr. Chamberlain has agreed to urge upon the British cabinet the importance of contributing one-half of whatever Canada contributes to the new fast mail service. If he succeeds it will mean that in the event of the acceptance of the Canadian Pacific railway, the British subsidy would amount to \$88,000, and the Canadian to \$177,000 per annum. If the tender of the Elder-Deimpster-Allan combination is accepted the proportion will be: Great Britain, \$100,000; Canada \$200,000.

The Earl of Onslow, parliamentary secretary to the colonial office, replying in the house of lords to a question, said the government had no official communication regarding the reported negotiations between the Canadian Pacific railway and Canada with reference to the fast line Atlantic steamers. He believed, however, such negotiations were in progress. The government would look with favor on the establishment of a service between Great Britain and any port in the dominion. Asked as to an Irish port being selected as a British terminus he said there were many ports which would doubtless ask for consideration.

Hon. Mr. Tarte returned to Ottawa on Friday from Parry Sound after a month's inspection of the towns and harbors of the great lakes and investigation of the Georgian Bay canal route. The minister was greatly impressed with the possibilities of Canadian waterways with reference to the transportation of Canadian trade by those means. He thinks that the St. Lawrence and other Canadian routes should be better lighted and equipped and greatly admired the United States Waterways for this reason. Mr. Tarte is of opinion that the people of Canada will have to hustle and spend money if they want to be in a position to compete with the United States routes for the trade of the American continent. He is in favor

of the general deepening of the harbors of the great lakes and the St. Lawrence route, as well as seaport towns.

One of the biggest actions ever taken out in Ottawa has been entered by Taylor McVety in the high court of Justice on behalf of the Sapphire Corundum Company, Ltd., against B. A. C. Craig, of Toronto, for slander and libel. Damages of \$2,000,000 are asked. The Sapphire Corundum Company is a concern organized within the year in London (England.) It has an authorized capital of £1,000,000 and some of the best financiers in England are said to be interested. The mines to be worked are in Hastings county, Ontario. B. A. C. Craig, against whom the suit is directed, is manager for the Canadian Corundum Company, J. Carling Kelly, formerly of Chatham, N. B., is manager for the plaintiff company.

THE DOHERTY MURDER.

Early last week it became known that a horrible murder had been committed just beyond the limits of Rockwood Park, St. John. The victim of the foul deed was a young man of about 19 years, named William Doherty, who lived with his parents on Brussels street. The autopsy revealed that young Doherty had received four revolver shots in the back, each of which, except one would have proved fatal, and that after death he had been beaten about the face and head with a stone, crushing the skull and greatly disfiguring the features. As young Doherty had no money, was not of a quarrelsome disposition and was not supposed to have had enemies, it was not easy to understand what the motive for his murder could have been. Certain circumstances, however, caused suspicion to fall on some of young Doherty's companions, and the fact that on Friday evening two of them left the city, with the intention of going to the United States, deepened the suspicions and led to their arrest at Vanceboro on Saturday morning. The names of the lads thus arrested are Frank Higgins and Frederick Goodspeed, aged 15 and 14 respectively. They are held in confinement awaiting the finding of the coroner's jury. It is said that the police are in possession of evidence which strongly tends to fasten suspicion upon these boys, especially the Higgins boy, apart from their attempted escape from the country. The reputation of the prisoners may well be given the benefit of all doubts until the investigation shall be had. It must be felt however that the circumstances strongly point to the conclusion that this fearful tragedy was the result of idleness, lack of wholesome education and bad literature.

Later—Evidence given at the inquest Monday evening by the lad Goodspeed makes Higgins the murderer of Doherty.

QUEER RAPID TRANSIT.

When your mother wishes to carry you she clasps both arms around you and lifts you up. Then she holds you firmly, and away you go, whither she will.

But some mothers can not do that. When the little bird falls from the nest the mother has no way of carrying it back. When bossie wants her baby to walk she gives a coaxing "Mo-o-o," and the calf wobbles along on its weak little legs. So it is with most animals; there is no way by which the mother can carry the baby; but an exchange tells us the plans for "rapid transit" that some animal mothers have devised.

Pussy is one of these. If you peep at her too often as she nestles her little ones in her bed in the manger, you will find that she has moved them. She is not happy unless her kittens are hidden away from prying hands and eyes. She has no arms to hold them in, and so she lifts them up by the back of the neck with her teeth. Sometimes she will carry them in this way for a long distance. Although it does not hurt the kittens, they do not seem to enjoy it; but that makes no difference to the mother cat.

Another animal that has its own way of carrying its young is the elephant. The mother elephant packs her baby in her trunk. The baby takes hold of her tusks with its trunk and seems to be much happier in its journey than the kitten.

But the queerest of all ways of carrying babies is that of the mother kangaroo. She puts her baby in her pocket. Baby kangaroo may be quietly feeding, or playing in the grass while the mother is watching to see that no harm comes to it. If an enemy appears the mother gives the warning call, baby jumps into her pocket, and away they gallop, six feet at a jump; indeed, when the mother is very much frightened, she has been known to leap twenty feet at one bound. What would you think if your mother could jump clear

across your dining-room. When they are in a safe place, baby climbs out again. After all, baby folks have the very best way of being carried.

The House of Lords adjourned on Friday to Oct. 16. In response to enquiries just prior to the adjournment as to whether the government was taking steps looking to the establishment of a British Atlantic steamship service, after the absorption of British lines by the American combination, Lord Onslow said the question of a new Canadian service had nothing to do with the American combine. Certain proposals had been submitted to the Canadian government, but the latter had not informed the government of their import or asked assistance. The question of the establishment of a British service was receiving the earnest attention of the government.

Acadia University, Wolfville, N. S.

Will re-open Wednesday, October 1, 1902. The new Calendar is out. Prospective students are invited to send for calendar and to correspond with the President, THOS. TROTTER, D. D.

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1828 - 1902. This well-known school has a staff of nine trained and experienced teachers, four of whom reside in the Academy Home. The teaching and aims of the school are distinctly Christian. Five regular courses are offered: 1. The Matriculation Course, preparing for entrance into the Universities. 2. The Scientific Course, preparing for entrance into the Scientific Schools. 3. The General Course, offering numerous electives, preparing for Provincial and Civil Service Examinations and entrance into professional schools. 4. The Business Course, preparing for Commercial pursuits. 5. The Manual Training Course, which may be combined with many of the other courses. The Acadia home is heated by hot water and lighted by electric light. Every attention is paid to the boys in residence. There is room in the Juvenile Department for boys thirteen years of age or under. Fall term opens September 3. For further information apply to H. L. BRITTAIN, M. A., Principal.

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Try an investment of \$100.00 in a British Columbia Coal Company. Write for prospectus. A. W. BELFRY & CO., Rooms 40 and 41 Royal Ins. Building, Montreal.

NOTICE.

The Annual meeting of the Maritime Baptist Publishing Company will be held in the vestry of the Yarmouth 1st Baptist church on Saturday, Aug. 23 at 9 o'clock. E. M. SIPPPELL, Sec'y.

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