

# Messenger and Visitor

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**Good Prospect for Apple Growers.** The Canadian apple crop this year is understood to be at least a fair average, and as the crop both in Great Britain and on the Continent is said to be extremely short, Canadian apple shippers are pretty sure to secure good prices for all the fruit which they can put into the English market in good condition. A letter lately received from Bristol, England, by the Secretary of the Montreal Board of Trade says: "The crops of English tree fruits are almost a total failure this year, and only in a few localities are there small quantities of apples, which are quite inadequate to supply the demand in the cities and which will soon be exhausted. So much is this the case that the commonest cooking apples are now realizing four pence per pound in retail, while edible fruit is marking up to six pence. Large and continuous supplies of imported apples will be needed and the prospect is for a very remunerative trade to shippers."

The British Journalists who have been **Friendly Visitors.** in the Maritime Provinces during the past week, after having made a trip through the Canadian West, seem to have nothing but good to say of the country and its people. Doubtless these gentlemen have had some experience in wielding the critic's pen, and being keen observers, they have certainly not failed to notice many things that might justly invite adverse criticism, but evidently our visitors came not to find fault, but to see the big new country, to admire what was worthy of admiration and to enjoy what could be enjoyed. As a matter of fact they have doubtless found much to challenge their admiration in the greatness of the country and the sturdy industrious and enterprising character of its people, and much also to enjoy in the Canadian summer and scenery and the hospitable welcome which has been extended to them. And being men of knowledge and good judgment they have not been disappointed at finding much in a new country which appears crude and unfinished in comparison with conditions in the older lands across the sea. Naturally our visitors have been impressed with what they have seen in the wide west. Mr Arthur Yarrow of the Newcastle *Chronicle* is reported as saying: "I have been greatly struck by the marvellous fertility and apparent inexhaustibility of the soil, not only as exhibited in the ordinary farm crops, but still more as shown in the experimental farms, where deliberate attempts have been made to exhaust the soil and have failed. To me it is clear enough that Canada can easily substantiate her claim to be considered 'the granary of the empire.' . . . I have too been profoundly impressed by the courtesy of the Canadian people and by the absence of all roughness in the so-called 'wild and woolly west.' . . Thirdly, I have noted with great interest and some surprise the unqualified confidence expressed by every Canadian with whom I have come in contact respecting the future of the country. . . Again I have been struck, as all must be, by the wonderful beauty of the country. It does not, so far I have been able to observe, contain a mile that is not full of the picturesque. To understand the enthusiasm of the Canadian for the land of his birth or his adoption, as the case may be, is now easy. If I were not English it is Canadian I should wish to be."

Mr. Henry Alexander, Jr., of the Aberdeen *Free Press* says: Some, to whom I have spoken, have regretted the extent to which alien immigration is growing. I think there is little cause for apprehension. The British strain is strong; it will always be the prepotent influence in the development of the country and the admixture of other races, be they Teutons or Slavs, is likely to invigorate the stock and reinforce the nation which is now entering into this great land to possess it. In the Northwest we were fortunate enough to see every stage in this vast drama of settlement and nation building, as I think we may justly call it. In Prince Albert enough remains of the old Hudson's Bay life to let the traveller realize what Canada was when men thought of it merely as a vast hunting ground. At Kildonan we saw the handwork of the settlers whom Selkirk brought out to the Red River eighty years ago. The story of their early struggles is one of the most remarkable passages in the history of American colonization and if there be any settlers today who complain of their condition, though I doubt if the Northwest contains a single grumbler or pessimist, they might fitly enough be reminded of the hardships which the Kildonan pioneers endured. All through Manitoba we saw pleasant homes and rich farms. They represent twenty or thirty years of diligent husbandry and the smiling prospect which one sees along the shores of the Red River or along the base of Riding Mountain, is an augury of what the prairies will be a generation hence. Everywhere there is hopefulness; every one is sanguine, from the settler who came in thirty years ago to the settler who landed this spring

and is still in a tent. This universal confidence in the country is not misplaced.

From the extracts which London describes give from the report of the Royal Commission on the South African war, it would appear that the report, which is in the form of three blue books, is not a kind of literature adapted to minister to national pride or to a secure complacency in the invincibility of the British army. If, however, it shall lead to a remedy of the evils pointed out through an improved organization in the army, it may prevent a recurrence of so costly blunders in the future. Field Marshal Lord Roberts, Lord Kitchener, Lord Wolseley and other generals give various reasons for the failures of the war. Lord Roberts considered the initial error of strategy was practically irretrievable. He criticised the War Office with regard to the general preparations and equipment, the first plan of campaign, the underestimating of the enemy, the ignorance of the geography and extent of the country and the lack of artillery and mounted infantry. . . General Sir Redvers Buller said he was hampered by the refusal of the War Office to accept his plans and the failure on the part of the War Office to give him definite instructions and information. . . Lord Kitchener said the officers in many cases were not qualified for their work, and expressed the opinion that the juniors were better than the seniors. He praised the men, but said that the chief difficulty was the lack of training on the part of reservists and volunteers. . . Lord Wolseley in a memorandum complains that the commander-in-chief has become the fifth wheel to the coach, and that the Secretary of State for war is the actual commander-in-chief. Replying to this Lord Lansdowne, who was War Secretary during the early part of the South African war, and Mr. Bigderick, his successor, suggest that Lord Wolseley was ignorant of many of the powers of a commander-in-chief or failed to use them.

**The Alaska Commission Meets.** The Alaska Boundary Commission held its first session in London on Thursday of last week. The personnel of the Commission is as follows: On the British and Canadian side—Lord Alverstone; Sir Louis Jette; and Mr. A. B. Aylesworth. On the American side—Senator Turner; Mr. Elihu Root, and Senator Lodge. Lord Alverstone has been chosen president of the Commission. Mr. Reginald T. Tower of the British diplomatic Service, Sec'y; Mr. J. R. Carter, of the United States Embassy, and Mr. Jos. Pope, a representative of the Canadian Government, Asst. Secretaries. It was agreed between the counsel of the contending parties that two weeks should be occupied in preparation of the cases to be submitted, and October 9 was fixed upon as the date when the oral arguments would be completed. The Commission decided to sit five days in the week, commencing on Sept. 15, and excluding Saturdays, and granted permission to admit a limited representation of the press. It has been arranged that three counsel for each Government shall make argument, the British opening and being followed alternately by Americans and British, the former securing the advantage of delivering the closing argument.

**Russia and Japan.** There seems to be no doubt that Russia, despite all assurance on her part to the contrary, is persistently prosecuting her purpose for the permanent occupancy of the Chinese Province of Manchuria. The western nations are not disposed to offer strenuous opposition to Russian ambition at this point, provided that Manchuria under Russia rule shall remain open to the commerce of the world. It is not probable, however, that Russia will keep her pledges in this matter any more than in the other unless she is forced to do so. But the aggressive policy of Russia in the far east is particularly annoying to Japan, and that country is not likely to submit quietly to much crowding in what she regards as her sphere of influence. While Russia has been pursuing her aggressive policy in Manchuria and the borders of Corea, Japan has not been idle. She has used her opportunity to make influence with China. The similarity between the two peoples in race, religion and language naturally makes China more susceptible to Japanese influence than to that of the European nations, and for the past two or three years Japan has been rapidly strengthening her influence in China. As a result there has been established in Pekin

a Japanese University which has the approval of the Chinese government and is said to be meeting with great success. The police force of Pekin has been reorganized under Japanese supervision and rendered efficient, and Japanese officers have superseded European officers in the instruction of the Chinese soldiers. Japanese goods are to a considerable extent displacing European goods in Chinese markets. The Chinese government has recently placed an order for three gun boats in Japan, and of the arms which are said to have been imported into China in considerable quantities for some time past the greater part has come from Japan. It is significant in this connection that Russia should have requested that the time during which the importation of arms into China was forbidden should be extended, and that Great Britain, the United States and Japan should have refused to agree to the proposal. No doubt it would fall in with Russia's interests to have China remain unarmed and unprotected. But with China becoming modernized under Japanese influence and her army organized armed, disciplined and led by Japanese officers, a formidable barrier may be opposed to the tide of Russian aggression in the East.

**The Rhodes Scholarships.** It is announced that the first election of scholars in Canada for the Rhodes scholarships will be made some time between February and May of next year, and the elected scholars will commence residence at Oxford in October 1904. A qualifying examination will be held in each Province within the period named, or at centres which can be easily reached. This examination is not competitive, but is intended to give assurance that all candidates are fully qualified to enter on a course of study at Oxford University. It will therefore be based on the requirements for admissions—that is on the first public examination exacted by the University for each candidate for a degree. The Rhodes scholars will be selected from candidates who have successfully passed this preliminary examination. One scholar will be chosen from each Province to which scholarships are assigned. The requirements of the admissions examination, as stated in the statutes of the University of Oxford, are as follows:—Candidates must offer the following:—Arithmetic, the whole; either Algebra, addition, subtraction, multiplication, division, greatest common measure, least common multiple, fractions, extraction of square root, simple equations (containing one or two unknown qualities), and problems producing such equations; or Geometry, Euclid's elements, book I, II. Euclid's axioms will be required, and no proof of any proposition will be admitted which assumes the proof of anything not proved in preceding propositions of Euclid; Greek and Latin grammar, translation from English into Latin prose, Greek and Latin authors. Candidates must offer two books, one Greek and one Latin, or unseen translation. The following portions of the under-mentioned authors will be accepted:—Demosthenes; (1) Philebus 1-3 and Olynthiacs 1-3, or (2) De Corona, Euripides, any two of the following plays:—Hecuba, Medea, Alecestis, Bacchae, Plato, Apology and Crito; Sophocles, Antigone and Ajax; Xenophon, Anabasis 1-4 or 2-3; Caesar, De Bello Gallico 1-4; Cicero; (1) The first two Philippic orations, or (2) the four Catiline orations, and In Verrem, act 1; or (3) the orations Pro Murena and Pro Lege Manilia; or (4) the treatises De Senectute and De Amicitia; Horace; (1) Odes 1-4; or (2) Satires; or (1) Epistles. Livy: Books 21 and 22. (After Michaelmas, 1903, books V. and VI.) Virgil: (1) The Bucolics, with books 1-3 of the Aeneid; or (2) the Georgics; or (3) the Aeneid, books 1-3, or 2-6. Candidates for scholarships should during January, 1904, notify the Chairman of the Committee of Selection in the Province for which they apply, or the head of the university appointing to the scholarship, of their intention to present themselves for examination.

**The Yacht Race.** The international yacht race of 1903 is now a thing of the past, and has ended, as in many past years, in the victory of the American yacht. This result had been generally anticipated since the first trial of speed between the two boats. After the enthusiastic reports as to the speed shown by Shamrock III in the trial races and her alleged great superiority over her predecessor, Shamrock I, her performance in the races with the Reliance was altogether disappointing. If Shamrock III is, as was claimed for her, a much speedier yacht than any of her predecessors, it is evident that the Reliance must be a still greater improvement on any of the former cup defenders. The owner of the Challenger has borne the defeats of preceding years with praiseworthy equanimity, and as he is now an advanced scholar in the school of disappointment he will no doubt accept the issue in a philosophical temper. It may be that Sir Thomas Lipton has been attempting the impossible in the endeavor to win the trophy with a yacht that must be built staunch and strong enough to cross the Atlantic and contend in speed with a craft in which staunchness of build is not under the circumstances, so much of a consideration. There is talk that if Sir Thomas should consider it prudent to withdraw from the contest for the cup, a Canadian yacht should enter the lists as a challenger. There would certainly be this in favor of a Canadian challenger, that she would not have to cross the ocean in order to meet her rival.

## Our Unsuspected Perils.

BY REV. J. R. MILLER, D. D.

Many of life's worst dangers are unsuspected. Disease lurks oftentimes in a soft, still, dreamy atmosphere, which we think delicious, with its sweet odors, while the chill, rough, wintry blast, from which we shrink as too severe, comes laden with life and health. Most of us think of a life of ease, leisure and luxury as the most highly favored lot, one to be envied. Yet there is no doubt that a life of rugged toil, hardship and self-denial, which we look upon as almost a misfortune, is far safer than one of ease.

There was laid one morning on the minister's pulpit a little folded paper which, when opened, contained the words, "The prayers of the congregation are requested for a man who is growing rich." It certainly seemed a strange request for prayer, if it had been for a man who, through misfortune, had become suddenly poor, or for a man who was suffering in some great adversity, or for one who had met with sore bereavement; every heart would at once have felt deep sympathy. Such experiences as these are thought to be trying and perilous, in which men need special grace. But to ask prayer for a man who was growing rich, no doubt to many people in the congregation seemed incongruous. Should it not rather have been a request for thanks-giving for this man's success?

Yet when we open the Bible we find that the experience of growing rich is indeed set down as one full of spiritual peril. It was Jesus who said, "How hardly shall they who have riches enter the kingdom of God!" And St. Paul said: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." There is no doubt that when a Christian is growing rich he needs the prayers of God's people whether they are requested for him or not. Countless men have buried their manhood in the fabrics of earthly prosperity which their hands have reared. Many a man's praved fortune is in God's sight but the splendid manuscript of his soul. We do indeed need the prayers of God's people in the time of prosperity that our hearts may be kept warm and soft, and that we may be sheltered by the love of God from all the insidious dangers and hurtful influences that belong to the experience of worldly favor.

Another condition that, according to the Scriptures, hides an unsuspected peril, is one of "outright prosperity." Because they have no changes, therefore they fear not God." Those who are thus described are free from trouble from adversity, from mediocrity, from disappointments. It is not usual that such an experience is regarded as one of danger. Indeed we naturally consider such persons as particularly favored. For example here is a home which has gone on for a long time without undergoing changes. Business has prospered, and the circumstances of the household have become more and more easy. There have been no long serious illness, causing pain and anxiety, no deaths breaking the happy circle of love and home.

No one naturally looks on this household as in any peculiar danger. The neighbors do not have special prayers for it in church. Yet, there is no doubt that insidious moral dangers do lurk in such experience. Oftentimes God has less and less welcome in such a home. Christ is lost out of the household life, and beneath the bright earthly prosperity the angels see spiritual death.

The same is true of individual life. Unbroken prosperity is the bane of spiritual good. There are truths that can be learned better in darkness than in light. We should never see the stars if there were no night to blot out the glare of day. And there are truths in the Bible which are perhaps never learned in the brightness of human joy. There are divine promises which by their very nature are invisible in the noon-day of gladness, hiding away like stars in the light, and revealing themselves only when it grows dark around us. The deeper meaning of many a word of scripture is learned amid life's painful changes.

There are also developments in spiritual growth which cannot come in time of unbroken prosperity. The artist was trying to improve a dead mother's picture. But the son said, "No, don't take out the lines. Just leave them, everyone. It wouldn't be my mother if all the lines were gone." It was well enough, he said, for young people who had never known a care to have faces free from wrinkles; but when these have seventy years of love, service and self-forgetfulness, it would be like trying to cover up their tracks. The very beauty of that old face was in the wrinkles and lines, which told of what brave heart and strong hands had done for love's sake. There is a blessing in such a life. But in the life of ease which many a woman lives there hide sore perils.

Another of the unsuspected perils of no changes is the lessening of dependence upon God. While there are no breaks in the flow of favors, we are apt to forget that all our good gifts come from our Father's hand. It is a sad hour in my life when the consciousness of the need of God fades out of me. It seems pleasant to go on making plans of our own, and carrying them out without check or defeat. We like to say that we are masters of circumstances, that we make all things serve us, that we turn obstacles into stepping stones, climbing obstinately upon them. But a little thought will show perils that hides in thus having always our own way. It is not the doing of our will but God's that leads to perfect character and blessedness. Un-

less, therefore, we are filling out of God's plan for our life, the unbrokenness of the prosperity is not an unmixed good. Most of us need to be baffled oftentimes in our schemes, to be defeated in our projects, to have our own plans fail, to be compelled to yield to a stronger will. In no other way can the sense of dependence be kept warm in the heart. If we always get our own way, we are apt, being human, to grow proud, wilful and rebellious. It is a sore misfortune to any one of us if, in having our own way, we forget God and cease to love and follow Christ. Says Archdeacon Farrar: "God's judgments—it may be the very sternest and most irremediable of them—come, many a time, in the guise, not of affliction, but of immense earthly prosperity."

## The Anabaptists.

BY HENRY M. KING, D. D.

A new volume has just been issued by the MacMillan Co. on the Anabaptists. The author is E. Belfort Bax, who, though he has published other volumes, is not widely known in this country. He has evidently given careful study to the various sects which arose at the time of the Reformation in Germany and Switzerland and to the differences in view and practice which distinguished them. He had produced a book that is informing, readable, sympathetic and charitable in judgment even towards those who were extravagant in their doctrinal beliefs and guilty of notions and insurrectionary conduct. In times of evident reaction there is always danger that the new liberty will lead in some instances to open fanaticism. Such was the case in Europe in the sixteenth century.

Mr. Bax candidly admits that some who were called Anabaptists were in no true sense Anabaptists. They did not practice rebaptism or believers' baptism. This admission is made by all modern church historians of acknowledged authority. The name formerly was a term of reproach and was applied wholesale to all dissenting sects at the time of the Reformation, however extreme their opinions and lawless and immoral their conduct. The history of the Anabaptists was for many years written by their enemies, and they fared hard in such hostile hands. But in the light of recent investigation on the great body of the Anabaptists, who were very numerous, are found to have been godly, peaceable, law-abiding citizens. They not only repudiated the name by which they had been stigmatized—for they said where there is no faith, as in infancy, there can be no baptism—but they condemned, as they had opportunity, the violent acts of those who were called Anabaptists, and for whose evil conduct they were made to suffer.

Mr. Bax expressly says that the riotous and scandalous Munsterites cannot be justly called Anabaptists, for it is known that their leaders never submitted to the rite of adult baptism. And yet strange to say, a very large portion of his volume is occupied with the detailed account of their cruelties and organized and persistent resistance of constituted authority. The question suggests itself whether the title of the book is not a misnomer. The book bears the name "The Rise and Fall of the Anabaptists." The fact is the genuine Anabaptists receive scant treatment in its pages.

The author is certainly mistaken in his account of the reconstitution of the rite of scriptural baptism, and he fails utterly to give to the Anabaptists the supreme credit which they deserve as the first promulgators of the great doctrine of religious liberty, making no allusion whatever to the famous Confessions of Faith which they issued at Schleitheim in 1527, which is the first known Confession in the history of Christendom which claimed for all men the right of private judgment and the privilege of worshipping God according to the dictates of their own consciences, a Confession which antedated the confessions of the English Baptists and the illustrious achievement of Roger Williams in this country by a hundred years and more.

And yet Mr. Bax has given to the public a book of great value as setting forth the social conditions in Europe in the sixteenth century, and the vagaries and excesses into which fanaticism, reacting from ecclesiastical despotism and blind submission to spiritual authority, can plunge its victims.—Zion's Advocate.

## Work for All.

It is a time, not so much for the discussion of methods or for complaints over the past, as for every one going to work for the salvation of the lost. Less criticism of the church and of its members, and more charity and good will among all who should, and can, labor for Christ and souls, will best meet the situation. Getting away from the hindering processes, and into living and stirring connection with encouraging and assuring agencies, is necessary to the production of the largest and surest saving results. The cry, "Be up and doing," is ringing in the ears of the church with an earnestness and force she cannot afford to ignore.

Foremost in soul-saving work should be the pastor. He need not await the coming of the evangelist, but should awake to a sense of his own responsibility in rousing his own church to evangelistic zeal, prayer and activity. He should show that he can preach convicting and converting sermons as well as edifying ones. Thirty or forty years ago it was thought that a minister did not know his place and sphere if he could not preach to sinners as well as to saints.

Now the line is being quite distinctly drawn between the preaching of a pastor and of an evangelist. We never could and cannot now, see the reason for this attempted, or assumed, distinction. The gospel is to be presented in all its relations and bearings on saint and sinner by him whom the people have called to be their minister. God has sent him to seek and to save the lost under his care, as well as to shepherd the flock. He is to bring in the lambs as well as to feed the sheep. He is to go after those who have strayed, as well as to nurture those safely in the fold. We have a feeling of pity for those who talk as though they had no soul-saving power, and must rely upon outside help for reaching the unconverted. The trouble is that in most cases, they have not cultivated their latent capacities in this direction. They have thereby lost, not only a telling power for salvation, but a joy, peculiar and special, as soul-movers Christward. We would advise our young pastors to give more earnest heed to this kind of preaching, and not to imagine that their forte lies along other lines of Christian service. It is their duty and privilege to win men to Christ, as well as to build them up in the faith. It is too much to expect every occupant of the pulpit at a time, when so many are in expectation, that we are on the eve of great revival experiences, to preach awakening and revival sermons, to touch the conscience and the heart, to present the terrors of the law, as well as the woes of love, to show the exceeding sinfulness of sin and the necessity of repentance and faith in Jesus Christ as the only Saviour of sinners; to press for an immediate surrender to the gospel terms of salvation, and to stir up the people in behalf of the perishing around them?

Great and consecrated as may be the revival activities of pastors, they will not avail as they should, if the people generally do not rally to their help. God calls for the co-operation of the entire membership. An Achan can hinder and defeat, in a marked degree, the fulness of a pentecostal blessing. The holding back of prominent and influential church members can prevent a wide-spread religious awakening. Dissension in a congregation, or variance and strife among those who should be open and decided, as well as friendly, workers in Christ's kingdom, means the putting of stumbling-blocks in the way of the onward movement of his cause, especially when many are seeking his reviving and saving manifestations. There is therefore an urgent call for healing the breaches of Zion, for bringing those outside the church into saving relationship to Christ, and into personal acknowledgement of him before men, and for pushing on the cause of King Jesus with renewed energy, at home and abroad.—Presbyterian.

## The Discipline of Love.

REV. R. J. CAMPBELL.

No one doubts Peter's love for Christ; Christ never did. He loved his Master, and the very fact that he could love changed him. We are like him. You are very poor if no great love has ever come into your life. You are better if you have ever given yourself in love to anyone. One has sometimes heard people mourn that they ever had committed themselves to a great love, because some of those to whom you give the most give to you in return the least. And you wish that it were not so; you wish to exercise the experience, not only that of ingratitude, but that of the bond of affection which united you with the loved one. Never wish that again. What you are to-day you are in great measure because you have learned to love. Do you regret that you ever committed yourself so far as to rob yourself of luxury and ease and pleasure because of that child who has turned out all that you could wish? Believe me the chapter has not closed yet by any means, but something of its meaning you can read already. What difference has it made to you? You are wise, kinder, noble, sweeter. It is a great thing to have loved. "Say never ye 'loved once.'" The experience is built into your soul. God supplied you with a key to the meaning of life when he made you capable of loving somebody. Never wish the experience undone; it has helped to make you Think of anyone who is incapable of such an affection. How much of life such natures miss! They remain in the lower stories; there is a vast landscape hidden from them. They are able to mount higher just in proportion as they are able to give themselves to an ideal. A great love transformed Peter; the power of love may transform you.—Ex.

## Revivals Not Obsolete.

The prominence of the Rev. R. J. Campbell, as successor to the late Dr. Joseph Parker in the pastorate of the City Temple, London, has given added interest to the article recently contributed by him to the columns of "The British Weekly." Mr. Campbell does not for a moment believe that the day of religious enthusiasm is past and gone forever. He believes, on the other hand, that the facts justify the hope of a revival of religious fervor, zeal and hope. Mr. Campbell is evidently sustaining himself with the comfort of a reasonable and religious hope when he so speaks, and so pronounced a prediction as he makes is heartily to be welcomed. He takes safe ground when he claims that "a quickened spiritual life in the churches, a recovered enthusiasm and a new sense of the presence of Christ as Deliverer and Lord, would set free grand social enthusiasms

and supply an ethical dynamic, compared with which all others are feeble indeed."

Happily he has not busied himself seeking for some new means of ensuring the quickened spiritual life and the recorded enthusiasm of which he speaks, but directs us to the Holy Spirit of God as the sole but sure source of all that we need. He urges that the Holy Spirit is here in the Church of Christ and here to-day. We have but to pray and trust and expect in order to secure a new manifestation of the Spirit's power. In this things in or out of the church, however much they may lead us to exclaim, "Can these dry bones live?" we dishonor God if we give way to any sense of hopelessness. The situation may be unpromising, but the dryest of dry bones must and will yield to divine influences. When God's breath blows upon the slain, they will be quickened, and life and enthusiasm will take the place of death and even of petrifaction.

However altered the times prayer is an unchanged factor in God's economy and prayer is the predecessor of revival. The example of Elias, who prayed earnestly that it might not rain, and again prayed earnestly that it might, in both respects was heard, may we not say "in that he feared?" is full of inspiration for all who will encourage themselves to wait upon the Lord until the set time for Zion's awakening shall come. The record of Elias is intended to be a lasting encouragement to prayer. Mr. Campbell is cheered by the spread of the prayer circles which are springing up in all directions throughout his own land, with the avowed object of waiting upon God for such a revival as many Christians yet hope for. May such circles be abundantly increased. It may take faith to enable Christians to pray for such a visitation from our God, since so many intellectual minds affirm that they are praying for something in which history is not to repeat itself but faith has always been required on the part of those who prayed for a revival of God's work.

The history of past seasons of spiritual quickening has always been the same in this respect, that they began in prayer, and the prayer has always been born of a faith that but for its vitality would have died long before the blessing sought was obtained. The more unpromising the situation, and the more filled with seeming impossibilities, the more steadfastly has the faith of God's praying ones fastened to His promises. "Faith laughs at impossibilities, and cries it shall be done."

If the Church of Christ is lacking in faith, then, as Mr. Campbell suggests, let us ask for it. Faith is still the gift of God, and he will not deny this gift to them who ask for it in earnest. As the number of faithful praying souls increases the potency of prayer will be realized and the hearers will prepare themselves to shower their gracious influences upon the earth. Personal devotion to Christ, and prayer for personal consecration to Him, and for a personal sense of responsibility is called for, mere formal, wild, wide-praying for a revival of the whole world or even of the whole church, will have little effect.

The personal cry, Lord, revive me, and an accompanying setting of the house in order for the expected visitation of God will produce rich effects. The revival will break out in spots perhaps at first, but these will grow in number and increase in size till the whole lands feel the influence or even the whole world is aroused. God still waits to be gracious, and the faithful pleaders will find that He sits behind no bolted door when they knock for a hearing.—*New York Observer.*

### How to Deal With Doubts.

Among the mistaken ideas in the community as to the significance of the act of connecting one's self with the Christian church, is the thought that it indicates that one has made progress in character and well doing, and desires to testify to that fact before his fellows. Of course this is a very different doubt from the doubt as to whether one has been "born again," but this is quite as real a question and almost as common as the other. Underneath this error there is, of course, a mistaken view of the nature and object of the church itself, but how to correct this mistaken view must be decidedly different in different cases.

A Christian worker who had for some time been absent from his old home found, on returning to it, that a near neighbor of his had just connected himself with the church. Glad to learn of this fact he went to that neighbor, and said to him heartily:

"I'm very glad to know that you have taken the step of connecting yourself with the church, and I want to congratulate you on it."

To his surprise the new communicant said, with a show of modesty and yet with a somewhat confident air:

"Well, I thought the matter over for some time before taking that step. I know I'm not as good as I ought to be, but I'm better than the average, so I decided to join the church."

His friend thought it best not to say anything more in the line of congratulation. Nor did he think that the church was to be particularly congratulated on its new member. Later on he found that other men than that neighbor had that standard of fitness for church membership. Some are modest in their doubting, honestly thinking themselves unworthy to be counted with the Christian host. Others desire to live as well as they can outside of the church fold without being judged by church standards of conduct. Yet

others again, like the person instanced, have only a doubt as to their relative goodness, and settle it by themselves in a confident mood.

A church-goer who desired to be right and to do right, when urged to connect himself with the church, expressed the fear that he was not good enough. This seemingly was his sincere feeling. For years we waited outside in hope that we would grow better. Appeals from his friends for another course were of no avail. Then he was taken seriously ill, and he was brought to face death. He prayed for recovery, and he was prayed for, he seemed to have a different view of Christ; and when he was restored to health he was glad to think of his Saviour to whom he ought to show gratitude. When his pastor urged him to come into the church, as one who desired to evidence his thankfulness and trust, he came forward as a loving, trusting follower of Christ. It were better to come just as he was than to wait outside indefinitely to grow better.

A man of upright walk in life persistently refrained from connecting himself with the church, claiming that he loved and trusted Christ as his Saviour, and that he would show to the world that he was doing this without being a member of any church. At this a friend said to him:

"Do you expect Christ to save you?"

"Assuredly I do."

Yet you persist in refusing to confess Christ before men as he has particularly enjoined it upon you to do. Is that fair? Jesus says, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Yet you say that you are not willing to be with those who confess Christ before men.

"Oh! I am ready to be known as a lover of Christ, but I don't want to be in the church where men claim to be better than other men. I will try to be as good as they are without saying so."

"You apparently mistake the idea of Christ's church to begin with. The church is not an exhibition hall where good men and women show themselves off. The church is a hospital where are those who need and want to be saved by Christ. Yet, as I understand you, you are unwilling to be counted as one who needs the hospital of the Great Physician, but you want to stand off outside and prove that you can cure yourself. Is that making an honest show?"

"I don't want to have to look at it that way."

"I shouldn't think you would."

So another man concluded to join the church, not because he thought he was as good as the average, but because he felt that he needed hospital treatment as much as the average church member.—*Sunday School Times.*

### Ordination of Robert J. Burdette.

This event, sure to be of surpassing interest wherever the great and gentle humorist is known, occurred at Los Angeles, California, on Thursday, August 13, 1903. At the same time the recently organized "Temple Baptist Church" to which he is to minister, was formally recognized as a regular Baptist Church. The council was unusually large, in keeping with the unusual occurrence. There were 33 churches represented by delegates, 32 pastors and a dozen or more Baptist ministers without pastorates, took part in the deliberations of the council.

It appeared that the young church had already enrolled 235 members and nearly 100 more applicants were sending letters while several were awaiting the ordinance of baptism.

The church was thoroughly organized in all particulars, and had agreed to pay Mr. Burdette \$3500 salary. For the present the church will worship in the edifice recently abandoned by the First Congregational Church, which will seat 2000 people, and which has been crowded at every service since the pastorate began, July 26.

Mr. Burdette made a most favorable impression before the council. His account of his conversion and call to the ministry was so simple, and true to the best traditions, that all hearts were deeply moved. His statement of doctrine and church polity was not made in the language of the schools, but showed clearly that the candidate was familiar with his Bible and was true as steel to the great fundamental facts of Inspiration, God's sovereign love, Jesus receiving penalty in the sinner's stead, the efficacy of the atoning blood, and the absolute necessity of a converted church membership.

Mr. Burdette stated that his private views on the communion question were such as are held by the English Baptists, but that he would not push them upon his church,

and that his views as to the final disposition of the wicked dead were not exactly in accord with the commonly accepted views, on that point, among Baptists. But he is not a Universalist. During the cross-examination from the floor, which was long and exacting, occasional flashes of humor came out that reminded the brethren with whom they were dealing and enlivened the proceedings to a delightful degree. One dignified brother asked the candidate a question on a knotty point, and he answered: "I do not know; can you answer that question yourself?" "I answered that question 20 years ago at my own ordination," said the dignified brother, "But, I was not there to bear it," was the quick reply. It was about at this stage that Dr.

A. J. Frost rose up to the full height of his majestic 6 ft. 4 inches and in his terrible bass voice remarked: "It ought to be understood that no one is to ask a question in this council that he is not able to answer himself." This of course brought down the house.

In the evening the following programme was carried out:

1. Musical number.
2. Prayer of invocation by the pastor of the 1st church, San Bernardino.
3. Scripture lesson by Rev. A. T. Randall, retired Baptist minister.

4. Prayer by R. C. H. Hobart, D. D., of Pasadena.

5. Sermon from Luke 4:18, by Rev. J. H. Garnett, Santa Ana.

6. Ordination prayer by Rev. C. C. Willet, Orchard Avenue, Los Angeles.

7. Charge to the candidate by Rev. A. J. Frost, D. D., now of Minneapolis Missionary Training School.

8. Charge to the church, by Rev. W. B. Hinson of San Diego.

9. Hand of Fellowship, by Rev. W. F. Taylor, D. D., of Riverside.

10. A living, loving, heart-to-heart talk and benediction, by Rev. Robert J. Burdette.

It is believed by many who know the situation, that Mr. Burdette has the opportunity to do the crowning work of his full and beautiful life, and that a magnificent future lies before the "Temple Baptist church of Los Angeles."

—Mack B. Shaw,  
San Bernardino, Cal., August 14, 1903.

### "In Care Of."

A young girl friend visiting her aunt came to me the other day inquiring how she could abbreviate "In care of," in addressing her letter. How comforting, thought I, whether at home or far away, to be "in care of" some friend! And are not all God's children in his care? His servants, the holy angels, are ready to do his bidding, watching by day and by night, "for he shall give his angels charge over thee, to keep thee in all thy ways." Did ever a queen have such royal attendants? "In care of God." Let us say it over and over, and turning to his holy word with prayer, find that from Genesis to Revelation those who trust in him need never fear, "In care of." We see it in every leaf on the tree, on every blade of grass. His smile rests upon every flower that blossoms. When the sun beats too heavily upon his weary ones, looks up, and he will spread the shadow of his wings over you. "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." When the waves would go over us, we can find shelter in the Rock. When the ship would go down, he stilleth the waves, whispering, "Peace! Be still!" In temptation he putteth this song in our hearts: "I am with thee, to deliver thee." In trouble, how quickly the door swings open! "I will be with thee in trouble. I will deliver him, and honor him." Every assurance is in this: "In care of God." Sel.

### The Upper Currents.

Doctor Peabody, in one of his inspiring talks to the students of Harvard, draws a picture of a vessel lying becalmed in a glassy sea. There is not a breath of air to fill a sail. While men wait and watch however, they notice that all at once the little pennant far up on the masthead begins to stir and lift. There is not a ripple on the water, nor the faintest moving of air on the deck, but when they see the pennant stirring they know there is a wind rising in the higher air, and they quickly spread their upper sails to catch it. Instantly the vessel begins to move under the power of the higher currents, while on the surface of the water there is still a dead calm.

In life there are higher and lower currents. Too many set only the lower sails and catch only the winds which blow along on earthly levels. But there also are winds which blow down from the mountains of God. It would be an unspeakable gain to us if all our life fell under the influence of these upper currents. We would be wise if we so adjusted our relations with others that all our days we should be under the influence of the good, the worthy, the pure-hearted, the heavenly.—J. R. Miller.

### September.

September, yellow month of pleasant days,  
Is here, and every stubble field's aglow,  
And harvest scents on all the winds that blow;  
A fire runs along the forest ways,  
The ivies and the maples are ablaze,  
And every birch a yellow robe doth show;  
The withered leaves are falling like the snow;  
And over all is autumn's smoky haze,  
The rosy apples gleam and fill the air,  
With fragrance sweet. The summer birds have flown,  
The robin's lost his song; but everywhere  
The cricket's merry chirp is heard. A tone  
Of sadness in the wind doth seem to speak  
Of sorrow, and the coming winter bleak.

ARTHUR D. WILMOT,

# Messenger and Visitor

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## BY WAY OF REVIEW:

Possibly it may be worth while to call attention here to some of the features of the Convention which lately met in St. John, and to some of the interests represented in the reports of its various boards and committees. We may say, by way of general characterization, that it was a very fair average Convention. The attendance, as was expected, fell somewhat below the average of preceding years. But those who came seemed for the most part to give close attention to the business of the Convention, and the attendance at the meetings kept up well unto the close.

An unusually large number of visiting brethren honored the Convention with their presence and received a hearty welcome. Among these may be mentioned Rev. David Russell, of London, England, whom the Convention heard with much interest, and President Vedder of Crozer Theological Seminary, Upland, Pa. Dr. Vedder was accompanied by Mrs. Vedder. They visited the Convention at Yarmouth last year and were sufficiently interested to come again. Dr. and Mrs. Vedder have spent their summer vacation this year and last year in Digby County. They will always be welcome guests at our denominational gatherings. There were also a number of men who were formerly members of the Convention, but now away from us, who were back on a visit. There was Dr. Boggs of India, Rev. J. A. Gordon of Montreal, Dr. W. J. Stewart of Boston, Rev. George Baker, of Leominster, Mass., Rev. Chas. R. McNally of Brooklyn, N. Y., Rev. W. T. Stackhouse of Winnipeg, Rev. P. J. Stackhouse of Chicago, Rev. H. P. Whidden, late of Brandon College, Manitoba. These men are of our own, bred in our Baptist homes of these provinces and educated in our Baptist schools, and there is not a man among them of whom and of whose works we may not justly feel proud. They are a sample, a fine sample indeed, of the men whom we are continually training and sending forth into the service of the Lord in all parts of the world. If we could but bring them all back to some convention what a gathering it would be!

A number of our Free Baptist brethren, including Revs. Dr. McLeod, C. T. Phillips and David Long, accepted seats in the Convention and made their presence very pleasantly felt. The sentiments expressed by them in favor of the union of the two Baptist bodies in these provinces meets, we are sure, with a very general and hearty response in our denomination.

It was a very pleasant Convention. There was of course, as there always is at such denominational parliaments, some differences of opinion, and it would be too much to say that there was no unnecessary talking, but there was little faultfinding and no bickering. The unity of the Spirit was preserved in the bond of peace. Everybody kept his temper. The Convention was happy in its selection of a presiding officer. President Haley was the right man in the right place, and was well supported by the Vice-Presidents. For the most part the business was disposed of judiciously and without loss of time. Questions that could not well be settled in open Convention were referred to Committees, and the end of the business was reached in good time and with less weariness than is usual. The tone of the Convention throughout was of a pretty even character. If it experienced no specially uplifting enthusiasm, it did not sink into the depths of discouragement. If it did not reach the Delectable Mountains, it was delivered from the Valley of Humiliation and the Slough of Despond. The results of the past year were not indeed in all respects all that had been prayed for and hoped for, but taken as a whole they were of a character to afford much ground for thankfulness and encouragement. And the outlook, while certainly not free from difficulties and contingencies from a human point of view, was on the whole such as to minister to hopefulness and cheerful courage.

It must be confessed indeed that the report of the Home Mission Board was not quite of a cheerful character. This Board finds many opportunities for extending its work, and many pressing calls for help, while the resources at its command are quite insufficient for the requirements. There

seemed indeed for a little while danger in this connection of a clashing of denominational interests, or at least of their representatives, but this was happily avoided by referring certain proposals of the H. M. Board to a committee which in its report recommended the appointment of a Superintendent of Home Missions for Nova Scotia and P. E. Island. This was endorsed by the Convention, and it is hoped that, with a judicious appointment, it will result in a material uplift for the home mission work.

The Convention of course devoted some time to considerations in connection with the raising of the special funds which it has undertaken. There was the Forward Movement Fund of sixty thousand dollars on behalf of our educational institutions, which is now happily completed; the Twentieth Century Fund in the interest of mission work, of fifty thousand dollars, which is still in progress, and the new Forward Movement Fund of one hundred thousand dollars, which has been undertaken in behalf of our educational work. It is somewhat unfortunate under the circumstances that the work of the Twentieth Century Fund was not pushed forward more vigorously during the past year. Had the services of Mr. Adams as special agent been retained in that interval through the year, the pledges necessary to complete the garage would probably have been subscribed. And had the Twentieth Century Committee known a year ago that a new appeal on behalf of the educational work was to come to be made, they would probably have taken steps to hasten the completion of their work. However, there are good persons to help them with proper adjustments and perhaps improvement, both of these funds will in due time be successfully adapted to the great advantages of the important departments of denominational work in the interests of which they have been undertaken.

One gratifying fact is certain from the standpoint of our recent meetings. Our people are developing the grace of Christian stewardship, and are contributing of their means to the advancement of the Lord's work in such measure as they had never done before.

## COMING TO HIS KINGDOM.

One thing that must strike us as we study the passage which narrates the events in connection with David's communion by the men of Judah, is the sincerely religious character of the men. A crisis had occurred in the history of Israel and in David's own life. King Saul was dead and Jonathan his son, and if David's call to the throne, implied in his anointing by the prophet Samuel, was to be realized, this would seem to be the time to assume his kingly authority. But David would do nothing in the matter except by divine direction. He waited upon the Lord, his God, and he waited for the divine assurance before taking any step to assert his right of succession to the throne. This is characteristic of David as the story of his life is given in the Scriptures. Whatever difficulty there may be in reconciling certain minor details of that story, the narrative is consistent throughout in this, that it represents David as a man of faith. The picture we have of him is indeed very far from that of a perfect man. Faults and imperfections he had, and sometimes he fell into grievous sin. But, after all, his failings and sins were not those of an apostate who had forsaken the worship of God for idols, or of a hardened reprobate who plunged into sin recklessly and without repentance. If he sinned grievously, he bitterly repented and returned humbly to the Lord.

This distinction between the man of faith and the man without faith is in the highest degree important, and it is just as real to-day as it was centuries ago. It is the distinction between the true servant of God, who through the force of temptation sometimes falls into transgression, and the man who, either in self-righteousness or reckless sin, continually hardens his heart against God and never comes to the experience of repentance. It is the distinction between the man who, falteringly it may be, but still really and persistently, sets God before him as the Supreme Object of his worship and affection, and the man who sets up some idol as the object of his heart's desire. It is the distinction between the sinner saved by grace and the sinner who despises the grace that would save him.

A second fact that impresses us in connection with this passage is David's promptness to accept the indications of Providence. When the Lord said—Go, David did not hesitate nor tarry longer in exile. He went up to Judah, not cautiously and by way of experiment as one who would return if his venture proved a failure, but he said farewell to Ziklag and went up to Hebron, taking his wives with him, and the men that were with him likewise, every man with his household. Here again is a lesson, just as true and just as valuable for our own time and circumstances as it was for David's. It is right and wise to avoid hasty decisions, lest we run before we are sent, but when the oracle has spoken, when the finger-board of Providence has clearly indicated the pathway of duty, then to doubt is disloyalty and to falter is sin. It was David's trust in the Lord, his confidence that He who had called him from the sheepfold would set him upon the throne, that strengthened the man's heart and confirmed his purpose in the face of all difficulties and uncertainties which, from a human point of view, stood in his way. It was through such faith—faith

that leads to prompt obedience and courageous endeavor, that those men of old "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight the armies of the aliens." And it is through such faith—a faith that has made men bold to follow where God leads—that in our modern days the triumphs of the Cross have been won. Here there are two most important lessons that we may learn from the story of David—First, learn what is God's way, and secondly, having found it, to move forward therein promptly, courageously and with perfect confidence that those who do His will can not fail of the highest success and the richest rewards.

David though called of God, had to demonstrate his right and ability to reign, and the same may be said of all kings worthy of the name. His idea of kingship, we may well believe, was not merely that of sovereign authority, circumscribed with pomp and parade and served by hireling sycophants. If such had been his ideal he would not have found much to attract him in such sovereignty as was possible to him at the beginning of his reign at Hebron. The kingdom of Israel was divided, and by far the greater part acknowledged the sovereignty of Ish-boseth, son of Saul. Only the tribe of Judah held to David, and it probably much broken and discouraged by reason of the victorious power of the Philistines. But David was not that kind of a young man which insists on beginning at the top of the ladder or not at all. He was the kind that finds some thing worth while to do in any position in which he may be placed. It was worth while in David's view to be a shepherd boy, it was worth while to be a minstrel, it was worth while to be a soldier, and by doing his best in each of these positions in turn, he fitted himself for larger service and higher honor. The day was coming when David should be King of all Israel, and the nation should be united, strong and triumphant under his rule. But the day was not yet. David must first as the chieftain of Judah, demonstrate his kingly qualities and make proof of his ability to reign over Israel. And still "the path of duty is the way to glory." Still there are seats of power, temporal and spiritual for those who, accepting divine guidance, will do their humble, faithful best in whatever position the Providence of God may place them.

## Editorial Notes.

In the London *Baptist Times* Rev. W. F. Cuff, one of the leading ministers among English Baptists, writing of the Possibilities of our South African Baptist work, says: "Large opportunities are opening on every hand; and what are now only possibilities may soon become accomplished facts of faith and united effort. If we can only get our churches to see the open door and rise to the occasion and enter in, great things will soon be done. Indeed, great things are being done now. South Africa is not a barren soil. Baptist churches are already there and very much alive to all the opportunities, needs and demands of the situation. The pastors are earnest and devoted men who have bravely stuck to their posts through all the turmoil, loss and troubles of the war. Of course, both pastors and churches have suffered through all this, and they need and deserve our sympathetic consideration."

Mr. Cuff cherishes the hope of a federation between the Baptist churches of the Mother Land and the Colonies. This, he confesses, may seem a Utopian idea, "but then," he adds, "we have some of us lived long enough to see many a Utopian idea become a solid reality. We still have statesmen in our pulpits and in our churches who may put their heads and hearts together and devise a scheme which looks impossible now." Mr. Cuff goes on to say that there is a distinct desire in the hearts of the pastors and churches in Australia, Tasmania and New Zealand for some kind of real union with our Baptist body in the old land. . . "They are trying to federate all the churches in the different states and have already launched a big scheme. It was before the Union of Victoria last November when I was present. I think it will be accomplished. That is a distinct beginning, and it may lead to vast results."

Writing of our Lord touching the leper Dr. Cuyler says: "The sin and the shame of too much of the professed Christianity of our day is that it is above touching lepers. That gap left wide open between wealth and festering poverty, between culture and ignorance, between religion in broadcloth and sin in rags, is to-day the severest indictment that Christianity has to encounter. And the only practical solution of the great burning problems of how to reach the neglected masses and how to rescue the harlot, how to save the ragged children and how to evangelize the heathenism of our large cities lies in two words—Christian contact. The personal contact of practical piety and self-sacrificing love with darkness, filth and misery; that's the only remedy. Heart must touch heart. The strong, loving-hand must not draw back from lifting lepers from their degradation."

—Rev. W. R. Robinson of Gibson, N. B. deserves much credit for the brave stand he is making against the unlawful liquor business in that vicinity. We do not know how much sympathy and practical support Mr. Robinson has in his endeavors to bring the law-breakers and drunkard-makers to justice, but if all those who wish to be called temperance people were as much in earnest in the matter as the pastor of the Gibson Baptist church is the rum-sellers of York county would have a very uncomfortable time.

—Dr. George C. Lorimer has spent some time in London this summer and has occupied the pulpit of the Marylebone Presbyterian church, London, while its pastor, Dr. Hanson, has preached to Dr. Lorimer's people at Madison Avenue, New York. In a letter to the New York Examiner, Dr. Lorimer, touching the subject of the School Bill and passive resistance, says: "The magistrates are rapidly rendering odious the educational measure; for in various instances they have been unreasonably harsh, sending to the auctioneer not valuable superfluities found in a house, but rather the necessities, such as the carpet off the floor or an old man's easy chair. They seem determined to make those who dare to resist suffer as much as possible. It is simply the revival of the policy of George III. Will it have equally grave results? It cost George III. a Colonial Empire; within twenty years it may cost Edward VII. an established church. Better that it should be so. The union of church and State has ever scandalized Christianity, and the sooner the last vestige of it is effaced, the better it will be for the world. God speed the Nonconformists in their work, and God speedily give to England free schools and free churches to crown with glory her other free institutions."

—Dr. Hovey, the revered ex-president of Newton Theological Institute, has now reached the period of advanced old age and, owing to repeated though slight strokes of paralysis, his strength has become much impaired. For the information of the many readers of the MESSENGER AND VISITOR who will feel a sympathetic interest in the state of Dr. Hovey's health we copy from Zion's Advocate the following note written by Mrs. Hovey in reply to an enquiry concerning her husband's health: "You doubtless knew of the second attack of paralysis that came to Mr. Hovey June 23rd, three weeks after the first one in May. Since the second he has not gained strength as he did after the first. The physician said it was not, to be expected, but because of Mr. Hovey's strong physical vitality and mental force, he thought he would gain after awhile. His nights have been restless, his mornings sleeping, and his afternoons bright and like himself, ready to listen to daily or weekly papers, letters, etc. He has suffered very little pain, and his mind, memory and voice have been almost normal. He says life is a precious gift of God and he would like to have two or three years more if the Lord wills, to carry out some plans begun. Physician and nurse and wife and friends count their duty and joy to join the patient in doing everything in their power for his restoration, remembering that in his disease we cannot tell what a day may bring forth. The summer has been so cool that our house has been entirely comfortable every day but one."

—Rev. H. F. Laflamme, of the Ontario and Quebec Telugu Mission, writes from Cocanada under date of July 21: I have just heard with the deepest possible regret of the passing of Mrs. Sanford at Madras last week where she was undergoing an operation which had been performed successfully but was too much for that frail body. What a noble soul she was. Too delicate for this rough work-a-day-world and yet spared to grace and bless her by her sweet presence the lives of all with whom she came in contact. Always cheerful, hopeful, helpful and unselfish her acquaintance was a possession and her friendship a mine of rare richness. Many preached holiness, sanctification, perfection, she lived them unconsciously. She may have had faults. I never saw one in her during the long acquaintance with her of 16 years now. A visit to her home was a benediction to the soul of a lonely man. Contact with her life gave strength for the struggle. Few of us in the younger generation of missionaries have been privileged to sacrifice as she for the dear Master and none could have suffered more. Hers was a life of pent suffering. Her great physical weakness made what to a strong person would have been an ordinary act, a great and heroic undertaking for Christ. For months in the early days she lived in the little cook house hut while the new building was going up. During the long barren years of the first term on the Bimliptam field she stood by her husband with uncomplaining devotion and was a tower of strength. The natives loved her devotedly. They speak in the terms of highest respect of her. She was a natural lady. Hers was the refinement of a fine soul. Mr. Sanford and Lottie were with her at the end. The angels met her on the other shore and she now sees him face to face who loves her with an everlasting love. Your mission is gathering sacred dust and blessed memories on the strand of India. This is the third missionary grave and there are others of little ones.

We have just closed the smallest conference we have had in years. Eleven of our missionaries including wives are home on furlough. India is a deadly climate to the white and to live is a miracle.

## Important Information for Young People Who Ought to go to College.

### A SERIOUS DIFFICULTY DESCRIBED.

The majority of young people in New Brunswick and Nova Scotia whose ambitions lead them towards college are found in rural districts, where there is no adequate opportunity to get ready for college entrance.

In the districts referred to, the largest opportunity that presents itself to these aspirants is the opportunity, in New Brunswick, to prepare for entrance to the Normal School, and, in Nova Scotia, to obtain a "C," or at most a "B," certificate. But the attainment of any of these stages of preparation still leaves the aspiring student seriously deficient in respect to the qualifications required for admission to college. Take, for example, the Nova Scotia "B" certificate. The holder of this certificate has already passed successful examinations on the Mathematics, the British and Canadian History, the Geography, the Physiology, and a considerable part of the English, necessary for entrance to college, and the colleges will accept his certificate from the Education Department for so much. But he probably has no Latin, French or Greek--two of which languages are necessary for college entrance--no Ancient History of any account, and an imperfect preparation in English.

The fact is that the only schools in either province that give adequate preparation for admission to college are the County Academies, the grammar schools, and a few high schools.

Now, when the student at the rural school has got all he can get, and has secured--say--the "B" certificate, not seldom there springs up in his soul the ambition to go to college. But what can he do? The home school cannot give him preparation in the important subjects in which he is deficient. If he should go to a town or city Academy or Grammar School there is no proper provision there for his particular needs. The Latin in these schools is spread over three years, and the French over two at least. What he needs is some special provision which will enable him to concentrate on the subjects in which he is deficient, letting the other subjects lie. By these means he ought to make up his deficiency in one year. Such provisions the High School, Academies and Grammar Schools cannot offer him.

The results of all this are: (1) that many young people, often just the ones who should go to college, finding themselves in this difficult situation, and seeing no practical way out, lose heart, and drop their purpose entirely, only to regret it through all the later years; (2) that others enter college as general students, trying to make up the heavy shortage in the languages in one way or another; sometimes succeeding after a fashion, but very often growing discouraged because of the heavy handicap which is upon him.

### A WAY OUT OF DIFFICULTY.

The authorities at Wolfville, having been impressed with the seriousness of the difficulty described, and this from a wide acquaintance with the facts, have this year made Special Provisions at Horton Collegiate Academy, in affiliation with Acadia University, Wolfville, to meet the situation. Special classes will be conducted throughout the Academic year especially for the exclusive advantage of such students as we have described. These students will not be expected to devote any time to those subjects which they have already mastered up to the point of college entrance, but will under efficient direction give their whole time to making up their deficiencies.

Taking again, as example, the holder of a Nova Scotia "B" certificate. His certificate will be accepted as covering the Mathematics, the Canadian and British History, and the Physiology, required for college entrance. He will give no time whatever to these subjects. But will be required to concentrate wholly on the Latin and French, or Latin and Greek, Ancient History, and the completion of the English. There will be a daily class in each of the languages, and oftener than that if necessary.

By the advantage of these special provisions, very rapid progress will be made, and the earnest student will in one year round out his preparation for proper admission to college. We earnestly urge upon young people to whom this information applies, the claims of the opportunity now furnished them. It would be difficult to exaggerate its importance and value. Instead of there being no room, as is sometimes remarked, for an institution like Horton Academy, the fact is that such work as we have been describing, and other branches of work not less important, can be performed in such an institution with a flexibility of method, a warmth of sympathy, a closeness of personal supervision, and a directness of aim which is not possible in a public institution subject to a fixed routine of work.

### ADDITIONAL INFORMATION.

The expenses for the year at Horton Academy, for students to whom the circular applies, would be from \$150 to \$170. This amount covers board, plain washing, tuition, and incidental fees.

Calendars containing all general information concerning the Academy, can be obtained by writing to the Principal, H. L. Brittain, M. A., Wolfville.

The Academy opened September 2nd. Students who decide to avail themselves of the provisions described in this letter should not lose a day more than is necessary, but should come to Wolfville as promptly as possible. A number of students are already enrolled for this special work and others will be received until October 1st.

Wolfville, Sept. 4.

Thos. TROTTER.

## Ontario Letter.

REV. P. K. DAYFOOT.

The summer is ended. The vacation is past. The tourists and the scholars are returning to their several duties, and all things are settling down to the old routine. One special feature of the holiday season was the

### SUMMER SCHOOLS.

They were held simultaneously in Toronto, July 6-16. One convened in Victoria Methodist College, and the other in Knox College, Presbyterian. Their purpose was to give courses of instruction in Sunday School, Mission work, and Bible study. The attendance was beyond all expectation, and the enthusiasm was intense. In both institutions, the best men were secured as teachers and lecturers. The climax came when a union service was held, at which a Methodist spoke on Wesley's life, and a Presbyterian on the life of Knox. Some one suggested that the speakers should have reversed their topics.

### FOREIGN MISSIONS.

Ontario Baptists are the only body doing evangelical work in Bolivia. The mission is only four years old, but it has advanced far beyond the experimental stage. In La Paz two good halls have been secured for gospel meetings, and the work of evangelizing will be earnestly prosecuted.

Two valuable accessions have been gained. One is a Spanish priest, who has published in a leading paper his letter of resignation. The other is a Mr. Wilson from Australia. He is an immersed Presbyterian. He is a tower of strength to the school and may come to McMaster University to study theology. Miss Gile, a McMaster graduate, who went some two years ago, has married an English merchant in La Paz, and is no longer on the staff.

### OBITUARY.

Rev. A. P. McDonald, after nine years in Dundas, has gone to Dunnville.

Rev. D. Boyington has left Windsor for St. Thomas.

Dr. Sewerby of London, Ont., is about to assume the College st. pastorate.

Rev. R. Garside has resigned at St. Catherines, and has purchased a book binding business.

Rev. J. C. Sycamore, of Brockville, accepts a call to James st. Hamilton.

Rev. J. T. Marshall, after a successful pastorate in Coburg has settled in Berlin, Ont.

Dr. B. D. Thomas, for twenty years the beloved pastor of Jarvis st. church, Toronto, received a parting gift of \$2,000 and his wife was given a gold watch. The Doctor has been preaching this summer in several English and Welsh pulpits.

Senator Wood, a prominent Baptist of Hamilton, died some time ago. Among other bequests, he left \$1,000 each to Home and Foreign Missions, and to the fund for supernumerary Ministers.

Orilla, Sept. 1.

## Who Is Responsible?

BY DIMOCK ARCHIBALD.

For the rapid growth of Foreign Mission interests? Is there really no hope of progress in missions, except as pastors, the God-appointed generals, lead their churches in prevailing prayer and corresponding giving of monies? Why not every Christian be enterprise to make money in order to give the gospel to the world? It is now regarded as a fact that in Foreign Missions ten times as many souls are saved for the money spent as is the average in our home churches. Possibly quite similar results may be reported from our Home Mission Fields. Read the following weighty thoughts from the "Texas Standard":

"Who does not believe that we are fast reaching the end of the inconsistent, the inexcusable, the unutterably wicked heresy that has therefore been little thought of among the churches--the heresy of indifference and idleness on the great matter of world-wide evangelization. Dr. Thompson is right in his great statement that 'the church' that is not missionary in spirit must repent or wane; the pastor who is not should reform or resign. And the matchless Broadus was right when he said: 'The Baptist who stands up for believers baptism and for the independence of the churches, and all those things which I believe in, and then is not hearty in the work of Missions--well the fact is that he is no Baptist at all. He does not deserve to call himself that. Let him go to reading his New Testament over again. The day comes on when a church not constantly and aggressively Missionary, and yet purporting to be a church of Christ, shall be regarded as the most contradictory institution in the world; and the pastor having like spirit shall be regarded as the most inconsistent man of the race. God speed the coming of that day. The coming means the end of all trifling and child's play with the paramount command of Jesus Christ to his churches.' Its coming means the death and burial of 'the little, slimy abominable pretenses men venture to make, for refusing to obey the Master.' Its coming means that atmosphere which allows the amazing paradox of men spending energies in fomenting objections to Christ's work with little or no effort to help it, shall be forever annihilated. We are fast reaching 'now to that glorious consummation--God be thanked! The principles of Christ's great kingdom are rapidly making their glorious adjustments, and no man need have one fear as to their ultimate triumph. It cannot be urged too often and too strongly that the heaven-appointed leaders in the work of the churches are the pastors. What a travesty upon religion, and what treason against Christ, when they cringe and ignobly evade the great responsibility of the right leadership of their churches. Theirs is to teach the people both by precept and example. Theirs to give the facts and figures of the great enterprise. Facts are the fuel that feeds the fire of Missions. Some one thus tersely put it: 'Know and you will pray. Know and you will help. You will be ashamed of your sluggishness, of the isolation, of the selfishness, which have made you think only of your own people and your father's house. May God gird his preachers about with grace and strength divine, that they may ever play the men as leaders of his churches.'

Only one life and that so brief

Given us here to bind the sheaf,

To bind the sheaf that we must bear

To the Master's feet and leave it there.

Leave it there that he may say

Whether ill or well we've spent the day,

Spent the day that God has given

To bind a sheaf for the garner heaven,

For the garner heaven we will bind with care

That our heavy sheaf may glisten there.

## The Story Page.

### The Story of a Picture.

(Mary F. Butts, in the 'Christian Intelligencer.'

Maud Eldridge was suffering from a discontented spell. She was rather prone to such attacks. I am sorry to say, and while they lasted, the entire household felt their effects. When Maud was sunshiny, everybody was glad, but her clouds were very black indeed.

Maud was not one of the poor of the earth who must struggle and work and contrive to get food and clothes. She was the only child of a rich man, and the centre of a group of loving, admiring friends. You will say at once,

"Of course she was spoiled, and that was the cause of her discontent."

"Well, perhaps you are right. Having too much is the cause of a general malaise in this world; therefore, you my young friend, who are obliged to use your body and your mind and your time for useful ends, should be grateful for that very necessity."

"I really don't know what to do with myself," said my heroine on a certain morning in May. "I am tired of everything."

"Say yourself about some work," said her mother. "Read, or paint, or sketch. It is enough to make anybody miserable to dwell about it you have all this beautiful morning."

"I am asked reading," was the reply, accompanied by a yawn. "So dear! I wish somebody would invent something new to do."

At that moment a slim, airy figure came tripping along the sidewalk. "O! there is Grace Wentworth," exclaimed Maud. "I didn't know she had come home. How glad I am!"

She sprang to the door to meet her friend, all her lassitude gone. Mrs. Eldridge gave a sigh of relief, as she heard the gay chatter of the girls through the half-drawn folds of the portiere.

"Oh, mammie, we are going down to Ritter's to see some new pictures," announced Maud presently, returning to the little sitting room.

"How is Grace, mamma?" Mrs. Eldridge welcomed the young girl heartily.

"I am very glad you are back again," she said. "Maud is at the very end of her resources for killing time."

"Now, don't look so shocked, dearie," said Maud. "You know I am not like you, always finding somebody to help, dirty invalids to clean up, and ragged children to clothe. I am sorry that I have such a dislike to squalor, but that is the way I was made."

Grace did not reply even by a disapproving look. She glanced at her little gold watch and inquired something about an engagement directly after lunch.

"I know you never have a moment's time to spare, so we must be off," said Maud, with a little grimace. The girls ran gaily down the flight of granite steps, and pressing close to each other in eager talk went on their way to the famous picture gallery.

In a cross street, not very far from the thoroughfare along which Maud and Grace were walking, stood a lone cottage. A maple tree opposite was already brave in scarlet bloom; a bed of daffodils in the little front yard glowed in the bright sunshine. There were simple draperies at the windows, spotlessly white, and the panes glistened with cleanliness.

Inside the small sitting-room a mother and daughter sat. In their circumstances they formed a marked contrast to Mrs. Eldridge and Maud.

Looking at Violet Deland, as she reclined on an old-fashioned sofa, drawn up to command the open window, you would not imagine that she was different from other girls. She wore a crimson house jacket trimmed with lace; the vivid color setting off her dark, curling hair, and her expressive black eyes.

"Are you warm enough, dear?" asked her mother, going to the sofa, and arranging some wraps more closely about the girl. "Oh yes, I'm very comfortable. Don't worry about me, mamsey."

"I thought the fire might go out for a little while the sun shines so brightly," said Mrs. Deland. "But if you should take cold, I—"

"I shall not take cold," interrupted Violet, brightly. "I am determined not to take cold. I am living outside of myself these lovely May days. The maple and the daffodils give me such beautiful, helpful thoughts. And then, there is the sky, always changing, changing, changing!"

"It is a great blessing that you are so cheerful," said the mother. "I don't know what I should do if you were one of the discontented kind."

"You mustn't praise me too much," said Violet. "I don't forget the time when I was one of the discontented kind. But O mammie, since I told my Father in heaven all about my disappointments and my anger, and my rebellion, and put my life into his hands, and learned to forget my own will in his blessed will, I have been so happy! Why, mother, dear, I believe I'm happier than the girls who can walk."

Tears sprang to the mother's eyes; tears of gratitude they were, that this sweet daughter had found the true rest, the true solace in the very depths of a great trial. Violet was unusually reticent about her heart experiences. She had just now spoken more freely than ever before. The weight of care that Mrs. Deland daily bore, seemed strange to Paul's beautiful saying came drifting into her mind: "In him we live and move and have our being."

By putting aside her own will and living and moving in the divine will, Violet had found her true life.

We can never be happy until we enjoy freedom and harmony of function; and only as we live in accordance with God's laws, spiritual as well as physical, can we be free and harmonious.

Maud and Grace sauntered about among the pictures at Ritter's, looking now at a lovely landscape, now at a quaint foreign interior, now at a Venetian palace with its marble steps leading to the Grand Canal, and its gondola, gay with cushions and awnings.

"Oh!" exclaimed Grace, suddenly. "How lovely! I wish I could give that picture to Violet Deland."

"Isn't it exquisite?" said Maud. "the sweetest flower-piece that I ever saw."

The girls seated themselves before the picture that they had given their hearts to, and talked about it, in girl-fashion. It was a basket of wild violets, so perfectly drawn and colored that it seemed as if they must have been just gathered from a New England pasture.

"O! I must have them! I must have them!" said Maud. Uncle Robert shall buy them for my birthday present. He told me the other day that he was at his wits end about presents for me, because you see, I have everything that a reasonable girl can ask for. But I must have those violets, Grace."

Grace's enthusiasm fell off a little. She loved Maud, and did not like to have her friend prove herself selfish.

"You have never met Violet Deland, have you, Maud?" she said presently. "I want you to know her. She is the sweetest little preacher that you ever saw."

"Preacher?"

"Yes. You can't be with her half an hour without longing to be as loving, and true, and generous as she is. I believe she has found out the secret of happiness."

"O!" said Maud with a little gesture of scorn. "I don't like your perfect people. Well, we've seen everything, haven't we. It has been a great pleasure. Pity that it is soon over. This is just the trouble with life, Grace; pleasures last such a little while, then one must be at the pains of hunting up a new one."

Grace had an answer on the tip of her tongue, but she didn't like to preach except by inference and example. One thing she longed for ardently—to interest Maud Eldridge in Violet Deland. If only Maud would let herself love Violet how much she might do for her, and how much she might learn from her! The girls had left the pictures and were in the street again.

Presently they came to a flower store.

"Let's go in," said Grace. "I must have a bunch of violets."

"And I some lilies of the valley," replied Maud.

"Now," said Grace, after the purchases were made, "Will you go around by Cross street with me? I wish to take these flowers to 'my' Violet." Maud agreed to the proposal feeling that it would be rather a bore. They had taken but a few steps further, however, when they met Grace's mother. She wished her daughter to go with her to do some shopping. So it happened, quite to Grace's liking, that Maud undertook to deliver the violets by herself.

When she rang at the cottage door, a soft voice called: "Come in."

She entered and made known her errand.

Violet took the flowers with rapturous expressions.

"Please sit down," she said, "I shall be so glad to have you talk to me for a little while. You know I depend upon you for reports from out of doors. I never go out."

"Never go out! What do you mean, Miss Deland?"

"Hasn't Grace told you that I can't take a step except upon crutches?"

"No, indeed."

"I can walk, but very little even by the help of crutches. The young girl's smile was radiant as she said this.

"But," she added, "I have so much to make me happy!"

She kissed the violets over and over.

"They are my name-flowers," she said. "I feel as if God made them on purpose for me. How he must love beautiful things! The dear Father of our spirits." She looked into Maud's face as if for sympathy in her enthusiasm. But Maud's eyes fell. She could not appreciate the love that flowed toward God as to a tender friend and companion. Yet she was powerfully affected by Violet's personality. She looked around the room. The furniture was cheap, the walls were bare. She remembered Grace's words: "I wish I could give that picture to Violet Deland." What would it be for the crippled girl to have that picture to look at day after day? Maud went home, absorbed, thoughtful. She had a new point of view. She had never realized before

the great inequalities of life." Why should I have so much and she so little?" she asked herself.

"Then the answer came:

"It must be that God means for his children to share with each other."

And now an altogether new sensation filled the girl-heart with a strange happiness. It was as if a little rill of pure, sparkling water burst out of a desert place at the very feet of a thirsty man. Is not love the true water of life? Maud had taken a new resolution. "I will ask Uncle Robert to buy the picture for Violet," she decided. "That will please the dear 'bear of an Uncle' as he calls himself. I know that he thinks his little niece is a selfish girl, and his dearest wish is that she should grow to be self-sacrificing."

"Uncle Robert" was very glad to help Maud carry out the beautiful generous plan. When the picture had been bought, Maud and Grace plotted with Mrs. Deland to hang it in the little parlor where Violet sat all day, as a great surprise to the dear invalid. So Maud came one sweet June day with a low, easy carriage and carried Violet out into the country for a ride among the daisied fields. When they returned Grace came running out to meet them.

"O! how delightful to find you here, Miss Wentworth," exclaimed Violet. "So many pleasures in one day are almost too much." Grace and Maud exchanged glances.

"There is another pleasure awaiting you, dear," said Grace. "the greatest one of all. See!"

They were in the parlor now, and Violet was seated in an easy-chair directly before the lovely painting.

"It is yours," said her mother, bending down to kiss her daughter's cheek. "Miss Eldredge brought it to you."

"And by so doing gave myself more pleasure than the picture can ever give to you," said Maud, before Violet could master her surprise sufficiently to speak.

It is of no consequence what Violet said. It is enough to know that the picture was a constant inspiration and delight to her and that Maud learned through the new experience the blessedness of sharing and helping.

The self-indulgent girl had set her feet in a new path. It branched in so many directions that she had scant time thereafter for 'ennui' or discontent.—Ex.

### Nurse, Our Carter and Agnes.

MARGARET MONK, IN THE "SUNDAY FRIEND."

Even during childhood we sometimes have our little share in the grave scenes which fall to the lot of those older ones among whom we live.

The following recollections are very sober ones, connected with the time when one of my brothers and myself became aware that Nurse was most carefully cogitating whether she could accept the position of third wife to our Carter.

We felt a great respect for our Carter, because, as Nurse said, he had such beautiful manners, and there was a further tie between us on account of sundry apples and Spanish chestnuts which he had given us.

Although we called him "our" carter, he really was not in the least bit ours, for he was carter to a farmer whose homestead joined our garden.

Father was a doctor, and Aunt Gertrude lived with us, for mother was dead.

There were three of us, John, who went to school, Lionel and myself; my name was Ruth.

Lionel was eight, and I was six.

We were both with Nurse a good deal and so we were naturally very much interested when we found that our Carter had "proposed" to her.

Lionel heard of it first and told me. I never quite knew what was the source of his information, but I did not wonder, for it seemed to me natural that he should know everything. Although our Carter had been twice a widower, he was not a very old man, I do not think he was more than fifty.

When Lionel told me the news, I did not say very much, but I thought it over, and later in the day I remember asking him:

"Do you think that Nurse had better marry our Carter?"

We were busy making paper of silverweed at the time in a paper-mill of Lionel's invention. He stopped in his work at my question, and his reply showed that he had been thinking far more deeply than I had.

"I doubt," he said, "whether our Carter knows how fond Nurse is of 'ordering about'; you see, Ruth, here Nurse does pretty well as she likes, and we have to do what she says, but our Carter won't, I expect."

I felt the great weight of this reasoning, for, as I have said, in the unblasted days of my childhood, I recognized clearly the fact of masculine superiority in Lionel.

I returned to our paper-making and to thought.

Presently I spoke again.

"I wonder what Agnes thinks of it."

"So do I, let us go and ask her," said my brother.

Agnes was our Carter's sister. She had given up her place as a servant to come and live with him, when his last wife died.

In the years that have passed since these incidents hap-

## The Young People

EDITOR W. L. ARCHIBALD.

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

The secretary of the Maritime B. Y. P. U., Rev. W. J. Rutherford, will furnish a report of executive meetings at St. John, in connection with the Maritime Baptist Convention.

The writer of the comments on the prayer meeting topics for September is Rev. Christopher Burnett, pastor of the Leinster St. Baptist church, St. John.

Remember the Young Peoples' Convention, to be held in St. John, September 29th to October 1st. In making your plans, include in them this Convention trip.

### B. Y. P. U. Executive.

That the blessing of the Lord may rest upon our Convention and his presence and spirit pervade every session. For the sorrowing ones in India that they may be greatly comforted and sustained in this dark hour.

### Daily Bible Readings.

Monday.—Wasting His Substance. Luke 15: 11-17.  
Tuesday.—Vanity of Vanities. Ecclesiastes 2: 1-11.

Wednesday.—Rich, yet Poor. Luke 12: 16-21.

Thursday.—A Royal Banquet. Daniel 5: 1-6, 25-31.

Friday.—An Important Warning. Ecclesiastes 11:9.

Saturday.—A Deluded Church. Revelation 3: 14-18.

Sunday.—The Cup of Woe. Proverbs 23: 29-35.

### Prayer Meeting Topic—September 13.

"Feasting which makes lean souls." Ex. 16: 2, 5. Psalm 106: 13, 15.

"Feasting"—"leanness." Here is a strange juxtaposition of terms. We generally connect feasting with fatness. And yet even feasting may produce leanness because too much is eaten, or, because the food is unsuitable. Some English travellers were once travelling through the Australian bush, in company with some natives. The latter found some berries which nourished them, while the Englishmen grew weak and emaciated upon them. But, we have to do with the consideration of "leanness of soul." And the analogy holds here that it may be caused by either of the above mentioned causes.

We need not concern ourselves with the controversial question as to whether man possesses a dual, or a tripartite nature. For certain obvious reasons, we find that in the Old Testament, man is regarded as a dual being, while in the new, his threefold nature of body, soul, and spirit appears.

By the soul we will of course understand, that special divine heritage of man, which differentiates him from the brutes. It is the seat of God consciousness within him, and consequently is superior to his body. "Leanness of soul" as we have already hinted, may be due to a surfeit of even good food. Hugh Price Hughes used to say that "there were many overfed saints in the world." One object of the Young People's movement has been the prevention of this very condition. But it is chiefly as regards the unsuitability of the food, that I am anxious we shall snatch a few lessons.

Notice the steps by which the Psalmist historian tells us the Israelites reached the condition of soul-leanness.

1. Forgetfulness of God (v. 13). There was no effort on their part to keep in remembrance the marvellous works of God on their behalf, and as Dr. John Hunter has said "What we do not wish to remember, we easily forget, soon question, and ultimately deny."

2. Impatience with God (v. 13). "They waited not for His counsel: They had made up their minds as to what should be done, and as to what food they should eat, and then sought to impose their wishes upon God."

3. Unlawful desire for material gratification (v. 13). "They lusted exceedingly." Their desire was inordinate. They allowed themselves to be controlled by it, instead of keeping it in control. "They walked after the flesh." With the satiety of the lower sense, the higher spiritual sense suffers proportionately. The attainment of the best always demands as its price the surrender of that which is worse. The good must be sacrificed for the best; the lawful for the desirable.

Take a few illustrations of feasting which makes lean souls. Here is a young man of marked ability. "A lad o' parts." He has contracted no vicious habits, and does not seem to be in danger of doing so. He makes the accumulation of money his supreme and only object in life. He succeeds in reaching his ambition; grows rich, and retires from business, as he says, to enjoy his wealth.

He now has time to reflect, and this exercise of reflection does not increase his pleasure. He finds that he left the Kingdom of God, and His righteousness out of his reckoning, and seriously wonders whether he has not him-

self been left out of the "Kingdom." He has feasted, but he now finds himself a spiritual skeleton.

Here is another. He is born with the proverbial "silver spoon in his mouth." His is a studious life of leisure. As soon as he realizes the possibilities his position offers, he purposes to realize them fully. He does not allow himself to be embarrassed by any pious moral standards. He makes self-indulgence the law of his life. His mind is taxed to the fullest extent, to gratify his sensuous appetite and to recuperate for further indulgence.

So he grows old, but not with years. Nature, so generous, at last refuses to recuperate, and he burns out. Such a one concluded a letter to a friend of mine in these pathetic words: "My understanding is darkened, my affections are petrified, and my soul seems dead." This is the awful confession of one whose feasting produced leanness of soul. Or again, it may be a young woman. She is accomplished, and educated according to the standards of the world in etiquette and deportment. She estimates her importance in the world by the attention she receives. She loves all that is light in companions, conversation and amusements. She may attend church for fashionable reasons but when one courageously warns her of her peril, she laughs and graciously bows, the Saviour out of her life. She foolishly reads, as so many have done, that Christianity is suicidal to one's best happiness, and continues her infatuated course, until the seeds of consumption are sown in her frail body, and she learns what is still worse, that her feasting has impoverished her soul. Of all three of these examples, which are not any too highly colored, it may be said in the words of Toplitz (Job 20:22) in the fullness of his sufficiency he shall be in straits.

The Bible is rich in examples of this topic. We indicate but two: Laodicean church (Rev. 3: 14-22) I am rich and have need of nothing.

But the Lord said: "Thou knowest not that thou art the wretched one, and miserable and poor and blind and naked."

Their feasting had produced "leanness of soul." Let us learn the lesson.

The last occurs in our Lord's warning against covetousness (Luke 12: 13-21).

The ground of a man who was already rich, yielded plentifully. He feasted his body and soul upon the abundance. He made two decisions, viz: That he would build greater barns for the produce, and that he would congratulate his soul upon the goods laid up. Such "feasting" produced "leanness of soul," and placed him into the category of Bible fools.

Attempt how monstrous, and how surely vain  
With things of earthly sort, with ought but God;  
With ought but moral excellence, truth and love  
To satisfy and fill the immortal soul.  
Attempt I vain inconceivably! attempt  
To satisfy the ocean with a drop,  
To worry Immortality to Death,  
And with the unsubstantial shade of Time  
To fill the embrace of all Eternity.

(Pollok)

St. John, N. B.

CHRISTOPHER BURNETT.

### A Suggestion.

BY A. T. ROBINSON.

Permit me a suggestion. It concerns those societies which meet at the close of the Lord's day service, why not abandon the union topic in them and follow the texts and sermons of the day? This for the following reasons:

1. Local conditions and corresponding needs vary widely over this continent at any one moment of time. Therefore, while the general topic may be timely in some societies, it is bound to be untimely in others.

2. The man called of God to be overseer in the church is the one best qualified to see what the needs of the hour are at that point. Presumably he gets his message for the day from the Holy Spirit, and the Holy Spirit knows best what the message for that particular church at that particular time ought to be.

3. The minds of the active members have just been determined to, and accelerated in, a certain channel by the pastor's fervent words, and indeed, by the whole service of the hour preceding. Introducing a new topic one has to arrest and turn that tide of thought and feeling, a thing which, if unnecessary, is a waste of energy. Why not, like Admiral Dewey, "Steam on."

4. In developing his text the pastor brings forth, say four beautiful thoughts. One of them however, for lack of time in preparation has been left obscure. He will be glad when some quick witted active member seizes on that and sets it forth in a clear light. So is he helped in his great work.

5. The active members, knowing they are to use the sermon as a kind of text, will listen the more attentively to it. That is just what the pastor has been yearning for. Not the truth that falls on the mind, but the truth that is buried thereon brings forth fruit into God. The birds of the air have been getting nine tenths of the precious seed.

6. If twenty-five active minds pound away at that text, already broken up in the sermon, new jewels will flash forth from the fragments. If 25 members pound away at those four points, some of them will be driven home and clinched on the other side in human hearts.

7. The pastor will be spared the pain of seeing his helpers with the best intentions in the world, undoing his work. If he has just poured out his soul in an appeal to the halting to decide, at once for Christ, he will be spared the pain of seeing their wounds heal and r. a series of soothing remarks on "patience," "Christian courtesy," or some other equally irrelevant topic in the after meeting conducted by the Union. Why not rather second his efforts by making the sinner's wounds gape a little more?

8. The experiment works well with us. Moreover, I noticed while visiting another society in a neighboring town recently, that about four-fifths of those taking part followed unconsciously the holy tracks of the day, and that notwithstanding the fact the Union topic was ably presented by one of its young lady members.

Don't condemn this suggestion off hand. Try it. If it doesn't work in your society it's easy to return to the very admirable topic card of the executive.

Middle Sackville, N. B.

pene, the characters of Nurse and our Carter have often repeated themselves in my life, but Agnes's was a rarer spirit, and that simple, bright friend of our childhood still holds a special place in my mind as a treasured remembrance of most real unselfishness.

The idea having been started that we should interview Agnes, the next thing was to carry it out, and Nurse being, as everyone will understand, in a pre-occupied condition of mind, Lionel and I boldly walked off without her being at all the wiser.

Our Carter's cottage stood a very little way down the road from our gate, and we were soon knocking at the door of it.

Agnes opened it, and was surprised at seeing us alone, for I was but rarely allowed to go out without Nurse.

She asked us to walk in and we gravely did so and sat down.

Now that we had come we did not know how to open the subject, at least, Lionel did not, for, of course, he was to be spokesman.

There was a dead silence; Agnes waited, thinking we must have brought a message.

At last Lionel made up his mind to begin, by saying,

"Agnes, do you wish our Carter to marry?"

She looked quite amused at the idea and replied,

"Of course not, Master Lionel, I never think of such a thing."

"But if he should marry?" Lionel said, looking at Agnes rather anxiously.

"Oh! he will not; he told me when I gave up my place, which was like a home to me, that of course he could not ask it, but that he meant to give me a home instead, for he hoped to be spared many years."

I don't think I really understood it all, but something made me feel inclined to cry, and when I looked at Lionel and saw him looking very uncomfortable too, I could control my feelings no longer.

"They shan't do it! They shan't do it!" I cried, as I ran to Agnes and put my arms round her neck.

Poor Agnes! She was quite bewildered, but she lifted me on her knee and tried to comfort me, saying, with the sweet, bright smile that always attracted us, "Never mind, Miss Ruth, it will be all right, I am sure."

Lionel had too much dignity to get out of the difficulty by tears, so he got out of it like a man.

He slipped off his chair, and came and stood by Agnes, and he said:

"You see, we cannot help knowing that our Carter wants to marry Nurse, and we came to ask you whether you would like it."

I felt Agnes hold me tighter as he spoke. I know now that it is no uncommon thing that the niche which one person has happily filled and which they looked on as theirs, should suddenly be appropriated by another who has as much right to it. Yet, in spite of the justice of the exchange, the process of loosening from the wall to make room for the new occupant is an effort, and sharp tools have to be used in effecting it. Since I have understood more about it, I have always hoped the breaking of the news to Agnes by our childish voices, and in our childish way, may have put the first loosening chisel in a little more gently than would otherwise have happened.

A few days later, when, I presume, matters had been suitably arranged between our Carter and Nurse, as we were returning from a walk, Nurse said that she would go in and see Agnes. She prudently left us to play a brook at a little distance from the cottage.

We had a deeply interesting time with the minnows and caddis-worms, but, for all that, we saw Nurse come out, and noticed that, in taking leave, she kissed Agnes.

Nurse then called us to come, and Agnes went indoors again.

As we passed the cottage, Lionel pushed open the door, meaning to go and speak to Agnes, and I was following him, when he quickly and softly shut it again and pulled me back.

"What is it?" I said, "I want to go in."

"Then you can't!" he politely replied, and after a pause he added, still gruffly, "She was—she was kneeling down."

After this I have no further remembrance of what happened until the wedding, except that I one day heard someone remark, I will not say who, "That if she were Agnes, she would not be sent from pillar to post and take it so quietly."

The wedding was a grand occasion.

Nurse wore a dress which we liked especially, because it was the same color as our favorite Alderney cow. Our Carter simply looked magnificent.

Lionel and I asked if we might sit with Agnes at the service, and afterwards she came back with us to the wedding breakfast, which was at our home.

In the afternoon we went with Agnes to the station, for she was going to a new place as Nurse.

She seemed quite happy, but, as she kissed me, just before the train started, I felt something on her cheek and I knew that it was a tear.—Ex.

A young man contemplating matrimonial felicity took his fair intended to the home of his parents, that she might be introduced to the old folks. "This is my future wife," said the young man, proudly, turning to paternitas who was a canny Scot. "Now, father, tell me candidly what do you think of her?" The old man eyed the bride-elect critically for fully two minutes, then answered, with deliberation: "Well, John, I can only say you have shown much better taste than she has."

## Foreign Mission Board

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR SEPTEMBER

That a great blessing may follow the meetings of the Conventions and the coming year be one of great blessing at home and in the foreign field.

#### Notice.

Any parcels for India, to be sent by Miss Clark should go to Halifax in care of J. L. Archibald, Spring Garden Road, Halifax, on the 15th of September.

Any persons wishing to send anything to Grande Ligne for furnishing the rooms of the new building will send to Mrs. J. M. Gunn, Belmont, Colchester County, N. S.

Continued from last week.

One sister writes: "I wish we could get all our sisters interested! What a powerful prayer would go up to God and what an answer! It would be like the taking of Jericho; the walls would fall and heathenism would be taken for Christ's Kingdom. I am so sorry that out of each church so few are willing to enjoy the blessing of being a missionary by becoming a member of the Aid Society."

An elderly lady, who through a great sacrifice supports a native preacher, writes: "So many of these Lily Baptists. They told not neither do they spin. Some think they have nothing to do for Jesus but fold their arms and look on but what will the harvest be? My desire is to live in closer fellowship with my Lord. I believe earnest believing prayer enters the very heart of God and must prevail. All I regret is that earlier in life I had not been more interested in this blessed work. God will bless and some day I may rejoice over seed sown by others that I in my home have helped to sow. Have faith in God and thou shalt yet pass home."

Another writes: "There are nineteen Baptist families in Falkland Ridge and our Aid Society has nineteen members. We are not discouraged. We know there is an immense power in little things when the all-powerful God stands back of them. Oh what a joy it would be to me to know that I had been the means of bringing one Telugu to Jesus! I think I can truly say that the little I give to our mission I give more freely than what I spend on myself. Oh! long to know and feel more of the responsibility that rests upon me as one of God's redeemed."

Heard the testimony of the late Mrs. Jewett before. On thing that struck me very forcibly in these out-of-the-way places lately visited was the love of the women for all our missionaries. Some day it will be seen how much of the success of our work is due to the earnest prayers and self-denial of these hidden ones."

Thanks be unto God for the faithful 'one-fourth' and for the unceasing and increasing devotion of the 'hidden ones.' But what do I hear some one say? "Oh I want to give to and pray for some other work. I don't believe in your Telugu Mission!"

Don't believe in it? Can it be! Has God no jewels among this people. Is his hand shortened that he cannot save? Is his ear heavy that he cannot hear? Surely no one thinks that because we have no orphange or homes like Ramghars that we have not a work worthy of all the support our people are able to give. The day will come when we will have all these but even then what work can compare with that of providing and upholding missionaries and preachers, carpenters and Bible workers for the evangelization of the masses. Thousands in our Telugu Mission today have never even heard the "precious name." Did Jesus say, "Go establish schools, and orphanages?" No, the command is, "Go—preach the gospel." We appreciate the work done by our schools, hospital and reading rooms but we remember that all educational and other efforts are emphatically secondary to that of going up and down among the perishing and warning them to flee from the wrath to come.

What a blessed work—that of proclaiming liberty to the sin-bound, that of winning for the lamb that was slain the reward of his sufferings, that of bringing home to Jesus the souls for whom he died! And are we discouraged? Not never!

In Jewett's day when the giving up of the A. B. Mission was being discussed a certain D. D. thought he settled the question by saying: "Ephraim is joined to his idols; let him alone." But what was the response—"why, Ephraim was no heathen; he had his chance, give the Telugus a good chance." Have we given our Telugus a good chance? Have we, when only one missionary for every three hundred thousands of the people has been provided. The field is a good one; foundations have been laid; forces have been set at work; the seed has been sown—now what? One says: "our people at home are much in the position of a farmer who having invested in good land, good seed, good plows,

good harrows and having at last in sight a good crop calls a halt by saying: "I can't afford wagons to gather it in."

Friends, think you it is no grief to your missionaries that the seed is so long bearing fruit, think you their hearts are not well nigh broken as they contemplate the eternal death of the multitudes day by day—yes, it seems sometimes as if they could not endure and in order to swell the number of converts some may have been tempted to make it easier for these caste-bound Hindus to enter the Christian fold by looking upon caste, that masterpiece of Satan, with a lenient eye. But no—we must be true to the gospel of Jesus and preach that cross-bearing is essential to true discipleship. "It is far better to fail on right principles than succeed on wrong ones." The great point is for us to do his work in his way. Then good will follow as surely as the electric spark when the law of electricity is heeded. Have faith in God. Be strong, be firm, be true!

The greatest miracle of Jesus life was that he performed no miracle until he was thirty years of age. God allowed Carey, Morrison and others to toil a long period without fruitage, but the end was triumph. See Judson after seven years labor sitting down to the Lord's table all alone—no, not one convert! The missionary society said: "Better give up!" "No, No!" was the reply, "success is as certain here as the promise of a faithful God can make it."

Sisters, shall we not lift up our eyes unto the hills, shall we not bow low before the King of Kings and ask in faith believing that it is his will to pour out his spirit like a flood, sweeping the many who have heard the joyful sound into the fold of Christ. While we pray for and are interested in the various forms of the Lord's work in every land is it not our solemn, our imperative, our urgent duty to concentrate our love, our gifts, our prayers upon the two million Telugus to whom we have promised to give the light of life. Satan is powerful; but if we are faithful and only hold with all our might upon the life-line of prayer we shall come through all uncertainty, disappointment and darkness into the fulness of assured light and joy and triumph through our Lord Jesus Christ.

"And if thou canst not go, yet bring  
An offering of a willing heart;  
Then though thou tarriest at home,  
Thy God shall give thee too thy part,  
Thy messengers of peace upbeat  
In ceaseless and prevailing prayer."

Lovingly yours in the service,

MABEL EVANGELINE ARCHIBALD.

DEAR SISTERS OF THE W. B. M. U.—Long before this letter reaches you, yes, even before I write, the wires have borne you the sad message that God has come to our Vizianagram home and taken from our presence our dear Mrs. Sanford. As we came back home and missed the welcoming smile, the dear patient-face, the sweet tones of the stillled voice, the touch of the vanished hand, and yet everywhere about the house we saw the evidences of her thought and work, it seemed as if she must come again as before; that the going had been but for a day or two and she would come again.

But gradually we are coming to realize, that indeed she has gone to be with Jesus, that henceforth she will live in the light of his presence—"Forever with the Lord." As this thought possesses us we cannot mourn as those who have no hope;—even in the loneliness that we all feel, we are conscious of the fact that the sadness is only ours—that death is swallowed up in victory—that pain and sorrow and weakness of the flesh are all past for her, all is joy in the light of the smile of the Lord whom she so devotedly loved and so consistently served.

"Fis only just a little way  
That leads from you to me  
I was so very weary  
Surely you could not mourne  
That I a little sooner  
Should lay my burden down."

Early last autumn symptoms developed which Mrs. Sanford thought indicated trouble of some kind. She did not suffer much pain except from increased weakness. In her characteristic way she kept her troubles mostly to herself until about Christmas time when medical advice was sought, and an operation in the near future was advised. After due consideration it was concluded, that as the weather was getting warmer and best possible circumstances were advisable, Bangalore (the altitude of which is over 3000 feet) would offer the best facilities for advice and climate.

Accordingly the last of February under the daughter's efficient, loving, filial care she left Vizianagram and went to Bangalore. By a strange circumstance the journey and the change to a higher altitude so abated the symptoms for a time that the physician was unable to detect anything unusual and advised a change to a still cooler place for rest and recuperation holding out the hope of immediate recovery under such conditions. The change was made to Coonoor and for a little time our hearts were all made glad at the tidings that improvement was apparent and strength being regained. But soon a severe attack took away all the extra strength. During all the three months in Coonoor the severe pain and illness returned at intervals of two or three weeks, each attack leaving Mrs. Sanford weaker than be-

fore. Finally it was decided that an operation was imperative. To this end the journey to Madras was made in comparative comfort and freedom from pain. But on the very day of arrival the terrible pain came on again and for several days the suffering was very hard to bear. Always it was endured with patient resignation and cheerful uncomplaining quiet. At length, after consultation had been held, a serious operation was performed. Mr. Sanford wired to Conference, then in session in Chicacole, the evening of July 14th, that the condition of the patient was favorable and as hopeful as could be expected. We rejoiced at the news and waited anxiously all day next day hoping as no word came that all was well. The morning of July 16th, the loving anxious watchers noted a change for the worse—all day there was great difficulty in breathing. "At eventide it was light. Our dear mother Sanford was not for God took her."

The influence of the beautiful life that has passed on before who can estimate? Few knew or realized the greatness of her patient endurance. In perils by land, in perils by sea, indicate in loneliness, in separation from loved ones, in trials manifold, in discouragements and disappointments, in suffering, pain and weariness, she endured as a good soldier of Jesus Christ.

To know her was to love her. The many letters that have come from all parts of India have borne witness to the loving regard in which she was held and the helpfulness which she always gave. From many missionaries of many different societies contributed to her loving, helpful, beautiful character.

"The memory of her brave patient spirit will always be an inspiration. Always bearing about a burden of physical weakness and pain yet ever covering it up with a bright, cheery countenance, and a smile that brought sunshine to others. Her unselfishness was so beautiful. I think now of one of the last little acts of the many with which her life was filled: Weak and suffering she could yet remember to give to Annie the booklet that she knew would give her pleasure."

Another whose life touched hers on the Hills writes to Miss Sanford:

"How beautiful is the memory of your dear mother's spirit—so gentle and ever helpful. I never talked with her but that I felt the influence of her gentleness and love . . . Oh, I am so thankful for the little glimpses I was allowed to have of her and I shall ever treasure the memory of them. I loved her very dearly as did all who knew her."

Again, from one of our own little band comes this tribute: "She was such a home-maker, and loved her family so well; and you know how she mothered all of us younger missionaries for her heart was so large, it could take in all of us."

"How glad I am to remember that to her there was no dread of the future—so brave and quiet and hopeful through those trying weeks of uncertainty. She just rested in the Lord. And now we know He loves her with greater tenderness than even her dearest on earth would love her. So long as those live who have known her, yes—and far beyond that her life, will be an inspiration and guide to Christ and for righteousness. The gentleness of Christ was greatly manifested in her life—so many have noted this especially and I have been greatly helped by her Christ-likeness in this respect."

Not alone from our missionary friends come words of sorrow. The native people too feel bereaved. This little note of love came from them:

"We miss very much the smiling face of dear mother Sanford. Now we are children who have no mother, because she regarded us in motherly love. Indeed her death is a wound to the whole congregation of Vizianagram. She was an example to us in love, in patience, in visiting the sick. "They will be done."

The traits of character spoken of in these letters are more deeply known and prized by us who had the privilege of living with her and seeing her daily life.

"She doeth little kindness

Which most leave undone or despise;  
For nought that sets one heart at ease  
And giveth happiness or peace  
Is low esteemed in her eyes."

"Blessing she is: God made her so,  
And deeds of week day holiness  
Fall from her noiseless as the snow."

I know of no one to whom the words of Solomon better apply Prov. 31: A virtuous woman . . . Her price is above rubies . . . Her children rise up and call her blessed; Her husband also and He praiseth her."

And not only her own children, but her memory is blessed to many of us whom she mothered.

In loving and sorrowful memory,

M. HELENA BLACKADAR,  
Vizianagram Cant, India, July 29, 1903.

## Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonies voluntarily given, these sufferers were permanently relieved, as others have been, by

## Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

## NEW BRUNSWICK PROVINCIAL EXHIBITION &amp; INDUSTRIAL FAIR, FREDERICTON, N. B., SEPT. 21ST-26TH, 03.

For the above the Canadian Pacific Railway will make SINGLE FARE RATES for the ROUND TRIP from all points in New Brunswick and Aroostook County, Me. Tickets on sale Sept. 18th to 25th, good to return till Sept. 28th, and will make exceptional low rates on special days.

On Tuesday Sept. 22nd, a passenger extra train will leave Houlton at 8.00 A. M. for Fredericton via Woodstock and Gibson Branch. On Wed., Sept. 23rd, a passenger extra train will leave Aroostook Junction 7.00 A. M. for Fredericton. This train will make all stops as far south as Newburg Junction, but will not stop to pick up business between Newburg and Fredericton.

Returning, passenger extra train will leave Fredericton on the afternoon of Wed., Sept. 23rd, and run through to Woodstock and Houlton stopping at intermediate points to set down passengers.

The single fare and special low rates from principal points are as follows:

ROUTE—VIA GIBSON BRANCH.					
Single Fare	Place	Low Rate	Selling Date	Return	Limit
\$ 3.90	Edmundston	\$ 3.55	Going—	Sept. 22nd.	25th.
4.10	Grand Falls	2.75	"	"	"
4.25	Presque Isle	3.05	"	"	"
3.90	Caribou	2.75	"	"	"
3.60	Ft. Fairfield	2.50	"	"	"
4.25	Plaster Rock	2.80	"	"	"
3.50	Andover	2.30	"	23rd.	"
3.30	Perth	2.25	"	"	"
2.55	Florenceville	1.75	"	"	"
2.20	Hartland	1.50	"	"	"
2.10	Woodstock	1.50	"	22nd	24th.
2.60	Houlton	1.90	"	"	"
ROUTE—VIA MCADAM JUNCTION.					
3.00	St. Stephen	2.15	"	22nd	24th.
3.00	St. Andrews	2.30	"	"	"
2.00	St. John	1.55	"	"	"

Bands of musicians of ten or more in uniform and carrying instruments to pay one half above rates.

If any further information required please write to Mr. C. B. Foster, D. P. A. Canadian Pacific Railway, St. John N. B.

## Personal.

Mr. C. Arthur Kelly who has been connected with the Interior Department of the Dominion Government, has been transferred to the agency office at Calgary, Alberta.

Rev. F. M. Young has resigned the pastorate of the North Sydney church. We are not informed whether or not Mr. Young has yet accepted a call to another field of labor, but if not his resignation makes it possible for some church to secure a minister of experience and recognized ability.

The news of Mrs. William Allwood's death, notice of which appears in our obituary column, will be received by her many friends with deep regret. With her husband, Deacon Allwood, Mrs. Allwood had been for many years a faithful and valued member of Brussels St. church. They have always been deeply interested in the work of the church and the denomination, and Mrs. Allwood was especially active in the cause of missions. To our friend Deacon Allwood and his family we extend hearty sympathy at this time of sad bereavement.

## FAITH AND SIGHT.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and a blessing out of it."

"Ah, if I only knew what blessings there were in it; if I saw how it would help me, then I could bear it like a plume!"

"What shall I do with this hard, hateful duty Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes; if I could only see that it would make me grow!"

In both these cases, do you not see that what you are begging for is not more faith, although you think it is, but sight? Faith says not, "I see that it is good for me; and so God must have sent it," but, "God sent it, and so it must be good for me."—Phillips Brooks.

## LOVE'S FULFILLING.

Oh, love is weak  
Which counts the answers and the gains,  
Weighs all the losses and the pains,  
And eagerly fond word dreams.

A joy to seek.

When love is strong,  
It never taries to take heed,  
Or know if its return exceed;  
Its gifts; in its sweet haste no greed,  
No strife belongs.

It hardly asks:  
If it be loved at all; to take  
So barren seems, when it can make  
Such bliss for the beloved's sake,  
Oh! bitter tasks!

Its ecstasy

Could find hard death so beauteous,  
It sees through tears how Christ loved us,  
And speaks, in saying, "I love thus,"  
No blasphemy.

So much we miss  
If love is weak; so much we gain  
If love is strong; God thinks no pain  
Too sharp or lasting to ordain  
To teach us this.

—Helen Hunt Jackson.

## WHY THE ROBIN'S BREAST IS RED

Robin Redbreast did not always have a surname. An old legend tells us how it came to be applied to him. A certain tribe of Indians had a form of worship in which a sacred fire was kept burning continually. One day the keeper of the sacred fire, for some reason, departed from the camp, leaving his trust to the care of his little son. This little son had an enemy in the form of a large bear that had for a long time tried to do him an injury.

"Now," thought Bruin, "is my chance." All day the little boy kept the flame burning brightly, but as night drew on he grew drowsy, and at last, in spite of his efforts to stay awake, sleep overcame him.

Then came in the crafty enemy, and with his huge paw put out the fire—all but one tiny spark.

But, though the little boy had an enemy, he had also a friend, a little brown bird that he had once befriended in time of need. When the little robin saw Bruin's wicked deed he flew to the fire, and balancing his little body above the spark, beat his wings until a tiny flame arose from the sparks; and, the flame rising higher and higher, soon the fire was as bright as before. But the reflection of the flame dyed the bird's breast a brilliant crimson. Since that time he has been called Robin Redbreast, and his little red breast is a lasting monument to his fidelity and love for one who had done him a kindness.—Children's Visitor.

## OUR OWN SCULPTORS.

When I was in Paris, many years ago, over in the Latin Quarter were gathered a great many of the sculptors, and there was one place where they mixed the clay for nearly all the sculptors in the neighborhood. An artist intending to make a statue would go around in the morning to this wholesale dealer in clay, and find it already mixed for his use. He could take it to his studio and use it. All the same clay, mixed in the place, and mixed by the same man. But one artist made his clay into a statue of Venus' another into a statue of Hercules, and another into the statue of the Emperor of France. Each one took the clay from the same bed and moulded it into an entirely different thing. It was not possible for any two of these artists to do precisely the same thing with that same clay. So God furnishes us with the clay of life. We can use it as we will, within certain grand limitations. But we can make our lives what we choose to make them if we will take the clay that God furnishes us, and in accordance with his law work out a helpful and reasonable ambition.

—Rev. R. H. Conwell.

Make Christ your constant companion. Be more under his influence than any other influence. Ten minutes spent in the society every day—aye two minutes, if it be face to face and heart to heart—will make the whole way different. Every character has an inward spring; let Christ be that spring. Every action has a keynote; let Christ be that note to which your whole life is attuned.—Henry Drummond.

## Notices.

The next session of the New Brunswick Baptist Convention will be held at Oak Bay, Charlotte county, Saturday, September 26th, beginning at 10 a. m. Delegates coming from St. John will take the N. B. Southern line, on Carleton side, at 7:30 a. m., arriving at Oak Bay 1 p. m. Those coming by C. P. R. will arrive in St. Stephen 11:30 a. m., thence by the N. B. Southern to Oak Bay within half a mile of the place of worship.

W. E. MCINTYRE.

## Young People's Convention.

The attention of all our Baptist churches and Young People's Societies, B. Y. P. U., and C. E., is called to the fact that our Annual Convention of B. Y. P. U. will be held in St. John, N. B., in joint sessions with the Maritime Christian Endeavor and Epworth League. A joint meeting will be held on Tuesday evening, September 29th. Wednesday, 30th, will be given up to denominational rallies. On this day our Baptist Young People will hold their sessions by themselves, at which time the distinctive work of our denominational Young People's Societies will be considered. General Secretary Walter Calley, of Chicago, will be with us, and others among the best and most noted of our denominational leaders will be among the speakers. Thursday, Oct. 1st will be given up to union sessions of the three above-named societies. The program will be printed as soon as arranged.

This convention promises to be the best ever held in these Maritime Provinces. Every church and young people's society is asked to send delegates. The Local Union of the city of St. John will provide entertainment, and special travelling arrangements will be made by our transportation leaders. Full announcements will be made after.

HOWARD H. ROACH.

The next meeting of the Prince Edward Island Baptist Quarterly Conference will be held at Eldon-Belfast on Tuesdays and Wednesdays, September 15th and 16th; the first session being Tuesday evening. The S. S. "City of London" will leave Charlottetown at 3:00 p. m. on Tuesday for Hallidays wharf, returning on Wednesday evening. Eldon church is about one mile from Hallidays wharf. A large attendance is hoped.

A. W. STERNS, Sec'y.

The quarterly of Carleton and Victoria Co's will meet with the Baptist church at Wakefield on Sept. 8th and 9th. Tuesday 10:30, Conference and Business; 7:30 Missionary Sermon by Rev. B. S. Freeman; Wednesday 9:30 Devotional Paper by W. H. Smith; Sermon outlined by J. A. Cahill; Sermon preached by Rev. R. W. Demmings; 2:30 Model S. S. Lesson teacher, John Farley; Conference on Systematic Benefice led by Rev. Z. L. Fash; 7:30 Address, "Sunday Observance" by J. A. Cahill, Evangelistic service. WYLIE H. SMITH, Sec'y.

The Albert County Quarterly meeting will hold its next session at Goshen, September 8th and 9th. This being the annual meeting, officers for the coming year will be elected. A large delegation from the churches and Sunday schools is desired. The meetings will open on September 8th at 2:30 p. m.

J. B. GANONG, Sec'y pro tem.

## Colchester and Pictou Counties District Meeting.

The next quarterly session of the above will be held at Wittenberg, commencing on Monday, Sept. 21st at 7 p. m. and continuing over the following day. The usual reduction of rates has been arranged for with the I. C. R. Delegates and others coming will obtain tickets and certificates for Stewackie. Teams will meet the train leaving Truro at 2:15 p. m. Monday to convey delegates to Wittenberg. If those expecting to attend kindly send their names, stating whether they will come by train or team, to the undersigned on or before Sept. 16th. We are hoping for a full representation of the churches as many important matters await our consideration.

A. E. INGRAM.

Wittenberg, Sept. 1st.

The annual meeting of the Westmoreland Co., quarterly meeting, will be held in the Kay Settlement meeting house Tuesday Oct. 6th, at 2 p. m. Teams will meet delegates at Riverglade St., 10:30 a. m. Profitable programmes will be presented. Large delegation expected. Sec'y, N. A. MACNEIL.

The British and Foreign Bible Society delegates, the Ven. Archdeacon Madden, and Rev. G. H. Bondfield, Shanghai, will address public meetings at the following places:

New Glasgow and Pictou on 10th inst.  
Truro on the 11th.  
Halifax, Sunday, 13th.  
Amherst and Sackville 14th.  
Chatham and Newcastle 16th.  
Campbellton 17th.

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For Calendar or other information, write to

T. O. TROTTER, D. D.,  
President.

Wolfville, N. S.

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Manufactured by the New International & Guaranty Co. Ltd., Boston, U. S. and New Glasgow, N. S., Can.

1840. 1903  
During this period  
**Painkiller**  
(PERRY DAVIS)  
has cured more cases of sickness than any other medicine. It's the best remedy in the world for  
**Cramps,**  
**Colic,**  
**Diarrhoea, Etc.**  
A household remedy.

### A Cure For Rose Cold Hay Fever and ASTHMA

A prominent New York lawyer in an unsolicited testimonial says: "HIMROD'S ASTHMA CURE cured me when all other remedies failed. Physicians' prescriptions did not even relieve. For years I have been a sufferer of Rose Cold with all of its annoying symptoms, such as constant sneezing and itching watery eyes. Himrod's Asthma Cure is one week totally eradicated a Rose Cold of years standing. No words can express my appreciation of its effectiveness."

The late Dr. Oliver Wendell Holmes in his book "One Hundred Days in Europe" says: "I have used all remedies—Himrod's Cure is the best. It never failed."

Send for a generous free sample today and try it. It will not disappoint you.

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14-16 VESEY ST., NEW YORK  
For sale by all Druggists.

Are just what every weak, nervous, run-down woman needs to make her strong and well.

They cure those feelings of smothering and sinking that come on at times, make the heart beat strong and regular, give sweet, refreshing sleep and banish headaches and nervousness. They infuse new life and energy into dispirited, health-shattered women who have come to think there is no cure for them.

They cure Nervousness, Sleeplessness, Nervous Prostration, Brain Fag, Faint and Dizzy Spells, Losslessness, After Effects of La Grippe and Fever, Anemia, General Debility and all troubles arising from a run-down system.

Price 50c. per box or 5 for \$1.25  
all druggists or mailed by

**THE T. MILBURN CO., LIMITED.**  
Toronto, Ont.

#### NATURAL WONDERS.

Why is a river the greatest freak of nature?

" Didn't know it was? What is it?"

" A river has a head but no feet. Its mouth is where its feet ought to be."

" Pretty good. A mountain is somewhat freakish, also. We have seen the foot of a mountain; but we have never heard of a mountain head."

" That so. Still, it must have a head for it has ears."

" Has ears? How's that?"

" Certainly. Did you never see a mountaineer in the Kansas City Journal?"

I was Cured of Rheumatic Gout by MINARD'S LINIMENT.

ANDREW KING,

Halifax.

I was Cured of Acute Bronchitis by MINARD'S LINIMENT.

Lt.-Col. C. CREWE READ.

Sussex.

I was Cured of Acute Rheumatism by MINARD'S LINIMENT.

C. S. BILLING,

Markham, Ont.

### The Home

#### BEFORE YOU ARE FOURTEEN.

The War Cry names ten "Arts" which every girl can learn before she is fourteen years old. Look at them and see if you don't think they are within your reach:

1. Shut the door, and shut it softly.
2. Keep your own room in tasteful order.
3. Have a set time for rising in the morning, and keep it.
4. Learn to make bread as well as cakes.
5. Never let a button stay off twenty-four hours.
6. Always know where your things are.
7. Never let a day pass without doing something to make somebody comfortable and happy.
8. Never go about with your shoes unfastened.
9. Speak clearly enough for everybody to understand.
10. Never fidget or hum so as to disturb others.

Prof. John B. Smith, professor of entomology at Rutgers College, writes in the current Harper's Weekly of the habits of mosquitoes and the means that should be taken to exterminate them. A forgotten bucket of water in one's cellar will serve to develop thousands, or even a tin can in which water remains continuously for more than a week may serve as a source of supply; and pools of stagnant water are prolific breeding-places. "To make any campaign really effective," says Professor Smith, "all breeding-places must be dealt with, and for this purpose there is no more effective destructive agency than kerosene oil of low grade." The surface of the water should be coated with the oil, and if the applications are repeated at short intervals the method is absolutely effective. A better remedy, however, is to destroy the breeding-places altogether by grading the depressions that fill with the rain. "Water barrels and imperfectly closed cisterns" may be kept quite safe by placing in them a little fish of almost any species.

#### HOW TO STAND STRAIGHT.

One of the most admirable points in military discipline, says an exchange, is the erectness of figure given by the drill exercises. A "soldierly" bearing is proverbially a fine one. The following rules, if strictly carried out, will give the civilian the benefit of a carriage. Try them and see.

Make it a rule to keep the back of the neck close to the back of the collar. Roll the shoulders backward and downward. Try to squeeze the shoulder blades together many times a day. Stand erect at short intervals during the day—"head up, chin in, chest out, shoulders back."

Walk or stand with the hands clasped behind the head and the elbows wide apart. Walk about, or even run upstairs, with ten to fifty pounds on the top of your head. Try to look at the top of your high-cut vest or your necktie. Practice the arm movements of the breast stroke swimming while standing or walking. Hold the arms behind the back. Carry a cane or umbrella behind the small of the back or behind the neck.

Put the hands on the hips, with elbows back and fingers forward. Walk with the thumbs in the armpits of the vest. While walking swing the arms and shoulders strongly backward. Stand now and then during the day with all the posterior parts of the body so far as possible, touching a vertical wall. Look upward as you walk on the sunny side of the street.—Morning Star.

#### ROUND ABOUT THE HOUSE.

Small pickles and olives chopped very fine, are excellent seasoning for salad dressing.

Add a few tablespoonsfuls of hot water instead of milk to thin eggs in an omelet; you will find that the water makes it much more tender.

Keep the mint in water until wanted and do not make the sauce until the meat is to

accompany it is on the platter ready for service. It is best cut with a pair of sharp scissors. Hold a dozen stalks of even length in the hand, and cut in very short bits, clipping through all with one stroke. By using fresh lime juice instead of vinegar and a dash of cayenne, the sauce will be much improved.

Bread used for basket luncheons should not be less than a day old, for the sake of thin and even cutting. The crust should be trimmed off neatly, the butter should be put on evenly, not in dabs. To prepare nuts for sandwiches first chop very fine, then pound to a paste, salt well and mix well with butter, and spread; or mix finely chopped nuts with just enough mayonnaise or cream salad dressing to slightly moisten.

Cucumbers should be prepared for the table with care. Pare until not a bit of green remains, as a bitter principle lies next the skin, soak in cold water for some time before being sent to the table. Drained and served with cracked ice they make a very appetizing addition to the meals. For salad, cut in little cubes, and with sliced tomatoes, serve on lettuce leaves with mayonnaise dressing. Or serve with small young onions, instead of tomatoes.

A trained nurse vouches for this simple way of dropping medicine without a dropper. Tip the bottle up until the cork has been moistened. Reverse it again and let the fluid go down. Take the cork out, and in so doing run the cork along the rim of the bottle. Pour from the slide opposite the label. This will keep the label looking clean and fresh. The glass can be washed off from time to time, but a drop will spoil your label beyond remedy.—Good Housekeeping.

Housekeepers will find it a great convenience and saving of the edges of their rugs to have a frame for the purpose over which to throw the rugs to be beaten. It is merely two strong, upright posts eight or ten feet high, set firmly in the ground, wide enough apart to accommodate the largest rugs, and a cross-piece joining them, over which rugs may be hung for beating. Such a frame is equally useful for airing bedding. I found one in the yard of my first residence in California, and thought it almost worth crossing the Rocky mountains for. Probably we value it more here than where they have grass plots. Yet I am sure the frame is an improvement on the grass plot. Good Housekeeping.

#### Literary Notes.

Seldom does one find a more delightful combination of reminiscence and character study than in the article entitled "An Ulster Squire of the Reign of George III," which THE LIVING AGE of August 29 reprints from The Monthly Review. The writer, Margaret Caulfield, was the niece of the sturdy old squire whom she describes, and the affection with which, in old age, she recalls her childhood in his house, adds a mellow charm to her shrewd comment on the domestic manners of those bygone days.

#### HEALTHY HAPPY BABIES.

Every mother most earnestly desires to see her little ones healthy, rosy and full of life. The hot weather, however, is a time of danger to all little ones, and at the very first symptom of uneasiness or illness, Baby's Own Tablets should be given. It is easier to prevent illness than to cure it, and an occasional dose of Baby's Own Tablets will keep little one healthy and happy. If sickness does come, there is no other medicine will so quickly cure the minor ills of baby-hood and childhood—and you have a guarantee it contains no opiate or poisonous stuff. Mrs. John Nall, Petersburg, Ont., says:—"I have used Baby's Own Tablets and find them a superior remedy for troubles of the stomach and bowels. From my own experience, I can highly recommend the Tablets to other mothers."

Mothers should always keep these tablets in the house, ready for any emergency. Sold by medicine dealers or sent postpaid at 25 cents a box, by writing the Dr. Williams' Medicine Co., Brookville, Ont.

**FIRST AID  
TO THE INJURED  
POND'S EXTRACT**

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.  
Used Internally and Externally.  
CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "alcohol" an irritant externally and, taken internally, a poison.

**St. Margaret's College, Toronto.**  
High-Class Residential and Day School for Girls. Thoroughly Equipped in Every Department.

The class-rooms were built specially for the work; large grounds for recreation and games; only teachers of the highest Academic and Professional standing are employed, and their names and qualifications are given in the prospectus; a three-year course in the same as is prescribed for the musical examinations of the University of Toronto; there is a large Music Hall and eighteen separate piano practice rooms. The following courses are taught—Academic, Music (Vocal and Instrumental), Art, Physical Culture, Elective, Domestic Sciences.

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

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From all quarters, asking for Catalogue, and information relative to

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**SOUR STOMACH, FLATULENCY, HEARTBURN,  
AND ALL OTHER FORMS OF  
DYSPEPSIA  
Promptly relieved and cured by  
K.D.C. THE MIGHTY CURER**

## The Sunday School

### BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson XIII.—September 27.

REVIEW.

Read Psalms 8, 19, 27.

GOLDEN TEXT.

The Lord is my light and my salvation.—Psa. 27:1.

Several forms of review are suggested, that the teacher may select the one that seems best adapted to the class.

EXPLANATORY.

### I. THE REVIEW OF FOUR HEROES.

The lessons of the quarter centre around four great characters: Samuel, Saul, David, and Jonathan. Write these names upon slips of paper, and have your scholars draw the slips at random. There will be two slips marked "Samuel,"—one "Samuel 1" and the other "Samuel 2," and so for the remaining names.

The scholars that have drawn the slips marked 1 will now, in turn, catechize the class on their respective subjects. For instance, the one that holds "Saul 1" will ask the class all the questions about Saul he can think of. When he is through, invite the class to ask him other questions, if he has omitted any, and the teacher may do the same.

After the first set of slips have thus been used, turn to those marked 2. Each holder of these must submit to be questioned by the class on his subject. "David 2," for instance, must answer all questions put to him about David. The questions should come from the class, but the teacher may add what the class omits. In this way the review will be conducted twice, and briskly each time.

### II. CHRONOLOGICAL REVIEW.

Provide a board, or a large sheet of pasteboard, furnished with forty or fifty little hooks, at equal distances. Provide also little squares of cardboard, perforated for hanging on the hooks.

First get the class to name as many events of the quarter as they can think of. As these are named, let some good writer among the scholars write them in brief form upon the cardboard squares.

The next problem is to place the squares on the hooks in chronological order. Let each scholar hold his share of the squares. The scholar that has in his hands event number one—or thinks he has—will put it in position; and so on with the other events.

Close by distributing the events among the scholars, each to question the class upon the events that he holds.

### III. A REVIEW BY CHARACTERISTICS.

Take up one by one the heroes of our quarter's lessons and ask the class to describe their characters. Such was modest, trustworthy, brave. He became jealous, suspicious, disobedient, moody, violent, murderous. Thus discuss Samuel, David, Goliath, Jonathan, Abner, Joab, Ish-boseth, Eliab, etc.

As each character is reviewed, write the

**DOCTOR SAID**

"Quit Wrong Food and Eat Grape-Nuts."

An Illinoisan who has been through the mills says: Last Spring I was so bad with indigestion I could not digest even soft cooked eggs and doctor said I must eat predigested food and prescribed Grape-Nuts. I changed for the better before I had used one package, eating it three times a day.

"My improvement on Grape-Nuts food was so wonderful that I concluded to use your food-drink Postum in place of tea and to make a long story short I have not been without Grape-Nuts and Postum since and my present health proves my doctor's wisdom in prescribing Grape-Nuts. I have got strong as a horse and well and I owe it all to your delicious food and Postum." Name given by Postum Co., Battle Creek, Mich.

In the making of Grape-Nuts food all the indigestible starches of the grain are transformed into Post sugar. Every particle of Grape-Nuts is digestible in the weakest stomach. Physicians have never found a stomach too weak to digest and assimilate it.

Look in each package for a copy of the famous little book, "The Road to Wellville."

descriptive adjectives upon the class blackboard, or, if you have no blackboard, upon a large sheet of paper in view of the class.

When the list is completed, review it a second time in reverse order. First cover it, and ask the class what person of the quarter's lessons was notable for intercessory prayer; for musical power; for fits of religious frenzy, and the like. Then restore the list, and, following the adjectives in order, ask the class to give incidents illustrating each: as, "When did David show himself merciful?" "When did Jonathan prove his courage?" "What was the beginning of Saul's disobedience?" In this way you will cover the ground twice, and also gain a conception of the characters as a whole.

### IV. A REVIEW BY CHART.

It will aid the class to gain a clear conception of the progress of history if together you construct a chart of the quarter's events.

### THE TONGUE.

The boneless tongue, so small and weak!

Can crush and kill,' declared the Greek.  
The tongue destroys a greater herd.'

The Turk asserts, 'than does the sword.'  
A Persian proverb wisely saith

'A lengthy tongue—an early death.'

Or sometimes this form instead,

'Don't let your tongue cut off your head.'

The tongue can speak a word whose speed,  
Says the Chinese, 'outstrips the steed.'

While Arab sages this impart,  
The tongue's great storehouse is the heart.'

From Hebrew wit the maximum sprung,  
Though feet should slip never let the tongue.'

The sacred writer crowns the whole,  
Who keeps the tongue doth keep the soul.'

### WHY NOT SMILE?

Smile, once in a while,

'Twill make your heart seem lighter,

Smile, once in a while,

'Twill make your pathway brighter.

Life's a mirror, as we smile,

Smiles come back to greet us;

If we're frowning all the while,

Frowns for ever meet us.

—Nixon Waterman, in "In Merry Mood."

### RARE INTELLIGENCE.

An instance of the rare intelligence of a mare comes to us from a neighboring farm, which may be hard to believe and yet it is true. Some days ago Mrs. Hutchinson, widow of the late Andrew Hutchinson heard one of the mares on the place come tearing up toward the house making signs of uneasiness and distress.

Mrs. Hutchinson came out and the animal came up to the fence, evidently wanting something. She went out and the mare immediately turned and signified that she was in trouble.

At first, Mrs. Hutchinson tried to drive her away, but she so clearly showed that something was wrong

and wanted Mrs. Hutchinson to follow her, that the lady did so, the mare trotting

hurriedly off to a small branch that runs

through the place.

On arriving at the creek, imagine her surprise at seeing a new born colt standing in the water half way up its sides and unable to get out. It had evidently been born near the bank of the creek and in trying to get up had stumbled into the creek. In the meantime the mother had been in great distress, and not knowing how to rescue her offspring had gone to the house in search of help and had brought Mrs. Hutchinson to the rescue. The lady called her son Frank from a neighboring field and the colt was taken out of the water. During that process the mare was very uneasy and fearful lest the colt would be hurt, and rubbed her head and shoulder very excitedly against Frank while he was at work with the colt. But the colt was saved and wrapped up in a blanket and kept warm until it was fully dry, and suffered no inconvenience from its misfortune.

Here is a case of 'horse sense' hard to beat.

Xenia (Ohio) Daily Gazette.'

If, instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—George Macdonald.

Heaven is not a stranger's country but our Father's house.

### MESSENGER AND VISITOR.

### LIFE ON A FARM.

PARTICULARLY TRYING TO THE WIVES AND DAUGHTERS.

A Place Where Woman's Work is Never Done—The Reason Why There are so Many Prematurely Aged and Worn out Women.

It has been very truly said that "woman's work is never done," and this is perhaps, especially true when applied to the wives of Canadian farmers, who are kept busy with their manifold duties from daylight till dark, and who find, even under the most favorable circumstances, but little time for relaxation and social enjoyment. They are a class of women whose pluck and endurance everyone must admire; they are helpmates in the broadest sense of the word, and unfortunately too often pay the penalty either in a complete breakdown of health, or in prematurely aged appearance. A case in point is that of Mrs. J. Marais, the wife of a well known and well-to-do farmer, living near Rivière du Loup, Que. Mrs. Marais is the mother of a large family, and like her husband, was ambitious for their welfare. As a consequence she overtaxed her strength, and after the birth of her last child failed to regain her former health. Several months passed and still Mrs. Marais was confined to her bed. Her strength had completely passed away. She was troubled with headaches, was extremely nervous, subject to pains in the back, and unable to take food with relish. She was under the care of more than one doctor, but did not gain her strength, and her family and friends believed that there was but little hope for recovery. Then a neighbor strongly advised her to try Dr. Williams' Pink Pills, and she began doing so. Soon, under the use of the pills, she began to recover her strength, was able to be up and go about. Day by day further beneficial results followed the continued use of the pills until after the use of eight boxes Mrs. Marais was fully restored to her old-time health and vigor. She speaks of Dr. Williams' Pink Pills, in very warm terms, and loses no opportunity to praise them.

Dr. Williams' Pink Pills are a boon to overworked, weary and despondent women everywhere. Every pill helps increase the flow of rich, red blood through the veins, stimulates the nerves, and in this way restores health, strength and vitality. Only the genuine pills can do this, however, and the purchaser should see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box or six boxes for \$2.50.

### CRUCIFIED WITH CHRIST.

How is it that in yonder slum the missionary may go unharmed where the police officer does not come? Because she is crucified with Christ, and the crucifixion expresses itself in an outpouring life in sacrificial service. How have the far distant places in the world been won for Christ? By crucified men and women, who have gone out, counting not their lives dear to them, rejoicing in the privilege of having fellowship with the sufferings of Christ, and sharing the throne of his power. If we would be men and women of power, we must pass to crucifixion. We must know experimentally what identification with Him in the cross means—the end of self, the following of God, the perishing of all motives that are low, and the enthronement at the centre of the being of the one perfect motive of all life and of all action. There is no throne of power for the saint but that which is found in the way of the cross.—G. Campbell Morgan.

### OUR DEEPEST SELF.

Humanity asserts its divinity, so we cannot do without God. For in our deepest and most solemn moments, when we take ourselves seriously, we have, and can only have, communion with him. I think it is only practicable to say that the deepest self in every man is God, and when you have found your own soul, you are in communion with God.

We are least alone when we are most alone, and nearer to any one of us than ourselves is God, who is the breath of our breath and life of our life. We are seeking him everywhere but in the right place because, as Fenelon, the French mystic says, "Thou art so really within ourselves, O our Father, where we seldom or never look, that thou art to us an unknown God." R. L. C.

### You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd.

ST. JOHN, N. B.

Agents Wanted.

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

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Of the Fact that

### White Wave

disinfects your clothes and

prevents disease

### Gates' Certain Check

is well known everywhere as the best thing obtainable for

### Summer Complaint,

Diarrhoea, Dysentery, Cholera Morbus and similar diseases.

For Children or Adults.

### Price 25 Cents

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MIDDLETON, N. S.



September to be a record-breaking month.

Many have notified us of their intention to enter then for the Fall Term, and we are ready for a big rush.

We are better prepared than ever before; more experience, completer equipment, improved courses of study; everything to date.

Catalogues to any address.

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### THERE IS NOTHING LIKE K.D.C.

FOR NERVOUS DYSPEPSIA

HEADACHE, DEPRESSION OF SPIRITS, ETC.

FREE SAMPLES & LITERATURE.

## From the Churches

### DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MANNING, D.D., St. JOHN, N. B., and the Treasurer for P. E. Island is Mr. A. W. STEEKS, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions in P. E. Island to Mr. STEEKS.

CARLETON.—Since our last report a young man and woman have been received into our fellowship—the former through baptism.

Sept. 1. B. N. NOELLES.

LUDLOW, ME.—Sunday, August 30, five more followed their Lord in baptism, making a total of nine who have recently been baptized. The Lord has been pleased to pour out His blessing upon us, for which we give Him the praise.

C. E. ALEXANDER.

TANCOOK, N. S.—We are very much encouraged in the work of the Lord in this place. We are progressing in our church work. We held a tea meeting on Sept. 1st to raise funds for repairing our meeting house. As the result we have over a hundred dollars, clear of expenses. Had the weather been finer we would have done still better.

JAS. A. PORTER.

ST. LEONARD'S, N. B.—Rev. Mr. Hayward, the Evangelist has been with us holding special meetings for the past week. Some interest was shown in the meetings. Sunday Rev. Mr. Hayward had the pleasure of baptizing four—two young men and two young ladies. About fifty were on the shore witnessing the ordinance. Our prayer is that God will continue the work and send laborers for this field.

ELIAS AUGER.

NEWCASTLE, N. B.—Bro. Steeves and I were privileged to labor for the Lord with this church for nearly two weeks. We found the church quite weak but met a number of earnest workers. Mr. Steeves having to return to college we could continue no longer. God blessed us, some asked prayer and we believe a good work could have been done. Bros. Thorne and O. Steeves were with us at different meetings and helped. As I have not had a week for about a year I am now taking a short vacation supplying on Sunday.

C. H. BEYMAN.

ADVOCATE, N. S.—My work as pastor of the Advocate Baptist Church closes Oct. 1st after a pastorate of three years and three months, which has been pleasant and I trust not fruitless. Any pastor desiring work will find a field at Advocate with plenty of hard work and abundance of opportunity to do good, a people kind and appreciative. The field is an important one, needing a man with sound religious and moral principles. May he who overrules all direct the right man to Advocate.

O. E. STEEVES.

LOT 10, P. E. ISLAND.—We are glad to report tokens of divine approval upon our work here. For the past two weeks we have been engaged in special services in this section of the field. The Word of truth has been effective and two have professed saving faith in Christ. On August 28th, just at sunset, we gathered at the shore where these, a husband and wife, followed their Lord in baptism, and in the service following, were welcomed into the fellowship of the church. Our esteemed brother, Rev. E. P. Calder of Summerside, who was with us for two evenings and baptized for us, also delivered two sermons in his characteristic, powerful way. Rev. A. S. Greene of Truro was also with us for one evening. The congregations at Belmont and Tynne Valley, as well as at the outstations are continually increasing, and the preaching of the word is listened to with the keenest attention. The Spirit of God is stirring with the souls of many among us. Brethren pray for us.

H. B. KILLAM.

NEW MARYLAND.—Glad that we can report progress in our work. On Sunday, August 30th, at the close of the morning service Bro. Thomas Audiberry Philips, who is deaf and blind gave his experience and offered himself as a candidate for baptism and church membership, was received by the church and at the close of the afternoon service our brother followed the Lord in the ordinance of baptism. A large congregation gathered at the shore to witness the scene. Just as the brother was being led down into the water by the pastor he said I am blind in this world but I expect to see in Heaven and exhort the people to turn to Christ. At the close of the evening service Pastor Sables extended the hand of fellowship to the brother and a collection of \$3 was taken up for the work of the Home Mission Board. We expect to visit the baptismal waters at Nashwaak on Sunday Sept. 6th.

REV. C. W. SABLES.

SPRINGHILL, N. S.—It has been my privilege to spend two months laboring with the church at Springhill this summer. During part of the time the pastor and myself were on the field together. On Sundays we held the regular services in the town and preached at four stations out of town, preaching to an aggregate of from 300 to 600. There is work enough in the town and vicinity for two men; and if the present prosperity continues it is hoped that in the near future an assistant can be employed to work with the pastor for the summer months at least. Bro. Estabrook is doing excellent work. He is certainly the right man in the right place. The Lord is blessing him richly and his people are "ready for every good work." Debts are paid, improvements made on church property, additions are being made to church membership and denominational enterprises receive due attention. I enjoyed the work very much, and met such appreciation of the gospel and so much of the genuine Christian spirit as made the time seem like a pleasant vacation.

D. H. MACQUARIE.

### LITERARY NOTE.

The Outlook Co. have issued a preliminary announcement of their Fall books. There will be a "Tolstoy" book by Prof. Edward A. Steiner of Grinnell College; a "Fairy Book" by Laura Winnington; a "Navy" book by former Secretary of the Navy John D. Long; a "Forest" book by Stewart Edward White; a "Labor" book by Joseph R. Buchanan, as well as volumes by Hamilton W. Mabie, Dr. W. S. Rainford, J. Horace McFarland and Jocelyn Lewis.

Seldom does one find a more delightful combination of reminiscence and character study than in the article entitled "An Ulster Squire of the Reign of George III," wh ch The Living Age of August 29, reprints from The Monthly Review. The writer, Margaret Caulfield, was the niece of the sturdy old squire whom she describes, and the affection with which, in old age, she recalls her childhood in his house, adds a mellow charm to her shrewd comment on the domestic manners of those bygone days.

## INTERCOLONIAL RAILWAY

On and after SUNDAY, June 14, 1903, trains will run daily (Sunday excepted) as follows:

TRAIN LEAVE ST. JOHN.  
 6—Mixed for Moncton . . . . . 6.25  
 2—Exp. for Halifax and Campbellton 7.50  
 136, 138, 156—Suburban for Hampton . . . . . 13.15, 18.15, 22.40  
 26—Express for Point du Chene, Halifax and Pictou . . . . . 11.45  
 8—Express for Sussex . . . . . 17.10  
 134—Express for Quebec and Montreal 19.00  
 40—Express for Halifax and Sydney. 23.25

TRAIN ARRIVE AT ST. JOHN.  
 9—Express from Halifax and Sydney 6.25  
 7—Express from Sussex . . . . . 9.00  
 133—Express from Montreal and Quebec 12.55  
 No. 5—Mixed for Moncton . . . . . 15.10  
 135, 137, 155—Suburbans from Hampton . . . . . 7.15, 15.30, 2.00  
 25—Express from Halifax and . . . . . 17.45  
 1—Express from Halifax . . . . . 9.15  
 81—Express from Moncton (Sunday only) . . . . . 1.35  
 All trains run by Atlantic Standard Time. 24.00 o'clock is midnight.

CITY TICKET OFFICE.  
 7 KING STREET, ST. JOHN, N. B.

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**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.



## DR. SHIVES' INSECT POWDER

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Price 25 cents per package.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

### Baptist Periodicals

*Represent culture and fruit  
not surpassed by any others*

### Announcement of Important Changes

Beginning with 1904, the quarterlies will be greatly improved and enlarged. The Senior will be 48 pages, and will be finely illustrated. The Advanced will also be enlarged and illustrated. Important changes will be made in the Teacher and Superintendent. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, *Our Story Quarterly*, for beginners will appear early in the new year.

#### MONTHLIES

Baptist Superintendent . . . . .	7 cents
Baptist Teacher . . . . .	10 "

Biblical Studies, for older scholars. NEW (monthly). 7 cents each per quarter! 25 cents each per year!	per copy! per quarter!
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Picture Lessons . . . . .	2½ cents
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Bible Lesson Pictures . . . . .	75 cents per quarter!
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#### LESSON LEAFLETS

Bible Intermediate . . . . .	1 cent each
Primary . . . . .	per copy! per quarter!

Picture Lessons . . . . .	2½ cents
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Bible Lesson Pictures . . . . .	75 cents per quarter!
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HOME DEPARTMENT SUPPLIES OF ALL KINDS	per copy! per quarter!
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Senior Home Dep't Quarterly . . . . .	4 cents
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Advanced Home Dep't . . . . .	per copy! per quarter!
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Good Work (monthly) . . . . .	15 cents per year!
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ILLUSTRATED PAPERS	per quarter! per year!
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Young People (weekly)	13 cents 50 cents
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Boys and Girls (weekly)	6½ " 25 "
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Our Little Ones	5 " 20 "
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Young Reaper (semi-monthly)	3½ " 14 "
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Young Reaper (monthly)	2 " 7 "
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(The above prices are all for clubs of five or more.)

Good Work (monthly) . . . . . 15 cents per year! In clubs of ten or more, 10 cents per year!

**American Baptist Publication Society**

NEW ENGLAND HOUSE, 256 and 258 Washington Street, Boston, Mass.

When answering advertisements please mention the Messenger and Visitor.

**MARRIAGES.**

**LESLIE-FROUDE**—At the Baptist church, Allendale, Shelburne Co., August 27, by Rev. E. P. Coldwell, Herbert A. Leslie, of Port Mouton to Iona M. Froude daughter of Peter Froude, of Allendale.

**HOLLEY-CLYBURN**—At Isaacs Harbor, N. S., on the 29th September, by Rev. W. H. Warren, Howard Holley, miner, to Esse M., daughter of Simon Clyburn, all of Isaacs Harbor.

**PYE-RILEY**—At the home of the bride on Aug. 26, by Pastor H. Carter, David Pye to Beulah Riley, both of Indian Harbor.

**YANDELL-HATFIELD**—At the First Baptist church, Springfield, N. B., Aug. 26, by Rev. J. D. Wetmore, William Fwart Yandell, of Boston, Mass., to May Glendora, eldest daughter of Alfred Hatfield, Esq., of Kings Co., N. B.

**DEATHS.**

**HINDS**—At River John, Aug. 29th, after a lingering illness, William Hinds aged 35 years.

**PARR**—At Cheverie, Hants Co., Aug. 15th, Mrs. Albert Parr in the 35th year of her age leaving a sorrowing husband and five little helpless children to mourn the loss of a mother's care and love. Much sympathy was expressed for the bereaved family.

**HARDY**—At Allendale, Shelburne Co., Aug. 27th, after a brief but severe illness, Evalina, beloved wife of Spencer Hardy, aged 42 years. Mrs. Hardy although a member of the Baptist Church at Rockland was an active worker in the Allendale section of the Osborne church, where she has lived since her marriage. The church and community have met with a great loss. Much sympathy is felt for the husband in his bereavement.

**CANN**—At Mira August 28th, Winifred B., daughter of A. L. Spencer, Mira, and beloved wife of Isaac H. Cann, Louisburg. The deceased experienced religion early in life, was subsequently baptized in Moncton. At the organization of the Louisburg church she became a constituent member and was elected clerk. After a long and painful illness patiently borne, she passed away trusting alone in the merits of her Redeemer. A devoted husband, an affectionate father and mother, a young daughter, two brothers and three sisters mourn her loss.

**HALEY**—Died at Deerfield, Yar. Co., on August 22, Jacob Haley, aged 69 years. In early life our brother gave himself to the Lord Jesus Christ and united with the 3rd Yarmouth Baptist Church. In June, 1877, he was appointed deacon which office he held until the time of his departure. The church has lost one of its faithful and helpful members and the community one who was a light. Unpretentious and without affectation our Brother lived a quiet yet strong life loved and respected by all. A few years ago he was partially deprived of his natural eyesight; which was a great affliction, but was borne with Christian fortitude. Our Bro. will be missed in the home, in the church and in his circle of acquaintance. He leaves a wife, sons and daughters to mourn their loss. May the God of all consolation enable them to look up and forward to a glad reunion where there is no death nor parting.

**KILLAM**—At the home of her daughter, Mrs. Senge Purdy, Upper Clements, Annapolis Co., N. S., Aug. 31st, 1903, Mrs. James Killam, in the 93rd year of her age. Mrs. Killam was twice married, her first husband being well-known and beloved, Mr. John McKenna of Cleoggan, Yarmouth Co. Some years after his death she was married to the late Mr. James Killam of Lake George, Yarmouth Co. Two daughters, one the wife of Deacon Senge Purdy, and the other the wife of Mr. Stettman Purdy, Upper Clements, and one son residing in Lynn, Mass. Children of her first husband survive her. For some years she has made her home with her children at Upper Clements, where she was greatly beloved and tenderly ministered to. Her kindly Christian life and cheerfulness continued till the last. Sunday, the day preceding her death, she sang with keen enjoyment, several of the old familiar hymns and returned to rest with the prophetic remark "I'm going home."

**SWEET**—On the 20th of Aug. at midnight, Mrs. Leander Sweet, in the 81st year of her age, fell asleep in Christ at her home in Country Harbor. Our sister, who had lived a noble Christian life, was converted when a child and baptized into the Pleasant Valley church, Kings Co., at the age of 17 years, by the Rev. W. Chipman. The Christian character of our sister is known both in Cross Roads, Country Harbor, and also at Pleasant Valley and Canada Creek from which place Dea. Leander Sweet and his wife came to Cross Roads, Country Harbor, in the year 1892. Her sympathy for the needy and the suffering was very marked, and perhaps few could sing more sincerely "I love thy church O God." Her love and interest for the cause of Christ was intense to the end, and I am sure the young men that have been sent to this field by the Board will never forget her for the motherly interest she had in them. Truly she was a mother in Israel. Our sister

bore her last afflictions with great courage and patience. Her husband last summer had his foot badly cut in a mowing machine which laid him up for some months and then a few months later our sister fell and hurt herself which hurt has resulted in her death. She leaves her husband and three children, William C. who is in Colorado, Rupert E. who is in California and E. S. Sweet at Cross Roads, Country Harbor. There are four children dead, three daughters and one son. She is not dead but sleepeth.

**ALWOOD**—On the 30th day of August, at the close of a clear summer day, when the sun had sunk in the west and the quiet stillness of midnight was hanging over the city another blessed soul forded the river of death and passed from the midnight darkness of her home on earth into the glorious light of her new home, inside the golden city of eternity. It was our dear sister Sarah Louise Alwood, who was born in Fredericton, October 3rd, 1834. She was the daughter of the late Z. G. Gabel. Our sister was baptized in Paradise, N. S., at 13 years of age. From there she came to our city and became with her parents a member of Brussels Street Baptist Church. Outside of being member of Tremont Temple Boston for six years, she has always been a member of Brussels Street Baptist church. She was for over thirty years one of the standard bearers of the W. B. F. M. Union of which she was a life member. At her home the first missionary staved that was ever sent to India by our own board in 1870. She was secretary of the Ladies Auxiliary of the Y. M. C. A. for nine years. And was made a life member in 1901 by the Ladies Council of St. John, of which she was also a member from its organization. For over thirty years she has followed faithfully her Master's words: "Go ye into all the world and preach the gospel to every creature." By her faithful and careful works at home to aid those who were on the foreign field. She spent time, money and energy to forward that grand work of love. In all things her home life, her church life, and her work outside both of these. She was so unconscious of the power which she herself was in all these departments of her life links. But to-day as we roll back the years that are gone, and turn back the hands on the face of old father time, we come upon act after act and duty after duty performed by our sister, whose wide-spreading influence on the world at large, only the unfolding light of eternity will ever reveal. No words can express the beautiful, sweet, loving life she lived, inside her own home circle, and the great love she had for the church she loved so well. Our deepest sympathy is expressed for the loving husband and her children. But they all know they shall meet her in the Sweet bye and bye.

We wonder whether our readers have ever seen a copy of Biblical Studies, issued by the American Baptist Publication Society. These studies consist of thirty lessons on the Old Testament, forty lessons on the life of Christ, thirty lessons on the Acts and Epistles—one hundred lessons in all. A general outline for Bible study has never been published. These studies are now bound together in parts and can be used by advanced classes in the Sunday school or by individual students. Send to the Society for sample copies.

## CANADIAN PACIFIC Ry.

WOODSTOCK, N. B.

September 15th, 16th, 17th and 18th.

Single Fare for the Round Trip; going 14th to 17th. Special Low Rates from Presque Isle and Edmundston Branches, Wednesday, September 16th. From all other Stations in New Brunswick, Thursday, September 17th. All tickets good to return till 19th.

Special Train from Woodstock to Plaster Rock on evening of Thursday, 17th.

## FREDERICTON, N. B.

September 21st to 26th.

Single Fare for the Round Trip, going September 18th to 25th, good to return till 28th.

Special Low Rates from St. John, St. Andrews, St. Stephen and intermediate points, Tuesday, 22nd, return Thursday, 24th. From Presque Isle, Edmundston and Tobique branches, going Tuesday, 22nd, return Friday, 25th. From stations between Newburg and Aroostock, going Wednesday, 23rd, return Friday, 25th.

Extra Train Houlton and Woodstock to Fredericton, leave Houlton 8.00 a. m. Tuesday, 22nd, returning leave Fredericton 6.00 p. m. Wednesday, 23rd.

Extra Train from Aroostock Junction 7.00 a. m. Wednesday, 23rd, for Fredericton, stopping at all stations South to Newburg. Will not stop on Gibson branch.

For further particulars call on the nearest agent, or write.

C. B. FOSTER, D. P. A., St. John, N. B.

At the "London House."

St. John, Sept. 8th

## To Order by Mail For Women's Wear

For Ladies' Fall Costumes and Dresses,

Misses Warm Suits

We will be pleased to mail you a line of our samples. Just drop us a card asking for the new dress materials and Mention the Messenger and Visitor.

We would like you to correspond with us about anything you want whether you buy or not.

Paris Camel's hair Costumes \$1.65 yd.

Sheared Zibelines—shrunken and unspotted 85c yd.

"Freida" Costumes—two and three color flake effects \$1.35 yd.

Fancy flake tweeds in black and white effects 85cts. to \$1.00 yd.

New Steel Greys—shrunken and unspotted—very attractive \$1.00 yd.

Scotch flake tweed suitings for Misses suits 75cts. yd.

Special pure wool Venetian Suitings—in 12 colors or black 65cts. yd.

"School" Venetian—a line of wool worsted in 10 colors for girls school dresses 50 cts. yd.

For Fall Dresses and Waists.

New Satin Delaine Flannels.

A most popular line of French Waistings—the finest Cashmere wool, satin finish, printed by "Gros Roman," the most celebrated printers of wool goods in the world.

The line of designs is especially fine, Persian Arab stripes—two and three color effects.

Cream Basket Cloth

Heavy new Cream Basket Cloth Waistings that are having such a run in United States 38 to 60c. yd.

White Honey Comb Waistings

White washing waistings in small diamond or spot designs—fleeced back 28c yd.

Cream, Cardinal, Navy  
Golf Jerseys, with sleeves,  
\$1.75 each

Write for Samples.

London House  
St. John

F. W. Daniel & Co.

## THE NEW NATURE.

BY REV. J. WILBUR CHAPMAN, D. D.

When Napoleon was on the island of St. Helena, the government gave orders that he should not be greeted as an emperor, but should only receive the salute of a general. When they told Napoleon that the British had stripped him of his imperial dignity, that they were to come in and speak to him as a general, he replied: "Ah, but they cannot take myself from myself. I am imperial to the end."

Sometimes crowns disappear from your brows, and communion is taken away, because you have been neglectful and unwatchful, but the childhood that salvation brings to you, the new nature that the indwelling Spirit expands and develops in you, cannot be taken away, you are Christ's to the last. Stand fast, then; Christ is looking on, and He will keep you. Be an honor to Him, and you will get home.

## OUR DUTY.

BY SAMUEL SMILES.

We have reached to do our duty in that sphere of life in which we have been placed. Duty only is true; there is true action but in its accomplishment. Duty is the end and aim of the highest life. The truest pleasure of all is that derived from the consciousness of its fulfillment. Of all others, it is the one that is most thoroughly satisfying and the least accompanied by regret and disappointment. In the words of George Herbert, the consciousness of duty performed "gives us music at midnight."

## ENTHUSIASM PLUS PRUDENCE.

BY PHILIPS BROOKS.

There are trees whose fruit does not ripen till their leaves have fallen; but we are sure that the ripe fruit does not laugh at the fallen leaves whose strength it has drawn out into its own perfected shape and color. If you do not see the visions you saw when you were a boy, that does not prove that the vision was not true. That boy's belief that man is essentially noble, and the world is full of hope, is as genuinely a part of your total life as this man's experience that men will cheat, and that the world's great wheels move very slowly. The emotions grow less eager and excited, but the convictions ought to be growing always stronger—as the kernel ripens in the withering shell. Believe in a man with all your childhood's confidence, while you work for man with a man's prudence and circumspection. Such union of energy and wisdom makes the completest character and the most powerful life.

If to your life, struggling in obedience to Christ but not able to clear itself into light about Christ, there could come a command to you to struggle on still in hope because you must reach light some day, would not that be the command you need? Patience and struggle, an earnest use of what we have now, and all the time unearthen discontent until we come to what we ought to be, are not these what we most need? Jesus did not blame Peter when he impetuously begs that he may follow him now. He bid him wait and he shall follow him him some day.—Phillips Brooks.

## THE MUSIC OF LIFE.

BY C. D. ELDREDGE.

All music does not consist of vibrating sound waves. In the language of the poet Keats we may say:

"Heard melodies are sweet, but those un-heard  
Are sweeter; therefore, ye soft pipes, play on;  
Not to the sensual ear, but, more endear'd,  
Pipe to the spirit ditties of no tone."

The delineation of the master painter, in which the colors are seen to blend and harmonize in the seeming perfect production of the artist's concept, is music on canvas; the majestic cathedral with its lofty spires, arches, capitals and domes, part harmonizing with part in amazing grandeur, is music in stone; the luxuriant garden, with its wealth of shade and color, its beautiful flowers and luscious fruit, so pleasing to the eye, delightful to the taste and fragrant to the nostrils, is harmony in the realm of sense; the celestial artist ascends the sapphired stairs of heaven and with his magic wand of light paints the petals of every flower with gorgeous beauty, tips the hills with purple and gold and arrays nature in her, shifting garments of loveliness; this is music in nature, the life of man with its lofty aspirations,

noble endowments and marvelous possibilities, well balanced in body, mind and soul, harmonized with reason, right and justice, this is melody in human life, sustained harmony of the grandest type, music most pleasing unto God.—The Standard.

## BIBLE INFLUENCE.

The nations of the world that control the destiny of earth are the nations that are fully in accord with the Word of God, that is, Christian nations. Once the question was asked: "What is the secret of England's greatness?" It was truly answered: "The Bible." Look over the map of the world. Spain held the power of the world. Where is she to day? For several hundred years she has been going the downward road. Look at her records in Mexico, Cuba, Manila, and you will see the reason. Her rule has been filled with cruelty and injustice. Waterloo is the record of a struggle, not so much between Wellington and Napoleon as between heaven and hell. The Pilgrims of Plymouth Rock gave us the first step toward our national prosperity and power among the nations of earth. These are few of the things which justify us in having more faith in the Bible than in any other book. Is it worthy of our trust? Will you not read it and trust it more for your own good and for that of others?—Christian Work.

## A WREATH OF IMMORTELLES.

I will not pray for my dead; I will give thanks for them. I will bring a wreath to the supulchre—a wreath of immortelles. I will sing an Easter hymn in the winter of the year. I will number the departed among the members of my household; I will say, with the little girl by the grave stone, "We are seven!" I will keep a place for the old chair in the corner of my heart. I will garnish the old songs in the fields of memory. I will preserve the hollydays on the fly-leaf of the old Bible as anniversaries, not of the dead, but of the living. And when, within my house, I bend my knee in the moment allotted to silent prayer, I will not say, "Father, raise up my dead!" but, "Father, I bless thy name, that my dead are raised already."—George Matheson, D. D., in "Times of Retirement."

## A BISHOP'S PRECEDENT.

The Bishop of Worcester was the guest of the Author's Club at a recent dinner, and, replying to the toast of his health, his lordship said that there had been in reality but one event in his literary career. He had once been accused of wrongly using a verb, and, on turning up the word in the New English Dictionary, he found himself confronted with the very quotation in question from one of his own books—a standing rebuke to him for his bad grammar, as it was the only known instance of that particular use of the word.

CROPS INCONVENIENTLY LARGE.  
"Naw," drawled the native of Kansas, "it don't pay to be too prosperous."

"Where's your argument?" asked his friend.

"Why, Hank Birdly had so much corn he had to pack some in his cyclone cellar. When the cyclone came Hank had no place to go, and it lifted him into the next State."—Philadelphia "Record."

## WHY DON'T YOU HURRY?

A missionary explained to a gathering how he came to enter the mission field. He said: "In coming home one night across the vast prairie, I saw my little boy hurrying to meet me. The grass was high, and suddenly he dropped out of my sight. I thought at first he was simply hiding from me in childish fun. Then the thought flashed across my mind, 'There is an old well there and he has fallen in.' I hurried to him, reached down into the well, and lifted him out. 'Oh, papa! why didn't you hurry?' he said, sobbing. The words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who were lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in my home.' And then from that vast thong a pitiful, despairing, pleading cry rolled into my soul as I accepted God's call, 'Oh! why don't you hurry?'—Louis Albert Banks.

## THE CANADIAN NORTH-WEST.

## HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

## ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

## HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and has besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may again be thrown open for entry.

## APPLICATION FOR PATENT.

Should be made at the end of the three years, before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

## INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

## JAMES A. SMART,

Deputy Minister of the Interior.

N. B. In addition to Free Grant Lands, for which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private firms in Western Canada.

The BREAD of  
the PEOPLE.

A few years ago only the well-to-do thought it necessary to buy Ogilvie's Flour, but to-day everybody who appreciates a first-class loaf of bread is willing to pay the extra cost and get Ogilvie's. Of course it is but fair to say that while the price of Ogilvie's is higher than ordinary brands, the flour itself goes so much farther that it is really the cheapest flour on the market. Dealers should never hesitate to recommend Ogilvie's to all classes of trade, as it combines economy and quality, two things most essential in an article of such general use.

## To Housekeepers!

# Woodills

German Baking Powder.

Use it!

It is reliable.

\* This and That \*

## SOMETHING FOR THEIR MONEY.

Some years ago a railway was being made in the neighborhood of Galashiels, and it was arranged that each of the numerous navvies employed should pay one penny per week to a medical practitioner, so that they might have his services in the event of accident or medicine in the case of illness.

During the summer and autumn neither illness nor accident occurred.

But when a severe winter followed, all at once the 'navvies' began to call on the doctor for castor oil.

Each brought his bottle, into which an ounce was poured, until the oil was exhausted, and the doctor was forced to send to Edinburgh for further supply.

When that, too, was getting done, the doctor one day quietly asked a decent-looking fellow what was wrong with the men that they required so much castor oil.

"Nothing wrong at all, doctor," he replied, "but we grease our boots with it."—Tit-Bits.

## POULTRY CONUNDRUMS.

Why is a hen on the fence like a cent? Head on one side, tail on the other.

Why don't hens lay at night? Then they are roosters.

Why is the first chicken of the brood like the mainmast of a ship? A little forward of the main hatch.

Why is the first chicken of the brood like cow's tail? Never seen before.

To conclude: A hen is a very poor economist; for every grain she takes she gives a peck.—John H. B., Portland, Me.

## A LITERAL-MINDED CLASS.

A teacher in one of the schools near Philadelphia had one day been so disturbed by the buzzing and the shuffling of feet of the children that she was on the verge of distraction. Finally, she said: "Children, I cannot stand so much noise. Please be quiet for a little while, at least. Let me see if you can't be so still that your could hear a pin drop."

Instantly every child became as still as a mouse. Then a little boy in a back seat piped out, with marked impatience:

"Well, let her drop!"—Philadelphia Ledger.

## CAT ADOPTS YOUNG RATS.

Four weeks ago a cat, the property of Hans Hansen, a grocer of Muskegon, Mich., gave birth to a litter of kittens. Mr. Hansen, who is as well known in Muskegon as a

## TRIP THAT PAID.

Ten Miles to Get a Package of Postum.

Some sufferers won't turn over a hand to help themselves but there are others to whom health is worth something. A German woman living in the country made a 40 mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good frau's letter says: "From a child I had been used to drinking coffee daily but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches and dizziness. Then I had such an uneasy feeling around my heart that I often thought death to be near."

"I gave up drinking coffee and tried hot water but that did not taste good and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee and I determined to try it."

"I had to go 10 miles to get a package but I went: I prepared it carefully according to directions and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappear, it's seldom that I ever have a headache, my nerves are steady and strong again and I am otherwise strong and well. My husband has been lately cured of his sick headaches since we threw coffee out of our home and have used Postum. Name furnished by Postum Co., Battle Creek, Mich."

"Look in each package for a copy of the famous little book, 'The Road to Wellville.'"

power in the ward in which he lives as Squire McMullen was ever known in Philadelphia, was making some alterations in his store, and three days after the kittens were born the laborers who were excavating for a cellar foundation discovered a nest of young rats, whose mother had evidently been frightened away from them by the onslaught of the shovellers. The men decided that the young rats would make a nutritious feed for the mother cat, and, collecting them, they carried the vermin to the empty bin in the store where the cat and her little family were housed.

The rats were thrown in—and the feelings of the on-lookers can be better imagined than described when they saw the cat lick and pet the little animals instead of making an onslaught on them. Up to the present writing the cat has faithfully and jealously guarded and nursed the young rats, and it is a noticeable and peculiar fact that the whole nature of the rats appears to differ from that of their progenitors. They play and frisk with the kittens and jump all over the back of the old mother, who plays with them. It is a truly happy family.

When the news of the peculiar case became bruited abroad crowds flocked to Mr. Hansen's store to see the animals. Those who saw told other doubting Thomases, and they also inspected, going away wondering. The great interest now is to find out whether the family will continue to live in harmony. Despite the peculiar makeup of her family the cat continues to retain her well earned reputation as a "ratter." She has killed many vermin since she adopted the rats.—Philadelphia "Press."

## THEN THERE WAS SILENCE.

Not long ago a lady was giving a lecture. Her subject was the human figure and the requirements in the way of proportion for beauty. She herself was of generous—one may say unwieldy—size and her manner was supercilious and lofty. She was trying to demonstrate the relative size of the limbs as they really ought to be.

"For example," she said, "twice round my thumb," she held it up, "once round my neck; twice round my neck, once round my waist."

Here she paused and a shrill voice from the audience exclaimed:

"Twice round your waist, once round Hyde Park."

The lecturer hastily passed on to another branch of the subject.—Tit-Bits.

## WHERE COLONEL MILLS RELAXED.

Colonel Mills, superintendent of the West Point Academy, has a reputation for sternness. A subordinate off on a furlough sent him this despatch: "Will not report to-day, as expected, account unavoidable circumstances." The tone of the message was not at all to Colonel Mill's mind, and he wired at once in reply: "Report as expected or give reasons." Within an hour the following message came over the wires, dated from a hospital in New York: "Train off—can't ride; legs off—can't walk. Will not report unless you insist." The colonel did not insist.—Boston "Transcript."

## QUAINT SAYINGS BY CHILDREN.

A writer in the 'Young Woman' gives some amusing illustrations of the world from the child's point of view. 'Shall we all die?' a little boy asked the other day, and the answer, 'Yes,' paved the way for the very pertinent query, 'Who will bury the last man?' The boy's memory was better than his understanding when he declared that the walls were built around Jerusalem to keep in the milk and honey. Mr. Gladstone's grandchild when taken to the House of Commons was impressed chiefly by the bobbing up and down. She described it as 'the place grand-dad goes to do his gnaas.'

'How stupid of you to paint that cow blue,' a teacher said to a child who was coloring a picture. 'Oh, it's blue with cold,' was the answer. The little girl of a Christian scientist ran away from goat: 'You should not run away,' the mother said. Don't you know you are a Christian scientist?' 'But mamma,' the child replied, 'The Billy-goat does not know it.'

Bedwin—"Helter has rather an offensive way with him, He doesn't know me, never saw me but once before, and yet walks up with a provoking coolness and calls me 'my good man.'"

Ticknor—"Called you good man, did he? Oh, well, as you say, he doesn't know you l'

# RADWAY'S READY RELIEF FOR PAIN

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

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

## Dysentery,

## Diarhoea,

## Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulence and all internal pains.

There is not a remedial agent in the world that cures bilious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c. a bottle.

ADWAY & CO., 781 Street, Montreal.

## A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus.

Yours very respectfully,

MRS. J. G. FENLEY, Tampa, Fla.

## BOWEL TROUBLES.

Dr. Radway—For 30 years we've been using your medicine (Ready Relief and Pills) in training the children in our school. We always get the children to take it, and they like it, for they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 75 years old, and I feel well, and would like your advice regarding my bearing, that has been troubling me lately, etc., etc.

S. FULDA.

1700 Edward Street, Houston, Tex.

## COMPENSATION.

Life brings to our lips its bitter cup, But 'tis held by a Hand divine, And a Voice speaks low to the fainting heart.

"Drink, child, for the cup is mine.

In the vale of dark Gethsemane,

It came to abide with me,

And alone on the cross on Calvary I drink this cup for thee.

'Not alone shalt thou take the bitter draught,

For I am holding thy hand,

What I do thou knowest not now, my child;

Sometime thou shalt understand.

Oh, trust me now, when the clouds are dark,

And no light there seems to be,

For I never will leave thee comfortless,

And I drink this cup with thee.

"Who shares my cross shall receive my crown;

We are comrades in woe and weal;

Who trusts my love shall receive my grace,

And his forehead bears my seal,

Life's fleeting moments are quickly sped;

Eternity's limitless years

Will bring out of loss a sevenfold gain

Through the alchemy of tears."

—Mrs. E. A. Hawkins, in Zion's Herald.

## Seven Calls

for office help in ONE DAY. This is evidence of the appreciation of the business public for MARITIME TRAINED office assistants. If you anticipate a course of business training, send for the calendar of "The Good School."

KAULBACH & SCHURMAN,

Chartered Accountants,

MARITIME BUSINESS COLLEGE,

Halifax, N. S.

## Easy Home Dyeing

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

**Maypole Soap.** Sold everywhere

10c. for Colors. 15c. for Black.

## Wanted.

FOR ACADIA SEMINARY.—A steward and matron, cook and two dining room girls.

FOR COLLEGE RESIDENCE.—Assistant cook, two dining room girls and woman to care for students' rooms, corridors, etc.

For full information apply to:

A. COOKE,  
Treas. Acadia University,  
Sept. 4. Wolfville, N. S.

## EDGECOMBE & CHRISSON,

### High Class Tailors.

They have always in stock all the latest patterns in Worsted and Tweed Suitings.

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

## INDIGESTION CONQUERED BY K.D.C.

IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

It has been used by thousands for nearly sixty years—and we have yet to hear a complaint about its action. A few doses have often cured when all other remedies have failed. Its action is Pleasant, Rapid, Reliable and Effectual.

Dr. Fowler's Extract of Wild Strawberry is the original Bowel Complaint Cure.

Refuse Substitutes. They're Dangerous.

**Every house-wife**

takes as much interest in her clothes closet as in her parlor or dining-room.

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

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

She knows the greatest satisfaction comes from using

**SURPRISE SOAP.**

She is always pleased to display her linen and muslin to her woman callers, because they will stand the most critical inspection.

Taking all in all, she is perfectly satisfied with the results of Surprise Soap.

**St. Croix Soap Mfg. Co.**  
ST. STEPHEN, N. B.



To the Weary Dyspeptic,  
We Ask This Question:

**Why don't you remove  
that weight at the pit  
of the Stomach?**

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating?

The first step is to regulate the bowels. For this purpose

**Burdock Blood Bitters**

Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

**THE BAD BOY.**

His hair is wild and tangled, and he has a turned up nose. His voice is loud and strident, and it never gets repose.

His face is full of wrinkles, and his ears are shaped like bats.

And a large front tooth is missing, as you'll notice when he grins.

He is like a comic picture from his toes up to his head.

But his mother calls him "darling" when she tucks him into bed.

It is he who marks the carpet with the print of muddy boots.

And rejoices in a door-bell that is pulled out by the roots.

Who whistles on his fingers till he almost splits your ear.

And shocks the various callers with the slang he chanced to hear.

He fills the house with tumult, and the neighborhood with dread—

But his mother calls him "darling" when she tucks him into bed.

—Washington Star.

**News Summary.**

Edward Blake is much improved in health. Alfred Putnam, ex-M. P., of Halifax, was unanimously nominated by the liberal conservatives of Hants county for the House of Commons.

Two hundred men employed on construction work at Sydney Mines for the Nova Scotia Steel Company, went on strike Thursday because the company would not pay them before Labor Day.

The American Veterinary Association met at Ottawa on Tuesday. A cordial welcome was given to the delegates, about 290 in all by the Mayor and corporation and a reception was given the visitors.

Before leaving Vienna, King Edward had a conference with Premier Count Goluchowski on the Balkan situation. It is officially stated that the King expressed his disapproval of the attitude of Bulgaria and declared that Great Britain adhered to the Russo-Austrian policy.

John Beek, aged 22, son of Mr. and Mrs. Jones Beek, of Milltown, N. B., died in New Hampshire, Sunday. He was employed in the lumber woods in New Hampshire and had one of his legs severely cut by an axe. The injured member was amputated, but blood poisoning set in, causing his death.

W. J. Scott's saw-mill at Springhill, York county, was burned Wednesday night, together with a lot of shingles. The loss is estimated at \$12,000; insurance, \$5,000. The mill was the only industry in the place and is not likely to be rebuilt.

Another mail bag robbery took place at Moncton depot Tuesday night. One of the locked bags that came up from St. John on the evening train en route north, while being transferred to the Maritime express, was stolen by unknown parties. This is the third mail bag stolen at this depot within the past two or three years.

According to the latest Turkish official estimate about 1,500 Bulgarians were killed in the recent fighting at Smilero, Nevesha and Kalissura. The Turkish losses are not stated. This estimate does not include further losses in the Smilero district, where fighting was renewed Aug. 30, and continued until Monday. It was reported that 650 day's battle.

A northbound passenger train on the Southern Railway between Rockhill and Yorkville, S. C., went through Fishing Bridge, in North Carolina, on Thursday. Seven or eight persons were killed outright, five or six badly hurt and fifteen or sixteen passengers were more or less injured. Rotten timbers are said to have caused the wreck.

The continued criminality in the anthracite fields of Northern Pennsylvania has aroused a feeling of insecurity among the residents. It is believed that Molly Maguireism is cropping out again. Police and detectives declare that the infamous brotherhood is numerically as strong in certain localities as during the early seventies. Five murders have recently taken place in Schuylkill county.

It will hereafter be unlawful for any person or persons to dig clams on the foreshore upon any portion of Oak Bay and Waweg Bay, in the county of Charlotte, in the Province of New Brunswick, and any person digging clams upon such foreshores without a license to be issued by the Surveyor-General shall be liable to a penalty of not more than \$100 and not less than \$10.

An elderly man named Lynch, of Wolfville, had a narrow escape from death at the exhibition grounds, Halifax, Thursday evening. He was giving a drink to a black stallion, owned by Mr. Bill, of Billtown, when the animal seized him by the right wrist, putting its teeth clean through it and attempted to drag the man into the stall. His arm was horribly mangled and he may lose it.

At Truro, Tuesday, Mrs. Robt. Williams, sister of Station Master Ross Cummings, heard an unusual noise upstairs and on going up found a burglar hiding in a clothespress. Mrs. Williams forced the burglar into a corner and made him give up many stolen articles. She talked to him till he broke down and sobbed. He gave his name as Mason, from Halifax, and was about twenty-five years old.

Mr. Bourke, the Canadian commercial agent at Jamaica, has written to the department at Ottawa of the devastation done by a hurricane on the 10th and 11th August. He appeals to the Dominion for assistance. The early recovery of the island from the loss sustained depends largely on assistance obtained from outside. A local fund has been raised. The Island of Trinidad has contributed £1,000 and Grenada £200. Mr. Burke adds that if the Canadian government will make a contribution as it did on a former occasion it will be much appreciated.

**Bowman's Headache Powders**

**Safe and Reliable.**

**Cures  
All Headaches  
Promptly.**

In Powder and Wafer Form,  
10 and 25 Cents.

THE BAIRD COMPANY, Ltd.

**CUSTOM TAILORING**

Our stock of Black cloths—Serges, Cheviots, Vicunas and Worsteds—is completely renewed. Prices from \$22 the suit. First class linings and making—fit guaranteed

We please a large clientele in this city and province as well as elsewhere, and we think we can please you. Will you not give us the opportunity.

**A GILMOUR**  
68 King St.

**Men's Tailoring  
and Clothing.**

**St. John Horse Show and Carnival**

Under the patronage of Lord Minto; Governor-General of Canada.

**October 5-10, 1903.**

\$2,500 IN PRIZES AND VALUABLE SILVER CUP.

HORSE SHOW to be held in Victoria Rink on October 7th and 8th.

ATHLETIC SPORTS on Thursday, October 9th.

AQUATIC SPORTS on Friday, October 10th

**Athletic Sports**

Entries close for Horse Show on Sept. 15th. Entries close for Athletic and Aquatic Sports on Sept. 25th.

OCTOBER IN ST. JOHN is one of the finest months in the year. Bands of Music and other Amusements. Low excursion rates from everywhere.

**Note the Programme of Sports.**

Amateur Race, 100 yards handicap; Prize Gold Trophy.

Professional Race, 100 yards handicap; 1st Prize, \$75; 2nd Prize \$50.

Boys' Race, 100 yards (limit 16 years); Prize Gold Trophy.

Boys' Vault, amateur; Prize Gold Trophy.

Professional Race, 125 yards handicap; 1st Prize \$75; 2nd Prize \$50.

Hurdle Race, 120 yards handicap; Prize, Gold Trophy.

Hammer and Shot Throwing; 1st Prize \$25; 2nd \$15.

Professional Race, 220 yards handicap; 1st Prize \$50; 2nd Prize \$25.

Amateur Race, 220 yards handicap; Prize Gold Trophy.

Exhibition of Jumping by Champions for world's record; 1st Prize \$25; 2nd \$15.

Professional Four-Oared Race,—3 crews outside of St. John to enter;

1st Prize, \$300; 2nd Prize \$100.

Amateur Single Sculls; Prize, Gold Trophy.

Amateur Four-Oared Race; Prize, Gold Trophy.

Junior Amateur Four-Oared Race; Prize, Gold Trophy.

Professional Single Scull Race; 1st Prize, \$75; 2nd \$25.

Yacht Sailing Races; 1st Prize \$60; 2nd Prize \$25; 3rd Prize \$15.

Professional Oarsmen to guarantee \$5.00 that they will race; money to be returned if they row.

B. R. MACAULAY, Pres.

R. B. EMERSON, Vice-Pres.

For Prize Lists and all other information apply to J. F. Gleeson, Secretary.

**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

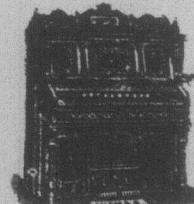
**"THOMAS"**

for that instrument will fill the requirements.

**JAMES A. GATES & CO.**

MANUFACTURERS AGENTS

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If You Like Good Tea try RED ROSE.