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CONVENTION.

(Continued.)

MONDAY, AUG. 22.

There was a good attendance at the opening session and throughout the day. The seats were well filled. The interest was maintained even through the discussion of details that cannot be reported with advantage. The consideration and analysis of reports cannot well be described in print. A verbatim report would be impossible and anything less fails to give the reader a correct understanding of the discussion.

The Historical Society presented its first report to the Convention through its secretary, Rev. J. W. Brown. It reported the work fairly under way. Local Baptist History is to be secured, and, after passing through a literary committee, is to be deposited in the Library of Acadia College. Officers for the year are, President, Principal E. W. Sawyer; Vice Presidents, Dr. B. H. Eaton; Rev. J. G. A. Belyea; Secretary-Treasurer, Rev. J. W. Brown. The Central Committee to examine historical documents consists of Rev. Dr. E. M. Saunders, Dr. B. H. Eaton, Rev. Dr. A. C. Chute. The Report of the Home Mission Board was read by the Secretary, Rev. E. J. Grant, who answered questions on various points connected with the work.

An extended discussion took place on work among the African people in Nova Scotia, Dr. E. M. Saunders, Rev. A. S. Green and Bro. C. E. Knapp spoke on this subject. It is said that there are 6,000 people of African descent in the province and that the great majority of them are Baptists. Their needs and their defects were set forth and accounts given of the religious and educational work done for them in the county of Halifax.

The discussion on the Westchester field revealed the fact of some loss by error that had come in; but also gave assurance that the church goes on its way with increase of devotion.

Rev. H. G. Estabrook, Rev. M. W. Brown, Rev. P. S. McGregor and Rev. G. A. Belyea spoke on the matter and described the very high appreciation of the people of the present Pastor Rev. H. S. Shaw.

The Rev. A. F. Baker has been the General Missionary of the Board for a number of years. He has been well received by the churches he has visited and his labors have resulted in many additions to the membership of the body. He is retiring from the service for the present. Very properly a committee was appointed to prepare a resolution of appreciation of his service. The good wishes of Convention will follow Bro. Baker in his service elsewhere.

The Rev. Mr. Smallman and others spoke highly of Rev. W. A. White's ministry among the Africans. Mr. White was graduated from Acadia in 1903 and has during the year labored with the churches of the African Association with success. He has the confidence of his brethren in a marked degree.

The Treasurer's report showed receipts amounting to \$8,327.80, which included a bequest of the late Hon. A. F. Randolph of \$1,000; from the late Rev. E. N. Archibald of \$80; donation from C. H. Harrington, \$100; G. F. Allen, \$50.

During the session the following pastors who have entered on work in the Provinces during the year were called to the platform and welcomed to Convention: Rev. F. C. Wright, Rev. Mr. Crowell, Rev. S. W. Cummings, Rev. Charles McLearn, Rev. F. E. Bishop, Rev. F. O. Erb, Rev. G. W. Schurman.

At the afternoon session there was a long and animated discussion on a proposition made by Rev. W. C. Goucher to invite the Convention of Manitoba and the North West to attend the Convention next year and to present the needs of mission work in the west to Convention and subsequently to visit our churches in the interest of that work. Rev. W. N. Hutchins favored the resolution, believing many churches and individuals should hear Bro. Vining's message delivered here yesterday. Rev. R. O. Morse supported the resolution. He had great difficulty in securing any one of the Boards to send a representative to address his church. Rev. F. M. Young, J. Parsons and others spoke of the needs of the West. Dr. Trotter said the work was one, and we must support all. But the timeliness of special efforts must be considered.

We have the Convention Plan and are supposed to work in harmony with it. If one Board goes to the churches for help, then have all the Boards similar privileges? There was a difference of opinion on this question, some Boards

considering they were at liberty to make special appeals for funds and others not feeling free to do so. Dr. Trotter explained that a year from now there would still be a considerable sum needed to complete the second Forward Movement Fund, and that if the representative of Northwest preceded the representative of the college in appealing to the churches the action of Convention as to the college might be interfered with. Rev. Dr. Manning and Rev. H. F. Adams, Rev. J. H. McDonald, Rev. E. J. Grant, Rev. Dr. Gates, R. G. Haley, Rev. J. G. A. Belyea, Rev. H. G. Colpitts, Rev. S. Langille, Rev. L. Hutchinson, Rev. H. G. Estabrook, and Rev. G. R. White made remarks on different features of the difficult subject. It was the strong desire of the brethren to help the North West and at the same time to adhere to their pledges already made to the second Forward Movement. Rev. Isaiah Wallace, the Veteran Home Missionary, Evangelist and helper to all good causes, was received with applause from all parts of the house when he arose to speak on behalf of the North West which he visited some years ago.

Rev. A. J. Vining was called for and in answer spoke briefly. The North West is the hope of Canada and the hope of our denomination. He wishes the privilege of appealing to our body for aid for two hundred churches which we ought to support in the North West. In three or four years we ought to have a thousand churches in the North West. Two hundred and fifty dollars as outside help will start a church there.

The Resolution of Mr. Goucher was referred to a committee composed of R. G. Haley, J. J. Wallace, Rev. W. N. Hutchins, Rev. A. Cohoon, Rev. W. C. Goucher, Dr. Gates, Dr. E. M. Saunders, Dr. Manning, G. E. C. Burton. At the evening meeting the committee reported and report was adopted as follows:

As the Second Forward Movement has only until Jan. 1st, 1906, to secure pledges to fully meet the offer of Mr. Rockefeller of \$100,000 it is the opinion of this committee that there should be no special general appeal of the other Boards until after this date; but as the claims of the North West are immediately urgent the committee recommends that a Representative of the North West be invited to attend the next Convention and then to enter upon the work of appealing to the constituency of this Convention for funds for that great and important work and that the Agent from Manitoba and North West shall labor in harmony with the Board of Governors as to the territory to be canvassed and the committee also recommends that the appeal be for immediate gifts and not for pledges to be extended over a stated term.

EVENING SESSION.

The session opened with reading of Scripture by Rev. A. F. Browne and prayer by Rev. S. W. Cummings.

Rev. Dr. McLeod, of Fredericton, Rev. D. Long, of St. John and Rev. Mr. Perry, Moderator of the Free Baptist Conference of New Brunswick were introduced and received a cordial welcome. They were, of course, invited to seats in convention and to join in discussions of the body.

Rev. Dr. McLeod addressed convention, expressing his pleasure that we were now magnifying our points of agreement and minimizing our points of difference. God has been in this movement of union. The thought of a great Baptist brotherhood is a grand one and is calculated to encourage our people.

Rev. Mr. Perry and Rev. Mr. Long spoke in a similar way.

Rev. M. W. Brown, of Home Missions, spoke effectively on "The conditions and needs of our Home Missions."

With great clearness he outlined the groups of churches receiving Home Mission grants. He asked for prayers for the work. When the students return to college there will be twelve vacant fields in Nova Scotia and P. E. Island.

More money is needed to supply the 44 groups under the Board. During the year he had travelled 5820 miles, visited 122 churches, made 496 visits, held 247 services, and baptized 22 converts.

Rev. E. Bosworth spoke for Grande Ligne with his usual force and eloquence.

The Evangelization of Quebec is vital to the future welfare of Canada. The fact that the French Catholics are increasing so fast leads us to ask how long it will be before they will dominate Canada.

Mr. Bosworth did not object to the increase of the French but argued that we should give them the Gospel in its purity as a means of deliverance from darkness of Romanism.

The work is encouraging. Converts are being received and the truth is spreading.

Rev. W. A. White followed Mr. Bosworth. He completely won the favor of the congregation as he spoke of his year's work among the colored people. There are, he said, 40 settlements of these people, and eleven ordained ministers, of whom he said, if he had his way, there would not be many left.

He is trying to lead the people back to God. Whites, and Blacks alike need Christ.

There are many discouraging things among them, as Impurity of Home Life, intemperance, instability after conversion, lack of teaching and training. There is great ignorance through lack of schools.

But there are encouragements. It is the Lord's work. "Lo, I am with you" is not an obsolete word, but is vital to this work. He never dreamed of being a missionary in Nova Scotia when he left his home in Maryland; but God led him in a way he knew not. We have God's promise: "My word shall not return unto me void." Mr. White said he had received hearty fellowship from the pastors and brethren.

He appealed for prayer that he may be helped in his work (applause).

Rev. W. E. McIntyre was heartily cheered as he came to the platform, and expressed his pleasure at being present. The contemplated union of the 12,000 Free Baptists and the 18,000 Baptists in New Brunswick would inaugurate a great future for that part of our territory. In many districts both bodies are spending money one half of which might be saved. There will be work enough for the 30,000 Baptists to do. There is much prayer behind this Union movement.

Rev. E. J. Grant, Secretary of the Board, generously gave up his time to permit others to speak. The evening was a very pleasant one for those who wished to hear bright addresses of a cheering character. The audience filled the house.

The reports of the Treasurers of Denominational Funds were passed. Rev. A. Cohoon's statement for Nova Scotia showed receipts \$11,888.07. The payments were: Envelopes, postage, stationery, exchange, printing report last year, printing post cards, \$64.80; to Home Mission Board, \$3,329.10; Foreign Mission Board, \$4,174.88; Acadia University, \$1,768.85; Ministerial Education Board, \$177.67; Ministers Annuity Board for Annuity Fund, \$562.19; Ministers Relief and aid, \$358.78; North West Mission Board \$826.35; Grand Ligne Mission Board, \$625.15. If we add the \$6,196.18 contributed by the W. M. A. Societies we have \$18,084.25 as the total for Nova Scotia. The amount raised by Mission Bands is not included.

Rev. J. W. Manning's report for New Brunswick showed receipts \$3,363.28. The payments were: Home Mission Board of N. B., \$994.57; Foreign Mission Board \$1,527.20; Acadia University, \$251.55; Ministerial Education, \$25.06; Ministerial Relief and Annuity Fund, \$103.16; North West Missions, \$248.16; Grande Ligne, \$3,382.78. The Mission Band receipts for N. B. were \$639.13.

Mr. A. W. Sterns report for P. E. Island showed receipts from Prince Edward Island Association, \$631.00. The payments were: Printing, postage and exchange, \$9.41; To Home Mission Board, \$206.71; Foreign Mission Board, \$145.08; Acadia University, \$166.77; Ministerial Education Board, \$10.80; Ministers' Annuity Board for M & R. Aid, \$21.69; Ministers' Annuity Board for Annuity Fund, \$31.69; North West Mission Board, \$49.28; Grande Ligne Mission Board, \$50.27.

Add to the above \$719.39 reported by the Treasurer of the W. B. M. U. and \$112.63 reported by the Treasurer of Mission Bands, and we have as the total from Prince Edward Island \$1,463.02 for the year ending July 31st, 1904.

Bro. A. Cohoon asked to be relieved from further service as Treasurer of Denominational Funds for Nova Scotia, an office he has filled for twelve years without remuneration. The Convention acceded to Mr. Cohoon's request and passed a resolution of grateful appreciation of his valuable and faithful service.

TUESDAY MORNING.

The Foreign Mission Board's report was read by Rev. J. W. Manning, D. D., Secretary-Treasurer, who gave full answers to various questions asked on the several sections. To a stranger some of the questions would appear to be vexatious. The discussion almost appears sometimes like the heckling of a government by the opposition in parliament. It is in marked contrast to the proceedings in the Baptist meetings in United States and England. In the

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Report of the Home Mission Board of New Brunswick, 1904.

The work of the year just closing has been characterized by some exceptional experiences. While in the commercial world a good degree of prosperity has held out, encouragements for new ventures, and men have easily been found to undertake them, in the special department of Christian service entrusted to us a different state of affairs has had to be met. The demands for home mission labor were perhaps never greater, nor the prospects more inviting, but the men to fill the requirements of the fields have not been forthcoming. Never for a score of years has there been such difficulty in obtaining ministerial supplies, not only for regular home mission stations, but also in several important pastorates in different parts of the province. A larger number of active laborers than hitherto seem to have removed from the province, and during the greater part of the year considerable effort has had to be put forth to restore the centre of ministerial gravitation to its normal place among us. Both evangelist and superintendent have been in constant demand to fill the many vacant pulpits, and give occasional service to a dozen or more fields that have been compelled to go for months without the regular ministry they have hitherto enjoyed.

The unusual severity of the winter throughout the province also caused serious hindrance to those fields over which stationed pastors had charge, and our whole staff of missionaries give a common report of many Sabbaths lost by reason of blocked roads and inclement weather. Despite however these facts, the Board is encouraged by the character and the amount of work done, which, as will be seen by the accompanying table, gives evidence of God's blessing upon the efforts put forth.

FIELDS.

DISTRICT OF CAMPBELLTON.—At this point one of our most promising missions exists. The Central church, though scarcely a score of years in the field, has already extended its membership north of the Bay of Chaleur to New Richmond, and westward along the valley of the Restigouche for several miles. An assistant was given the pastor greatly aiding in the enlargement of the work. Recently over thirty have been added to the membership of the church, and the prospects are bright for further additions.

NEWCASTLE, NORTH CO.—Rev. O. E. Steeves came to this people in October last. Extensive repairs have been put on the parsonage, adding much to the comfort of the family. Since the division of the old group better facilities are now afforded for attending to the interests in the town and immediate vicinity, and it is hoped good results will follow.

WHITNEYVILLE AND LITTLETON.—These churches at present constitute a separate field under the care of Rev. I. Newton Thorne. In the latter part of last year a new house of worship was opened at Whitneyville. It is a comfortable and attractive edifice, showing a decided advance in our cause here. Good congregations assemble regularly and the ministry of the Word is much appreciated.

ST. MARY'S AND BUCKINGHAM.—Mr. Fred Bower, a student from Acadia, supplied these stations last summer, and by special request of the field returns again this season. The people are united and hopeful.

SHEBIC.—The interest here was cared for last summer by Rev. John Williams, in connection with Lutes Mountain. This year Bro. A. C. Begbie ministers to the same field.

PORT ELGIN AND CAPE TORMENTISE.—After lying idle for some months, Baptist efforts in this part are again active under the oversight of Rev. Frank P. Dresser. The Board has come to the help of the Pt. Elgin Church by a special loan, thus giving important relief at a most critical period in the church's history. The outlook is beginning to appear better.

COXVILLE.—Rev. C. S. Stearns ministers in this place. The field is at present too small, and some arrangement in grouping is still necessary in order to obtain the best results.

COVERDALE.—Rev. F. B. Selye has been preaching at Berryton, Turtle Creek and Nixon Settlement. Owing to the long continued illness of his wife our brother's labors have been much hindered. Mrs. Selye has been recently removed by death.

FAIRFIELD AND HAMMOND.—Here is found one of the most scattered of the Home Mission fields in the southern part of the province. Pastor Byron holds service at Hillsdale, Fairfield, Upham, Faberville, Hammond, Po-diac, Sullivan, Hall and Shanklin, covering a large territory. The congregations continue good, notwithstanding many removals.

ROTHSAY.—Since January of the present year Bro. P. J. Stackhouse has served this church in connection with the Tabernacle. Our brother's ministry is much appreciated and spiritual interests are more promising.

MUSQUASH.—During the greater part of last season this field was served with much acceptance by Rev. I. B. Colwell. One of the Acadia students begins work June 1st, and will supply it for four months. Since the last disastrous fire it has been difficult to secure continued pastoral care.

BEAVER HARBOR.—Elder T. M. Munroe preaches at this point in connection with Penfield. If the proposed union of Baptists and Free Baptists should come about, the cause of God in this place would be greatly benefited.

ST. ANDREWS.—For a large part of last year, Rev. Calvin Currie preached to the congregations at St. Andrews, Bay-side and Bocabec. Mr. J. H. Geldart, a student, is to supply the field this season.

BAILLIE.—This old church, with an important interest at Brockway continues under the care of Bro. C. J. Steeves. The congregations are well sustained and several additions to the membership are reported.

NEW JERUSALEM AND GREENWICH HILL.—These churches, though much weakened by removals, continue a good degree of activity, and the attendance both at Sabbath School and public services has been well sustained.

ORNBORG.—Rev. Manuel Neales now lives among this people and ministers to the church. A flourishing Sunday School exists the year round and is doing much good. The house of worship is nearing completion and is already occupied in the regular services.

NASHWAAK AND NEW MARYLAND.—These churches, with Glouce, have been supplied by Bro. Sables, who has made his home at New Maryland. The stations are widely removed, making pastoral visitation difficult. Under present circumstances no more convenient arrangement seems possible.

DOAKTOWN AND UNDERHILL.—Rev. C. P. Wilson has supplied the many stations here since May last. During the quarter part of 1903, continuous revival services were held at various places, resulting in important additions to the membership. One of the students is to assist on this field during the summer.

CARDIGAN AND BURT'S CORNER.—No regular missionary was stationed here last year, but our evangelist made repeated visits giving occasional services. The Board is now placing a student on the field for the summer.

TEMPERANCE VALK AND MILLVILLE.—Since January of the present year, Rev. A. A. Rutledge has been stationed with this group, including the usual points. The people are united and encouraged and are looking for large blessings upon the work.

CANTERBURY.—Rev. C. N. Barton, a former pastor, settled with this people again in January last. Good congregations gather at nearly all the stations and the work is being well sustained.

ABERDEEN.—Bro. C. F. Rideout, a licentiate, began work here last summer and still continues on the field. Biggar Ridge, Argyle and West Glassville, with other promising stations, are included in the present pastorate. The prospects for the future are exceedingly bright.

FOREST GLEN, VICT. CO.—The church on the Lower Tobique is grouped with Andover and continues under the watchcare of Bro. Denmings. The pastor reports a good degree of spiritual life and attentive congregations.

TOBIQUE VALLEY.—During the greater part of last year Rev. J. C. Bleakney supplied our mission on this river. The stations are widely removed and the people much scattered, making regular visitation exceedingly difficult. A union of the Baptist bodies in this part would be an estimable blessing to all the communities.

GRAND FALLS AND ST. LEONARDS.—The little churches here were ministered to last summer by Bro. Elias Auger, a student, who spoke both the French and English languages. Bro. Hayward also visited the field before Bro. Auger's removal and several were added at St. Leonard's. The members at Grand Falls have a fund now on hand for the erection of a house of worship and they purpose soon beginning to build. Mr. T. J. Kinley, a student from Acadia is to serve the field this summer.

ST. FRANCIS.—Bros. Auger and Hayward visited this field last season, but no regular laborer was stationed among the people. During recent years the greater part of the Protestant population has removed to the Maine side and in consequence application has been made to the Home Mission Board of that State to supply it with a missionary. The matter is now under consideration by Rev. I. B. Mower State Superintendent of Missions, and the Executive of the Maine Board, and it is hoped the field will soon receive all necessary attention.

EVANGELISTIC WORK.

Rev. A. H. Hayward has been continued in vice throughout the year, and in many vacant fields as well as in co-operation with pastors in special work his help has been most timely. Bro. J. A. Marple spent part of the season on the Miramichi, where a large number were gathered in. Rev. Isaiah Wallace was employed for brief periods in evangelistic work at Little River, Sunbury Co.; Newcastle, North Co.; and Grand Bay, St. John Co. The additions for the year in this department have been gratifying.

SUPERINTENDENT'S REPORT.

The work to be performed has been of so complex and wide-spread a character as to necessitate much travelling. Nearly all of the Home Mission interests have been visited, some of them two or three times. The Associations, Quarterly Meetings and other gatherings have also come in for some share of attention. Personal intercourse with both the work and workers has given better opportunity for adjusting many difficulties, and at the same time for gathering more correct information concerning the needs of every part so as to make a fairly equitable distribution of the funds at our disposal. The results up to June 1st of present year may

be summarized as follows:—Sermons preached, one hundred and eleven; missionary addresses, twenty-nine; distance travelled, 9,280 miles; amount collected, \$353.39. In addition to the amounts collected by the superintendent it should be added that several churches visited and supplied by him, sent in their offerings with their usual funds forwarded to the general treasurer.

A careful examination of the fields in New Brunswick gives results as follows:—In the Western Association, thirty pastoral groups, ten of which require Home Mission aid; in the Southern, twenty-two groups, five of which require aid; in the Eastern, twenty-five groups, nine of which require aid. This will give in all twenty-four fields, including fifty-two churches, with one hundred and ten preaching stations which should be regularly helped by the Home Mission Board. The additions by baptism on these fields, and on those covered by the evangelists, for the year just closing, have been one hundred and eighty one, and by letter and experience twenty-six.

Should the proposed union of the Baptist bodies be effected, a large number of fields on which both people are now expending missionary funds and labor, could be united into self-sustaining pastorates, and the resources of our people be more profitably turned upon the truly destitute parts which now so loudly appeal for our help. That this may be by the blessing of God be speedily brought about, your Board most sincerely desires.

Respectfully submitted,
W. E. MCINTYRE,
Secretary.

On Getting Things Done.

By Mrs. M. E. SANGSTER.

There are people who accomplish noble things in life. There are others who talk a good deal about accomplishing things, and they expend themselves in talk. Others again are content to sit at the side of the road and watch the procession passing by.

To which of these three classes do we belong? The question is pertinent. If to the first, we have no doubt learned that the golden doors of opportunity swing wide at the touch of the one who is ready to do the next thing. It is while we are waiting and wandering and choosing what to do, that the moments slip by, and the evening finds us with empty hands.

An unfortunate mental habit leads some of us to spend too much time and strength in canvassing ourselves. We are introspective to a degree that is positively morbid. Analyzing our motives, censuring our actions, bewailing our infirmities, the season for rich endeavor and beautiful activity flits away, and we have nothing to show.

The idler and the drone belong in the family of him who went and hid his lord's talent in the earth. They will receive the same condemnation that was pronounced upon him. For, alas! they do not even attempt in this world that needs help and heartening, to lift anybody's burden, to ease anybody's heartache, or to build anybody's fallen fortunes into newness of stability.

Taking for granted the fact that we desire to be of those who are to get things done, how are we to set about our purpose? Why, simply in the straightforward way of beginning at once, wherever we are, and attacking the first small or slight thing that bears the label duty. Is there a letter to be written, and am I the person to write it? Nothing will be gained by putting it off until tomorrow. That letter sent to-day, may carry a store of hope and joy to some one who is fainting by the wayside. At any rate, it will assure the one who receives it that he or she is not forgotten by loved ones at home or abroad. Is there an invalid to be visited? Even at the cost of some self-denial, make the visit before sunset. I am convinced that three-fourths of our failures in successful and happy living, are due to underrating little duties, and procrastinating in their performance.

We also lose the chance to do fine and noble things because of a vicious way of discriminating in favor of this work as honorable and worth while and the other work as mean and unworthy. Now, in God's sight, all work is equally worthy if it be faithfully carried out; as in His plan for us, the petty distinctions of earth are unknown in heaven. She who toils in the kitchen, and she who sits on a throne, at the end of the earthly day, may expect to hear the same, "Well done, good and faithful servant," if each in her place has wrought diligently and finished her allotted task.

The danger for some of us is not in our beginnings, for they are enthusiastic, but in our growing tired and scamping the work in the middle. A careless, needless, irresponsible laborer is satisfied with superficial effort, and his work will not bear inspection. Work to be well done, must break down at no point. What does it matter if the bridge be strong everywhere except in one spot? When the weight of travel passes over it, the weak spot will prove its destruction. The chain may be of steel, but one rusted link may cause it to sever. Nobody ever gets things done in any worth while sense, unless he holds on with stern and steady purpose until the last nail is driven, the last brick laid, and the last full hour's work completed.

To some of us our dear Lord has set the task of watch-

ing others toil, our own hands folded. Illness has laid upon us its arrest. Some handicap of circumstance, or bondage of infirmity has been providentially appointed for us. "They also serve who only stand and wait." Shall they not serve the Lord with gladness, though the service be merely passive inaction, restraining the querulous cry, accepting the bitter with the sweet, and lighting in some dark corner a prison cell of pain, a little shining candle of patience, in his name. They are not wasting time, who thus carry exultant over trial, the martyr's palm. This is no idle sitting by the road. Rather is it a lowly watching and waiting with the Master in Gethsemane.—Christian Intelligencer.

The Passing of Conviction.

We do not like to sound a pessimistic note, and we do not believe that pessimism is the dominant tone in the universe, but it does no good on the other hand to shut one's eyes to what is wrong in social or public life, or to imagine that everything is going well simply because we wish it to go well.

Among the signs or tendencies of the times which may seem to warrant the protest of warning, if not the pronouncement of pessimism, is that failure to believe anything very positively or heartily which is characteristic of large numbers of people. On the part of many a failure to think at all results in an utter indifference to all moral values, and on the part of some the very exercise of the thinking faculty has raised a brood of new difficulties and questions which are not indeed unanswerable by faith or even insuperable by reason but which where faith is lacking, seem to block the way to all religious experience.

It has been often remarked that the epochs in which belief has prevailed, in whatever form it may be, have been the marked epochs in human history, full of stirring achievements, blessed memories and substantial gain for all after-times. The epoch in which unbelief prevails, however imposing or successful they may appear inevitably in the longer perspective of after history, sink into insignificance. We use the term belief here in a deeper sense than mere assent. True belief is conviction—asserting itself, because in the fires of enthusiasm and the alembic of faith, it has come to a white heat. Of this belief in the sense of conviction the present age had none too much. The very increase of knowledge has in many cases seemed to paralyze the powers of belief, not of necessity, but actually, a good deal as the everflowing flood of a muddy stream may carry its devastating drift and detritus over fields once fair and fruitful, making growth impossible because of the floods. The culture ground of belief is found in reflection, and an age which hurries and worries all the time will never mature vigorous beliefs.

Dr. W. Jethro Brown, Professor of Comparative Law in the University College, Wales, writing in an English magazine on the subject of "The Passing of Conviction," says: "To him who looks long and intently upon society to-day, the moralities of our men and women, suggest the analogy of a structure, tolerable to look upon, but based on foundations which have been sapped. Not that odd beliefs have been wholly falsified, or that they have been superseded by new beliefs demanding a different morale. Either of these things might have been; what is apparent is that, from some cause or other, conviction is succeeded by doubts or an apathetic assent, intellectually significant, while morally valueless."

Professor Brown moreover thinks that the established beliefs of the mass of the population have been more understood by new wealth than by new knowledge. "Reflect," he says, "upon the creation in our time of a new class of wealth controllers who are free from the checks that accompany inherited wealth, free from the calls that spring from close contact with workmen, and free perhaps from the restraints which education or good breeding impose. They are able to bring desolation to thousands as far removed from one another as the ends of the earth. They can command the services of intellect, can buy rank and position, corrupt the honor of public assemblies, and ruin or delude the public by controlling and bribing the press." Rivalry for gain deepens the strain of life, and lessens interest in those invisible values which are the main hope and help of religion. Materialism is high to scepticism albeit the scepticism is of the practical and thoughtless rather than of the reflective kind.

All moral teachers in or out of the pulpit, should be careful to inculcate the necessity of intelligent yet ardent belief which passes into energizing conviction without which no really good results can be achieved either in private living or public affairs. Men of conviction go to the front in all callings, and men of religious conviction win the praise of God as well as that of men. Even the world admires a man thoroughly in earnest, and though it calls him a fanatic and does not sympathize with his cause it secretly commends his zeal. The heroes of the Bible were all men of deep and driving convictions. Their ideals impelled them to high achievements and their sense of stern duty preserved them from wasting themselves and their substance on side issues and trivial interests.

We pity the age from which conviction passes—the age which has forgotten how to believe and which raises the

weary question whether life be indeed worth living. We do not believe that this or any other age will be wholly without religious convictions. But whatever convictions exist should be clarified from all remaining admixture of error, and intensified. Belief of the right kind is a thing of which no man can have too much.

Convictions of the right sort, as to both quality and degree, are the work of the Holy Spirit in the souls of men. Mere argument will not induce the proper sort of beliefs in the minds of any whose hearts are wholly untouched by the enlightening influence of the Spirit of God. While the church mourns over the unbelief and moral apathy of multitudes about it, prayer should most earnestly be made by its members and that the Lord Almighty will send upon men in large measure the gift of wisdom and the grace of saving and energizing faith.—New York Observer.

The Demon of Discouragement.

BY REV. THEODORE L. CUYDER, D. D.

A hinge is a very small part of a door, yet it is a very important part; for on it turns the question whether the door be opened or shut. So the little word "but" is a very important hinge in that Bible text which tells us that David was greatly distressed, but David encouraged himself in the Lord his God." On the hinge of that word turns a door of hope to God's people in the darkest hour of trouble. David was not the only good man who was distressed; his experience has been a universal one. Our heavenly Father has never promised to the best man or woman that their voyage of life shall be over smooth seas without a "capful" of head winds. He so orders it that the precious things shall be costly things, and that the noblest life shall be one of conflicts, oppositions, trials and often of severe discipline.

Observe that there is a mighty difference between being distressed and being discouraged. The King of Israel had good reason to be distressed; for a band of marauding Amalekites had attacked and burned down his town of Ziklag and had carried off his wife Abigail as a captive. He goes right to God and asks what he shall do; and the prompt answer is to "pursue them." Whereupon he musters his gallant six hundred, pushes a ter the enemy and routs them and recovers his wife and all his plundered good. Disaster did not discourage him; it drove him to God. Such experiences in the Psalmist's life taught him to ring out the words of good cheer, "Why art thou cast down, O my soul? hope thou in God! Trust in God and be of good courage, and he shall strengthen thy heart."

Just in proportion as any life is a thoroughly conscientious Christian life must it encounter enemies without and within. There is no lack of "Amalekites" in any track we may take, and some of them start up in our own hearts. Conversion does not end the battle with besetting sins; it rather intensifies the conflict. Paul might have had a more quiet time if he had let the old Adam have his way, instead of that he claims, "So fight I, not as one that beareth the air; but I keep my body under and bring it into subjection." One of the best men I ever knew has a constant fight with a naturally unruly temper, and there is more than one good woman who has hard work to restrain an unruly tongue. There is enough animal lust in the constitution of some Christians to keep them watching as travelers in Africa watch for tigers in the jungles. Pride is the besetting sin of Brother A—, and love of popularity is the snare of Brother—B, and a pinching, covetousness makes it no easy thing for Brother C—to open his purse wide when the collection basket comes along. The Master's constant command is, "I say unto you all, watch!" The Christian who gives up fighting his Amalekites, and tries to find peace by surrendering to them, is disgraced in the sight of God; such discouragement means death to all healthy and happy religion.

Another demand of our Lord is, "Keep thy heart with all diligence." Heart keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes and a perpetual washing of dishes and a perpetual battle with all sorts of vermin. If heart clearing could be done up once for all, then the Christian might disgrace all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprising of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged, and makes a wretched failure. The question with every Christian is, "Shall these accursed Amalekites of temptation burn up all my spiritual possessions, and overrun my soul? Shall outward assaults or inward weaknesses drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?"

Another frequent temptation to discouragement arises from the apparent failure of our best efforts and undertakings. How often we ministers prepare a Gospel message, and season the sermon with prayer, and we persuade ourselves that such truths must convert some sinners, and must convert some hard hearts! No echo seems to follow our strokes; no response is made to our appeals; sermons seem to rebound like shot flung against the wall of adamant. Satan whispers in our ears the taunt, "Where is thy God?" The demon of discouragement lays his icy

paw on us, and sneers in our faces, "Didn't I tell you so? Under such circumstances discouragement is just what a bottle of brandy is to an inebriate, or what a roulette table is to a gambler—it is an assailing sin. When thus assaulted, we must encourage ourselves in God, as David did; we must remember that it was his message we were uttering, and his children we were preaching to, for his honor and glory. We were using his weapons, and he is responsible for results. All that you and I are responsible for is doing our whole duty. Ours is the seeding, and God alone holds the end of what is shown. How do we know how much good we accomplish, when we do any good thing, or utter any timely truth in love? Our measuring lines do not reach into distant years—much less into the other world. Eternity may have many surprises for us. Wait and see.—Exchange.

Betraying Christ in Silence.

There are many ways of betraying Christ. Judas betrayed him with a kiss. A kiss is a token of tender affection. What extreme wickedness to use this token of love as a means of betraying a friend! The best Friend has of ten been betrayed in this way. Many have put forth the hand against Christ while extolling him with the lips. Peter denied Christ with an oath. Many use the most violent expressions to set forth their hatred of our Lord or their want of interest in his kingdom. We may not go so far. We may not speak one word against him nor put forth the hand to tear down his cause. Yet we may be disloyal to him.

Some men are careful not to show the slightest sign of disloyalty to Jesus Christ and his cause, while at the same time they are doing much to undermine his work among men, perhaps unconsciously and intentionally. Silence is a token. Silence may speak louder than words under certain circumstances. When ten lepers were cleansed by our Lord one of them returned to give glory to God. He was so filled with gratitude that he was not able to contain his feelings. With a loud voice he gave thanks. But the nine were silent, and Jesus was grieved. So deeply grieved was he, that he made mention of it in tones of sadness, and the omission had been recorded as an everlasting condemnation of disloyal silence.

In this world, where so many speak against Christ and lift up the hand against his kingdom, shall we be altogether silent? Listen to what they say. They tell men that Jesus is a myth, that he was nothing more than a man, that he has no more power to forgive sins and cleanse the heart than other men, that salvation is not found in Him, and some go so far as to say that he is a deceiver who ought to be denounced and silenced. And shall we allow these things to go unchallenged? "Shall we whose souls are lighted with wisdom from on high" have nothing to say in this contest? Has He pardoned thy sin? Has he conquered thine enemy? Has he set thee free? Has He cleansed thy heart? Has he given thee strength and comfort peace and hope! Then how canst thou be silent? Silence is disloyalty. Neutrality is wickedness.

Who would not defend a friend if his reputation or his interests were assailed? Can you stand still and hear your best friend defamed and injured? Could you hold your peace while evil minded men were trying to tarnish his reputation and destroy his influence and hinder his prosperity? The spirit of friendship, the spirit of loyalty, the spirit of justice would compel you to open your mouth in his defense. How much more are you bound to speak for Jesus? He died for you. Without him you are forever undone. The world hates him. You are his witness. It may be difficult to speak for him. You may feel unworthy. But shall we not undertake some difficult thing for such a Friend? Let the task be never so hard and the cross never so heavy, it may not be avoided without great guilt and shame. Let no one betray God by silence.—N. Y. Advocate.

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The MESSENGER AND VISITOR is published in the interest of its subscribers, and to extend the Kingdom of Christ by affording information of the various branches of our denominational work and of the Christian world, and by expounding the Word of God and advocacy of Gospel principles. We receive abundant testimony from our readers to the value of our service. We wish to be still more useful and therefore, we wish to extend our circulation. We have many women on our list of subscribers. They appreciate our paper. We wish to have more of the women of our churches receive the reports of the work of our Missionary Unions and our denominational news. We believe they will respond to our offer to them and to their friends, which we here make, viz: To send the Messenger and Visitor to new subscribers from the time the money is received to Jan. 1, 1906, for two dollars. Payment must be strictly in advance.

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THE CONVENTION AND THE UNION QUESTION

This week's issue of the MESSENGER AND VISITOR may be regarded as a Convention number. We were able to give last week a report of Saturday's proceedings and a brief account of the Sunday services. In this issue the report is resumed with the opening of Convention Monday morning and carried through to its close. As was expected, the question of union between the two Baptist bodies occupied the Convention at considerable length. The interest in the discussion of the question was very keen, and in view of the importance of the subject and the general and deep interest with which, doubtless, it is regarded throughout the denomination it has been thought well, in our report of the Convention's proceedings, to give the discussion special prominence. A verbatim report was of course impracticable, but we believe that the gist of what was said in the course of the discussion has been fairly given, and we feel that we may congratulate our readers on the fact that the duty of reporting this historic session of the Convention was in the hands of one who possessed the rare faculty of accomplishing so difficult a task with so full a measure of success.

As the MESSENGER AND VISITOR has from the first favored and advocated the proposal for union, it is of course very gratifying to us that the proposal met with so cordial and unanimous endorsement in the Convention. It is true that as adopted by the Convention the basis of union was amended in respect to two of its articles, that is to say, omitting art. 11, and changing the form of art. 16. It can hardly be possible, we suppose, that any Free Baptists would object to these changes, and indeed it would seem to us altogether probable that the basis as amended by the Convention would be generally more acceptable to Free Baptists, as well as to Baptists.

No doubt a considerable number of brethren in both denominations, who have been deeply interested in promoting the union, would have preferred that the Convention should adopt the basis without amendment, since any change in the basis involves the necessity of opening up the question again in the Free Baptist Conference, and of course it is possible that Conference might not vote as un-animously for union this year as it did last year. Such a result, however, would seem altogether improbable, and if the Conference should decline union it certainly could hardly be on the ground that the "basis of union" was not acceptable. It would rather indicate that, apart from questions of doctrine and polity, a sufficiently strong sentiment in favor of union had not yet been developed in the Free Baptist body. But there appears to be good reason to believe that there is really a prevailing sentiment in favor of union among our Free Baptist brethren, and that the response of the Conference will be as heartily favorable as that of the Convention has been.

If the Conference shall endorse the amended basis of union, that of course will not mean that the two bodies will be, by virtue of the action taken, organically one. But the action of Convention and Conference would be fairly interpreted as indicating that throughout the two bodies there is a desire for union sufficiently general and strong to justify the taking of measures to bring about an organic union between the two bodies without unnecessary delay.

Convention Notes.

We think it well to print the following outline of the scheme presented by the committee, through Dr. Gates, for the uniting of the two Baptist bodies and the organization for associated work of the churches. It was not a part of the report and was read as a tentative plan for use in case the basis of union should be accepted by the two bodies.

New Brunswick, would if the plan found favor have ten district meetings. The churches in these would form an association. The ministerial members of the association would form a minister's conference.

In applying the scheme of union the following points might be observed:

1. The members and officers of the churches would pre-

serve their former status or rank in the united denomination

2. The relief funds of the two bodies would be amalgamated on a basis that would give one footing to the participating ministers of both parties.

3. The bodies would preserve their present covenants.

4. Contiguous churches of the two bodies would be free to unite as they pleased.

5. Questions in regard to the redistribution would be settled by a joint committee.

6. The titles to property would appertain to the same churches and boards as they now do.

8. The general funds of both bodies would merge in a common general fund.

9. No board would be required to withdraw funds from any object to which it was now applying it.

10. The corresponding women's societies and boards should amalgamate.

11. The young people's societies would federate in a maritime union.

12. The titles of the presiding officers of the district meeting association and convention would be respectively, chairman, moderator and president.

The united Maritime Baptist body would have a biennial convention. In closing he said the Baptists would then enter upon a new era of success.

The discussion of the union question was for the most part in good spirit; but there was not time enough for all to speak who desired to do so. As the evening advanced the question was almost forced to be taken when brethren who wished for further consideration of the subject had no opportunity to speak. It would have been better if the subject had been placed earlier on the programme. But it is much easier for a committee of arrangements to see after the event what would have been desirable than it is to know in advance what to do.

The Convention was more careful than usual to vote on reports of the auditors and to discuss these reports. As auditor of the report of the treasury of the board of governors, Bro. John Nalder affirmed in words what he had written. Convention appreciates Bro. Nalder's services.

It was a great addition to the services to have Mrs. Hill at the organ to lead in uplifting music and singing of hymns. The opening session was of a more worshipful character than it has often possessed.

The meeting on Sunday afternoon addressed by Rev. A. J. Vining and Rev. H. F. Adams was considered of great power. Convention has an ear to hear these brethren. Bro. Vining is welcome to these provinces. We understand he will soon visit England where we bespeak for him a cordial reception and such assistance as friends may be able to give for the work in the North West.

A large number took part in the discussions. It has been impossible to report all that was said. Probably a considerable number of brethren who took part have not been named in our reports. But their words have been effective all the same. Among the ministers present were: Rev. J. J. Armstrong, Rev. T. A. Blackadar, Rev. F. E. Bishop, Rev. L. M. Baird, Rev. H. Roof, Rev. A. Chipman, Rev. S. H. Cornwell, Rev. O. N. Chipman, Rev. H. Carter, Rev. W. E. Carpenter, Rev. F. D. Davidson, Rev. F. O. Erb, Rev. J. T. Eaton, Rev. Ward Fisher, Rev. P. R. Foster, Rev. B. S. Freeman, Rev. J. W. Gardiner, Rev. M. C. Higgins, Rev. C. H. Haverstock, Rev. W. H. Jenkins, Rev. A. E. Ingram, Rev. R. B. Kinlay, Rev. E. E. Locke, Rev. G. A. Lawson, Rev. J. A. Marple, Rev. E. B. McLatchy, Rev. C. S. McLearn, Rev. W. J. Rutledge, Rev. F. E. Roop, Rev. W. A. Snelling, Rev. J. S. Spidell, Rev. H. S. Shaw, Rev. E. L. Steeves, Rev. C. S. Sterns, Rev. W. S. Ledford, Rev. L. J. Tingley, Rev. A. H. Whitman, Rev. C. P. Wilson, Rev. F. M. Wilson, Rev. F. M. Young.

A number of the brethren preached on Sunday to churches of which they were formerly pastors. Dr. Gates preached at Windsor, Rev. W. F. Parker and Rev. H. F. Waring at Emmanuel church, Truro; Rev. M. W. Brown preached at East Mountain, North River and Nutby stations on the Onslow field on which he labored successfully several years. Professor Keirstead preached at Onslow west and Belmont, where he spent a college vacation. It is pleasing to note the continued interests of pastors in their old churches and of churches in their former ministers. The reporter of the MESSENGER AND VISITOR was besieged with enquiries about the health of the Rev. Dr. Black, editor of the paper during the last fourteen years. Dr. Black's absence from Convention was regretted by all. Testimonies as to the value of his writings are abundant. The reporter was able to assure enquirers that Dr. Black is under competent medical treatment, that he is availing himself of the best that modern science can prescribe for the ills to which flesh is subject, that he has the great care of a good wife, and that it is hoped a little time will restore him to the physical vigor needed for his onerous and influential service.

Regret was expressed that no Baptist Institute was held this year. The brethren want an opportunity for discussion of speculative and practical questions relating to the life of the body. It was explained that the committee of the Institute tried to get some distinguished men from abroad. Correspondence extended over so long a period that sufficient time was not left to arrange for lectures by Maritime men. It is felt by many, however, that we should not rely on foreigners, but respect ourselves and give our young pastors the task of leading discussions on great questions as

they lead their flocks into green pastures and beside the still waters.

Truro is a good place for Convention. It is central in position, easily reached, a compact pretty town, is full of good people possessed by the spirit of good fellowship. Members of sister denominations live on good terms with the Baptists and are ready to give more than "three loaves" to their friends for refreshment of visitors whether the call comes at noon day or at midnight.

The members of Convention were very regular in their attendance. They did not go off sight seeing but attended to their duties. The MESSENGER AND VISITOR would like to think this was due to what we published on this subject. But we are a little afraid to feel too happy over it. Probably the elopence of the large body of learned men present and the general attractiveness of the programme accounts for the full house.

Certainly the members did not attend the meetings because there was no other place to go. Beautiful drives parks, mountain scenery, educational institutions, experimental farms, and other attractions were all there, but they were not seductive enough to entice the faithful from the Baptist Parliament.

The women had a large and enthusiastic meeting of their own at Halifax. Nevertheless large numbers of them could not keep away from the meeting at Truro where the men had things their own way. Did they wish to learn from their husband's, father's and others in Convention? Or did they merely wish to see what was going on so as to secure accuracy of their future judgments on "Men and things" or was it their pure unselfish generosity that made them willing by their presence to dispense "sweetness and light"? Any way, brethren who were accompanied by their wives seemed to say "What would Convention be without them?" Has any philosopher noted what a number of brilliant devoted charming women the Baptist denomination has among its adherents.

E. M. K.

Convention.

Continued from page 1.

Baptist Union of Great Britain such a procedure would create a precedent. But our method probably shows more personal interest in the board's work than the other methods exhibit. And the officers seem ready to be questioned for the questioners get increased interest by getting more details. Often, however, the discussion of details, especially when carried on continuously by the same persons grows very wearisome. Several sections were discussed by Dr. Gates, Rev. D. Hutchingson, Mr. C. S. McLearn, Bro. Soley, Rev. I. W. Porter, Rev. G. A. Lawson, Rev. H. H. Saunders, F. M. King, Rev. H. G. Colpitts, Rev. J. H. Brass, R. N. Beckwith.

Bro. E. D. King asked if it is the policy of the Board to encourage special gifts to special objects. Dr. Manning said it would perhaps be better to have no special gifts for special objects; but we must take things as we find them and be glad to get gifts in any form.

The subject of Missionary Conferences for discussion of Missionary subjects was discussed by J. Parsons, Rev. H. G. Estabrooks, Rev. I. A. Corbett, Rev. J. H. Jenner and Rev. W. H. Jenkins.

Rev. H. F. Adams spoke of the good results of a conference in Truro in 1898 when Rev. Dr. Barbour, Dr. Manning, and others gave addresses. He said the first Truro church is the banner church on the Twentieth Century fund, being pledged for \$1200 to this object. (Applause.) Some of the brethren expressed their desire for the assistance of representatives of the boards on their fields. The Rev. S. Langille, however, suppressed all further remarks of that kind by saying that for his own part he does the work so well on his own field that there is no need for the visit of a secretary!

Rev. W. F. Parker asked about the use of the Twentieth Century fund. The subject was discussed by Dr. Gates and later by President Cummins.

Inasmuch as a large part of the receipts of this fund are used for current expenses the question becomes pressing as to how the expenses are to be met when the fund has been closed.

TUESDAY AFTERNOON.

Dr. E. M. Saunders read the report of the annuity board. This fund obtains no money from the Twentieth Century fund, nor is it allowed to make special appeals. It will however, soon ask the permission of the body to make such an appeal. A request of \$2,000 has been left by the late Mrs. Allison Smith for this purpose. It will be paid in due time. The fund should be increased. Ministers' wives should see that their husbands are on the fund.

THE BAPTIST UNION QUESTION.

At 3 o'clock the report of the Committee on Union with the Free Baptists, consisting of Rev. G. O. Gates, D. D., Rev. W. E. McIntyre and Rev. H. F. Adams, was read by Rev. Dr. Gates. The report will be found in another column. Dr. Gates moved and Rev. W. E. McIntyre seconded the adoption of the report. In supporting his motion Dr. Gates gave a full account of the history of the movement, he believed that the changes in the basis of union made by the Free Baptist Conference at its meeting in October last do

not essentially alter the basis as it was passed by Convention in 1887. The Free Baptists of Maine have been seeking union with Free Baptists of New Brunswick. But in recent years the spirit of loyalty to the British flag has grown very strong and the Free Baptists prefer to be united with the Baptists in their own country. They wish their sons to be educated in Canadian institutions.

They have in New Brunswick 158 churches and 12,000 members, some of the churches are weak, just like many of ours. It is a great waste of men and money to have a Baptist church and a Free Baptist church in the same community.

If we were united there would be in New Brunswick a Baptist population of about 80,000, while the Presbyterians have 40,000, the Methodists 35,000, the Episcopalians 43,000.

Other bodies are discussing the subject of Union; for example the Presbyterians of the North and South in United States, the Methodist Episcopal of North and South. At the meeting of the General Assembly of Presbyterians at St. John, a few weeks ago, a committee was appointed to confer with similar committees of the Methodist and Congregational bodies with a view to Union. Baptists should also unite.

He asked Convention not to alter a word of the basis as amended by the Free Baptist conference but to adopt it in full. Then appoint a strong committee to arrange for consummation of the Union. It was in the thought of the committees of the two bodies to make changes in the organizations so as to have perhaps ten District meetings in N. B., one general association which would manage home missions, Sunday school work and similar enterprises.

The Maritime Convention would have charge of Foreign Missions and Education and would, perhaps, meet only once in two years. This matter of rearranging the associations and conventions was not a part of the report.

Rev. W. E. McIntyre seconded the resolution for adoption of the report. He approved what Dr. Gates had said. How will this union practically affect our work? There is not much difference doctrinally. A stranger in our congregations would not detect the difference by our preaching. The methods of receiving members and of calling pastors are about the same. He had been among the Free Baptists for many years and he believes in them most thoroughly. The people ask "Why should we be separate?" If we were united the territory would be more compact; the ministers could more really shepherd the flock. This personal touch would develop the benevolence of the people. The division in the past has been rather the cry of the clan, than any emphasis of principle. The Free Baptists have annuity funds and are engaged in Foreign Missions. We would unite both these interests. In view of the needs of the North West we ought to unite instead of starting separate interests there. He was in strongest sympathy with the movement.

Rev. Dr. McLeod was called for and warmly welcomed to the platform. He said he had not expected to speak in discussion of this report. He was not present to make any argument in favor of union though he believes in it, prays for it, and will be happy if it is consummated. He is the son of a minister who longed for the union for which we are praying to-day. He explained the delay of the conference in adopting the basis in 1887 as due to the differences of the Free Baptists at that time on the doctrine of instantaneous and entire sanctification. That difficulty is now removed. Personally he was opposed to the making of any change by the Free Baptist Conference in October last in the basis adopted in 1887. The Conference in the changes that were made had no desire to force Baptists to their way of thinking on these subjects. They desired only to use well the largest possible liberty. They merely wished to avoid undue friction. Are you Baptists? So are we. To become one of us a man must come as a penitent sinner, he must be a believer in the Lord Jesus Christ, he must have regeneration and then must be immersed in water in the name of the Father and the Son and the Holy Spirit. At present we are in each others way. There is no sense in it.

Thirty years ago there were seven distinct Presbyterian bodies in Canada. They were people of Scotch, Irish, English nationalities, and yet they came together. If they could come together, so can we. The same is true of the Methodists. They had several bodies. They quarreled most shamefully. We have done some of the same. Let us not do it any more. If the Methodists were now five bodies instead of one they would be comparatively weak. Dr. McLeod had advised the Free Baptists not to open missions in the North West, as to do so would perpetuate the division. Let us unify our forces. If this convention approves this basis and puts its approval on the tentative outline of organization sketched by Dr. Gates. Dr. McLeod believed before 1905 comes in their will be but one flag and one denomination.

One Lord, ours, yours, one faith, ours, yours, one baptism ours, yours. Let us join hands. Here Dr. McLeod and the President of Convention shook hands amid much applause.

Dr. E. M. Saunders would vote for the Report of the Committee. In the matter of creeds he had always been a radical. He had not much confidence in creeds, but in the Word of God. In the darkest night he can trust his soul and body in the hands of Christ. He could take the Free Baptists to his heart, creeds are necessary for union, but

they are not exhaustive.

Rev. Isaiah Wallace, as the oldest Baptist minister present, desired to give a reason for his vote, this union is in line with his prayer and strong desire, he has been worried and perplexed in Mission work.

Rev. H. F. Waring asked if voting for the resolution meant that one approved every article of the basis. If so, he could not vote for the Resolution. In response to repeated calls Professor Keirstead spoke. He had not intended to speak on this subject, he had not been engaged in the negotiations and did not wish to detain Convention with a lengthy speech; he had personally been closely associated with Free Baptists all his life and they were among his best friends. But he tried to view this question unprejudiced by personal feelings. He was in favor of the union on the basis before them, he thought the agreement should safeguard two points. In the first place the doctrine should approve the regeneration of the Spirit, faith in the Atonement, justification by faith in the risen Christ and in the further work of the Spirit. In the second place the basis of organization should be definite enough to provide for essential unity, with elasticity enough to allow for the continual growth of the body in doctrine and life. He considered the basis before Convention provided for both these conditions. The evangelical position was assured in the articles on the Atonement, Regeneration, Justification by faith and the articles on Christ and the Holy Spirit. He also thought the article on the Lord's Supper, taken in connection with the article on the Gospel church, made it clear that faith preceded baptism, that immersion only was baptism that baptism must precede church membership and that church membership was required for communion. On that understanding he should vote for the Resolution.

Rev. E. J. Grant said that in the last twenty years the proposal for union had become more acceptable to him. He esteemed his Free Baptist brethren highly and would cordially favor union on a proper basis. He could not however, vote for the Resolution to adopt the Basis because it surrendered the Baptist view of the Lord's Supper and took the view of the English Baptists, that is, open communion. The words "Visible Church" in the article on the Lord's Supper might be understood to apply to any Pedobaptist denomination. He must, therefore, vote nay.

Rev. C. R. McNally, of Brooklyn, N. Y., said Union was the order of the day. It was no use to oppose it. This was an epoch making day for Baptists.

Rev. A. Cohoon deprecated impassioned speeches. It was a time for calm deliberation, not for eloquence. He was more anxious for union than many would suppose. His ancestors were Free Baptists. He wished the articles had been much briefer. He thought the article on Perseverance might be omitted. On the matter of the Lord's Supper he agreed with Brother Grant that it was practically the position of the English Baptists. He wanted a clear understanding. He had had some experience in uniting churches where there were differences and he always found that the union was more lasting when preceded by a clear understanding even if it required extended negotiations. He, therefore, moved in amendment:

1. That the article on Perseverance be dropped out.
2. That clause 16 read: *The Lord's Supper*. We believe that the Lord's Supper is an ordinance of Christ to be observed by the individual church in the manner indicated by Him, Matt. XXVI 26-30.

Rev. Dr. Trotter seconded the amendment by Mr. Cohoon. For himself he was so much in favor of union that he would vote for it as the basis provides for it or as the amendment puts it. He thought however the words "Visible Church" might not be understood as applying to the "Gospel Church" of Article 14. To prevent this misunderstanding he would support the amendment. He would have preferred a simpler basis. In extended articles you could not satisfy all the views of all.

Dr. Gates said the Convention, by its action last year, had not left the committee free to make a new basis, and that the Convention now ought not to drop out articles and go on amending freely. To do so was to abandon the Basis on which the committee was appointed to act.

Rev. L. D. Morse did not like the article on Perseverance. What was said was true but it did not go far enough. He would prefer it to be dropped altogether than to have it as it is. If they were to drop out sections 11 and 16 on "Perseverance" and "The Lord's Supper" they could unite on the basis as neither body could object to the others articles.

Rev. Dr. Goodspeed, of McMaster University was called for, he said that he attached great value to belief; that belief speedily passes into conduct and character. He believed God gives truth, that he intends it to prevail. Truth is necessary to action and leads to inspiration. It is the condition of power, he desired union, but he did not wish to see it launched on a general flux of opinion. To let sentiment overpower truth would do more harm than good. The interpretation of the clause on the Lord's Supper depended on the meaning of the words "visible church" and he thought these might not be understood as restricted to a Baptist church. He therefore favored the amendment moved by Mr. Cohoon.

Prof. Keirstead thought the basis must be considered as one deliverance and that terms must have the same meaning throughout. Accordingly considered that the term church in the article on the Lord's Supper must be defined as it is

in article 14 on the church.

Dr. Goodspeed said constructively the argument was valid, but in this case he did not think the Free Baptists so interpreted it. Prof. Keirstead replied that if that were true then the basis did not fairly represent the views of the Free Baptists. He believed, however, that it was a sincere expression of the views of the Conference.

The Convention adjourned.

At the evening meeting, after the addresses on Foreign Missions, discussion on the Union question was resumed.

Rev. D. Hutchinson was the first speaker. He set forth the similarity of the two bodies. He thought that if the present basis were adopted there would be union and in a short time all discussion of the articles in dispute would cease. He thought, with Prof. Keirstead, that the reference to church in Article 16 must be interpreted by Article 14 on the church. It would be better, he thought, to adopt the basis without amendment because if the subject were sent back to the Free Baptists perhaps they would not be so unanimous as they were in October last.

He was anxious to see the union accomplished.

Rev. W. E. McIntyre would have preferred a simpler basis; but as we have gone so far we should now decide the question and adopt the report. People in Canada and the United States were looking to us for action. The Resolution ought to pass at once. Dr. H. C. Creed asked what about the churches of our denomination? Have the churches of the three provinces spoken individually or collectively? Does our action bind the Fredericton church or the Truro church? Has either church said it is willing to unite? The Fredericton church has practically been in union for years. It may be that when the question is proposed to the country churches they will say "We are not ready to unite." He thought many ministers will not read the article on the Lord's Supper in connection with the article on the Church. He therefore favored the amendment of Mr. Cohoon. The Free Baptists will not object to the omission of the article on Perseverance. We have not been studying the question twenty years. It has for a long time, been in abeyance. Better delay than take a course that would lead to differences. Let us put down something on the Lord's Supper on which we can agree. He was strongly in favor of union.

Dr. J. W. Brown thought the churches would adopt the view of the Convention as the pastors and delegates were present. He thought the amendment would block the way to union. The three Associations in New Brunswick have endorsed the basis. He favored the basis as it is.

Rev. D. Long, Free Baptist of St. John, was glad to see the discussion going on in such a good spirit. The Free Baptists had no desire to push anything on the Baptists. Personally he did not, when the question was before the Conference, wish a single word changed in the basis of 1887. He could even make the articles objected to still stronger. Baptists have the best argument in interpreting the article on the Lord's Supper in the light of the article on the church. In a seven years' pastorate he had given no invitation and he could count on the fingers of one hand all Pedobaptists who had communed in his church.

Rev. E. J. Grant is anxious for the Union. He could illustrate from his own field the advantages that it would bring. He believed God has given a revelation in the New Testament; that the New Testament can be understood and that he (the speaker) understands it, any way so far as to give him convictions. He will agree with the amendment but cannot support the basis as it stands. If they adopted the basis without amendment they would announce themselves willing to commune with all believers in Christ, no matter whether they were baptized or not, which was not the opinion held by the Convention.

Rev. W. N. Hutchins thought the basis all right as it is. The only way it could be objected to was, as Dr. Goodspeed had admitted, by denying that it fairly represented the Free Baptist Conference. It is said that some churches will not be satisfied with the article on the Lord's Supper. But will not some be dissatisfied if the article is left out? Will they not think there is some significance in the omission? He considered the basis self guarded our position on the communion question and that the vast majority of churches would accept it.

Rev. A. Cohoon said it was no easy task for him to move the amendment; but he could not do otherwise and be loyal. He wishes freedom, but he is anxious that the matter should not be left in such a way that we can criticize one another. He thinks the amendment better than the basis as many would give a different interpretation to "visible church" from what we give it. As to the objection that the Free Baptists will not be so likely to go on with the union if we amend the basis, he thought that if they were unwilling to consider our action they were not yet in such a position as to make union desirable. He thought we would better go slow.

Dr. E. M. Saunders said "Visible Church" means all organized Christians; all the various denominations. The basis therefore would allow open communion.

Dr. Gates did not understand why the terms "Visible church" should now be so much questioned seeing they had stood in the basis adopted in 1887.

Dr. Trotter said the whole discussion confirmed his view that the amendment should pass. The basis, otherwise,
(Continued on page 9)

* * The Story Page * *

A Kentucky Girl.

Life to the Fimmings took on a new meaning when Joe brought his wife home. None of the family had ever seen her. They knew she was one of the Austruthers of Kentucky.

"There are Austruthers in our church in that State," said Grace. "I hope Mary belongs to our membership."

"O, yes, certainly!" said Joe, eagerly. He was just starting to be married, and he was anxious that they should all love Polly in advance.

"Does she sing in the choir?" asked Isabella.

"I think not. But she has one of the sweetest voices—a low contralto. And you ought to hear her laugh, Belle. The merriest ring!"

The girls smiled. They were fond of Joe, and ready to welcome his wife.

"And I hope she is ready to take a leading part in the church," said Grace, after he had gone. "Joe will fill father's place some day, and his description of her does not give me the idea of an energetic, religious woman."

"Uncle Ben must be kept in his own room when she comes, and Tom can be sent to the country for a month's visit," Grace said, her delicate face flushing painfully.

There were two skeletons in the Demmings household. The Squire's brother, Ben, who was a paralytic old soldier, and a most cross-grained, profane old fellow, occupied one wing of the mansion. He had a man to nurse and read to him, for his outbursts were intolerable to his nieces. Tom was their brother, younger than Joe. Tom Demming had disappeared for three years after he left college, and had come back a haggard, dissipated loafer.

Nobody in Ball's Ferry knew just what he had done in that gap of time, but all were certain that he was under a ban. The family treated him with gloomy patience. They had taken up their cross and bore it; but it was heavy, and he knew it. Tom was never seen by visitors, at the table or in the parlor. At dusk he would skulk out to join some of his comrades at the village grog shops, and occasionally, but not often, was brought home brutally intoxicated.

Joe's wife disappointed them all. She was a plump, merry little girl; nothing more.

"A very pleasant little heathen!" sighed Grace, after two days had passed. "I named some of the best books of religious fiction, but she had never heard of them; and she did not know a single one of our foreign missionaries."

Good Mrs. Demmings was uneasy at this, and that very evening turned the conversation on doctrinal subjects. Polly grew red.

"I'm afraid," she said, "I am not clear in my ideas concerning these different points. The truth is, after mother's death I had the charge of my four brothers, and I had so little time—"

"You have more time now," said Isabella. "I will mark out a course of reading for you."

But Mary made slow progress with her course of reading. As time passed and she settled down into her place in the family, she proved to be a very busy little woman. She had a positive talent for finding work; took her part of the mending, tossed up dainty little desserts, helped Joe with his accounts. When Joe had gone to his office she took tremendous walks, advised Mother Demming about her fancy work, or copied the Squire's papers for him.

"What a clerical hand you write!" said Grace, one day. "I often wish mine were not so delicate, when father worries over those papers. But as for mother's embroidery, women of her age ought to give up that useless work when their eyes are failing."

"It does not seem useless to me," said Polly, gently. "She thinks you all value it."

"Where can Mary go on those interminable walks?" said Isabella, one morning, to her father. "You should warn her about Black Lane. She might wander into it and bring home typhoid fever."

"You ought to report the lane as a nuisance, father," said the wife. "It is a perfect sink of filth and vice."

"It is a disgrace to Ball's Ferry that such wretches can find harbor in it," added Isabella. They ought to be driven beyond the borough limits!"

"Well, well, my dear! It doesn't do to be too energetic," said the Squire. "They never had a chance."

He was aroused, however, to mention Black Lane at a meeting of the town burgesses that day.

"Something ought to be done, or we shall have typhus among us," said he.

"Something has been done," said Judge Paule. "I came through the lane this morning, and I hardly knew it. There has been a general draining and cleaning; the cabins are whitewashed, and the women, some of them have, have actually washed their faces."

"What has happened?" asked the Squire.

"I heard the sound of children's voices singing in one of the cabins, and the men told me that it was Miss Mary's

class. Some good woman has been at work, I suspect."

"Miss Mary?"—the Squire's face grew red, his eyes flashed, but he said nothing more.

Going home, he met Polly coming to meet him. He looked at her with the eye of a judge.

"Are you the good Samaritan? Have you been in Black Lane, my dear?"

She blushed, laughed and stammered:

"Oh, that was the most natural thing in the world, father. You know I was brought up among colored people; I know how to deal with them. It was only a ditch cut here and there, a few panes of glass and some bushels of lime.

The matter was driven from the Squire's mind before he reached the house, for he saw Tom skulking around the stable door. He had returned that day, and a dull weight of misery fell, at the sight, on his father's heart. Tom did not enter the house until late in the evening, when the family were gathered about the table.

"I came to see Joe's wife. Unless he's ashamed to introduce his scapegrace brother."

"Mary is not here," said Mother Demming. "Where is she, Grace?"

"In Uncle Ben's room. She reads the New York paper to him every day now. I heard him laughing, and probably swearing harder than ever, so he must be pleased. I wonder she can stand it."

"It's hard to understand her," said Isabella dryly. "Mary is not as careful of her associations as she should be."

Tom had been listening eagerly. "Enough said!" he broke out, with a thump of his fist on the table. "If Joe's wife can take thought of that lonely old man up there, there's better stuff in her than I expected. I'll go up and make her acquaintance."

Several times afterwards Tom's voice was heard joining in the jokes and laughter that came out of Uncle Ben's room.

"Mary seems to have enchanted them both," said Grace. "Tom is clean and shaved-to-day, and looks like a human being," said Joe.

But even he was started when Mary came down that evening for a walk, and, nodding brightly to Tom, asked him to go with her.

"Finish your book, Joe; Tom will be my escort."

Tom followed her slouchingly to the gate. He stopped there. Shame, defiance, misery looked out of his eyes.

"See here, Mrs. Demming, I reckon you don't know, or you wouldn't have asked me to go with you!"

"Polly's tender, steady eyes met him. "Yes, I know."

"D'ye know I'm a thief? I was in jail at Pittsburg for a year."

Polly drew her breath hard. A prayer to God for help went up from her heart in that second of time. She held out both hands.

"Yes, Joe told me. But that is all over now—all over. You have begun new again, Brother Tom. Come!"

She put her hand in his arm as they walked down the street. He did not speak to her until they came back. Then he stopped her again at the gate.

"My sisters have never been seen with me in public since I came back. I'll never forget this of you, Mary, never!"

A month later the Squire said to his wife:

"Did you know Mary was going over his mathematics with Tom? Regularly coaching him. That little girl has the clearest head for figuring I ever knew. But what can she be doing it for?"

Mrs. Demmings cleared her voice before she could speak. "She has applied to some of her friends in Kentucky to give Tom a situation. Father, I think there may be a chance for the boy. He wants to begin his life over again among strangers."

"God help him!" muttered the Squire. He surprised Polly when he met her again, by taking her in his arms and kissing her with tears in his eyes.

In the spring Tom went to Kentucky and began his new life. He has not broken down in it.

It was in the spring, too, that Uncle Ben began to fail. The old man was so fond of Polly that she gave up most of her time to him; so much of it, indeed, that Joe complained.

"Don't say a word, dear," she said; "he has such a little while to stay. Let me do what I can."

"I say, Polly, was that the Bible you were reading to him to-day?"

"Yes; he asks for it often."

Joe began to whistle, and choked it down with a sigh. Uncle Ben had been such a godless reprobate in his youth that it had never occurred to any of the Demmings that there was any way to reach his soul. He lived until late in the summer. The Sunday before his death he sent for Mr. Floyd, and talked to him for some time.

When the young minister came out of the dying man's room he was pale. He had been much moved.

"This is surely a case of sincere repentance," he said. "It is Mary's work under God's blessing," he added.

The girls overheard the conversation. They sat gravely silent after the minister was gone.

"I do not understand Polly," said Grace, at last. "She never seemed to me to be a religious person."

"Perhaps," said the Squire, "we have not clearly understood what religion is."—Christian Observer.

John Throckton's Guardian.

BY JANE ELLIS JOY.

"Please sir lend me a quarter."

It was a small ragged boy that repeated the request, addressing a number of passing men one winter night by the light of the street lamps. Some of the men shook their heads, others passed on without noticing the appeal. Finally two men who were walking together stopped.

"Why do you ask me to lend you a quarter?" one of the men questioned the boy.

"Because I'm a-goin' to give it back to you," was the prompt answer. "I ain't a-beggin'."

The man that had asked the question laughed not altogether pleasantly.

"Look here, little man; I lend money only on good security. What security can you give me?"

"Security?" repeated the boy helplessly. The two eager eyes brightened, as the meaning of the word was suggested and he added: "I can't give none—only my word and my willin'ness to work."

The man laughed a great "haw haw," "Good! You've earned your money, little Ready-Wits," he said as he tossed a quarter to the boy and started up the street with his friend.

"Please, sir, you ain't told me your name yet, nor where you live," pursued the boy.

"Not done with you yet?" said the man sharply as he stopped again. "Are you getting up a directory in the interest of beggars, boy?"

"No, sir," replied the little fellow seriously: "it's in the interest of you."

Both men laughed.

"Well, my name is John Throckton, and I live at No. 16 Fairview Avenue," said the giver of the quarter.

Bernard Wells invested the borrowed quarter in a loaf of bread a little piece of meat, and a little paper of tea, and carried the provisions home. His home was a single room in a poor tenement house. His father was dead and his mother made a living by sewing on shirts. This week however, she had been to jail to work, and her money was all spent.

"O Bernard, where did you get these things?" Mrs. Wells asked when her son came in.

Bernard told his story.

"We must return the money as soon as possible," said the mother.

But Mrs. Wells was not able to go back to her work. Bernard earned a little money now selling newspapers, but this was needed to buy food and coal. Finally, Mrs. Wells died, and a brother of Bernard's father, a poor, hard-working man, came forward and offered the little boy a home. Bernard worked for his uncle, who kept a little store. But the boy was not given any money.

One day when he was passing a crowded street it was his good fortune to find a pair of eyeglasses that a lady had accidentally dropped, and the lady rewarded him with a quarter.

Bernard set out immediately for No. 16 Fairview Avenue "How pleased mother will be! I hope she knows!" he thought to himself as he hurried along with a light springy gait. His steps were not lighter than his heart. It was about 5 o'clock, and Mr. Throckton had returned from his banking house, and was in his library. He was not particularly engaged, and he told the serving man to show the boy in.

"I came to pay you the quarter, Mr. Throckton," said Bernard, advancing into the splendid room and holding out the money. "I'm much 'bliged to you fer trustin' me. I couldn't git it for you sooner."

Mr. Throckton gave Bernard a searching look. "Have you not made a mistake?" he asked. "I never lent you a quarter."

"It was on the street, sir," said Bernard, "one night"—"Oh, yes; I do remember you now. So you are that little chap that wasn't begging?"

"Yes, sir."

Mr. Throckton liked to investigate the motives of actions that seemed strange to him. Directly he resumed:

"Now, little boy, if you don't mind telling me, I should very much like to know why you return this money. Didn't you understand at the time that I never expected to see it or you again?"

"I kind of thought that way, sir," said Bernard; "but I didn't low as that made any difference."

"Yes, I see," said Mr. Throckton; "you wanted to feel that you were honest, and it isn't a bad thing to plume one's self on, either. Was that it?"

* The Young People *

"N o, sir; I don't know as 'twas," answered little Bernard thoughtfully, looking his questioner in the eyes. "It was more this way: If I hadn't brought you back your money you would have thought I was deceivin' you. Then, s'posin' some one as was real honest and needin', and you, thinkin' of me and the mean trick I'd played on you, would say, 'No' to the other fellow; then I'd be 'sponsible. I'd be 'sponsible for somebody sufferin' fer want of food, and I'd be 'sponsible for makin' you mean and s'picious and onfeelin'—see?"

Mr. Throcton did not smile now. His fine, self-satisfied face flushed as he looked at the earnest little speaker before him. He was perhaps more surprised now than he had ever been in his life. He was touched, too. The idea of this crude, little common street boy considering himself responsible for the doings of John Throcton! The man felt his hardness ebbing away, and in its place there came a desire to do something good and worthy with his money, and what better thing could he do, he reasoned, than to care for the child that had been the means of saving him from his own selfishness?

Mr. Throcton's acquaintances were considerably amazed when they learned that the bright faced boy that appeared often in Mr. Throcton's company was an orphan whom the rich man had adopted. A friend said to him one day:

"I wonder you were not afraid to assume so great a responsibility Mr. Throcton, as the guardianship of a child!"

"My little boy was my guardian first," answered Mr. Throcton with a smile.—New York Observer.

* * *

'That's You Jim.'

A troop of young men who had blacked their faces and hands and dressed themselves in very strangely looking clothes, arranged themselves before a gentleman's store one day for a "performance." These people were Ethiopian Serenaders. After they had sung some comic songs, one of them a tall young man, stepped up to the door and held out his hat for a few pennies.

Mr. Carr, the owner of the store, took one of the Bibles from the case and going to the door said pleasantly, "See here young man, I will give you a shilling and this book besides, if you will read a few verses in it to your companions."

The young man laughed. "That's getting a shilling for an easy job," he said gayly. "Now listen boys, I'm going to give you a 'public reading.'"

Mr. Carr opened to the fifteenth chapter of Luke, and pointing to the eleventh verse, said he would read:

"A certain man had two sons: a the younger of them said to his father, Father give me th' portion of goods that falleth to me. And he divided unto them his living."

Something in the reader's voice seemed to keep the gay company quiet. He read on—

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living."

"That's you Jim," exclaimed one of the boys, "it's just like what you told me of your father."

Jim read on—"And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

"Why, that's you again, Jim," the same voice said. "Go on." "And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."

"That's like us all," said the same voice again. "We're all beggars and we might be better than we are! Well, go on; let's hear what came of it."

Jim went on but his voice began to tremble—"And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father."

At this point he broke down and could read no more. It was his own story told in the Bible; it made him think of his own home of his father, of the love and care that had been given him when he was a little boy, and he made up his mind that he would arise and go to his father.

Will the boys and girls who read this story, look for the fifteenth chapter of Luke and finish the Bible story? Then I want them to think whether there is any other father who is waiting for his naughty children to come back to him, and whether he has promised to receive them.—Ex.

* * *

My Mamma's Lap.

I like t' play wif dollies an' I like t' go t' sch'ol;
I like t' jump my skippin' rope in mornings when its cool
I like to play go-visitation while dolly takes her nap,
But sometimes nuffin' else'll do but sit in mamma's lap.

I like t' climb th' pear tree an' I like t' make mud pies;
I like t' play wif puppy an' I like t' airiday s'prise;
I like t' go out ridin' an' ist wear my little cap,
But when I'm tired an' sleepy, w'y wa my mamma's lap.

I like t' tend my play th' finest place it town;
I like t' play big lady, wif long skirts a hanging down;
I like t' go t' Sunday-school an' wear my new silk wray—
But when a lump gets in my froat I ist want mamma's lap.—Strickland W. Gillilan.

Valedictory.

This issue will close up the editorial work of your present editor. We give below a list of the new officers appointed last Saturday at the Convention B. Y. P. U. in Truro. We heartily bespeak for the new editor, Rev. B. H. Thomas' the hearty sympathy, and united support of the pastors' and young people's societies. If our young people are going to make a success of their work they must put more effort and more prayer into it.

Let us say as we make our retiring bow, stand by Editor Thomas. Write him as often as possible. Keep him posted as to the doings of your society. You can be of great service to him.

In reference to our own work we have only this to say; it has not been satisfactory to your editor; and perhaps has not been to you, but it has been the willing work of a very busy pastor, for God and His cause. We leave the results with you, and God.

* * *

Officers for Next Year.

President, A. E. Wall, Windsor, N. S.
Vice-Presidents, Rev. I. M. Baird; J. K. Ross.
Sec'y-Treas., Rev. G. A. Lawson, Bass River, N. S.
Asst. Sec'y., A. H. Chipman, St. John N. B.
Auditor, P. E. Davison.

ASSOCIATION SECRETARIES.

Rev'ds W. Robinson, H. H. Roach, J. W. Brown, H. G. Estabrook, D. E. Hatt and Brethren O. P. Goucher and John P. Gordon.

EDITOR REV. B. H. THOMAS, Dorchester N. B.

* * *

Prayer Meeting Helps—Sept 4.

New Courage for New Work. Psalm 144: 1-15; Acts 28: 15.

HOME READINGS.

Monday—Moses Reassured. Exodus 5: 22, 23; 6: 1-8.
Tuesday—Joshua Encouraged. Joshua 1: 1-9.
Wednesday—The Lord Encouraging his Prophet. I Kings 19: 9-19.
Thursday—Gideon Made Ready. Judges 6: 11-16; 36: 40.
Friday—Nehemiah's Undertaking. Nehemiah 2: 1-11.
Saturday—The Source of Strength. Acts 1: 4-8.
Sunday—The Coming of Helpers. Acts 18: 1-6.

* * *

We may well read and re-read the 144th Psalm for the inspiration and uplift in our work, but for suggestive thoughts for the meeting let us confine our attention to the passage from the Acts. Paul was drawing near to Rome. He was about to face new conditions, and take up a new work. And when the brethren met him "He thanked God and took courage."

NEW WORK.

Paul was constantly seeking new work for Christ. New opportunities and new fields were continually presenting themselves to him.

We should be ready for new work, and constantly on the outlook for it. Many churches are dying for the lack of new departures and new undertakings. And young people's societies are frequently uninteresting and non-progressive because they have fallen into a monotonous routine. They need some new work. We ought to branch out and attempt larger things for God. But the matter may also be looked at from the individual point of view.

There is much new work for each one in study. Paul was a student of the Word of God and was doubtless finding new things all the while in the Word of revelation. Every young Christian and older one, too, for that matter, ought to be regularly planning new courses of study in the Bible.

It is an inexhaustible field. Thousands ought to be ready for new work this year in the Christian Culture Courses. The Christian life cannot remain wholesome and vigorous unless there is constant study.

Then there ought to be for each one new things in service. Our gifts have been very inadequately employed. "What new thing can I do?" ought to be asked by every one. There is opportunity in the Sunday School, in the prayer meeting, in giving, in personal work, in every department of the church—splendid opportunity for new work. Now is good time as the fall campaign opens for each one to decide upon new lines of service.

NEW COURAGE.

Paul was a man of unflinching courage. No matter what the Lord had for him he was ready. He had long been wanting to go to Rome, but he had not planned to go as a prisoner, but he did not lose heart. It requires courage and determination to undertake a new work. It is comparatively easy to drift along in the old channels, but the testing time comes when new undertakings are demanded. The apostle took courage for his new work, how may we have courage for the new work demanded of us?

There seems to have been two things that gave Paul

courage: (1) The needs of Rome. He knew that there were thousands to whom he was going who were greatly in need of what he could do for them. He was a prisoner, but he could do something, and so he took courage. There is great need all about us. We may be handicapped in many ways, but we can do something to make Christ known and meet the needs of those about us. And so we may well take courage and push ahead to the new work. (2) Then, too, Paul must have been greatly encouraged by the manifest leadings of God. When he sent the brethren from Rome, "he thanked God and took courage." Their coming was evidence to him of God's purposes. The Lord was leading and all was well. When we are ready for new work, God graciously reveals himself and leads the way, and fills the heart with courage.

J. W. CONLEY, in Baptist Union.

Omaha, N-b.

* * *

The S. L. Course.

The studies of the Course this year will be entitled "Great Christian Truths" and will be prepared by Professor Edward Judson, D. D., of University of Chicago. The following is the list of subjects:

- I. God the Father, Generic idea of God
- II. God the Father, Christian Idea of God.
- III. God the Son.
- IV. God the Holy Spirit.
- V. The Trinity.
- VI. The Bible.
- VII. The Atonement, Human Sinfulness.
- VIII. The Atonement, Divine Love.
- IX. The Atonement, The Incarnation.
- X. The Atonement, The Sinless Sufferer.
- XI. The Atonement, The Resurrection of Christ.
- XII. The Atonement, Repentance.
- XIII. The Atonement, Faith.
- XIV. The Atonement, Divine Forgiveness of Justification.
- XV. The Atonement, The Believer's Holiness or Sanctification.
- XVI. The Believer's Resurrection.
- XVII. The Judgment.
- XVIII. The Eternal Felicity of the Righteous.
- XIX. The Eternal Punishment of the Wicked.
- XX. The Church Universal.
- XXI. The Baptist Church.
- XXII. Baptism.
- XXIII. Communion.
- XXIV. Prayer.
- XXV. The Ministry.

* * *

Our New Paper.

Its name will be SERVICE. It will take the place of "The Baptist Union." The change in form of publication will begin with October. It will be a monthly magazine and will contain 128 pages, printed on excellent paper and will be finely illustrated. Its price will be the same as the Baptist Union has been. Let all our young people subscribe for it at once.

* * *

The following hints may be helpful to our Bible readers:

1. The Bible is a guide to be used in the conduct of everyday life.
2. The best time for reading the Bible is in the morning; begin the day with God and his Word. A few verses, in the morning may change the complexion of the entire day.
3. It is always a good plan to note what you have read selecting some definite portion for thought throughout the day. It will be food to your spiritual life. Carefully memorize one verse or more, and mark those you have thus hidden in your heart.
4. Some students find "Bible marking" a most excellent plan. Do this wisely, and in such a way as to make it useful in meeting and helpful to you in an hour of especial need.
5. Gather up helpful thoughts for the prayer meetings from the readings of the week.
6. Remember it is the Spirit's work to guide you into all truth. We cannot know the truth without his help.

Gems.

"I am glad I am not bound to make the world go right, but only to discover and to do with cheerful hand the work that God appoints."—Phillips Brooks.

"The world is a camp; we are all soldiers, under the command of a Supreme General, who expects us to be on drill every day except when actually disabled."—Orison Swett Marden.

Let your ideas be high, holy, unselfish; then press on to attain them.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

For Chicacolet that the good work begun there during the past few months may be gloriously carried on until many shall openly confess Christ.

For our Conventions that the Holy Spirit may direct all our meetings and assist every speaker. That each delegate may receive great blessing.

Report of the W. B. M. U. Convention held in Halifax First Baptist Church Aug. 17th and 18th, 1904.

Tuesday August the sixteenth found our Baptist women travelling to Halifax. There need have been no fear concerning the welcome for it greeted them at the steps of the car and carried itself everywhere. In spite of inconvenience and a great deal of labor the ladies of the churches of Dartmouth and Halifax served dinner and tea in the parlors of the first Baptist church. Heartly thanks and praise must be given to the ladies who prepared these tempting meals for so large a number. The hours between sessions thus became a time for social intercourse and some exhibition of the general good fellowship one toward another.

On Wednesday morning, the many friends gathered in goodly numbers at the church. The prayer and praise service, led by Mrs. D. Freeman, fittingly expressed the heart felt need of the Convention to seek first the help and guidance of our Master and ask for his blessing, for in his name are we serving. The second of Colossians was read and the leader spoke of our deep gratitude to God for the past year and the present urgent call for new missionaries on the fields both Home and Foreign. Prayers were offered by Rev. H. F. Waring and Rev. Mr. Morse, asking for God's blessing on the sessions to follow.

The twentieth Annual Convention of the Women's Baptist Missionary Union of the Maritime Provinces was declared open, the roll called and the appointment of committees for Nominations and Resolutions. The sudden illness of our dear President, Mrs. Manning, was deeply regretted but in her absence the chair was very ably filled by Mrs. Mary Smith of Amherst, treasurer of the Union.

The report of the Provincial secretaries followed, that from New Brunswick being read by Mrs. McIntyre, in the absence of Mrs. S. Cox. There has been marked advancement both in numbers and in the subscriptions, there being seventy-three Aid societies and twenty bands, fifty-six of these having sent in filled forms. An addition of twenty one life members and six new Aids were added. Boundary Creek leads in largest average, \$4.57 per member.

Amounts raised:—	This year	\$2,797.48
	Last year	\$2,458.33
	Increase	\$339.15

The vote of appreciation to Mrs. S. Cox was heartily received.

Miss Hume from Nova Scotia brought in the report of eight new organizations making a total of one hundred and twenty six with fifty five Mission Bands, the life membership increased sixteen making fifty-six in all.

Amounts raised:—	This year	\$7615.53
	Last year	\$6887.81
	Increase	\$727.72

An encouraging report came from Prince Edward Island. Miss Woodman had heard from twenty-one societies, with a subscription of \$842.48, Charlottetown leading with \$140.66.

The work of County Secretaries and Mission Band leaders is so necessary that the vacancies ought to be filled in order that nothing already begun be lost, rather that it may continue to grow.

Miss Era McDorman, Secretary of Bureau of Literature stated that expenses had been met, leaving a small surplus. The sisters do not appreciate sufficiently the value of Literature for information nor its price. About four hundred copies of Miss Gramp's "Retrospects" and other Literature on hand now may be obtained by sending the price of postage. The morning Session closed.

At two-thirty Mrs. W. E. Hall led the prayer meeting, she read the fifteenth of John. Earnest prayers from earnest hearts were offered for a deeper consecration.

We were all touched by the words of welcome from Mrs. Waring. Seven years before she had been heartily welcomed as a stranger and to those present, who for the first time attended the Convention, she passed on the same welcome. In translating a verse, which spoke of free salvation, a Hindu was afraid to leave its universal offer but finally left it so. "Thank God" said Mrs. Waring "that Jesus saves all." This salvation in Jesus Christ extends to the uttermost parts, wherever the message is carried. The speaker

er dwelt on the fact that the delegates were busy women who had dropped the duties for a few days and would return home to perform the greatest task of a lifetime even, the training of children, "perhaps the training of missionaries," "who knows?"

Mrs. Blackadar, who rose to respond, was only able to say "thank you" for the words of welcome had stirred too deeply for words but never before had Mrs. Blackadar been so glad to belong to this band of workers. The following report was read by the Treasurer:—

By balance on hand	\$2,669.47
Am't received from Nova Scotia Aids	6164.67
Am't " " New Brunswick Aids	2797.48
Am't " " Prince Edward Island	719.39
Donations	108.37
Tidings	51.25
Reports	29.88
Leaflets	35.41
Mission Band Treasurer	2323.34
Association and County Meeting	56.78
Refund Watson & Co.	11.00
Last year	14,967.04
Increase	1,299.71

This increase of a thousand dollars gives us cause for thankfulness and generous applause greeted this announcement. The treasurer would suggest, nay! she would urge that the societies be very careful in sending money, to give all the particulars since the carelessness of some one had caused a change in sixteen sets of figures. It would save expense and labor if moneys were remitted only once a quarter.

The report of Mission Band treasurer:—

Received from Bands in Nova Scotia	\$1,401.16
" " Sunday Schools " "	45.70
" " Unions " "	52.00
" " Bands in New Brunswick	701.59
" " Sunday Schools " "	9.51
" " Bands Prince Edward Island	113.58
Last year	2323.34
Increase	2003.61

The report of the secretary Mrs. C. H. Martell gave further words of encouragement. The Home department was continually enlarging and the growth of a missionary spirit was coming among the women. The death of the faithful helper, Mrs. Allwood of St. John, was recorded with deep sorrow, and the resignation of Mrs. Harding of Amherst. Crusade Day had been generally observed. The leaflets and Tidings were more widely distributed and the united course of study carried on with great profit.

The review of the Foreign Departments revealed cause for gratitude for the Lord has wrought mightily. In December Miss Martha Clarke returned from furlough and at the January conference was transferred to Tekkali while Miss Flora Clarke was sent to Bimlipitan, Mr. and Mrs. Gullison and Mr. and Mrs. Corey had all arrived home. Miss Blackadar has great joy in returning to her work. The missionaries on all the fields are praising God for his goodness, Miss Alberta Parker who was ready to go out has been stricken down by illness. This is a shadow on our sky but we may trust him.

Mrs. Gullison took the platform to explain some matters, we learned that Evangelistic Schools were started out of doors by gathering children under a tree and teaching them. Mrs. Gullison made a strong appeal for more laborers, three lady missionaries are needed that those on the field may have a necessary rest.

We have on the field 17 Day schools, 56 Evangelistic schools, 7 Stations, 8 Churches, 10 Sunday schools, 4 Boarding schools, 1 Hospital, 3 Reading rooms, 3 Missionaries and their wives, 3 single men, 6 unmarried ladies, 20 Bible women, 56 teachers, 46 Baptisms during the year.

The address of the much beloved but absent President was read by Miss Hume. It spoke of the twenty years since the Union, the increase in numbers and in finances. The writer dwelt on the work in India, the crying needs of the women to be delivered from the crime of child marriage the treatment of the widows and the position of girl babies. The religion of Jesus is the only remedy for these frightful evils. If we could see the wife and mother, a partner and helper. Education for women is opening and medical missionaries are a great pushing force but more workers are needed. The advance will come when strong individual effort is put forth at home and abroad, more organizations formed and more united study and more prayers. "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."

Greetings came from the Women's Foreign Missionary society of the Presbyterian church of Canada, eastern division. Mrs. McNab spoke of the identity of aims and purposes of the two societies and the place of women in being a helpmate of man in the church work. Mrs. Beck of Dartmouth brought greetings from the Women's Missionary Society of the Methodist church which was responded to by Mrs. Walter Mitchell. The afternoon session closed.

A large audience assembled in the evening. After the devotional exercises, a paper was read by Mrs. McIntyre on "The Relation of Home Missions to the World's Evangelization." The command came to the disciples to begin at Jerusalem and three thousand were converted. This same awakening may be true to day if we only exert ourselves according to our opportunities. The true development of the home churches will be the enlargement of the horizon and active service because no joy comes to the slothful servant. The Master says "Go work to-day in my vineyard."

We have favorable opportunity for work in these sea provinces and this will tempt us to our Samaria beyond, Grand Ligne and the West. The west offers new attractions for they are bone of bone and flesh of our flesh and what is blessing to us will be blessing to them. Let motives of self preservation and fellow feeling help us to show them a pure and aggressive Christianity. The golden opportunity is now when the heathen are coming to our doors. The cultivation of Home Missions means the sending of our best representatives. Great men have been converted in Mission churches and it is our opportunity to start the forces which bring about great results.

Mrs. Corey, our lately returned missionary spoke next. In the extreme north of the Madras Presidency is the district of Gaujam and within this district lies the parcel of land called Parla Kimeri. In this district of Gaujam are Telugus, Mohammedians, Christians and a few wild tribes. Many of the people speak all three languages but the majority only one. The rains from June to September are needed for the rice fields which extend over all the district. Besides the three hot months when station work is done, the missionary is mostly away touring. When the missionaries go separately the region may be covered in one year, otherwise in two. The government have built mud houses with straw roofs. These lack furniture, so that the missionary must carry all that is needful of food and furniture though he may use these houses on the tours for centres. It is hard to get a hearing but even then they are suspicious and think idols are good for Hindus. Individual work is best and often only one chance may come to one woman to hear of Jesus. Mrs. Corey pled for three new missionaries that the faithful ones may get rest by a home trip.

The Rev. Mr. Gullison took the platform. He compared some men's attitude toward India to the brethren of David who laughed at his suggestion to enter against Goliath but David said "Is there not a cause?" And says Mr. Gullison "there is a cause in India." The moral destitution of the people of India to constitute a sufficient motive. God has gloriously vindicated his power, there are one million protestant Christians. The recent increase in births is only 1.5 that of protestant Christians fifty per cent. Mr. Gullison gave some personal experiences to show the thieving and lying tendencies and explained that their religion pushed them into it. They have nothing to give them peace or a revelation of God and it is our obligation to teach them how to save their souls. The first day of the Session closed.

If it were only possible to breathe into these lines something of the interest manifested, something of the enthusiasm of each officer, speaker and delegate, something of the spirit and love which came from the lips of our missionaries and something of that desire which came into the hearts of each delegate to go home and begin to witness for Jesus at "Jerusalem."

What a responsibility is ours and the wasted opportunities are not oppressing us. Let us learn all we can about the fields of missionary labor and pray with trusting hearts. Let us also believe that we have done a little when we interest one new member into the society.

MARGARET COHOE.
THURSDAY MORNING.

At 9.30 a devotional service was led by Miss Addie Cogswell. After reading verses from John XV. and prayer Miss Steadman sang beautifully "Lord for tomorrow and its needs I do not pray."

At ten o'clock the chair was taken by Mrs. Smith, acting President, who after a few preliminary remarks declared the session duly open for business.

A memorial service was led by Mrs. Chubbuck. After reading Scripture portion the list of names of those who have gone before was read by the Secretaries of the different Provinces. Prayer was offered by Mrs. E. T. Miller. A duet "Gathering Home" was beautifully rendered at intervals during the reading of names of "Departed" by Miss Steadman and Miss Laura Masters. Mrs. Chubbuck gave a short address in which she urged those who still remain to renewed effort in our great work. Special mention was made of the name of Miss Minnie DeWolfe afterwards Mrs. Eaton the first lady missionary to go out from these Provinces. Reference was also made to Mrs. Allison Smith an esteemed member of the First Baptist church, Halifax. This sister is revered for her work's sake having served on our Board, and within a few years of her death a member of the Home Mission Committee. Solo by Miss Steadman (Conclusion next week.)

Convention.

Continued from page 5.

would be misunderstood. The Free Baptist had made one change and they could not, therefore, object if we made another. A year's delay, if necessary, would not be lost. They ought not to object to the amendment.

R. G. Haley said the basis would arouse questions in many minds which the amendment would avoid. He thought the Free Baptists would accept the amendment. He believed the basis as it stands would create a great deal of local conflict. Rev. M. A. McLean moved and Rev. W. F. Parker seconded, an amendment to the amendment expressing a desire for union and appointing a joint committee to revise the basis of union. Rev. H. G. Colpitts supported Mr. Cohoon's amendment. To adopt that amendment abandons no positions of Baptists, whereas the basis itself is open to misunderstanding.

The second amendment was voted down. The Amendment offered by Mr. Cohoon was read and voted upon in the following form, the mover having changed the wording somewhat.

1. That clause 11 be dropped out.
2. That clause 16 be read.

16. The Lord's Supper. We believe that the Lord's Supper is an ordinance of Christ to be observed by the churches in accordance with his instructions in Matthew XXVI, 26:30. This amendment was carried on a division, 102 voting yea and 19 nay.

The vote was then taken on the basis as amended and was passed without dissent. The applause was long continued. Convention then sang, "Blest be the tie that binds."

It was then moved by J. Parsons, and seconded by T. M. King, that this Convention reappoint the committee on union with the Free Baptists, with full powers to add to their number, and to take all such steps as will consummate the union." (The committee is composed of Rev. G. O. Gates, D. D., Rev. W. E. McIntyre and Rev. H. F. Adams.) Considerable discussions took place on the methods of effecting the union. It was felt the matter must be left largely to the judgment of the committee.

Dr. McLeod was asked to speak.

He said he believed in the perseverance of the saints although Convention had dropped the article on that subject. He expressed no opinion on the action of Convention. He was not going home feeling badly at all, though he dreaded fighting it all over again. He could not say what the Conference would do. We all love the Lord and he loves us. We must be loyal to him and to the king and we shall see the king in his beauty. Rev. J. W. Earsthead thought the churches would endorse the act of Convention and that the union will be effected. Rev. J. W. Bancroft, E. D. King and others spoke on the ways of bringing about the union.

The resolution appointing the committee to carry on the work of uniting the two bodies was then adopted.

[Note Our reporter desires us to say for him that in reporting the discussion of the union question he has tried to give correctly the position of the several speakers and as nearly as possible for him to do so in their own words. But in view of the animation of the speakers, the rapidity of their utterance and the length of the debate he will not be surprised if his report fails to satisfy all. If a brother is misrepresented it will be his privilege to correct the report of his speech. EDITOR.]

TUESDAY EVENING. MISSIONARY ADDRESSES

At the meeting of Convention on Tuesday evening Scriptures were read and prayer offered by Rev. L. D. Morse and addresses given by Rev. H. Y. Corey and Rev. R. E. Gullison returned missionaries, Mr. Corey said: Ten years ago he did not ask for pity when he was leaving for India and he did not ask for pity but for sympathy now. The Baptists are responsible for the evangelization of two millions out of three hundred millions, of course there are discouragements. "You are not cooked here nor are we frozen there." For four or five months it is delightful. The rainy season is fairly comfortable indoors. Some say: "Those barbarous people." But they would be offended to be called so, you are as safe there as in Truro. "People are not inclined to injure us there."

Others say, "Those horrid snakes and insects," but take ordinary precautions and you have little trouble. But it is "taking your life in your hands" some say. He does not so regard it. Many have been there a long series of years and are alive yet. But there are awful privations. No, we do not suffer them. Houses are comfortable. You can have about what food and clothing you want. There are railways everywhere, Postal facilities are good. They have postal delivery at his station. Mr. Corey said he had not felt lonely in India, is occupied with work. "Lack of opportunity for mental development?" The people there are mentally keen. There are five millions in public schools. There are Colleges and Universities. After the primary schools the work is done in English. There are native judges in all courts whose decisions are as valid as those of English judges. In other professions and literature there is great opportunity for mental workers in India.

"I would not like to be a Missionary you would have to be so awfully good." Missionaries are like all other people.

They need to keep close to Christ. Some wrongs have been righted. Many heathen customs are gone. A sentiment is arising against child marriage. Christian work by Baptists and others is having its effect. A literature has been created. The Bible has been translated. Conditions have so changed as to make work easier than to pioneers. Our purpose there is to preach the Gospel. As to the people whatever their conception of God, however grand their literature, however bright their intellect, they still need Christ. He would not care to have his life to live over again for fear he might miss the opportunity to become a Missionary.

Rev. R. E. Gullison presented two thoughts: 1. Hinduism no longer, if it ever had, has any claim to our tolerance. 2. Christianity can give, has given, the people what they need. It can satisfy the needs of Indians as well as of Canadians.

India has been called the mother of religions. Over two-thirds of the inhabitants are Hindus. There are fifty-seven millions of Mussulmans more than in the Sultan's dominions. Hinduism has many antagonistic philosophies. It has had abundant opportunity—thirty centuries.

Why Hinduism is not good:—Its conception of sin, salvation, self, God, human life are antipodal to Christian belief. It is unable to help humanity. Hinduism regards man as in the grip of an awful destiny from which there is no escape. A common expression is: "It is written, is it not?" The results in society are awful. Cholera breaks out. Why not get the apothecary and attend to sanitary regulations? "It is written, is it not?" When you try to impress sinfulness you are told: "I did not sin; God in me did it." So say the thief and the murderer. Their conception of the highest good is that after a whole round of transmigrations, through millions of forms, his soul merges into rest, is absorbed into Deity, loses its identity. Christianity claims the necessity of a developed character in holiness. The Brahminical idea is suppression, elimination. There is no connection between goodness and heaven.

By physical torture, ceremony without a moral element, men gain holiness. "Are the people not satisfied?" They seem so largely. But that does not relieve us of responsibility. The people are awakening and reaching out for something better. Christianity in one century in contrast with Hinduism in thirty centuries, has shown that it has something that can make men and women of Hindus.

Mr. Gullison made a strong appeal for a family to go to the Mission field. Mr. Gullison and Mr. Corey spoke well and were cordially cheered by the congregation.

WEDNESDAY MORNING.

Generally the Convention closes Tuesday evening. But the discussion on Baptist Union made it necessary to have another session to complete the routine business.

Bro. J. J. Wallace submitted the report of the committee on Resolutions. The committee was composed of J. J. Wallace, Rev. J. H. Jenner, Howard Rice. The report recommended that the Dominion Congress organized at Winnipeg in 1900 meet in St. John in 1906; that Convention thank Rev. G. R. White for his scholarly and appropriate sermon preached before the body and request him to publish it in the MESSENGER AND VISITOR, that Convention cordially thank Rev. A. Cohoon for his services for twelve years as Treasurer of Denominational funds, that thanks of Convention be given to Christian people of Truro for hospitality during the annual meeting, to the choir for their services and especially to Mrs. Hill the organist who had with great ability and constant attendance added to the profit of the meetings; to President Cummings and the secretaries for their labors and to the press for reports, all these recommendations and others were adopted. On motion of Rev. H. H. Roach it was decided to employ a stenographer to report the proceedings of Convention hereafter and also of any special Conventions that may be held.

Rev. I. W. Porter read the report of the Sunday School Board. No summer school had been held because no funds had been provided for the purpose. The members of the Board resided in districts so far from one another that co-operative action was almost impossible. It was recommended that Convention empower the new Sunday School Board to appeal to Sunday Schools for contributions toward expense of holding a summer school. Mr. Potter's treatment of the subject was very clear and satisfactory. His remarks during the discussions of Convention were uniformly practical and effective.

Bro. J. J. Wallace supported the statements of Mr. Porter. He thought it was next thing to a farce to appoint a Board and give it no means with which to work.

Rev. Dr. Kempton and Rev. A. Cohoon promised to use their influence with the Board of Governors to persuade that body to take the management and responsibility of the boarding of attendants at the summer school if such schools should be held.

The report of the committee on Temperance, composed of Rev. H. B. Smith, Rev. W. R. Robinson, Rev. D. E. Hatt, Rev. J. A. Corbett and Bro. F. W. Emmerson, was taken from the table and adopted.

The report of the committee on Estimates, composed of A. H. Jones, R. G. Haley and R. N. Beckwith was read by Bro. Beckwith, and passed.

The committee on Correspondence, composed of Rev. W. L. Archibald, Ph. D. and Brother I. Oakes recommended that the secretary answer Rev. J. H. Shakes-

peare's letter in which Mr. Shakespeare had expressed his appreciation of the action of Convention last year on the Education Controversy in England: that the secretary inform the Baptist Convention of British Columbia that we are unable at present to make any contribution to missions in that province. These recommendations were passed. A communication having been received inviting Convention to take part in the Baptist World Congress it was ordered that the secretary correspond with other Conventions in Canada as to the constitution of a consultative committee of arrangements. It was further resolved that the appointment of delegates be left with a committee consisting of the president and secretary and Dr. Keirstead, Dr. Kempton, Rev. G. R. White, Dr. Gates.

The report of the committee on Credentials consisting of Rev. E. T. Miller and Rev. H. H. Saunders was passed. There were 209 delegates from N. S. 80 from N. B., 12 from P. E. I. and 20 invited members, making a total attendance of 321. The invitation of Charlottetown church for the meeting of 1905 was accepted. Convention closed with singing of "Blest be the tie that binds," and prayer by Rev. Isaiah Wallace.

Report of Committee on Baptist Union.

Your Committee met soon after the Convention of last year and at once felt that we were too few in number to face the great problem of Union, and we agreed to ask Rev. J. H. Hughes and Dr. Manning to meet with us and aid in the deliberations. These brethren cheerfully complied with the request and in our meetings have given us the benefit of their counsel.

In addition to the interviews that the Committee have had with each other during the year we held two all day meetings with the Committee appointed by the Free Baptist Conference. These were hours of deep feeling—of much prayer, and the meetings were of marked unanimity.

It was the unanimous expression of the joint Committee that a union of the Baptist bodies there represented is a most desirable thing; desirable, because united we could do more and better work for the Kingdom, and with a wiser economy of the Lord's workers and money. That for each body this Union would mean a great good—and inspiring stimulus, and would enable us the better to show the world the spirit of the Master as expressed in his prayer on the eve of his passion, "that they all may be one."

There was no thought in the mind of any member of the joint Committee that we ask any one to surrender a matter of conscience, but that with all large freedom of soul liberty and right of private judgment for which Baptists have always stood, for which they suffered and died, we could find a common platform, in regard to doctrinal beliefs and church polity where we could unitedly stand and from which as a basis we could, as one denomination, in a spirit of love and union, carry on the work the Lord has entrusted to us, both at home and abroad.

We had before us the "doctrinal basis" of union which the Convention of 1887 accepted, and we found that the Free Baptist Conference at its last annual meeting had considered the same and had adopted the same with an amendment to two sections. We heard from the members of the Free Baptist Committee some of their reasons for the modifications, and then, after long earnest and prayerful consideration, we agreed to accept these sections as modified and to recommend our Convention to do the same.

We make this recommendation because, 1st, we do not see that the modifications change in effect the general teaching of the Basis as adopted by us in 1887, and, 2nd, that if our Convention will accept our report modifying the above mentioned clauses as passed upon by the Free Baptist Conference in 1903, we shall then have proceeded thus far in this most desirable matter of the union of the two sister denominations, viz., that a common doctrinal basis has been agreed to by the representative bodies of the Baptist and Free Baptist denominations, viz., the Convention of the Baptists and the Conference of the Free Baptists. With this done who will not rejoice and anticipate as near an organic union that means more to Baptists and Free Baptists of these provinces in general, and in New Brunswick in particular than any other one thing longed for, prayed for, for years. It will be a new, fresh stimulus to the Baptist population in these provinces and to the churches of these provinces and will be followed by an increased activity in all the departments of denominational work. Your Committee would, therefore, recommend that sections 11 and 16 of the doctrinal Basis of 1887 be changed to read:

PERSEVERANCE.

Section 11. We believe that a persevering attachment to Christ is necessary for the final saving of the soul. The responsibility therefore, is placed upon the Christian for making his calling and election sure.

THE LORD'S SUPPER.

Section 16. The Lord's Supper is designed to commemorate the sufferings of Christ, and to represent, in the use of bread and wine the communion which saints have with Him and with each other. Every believer in Christ, being a member of His visible church, has not only the right to partake of the emblems of his body and of his blood in the communion, but is under obligation thus to commemorate his death.

Your committee respectfully submit the above to your prayerful consideration. If passed upon as we recommend, we see it possible to at once proceed towards the organic union of the two Baptist denominations, and that effected will mean a new impetus to our body in both home and foreign missions, and in evangelical and educational work. It will mean the answer to prayers for long years offered by many who have passed from us to join their Baptist brethren and Free Baptist brethren in the union of believers before the throne. It will mean a joy to many workers now living and who for years and years have seen this as an end toward which we believe our Lord and Master was leading. Respectfully submitted.

G. O. GATE, CONVENOR.

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The Home

GOOD FOR THE TOILET.

Borax-water is a good thing to have about the wash-stand. It is easily made—pour a pint of boiling water over six tablespoonfuls of powdered or crystalized borax, and let it get cold; then strain, and bottle. The water will take just about this amount of borax, this being a saturated solution. Keep well corked, so no dirt can enter.

When washing in hard water, add a teaspoonful of this solution, and the water will be smooth and pleasant, besides helping a little sore and inflamed places which are so common in hard water.

Pour some on your tooth-brush, and it will help whiten the teeth. If the teeth are bad, or the mouth sore or "bad tasting," a teaspoonful of borax-water diluted with twice as much water makes a healing and sweetening mouth-wash.

If you perspire disagreeably, after bathing rub this preparation between the toes, under the arms, etc., and let it dry on. It is said also that this is a preventative of insect bites. Put a very little of the borax-water in the shampoo preparation, also, and soften with it all water used to rinse the hair after the washing.—May Myrtle French, in American Agriculturist.

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what grounds you selected that boy without a single recommendation?" "You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came and closed the door, showing that he was careful; gave up his seat to that lame old man, showing that he was thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding. When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order and his teeth as white as milk, and when he wrote his name I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow in the blue jacket. Don't you call these letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than by all the recommendations he can give me."—Standard American.

HOME HINTS.

A little salsoda added to hard water will soften it when all else fails. I have used it in water when nothing else would so ten, and am thus able to make suds.

When whipped cream is wanted in a hurry and I have no churn or egg-beater at hand, I chill the cream, but it in a cold glass fruit jar, fasten the cover tightly and shake vigorously. The jar should not be more than half full of the cream to start with.

We once lived on a farm on which quantities of lima beans were raised every year. We devised various means of preparing them and finally it was suggested that we try baking the green beans with a piece of pork in the same way we baked dry beans in their season. We tried the experiment, first boiling them till tender with salt and a little sugar on the pork, then baking them till they were brown on the top. The result was so satisfactory that we have adopted the dish as a staple one in its season.

When the rubber eraser spreads the pencil mark or creases the page, it is often sufficient to rub the eraser on a coarse piece of cloth to clean it. When this does not do, remove with a nail file the soiled and hardened surface of the eraser, and it works as well as when new.

In buying fruits and vegetables, or even in taking them fresh from the garden, I have

found them much improved in crispness and keeping qualities if allowed to lie in cold water two or three hours before chilling in the icebox. Plums, melons, tomatoes, lettuce, cucumbers, even bananas—in fact, all but the very soft or imperfect fruits—are improved by this method. Be careful to immerse the stem end.—Good Housekeeping.

RECEIPTS.

Lima Beans.—After cooking lima beans, take a few tablespoonfuls of them from the saucepan and mash them with a spoon. Add half a tablespoonful of butter, a little cream, and a quarter of a cupful of the water the beans were boiled in. Drain all the water off the beans, and pour in the sauce. Stir and let it boil up once before serving.

Prune Salad.—Chop fine one pound uncooked, pitted prunes, two heads of lettuce carefully picked over, one small onion, one-half small red pepper, add one tablespoonful vinegar, a dash of mustard and two tablespoonfuls of olive oil. Garnish with parsley and serve with brown bread fingers.

Potato Salad.—This is a real German potato salad. Cut one-quarter of a pound of bacon in small dice and fry to a light brown. Have really cold boiled potatoes, which you will slice and mix with two small chopped or sliced onions, and a little chopped parsley. Mix with French dressing, and pour into the salad the fried bacon, fat and all. Toss thoroughly, and serve on lettuce leaves. Let it be well chilled before serving.—New York Evening Post.

Tomatoes are so good as a salad that it seems too bad ever to cook them. Still, fried tomatoes are delicious, and sometimes may be made to serve in place of a meat dish at luncheon. Slice the tomatoes without peeling into rather thick slices. If the vegetable is over-ripe, it will fall to pieces in the pan; so be sure that the slices are firm. Dip them in crumbs, brush with oil, and again drop in bread crumbs. Fry in a little butter and just before taking out, pour into the pan half a cupful of sweet cream. Stir this quickly and pour the sauce over the tomatoes. It will be thick like cream sauce. Season with salt and pepper.

Baked Ice Cream.—Over a firm brick of ice cream spread a stiff meringue in a coating over half an inch thick. Set in a pan and place immediately in an intensely hot oven. It should be so hot that the meringue will brown in a minute. Turn upon a chilled platter and serve at once.

THEN MRS. LONGFELLOW HAD TO EXPLAIN.

Speaking of 'company' coming reminds me of a story a Boston man tells of the poet Longfellow. Mr. Longfellow had a soul above sordid, material considerations, and on one occasion he brought a guest home to dine without advising Mrs. Longfellow beforehand. The guest was a distinguished Englishman, who had just arrived with a letter of introduction. The day was Friday, and the cook being a Catholic, the family had fallen into the habit of eating no meat at the Friday dinner. Mrs. Longfellow thought despairingly of the fish, and then, realizing, I dare say, that dry bread would be a feast with Longfellow at the table, led the guest to the dining-room with a faint heart. The fish was brought in. The distinguished guest glanced at it, and then smiled at his hostess.

"I know Mrs. Longfellow will pardon me," he said, "if I decline the fish course."—Washington Post.

"Now, this is an old antique," explained the dealer.

The professor took off his glasses, smiled quizzically and, glancing at his wife to see if she was listening, said: "My dear man, that is tautological. If it is antique, it must be old."

"In the dictionary, yes," conceded the dealer, "but we carry three grades—antiques, new antiques and old antiques."

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GREAT RELIEF.

I have taken Milburn's Heart and Nerve Pills for palpitation of the heart and shattered nerves, and for both troubles have found great relief.—Mrs. W. Ackert, Ingersoll, Ont.

FEELS SPLENDID NOW.

Before taking Milburn's Heart and Nerve Pills I was all run down, could not sleep at night and was terribly troubled with my heart. Since taking them I feel splendid. I sleep well at night and my heart does not trouble me at all. They have done me a world of good.—Jas. D. McLeod, Hartsville, P.E.I.

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The new ALLEGHENY GENERAL HOSPITAL desires young women of education and refinement as pupils in its training school.

It offers exceptional advantages for the education of nurses, is a general hospital of 375 beds.

The buildings and equipment are models of convenience.

For particulars write to the Superintendent of Nurses.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson XI.—September 4.—Elijah taken up into Heaven.—2 Kings, 2: 1-11

THE LESSON.

The first chapter of Second Kings, exhibiting the beginning of God's judgment upon the house of Ahab and relating Elijah's last public act. The translation of Elijah.

GOLDEN TEXT.

He was not; for God took him.—Gen. 5: 24.

I. SCENE I. THE LAST REBUKE OF SIN.—2 Kings 1: 1-18. Ahab was succeeded by his son Ahaziah, who reigned little more than a year before he fell through the lattice of a window or balcony in his palace, and was seriously injured. In his distress he sent to the Philistine city, Ekron, to inquire at the oracle of Baal-zebub, god of flies, whether he would recover. At Jehovah's command Elijah intercepted the king's messengers, rebuked them for inquiring of a heathen idol and not of Israel's God, and bade them tell Ahaziah that he should not recover.

II. SCENE II. THE LAST INSTRUCTION OF DISCIPLES.—Vs. 1-6. The history of Elijah is characterized throughout by abrupt and mysterious appearances and disappearances. We are not told how Elijah escaped from Ahaziah's palace, but pass at once to the last day of his life.

1. WHEN THE LORD WOULD TAKE UP ELIJAH. There is a great doctrine of providence here. Not when Elijah would go but when the Lord would take him. INTO HEAVEN. Elijah was viewed as "continuing in heaven a mysterious life which no death had ever interrupted, whence he was ready at any time to return to earth."—Ewald. BY A WHIRLWIND. See on v 11. THAT ELIJAH WENT WITH ELISHA. This was a number of years (ten, according to Farrar) since the call of Elisha. Of these years it is recorded only that the young man "ministered" to Elijah (1 Kings 19: 21), "and poured water on his hands" (2 Kings 3, 11). He was Elijah's servant, but also his scholar and friend. FROM GILGAL. Not the Gilgal near Jericho, which is far below Bethel, but a Gilgal in the hill country of Ephraim, about eight miles northwest of Bethel. The modern name is Jiljilia.

2. AND ELIJAH SAID UNTO ELISHA, TARRY HERE, I PRAY THEE. Elijah, Elisha and even the sons of the prophets, evidently knew that Elijah's departure was at hand.

FOR THE LORD HATH SENT ME TO (R. V. "as far as) BETHEL. Another school of the prophets was there. Elijah's last journey was clearly laid out for him. Its object was twofold: a natural desire on the part of the great leader to revisit the scenes so dear to him, and his purpose to fix upon his disciples' minds the principles and precepts he held most important. AS THE LORD LIVETH AND AS THY SOUL LIVETH. The two phrases confirming the statement by the two supreme truths of all knowledge, the existence of God and the immortality of the soul, are often found singly, but seldom together (besides this passage, only in 1 Sam. 20: 3; 25: 26); the conjunction expresses the most intense earnestness. I WILL NOT LEAVE THEE. With the eagerness of Peter, who would follow his Lord even across the river of death (John 13: 37). SO THEY WENT DOWN TO BETHEL. Bethel is 2880 and Gilgal 2441 feet above the sea, but to reach Bethel from Gilgal one must first go down into a deep valley).

3. THE SONS OF THE PROPHETS. These were young men attending the theological seminaries of the time, largely fostered and perhaps founded by Samuel. "These ancient colleges were under the superintendence of a recognized prophet who was called the father, while the students were styled his children or sons. They were places of retirement adapted for study and devotion. SAID UNTO HIM, KNOWEST THOU. We may imagine them taking Elisha aside and speaking in awed whispers. How Elijah's coming departure was known to them we are not told. TAKE AWAY THY MASTER FROM THY HEAD TO DAY. "The teacher sat on an elevated seat, so that his feet were level with the heads of his pupils. (Compare Acts 22: 3)."—Cook. YEA, I KNOW IT; HOLD YE YOUR PEACE. The matter was too grave to be made the subject of conversation."—Cheyne. And Elisha's sorrow was too deep.

4. THEY CAME TO JERICHO. The important city in the Jordan valley, the first to fall before Joshua. It was about 13 miles from Bethel, 1,200 feet lower, and there also was a school of the prophets.

5. THE LORD HATH SENT ME TO JORDAN. Elijah is ordered, not to a town, where his follower might find lodging and refreshment and companionship, but into the open country—to the Jordan.

III. SCENE III. THE LAST MIRACLE.—Vs. 7, 8. This last journey was a sort of epitome of Elijah's life, and it was most fitting that it should contain an illustration of his miraculous power.

7. AND FIFTY MEN . . . WENT, AND STOOD TO VIEW AFAR OFF. The abrupt heights behind the town commanded an extensive view of the river, the nearest bend of which was five miles away. STOOD TO VIEW. R. V. "over against them afar off," i. e., looking toward them. STOOD BY JORDAN. We can imagine with what eager longing Elijah looked across, toward the hills of his native Gilead.

8. AND ELIJAH TOOK HIS MANTLE OF SHEEPSKIN, the outward sign of the prophet's office. This was to show Elisha "that the power of wonder-working rested not with the prophet individually, but was attached to his office, of which this rough garment was the badge."—Edersheim. AND WRAPPED IT TOGETHER. Rolled it up, so that it was not unlike Moses' rod. SMOTE THE WATERS. "As Moses smote the river Nile (Ex. 7: 20), Aaron the dust (Ex. 8: 17), and Moses the rock (Num. 20: 11)—strongly as one smites an enemy."—Cook. THEY WERE DIVIDED. As the Red Sea by Moses (Ex. 14: 21), and the Jordan, near or at this very spot, by Joshua (Josh. 3: 13) five and a half centuries before.

IV. SCENE IV. THE LAST COMMUNION WITH HIS FRIEND.—Vs. 9, 10. Together they climb the steep ascent—the old prophet and the young.

9. ELIJAH SAID UNTO ELISHA, ASK WHAT I SHALL DO FOR THEE ("but ask quickly," Cheyne inserts) BEFORE I BE TAKEN AWAY. There were three sources of this offer: Elijah's love for Elisha, his desire to strengthen Elisha for the burden he was about to assume, and his longing for the good of his nation. LET A DOUBLE PORTION OF THY SPIRIT BE UPON ME. Not twice as much of God's Spirit as Elijah has, for how could Elijah give it? and how would Elisha dare to ask it? But twice as much as any other of the prophets, Elijah's spiritual "sons" might receive. This was the portion of the eldest son according to Jewish law (Deut. 21: 17)—he received a double share of the inheritance.

10. THOU HAST ASKED A HARD THING. "Good things are hard," was Plato's favorite motto. "The Christian is a man who attempts impossibilities." IF THOU SEE ME WHEN I AM TAKEN FROM THEE. "If he proves his fitness for prophetic gifts by remaining with his master to the end and looking without fear on the dread messengers of the invisible world, his request will not be denied."

V. SCENE V. THE LAST OF EARTH AND THE FIRST OF HEAVEN.—V. 11. THEY STILL WENT ON, AND TALKED. Perhaps they talked of the work Elisha was to do, and Elijah gave his last weighty instructions to the young disciple. Perhaps the theme of their talk was like that when Moses and Elijah talked with Christ on the Mount of Transfiguration (Luke 9: 31)—anticipations of the final scene. THERE APPEARED A CHARIOT (R. V. marg. "chariots"—the Hebrew is a collective noun, "chariotry") OF FIRE, AND HORSES OF FIRE. Compare the celestial conveyance around Elisha in later times (2 Kings 6: 17), and the legions of angels that Christ could summon (Matt. 24: 53). There was a storm of great violence, a "whirlwind," accompanied by some manifestation of light and flame which seemed to Elisha most like chariots and horses of fire. AND PARTED THEY BOTH ASUNDER. Surrounding Elijah as with a flaming war host."—Ellicott. AND ELIJAH WENT UP BY A WHIRLWIND INTO HEAVEN. Literally, "Elijah went up in a storm into the sky."—Cook. The Bible records only two similar events, the translation of Enoch, and the ascension of Christ. We are not to think of Elijah as ascending in a chariot, but, as it says, in a storm. The chariots and horses would symbolize to a Hebrew mind the power and protection of Jehovah, just as the whirlwind symbolized his awful majesty.

RUSHING THINGS ALONG.

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

"We do grant that Bishop Doane be buried within the precincts of the cathedral at Albany. This act to take effect immediately.

Mrs. Vernon-Greene—"Why don't you get your husband to cut off his whiskers?"

Mrs. Smiffian Perie—"I wouldn't have him do it for the world. I want him to let them grow and get them all out of his system."

AT THE SEASIDE.

"Oh! George, what lovely waves! He—Very nice; but, poor things, they're just like me—we both arrive at the shore in splendid style—and go back broke."—Judy.

Just as the kindergartners' notion of opinion of some educators, have lost for our children a certain sturdiness, a certain grim power of overcoming difficulties, so the platform habit, the club habit, the president and secretary habit have entailed upon our women serious losses. The daily uncomplaining attention to household details that make for comfort and a restful home atmosphere; the tender, unseen care given to the children; the brooding over, watching and painstaking upbuilding of character; the brave, inspiring encouragement of the wearied wage-earner—for these things have not taste been lost?

I fail to see in women any evidence of the character that is needed in our public life. I fail to see that they are even on the right track to attain it. I think there is no school so eminently unfit for the development of character as that of the public platform, which women are seeking more and more. I think there is a grave danger to the moral force of womanhood in woman's increasing participation in organized effort, in public life—Annie Meyer.

"Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
Has earned a night's repose."

Never be forward, but be friendly and courteous; the first to salute, hear and answer, and not pensive when it is time to converse.—George Washington.

My conscience is my crown,
Contented thoughts my rest,
My heart is happy in itself,
My bliss is in my breast.
—Robert Southwell.

The effective life and the receptive life are one. No sweep of aim that does some work for God, but harvests also some more of the truth of God and sweeps it into the treasury of the life.—Phillips Brooks.

Actor—"Ah, Robbins, how are you?" I saw you at our performance the other night. How did you like my assumption of Hamlet? Robbins—"Capital, my dear fellow! Greatest piece of assumption I ever saw in my life!"

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They will stimulate a torpid liver.

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

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



Mrs. Weisslitz, Buffalo, N. Y., cured of kidney trouble by Lydia E. Pinkham's Vegetable Compound.

Of all the diseases known with which the female organism is afflicted, kidney disease is the most fatal. In fact, unless prompt and correct treatment is applied, the weary patient seldom survives. Being fully aware of this, Mrs. Pinkham, early in her career, gave careful study to the subject, and in producing her great remedy for woman's ills—Lydia E. Pinkham's Vegetable Compound—made sure that it contained the correct combination of herbs which was certain to control that dreaded disease, woman's kidney troubles.

Read What Mrs. Weisslitz Says.

"DEAR MRS. PINKHAM:—For two years my life was simply a burden. I suffered so with female troubles, and pains across my back and loins. The doctor told me that I had kidney troubles and prescribed for me. For three months I took his medicine, but grew steadily worse. My husband then advised me to try Lydia E. Pinkham's Vegetable Compound, and brought home a bottle. It is the greatest blessing ever brought to our home. Within three months I was a changed woman. My pain had disappeared, my complexion became clear, my eyes bright, and my entire system in good shape."—Mrs. PAULA WEISSLITZ, 178 Seneca St., Buffalo, N. Y.—\$5000 per felt if original of above letter proving genuineness cannot be produced.

Notice of Sale.

To James A. McHall (or McHale) of Halifax in the Province of Nova Scotia, Clerk formerly of the City of Saint John in the Province of New Brunswick and Mary Elizabeth McHall his wife.

Notice is hereby given that under and by virtue of a power of sale contained in a certain indenture of Assignment of lease by way of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. McHall and Mary Elizabeth McHall his wife, of the first part, and Allen O. Earle and J. Roy Campbell of the said City of Saint John, Barristers at Law, Trustees of the second part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Libro 84 of Records folio 588, 594 and 595, there will for the purpose of satisfying the moneys secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty sixth day of November next at twelve o'clock noon at Chubb's Corner (so called) on Prince William Street in the said City of Saint John all the term of years yet to come benefit of renewal right title interest property claim and demand at law or in Equity of them the said James A. McHall and Mary Elizabeth McHall in and to a certain lot piece and parcel of land situated lying and being in Brooks Ward on the western side of the harbor in the said City of Saint John known and distinguished on a plan of that part of the said City of Saint John as filed in the office of the Common Clerk of the said City by the number 3137 five hundred and thirteen the said lot being fifty feet front on Saint James street and extending back preserving the same breadth one hundred feet more or less and which said lot of land was demised by the Mayor and Aldermen and Commonalty of the City of Saint John to one Mary Campbell by a certain indenture of lease dated the twenty sixth day of February A. D. 1887 and registered in said office in Libro 80 of records folio 420 to 422 for the term of twenty years from said last mentioned date and expiring at the year end of twelve dollars together with the said indenture of Lease and the buildings improvement, etc. privileges and appurtenances to the said lands and premises belonging or in any way appertaining. Date, this twenty second day of August A. D. 1904.

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From the Churches.

DENOMINATIONAL FUNDS.

fifteen thousand dollars wanted in 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. Colson, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

TRURO, N. S., PRINCE ST.—In the month of August five members were received into our fellowship who came to us by letter. W. N. HUTCHINS.

WESTPORT, N. S.—On Sunday Aug. 14th the Pastor Richard Kemp baptized one lady Miss May Coggins. Pastor and church are united in the work here. RICHARD KEMPT.

SHEFFIELD 1ST & 2ND.—On the 7th inst. I said my farewell to the 1st and 2nd Sheffield churches, after a pastorate of 3 years. At the close of the evening service a request was made that, in view of the fact that a candidate was awaiting baptism, I return for the 21st inst. When at 2nd Sheffield we baptized into the fellowship of the church Mrs. Thomas Young, in the presence of a number of spectators. After which we had service in the Little Church and the Lord's Supper was observed at the close of service. N. B. ROGERS.

MAUGERVILLE, Aug. 27.—On the 14th inst. at the close of morning service it was our privilege to baptize two young candidates (one the second son of G. R. Camp, M. D., the other Ella Chase of Upper Maugerville) into the fellowship of the Maugerville church. At the evening service the hand of fellowship was extended and the Lord's Supper was observed. The farewell was said and the commendation unto the loving care of a Heavenly Father uttered after a 3 years service. It is pleasing to note that the churches of this group do not remain pastorless. N. B. ROGERS.

WALTON, HANTS [Co., N. S.—Just a word from Walton. It is nearly three months since we settled with these churches, and truly our lot is cast among the people of God. The work is especially interesting at Walton. In settling here as we did, with two motherless little girls, it was very desirable that we should find a home in some good Christian family, and God has certainly prospered us in this respect, as in the home of Brother and Sister L. Smith we have secured all that could be hoped for. Sister Smith has brought up a family of six daughters and one son who are all members of the church, and one wife of the Rev. B. S. Freeman, in the ministry. We feel that with such a mother our girls will do well. Besides this, all the sisters of the church have been very kind to them with practical Christian kindness. May the Lord abundantly reward these friends; and may it be ours unitedly to enjoy the refreshing of the Lord and see many precious souls brought to Christ. Pray for us brethren. We are praying for you. W. A. SNELLING.

BROOKLYN, HANTS CO., N. S.—For over twenty years Brooklyn has been the centre of a preaching circuit, there being besides the church at Brooklyn, a Union church at Avonport and schoolhouse at Kelleyville and Bishopville, in which services were held. The congregation has engaged a student every year to supply the pulpit and do pastoral work during summer vacation. In 1903 Bishopville schoolhouse as a preaching station was superseded by a beautiful church. The Baptist people of Bishopville organized themselves into a church with a membership of twenty-one as a commencement. Brooklyn church has lost some faithful friends and workers by death and removal, and the work falls heavily upon those who are left. By a vote of the church the name was changed from "Brooklyn Baptist Church"

to "Lockhartville Baptist Church." This change was due to the fact that mail addressed to the clerk and pastor to Brooklyn, Kings Co., seldom reached them, or only arrived after considerable delay, such as to render the notice or announcement void. Brooklyn was simply the name of the village, Lockhartville being the name of the village, this caused the inconvenience, which, it is hoped the change will remedy. Our departed sister, Mrs. Mary Huntly remembered the church, leaving us \$100: this amount is on interest, and the interest, by our sister's wish, will go to the pastor's salary. Last year our finances were not as flourishing as we would wish them to have been. Our denominational fund was \$450 less than usual. This was due to the loss of a \$500 subscription through death of a church member. This year the prospects are much brighter. We hope and feel sure that our usual amount to Denominational fund will be raised. The pledges for pastor's salary are higher than usual this year. The pastor believes this field is not in need of an exciting revival so much as of the services of a self-sacrificing settled pastor. The pseudo conversions, the result of so many revivals, have made the work harder for the faithful ones. Interest in the service is maintained in every part of the field, and the congregations are increasing. We have hope, therefore, that like the psalmist, if we go forth bearing precious seed, we shall doubtless come again rejoicing bringing our sheaves with us. B. D. K.

Mother and Baby.

When baby is well the mother is happy. When baby is cross, fretful, feverish and cannot sleep, the mother is depressed, worried and unhappy. Baby's Own Tablets make both mother and baby happy, because they cure all the common ailments of infants and young children. They sweeten the stomach, cure colic, aid teething children; cure constipation, prevent diarrhoea, and promote sound, healthy sleep. And you have a solemn guarantee that the Tablets contain no opiate or poisonous "soothing" stuff. Mrs. D. McGill, Blakeney, Ont., says: "I have used Baby's Own Tablets and have found them the best medicine I have ever had for the cure of the ailments from which young children suffer. I shall always keep a box of Tablets in the house." Sold by medicine dealers everywhere or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co. Brockville, Ont.

Edward Gould, aged 25, was brought to Moncton Tuesday from Worcester, Mass., on the charge of stealing some \$450 from Wm. Steeves, livery stable keeper, Moncton, a month or two ago.

Allen's Lung Balm

The best Cough Medicine. ABSOLUTE SAFETY should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BALM contains NO OPIUM in any form and is safe, sure, and prompt in cases of CROUP, COLDS, deep-seated COUGHS. Try it now, and be convinced.

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"Maypole" is a cake of soap that washes and dyes at one operation. Not an old-fashioned dirty, messy powder dye. It gives brilliant, fast colors—dyes anything—dyes to any color or shade. Good-bye to that trip to the dye house—dye at home with Maypole.

Maypole Soap Made in England but sold everywhere. 10c. for Colors—25c. for Black.



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Berwick, N. S.

Notices.

The Albert Quarterly meeting is to be held at the Baptist Church, Turtle Creek, on Tuesday, Sept 6th 1904. The first session opens at 2.30 p. m., the general subject is to be "Home Missions. As this will be our annual meeting at which we elect officers for the coming year a full attendance is requested. The Quarterly sermon is to be preached by Rev. H. S. Erb. M. ADDISON.

INTERCOLONIAL RAILWAY

Toronto Exhibition.

... TO ... August 29 September 10, 1904

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DEDICATION SERVICE.

The church edifice at New Jerusalem, in Queens Co. has for several months been undergoing a thorough renovation and re-modelling so that it is now virtually a new house. The old seats and windows were taken out, and the interior tastefully ceiled with native woods giving the building an appearance of exceptional neatness and comfort. The reopening services were held on the 21st, the writer being present with the pastor and participating in the exercises. Large congregations assembled at each service greatly appreciating the spoken message. A splendid opportunity is here offered for Christian work. The minds of the people are receptive and the grand old truths of the word enlist the sympathies of all. No modern speculations or fads have ever taken root in this community and the earnest servant of Christ finds a most generous welcome in every home. We are looking for good results. **W. E. MCINTYRE.**

HANTS CO. BAPTIST CONVENTION.

The Quarterly meeting of the Hants Co. Baptist Convention will convene with the Baptist church at South Rawdon, Monday and Tuesday Sept. 5th and 6th, opening session Monday 10 a. m. Delegates please advise **REV. L. J. SLAUGHTENWHITE,** South Rawdon.

If going by Midland Railway or driving, By order of Executive Com

MARRIAGES.

THURBER-SABEAN.—At the Baptist parsonage, Digby June 28th, by Rev. A. J. Archibald Joseph William Thurber to Edith Lulu Sabean both of Weymouth, Digby Co., N. S.

MCCORMICK TROTT.—At Springfield, N. S. Aug 18th, by Rev. H. G. Estabrook assisted by Rev. F. W. Patterson, Mr. Fenwick McCormick and Miss Annie Trott, both of Springhill.

SPREARS-DEERMAN.—At the Baptist parsonage, South Rawdon, Aug. 20th, by Pastor L. J. Slaughterwhite, Charlie Sprears of Sheet Harbor, and Gertrude Deerman of South Rawdon, N. S.

TURNER-RUSSELL.—At the home of the bride's brother, John Russell, Aug. 17, by Pastor J. W. Brown, Amos F. Turner of Harvey, and Charlotte E. Russell of Hopewell, N. B.

STEVENS-JONAH.—At the home of the bride, Aug. 11th, by Harry S. Erb, Reuben E. Steeves of Salem, N. B., to Lilly E. Jonah of Dawson, A. Co.

BUTLAND-OSBORNE.—At residence of bride's father, Deacon Moses Osborne, Aug. 18th, by Harry S. Erb, James Rutland of Alma, to Carry Osborne of Osborne Corner, N. B.

MILLER-MILTON.—At the home of Mr. C. F. Milton, bride's father, Aug. 24th, by Harry S. Erb, Manning Miller to May E. Milton, all of Dawson, N. B.

DEATHS.

FREEMAN.—At Amherst, Aug. 20th, infant son of deacon Samuel and Mrs. Freeman. May the Lord comfort them and more than fill the place of the little one in their hearts.

COUNTAWAY.—At Chester Basin, Aug. 14, after a lingering illness, Eli Countaway, aged 67 years, leaving a widow, three sons and two daughters a brother and two sisters to mourn their loss. He died trusting in the merits of Christ his Saviour. May the abounding grace of God sustain the bereaved family.

MORINE.—At Lynn, Mass., at the residence of her daughter, Mrs. Hattie Ringer, Mrs. Rebecca Morine in the 84th year of her age. In her youthful days she became a member of the Baptist church at Kempt, Queens Co., N. S. Through a long life she adorned her Christian profession. She was a sister of the late Rev. David Freeman, M. A.

MOSHER.—At Lake George, Kings Co., N. S., Aug. 17th Alfred S. Mosher, aged 52 years. Mr. Mosher's father was a Licentiate Preacher quite well and favorably known. His son taught school for many years, subsequently settled down as a farmer on the homestead. His sufferings in last sickness were very severe, but patiently borne. He died peacefully in the Lord.

BARTEAUX.—At her old home at Horse Shoe Cove, Cape D'Or on Sunday, morning Aug. 14th of old age, Rebecca Bartheaux peacefully and quietly passed away at the age of 97 years. At the age of twenty years Rebecca Crossman was wooed and won by Walter Bartheaux and in order to be wed they crossed the bay to Windsor, that being the nearest point where a minister could then be obtained to perform the ceremony. After returning they built a home and settled on that beautiful spot at Horse Shoe Cove, now the site of the Colonial Copper Co.'s operations and where since then the stranger and the wayfarer could ever find a welcome, and though so isolated many friends have shared their unbounded hospitality. In 1878 Sister Bartheaux, together with her husband was baptized by the late Joseph Kempton and joined the Advocate Baptist Church, since which time until her death she has been a consistent member. During the last few years of her life she became blind and almost deaf, but her intellect remained clear and bright. It was a pleasure in these last years of her fading life to hear her tell of the olden time, events long past seemed as clear to her as yesterday. For a number of years she had been anxiously waiting the coming of her Lord and would often say:—I do not know why He leaves me here, but He knows and will do what is best. Since becoming blind she has been cared for by daughter Eleanor and kindly and well provided for by J. A. Hanway and others of the Colonial Copper Co. An impressive funeral service was held in Colonial Lodge and conducted by Pastor Ward Fisher. On Monday the 15 of Aug. she was laid beside her husband, who had preceded her by several years, in the Advocate Cemetery.

Fishery Inspector R. A. Chapman, at Moncton, Wednesday, seized and confiscated four barrels of oysters shipped from Buetouche to Moncton restaurant keepers. The oysters were billed as clams, a few, of which were on top of the barrels.

PERSONAL.

Rev. Dr. and Mrs. Manning who have been resting at Brown's Flats since the convention returned to their home in the city on Monday. The many friends of Mrs. Manning will be glad to know that she is recovering satisfactorily from the somewhat serious attack of illness which she suffered while in Halifax, and hopes soon to be in the enjoyment of her usual health. Mrs. Kempton of Wolfville who has been spending some weeks with her sister, Mrs. Manning, finds her health much benefited by the change.

Rev. Dr. Gates is spending a short vacation in Nova Scotia.

We hear that Professor and Mrs. Wortman of Wolfville, are visiting Apple River, Cumberland County, as the guests of Mr. and Mrs. C. T. White.

After the Convention, Dr. Kierstead went to Port Lorne, Annapolis County, where Mrs. Kierstead and the family have been spending a few weeks by the sea shore.

Rev. Johnson L. Miner, and Mrs. Miner who have been visiting their relatives in these Provinces have returned to their home in Flemington, New Jersey, where Mr. Miner is pastor of a prosperous church of over 500 members. Mr. Miner has suffered from a serious and prolonged attack of inflammatory rheumatism, but he is now, we are glad to learn rapidly recovering and expects soon to be quite himself again. Bro. Miner has many old home friends who will be glad to learn of his recovery and who will feel a kindly interest in his continued welfare and success.

Rev. M. B. Whitman has returned from Chester Basin to Little River, Digby Co., N. S. and desires his correspondents to note the change in his address.

On Saturday last Rev. W. C. Kierstead Ph. D. pastor of the Baptist church in Rockford Ill., was united in marriage to Miss Gertrude L. Seely, daughter of Capt. George Seely of St. John, West. The happy couple will make their way leisurely to their Rockford home via Boston, Toronto, Niagara Falls and other places of interest. THE MESSENGER AND VISITOR desires to present its congratulations and best wishes.

ACKNOWLEDGEMENT.

The kind people of Mangerville and Upper Sheffield met at the parsonage Monday evening the 22nd inst, and after spending an enjoyable evening, during which ice cream and cake were served. (The interest of the waiters was not limited to those inside the house). The people took their adieu leaving us about seventeen dollars enriched in finances, and, feeling that our lot has truly been cast among a kind and thoughtful people. **N. B. ROGERS.**

A Lucky Woman.

How Good Health Came to Mrs. Deschene After Much Suffering.

Mrs. Abraham Deschene, wife of a well-known farmer at St. Leon le Grand, Que., considers herself a lucky woman. And she has good cause as the following interview will show: "I was badly run down and very nervous. Each day brought its share of household duties, but I was too weak to perform them. My nerves were in a terrible condition. I could not sleep and the least sound would startle me. I tried several medicines and tonic wines, but none of them helped me. In fact I was continually growing worse, and began to despair of ever being well again. One day a friend called to see me and strongly advised me to try Dr. Williams Pink Pills. I decided to do so, and it was not long before they began to help me. I gained in strength from day to day; my nerves became strong and quiet, and after using about a half dozen boxes of the pills I was fully restored to my old time health and cheerfulness. I now think Dr. Williams Pink Pills an ideal medicine for weak women.

Dr. Williams Pink Pills feed the nerves with new, rich red blood, thus strengthening and soothing them, and curing such nerve troubles as neuralgia, St. Vitus dance, partial paralysis and locomotor ataxia. These pills cure also all troubles due to poor and watery blood, including the special ailments of women. Get the genuine with the full name, "Dr. Williams Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

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Fall Term opens September 7th, 1904.

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

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It is sought to make this college a helpful Christian home for every girl entering it. Thorough courses in Preparatory and Collegiate studies, as well as in music and art. For Calendar, address

MOULTON COLLEGE TORONTO, ONT.

HAPPY LIVING.

Cultivate, faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we cannot understand, but these lie within our reach, and if we do hold them they will bring us through the darkest night beneath which the soul of man ever wrestled, into the perfect day.

1. Faith. If you cannot see God clearly, look toward the spot from whence his voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. From the east, though you be in the dark. Follow on to know the Lord. Faith is the motion of the soul Godward.

2. Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as he speaks through circumstances and his servants—obey.

3. Service. Never let a day go by without making the world a brighter, happier place for others, and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum in Rome, watching the workmen using the pick-axe, one of them happening to strike away some rubbish and debris which had lain for centuries, and, as he did so, a fountain of water, well known in classic times as the Virgin's Fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulchre; and the beautiful fountain gushed into the Italian sunshine.

It may be that to-day such an experience is to be yours, and that some debris which has accumulated upon your heart, chocking your life, by the grace of God and by the act of your own choice shall be put away, so that the life which has been checked and restrained may become abundant and you may know the fulfillment of our Lord's word: "I shall become in them a well of water, springing up in eternal life."—F. B. Meyer.

HOUSEHOLD RELIGION.

In many families the good old custom of daily worship is falling into disuse. Our busy, hurried age does not allow time and thought for its observance. In some homes it is difficult to get the members together at a suitable hour. In the morning all is rush and bustle, and confusion, and in the evening the engagements are so many and the hours for retiring so different, that no convenient time can be found for the service. So on one plea or another the parent excuses himself from the duty, and the family goes without the morning and evening blessing. The resultant loss is great, and is keenly felt by the more spiritually-inclined and more devout of soul, and they would gladly return to their early practice, or to the days of their early childhood when the conditions favored its observance. But doubtless the largest number are satisfied with the seeming necessity that relieves them of the obligation of acting as priest of the household.

Whatever the feeling in each case, both duty and privilege call for a return to that excellent and wise custom which sends the entire family out to the duties and temptations of the day with our heavenly Father's benediction and which gathers one and all again around the sacred altar at night in grateful acknowledgement of the protection and goodness enjoyed. The Bible makes much account of this kind of piety. Experience shows that it is of inestimable value to parents as well as to children. It is a decided means of grace to all who share in its benefits. It ought not to be allowed to go out of use. There is an earnest and pressing call for its restoration. Let household religion reassert its rightful place and beneficent power. Neither parent nor child can well afford to do without the morning and the evening sacrifice.—Sel.

"THAT REMINDS ME."

"I'll tell you the kind of listeners I don't like," said a young woman, vehemently. "They're the ones who hear you though without really interrupting, and whose faces show a smiling animation which you flatter yourself is a tribute to what you are saying—but it isn't any such thing. The minute you get to the end, almost before the last syllable is out, they begin: 'That reminds me of an experience I had one time'; and without word of comment on what you have been saying, they launch forth into an animated personal reminiscence, and sometimes the connection is even hard to see."

"Such people are pretty numerous," said another. "They can't seem to take a healthy, impersonal interest in anything. I saw a dear little girl graduate the other day bring out a photograph of herself which her mother had asked her to show to a friend. There was so much that might have been said to the sweet, original of the picture, but this woman's sole comment, made with dancing eyes, was: 'I must tell you what a funny thing happened when I had my graduating picture taken fifteen years ago.' And a rather tiresome reminiscence followed, while the new photograph lay utterly ignored in the woman's lap."

The criticism surely is not unobserved. Notice for yourself how many people seem to find pleasure only in such conversation as can be turned personally back upon themselves. And it isn't a lovable or endearing habit, is it?—Bertha Gerneaux Woods, in Zion's Herald.

LIFE—A SCHOOL.

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places, and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and Bible means of grace; and so they are. But, also, your shop is a means of grace, and your kitchen is a means of grace, and your social gathering is a means of grace; your dull and stupid clerk is a means of grace, and your more dull and stupid cook is a means of grace—or disgrace, just as you choose to make them. Let a man go into life believing this, taking life as his school, preparing for the life beyond, and what a glorious thing it is to live! Even failures do not discourage such a man, because he says I have failed once, and now I know what my weak point is, I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life.—Dr. Lyman Abbott.

AN INTELLIGENT HORSE.

A physician had an adventure some time ago which he does not care to repeat, although it gave him a much higher appreciation of the intelligence of his pet driving horse than he had previously entertained. He was returning home from visiting a patient late at night, in company with a clergyman, when the horse stopped short at one of the most dangerous level-crossings in the neighborhood. Absorbed in lively conversation with his clerical friend, and seeing no gate down, he mechanically touched the horse with the whip and urged it by his voice to go forward. But the spirited animal, for once, would not respond, and instead of obeying, stepped briskly aside and aside and turned his head as far as possible from the train which just then whizzed by at the rate of forty miles an hour. It was a close call for the occupants of the carriage who sat breathless through the moments of terrible suspense, but the horse maintained its attitude of a half-circle until the danger was passed. It seems that the gate keeper was asleep at his post, and had neglected his duty, but the delicate ears of the horse had detected the sound of the coming train, and had rightly interpreted it as the signal of a danger to be avoided. Both men were firmly convinced that they owed their lives, under Providence, to the intelligent use of the animal made of its former experiences with level-crossings and nothing but a ton of radium would now tempt its owner to part with it.

DISCOMFORT AFTER EATING

December 4, 1903

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

Radway's Pills

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

RADWAY'S PILLS.

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

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

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

Radway & Co., New York.

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

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

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

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

Dr. Fowler's
Extract of
Wild Strawberry

is a Harmless, Reliable, Rapid and
Effectual Cure for

**Diarrhoea, Dysentery, Colic,
Cramps, Pain in the Stomach,
Cholera, Cholera Infantum,
Cholera Morbus, Sea Sickness,
Summer Complaint, and all
Fluxes of the Bowels in Children
or Adults.**

Don't experiment with new and untried remedies when you can get Dr. Fowler's. It has been used in thousands of homes in Canada for nearly sixty years and has always given satisfaction.

Every home should have a bottle so as to be ready in case of emergency.

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

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

A number of NEW CLASSES and ADDITIONAL PRIZES have been added to the LIVE STOCK and AGRICULTURAL Prize Lists

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

All the Latest, Heartiest and Healthiest in Amusements. SUPERB FIREWORKS: We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular R production of the Bombardment of Port Arthur, etc., etc.

Music by One of the Best Bands on the Continent. Cheap Fares From Everywhere For Prize List and all Particulars, please address,

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

This and That

THE WINTER SLEEPERS.

There are some kinds of animals that hide away in the winter, that are not wholly asleep all the time. The blood moves a little and once in a while they take a breath. If the weather is mild at all, they wake up enough to eat.

Now isn't it curious they know all this beforehand? Such animals always lay up something to eat just by their side, when they go into their winter sleeping-places. But those that do not wake up never lay up any food, for it would not be used if they did.

The little field mouse lays up nuts and grain. It eats some when it is partly awake on a warm day. The bat does not need to do this, for the same warmth that wakes him wakes all the insects on which he feeds. He catches some and then eats. When he is going to sleep again, he hangs himself up by his hind claws. The woodchuck, a kind of marmot, does not wake; yet he lays up dried grass near his hole. What is it for you do you suppose? On purpose to have it ready the first moment he wakes in the spring. Then he can eat and be strong before he comes out of his hole.—Selected.

THAT CAP.

Tom knows his way all over the town, And in any sentence can find a noun, He can find any country upon the map; But he never, no never, can find his cap. —Kate Maston Post, in Little Folks.

HIS LEGITIMATE POSITION.

When off duty Professor Richards, of Yale enjoys a joke and his pupils often come to him when they have heard a new one. He adds to the fun sometimes with a witticism of his own. Such was the case when one of the students perpetrated the following antiquity: 'Professor, would you like a good recipe for catching rabbits?'

'Why, yes,' replied the professor, 'What is it?'

'Well you crouch down behind a thick stone wall and make a noise like a turnip,' answered the youth, giggling in ecstasy. Quick as a flash came the reply: 'Oh a better way than that would be for you to go and sit in a bed of cabbages and look natural.'—Ex.

'Why don't you strive to do something that will make posterity grateful?'

'What's the use?' asked Senator Sorghum, 'Posterity may be polite enough to say much obliged, but it will not be in a position to reciprocate.'—Washington Star.

TOO BUSY.

Senior Partner,—'The new man doesn't seem to have developed any good points yet.'

Junior Partner,—'No, he hasn't had time.'

Senior Partner,—'Hasn't had time?'

Junior Partner,—'No, he spends most of his time explaining his mistakes.'—Philadelphia Press.

The late bishop Dudley of Kentucky could administer a delicate rebuke but usually took pains that the point should be obvious. A wealthy, but unusually stingy member of his church told him he was going abroad. 'I have never been on the ocean,' said the old skinflint to the bishop, 'and I should like to know something that will keep me from getting seasick.' 'You might swallow a nickel,' responded the bishop.—Ex.

TRYING TO MEND A BREAK.

'Who is that insignificant looking individual over there?'

'Wh-wh-what! Well you can't always tell by appearances. I-I-I dare say foolish as he looks he's probably the most intelligent one in the family.'—Cleveland Plain Dealer.

THE DOG AND THE BELL.

A gentleman who lived in the North of England, had a splendid mastiff dog, called Ponto, who was allowed to roam about just

as he pleased all over the house. His favorite place however was in the study under his masters writing table.

When Mr. Davis was away from home, as was often the case, Ponto much to his disgust was chained up in the yard. From this treatment he did all he could to keep away.

On one occasion his master went for a few day's visit to a neighbor, leaving the usual orders about the dog. In vain, however, did the servants search high and low for Ponto; nowhere was he to be found, and they gave up the search in despair.

In the evening when the two maids were sitting quietly at work in the kitchen, they suddenly heard the small hand-bell in the study ring violently.

They started up in alarm, and each wanted the other to go and see what was the matter but neither of them dared, and they sat still.

Presently the bell pealed again, and curiosity proving greater than their fears, they went to the study door. There they paused again, but hearing the bell once more, they turned the handle and peeped in.

What was his surprise to find Ponto sitting on their haunches with the bell in his mouth. He had evidently seen his master use the bell to summon attendance, and finding himself shut in, he thought he would try if a little bell-ringing on his own account would not get him out of his prison.—Ex.

JACK'S FATAL OVERSIGHT.

'I like you well enough, Mr. Uxmal,' said the perplexed young woman; or at least, I'm not sure I like you as well as I do Jack Cawdrey. He says he thinks of me 365 days in the year.'

'He wants one day off every four years, does he?'

Jack's doom was sealed from that moment

WHAT 'WE' WERE.

A certain barrister is in the habit of alluding to his client as 'we' and this frequently leads him into difficulties. For instance the individual referred to rose in court a little time back with a confident smile on his lips and stated as follows:

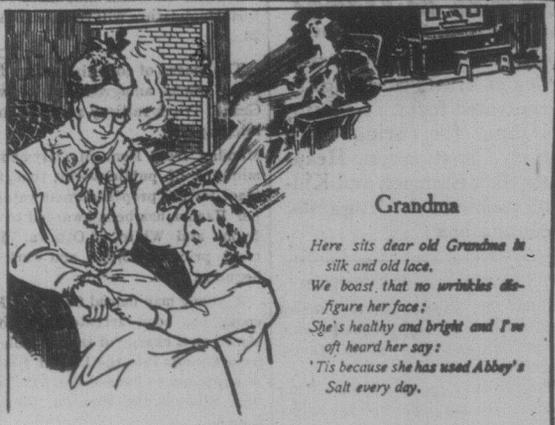
We repudiate our liability my lud, because we were lunatics at the time the debt was contracted. We have evidence to prove we were lunatics, my lud!—Tit-Bits.

Native—'So you've been visiting our schools eh? Splendid, aren't they? Magnificent discipline! Supperb buildings! Beautiful furnishing. By the way I want to ask what was the first thing that struck you on entering the primary department?'

Visitor truthfully—'A pea from a pea shooter.'

SAVED HIS INTEREST.

J. T. Trowbridge, the author, tells in his autobiography, the following incident of his young manhood: "After I had been so far prospered as to be able to place a small deposit in a savings bank the father of a family besought me for a loan of \$60, saying that his quarters rent was due, that he had been unable to collect some bills he had relied on to make up the needed sum, and he didn't know which way to turn if I couldn't help him. "I haven't it," I said; "but I thought of my poor little savings bank deposit and of a family man's natural distress on being unable to pay his rent—I might possibly raise it for you. Although I knew there would be a loss of accumulated and prospective interest if I withdrew my money from the bank, and I could not think of taking interest from a friend, his expression of gratitude paid me in advance for any such sacrifice. I went at once and drew the \$60, which I handed him without saying how I came by it." He paid me in a week or two, thanked me warmly, and added the naive remark: "If you hadn't lent me the money I should have had to take it out of the savings bank and have lost the interest." I smiled and held my peace.—Buffalo Express.



Grandma

Here sits dear old Grandma in silk and old lace. We boast that no wrinkles disfigure her face; She's healthy and bright and I've oft heard her say: 'Tis because she has used Abbey's Salt every day.

No matter how hearty the old folk appear, their digestive organs are on the wane. The stomach and bowels are noticeably weaker. The liver often sluggish. Nature needs assistance. ABBEY'S SALT is the tonic laxative to keep the old folk in healthful vigor. It is so mild—yet so effective—that it puts the stomach, bowels and liver in perfect order without the least discomfort.

Abbey's Effervescent Salt
Renews Youth in Old Age



"Child's Play of Wash Day"

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

Surprise Soap

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

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

Read the directions on the wrapper.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

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

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

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

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

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

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES

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

Ask your Grocer for them.

Fruit-a-lives or Fruit Liver Tablets

have all the medicinal properties of fruit, in a highly concentrated form. Nothing like them for curing Indigestion, Constipation, Headaches, Sick Stomach and Kidney Troubles. At druggists. 50 cents a box.

KENT COUNTY S. S. CONVENTION.

The Kent Co., Baptist Sunday school Convention met in its tenth annual session on August 13th and 14th at St. Marys, McLaughlin Road.

The friends were present from all the surrounding country, some driving as far as forty miles.

The veteran president Rev. R. M. Bynon was re-elected for the ensuing year. It is worthy of note that he has been its president ever since its organization and has been present to preside over every one of its seventy-five sessions. During the past seven years he has been preaching in St. John county but always finds time to give a helping hand to Sunday school work in this county, where he faithfully cared for our interests for three years or more.

The present pastor is Fred A. Bower, a student of Acadia. This is his second summer on this field and he has won a large place in the affections of this people. Bro. Bower gave a cordial welcome to the visitors, and took a prominent part in the music for the Convention.

The home missionary for the Province Rev. W. E. McIntyre ably assisted in the services. Interested himself in this enterprise he presented its claims very forcibly. It was fitting that one so well qualified as he should give an address on the particular doctrines for which Baptists have ever stood.

Rev. Albert Berry gave some excellent advice to young men basing his remarks on the text "What is your life." He also preached a gospel sermon.

Kent County boasts of four Baptist Sunday schools. Little River, Dundas, St. Mary's Grangeville. There being no school at McLean Settlement it was decided that the St. Mary's school should go out to this settlement and help to organize.

On Sunday morning a model school was opened by Pres. Bynon, the lesson was taught by Rev. M. Newcomb and the school closed by a Supt.

Good music was provided, special mention should be made of the singing of the three Baisley boys who were heard twice in clear sweet tones. A brilliant career seems open to them. They are starting in a good place, the Sunday school platform. The Sunday school world has room for just such boys. The writer cannot refrain from expressing the thought that a great future is before them.

As usual, there was one session given over to Temperance, workers, Rose Field Division S. of T. clad in regalia occupied the centre seats and its members after receiving a very cordial welcome took charge of the service. This shows how S. S. work and Temperance work go hand in hand.

Perhaps the crowning event of the Convention was a sermon by Rev. M. Bynon on the inerrancy of the Bible. His text was "The Scriptures cannot be broken." In view of the fact that this is such a live question the convention asked him to have it published which he promised to do.

The attendance was large at times taxing the capacity of the building, the meetings were good, the people were kind, and on Sunday evening the friends dispersed to meet next year with the school at Grangeville from whom a cordial invitation had been received.

W. C. NEWCOMB.

NEWS SUMMARY.

Premier Haultain announces the Territorial legislature will re-assemble on Sept. 23.

The board of conciliation has failed to bring about an agreement between the Grand Trunk railway and the company's telegraphers.

Monday from Hon. Mr. Hyman, acting minister of public works, that the contract for the proposed breakwater at Dipper Harbor, has been awarded to Messrs. Lyons and White, of Ottawa. The contract price is \$45,480, and work is to be begun at once.

A young man named Gould, of Memramcook, has been arrested at Worcester, Mass., on a charge of taking stolen money from Canada into the United States. He is supposed to have stolen \$450 from Mr. Wm. Steeves, the Moncton livery stable keeper.

The following militia changes are announced: 71st York Regiment—To be lieutenant (supernumerary), Lieut. E. S. Hill, from the reserve of officers. 74th Regiment. "The Brunswick Rangers"—To be provisional lieutenants, Color Sergeants, J. W. Stapleford, H. D. Titus and R. R. Landry.

That there is wealth in the Klondyke yet is attested by some phenomenal report received by just arriving steamers. At No. 10 Eldorado Creek on Aug. 7 and 8 Jerry Madison and Peter Brown shovelled in \$20,000 in less than thirty hours. The claim has been worked continuously since 1897.

Arrangements are already under way for the celebration of the centenary of Schiller's death on May 8, 1905. The day will be largely observed in Germany as a matter of course, but the Germans in America do not intend being behind those in the Fatherland in honoring the great poet. The Ohio German alliance has begun its plan for the day and is the same.

The members of the Teamsters' Union, Chicago, who have been on strike for several weeks in the effort to aid the striking butchers at the stock yards, decided on Tuesday to refuse to give any further assistance to the strikers, and the question of remaining on strike, or of going back to work, was left to the vote of the various local unions.

Mrs. Andrew Shearer, of Westmount, near Montreal, awoke Wednesday morning to find a servant girl, Margaret Manson, standing over her with a large carving knife in her hand. Mrs. Shearer arose from bed and a struggle ensued before she could make her escape into a front room in which her husband was sleeping. The servant was captured by the police. Mrs. Shearer, was badly cut, but the wounds are not dangerous. The girl is only sixteen years of age.

Owing to the agitation which has been very keen, the Montreal insurance underwriters' association have decided to rescind their recent advance of 50 cents on all fire risks in the congested section of Montreal, and have notified the city that they will take each individual case on its merits, instead of the general advance as at first intended.

FERROVIM

TRADE MARK

A TONIC FOR ALL.
It makes new blood
It invigorates
It strengthens
It builds
BONE AND MUSCLE

Used with the greatest advantage by all weak people. Prevents fainting, makes pallid cheeks into rosy ones.
Davis & Lawrence Co., Ltd., Montreal.

THREE MORE WEEKS

Will Bring us to the Opening of the
INTERNATIONAL EXHIBITION

ST. JOHN, N. B. - 17th to 24th September, 1904.

And Prospects Generally Could Not be More Encouraging.

While the people in the Country are preparing to visit their friends in the City, the people in the City are arranging for the reception and accommodation of their friends from the Country, and for both the Exhibition Association has provided the brightest and best possible ENTERTAINMENT.

Everything in the way of **Education** and **Amusement** that can go to the making of a Really Good time has been carefully supplied.

Already the Entries in all classes and departments assure the initiation of a new era of importance for St. John Exhibitions.

It is safe to accept as a literal fact that this year's Exhibition will be THE BEST YET HELD HERE.

Amusements:—

The amusements secured render unnecessary a visit to Coney Island, Atlantic City or any other great amusement centres. The most brilliant of successes there will be here. For instance: Adgie's Lions have drawn larger crowds than any show seen on this Continent for years; this is but one of many equal attractions.

Music:—

Five Bands engaged, including the full Band of the 5th Royal Garrison Regiment, 35 Bandsmen Veterans. Also the MEISTER GLEE CLUB, the finest vocal aggregation in the world—King Edward's Favorites, etc., etc.

Fireworks:—

On a magnificent scale. THE BOMBARDMENT OF PORT ARTHUR, the most realistic firework effect ever produced, etc., etc.

Moving Pictures (The American Vitagraph Co.'s):—

All the latest RUSSO JAPANESE WAR SCENES, many of which have been reserved exclusively for St. John Exhibition.

Accommodation of Visitors:—

Citizens who will be able to accommodate visitors during Exhibition week, and who have not already sent in their names, will confer a favor by doing so at once, stating number they can take in, and terms. Communications of this nature will be considered confidential.

Cheap Fares from Everywhere. For all particulars address

R. B. EMERSON,

President,

St. John, N. B.

W. W. HUBBARD,

Managing Director,

St. John, N. B.

CLEAN-UP SALE.

OUR Summer Clean-up sale of odd Suits, etc., will soon be over. We urge you to take advantage of the remarkable values that are making the sale such a success.

Blue Serge Suits at \$7.50—half-price and less.

Tweed and Worsted Suits at \$7.50 and \$10.00, were \$12.00 and \$15.00.

Small Men's Suits, sizes 34 and 35, half price—\$5.00 to \$7.50. Light Weight Overcoats, one-third off, an overcoat that we can guarantee for \$6.67.

NEW RAINCOATS, just opened, \$7.50, \$11.00, \$12.00, \$12.50.

A. GILMOUR,

68 King Street.

Fine Clothing and Tailoring.

Red Rose Tea is Good Tea.