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Loan Society Failures. The failure of the Ames Company of Toronto has been followed by the suspension of the Atlas Loan Company and the Elgin Loan Company of St. Thomas, Ont. By these failures a large number of persons who had entrusted more or less of their savings to these concerns have been caused great anxiety, and some of them, it is probable, will suffer considerable loss. There seems reason to hope, however, that the losses on the whole will not be so great as was at first feared. It has been stated, but whether the statement is trustworthy or not we do not know, that the Ames Company would probably be able to meet in full the demands of its depositors. The loan companies above mentioned have liabilities to debenture and share holders and depositors, aggregating a little more than a million and a half dollars, of which the liabilities of the Atlas Company amount to \$1,170,000. There is said to be good reason to believe that the Atlas Company will be able to meet in full its obligations. But the case of the Elgin Company is less hopeful. Its manager, Mr. George W. Rowley, has disappeared and is said to be a defaulter to the extent of many thousands of dollars. Mr. Rowley was a man in whom general confidence was placed, and his own downfall and that of the Company is believed to be due to his speculating in stocks with the Company's funds. The Elgin Charter prohibited speculation in stocks, but the directors had succeeded in getting a bill through the Legislature at the present session to legalize such speculation. This legislation had come into effect only a few days before the failure, but it is supposed that it had been anticipated by Mr. Rowley, and that his losing speculations with the Company's funds have led to misrepresentation of its accounts. A result of these failures, and the consequent anxiety of depositors in regard to funds entrusted to loan companies, will probably be a demand for stricter conditions embodied in the charters of such companies and for a larger measure of publicity in respect to their operations and accounts. It is evidently to the interest of trust companies which are doing a safe and legitimate business as well as to the interest of the public generally that the Legislatures which grant charters to companies should, so far as possible, impose conditions which will be a sufficient guarantee against loss and panic.

Compensation for diseased Cattle Destroyed by Government Officers. The Government Bill to amend and consolidate the law respecting infectious and contagious diseases among cattle came up for a third reading in the Dominion House of Commons early last week. At a previous reading there had been some discussion as to the amount of compensation the Government should allow where cattle have to be slaughtered by the Government officers on account of being diseased or having come in contact with animals suffering with contagious or infectious disorders. Mr. Fisher brought down an amendment which was incorporated in the bill and which provides that the Government is to pay one-third of the value of the diseased cattle that have to be killed, not exceeding twenty dollars per head for grade and sixty dollars for pure bred cattle. Where animals are not themselves diseased, but have been in contact with infected herds the compensation is to be three quarters of the value, not to exceed sixty dollars for grade and one hundred and fifty for pure bred cattle. In cases where it is shown that there is no good reason for the slaughter of the animals at all, the Government is empowered to pay full value of the cattle destroyed.

A Good Kind. Disappointment has been experienced and expressed by some of the Barr Colonists in the Northwest, and it has been

represented that the result would likely to be to discourage many other families in the old country who had intended coming to Canada. The disappointment of the Barr Colonists, however, appears to be due principally to the difficulty of settling advantageously so large a number of families in one locality and under conditions which it was proposed to establish in the Colony. This it is said is pretty well understood in Great Britain, and the disappointment experienced by some who did not understand the conditions is not likely to have any great effect in discouraging emigration to this country. Early last week two train loads of men and women left Montreal for the Northwest, who are spoken of as being a class to make admirable settlers—"the cream of the cream," according to the description of a C. P. R. official. A Mr. Anderson, one of the party, said—They were not coming here because they could not live at home. They were coming because they fully believed that when they got settled they could do better here than at home, the more especially as each family would be able to get all the land it could possibly need, which was certainly not the case in the old country, and as most of the party had a practical acquaintance with the land, there was no fear in any mind of ultimate success. A Scotchman said: "I don't think the Scotch will easily give in at any rate. We have faced hard conditions at home; we know what work is, and we will not shrink from a little bit of roughing it for a while." This is the kind of immigrants that the country needs—people of intelligence, industry and some means, people with courage and stamina which will enable them to face some difficulties at the outset and with all the virtues inherited from an industrious, intelligent and moral ancestry. Of such a class of immigrants no country is likely to have too many.

Boer and Britain in the Orange River Colony. A correspondent of the Montreal *Witness*, writing from Kronstad, the capital of the Orange River Colony—formerly the Orange Free State—South Africa, alludes to some of the indications of growing good feeling between Boer and Britain in the reconstructed State. The number of children attending the public schools is much greater than it ever was before the war. The Boers—especially the women—are not unappreciative of the value of education, and they are eager to take advantage of the privilege afforded by the Free Government schools, considering that such a state of things is too good to last. "It is a novel sight," this correspondent says, "to witness a whole school of Dutch children singing Campbell's patriotic and beautiful song—'Ye mariners of England.'" The lessons learned in the war have modified the ideas of the Boers both as to the disposition and the power of the British Government. The returned prisoners speak well of the Government. They now find that they had been led to adopt erroneous conclusions. Many of them thought that the war would end when the Boer forces reached the Cape Colony border and had little idea of the strength and resources of the nation with which they were going to war. The *Witness* correspondent is of opinion that some of the provisions of the law in the colony enacted under Dutch rule are excellent and well worthy of being copied in other parts of the Empire. For example, there are certain enactments dealing with the sale of strong drinks and drunkenness. If a man drinks to excess his wife or some responsible relative, or his employer, goes quietly to the police magistrate and asks him to 'stop his liquor,' and every seller of liquor is notified on a proper form, and it is more than his license is worth to serve that man again. Then, again, on the fourth conviction of a man for drunkenness, no matter who he is, he goes to jail for a month, with hard labor, without the option of a fine. Persons classed

as "undesirables"—gamblers, women of bad reputation and the like—are put on a train and sent whence they came, or go to jail for a long period. All prisoners are put on work useful to the State. No fine for drunkenness is less than five dollars. No one—not even his employer—can give a Kaffir liquor in a bottle. A master is allowed to give a Kaffir liquor in a glass, but if he gives him sufficient to cause intoxication he is heavily fined. No colored man can purchase liquor anywhere, and no bar is allowed to harbor those who drink to excess. This method of dealing with the liquor traffic of course leaves much to be desired, but, considered as features of restrictive legislation, the provisions noted appear to be excellent.

Russia's Railways. The extension of Russia's railway system through Siberia and Manchuria has attracted world-wide attention. The great work is doubtless of large importance to Russia in a military point of view, and with the growing development of the resources of the country through which it passes it may come to yield satisfactory returns as a commercial investment. But for the present it would seem that Russia's railway system is something of a white elephant from a financial point of view. According to a statement which is said in a despatch to the *London Times* to have been made recently at a secret meeting of the Russian Imperial Council by Finance Minister Witte, the total excess of railway expenditure over receipts will reach at the end of the year the enormous sum of sixty million roubles. Within the last two years the deficit on the working of the entire railway system of the country will reach eighty-four and a half millions. The Finance Minister ascribed the situation mainly to the enforced construction of railways of a political and strategic character during the last ten or fifteen years.

Convict or Slave? Comment is being made upon a system of dealing with colored convicts in parts of the Southern States—a system which it is affirmed involves some of the worst features of the old days of slavery. Negroes who have been convicted of some offence in a court are sentenced to pay a fine or to spend a certain period in jail. Then a white man appears who pays the fine, and the court directs that the alternative period in jail shall be spent in the service of the payer of the fine. If such a plan were carried out justly and humanely on the part of the employer and the payer, it might involve no injustice to the convict. But evidently it is a plan very liable to abuse in any case, and especially so if the convict is looked upon as belonging to an inferior race. As a matter of fact, it is said—and the statement is made on the information of the Federal Secret Service officers—the prisoners are treated as slaves, and excuses are seized upon to bring them before the magistrate, when the expiration of their term of servitude draws near and have them resented. If a prisoner attempts to escape he is hunted with bloodhounds and brought back. Then he is taken before the magistrate, and "for having attempted to escape, even though frequently, it is said, the attempt has been made after the contract has expired, the prisoner has been sentenced to labor for another period, varying from one to three years, and perhaps to receive in addition a severe whipping. Indeed the whipping has not been confined to punishment for attempted escape, but the negroes have been lashed with severity on the slightest pretext, and other forms of bodily torture have been practiced." These alleged facts, and others of like character, have been published in United States newspapers and are said to have been obtained at Secret Service headquarters. Evidently they indicate cause for investigation. The facts may not be as bad as reported, but in communities which stand ready to hang or burn a negro without judge or jury if he is only suspected of having committed a serious crime, the negro convict is not likely to receive much consideration.

Paul's Fight with Beasts at Ephesus.

BY GEO. W. TRUETT.

In his first epistle to the Corinthians, Paul makes use of this expression, the meaning of which has been the occasion of a vast amount of speculation: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" What does Paul mean when he says he fought with beasts? Is this to be taken literally? It is true that some of the imperial tyrants of those days sometimes employed the fearful method of persecuting God's people, by turning wild beasts upon them in the arenas where professional gladiators were wont to furnish brutal performances for the entertainment of the people. And, indeed, the tale has been handed down, from the legendary writings, that such was the manner of Paul's conflict on one occasion, in which conflict he bravely triumphed over the mad beasts, by the wave of his hand and an appeal to heaven. But, this legend, like many others, would be more interesting if it were only true.

In his second letter to the Corinthians, Paul enumerates his many conflicts, but literal fighting with beasts in the arena is not mentioned, as will be seen from this enumeration: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of water, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." What then does Paul mean by the expression? His meaning doubtless is that he had conflicts with men of beast-like passions, as, for instance, his conflict with Demetrius and his fellow craftsmen, who yelled for two long hours in the streets of Ephesus, "Great is Diana of the Ephesians." Paul's preaching there had interfered with the sale of the shrines for the goddess Diana, and hence the mad tumult. That Paul was at that time in the extremest danger is indicated thus in his second letter to the Corinthians: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." And then he adds these beautiful and glorious words: "Ye also helped together by prayer for us."

There are other Scriptures that help to explain Paul's expression about fighting with beasts. It is not an uncommon figure in the Bible that men are compared to wild beasts. John, the forerunner of the Master, called some of his hearers vipers, and so also did the Master. Again, the Master commands, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." David makes mention of his enemies as wild beasts. And Paul writing to Timothy, supposedly about Nero, says: "I was delivered out of the mouth of the lion." From such expressions, it is easy to conclude that Paul's language is figurative, but expressive none the less of his real and sore conflict with men beast-like in their passions.

The context of Paul's statement brings out more vividly the great doctrine he is presenting—the resurrection from the dead. Paul looks about him and sees and feels that his whole Christian life is a sore and prolonged conflict. Without and within there are trying foes. Foes external continually beset him, and a thorn in the flesh reminds him ever of his struggle. Is this life all? he asks. Does the grave terminate one's existence? If so, then Paul inquires, what is the profit of all my endurance, self-sacrifice, conflict? It is a great question—what earnest soul has not asked it in substance?

But, waiving here any discussion of the doctrine of the resurrection, as suggested by Paul's questions, what of the fact that the Christian life is a conflict? Is it true? Verily, it is true. The Scriptures are unequivocally clear on this proposition. God's people are exhorted to fight the good fight of faith, to put on the whole armor of God, to war a good warfare. They are faithfully reminded that theirs shall be a way of tribulation, that it is a part of the divine plan concerning Christians that they shall suffer for Christ as well as believe on him. But the question keeps coming back, is there any advantage in such conflict? The answer to this question must be in the affirmative. The reasons are at hand. First of all, the conquest of a difficulty gives increased strength to the conqueror. Life is larger and broader and better to him who has surmounted difficulties. Such an experience gives him to feel that he has won once and therefore can win again. The frightened, fleeing, cowardly soldier, shut at last to actual and desperate combat, and compelled to fight whatever his feelings, is braver and more

be put to the test and to win, is to give strength to character. This is a great way to discipline character.

Then, growth follows exercise. This is a deep law of life. In the spiritual world we are exhorted to exercise ourselves unto godliness. We are to grow in grace and in the knowledge of Christ. We learn by doing. Experience is an indispensable teacher.

It is true also that conflicts bring out great leaders. All history answers with examples and illustrations. It was so with Moses in the Egyptian court, when the cries of his oppressed people kept ringing in his ears. It was so with David, when Goliath defied the people of Israel and their God. It was so with Luther, when the abuses of the papacy called for the reformation. It was so with Knox, when materialism and unbelief threatened to overwhelm the religious life of Scotland. It was so with Carey when his great heart burned with the conviction that it was the heaven appointed duty of God's people, with their money and with their lives, to carry the news of Jesus Christ to all the peoples of the earth. It is always and everywhere true that conflict brings out leaders. There are illustrations without number in the world of business. And who does not know that the chances for the son of poverty, for success in the race of life, far out rank those of the son reared in luxury? Conflict gives leadership.

A deep and precious fact for the Christian to keep in mind through all his conflicts, is that thus he is being privileged more really to enter into fellowship with Christ. That must have been an awful experience to Paul the first time he stood before Nero. Concerning it he said, "At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge." Now see what he goes on to say; "Notwithstanding the Lord stood with me and strengthened me." An awful trial that must have been to Paul, but when he came out of it he knew more about Christ than ever before. He knew something experimentally of the fellowship of his sufferings. Christ was nearer and dearer and more precious. Then Paul was not the loser by his conflict. Rightly received, conflict always brings with it most gracious compensation. Unbending fidelity to duty, whatever the odds, brings its great and sure reward. It does pay to be true and faithful, self-sacrificing and unselfish, whatever our conflicts may be. Ask the Bible if it be not so, ask God, ask conscience, ask personal experience, and an unwavering yes is answered by them all.

What then is the conclusion of the whole matter? It is that though we may have an unceasing conflict with beasts, external and internal, our one and only concern is to hold fast to duty and to God. On the tombstone of one of England's knights of old these lines are written: "Here lies a soldier whom all must applaud; Who fought many battles at home and abroad; But the hottest engagement he ever was in Was the conquest of self in the battle of sin."

Our sorest conflict may be with the unsubdued passions of our own poor selves. This then is the word for us to remember: "Better is he that ruleth his spirit than he that taketh a city." And this: "My grace is sufficient for thee"—Baptist Standard.

God's Power To Save.

BY MELSON M. MELZER.

Julius G. Seltona was a short, heavy, muscular steel-worker, in the mills of Alanton. He was 36 years of age; earned large wages, with helpers under his control. As an inveterate hater of preachers and believers none in the mill surpassed him. None of his family were allowed church or Sunday school privileges. "I would rather have a beer saloon in my cellar than a Sunday school in my house." "Preachers are liars, hypocrites, corrupt, and too proud to look at a laboring man, and one shall never enter my home." Such were some of his expressions. He loved his family, but not well enough to avoid spending much of his money and time, when off of work hours, in saloons and gambling rooms.

One day, in a house-to-house canvassing, I came to his. He met me at the door; stood in it; would not let me in, but talked very ugly to me about preachers. They are a lazy polluted set; hypocrites, caring no more for us toilers than for flies." Good naturedly I parried him; told him how I had been a laborer, and preached only because I felt God's call to do so. I persisted in showing him that I knew much about the laborer's interests and difficulties; how laborer and capitalist were related to each other, and, finally, the true relation of both to a really true religion. At last he closed the door behind him, came out and we sat on the edge of his veranda for nearly two hours, discussing all sorts of questions bearing on his and my vocations. Finally, seeing him in a reasonably good humor, I left him and went home.

I had often been in the mill and at his furnace. After this I always took interest in his work, and whenever I met him spoke to him, or chatted, if I could, without being officious. He came to be quite sociable in a kind of armslength way. A few months later his baby died. What a surprise to every one of his fellow laborers that he would have me, a preacher, conduct funeral services

as to win him to my Lord! I presented the theme of "Infant Salvation," and, in closing, appealing to the family, as to the wisdom of preparation to meet that little loved one with Jesus in the better country. He wept under his grief, but not under the appeal. After that I ventured to go to his house just once, when he was at home, and for that time was kindly received. I know how unwise it would be to go often, or to seem too anxious about his soul. However, he was more friendly and sociable than before.

Six months went by, and one morning he came for me to conduct the funeral of the child of his helper. This, too, was a surprise to many. He was present. The theme was "Jesus' Great Love and Sympathy." Again this great man was melted to tears. He wept freely. However, he was less friendly and harder to approach after this. Of course I had to humor him, but ceased not to pray for him. Two months or so after, at 11 o'clock in the evening, a heavy rap was heard at our hall door below. Going to an open window above, I asked, "Who is it? and what is wanted?"

"It is me, Julie Seltona. I want to see you Mr. Melzer, if I may, right away."

"All right. I'll be down."

My good wife feared to have me go down lest he might be in his cups and use violence. But I went, and asked him into the parlor. "Mr. Seltona, what can I do for you? Is there anything serious?" He was weeping. He replied as soon as he could control himself: "I was going up Harrison Street when that Mr. Pettibone began preaching at the corner. I stopped to hear him, and something came over me. Oh, I felt awfully! I don't know what it was. When he stopped preaching and went to his tent for the meeting, I followed, too, and at the close I went up, and he prayed for me. I thought I was going to feel all right. But here came Selknap, who makes such a loud profession, and who, so many know, is a liar and, even a thief. When he tried to talk religion to me I got mad; and, oh, I don't know what to do, Mr. Melzer. So I came here to see if you can tell me."

I told him that the power that fell upon him at the street and tent preaching was that of the Holy Spirit; that God, in love, had come to save his soul; that the awful feeling he had was conviction of sin, wrought by the Holy Spirit upon his heart. "And now, my friend," said I, "God asks you to turn, with all your heart, from your life of unbelief and of sin and to accept Jesus as your Saviour now. Believe in the Lord Jesus Christ, and thou shalt be saved." This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. If you realize yourself to be indeed a sinner, then you are the one he came to save, for he loved you and gave himself to save you."

"But, Mr. Melzer, what of such Christians as that Belknap? How can I believe it is real when I see him making such great professions?"

"Mr. Seltona, one rotten egg in a dozen does not prove that all are rotten. There are Judases now as there were when Christ was here on earth. The question for you to settle is not what this or that man is, but, 'What will you do with Jesus the Christ?' He came to save you, waits right now to save you, if you will accept him with all your heart."

Thus we talked for about two hours, using much Scripture all the while. I prayed with him, and as he started home, still weeping, he said: "Mr. Melzer, come to my house in the morning."

"At what hour?"

"Oh, about 9 o'clock in the morning."

"All right, I'll be there."

When I went upstairs I awoke my wife, saying: "Up, my dear; we must pray for that man." There in the dark midnight hour we pleaded for his salvation with all our hearts. Next morning at 9 o'clock, Bible in hand, I was at his home. The night and morning had been spent in prayer for him and his. He was willing to be led, but offered skeptical objections. But the Holy Spirit directed me at each point to right Scriptures to overturn all he could oppose. At last I said:

"Mr. Seltona, open your Bible at John vii. 17 and read." He did so, reading: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

I said: "Do you believe that?"

"Yes, I do."

"Very well; now turn to Psalm xxvii. 4, 5, and read." He read clearly: "Delight thyself also in the Lord; and he will give thee the desires of thine heart. Commit thy way unto the Lord; and trust also in him and he shall bring it to pass."

"Now, my friend, do you believe that word of God?" "Yes." "Are you willing now and here to commit yourself, soul and body to Christ, and do his will without reservation, so he may save you?" He hesitated. I pleaded with him, and prayed silently to God while I pleaded. After a few minutes, that seemed very long to me, he said: "Yes, I do leave all to Jesus."

His wife was present through it all. I pleaded with and for her, too. When he gave up all, she threw her arms about his neck and wept for joy. She, too yielded all to

about it, and glorified him for saving grace. Both became earnest, consistent followers of Jesus, and lived so, and were a great power for good in home, factory, town and church. About three years after his conversion he met with a fatal accident, but lived for months after it, full of patience, love and faith, and then went home to his "Father's house," a monument of what redeeming grace can do.—Journal and Messenger.

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How To Be A Pastor.

BY REV THEODORE L. CUYLER.

What is the chief object of the Christian minister? It goes without saying that it is to win souls to Jesus Christ. The chief element of power with every true minister should be heart-power. The majority of all congregations—rich or poor—are reached not so much through the intellect as through the affections. This is an encouraging fact; for only one man in ten may have the talent to be a very great preacher; but all the other nine, if they love Christ and love human souls, can become great pastors. Nothing gives a pastor such heart-power as personal attentions to his people, for everybody loves to be noticed. Especially is personal sympathy welcome in seasons of trial. Let a pastor make himself at home in everybody's home; let him come often and visit their sick rooms, and kneel beside their empty cribs and their broken hearts and pray with them; let him go and see the business man when they have suffered reverses, and give them a word of cheer; let him recognize and speak kindly to the children, and he will weave a cord around the hearts of his people that will stand a prodigious pressure. His inferior sermons (for about every minister preaches such sometimes) will be kindly condoned, and he can launch the most sharp and pungent truths at them from the pulpit, and they will not take offense. He will have won their hearts to himself, and that is a mighty step toward drawing them to the course of God and winning their souls to the Saviour. "A house going minister," said Chalmers, "makes a church-going people."

The chief end of a minister's work must never be lost sight of. It is to awaken the careless, to warn the endangered, to comfort the sorrowing, to help the weak, and to edify believers; in short, it is to make bad people good, and good people better. Preaching strong gospel sermons is one of the most effective means to this end. But it is not the only one. Outside of the pulpit every messenger of Christ can come to close quarters with the individual soul and preach eye to eye; no one can dodge such preaching or go to sleep under it. If the shepherd can only save the sheep by going after the sheep, then woe be unto him if he neglect his duty! As many souls are won to Christ outside the pulpit as in the pulpit. Every discourse, too, can be lodged more securely in the hearts of the people by constant and affectionate intercourse with them during the week. I am firmly persuaded that if many a minister would take part of the time he now spends in polishing his discourses, and devote it to pastoral visitation, he would have larger congregations and a far larger number of conversions to Christ. He would be a healthier man for the physical exercise; he would be a more fluent speaker from the practice he would gain in personal conversation; he would be a much more tender, eloquent, and heart-moving ambassador of Christ.

"How shall I become such a pastor?" To this question I would reply, Determine to become one, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything, until you get in touch with them; and then if you have any grace or "gumption" you can certainly manage to say something to them about the "one thing needful." It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing. Encourage them to talk with you about your discourses; you will discover what shots strike and what are only blank cartridges. Watch your chance to put in a timely and loving word for your master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul won wins others. You can reach the parents sometimes by reaching the son or daughter. These personal conversations with individual souls will train you to be a closer, more suggestive and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. By knowing your auditors thoroughly, you can learn how to take aim. You will gather also most precious material for your sermons by going about among your people and finding out what they are doing, what they are thinking, what they are suffering, and what they need.

Resolve to devote a portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the lookout for sermon hits wherever you

go; one hour with a live man may teach you more than two hours with a dead book. Do your book work and your Bible study in the forenoon, when your mind is fresh; devote your afternoons to making or receiving visits. Your evenings can be used for religious services and for some social recreations, and for occasional pastoral visits and for general reading. But be wise enough not to burn out your brains in writing sermons by lamplight. Morning is the time which God gives you for study.—N. Y. Advocate.

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Repeated Chastisements.

In reading the Bible, one, if given to careful reflection, is impressed with the accounts of God's repeated judgments, or diversified chastisements. Pharaoh refused to let his people go at his command, and plague succeeded plague. When God had an abhorred race on his hands in the wilderness, sore dispensation multiplied according to occasion and requirement. All through Israel's history it became necessary to add stroke to stroke. In the New Testament record a succession of adverse and trying conditions appears.

Marvel at and criticize this method of divine procedure as one may, God has in and through it a beneficent design. Man is very forgetful, and naturally heedless. He needs the power of repetition to add dull memory and to deepen the sense of responsibility. Pharaoh ignored God and obligation upon the lifting of the first admonition. He hardened his heart against a teaching and judging God, and had to learn his lesson in the school of bitter experience. Plagues followed in telling succession until he was brought to know his own littleness and God's greatness and until he recognized that duty had claims upon him and that he could have no rest or peace unless he released an oppressed people and allowed them to work out their ordained mission under other and different conditions.

It is useless to quarrel with God as he makes his onslaughts upon our slippery memories and our very selfish lives. It is far more to the point to note his purpose in it, to fall into line with it and to gather out of it a storehouse of experience that will abide with us for guidance, inspiration and direction all our days. Dark and trying providences are in vain. They may come oftener than we may wish or relish, and may cause many a surprise, but they are careful to keep alive a tender and responsive spirit and to bring a growing dependence upon an overruling and directive power. The more we hold back and fail to respond to the first, second or third admonition, the louder and more urgent the subsequent dispensations until we let go all that stands in the way of a hearty, full and implicit compliance with the requirements of the hour. God may then lift the pain, but he leaves the mark of the chastisement for our good in after times. The experienced in life bear many an impress of repeated adversity, but the sanctified influence is among their most prized memories.

It sometimes happens that persons under multiplied afflictions think they have reached the limit of divine infliction or of a possible endurance. But lower depths of misery exist and larger measures of sorrow could be meted out. God has not exhausted his power to chastise. His resources are infinite. The worst has never been experienced. There are still bitterer cups to drink or heavier strokes to bear. God can destroy both body and soul. He knows how much punishment to send, and when it is enough. We are in his hands. He is merciful and good, as well as just and righteous. It is not ours to find fault but to recognize the beneficence of his dealings, and see in them an evidence of the worth of the soul which he thus seeks to save. He warns as well as entreats. He afflicts as well as blesses. He thinks so much of the soul's restoration to his own image that he neglects no agency that provides happy results in this direction. He seeks to purify the dross from the gold of character and to leave the bright, precious and enduring substance. He implants fear as well as develops love in human nature by his disciplinary processes, and thereby, shows the high estimate which he places upon it. There is love in his sharp and adverse siftings as well as in his generous and prosperous dealings, and if we are rightly disposed toward him, we will bless and honor him for his repeated chastisements as well as for his multiplied mercies. He is in all things, and overrules everything to the permanent welfare of all who put their trust and hope in him as the providential and gracious disposer of all events.—Presbyterian.

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Christmas Around the World

The Christmas festivities vary in different countries. In our own land there are the giving of presents, the church going, the dinners, and the festive joy that prevail both among the high and the low. But there is one part of our country where the Christmas customs are signally diverse from those of any other portion of America, and that is in that great northern territory called Alaska. The people of Alaska are nearly all Russians and Indians, and they belong, nominally at least, to the

Greek church. They also count time by the Julian calendar, or "Old Style," as it is sometimes called, instead of the Gregorian calendar by which we and most of the European nations reckon. This method of computing time brings all the fixed holidays twelve days later than our customary dates. Thus the Russian Christmas occurs on the sixth of our January.

One of the most interesting ceremonies outside of the church service practiced in Alaska is what they call "Going around with the stars." A large star with six or more points is made on a light wood frame, somewhat gaudily painted and decorated with bright-colored tissue paper, and this is borne round from house to house by a party of boys and girls. Wherever they stop they are invited in, for everybody keeps "open house" at this season, where they sing some of the musical Russian Christmas carols, after which they are regaled with what dainties are upon the table.

This going around with the star is practiced three nights, and is supposed to typify the quest of the wise men who followed the Star in search of the Infant Christ. The third night the "Starbearers" are more or less disturbed by bands of maskers, who go around and try to catch the "Star parties," and destroy the star. These maskers are believed to represent the soldiers sent by King Herod to destroy the young children in hope that the Infant Jesus would perish in the slaughter.

The Christmas festival in Mexico is one long, hilarious holiday. Long before the Holy Night, the Mexicans, young and old, men and women, are preparing for the Christmas season. First come the rehearsals for the "Pastores," sometimes called the Mexican Passion Play. The Pastores follows night after night, passing even into the climax of the solemn midnight mass of the cathedral. The "pasadas" next claim the attention of the people. This is a home observance, something similar to the Christmas tree of the German people. Every family has one of these trees, and the children hang their gifts upon it, and a figure in a mask to resemble Santa Claus gives all the presents away, adapting his gift and his speech to the wishes and necessities of each one. After the distribution of presents, there follows the week of worldly enjoyment, the contests over the gaming tables, the revival of balls and fetes, and the brutal sports day and night in the bloody house a table is kept furnished all day with wine, cake and seatments for visitors, who talk first, compliment, and sip wine and nibble cake with remarkable perseverance. Even the birds are not forgotten, and every Norwegian hangs out a sheaf of corn or wheat for their Christmas dinner. The scolding of these birds about the gables and roofs of the peasant cottages makes a Norwegian Christmas cheery. The burning of the Yule log is common to every Christian country, but in the Back Mountain there is a "great log o' Christmas," and there are smaller logs for each member of the family. The wood must be cut before sunrise Christmas morning. The head of the house, followed by his family, goes into the forest and cuts down a standing stump. He then takes off his cap to the log, turns toward the east, crosses himself, and off he goes up this prayer: "Give to me and to Christmas abundantly, O God." If by chance the log falls the wrong way, they cut another, unless indeed they choose to be unlucky for a year. The logs are drawn to the house and leaned against the wall, with the cut end uppermost. If one by mistake is reversed, the whole thing must be done over again, or else misfortune will be sure to come to the family. When the fire is lighted, there is great joy in the household, but no one on any account must speak of witcher after the great log is placed on the hearth, for they are supposed to be flying around on Christmas night as "pitiful as sparks."—Fred Myron Colby, in New York Observer.

Old Age.

Professor Jewett, the great master of Balliol College, had wise words to speak on the crucial topic of growing old. He wrote to a friend:

"The latter years of life appear to me, from a certain point of view, to be the best. They are less disturbed by care and the world; we begin to understand that things really never did matter so much as we supposed, and we are able to see them more in their true proportion, instead of being overwhelmed by them. We are more resigned to the will of God—neither afraid to depart nor overanxious to stay. We cannot see into another life, but we believe, with an inextinguishable hope, that there is something still reserved for us."

It is worth while to remember his hints for old age, full, as they are, of a practical wisdom.

Beware of the coming on of age, for it will not be defied.

A man cannot become young by over-exerting himself. A man of sixty should lead a quiet, open-air life.

He should collect the young about him, He should set other men to work.

He ought, at sixty, to have acquired authority, reticence, and freedom from personality.

He may truly think of the last years of life as being the best, and every year as better than the last, if he knows how to use it.

Messenger and Visitor

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S. McC. BLACK

Editor

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The Country Church.

INASMUCH as most of our churches are in the country it may seem somewhat strange to make any distinction of the kind the heading of this article implies. Our object, however, is to emphasize if we can the importance of these churches to the welfare of the denomination and of Christianity in general.

The boys and girls who will soon fill the cities and conduct the business of the country are now in the country districts, attending the country schools, and receiving the religious training that will prepare them, more or less fully, for their future work. In many respects they are more open to the gospel influences than they will be later or than the children of the towns. It is, therefore, the church's opportunity. The life in the old homestead will not last long for these children and should, therefore, be made as strong and pure as possible. The school days will soon be over for most of these children and, therefore, the instruction should be made as efficient as possible. To allow it to be inferior is a crime against the children akin to manslaughter. The young heart is learning how to beat in the religious atmosphere and the solemnity of this fact should give soberness to the church officers and members. And we are persuaded that much earnest effort is being made to fulfil the existing obligations.

A visit to these churches, conference with pastors and observation of the work will confirm this view. But the heart almost goes out when we see so many districts where only one service a fortnight, or perhaps one in a month, is provided. Children by the score are in the homes and men and women by the fifties are all around the place, but only on one Sunday out of four does the word get preached. "Four weeks from to day" the preacher announces, "there will be service here," and it seems to the child as if that day were far, far off.

Can nothing be done, brethren, to reduce the number of such announcements? Must it go on from decade to decade? Can no means be found to increase the working force of our ministry so that more frequent services can be held in the remote districts? Do we know that our resources are in these small country settlements when so many of the future generation are growing up? Would that our people could be aroused to greater effort to supply all our stations with the word preached every Lord's Day.

The Telugu Mission Work.

The Report of the Canadian Baptist Telugu Missions for 1902 has just come to hand. The editor, Rev. W. V. Higgins, explains that its late appearance was unavoidable at least so far as the editor was concerned. The Report is comprized in a neat pamphlet of some 90 pages, which is rendered the more interesting and attractive by a number of pictures, presenting scenes in connection with the life and work of the missionaries. An account of the work during the year on the several fields of both the Ontario and Quebec and the Maritime Provinces Missions is given, and an introduction by the editor deals in a general way with some of the main features of the work. As in other years, there has been much to try the patience and faith and courage of the missionaries. Chief of the reasons for dis-

couragement on the part of many missionaries is the indifference of the people to the gospel which is preached to them. But the experience of the missionaries is by no means all of a disheartening character. "The Lord has permitted some of his servants to witness wonderful manifestations of his mighty working. In some parts of the field blessed revivals have been in progress, and both Hindus and Christians have been mightily moved upon by the Spirit of God. The spirit of very earnest prayer has been widespread and the spirit of expectancy very noticeable." Attention is called especially to the Ramachandrapuram field connected with the Ontario and Quebec Mission, under charge of Rev. J. E. Davies, where very gracious spiritual influences have been felt and 125 persons baptized. The work among the lepers on the same field is also worthy of especial notice. Those sadly afflicted people seem more willing than most others to receive the gospel. Twenty-seven of them have been baptized during the year, making a present church-membership among them of 51.

The statistics show that there were 529 baptisms in the two missions during the year—484 in the Southern (the Ontario and Quebec) and 45 in the Northern. This is an increase of ten per cent. for the latter and eleven per cent. for the former. The net increase in the membership in the two missions was 376 (358 for the larger and 18 for the smaller mission). The total membership is now 5,101 (4,588 and 513). There are 49 churches, of which two are self-supporting. Three new churches were organized. Eighty-five members have died and 88 have been excluded during the year. The number of missionaries in connection with the two missions at the close of the year was 54. Eight had been on furlough, six had withdrawn from the staff and seven new missionaries had been added. There are on the staff 19 men, and 35 women, of whom 19 are single ladies. There are also 308 native workers. There are in connection with the missions 98 day schools and 11 boarding schools. The boarding schools have an attendance of 189 boys and 151 girls, and there were nearly 2000 in the day schools.

This annual report of the work undertaken and the experiences met with on these distant mission fields during the year, should quicken our interest in the great and arduous work in which our brethren and sisters in India are engaged. If the results have not been all that they and we could desire, there is all the more reason for earnest prayer and effort on behalf of the mission and the missionaries. Let us not forget that the work is ours as well as theirs.

King's Declines Union.

King's College has definitely decided not to unite its fortunes with Dalhousie. During the past year strenuous opposition to such a move has developed among the Alumni of the College and in the Provincial Episcopal Synods, and last week at the Encoenia of King's the Board of Governors, as well as the Alumni Society, took decided action against union. As an alternative policy, it was decided that there should be a reconstruction of the Faculty. Dr. Willetts was requested to resign the presidency of the College and accept the Chair of Classics, and a committee was appointed on the subject of reconstruction, to report to the Board of Governors on Sept. 8. The Episcopal body in these Provinces has thus indicated with a good deal of earnestness its purpose to stand by its College and support it on an independent basis. There is however a very considerable majority—including Bishop Courtney, Rev. Dr. Armitage of Halifax and other influential persons—whose judgment was strongly in favor of union. It goes for the saying that if the College is to live and thrive it must have more substantial pabulum than friendly speeches, however eloquent, and favoring resolutions, however strongly worded and enthusiastically adopted. Money is not the only essential for a college even in these days, but it is emphatically a *sine qua non*. It is said that there is considerable money in sight for King's as an independent College. Doubtless the Episcopalians of these Provinces are able to do much more for King's than they ever have done in the past, and now that the crisis that is upon them is recognized, they are perhaps prepared "to hit till they see stars." We Baptists, from some experience in the matter, can assure our Episcopalian friends that

a religious denomination never knows what it can do in such a line of effort until it has tried. At all events it is pretty well understood that some rather vigorous lifting will be required to place King's again on the highway of prosperity.

Statistics.

We may be pardoned for suggesting to the Associations that in the appointment of clerks, some consideration should be given to the fitness for office of those selected. Of course any member of the Association will perform the work with some efficiency. But it is no discredit to the host of delegates sent up by the churches to intimate that some of them are far better adapted to the work of secretary than others. We would like to see the very best man for the place elected in every case regardless of any desire to compliment deserving men, and one of the reasons for this desire is that we may obtain as full and accurate statistics as possible—and it largely depends on the clerks of the Associations whether their statistics shall be accurately compiled from the letters of the churches. Our year book cannot be prepared without these reports, the state of the denomination cannot be reported, nor can action be intelligently taken on subjects where facts are required as a basis. Of course the clerks of Associations are largely dependent on the clerks of the churches. But if the Association gets a clerk of an aggressive and efficient and devoted kind he will do much to straighten the reports from the churches. Our records are not satisfactorily kept. We need more conscientious painstaking to secure the accurate registration of the facts of our denominational life. Only thus can we tell the truth about our work. Let the pastors and clerks of the churches see that the statistics are accurately given in the annual letters and then let the Associations take care that these facts are correctly tabulated.

Editorial Notes.

—Rev. Dr. Dewart, whose death occurred suddenly on Wednesday last, was one of the best known ministers of the Methodist church in Ontario. Dr. Dewart was a native of Ireland, but practically his whole life was spent in Canada. He was a man of high character and of recognized ability as a speaker and writer. For twenty-five years Dr. Dewart served his denomination and the world as editor of the *Christian Guardian*, the leading Methodist newspaper of Canada. He had pronounced opinions on political subjects and sometimes expressed them in the denominational paper more definitely than was pleasing to some of his brethren whose political views did not accord with his own. Dr. Dewart evidently did not subscribe to the doctrine that a minister of the gospel should have nothing to do with politics. A few years ago he contested, but unsuccessfully, for the House of Commons the riding of North Toronto.

—The Presbyterian General Assembly has closed its annual meeting at Vancouver. The next meeting is to be held in St. Andrews church, St. John. The relation of Queen's University to the church was discussed. The prevailing desire seems to be to retain the University in connection with the church and not have it pass over to the hands of the nation. This will mean that the church will supply the necessary funds. The Presbyterians are not prepared to abandon their Colleges. There was some discussion in favor of uniting a number of their theological colleges. At present they are supporting theological colleges at Halifax, Montreal, Kingston, Toronto and Winnipeg.

—Since the third day of the present month, the editor of the MESSENGER AND VISITOR, after an absence of somewhat over four months, made necessary by impaired health, has been back at his old post endeavoring to get into harness again. He desires here to express his thankfulness to the Infinite Source of all blessing for the measure of health and strength now granted him, which, although not all that he could desire, will enable him, he trusts, (with some very valuable assistance from other pens) to serve the readers of the paper with at least a measure of acceptance. He desires also to express his grateful recognition of the kind words and acts of valued friends, far and near, words and acts which ministered cheer and courage in a trying time, and will be cherished as grateful souvenirs of life's journey. And on behalf of himself and the readers of the MESSENGER AND VISITOR the editor desires to express sincere appreciation of the service given to the paper and its constituency during the past months by Dr. Manning and those who have so ably assisted him in the editorial work. So efficiently indeed has the service been performed that the readers of the MESSENGER AND VISITOR could hardly be supposed to

have any selfish motive in desiring to see the editor return to his old post again.

—Touching the matter of moral and biblical teaching in the schools, the *Toronto Globe* advises the co-operation of all denominations in the public free school system rather than the establishment of denominational schools to secure the desired end. "This subject," says the *Globe*, "is set about with many difficulties but a broad view of the purpose of Biblical instruction, and a generous regard for the differences of individuals and of communities interested in it, should make the way plain for substantial progress. What is needed is not Sunday School work in the public schools, but intelligent and purposeful use of the splendid contents of the Bible for real educational purposes along historical, literary, and ethical lines. If the children in the schools and the students in the colleges are made acquainted with the facts of Biblical history and with the imperishable literature of the poets and prophets of Israel, and if this is done with true moral purpose and in the spirit becoming the teacher of such subjects, not only will education be vitalized and the moral life of youth be strengthened, but the foundation will be laid for definite doctrinal and religious teaching in the home and church, and the truest interests of religion itself will be best and most truly served. If those who believe in it and know its worth work together earnestly and wisely good will be done, and that speedily. Let it not be thought, however, that one day will do it."

—In connection with the Episcopal Synod of Toronto there are some very ardent advocates of voluntary schools under church auspices for the purpose of securing religious instruction for the scholars. The prevailing opinion, however, appears to be that it is better to seek for religious instruction in connection with the free schools than to seek to promote voluntary denominational schools. At the recent meeting of the Synod the Report of the Committee on Religious Instruction in the Public Schools was the subject of an animated discussion and was finally adopted by a large majority with an amendment declaring that the adoption of the Report did not commit the Synod to the support of voluntary schools.

—We have lately received programmes of Anniversary services held by two Baptist churches outside our own Provinces. The Baptist church at Brookline, Mass., celebrated with appropriate services on June 5 and 7, the seventy-fifth anniversary of its organization. The church has been served in its pastorate by a number of men whose ability and worth are widely recognized, including Henry C. Mable, O. P. Giffard, Nathan Wood, now President of Newton, Edward Bratslin and Thomas S. Barbour. The present pastor is Avery A. Shaw, one of our Maritime men, and formerly pastor at Windsor, N. S.—The church at Quebec celebrated its fiftieth anniversary on June 7 and 8. This church had as its first pastor Rev. David Marsh who continued in its service for many years, and whose son, Mr. W. A. Marsh, has been for a long time a leading member and liberal supporter of the church. Quebec of course is not Baptist, nor even Protestant, and the Baptist congregation in the city has never been large. But it has included many choice spirits and has been served by able and faithful pastors, among whom may be mentioned, as well known to our readers, H. F. Adams of Yarmouth, W. B. Hutchinson of Topeka, Kansas, A. T. Dykeman of Fairville, and C. H. Day of Kentville. And so the church at Quebec has held on its way and wielded a gracious influence, and it still holds on under the efficient leadership of Pastor Donald Grant. At the Anniversary services mentioned above Pastor J. D. Freeman of Toronto was the preacher both morning and evening on Sunday, and on Monday evening a service was held at which Mr. W. A. Marsh presented a historical sketch of the church. Pastors of other Protestant churches in the city presented their congratulations, and Mr. Freeman and others addressed the meeting.

—We must request that anyone who sends us notices of marriages and deaths or other items for publication, will be careful to send his or her name as a guarantee of good faith. Those who send such items may know that they are all correct, but how are we to be assured of that if we have no information as to the source from which they come?

From Halifax

Among the Baptists in Halifax I see nothing having any special claim on the chronicler's attention: As there is a poverty of important facts in the realm of the practical, I have been minded to go into the domain of subjectivity to the region of the speculative and the abstract. But to be of any value all abstractions must have their bases in the concrete—in the practical.

Beginning then with things seen and temporal, it is found that the subject just now towering above all others in the vision of the Baptists of the Maritime Provinces, is the heroic enterprise of raising \$200,000 for Acadia College, Horton Academy and Acadia Seminary. The president, Dr. Trotter, is, of course in the lead. He is not without experience in this work. In obtaining the \$50,

Mr. John D. Rockefeller, he necessarily came in contact with spirits of every variety of benevolence. According to a device very common in this day, they would be designated optimists and pessimists, but such a classification is obviously too general. Terms should be found for specific sub-divisions. To illustrate Reporter, when Dr. Trotter projected his plan to raise \$75,000, was neither an optimist nor a pessimist—neither sure it could be accomplished, nor certain that it could not be done. Another term is needed for the class to which he belongs. In the second forward movement, Reporter find himself excluded from both the optimist and the pessimists. He seeks for a designation of the class of which he is a member. The ambition has seized him to get a designation for every class into which Baptists in this undertaking of raising \$200,000 can be divided. Sure it is, they are not all optimists and pessimists.

Resorting then to the terms related to the two words, the proper terms for a correct labelling of each class may be found. *Bonus* is good—*melior* is better—*optimus* is best. Those words supply us with three, instead of one, terms, namely the bonists, the meliorists, and the optimists. Doubtless Dr. Trotter found people in his successful but wearisome labors in getting the first \$75,000, who belonged to the three classes who appropriately could be called bonists, meliorists and optimists. The same will likely be his experience in raising the \$200,000. Well, bonists are good, meliorists are better and optimists are best, literally and practically.

If any one doubt this, let that person, man or woman, ask Dr. Trotter, who knows the classical and practical significance of these terms. A bonist listens attentively to the claims of the Acadia schools, set out in terms clear and forceful by Dr. Trotter. He sees them, feels them and responds thus: "Well I had not thought much about the matter; but really it will not do to let these institutions "go down," except to posterity well-endowed and a great blessing. I must do what I can. Here is my name and the amount. When I first heard of the undertaking I was afraid it could not be done. Then I was a bonist; now I am converted; and, while I feel some doubts about raising the whole amount, still I believe that in your hands, Dr. Trotter, a large part of the whole sum will be secured. I am now a meliorist if not an optimist. The same arguments are poured into the ears of another Baptist. He, too, is moved and delivers himself thus: When my attention was first called to this matter, I made up my mind to do something to help it along; but I was very doubtful about your success in raising the \$75,000; but since listening to your arguments, and learning what others have given, my views have changed. I now feel persuaded that the whole amount can be secured, and that you are the man to do it. I was at first a meliorist, now I am an optimist. Glad to see you, says the next one met. You have undertaken a great and good work; and you can make it a grand success. Here are my obligations for blank sum—wish I could give more. The College and the other schools will live and flourish. The Lord called you to this work, Dr. Trotter, just as he called good men in the past through whose leadership the institutions have been thus far conducted in their great mission. You are an optimist exclaims Dr. Trotter. You and people of like faith put heart into me. I, too, am an optimist.

Malus is bad, pejor is worse, and pessimus is worst. I do not see the need of so many colleges, says a Baptist after Dr. Trotter has emptied his facts, his arguments and his appeals into his ears. Into his ears indeed, but not into his heart. His heart was under lock and key. All was heard with no lifting up or glow of countenance. I wish you well, but you must know that Christian missions have the first claim on the churches. Come in and have some dinner. Here is a malist. Dr. Trotter found him a malist and left him a pejorist—found him in a bad state of mind and left him worse. I have come to you as a business man, and presumably a friend of Acadia College. With your permission I will place the facts of the undertaking before you, and then having the facts, I fondly hope you may see your way clear to give us a subscription worthy of yourself and which will be an inspiration to others to give liberally to this most deserving object. That college has been begging ever since it was founded. I suppose it will never abandon its mendicant habits. My expenses are very great. There are a great many claims upon me. If the rich who have plenty of money choose to support the college, that is just what they ought to do. They make their money out of other people. I hope you will have success, but I have my doubts about it. Here is pejorist. Another man listens to the oft repeated arguments and impassioned appeals, and says with positive assurance, you cannot raise the \$100,000. The denomination, with all the claims now upon it, for the churches and missions is not able to raise \$100,000. Are they poorer for raising the \$75,000 asks Dr. Trotter? I do not know about that, but I know they cannot raise the \$100,000. I have nothing to give and if I had, the undertaking is too large. In this case, Dr. Trotter, as the modern phrase has it, has struck a pessimist. He found him a pessimist, and he left him a pessimist. It is probable he will live a pessimist, and die a pessimist and be buried a pessimist. If now there could be a revival, and changes of heart—bonists made meliorists, and meliorists made optimists, and malists, pejorists and pessimists converted into

labors would be greatly lightened. It is believed that the malists, pejorists and pessimists are few and are dwindling away. May they all be converted before Dr. Trotter comes upon them. If not the result will be either their conversion or their confirmation in pessimism.

The \$200,000 will be raised. God willing (D. V.) it will be done. I am now an optimist. May Dr. Trotter not find one sour-faced, blue-rin pessimist, but bonists, meliorists and optimists everywhere. They are the salt and the salvation of the world.

At the meeting of the Governors of the College in the winter, every man present was an optimist. When they assembled some were bonists, some meliorists, but before their meetings closed they were all optimists.

The governor who said in that winter meeting, I will give \$5,000 was an optimist from the start. The first man seen in Halifax by Dr. Trotter, who offered \$1,000, and said to Dr. Trotter, you can raise the whole amount, is a first class optimist. The man who sent a letter to Dr. Trotter from his home in New Brunswick, offering \$5,000 is another optimist. When Dr. Trotter gets among the churches by and by for the small amounts, he will find the churches swarming with optimists. Their dollars—ones, twos, threes, fours, fives, etc., will flow in with a refreshing spontaneity. This privilege and pleasure of being an optimist is not confined to the men and women who give their hundreds and thousands; but is the right and the joy of those who can give quny dollars and cents. REPORTER.

The Alumnae Association of Acadia Seminary.

The annual business meeting of the Alumnae Association of Acadia Seminary was held on Monday afternoon, June 1st in the Seminary. The President, Mrs. Avery A. Shaw of the class of '91 presided. After cordially welcoming the members present, she called upon Mrs. W. B. Boggs, returned missionary, to offer the opening prayer.

Minutes of last meeting, by the Secretary, Mrs. Grace Patrinquin, were read and approved. In the absence of the Treasurer, Miss Mabel Wortman, Miss Andrews presented the treasurer's report. The sum of nearly \$170 raised during the year was donated towards the Seminary furnishing fund. The Society has altogether paid nearly \$3,000 towards this object.

The report of the Executive Committee was read and adopted. It was voted to donate the funds this year to the second forward movement fund, towards the debt on the Seminary. Several important questions came up informally for discussion. The matter of an increased membership for the Alumnae Society was spoken to by Mrs. Manning, Mrs. Ralph Eaton and others. All agreed that more interest in the society, especially by the younger members, was necessary to the further progress and efficiency of the society. It was suggested, by Mrs. Manning that more efficient and practical work might be accomplished by the society, if the presiding term of office be extended to several years. This was favorably discussed by Mrs. Eaton, Miss Andrews and Mrs. Shaw. It was voted after some discussion, that the time of Annual Union be changed from an evening session to an "At Home" on Monday afternoon from five to seven. Arrangements to be left in the hands of the executive. Touching reference, was made to the loss by death of two valued members of the society. Mrs. O. C. Wallace (nee Miss Leonette M. Crosby, '83) and Mrs. H. B. Flemming (Emma V. Johnson, '83). It was voted that a letter of sympathy be sent to Mr. Flemming, Moncton.

The officers for the ensuing year were then appointed—President, Mrs. John Fargerson, Halifax (nee Miss Minnie Eaton, '67) Vice President, Mrs. H. T. De Wolfe. (Miss Harriet Eaton, '87) Secretary, Mrs. Walter Mitchell (Katherine Mas, '82). Treasurer, Miss Eva Andrews, '85. Executive Committee, Mrs. Trotter, Mrs. Ralph Eaton, Mrs. H. T. De Wolfe, Mrs. Eva Andrews, Miss Ida Jones, Miss Minnie Chipman, and Miss Mabel Jones.

Entertainment Committee—Miss Mabel Wortman, Miss Portia Starr and Miss Alice Chipman.

The annual re-union of the graduates of Acadia, and Grand Pre-Seminary, took place on Monday evening, in Alumnae Hall, which was arranged as a parlor. In spite of other attractions a good representation of old graduates and friends, assembled on this pleasant occasion. The President Mrs. Avery Shaw formerly Miss Clara King, '91, received the guests in her own gracious manner. A great treat was enjoyed in the singing of Miss Bessie Nelson, '90, formerly of Bridgewater, now of Los Angeles. For several months she has been staying in Brookline, where she has been first soloist in the large church of Rev. A. A. Shaw. Miss Grace Patrinquin, '96, who is well known, as an accomplished elocutionist, delighted the society in the rendering of Tennyson's "Brook." The President's address was a most interesting and helpful one—the subject, "The Educated Woman in Society," was ably treated in a bright and attractive style and was full of timely suggestion and practical thought.

The Chronicles of the Class of '91 by Mrs. Horace Esterbrook (Alice A. Rich) was an account of the class since graduation. The members were: Bertha I. Burnett Sussexvale, N. B.; Ellen A. Hovey, Newport; Clara S. King (Mrs. A. A. Shaw) Brookline; Eva V. Margeson (Mrs. Davidson) Vancouver; Edna M. Moffatt Mrs. A. W. Hodson Fort William, Ont.; Susan L. Morse (Mrs. W. M. Beckwith) Niagara; Alice M. Page, Amherst; Alice A. Rich (Mrs. Horace Esterbrook) Springfield.

After a social half-hour in which refreshments were served, class responses were given.

- 1868 responded to by Mrs. J. W. Manning, St. John.
 - 1869 Mrs. W. B. Boggs, Wolfville.
 - 1882 Ida B. Jones, Wolfville.
 - 1883 Mrs. Ralph Eaton, Kentville.
 - 1885 Miss Eva Andrews, Wolfville.
 - 1890 Mrs. Ernest Johnson, Wolfville.
 - 1891 Mrs. H. G. Esterbrook, Springfield.
 - 1892 Miss Martha Clark, P. E. I.
 - 1896 Laura R. Masters, Cornwallis.
 - 1897 Mrs. E. W. Ford, Wolfville.
 - 1899 Edith A. Shaw, Windsor.
 - 1900 Mrs. Martha Vaughan, Wolfville.
 - 1903 Miss Crandall.
- This most enjoyable evening was brought to a close by the members forming a circle, joining hands and singing,

* * * The Story Page. * * *

Billy's Merry-go-Round.

BY SYDNEY DAYER.

A merry-go-round had come to town—not one of your common ones, with plain seats on which to sit as you took the exciting whirl. Every seat was either some kind of an animal—zebra, camel, elk, dragon, lion, and such—or a fancy cabriolet, or a Venetian gondola. To look at it even when not going was really a show in itself.

There was a band of two instruments which played all the time while you rode; and the rides were long,—surprisingly long for five cents.

Of course all the children in town were greatly excited; and there was always a little row of gazers around the rope outside the canopy, watching the happy ones who just then chanced to be riding.

Most of the children in the small town had at least one ride; many, several. One boy boasted of having had a dozen.

Billy Peters was the one boy of whom we can speak surely of having had no ride. This was no special grief to Billy, or, if it were, he was too brave to show it; but he could not accept patiently the fact that his little sister Sallie was the only girl who had not tried the delights of the merry-go-round.

It was not because poor little Sallie was lame, for Peter could have drawn her the distance in the soap-box on wheels which he had prepared for her use. The trouble was money.

They lived with their aunt, who worked all day away from home. The two knew very well that she had all she could do to get necessities for them, and never thought of such a thing as asking anything else; and Billy beat his brains for some way of raising five cents, but in vain. He would have been glad to work hard for it; but people had plenty of boys of their own, and never thought of paying money for errands or small bits of work.

"I'll tell you what, Sallie," Billie burst out with a happy thought one day. "I'll make you a merry-go-round all to yourself."

"You couldn't Billy."

"Just see if I can't," Jim Banks "ll help me."

"Jim came willingly, and the work began. There was a handy stump in the front yard, and on this was placed a plank, balanced. An auger-hole was bored, through which a spike was driven, holding it firmly, yet leaving it loose enough to move. The very crown of Billy's happy thought came in the nailing of Sallie's soap-box on one end. He or Jim was to balance it at the other.

"But—stop!" Jim exclaimed excitedly just as it was thought to be all ready.

"What?" asked Billy.

"Let's nail another board, crossways; then four can ride all at once."

The idea certainly was brilliant.

"But I ain't got another board," said Billy.

"We'll take one off the fence."

A board more or less on the fence made little difference, so it was taken. Another half-day's work must be done in order to get it into order, well balanced, and strongly made. And by that time other boys had come to see what was going on.

The work was finished in time for a ride or two before night. Sallie was carefully lifted into her carefully fastened box, a boy seated on each of the other ends, with another to move it by running around, pushing on one of the planks.

"Hip, hip, hurrah! Hi, hi, ho, ho!" Shouts of laughter went up, screams of delight in seeing the success of their work and in feeling that it was not so far behind the one under the tent. Certainly, it made von just as dizzy, though no one at either merry-go-round ever owned to being dizzy and having a "gone feeling" when they stopped.

It was surprising how many more brilliant ideas came to the improvement of Billy's merry-go-round. Most of the boys and girls in town came to it, and before long some one brought all that was left of a rocking-horse that had lost its rockers, legs, and tail. It was nailed on and proved a triumph. Then came the remains of a nursery rocker built in the form of a horse. This left only one end without decoration, but a legless arm-chair soon settled that.

Billy put on the fence a placard reading.

"NO SMOKING ALOUD"

Not that any one was likely to smoke, but it gave a show-place air to things. Two boys, one with a whistle, the other with a jew's harp, played all the time any one was riding.

The final triumph in the way of suggestion came from Jim.

"Say, this is 'most as good as the one down there. Let's charge a cent a ride,—it's worth it,—and take the money to pay for a ride down there for Sallie."

It was agreed, but money was slower in coming in than had been anticipated. There was a great deal of dead-

heading. The first boy who came on the new order was left off because he was the first, the smallest boy because he was the smallest, a little girl because she was a girl, a boy because he had brought Sallie a doughnut.

But at last five cents were secured. A large company assembled to escort Sallie down to the merry-go-round.

"I don't hear the music," said Sam, as they drew near.

"Stopped for a minute, I s'pose," said Billy.

But, rounding some buildings to the vacant lot on which the tent had been raised, where was it? A blank—in its place and in the young eyes gazing in dire disappointment into each other.

"They pulled up and went off this morn'ng," said some one standing near.

There was nothing for it but the forlorn return.

"Sallie, we'll give you a tiptop ride," voices clamored in attempts at consolation.

"Who's that?" asked Billy when, being pushed for the while, he paused for breath.

A young man with a camera was approaching, looking greatly interested as he viewed the merry-go-round.

"Will you let me take 'em?" he asked. It took but a moment to decide that this would be, of all things most delightful. Jim was charmed at learning that the merry-go-round could be taken while going full tilt. A little time was taken in settling riders in the best shape and in caressing them not to stare with their eyes or set their lips tightly. Along with it all, the young man, being genial, heard a great deal of chat about Sallie and her lameness and her hard fortune in not having had a chance at the real merry-go-round. The little girl who was to be taken on the opposite end of the plank from Sallie wanted to go home and put on her white dress and wash, but the artist assured her she looked exactly as he wished her to look.

When all was ready, the picture was taken, so quickly that the boys had not time to put their picture faces on; for the man had neglected to say, "Now look pleasant." He promised to send Sallie a copy of the picture, and was just saying good-bye and thanks, when Billy and Sam, overwrought by the excitement of the hour, with a wild whoop sprang against the planks and gave the merry-go-round a mighty shove.

There was a crash and a smash. The pin in the middle had suddenly given way.

The little girl who wanted her white dress and a small boy flew up, while Sallie and a boy went down. In the babel of laughs and shrieks the artist turned around and raised his camera for a moment.

It was two months before the photograph came and there were two, one of the flying riders with set faces, the other a snap-shot of the scramble in the wreck of the merry-go-round.

There was also a letter which read:—"I sent the picture in competition for a prize offered for photographs. They won a prize of twenty-five dollars, one half of which I send for the little girl who never got to the big merry-go-round. I think, though, that the home-grown one was quite equal to it."

Billy and Sam flung up their hats, shrieked, and turned half a dozen hand-springs running. Then Billy said solemnly,—

"There's a man that knows how to do things!"

"—And that knows what a merry-go-round is," added Sam.—Christian Register.

* * *

The Twins.

BY LOUISIE T. H. POPE.

"Arabella, don't you wish you were twins?" said Baby-boy.

Arabella bumped up her back, and sidled against Baby-boy's leg with a coaxing little "purr."

Baby-boy gave her a gentle rub down the back and out to the end of her stiffened tail.

"You're so black, kitty! Your twin would need to be dust like you, 'cept that white bib. Maybe she'd take dat off after meals."

Kitty curled into a ball. She didn't seem to mind that Baby-boy's love was undivided.

Baby-boy ran out to play. He had made "free, four, seven sand-pleas," when, as he told mamma, he heard "Araminta mewling for Arabella."

"There she was, mamma," said he, "dust like Arabella, 'cept the bib. She must be a twin!"

"Kitty-cat, I'll name you for my beautiful book. You're Araminta. Here's you twin." Arabella awoke. She didn't want a twin. "Split, split!" said she. "Split!" and she made herself stand out like a burr. Araminta moved toward the door, and raised her back in the same way.

"You funny slugs!" said Baby-boy. "Arabella, where are your company manners? Smooze yourself! You teach Araminta to make herself all prickles, too." Baby-boy sat beside the kitten, smoothing and petting until

fierceness was gone. Then he reached for the little stranger. With coaxing and petting she began to purr. He sat on the floor, a kitten on either side.

"Poor Araminta!" said he. "Were you hunting long for your twin? P'r'aps you're hungry. Mamma, may I get some milk?" The saucer of milk was placed by the grate. Araminta stood before it. She had hardly taken a sip before naughtily, well-fed Arabella drove her away.

"Split, split!" said Arabella, and raised one little paw to strike. Mamma agreed with Baby-boy that Arabella was illbred. She placed another saucer on the opposite side of the fireplace, and Araminta drank in peace.

It was many days before they drank from the same saucer. Arabella was unkind and rude until the day that she found Araminta's tail.

Baby-boy laughed to see them roll over on the floor, each after the same tail. From that moment they were friends. They ate from the same dish. They played together. They came together in answer to a call. Baby-boy would get no farther than "Ara" in calling either kit, when, with bib and without, both would come.

Cook called them "a nuisance." She had been known to throw a dipperful of water at them.

"Sure, they're too thick, in'olrly!" she said. "Wherever I do be treadin', they're under foot. Och! Their nonsinical names and antics are that near drivin' me crazy. List, thin! Bad luck's in thin black cats!"

She loved Baby-boy and watched that the kittens were fed. She grumbled at giving them milk, until she found that Baby-boy was drinking none.

"Bless the by!" she said. "Why doesn't he drink his drap o' milk?"

Baby-boy said that he was saving it for the kittens. Saucers were never empty after that.

"O Cook Sarah, look here! a new kitty!" said Baby-boy one day. "It followed mamma home. I may keep it. Aren't you glad, Sarah? See its cunning little mouth! Oh, you dear sing! What shall I name it, cook? There's only Arabella and Araminta in my book. Th's isn't a twin, either. It's gray." Cook didn't seem inclined to talk. She noisily washed dishes. Baby-boy repeated his question. "Call it what you like," said cook: "Arrah-be-aisy suits."

"Dood!" said Baby-boy. "I dust admire you for sinkin' of dat name." Who could withstand Baby-boy? Cook gave him a hug, telling him that he was "after stallin'" her heart.

Arrah-be-aisy could not make his home with Arabella and Araminta. He lived in the barn. John said that he needed him.

Baby-boy was glad to please John. When John took Baby-boy to see Arrah-be-aisy with his first mouse, Baby-boy's pride in his kitten struggled with his pity for the mouse.

He went to mamma for comfort. Baby boy held Arabella and Araminta, and mamma rocked all three. They resolved that, with his taste for mice, Arrah-be-aisy would better be given to John. Arabella and Araminta purred contentedly.

Arrah-be-aisy was growing to be a famous monser.

Arabella and Araminta were developing into sleek and lazy young cats, when a strange "mew, mew," sounded at the kitchen door.

"Be off wid ye!" and, with the words, cook threw the broom which she was using. A large Maltese cat ran from the kitchen door. Her pitiful wall brought a sympathetic response. Baby-boy was at the sitting-room window, watching for mamma who was away. He ran to the front door. "Poor sing! Come, kitty!" At his call she came up the steps, and in at the open door. Baby-boy loved her at once. "Pretty kitty! Is you an orphan? I'll take care of you." He stroked and fondled her for a long time. Then he took her to show to cook.

Cook Sarah, see this bean-ful kitty." Cook gave but a glance.

"The old tramp cat! Arrah! go 'way!"

The sound of the voice suggested a flying broom, and the cat jumped from Baby-boy's arms out through the open window. Baby-boy followed by way of the door. He was just in time to see her disappearing under the wood-pile.

Cook was really kind. She gave Baby-boy a cookie, and dried his tears.

Each day he went to the wood-pile, watching for Arrah-go-way. Sometimes he took Arabella and Araminta. They seemed to understand, and comforted him by purring. One day Araminta opened her mouth and gave a great yawn. Then he saw that they must be tired, and went alone. That day the Maltese cat came, at Baby-boy's call. He fed her. Next day she came again. This time she acted strangely. She would cry, and run underneath the wood, then return "mewling."

Baby-boy lay flat on the ground to peep under, as she disappeared.

He could not believe that he heard correctly. "Mew, mew! Mew, mew!" Several little cries at once.

What could it mean? He crawled under a little way. There, with legs sticking out, John discovered him. He said: "Blest if here aren't Baby-boys shoes and stockings!" The feet inside of the shoes and stockings waved wildly in the air. A muffled voice from under the wood-pile said, "John! John! what do you sink?" "I think," said John, "that you'll be as black as my hat."

Baby-boy, after much effort, brought one of his hands down beside his knee. There it wriggled until it clasped John's hat, then disappeared. His legs waved ecstatically, while Baby-boy made all manner of interesting exclamations.

"The darlings! Ouch! Frickles! One, two, free, four, seven! John! pull me out!" John pulled. Out came Baby-boy. Out came a hat full of kittens. Out came a mewling Maltese cat.

"I'm blest!" said John. "Aren't they beautiful?" said Baby-boy. Then he began to call "Mamma! Mamma!"

Mamma came to the window, then out of doors to Baby-boy. John began to explain. Baby-boy jumped about so in his efforts to tell also that he started a chorus of "mews" from the hat on the ground. At this, Lady Maltese slipped away with one little blind kitten in her mouth, and was back from under the wood-pile for another before anyone knew it.

Baby-boy settled down beside the others. "Mamma," said he, "now aren't we sorry we called the nice mamma kitty Arrah-go-way?"—Christian Register.

The Grasshopper.

BY SUSIE M. BEST.

"A grasshopper sat on a sweet potato vine!" hummed Ned, as he came back into the kitchen by the back door, holding one of the specks.

"I guess it did some damage there, too, didn't it?" laughed his brother Joe. "What are you going to do with that chap, Ned?"

"Nothing at present," said Ned, "except keep him captive for a little while till I examine him. We have to write a composition about him next week and I've been reading up on him. I believe I'll write a better composition if I write from actual observation instead of just trusting to book knowledge."

"That's so," said Joe. "Where did you find this green fellow? He's good and fat, isn't he?"

"Yes," said Ned, "he's evidently well fed, I found him out in the grass. That's why he's a bright green. Grasshoppers that live in the grass are always green. If he had been brown I'd have known he was a roadside fellow, and if he was gray he would have probably been belonged in a rocky region. They wear coats to match their surroundings."

"For protection?" said Joe. "Yes," returned Ned. "Their enemies won't be so likely to discover them if they are the color of their surroundings. Did you notice his eyes, Joe? He has five of them."

"I knew he had five," said Joe, "I've observed enough to know that."

"Yes, of course," said Ned, "but look here," holding his magnifying glass over his victim, "look at his big eyes through the glass, Joe. See how queer they are. They are called compound eyes because they are made up of a lot of little ones all fitted together. His other eyes are simple ones. Doesn't the one in the middle of his head give him a queer look?"

"It does that," replied Joe, who was getting more and more interested in the grasshopper inspection. "Look at those things sticking up between his compound eyes, what are they?"

"I guess those are his feelers," said Ned. "I read that they are very sensitive organs and help him to taste, touch and smell, and even hear."

"I don't see how that could be," said Joe, thoughtfully.

"Neither do I," said Ned. "I'm only telling you what I read, but I suppose it's true. Here, hold the glass more to the side, I want to find his air-slits."

"Air-slits? What are they?"

"Well, Mr. Joe," said Ned, "you know a grasshopper can make long jumps, but can you tell me why?"

"Just because he can, I suppose," answered Ned.

"That's no reason at all," his brother returned. "Do you see those rings on his sides—these are air-slits. His whole body on the inside is full of little bags. From these bags there are a number of little tubes that connect with these slits. He pumps the air into his body through these, fills all these little bags with air and then his body is so light that he can take long jumps."

"You must have been studying him up pretty well, Ned," said Joe.

"I have. I've been reading about him for about a week," said Ned. "Let's examine his wings. The large pair are the upper ones you see. Aren't the little ones five looking? And how well they are protected by the upper ones. He makes that queer 'buzz' of his with his wings."

"Is that so," said Joe, "I never knew that."

"There are lots of things you never knew before about the grasshopper, sir," said Ned. "Now I guess you never knew that in olden times it is said that the Greeks used to keep these things in cages because they liked to listen to that same buzz. They called it music."

"I wouldn't give much for their idea of music, then," said Joe, scornfully, "what use are these things?"

"Not much, I guess," said Ned, "unless it is that they serve Mr. Toad, Mr. Snake, Mr. Turtle, and the Bird and Wasp family for food."

"The farmer doesn't think them of much account, does he?" asked Joe.

"I guess not," said Ned. "Grasshoppers and locusts are very destructive. They sometimes come in swarms that fairly darken the sky like clouds. This is the case particularly in the West. They have been known to eat up every green thing in the fields out there."

"My goodness!" exclaimed Joe, "we'd better kill this fellow, then, so he can't do any mischief!"

"No, I think not," said Ned. "I didn't capture him for the purpose of killing him. I only wanted to see from actual observation some of the points I had been interested in."—Normal Instructor.

The Young People

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

Daily Bible Readings.

Monday.—Throwing away glorious opportunities. Genesis 3:1-24.
Tuesday.—Losing spiritual opportunities in order to gain financial reward. Genesis 13:1-8.
Wednesday.—Unbelief throws away its last opportunity. Numbers 13:26-14:25.
Thursday.—Israel refused to heed the warnings and entreaties of God's messenger. II Kings 17:6-23.
Friday.—Shall we neglect opportunities to help others, or shall we seize them? Luke 10:25-37.
Saturday.—Nigh unto the kingdom, but cast off forever. Luke 10:10-16.
Sunday.—The most highly favored city crucifies the Christ and becomes a curse. Luke 19:41-48.

Will every person who expects to attend the B. Y. P. U. Convention at Atlanta, Ga., please send me their names at once, as some have to be appointed to take part in the exercises called the Station of the Flags and also to take part in the Conferences. Will the ladies report as well as the gentlemen.

HOWARD H. ROACH.

The Official Announcement of the Transportation and Entertainment at Atlanta B. Y. P. U. Convention which arrived too late for publication in this column will be found on page 9.

The Atlanta Convention July 9-12, 1903.

Your Transportation Leaders give some facts from the official announcement of the New England delegation, leaves Boston, Mass., by the Colonial Express, July 7th, 9 a. m., arriving at Atlanta Ga., 3.55 p. m. the next day. This route will take the delegates to New York and Washington without change of cars. The train will be called "Baptist Young People's Train." The route from Washington will be by the Southern Railway, passing through a most interesting section of the south.

COST OF TRIP.

One first class fare for the round trip from Boston and all New England points, \$27, parlor car from Boston to Washington, \$2.25, pullman sleeping berth from Washington to Atlanta \$4.

LIMIT OF TICKET.

Tickets on sale July 6, 7, 8 and 9, with the privilege of remaining in Atlanta until July 15, except that by deposit of ticket by original purchaser, not later than July 15, and payment of fee of fifty cents, extension of limit to reach starting point not later than August 15 may be obtained.

SIDE TRIPS.

Arrangements will be made for side trips on the basis of one fare plus 25 cents from Atlanta to all points of attraction including Chattanooga, Lookout Mountain, Chickamanga.

STOP OVERS.

Two stop overs will be allowed within the final limit of ticket returning. These stop overs must be made known to the special agent at Atlanta Ga., previous to the day of starting. Upon reaching the point of the first stop over desired, you must deposit your ticket with the ticket agent in order to ensure a continuous passage of the journey. He will give you a receipt for the same.

For further particulars write to Z. L. Fash, Woodstock, N. B. All of those who are going please send their names to Rev. H. H. Roach, St. John, N. B. He wishes a large number to accompany him.

All the maritimes railroads have not yet set rates.

Prayer Meeting Topic—June 28.

The Passing of Opportunity. Luke 10:41-44; Matthew 11:13-24.

"There is a tide in the affairs of men, which taken at the flood leads on to fortune." Such was the philosophy of one of the world's greatest thinkers. The truth expressed in his statement is, that to one and all at some time in our experience there comes the opportunity of doing or attaining that which counts the most in life's success. Our part is to be ready to take advantage of this opportunity when it comes, as it tarries not. Like Time and Tide, our opportunities for helpfulness and for being helped wait for no man.

"It has been said 'Opportunity is like a favoring breeze springing up around a becalmed sailing vessel. If the sails are set and the seamen are alert, the ship is wafted onward to its port. If the crew are asleep or fail to note their favoring chance, the breeze may die and when they would go on they cannot.' Like a 'painted

ship upon a painted ocean" they must remain idly tossed upon the glassy sea, their hopes frustrated and time wasted.

God has placed us here for a purpose; a big blessed and helpful purpose. He has established a blood relationship between us and every man, woman and child in the world. We are dependent for love, help, sympathy and sustenance upon each other. Do good to one and you help the case. Bring one soul to God and you uplift mankind. To the Christ-inspired worker, what a sphere for genuine helpful service the world presents; and what an opportunity for the young Christian to grow and become like the Master. To grasp this opportunity is to grip the best that this life has to offer.

God has so arranged the laws governing society that in order to get the best out of life we must put the best we possess into it. By the careful observance of this fact, only can we attain unto the highest point of efficiency in Christian service. The apostle Paul emphasizes this when he urges that we "walk in wisdom toward them that are without; redeeming the time (literally 'buying up the opportunity' for ourselves) Col. 4:5.

Unfortunately many seem to see but one side of this splendid precept. The happiness, helpfulness and love of self looms bigger than anything else in the vision, and the blessed opportunity of sweetening other lives with Christ's love and spirit is missed completely. This is too bad. God wants us to get all the help we can. But strange enough the opportunity for helping ourselves is usually the opportunity for helping others, and vice versa. To fall in the one is to miss the other.

The greatest opportunity of life is that which comes to us when the Son of God seeks admittance to our hearts, to become our personal Lord and Saviour. When he comes to pardon our sins and to cleanse us from all unrighteousness, "to give a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, in other words, when he comes to save the soul. The greatest tragedy of life is to let this opportunity pass. Jerusalem did it, Capernaum did it, and many are doing it today. They are coldly rejecting the life giving Saviour of men. Jesus wept over the doomed cities. Their hardness of heart wrung anguish from his soul. But even the tears of Jesus could not save them. He brought them their opportunity for salvation. To claim it, or let it pass was theirs alone to decide. They chose the latter alternative and the same opportunity never again returned. The pathetic cry of Jesus as he mourned over them, "If they had but known in this the day," comes down the ages the moan of a Saviour's heart over a lost soul. Brother, Sister, unsaved, this is the day of your opportunity. "This is the accepted time, and to-day is the day of salvation." Let it not pass as did Jerusalem of old. "Believe in the Lord Jesus Christ and thou shalt be saved." Yarmouth, N. S. H. C. NEWCOMB.

The Mother's Love.

There is a beautiful story of a Swedish lad that, in spite of his mother's pleadings, ran away from home and went to sea. He was captured by a Moorish pirate and sold into slavery in North Africa. As he toiled under a blazing sun, how often he thought of his mother and his home and wondered how he could ever get back.

One day he saw a stork feeding near by, and it seemed familiar—a sort of pet. He attracted it to him by some crumbs, and then he noticed that it knew him, and he suddenly remembered that it was the old stork that used to haunt his mother's garden in the summer-time in Sweden. It was the same old familiar bird. Then it occurred to him that in a little while that bird would go back to Sweden, for the spring was coming on, and he resolved to send a message. He tied a letter to its foot, concealed it with leaves and grass, so as not to be suspected, and then committed it to God.

A few days later the old mother, who had sought her boy in vain, noticed the stork back for the summer, and as usual fed it and welcomed it. Then she observed something tied to its foot and, gently unloosening it, there was the letter from her boy, telling of his capture and begging her to help to ransom him. It was not long before a mother's love had surmounted the difficulty. The Swedish government, backed by the gifts of willing friends, sent a message to the Moorish authorities, and the captive was redeemed and brought home, and the old stork had accomplished its work of rescue.

Dear friend, the captive of sin and satan, and longing for home and help, God's message comes to you with a way of escape, with a voice of invitation, with a welcome home. Come back to God.

There are times when even the most patient of us feel rather glad that we do not live forever. Respect our mortal tabernacle as we may, and treat it tenderly, as we ought to do, we may one day be not so very sorry to lay it down, not only with all its sins, but with its often infirmities.—Dina Mallock Craft.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 243 Duke Street, St. John, N. B.

PRAYER TOPIC FOR JUNE.

For Palcoada and outstations, that the Spirit's power may accompany the preaching of the Word. That a great blessing may attend all the associations. For the Home Mission fields of our Province that many souls may be won for Christ.

Notice

The W. M. A. S. will hold Mission Meetings at the following Associations:

- N. E. Central at Upper Canada on Saturday June 27th.
- N. B. Western at Miramichi June 27th.
- N. B. Southern at St. Stephen July 4.
- P. E. I. at Cavendish Monday July 6th.
- N. S. Eastern at Bass River, Colchester Co., on July 11th.

All Societies and Mission Bands are requested to send delegates to these meetings. Interesting programmes are being prepared, and will not all join in earnest prayer that these meetings may be seasons of great power and blessing? So many can be reached at these gatherings that cannot attend our conventions that this opportunity to gain fresh information and inspiration should be improved.

The Women's Missionary meeting in connection with the Quarterly Conference of Cumberland County was held in the Baptist church at Pugwash on the afternoon of June 10th. Our W. B. M. U. treasurer, Mrs. Smith presided. Meeting opened by singing "All hail the power of Jesus name," reading of scriptures by Mrs. J. M. Gunn and prayer by sisters A. Logan of Salem society and Mrs. P. S. McGregor of Oxford. Cordial words of welcome to the visiting sisters were spoken by Mrs. Low, president of the Pugwash W. M. A. S., Mrs. McGregor responded in a few fitting words. Reports from societies represented were next in order. Salem was reported by Miss Alice Logan as having regular well attended meetings with a good degree of interest manifest. Mrs. McGregor reported for Oxford, speaking also of the sisters from River Falls who had been planning to form a new W. M. A. S. but the death of one of their most interested workers makes it seem unwise to have a separate society. Wallace River was reported by Mrs. Logan Hunter, Pugwash by Mrs. Hazzelock who spoke of the interesting and profitable meetings held in both these societies. Westchester was heard from through Mrs. Belyea who told of faith and courage tried through loss of members and of encouragement by all others.

Mrs. Smith spoke for Apple River and for Amherst, telling us that the fairness of W. B. M. U. were quite encouraging.

Short prayers were then offered by several of the sisters for the Lord's blessing on the different societies. The Mission Board's work was next reported. Only three were heard from. Pugwash Band includes the whole Sunday school. Amherst has about sixty boys and girls. The youngest child named "Working Workers" is but a few months old but starts out hopefully at Westchester with thirteen members.

Mrs. Dimock, Archibald read a very nice paper telling us of "The spiritual Benefits of a Missionary Meeting." A hymn was sung and collection taken after which Mrs. Black of the Pugwash Methodist Society spoke a few cheering words. Mrs. Gunn County Secretary for Colchester gave us a very interesting account of her visits to Grand Ligne. She told us much of the work carried on at Feller Institute, of its growth and progress and present grand equipments and needs.

Our meeting was brought to a close with prayer and benediction by Rev. J. H. McDougall.

A. M. LOGAN.

North Brookfield W. M. A. S.

We are glad to be able to give a favorable report of our work during the last year. The Father has wonderfully blessed us in many ways. Our meetings, during the winter months, have been held at the homes of the sisters. We can report a good attendance and great interest. We have taken up the study of "Lux Christi," and advise all others to do so; as we find it interesting and helpful. Another interesting feature of our Society is that at each meeting we have one or two letters from our Bro. Sebra Freeman in the mission field and we "thank God for him and his life." We are now a Band of thirty members, and during the year have forwarded to the treasurer fifty-five dollars and purpose sending twenty-five more for Home Missions before the close of

the year. We feel this to be the result of earnest prayer on the part of the sisters. We believe in the "power of prayer." We send greetings to all other W. M. A. S.'s. May God bless and keep us in his service.

MRS. S. E. COLE, Sec'y-Treas.

Macaquac.

Our Missionary Aid Society is doing good work. The meetings are not as largely attended as we would like, but are very interesting and helpful, and a good amount of money has been raised. The young people, too, are becoming interested in the work. On Saturday, June 6th, a Mission Band was organized. Fifteen enrolled as members, and many more are expected to join. We hope that this little Band may indeed prove "Earnest Workers," and that they may be the means of promoting the missionary spirit in this place.

MRS. G. HOWARD

On the evening of May 29th, the Mission Band at Harper's Brook held a handkerchief bazaar. The sum of \$23 was realized, of which goes for the support of a child in Tekkhill and the balance for Home Missions.

NELLIE PATTERSON, Sec'y.

Monies Received by the W. B. M. U. Treasurer.

FROM MAY 20TH TO JUNE 15TH.

Sydney, Pitt St. F. M. \$13.50; Tidings, 25c; Greenville, F. M. 3.50; H. M. 1.40; Reports, 50c; Benton, F. M. \$10; Dorchester, F. M. 5.25; Barrington Passage, Tidings, 25c; Leaflets, 60c; Bear River, F. M. \$4; H. M. 3.44; Aylesford Leaflets, 38c; Centerville F. M. 14.50; Port Williams F. M. \$7; Aylesford, F. M. \$10; River Hebert, F. M. \$3; H. M. \$3; G. Barnes, F. M. \$3; Bridgewater, F. M. \$5; Summerville, F. M. \$8; H. M. 3.44; Halifax North church, F. M. 2.85; Murray River, F. M. \$3; H. M. \$1; The Range, Reports, 40c; North Brookfield, F. M. \$16; to constitute Miss Barnabus Freeman, a life member, F. M. \$25; Homeville, F. M. 2.50; H. M. 50c; New Castle Creek, support of pupil in 20-20 school, \$5; Hazelbrook, F. M. 6.67; H. M. 3.33; Brooklyn, F. M. \$3; Port Hawkesbury, F. M. 2.75; Forties Point, Leaflets, 75c; Guysboro, F. M. \$15; Tidings, 25c; Mira Bay, F. M. 3.50; H. M. 3.50; Bonshaw, F. M. 16.50; Halifax, 1st church, Mrs. Allison Smith, support of child in Mrs. Churchill's school, \$5; Parkdale, F. M. \$7; Tidings, 25c; New Tusket, F. M. \$5; Newcomville, Forest Glen, Bloomfield Station, Upper Osslow, Wittenberg, each Tidings, 25c.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B. 513

Foreign Mission Receipts.

L. H. D. Windsor, \$20; a friend, P. H. I. \$10; Windsor, Junior Union support of child at Bobhill, \$12; support of Mr. Freeman, \$10; Fryon B. Y. P. U. support of K. S. Chalmers, \$3; Mrs. A. Hart, \$1; a friend of Missions, Belmont, P. H. I. \$5; J. W. Ezzi, \$5; Isabel Hamilton, support of child in Mrs. A's school, Chatham \$12; Barwick church, support of Varschayulu, \$60; Y. M. C. A. Acadia College, \$24.52; Y. W. C. A. Acadia Seminary, \$15.22. Total, \$354.74

SUPPORT OF MR. GULLISON.

Bessie M. Eaton, \$5; Y. P. S. C. B., Cambridge, N.S. \$10; Rev. W. H. Robinson, \$5; Mrs. R. D. Shand, \$5; Lois R. Saunders \$5; Angie B. Ellis, \$5; Total, \$35. Before reported, \$4.50. Total to June 12 \$39.

SUPPORT OF J. A. GLENDENNING.

Harvey M. B., \$5; Clarence M. B., \$2.50; John N. Chute, \$10; Mrs. J. M. Gunn, \$15; W. H. A. S. 3rd Yarmouth, \$5; Mrs. J. L. M. Young, \$15; Memorial B. B., \$11.10; West Onslow church, Onslow section, \$3.25; Belmont section, 25c. - \$3.50; East Onslow church, Brookside section, \$1.50. Total, \$78.60

J. W. MANNING, Sec'y-Treas. F. M. B. St. John, June 12.

A Question of Honesty.

A member of a Baptist church presents himself at a railway station and informs the agent he is going to a Baptist Association. That official taking it for granted the brother is a duly appointed delegate furnishes him with a Standard Certificate which he accepts. The clerk of the Association knowing the brother is not a delegate fills out the certificate. The brother writes his name opposite the word "Delegate" on the coupon and receives a free return ticket. Have not both ticket agents in this case been deceived? Will such a transaction bear the test of common honesty? HONESTY.

York and Sunbury Quarterly.

The York and Sunbury Quarterly meeting convened at Millville June 5th to 7th inclusive the first session being held on Friday evening, when Bro. Auger from the Gordon training school of Boston preached a good gospel sermon.

On Saturday forenoon at 10 o'clock a social service was held conducted by Deacon D. C. Parent, of Queensbury at 11 o'clock the business meeting was held. The Moderator Rev. W. D. Manzer not being able to be present

on account of sickness Bro. M. S. Hall was elected Moderator. Rev. N. B. Rogers the secretary treasurer not being present, Rev. C. W. Sabler was elected secretary treasurer.

The report of the Committee on Credentials showed 6 churches represented by 8 delegates. On motion of Rev. W. R. Robinson of Gibson, it was resolved that Rev. Mr. Gaskin, who was holding camp meetings in the place be invited to unite with us in the services of Saturday evening and Sunday Rev. W. R. Robinson of Gibson and Deacon D. C. Parent of Queensbury were appointed to wait upon Rev. M. Gaskin, they returned and reported that the brother had accepted the invitation, Bro. Gaskin being present was welcomed by our Moderator Bro. Hall.

In the afternoon the quarterly conference meeting was held by Bro. Hall, in the evening a platform meeting was held in the interest of missions addressed by Rev. C. W. Sabler and Rev. Mr. Gaskin.

Sunday 10 a. m. prayer meeting led by Bro. Hall followed by a sermon by Rev. Mr. Gaskin. In the afternoon we held no more on account of a funeral service being held in the church.

In the evening the quarterly sermon was preached by Rev. C. W. Sabler of Kingsclear. Adjourned to meet in September with the church at Prince William.

C. W. SABLE, Sec. Protem.

The peace of God is not something that he puts into your hearts and that you must keep that it may keep you. If the peace of God is to rule my heart it is because the God of peace himself is there.—Andrew Murray.

A little newsboy who had been in an accident, came into his Sunday school class with one of his ears bandaged to his head, and said to the teacher, "I'm a good one to preach to today, for it goes in one ear and can't get out of the other."

Eczema

It is also called Salt Rheum. Sometimes Scrofula. It comes in patches that burn, itch, ooze, dry and scale, over and over again. It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility. It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Snyville, N. Y.; troubled Mrs. F. J. Christian, Mahanoe Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years. These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

When answering advertisements please mention the Messenger and Visitor.

CANADIAN PACIFIC RY.

HOMESEEKERS EXCURSIONS

TO THE CANADIAN NORTH WEST.

Second-Class Round Trip Tickets will be issued from ST. JOHN, N. B.

On June 3 and 17, and July 8, 1903.

| | |
|---|---------|
| To Winnipeg, Estevan, Moosomin, Swan River, | \$28.00 |
| To Regina, Moosejaw, Yorkton, | \$30.00 |
| Prince Albert, McLeod, Calgary, | \$35.00 |
| Red Deer, Strathcona, | \$40.00 |

Good to Return two months from date of issue.

General Change of Time June 7th.

Further particulars on application to

C. B. FOSTER,

D. P. A., C. P. R., ST. JOHN, N. B.

**Nature's Remedy
for Diarrhoea**

and all Summer Complaints
in Children and Adults.



**FULLER'S
BLACKBERRY
CORDIAL**

Price, 25 cents

THE BAIRD CO'Y, Limited
PROPRIETORS
WOODSTOCK, N.B.

The Messenger and Visitor

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

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

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

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

Two Ways to go to Atlanta, Ga.

Your Transportation Leaders have been unable to get any reduction in rates from the Maritime Province Railroads to Boston. Delegates will secure their tickets from local stations to Boston, Mass., at best terms possible. From Boston there are two ways of going. One delegation leaves that city July 7, at 9 a. m., by the Colonial Express and arrives at Atlanta the next day 3.55 p. m. The fare for round trip \$27. If one takes a parlor car from Boston to Washington that will cost \$3.25. If one takes a pullman sleeping berth from Washington to Atlanta that will cost \$4. The last two are optional.

Another delegation, personally conducted leaves Boston, South Terminal Station at 6 p. m., Friday July 3 via: N. Y., N. H. & H. Ry., and Fall River Line arriving at New York, Saturday, July 4th at 7 a. m., there transferring to Pier 35 of the Ocean S. S. Co., "Savannah Line." The steamer will leave New York at 3 p. m., giving 6 hours visit at New York. The Savannah Line of steamers are magnificent, and the time from New York to Savannah will be fifty hours, making connection for Atlanta which is only 9 hours sail from Savannah. The rate for the round trip from Boston to Atlanta, Ga. and return is \$31.25, and this includes meals and state room berth from New York to Savannah. State rooms should be procured in advance. Applications should be made to Messrs. Simmons and Masters, 26 School Street, Boston, Mass.

Your Transportation Leaders regret very much the action of the Maritime Railways in refusing reduced rates. The rates, however, from Boston are so reasonable that no one need stay at home on this account.

Z. L. FASH, Transportation Leader.

Transportation—Official Announcement.
Atlanta, E. Y. P. U. Convention.
July 9 12.

Will all delegates to the Atlanta Convention from the Maritime Provinces please take note that we will join the New England train at the South Terminal Depot, Boston, Mass., Tuesday, July 7th at 9 o'clock, via New York, New Haven and Hartford Ry., Colonial express, thence all rail to Atlanta, returning the same way. Fare for the round trip from Boston to Atlanta and return, will be \$27.00. So far we have not been able to get special rates on lines to Boston outside of New England. For particulars write President H. H. Roach, St. John, N. B., who will take charge of our Maritime Delegation.

Arrangements have been made with the Canada Eastern R. R. and Star Line Steam-

ton Steamer "Aberdeen" to grant to delegates to the N. B. Western Association Marysville, June 26th-29th the usual one fare rate. Delegates travelling by Canadian Pacific Railway will be returned home at one half the one way first class fare. Let no delegate fail to secure a Standard Certificate upon purchase of ticket.

J. H. MACDONALD,
for Com. of Arrangements.

Notices.

Lunenburg Co. Quarterly Meeting.

The next session of this organization will meet on July 6, 7, at Lakeville. Those who attend are requested to send their names, and by what train they will reach Bridgewater, to the pastor, Rev. C. R. Freeman. M. E. WHITMAN, Sec'y.

**N. B. SOUTHERN ASSOCIATION
TRAVELLING ARRANGEMENTS.**

The N. B. Southern (formerly Shore Line) Railway from St. John will grant one fare rate.

The Canadian Pacific Railway will grant reduced rates in proportion to the number of delegates. If one hundred are in attendance holding Standard Certificates, return tickets will be issued free; if over fifty, at one-third the one way fare; if less than fifty, at one-half the one way fare. Delegates going must purchase first-class tickets and obtain standard certificates.

The Intercolonial Railway will return ten or more delegates free over their road provided such delegates purchase one way first-class tickets and secure certificates.

Certificates should be both obtained and presented at least ten minutes before the train leaves.

C. W. TOWNSEND, Clerk.

Delegates to the N. B. Southern Association, to convene at St. Stephen, July 4 to 6, will be kind enough to forward their names at once to the undersigned.

W. C. GOUCHER,
St. Stephen, June 16, 1903.

The clerks of our churches of the N. B. Southern Association are requested to send, after this notice, their church letters to Rev. W. C. Goucher, St. Stephen, N. B.

The attention of the B. Y. P. U.'s of the Western Associations is called to the notices sent and statistics asked for. The opening meeting will be on Friday evening, June 19th, at Bear River in connection with Association gathering. The addresses will be by Rev. H. B. Sloat of Milton, Yarmouth County, Rev. E. L. Dakin, of Annapolis, and Rev. A. J. Archibald of Digby. WARD FISHER, Sec'y

The N. S. Western Baptist Association will convene in its Fifty-Third Annual Session at Bear River, N. S., on Saturday June 20th next at 10 o'clock a. m. The Church Letters should be returned to the Clerk of the Association not later than June 13th. Delegates coming by "Dominion Atlantic" or "Central" Railways should procure Standard Certificate to insure free return. These Certificates will be honored at either Bear River or Deep Brook Stations.

W. L. ARCHIBALD, Clerk.
Lawrencetown, N. S., May 31, 1903.

Persons expecting to attend the N. S. W. Baptist Association at Bear River, June 23 will kindly send their names at once to W. W. Clarke, or I. W. Porter, Bear River. Kindly state the day you expect to arrive, and whether you come by team or otherwise.

The Central Baptist Theological Circle will hold their fifth meeting at Upper Canada, on Thursday, June 25th, 2.30 p. m., the day preceding the Association. The Circle has requested their Secretary to present the programme to the MESSENGER AND VISITOR for publication and extend an invitation to the ministers of the Association to attend.

PROGRAMME.

1. Review of Prof. Coe's, "The Religion of a Mature Mind," Principal H. T. De Wolfe.
2. Review of Prof. James' "Varieties of Religious Experience," Rev. H. R. Hatch.
3. Paper, "The Instruction of Enquirers," Rev. J. A. Huntley.

I. A. CORBETT, Secretary.

The N. S. Central Association will meet at Upper Canada on Friday, June 26th at 10 o'clock. CHAIRMAN.

The N. B. Western Association will convene with the Marysville Baptist Church June 26, 2.30 p. m. Let the churches appoint delegates. B. S. FREEMAN, Clerk.

To Housekeepers!

W

Do You Use It?

"OGILVIE'S"

**THE FLOUR
OF THE ROYAL
HOUSEHOLD.**

When a man has money and position he usually becomes hard to please. He is disposed to criticize and to want the best of everything. Take, for instance, H. R. H. the Prince of Wales, who visited Canada a short time ago. He wouldn't use bread made from ordinary flour, no indeed—he wanted the best bread that Canada could produce, and he got Ogilvie's Flour to make it. The result is that today Ogilvie's is, by Royal Warrant, the Flour of the Royal Household; and you know the Royal Household in all things invariably demands the best.

this issue, The N. S. Central Association will convene with the Upper Canada Baptist church June 26 28.

Delegates will please send in their names to either of the undersigned before and not later than the 15th inst, otherwise free entertainment will not be guaranteed.

Delegates will purchase their tickets to Sheffield Mills Station. They will also, ask for standard certificates, and these, upon being properly signed, will entitle the holders to free return tickets.

The "International Praise" hymn book will be used in the services of song, and those having these books will kindly bring them. Rev. D. E. HATT,
Chairman Entertainment Com.

A. S. McDONALD, Church Clerk.
Upper Dyke Village, June 1st, 1903.

The 36th Annual Meeting of the P. E. Island Baptist Association will be held with the Cavendish Church, commencing on Friday July 3rd, at 10 o'clock a. m., all Church Letters to be sent to the Rev. C. Spurr Pownall at least ten days before that date. ARTHUR SIMPSON, Sec'y.
Bay View, 29th May, 1903.

All delegates coming to the P. E. Island association are requested to send their names to the undersigned on or before the 24th of June in order that entertainment may be provided. ARTHUR SIMPSON.

The N. B. Southern Association.

Having accepted a most cordial invitation from the Union Street Baptist church, St. Stephen, the twenty-fourth annual session of our association will convene with said church July 4th, 1903.
W. CAMP, Moderator.
C. W. TOWNSEND, Clerk.

The clerks of our church in N. B. Southern association are requested to forward at once their church letter to Rev. C. W. Townsend, St. Martins, N. B. Committee appointed last year may prepare a digest to present to association.

The Nova Scotia Eastern Baptist association will convene at Bass River, Colchester Co., on July 10, at 10 a. m. If ten or more delegates attend the above and purchase ten or more adult first-class one-way tickets to Londonderry stations, and obtain at the starting point a standard certificate, they will be entitled, on presentation of such certificate, properly filled in and signed by the secretary, to the agent at Londonderry station, to free tickets for the return journey. If less than ten tickets are purchased in this way going journey the delegates will be issued first class tickets for the return journey at first-class half-fare.
T. B. LAYTON, Sec'y.
Middleton, N. S., June 6.

All Delegates coming to the Eastern

their names to Mr. H. Gross, Surrey, Albert County, N. B., as soon as possible.

All correspondence to the Tancook Baptist church should be addressed to Mr. James Wilson clerk of the church.
JAS. A. PORTER, Pastor.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor R. J. Grant, Acadia, Yarmouth, N. S."

NOT IN STOCK.

"I want four cents' worth of glory divine," said a flaxen-haired tot, looking intently at the clerk in a drug-store.

Everybody within hearing of the infantile voice either laughed or smiled, while Mr. Gray, the druggist, looked serious, and appeared to be thinking.

"Are you sure it is glory divine you want?" he asked of the little one.

"Yes, sir," was the prompt response.

"For what does mamma want it?" was the next question.

"To throw around the room, and in the back yard," said the little tot innocently.

"Isn't it chloride of lime she wants?" asked the drug man.

The little girl nodded her assent, and soon she was on her way home to mother.

A Chance to Make Money.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business. MARTHA FRANCIS,
11 South Vandeventer Avenue, St. Louis, Mo.

To Those

wishing to secure a Commercial or Shorthand & Typewriting Training, the

Fredericton Business College

offers advantages unsurpassed by any other institution in Canada. Attendance larger than ever. Write for free catalogue.

W. J. OSBORNE,
Principal.

Every Mother
is called upon to cure
Cuts—Sprains—Bruises.

Painkiller
does it rapidly. Nothing like it
for children. A few drops in
hot-sweetened water cures
**Cramps—Colic and
Summer Complaint.**
There's only one Painkiller, PERRY DAVIS'.

ASTHMA

Of all diseases that afflicts human-
ity, none is so distressing and trying
as Asthma.

If you are a discouraged Asthmatic
and have tried many remedies without
result, let us send you a generous free
sample of Himrod's Asthma Cure and
prove to you the wonderful efficacy of
this remedy. Used as an inhalation,
it instantly relieves the oppressive
sense of impending suffocation en-
abling the patient to breathe freely at
once and by a soothing medication of
the bronchial passages, quickly less-
ens the severity and frequency of at-
tacks until a cure is attained. Asth-
matics are generally dyspeptic and
should avoid internal remedies liable
to impair the digestion. For over a
quarter of a century Himrod's Cure
has been prescribed by eminent phy-
sicians throughout the world. It is a
remedy in which you can place entire
confidence. If your case is a chronic
one, or only of a few months stand-
ing, send for a free sample at once and
try it. It will not disappoint you.

HIMROD MFG CO.,
14-16 VESKY ST., NEW YORK.
Your druggist may not carry Himrod's
Asthma Cure in stock. A conscientious drug-
gist will get it for you if you ask him and will
not try to sell you something "just as good."
A fair warning, insist on having Himrod's

**Kidney
Disorders**
Are no
respector
of
persons.

People in every walk of life are troubled.
Have you a Backache? If you have it
is the first sign that the kidneys are not
working properly.
A neglected Backache leads to serious
Kidney Trouble.
Check it in time by taking

DOAN'S KIDNEY PILLS
"THE GREAT KIDNEY SPECIFIC."
They cure all kinds of Kidney Troubles
from Backache to Bright's Disease.

50c. a box or 3 for \$1.25
all dealers or
THE DOAN KIDNEY PILL CO.,
Toronto, Ont.

**COWAN'S
PERFECTION
Cocoa.**
It makes children healthy
and strong.

From **May 15 to June 15**

We will mail postpaid to any address for
25 cents a sample box (quarter gross) of
the **MARITIME PEN.** These pens are
good, like everything else we give on
name.

KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax, N. S.

☞ The Home ☞

FLOOR COVERINGS

It is real economy to cover the floors of
two or three rooms with the same kind of
carpet. It can usually be bought cheaper
in larger quantities. When they begin to
wear out they should be taken apart, the
best breadths sewed together and used for
one room. The worn pieces may be cut in
strips one inch wide, ravelled on both sides
and woven into a rug, if it is an Ingrain.

A good floor covering may be made of an
old Brussels carpet. Turn it wrong side up,
tack it smoothly on the floor, and give it
two coats of common house paint. Let it
dry thoroughly before it is used. A coat
of varnish will make it last longer and it
will be easier to clean. It need not be
taken up for several years, and when the
paint begins to wear off, give the worn
places another coat.

Matting has many advantages as a floor
covering. It is cheaper than a woolen car-
pet, and it is much easier to sweep. Sweep-
ing across the width instead of lengthwise
will make it last longer. Oilcloth, matting
and linoleum do not need scrubbing.
Either may be kept clean by wiping it with
a soft flannel cloth wrung out in strong
suds, which is made by dissolving a table-
spoonful of White Wave in two gallons of
soft water. Rinse with clear water and wipe
dry. A self-wringing mop saves much
stooping and hard work.—R. J. C., in Re-
ligious Herald.

CLEANING GLASSWARE.

As soon makes the table more at-
tractive and gives it such an air of refine-
ment as polished dishes and shining glass
the time is well spent in making them bright
and clean, and even the cheap ware may
be made to look like real cut glass if it is
cleaned often and thoroughly polished.
Fine dishes should never be scraped with a
knife, and there is nothing better for
cleaning them than bits of old soft cloth,
Carafes, cruet and similar articles may be
cleaned with potato peelings or crushed
egg shells. They are put in the bottle with
plenty of hot suds and allowed to remain
over night, the bottle may be given a
vigorous shaking and thorough rinsing.
The glassware needs to be polished quite
as often as the silver, if we want to keep it
at its best, and clouded glassware will
spoil the effect of an otherwise perfect
table. A stiff brush should be used for
cleaning the cut portions or fancy glass-
ware, and the glass can be made to glisten
after washing and rinsing if it is rubbed
with a flannel cloth dipped in alcohol,
then in whiting. Glassware is made shin-
ingly clean by washing through a warm
pearline suds, then rinsing in a clear warm
water; then the pieces should be wiped
with one dry towel and polished with an-
other free from lint. Nice glassware thus
cared for will last much longer than if
carelessly washed, to say nothing of the
comfort derived from their appearance on
the table.—A. M. H., in Religious Herald.

PINEAPPLE SHERBET.

Select a pineapple that is perfectly ripe,
Pare and grate. Canned pineapple may be
used with equally good results, that already
grated being the best. Add the juice of
two lemons and three oranges and let stand
in a cold place for an hour or more. Make
a syrup by boiling two pounds of granu-
lated sugar and one quart of water until
quite thick and pour hot over the fruit mix-
ture. In using canned goods, this quality
will be entirely too much sugar. Sweeten
the fruit to taste and omit this syrup. An
experienced cook can take enough water to
equal the quart mentioned. Add a pint of
cold water and when perfectly cold turn
into the freezer. Just as it begins to freeze
stir in the white of three eggs beaten to a
stiff froth and then finish freezing.—Rx.

Crystallized fruits are easily prepared,
and make an attractive dish for the holi-
day dinner table. Malaga grapes, sections
of oranges, and English walnuts are the
best for the purpose. A syrup of granu-

lated sugar should be cooked until when
dropped into cold water it will be brittle.
The skins of the grapes and oranges should
not be broken, and one by one they should
be dropped into and coated with the syrup,
and then rolled in confectioner's sugar.
When they are dry pile them in cone-shap-
ed heaps on flat glass dishes.—Ex.

A FLOOR POLISH.

A polish recommended for hard or stain-
ed-wood floors is made by cutting eight
ounces of yellow beeswax into small pieces,
and adding to it two quarts of spirits of
turpentine and one quart of Venetian tur-
pentine. When the beeswax is dissolved,
the mixture may be boiled for use. It
should be applied with a piece of soft
flannel.

An easy polish for the daily rubbing of
the dinner table is an emulsion made from
two parts of table oil to one part of vinegar.
This, applied with a soft cloth or flannel
and rubbed afterward with a dry one, will
be found efficient in removing all ordinary
stains.—Ex.

A pudding that is light and delicious is
made thus: Apple and nut pudding. Peel
apples and remove core without breaking
apple, put in pudding dish and fill open-
ing in apple with sugar, jam, honey, or
quince jelly. Partly bake, until fairly
soft, but not broken. Make a custard of
four eggs, four tablespoonfuls of sugar,
and four cupfuls of milk, add cupful of
grated cocoanut, and flavor with vanilla.
Pour custard over the partly baked apples
and replace in oven. Let bake till custard
is set. Cool and serve. It is delicious.—
Ex.

Rice passed through the coffee-mill to
remove the flavor of coffee before spices
are ground are said to be better than bread
crumbs for the same purpose. The rice
may serve, too, after the spices to restore
the mill to its primary service, and this
latter handful of rice, impregnated as it is
with spices, will be found an excellent ad-
dition to soup. Many good cooks often
throw in with the rice, barley, or vermi-
celli added to soup a clove or two and a
couple of pepper corns.—Rx.

A good way to treat palms is to sponge
the leaves once a week with lukewarm
water to which a little milk has been added.
After this the plant should stand for two
hours in lukewarm water, enough to com-
pletely cover the pot.—Ex.

At the Bay of Quinte Methodist Con-
ference a resolution was adopted strongly
protesting against the policy of placing a
tax of \$500 on every Chinaman entering
our country, as liable seriously to embarrass
missionaries' operations in China, and
expressing the hope that the government
may devise another plan to settle the im-
migration question on terms equitable to
all nations. Copies of the resolution will
be sent to the government and opposition
in the Senate and House of Commons
Ottawa.

BABY'S WELFARE.

Every mother is anxious for the health
and welfare of her little ones, and Baby's
Own Tablets is the best medicine to make
baby well and keep it well. Thousands of
mothers keep the Tablets constantly in the
house they say they would not be with-
out them. As proof of this Mrs. Geo.
Kilgore, Wellwood, Man., says:—"Having
used Baby's Own Tablets for some time,
I can truthfully say that they are the best
medicine I have ever used for little ones.
I think so highly of the Tablets that I al-
ways keep them in the house."
A medicine, like Baby's Own Tablets,
which so many mothers praise, is the right
one for your little one. They are guar-
anteed to contain neither opiates nor other
harmful drugs, and can be given to the
youngest infant with perfect safety. Good
for teething troubles, constipation,
diarrhoea, sleep fever, worms and all the
minor ailments of children. Sold by drug-
gists, or may be had by mail at 25 cents a
box, by writing the Dr. Williams' Medicine
Co., Brockville, Ont.

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

They cure those feel-
ings of smothering and
sinking that come on
at times, make the
heart beat strong and
regular, give
sweet, refresh-
ing sleep and
banish head-
aches and ner-
vousness. They
infuse new life
and energy into
dispirited, health-
shattered women
who have come
to think there is
no cure for them.



**MILBURN'S
HEART &
NERVE
PILLS**

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

Price 50c. per box or 3 for \$1.25
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in your food—in your bedroom—
making life miserable.

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Fly Pads**
will clear your house of flies in a
few hours.

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FOR NERVOUS DYSPEPSIA
HEADACHE, BRUISES, AND PILES. GIVES THE
FREE SAMPLES OF K.D.C. AND PILLS. GIVES THE
K.D.C. CO. 112, South

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson II. July 12. Saul Chosen King. I Samuel 10: 17-27.

GOLDEN TEXT.

The Lord is our King; he will save us. —I Sam. 33: 22.

EXPLANATORY.

GOD'S PREPARATION OF A KING.—I Sam. 9: 1 to 10: 16 After rehearsing the people's demand for a king, the author of the book of Samuel looks backward, and traces the history of Saul who was to fill the great position. This fortunate young man belonged to the small but heroic tribe of Benjamin, as did Saul of Tarsus. His father was Kish, "a mighty man of power," who dwelt in Gibeath. Saul himself is described as "choice and goodly," and of unusual height.

I. THE FINAL WARNING.—Vs. 17-19. After giving this account of Saul's preparation for the kingship, the sacred historian goes on to tell how Samuel made known God's choice to the people. First, however, the prophet gave them one more chance to maintain the better way, God's immediate rule of the nation.

AND SAMUEL CALLED THE PEOPLE TOGETHER. "He convoked the national assembly, or 'congregation of Israel,' which had made the request for a king through its representative elders (I Sam. 8: 4). This body was composed of all Israelites of twenty years and upwards (Num. 1: 3) who had not forfeited their privileges, together with foreigners admitted upon certain abstainer." UNTO THE LORD THE PHRASE "implies the presence of the ark, or the tabernacle, or the high priest's ephod." TO MIZPEH. Samuel chose this spot for the assembly "on account of the glorious memories of his own victory, many years before, at that place." See I Sam. 7: 5-15. Centuries afterward another important pattering met here, when, under the heroic leadership of Judas Maccabaeus, the Jews assembled to raise a revolt against the tyranny of Antiochus Epiphanes (I Macc. 3: 42-46).

18. AND SAID UNTO THE CHILDREN OF ISRAEL. What follows is, of course, only a summary of what was doubtless a long and impassioned oration. THUS SAITH THE LORD. I BROUGHT UP ISRAEL OUT OF EGYPT. No nation in all history has had so wonderful a deliverance, and yet the Israelites were constantly forgetting it, just as we forget our past blessings AND DELIVERED YOU. OUT OF THE HAND OF ALL KINGDOMS, AND OF THEM THAT OPPRESSED YOU. Rather, "out of the hand of all the kingdoms that oppressed you." These were the hostile nations surrounding the Israelites, from which they were delivered under the various judges.

19. AND YE HAVE THIS DAY REJECTED

BRAIN BUILDING.

How To Feed Nervous Cases.

Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter. Proof of power of the brain food Grape-Nuts is remarkably strong.

"About eight years ago when working very hard as a court stenographer I collapsed physically and then nervously and was taken to the State Hospital for the insane at Lincoln, Neb. a resting maniac.

"They had to keep me in a strait jacket and I was kept in the worst ward for three months. I was finally dismissed in the following May but did no brain work for years until last fall when I was persuaded to take the testimony in two cases. One of these was a murder case and the strain upon my nervous system was so great that I would have broken down again except for the strength I had built up by the use of Grape-Nuts. When I began to feel the pressure of the work on my brain and nerves I simply increased the amount of Grape-Nuts and used the food more regularly.

"I now feel like my old self again and am healthy and happy. I am sure that if I had known of Grape Nuts when I had my trouble 8 years ago I would never have collapsed and this dark spot in my life would never have happened. Grape Nuts' power as a brain food is simply wonderful and I do not believe any stomach is so weak that it cannot digest this wonderful food. I feel a delicacy about having my name appear in public but if you think it would help any poor sufferer you can use it." Name given by Postum Co., Battle Creek, Mich.

There are desserts and desserts. The delicious health-giving kind are told about in the little recipe book found in each package of Grape-Nuts.

YOUR GOD. Not formally, but really, by desiring to shake off his direct rule and authority. WHO HIMSELF SAVED YOU. Literally, "Who is a saviour to you." AND YE HAVE SAID UNTO HIM, NAY, BUT SET A KING OVER US. See I Sam. 8: 19. They had not spoken directly to God, but to Samuel; yet this was the same for the prophet was God's representative. NOW THEREFORE PRESENT YOURSELVES BEFORE THE LORD. Come together in solemn assembly, before God's altar and in the presence of his priest. BY YOUR TRIBES AND BY YOUR THOUSANDS. The natural division of the tribes was into families or clans, which, in turn, were divided into houses. Moses, however, had instituted a division of the tribes into thousands, hundreds, fifties and tens (Ex. 18: 25). The thousands, here mentioned, seem to correspond to the families.

III. THE DIVINE SELECTION.—Vs. 20-22 Having uttered this solemn warning, Samuel perceived that further expostulation was useless, and proceeded to a confirmation, by a God-directed lot, of the secret choice God had already made.

20 AND WHEN SAMUEL HAD CAUSED ALL THE TRIBES OF ISRAEL TO COME NEAR. The choice is made by the sacred lot, each tribe coming by its representatives before the oracle and receiving the answer yes or no, until the proper one is found. After this manner Achan was discovered (Josh. 7: 16-18). THE TRIKE OF BENJAMIN WAS TAKEN. "By selecting a king from this least and nearly extinct tribe (Judg. 20), divine wisdom designed to remove all grounds of jealousy among the other tribes."

THE FAMILY OF MATRI WAS TAKEN. This family is not mentioned elsewhere in the Bible. AND SAUL THE SON OF KISH WAS TAKEN. "Perhaps the narrative is here condensed, and omits the lot cast among the heads of households in the family by which Kish was selected, a fourth lot choosing among his sons, and thus reaching Saul."

AND WHEN THEY SOUGHT HIM TO PRESENT HIM TO THE PEOPLE, HE COULD NOT BE FOUND. Saul hid himself through modesty and humility, combined with awe and natural shrinking from the exalted position; and perhaps he was terrified by Samuel's declaration that the people were rejecting God in choosing a king.

22. THEREFORE THEY ENQUIRED OF THE LORD FURTHER. "The technical phrase for ascertaining God's will by means of the Urim and Thummim in the breastplate upon the high priest's ephod (Ex. 28: 30; Num. 27: 21)." It is not known what these were nor how they were used. Possibly they were little images, and the use of them may have been a special mode of casting lots. IF THE MAN SHOULD YET COME THITHER. Driver translates it as a despairing question: "Is there still (i. e., besides ourselves) any one come hither?" AND THE LORD ANSWERED. Perhaps in the same way as before, the lot replying "yes" or "no" as various places were suggested: "Is he in this place?" "In that?" BEHOLD HE HATH HID HIMSELF AMONG THE STUFF. The stuff was the baggage. There would be much of it, for the people had come to Mizpah from a distance, and it was the custom to pile it up as a rampart or defense against possible enemies while the assembly lasted.

IV. SAUL'S STATELINESS.—Vs. 23-25 Learning thus where Saul was to be found, the people sought him out, and so gained a confirmation of the lot which had selected him. His physical fitness was at once made manifest.

23. HE WAS HIGHER THAN ANY OF THE PEOPLE FROM HIS SHOULDERS AND UPWARD. He stood "head and shoulders above them all." In the beginnings of history, the nations desired for their leaders men of physical might. Homer represents Ajax as "towering o'er all with head and shoulders broad," and Virgil paints Turnus, who "out-tops the foremost chieftain by a head." "The prevalence of this feeling of regard for personal bulk and stature is seen in the Scriptures of ancient Egypt, Assyria and Persia, and even in the modern paintings of the last-named nation, in which the sovereign is invested with gigantic proportions in comparison with the persons around him."

24. AND SAMUEL SAID TO ALL THE PEOPLE, SEE YE HIM WHOM THE LORD HATH CHOSEN. "There is an evident allusion to the words of Deut. 17: 15." AND ALL THE PEOPLE SHOUTED, AND SAID, GOD SAVE THE KING. Literally, "Let the king live"; as we would shout, "Long live the king!"

25. THEN SAMUEL TOLD THE PEOPLE THE MANNER OF THE KINGDOM. "A charter establishing and defining the position of the king in relation to Jehovah, and to the people. In substance, at any rate, it probably resembled the law of the king in Deut. 17: 14-20." AND WROTE IT IN A BOOK. Literally, "in the book." The reference may be to "the book of the law," the book in which Moses inscribed his system of government. AND LAID IT UP BEFORE THE LORD. "The book of the law"

is also spoken of (Deut. 31: 26) as laid up "before the Lord," that is, beside the ark, which was then in Kirjath-jearim. "The city of woods." AND SAMUEL TERT ALL THE PEOPLE AWAY. Samuel had not lost his supremacy. It is he, and not Saul, that dismisses the assembly. And till the end of his life, though he appeared seldom, whenever the grand old man came forward it was as an undoubted leader and chief.

V. THE NEW KING TESTED.—Vs. 26-27 The new king was immediately tested in three respects,—his power to win friends, his ability to meet enemies at home, his power to conquer foes abroad. He met all three tests successfully.

First test. 26. AND SAUL ALSO WENT HOME. No public emergency called for his immediate action, and he wisely chose to make quiet preparation for his life work. TO GIBEA. His home (see "Place"). AND THERE WENT WITH HIM A BAND OF MEN (R. V., the host). Warriors who accepted him as their leader and wished to form his bodyguard. Probably many of his proud fellow townsmen and fellow tribesmen were among them. WHOSE HEARTS GOD HATH TOUCHED, drawing them to Saul. God is at the bottom of all friendship.

No one can do his best work without the help of friends, any more than one blade of a pair of shears can work alone. "A man is known by his friends." Brave men attract brave men to themselves, and fools surround themselves with fools.

Second Test. 27. BUT THE CHILDREN OF BELIAL SAID. Belial is not a proper name but a common noun, signifying "worthlessness" (or, as Cheyne thinks, "wickedness"). The Hebrew language is deficient in adjectives, and "children of worthlessness" (or wickedness) signifies "worthless (or wicked) persons." How CAN THIS MAN SAVE US? Their conduct was not prompted by a preference for God's direct rule. AND THEY DESPISED HIM. In the same way, to compare what is small with what is the greatest of all, our Lord himself is "despised and rejected of men," and the proud worldling looks contemptuously upon the lowly Nazarene and asks "How shall this man save us?" AND BROUGHT HIM NO PRESENTS. The token of homage and acknowledgment from the subject to the sovereign, and from the tributary nation to their suzerain. These offerings were so customary that not to give them was equivalent to open refusal of Saul's leadership and denial of his authority. BUT HE HELD HIS PACE. "He was as one deaf," is a more literal rendering. The best answer to taunt or an insult is absolute silence, unless there is a plain opportunity for speech to do good. So Christ was dumb before his judges. By his silence Saul showed that he was master of himself—the first essential toward the mastery of others.

A WOMAN'S ADVICE.

To These who Suffer from Headaches, Backaches and Ailments peculiar to the Sex.

Every woman needs plenty of pure, rich, red blood and sound nerves to carry her safely through her time of pain and sickness. Dr. Williams' Pink Pills are good in a special way for women. They actually make new health-giving blood. They give ease, strength and vigor. They stimulate all the organs to perform their functions regularly and well. They banish all pains and depression, all headaches and backaches, and all the secret distress that only a woman knows.

Dr. Williams' Pink Pills bring the sparkle to dull eyes and the rosy glow of health to cheeks once pale and pinched with silent suffering. They bring health and strength when all else fails. Here is a bit of strong proof from Mrs. John McKeer, Chickney, N. W. T., who says: "For some years I was greatly afflicted with the ailments that make the lives of so many of my sex miserable. I tried many medicines, but found nothing to relieve me until I began the use of Dr. Williams' Pink Pills. These pills have made me feel like a new person; the almost continuous suffering I endured has passed away, and life no longer seems the burden it once did. I know other women who have been similarly benefited, and I think the pills are worth their weight in gold to all who suffer from female complaints or general prostration." All over the land are suffering women who can obtain new health and strength through the use of these pills. Only the genuine should be taken and these bear the full name, "Dr. Williams' Pink Pills for Pale People," on the wrappers around every box. Sold by all dealers at 50 cents a box or six boxes for \$2.50, or sent by mail by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

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Agents Wanted.

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St. John's cool summer weather makes both exercise and study enjoyable throughout the entire season.

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Returns Promptly Made.

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From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in Nova Scotia during the present Convention year.

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Simpson, Charlottetown.

A contribution from churches and individuals in New Brunswick to denominational funds should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. Simpson.

EAST ONSLOW.—On Sunday, June 14th, I baptised Miss Addie Lynda, the grand-daughter of Deacon Wilson Lynda in that most beautiful baptistery at the base of the high bluff above the bridge at Aenon.

BLISSFIELD AND DOAKTOWN, N. B.—We have just closed a series of meetings in which quite a large number have been interested, five have been received for baptism and expected to follow the master on next Lords day.

WOLFVILLE.—Rev. D. R. Hatt, pastor of the historic church at Canard, preached here on the first Sunday in June, his sermons were scriptural and edifying and much enjoyed.

OAK BAY, CHARLOTTE CO.—On June 14, after the service closed at the church, we gathered at the water and baptized a young man, brother Charles Selvad who came out on the Lord's side so nobly as a volunteer.

CAMBRIDGE GROUP.—Refusing to candidate, yet answering the call of these three churches I came here over six months ago seeking dryer atmosphere for my wife and to do the will of my Master.

SPRINGFIELD, P. E. I.—On Sunday, May 31st, Rev. A. H. Whitman, closed a five years' pastorate in Springfield, P. E. I. Once again the Baptist church in this place finds itself without a pastor.

standing of the church is in good condition and the separation of pastor and people is keenly felt. Both Mr. and Mrs. Whitman will be followed by the best wishes of the people, where they will take up work in their new field of labor.

SPRINGHILL.—On June 7th we had the joy of baptizing four candidates into our fellowship. These are especially valuable accessions to our membership inasmuch as they are all energetic Christian workers.

ALBERTON AND SPRINGFIELD P. E. I.—I have resigned the pastorate of the churches of Alberton and Springfield to take charge of the new interest of Sydney Mines, and before going forward it is fitting that I should refer to the kindness of the people with whom I have been associated during the past five years.

MIDDLE SACKVILLE AND MIDGIE.—The annual roll calls of the foregoing churches were held on the 11th and 3rd of June respectively. The weather was all that could be desired from a traveller's standpoint and the attendance at the afternoon and evening sessions was large.

YARMOUTH COUNTY QUARTERLY MEETING.—Although held in a part of the country remote from the centre of the churches, a goodly number met at Forest Glen. We arrived on the scene at 11.30 a.m., as some of us had to drive over twenty miles.

HOPKINTON, N. H.—My few lines to your valuable paper may not be amiss, as I have many friends in the provinces who are your patrons; and, also, as I am seeking to promote the same cause, which the Baptists by the sea are so nobly endeavouring to advance.

J. W. TINGLRY.

Yarmouth County Quarterly Meeting.—Although held in a part of the country remote from the centre of the churches, a goodly number met at Forest Glen. We arrived on the scene at 11.30 a.m., as some of us had to drive over twenty miles.

At 1.45 promptly Vice President Rutledge opened the afternoon session with praise and prayer. The first in order was reports from the churches. Following churches were represented: Arcadia and Cheboque, Third Yarmouth, Ohio, Port Maitland and Coegraggin.

JOHN MILKS, Sec'y.

AFTER SHAVING, POND'S EXTRACT. COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

Havelock, S W Thorne \$2; Salsbury, A C M Lawson, \$1; Jacksonville, (S S) \$5; J McCredy \$.) \$6.00. Mid Sackville (Rev A T Robinson \$5; Mrs W Estabrook \$1) \$6.

TRYON, G NEWSO \$2; WARREN NEWSON \$2 \$4; SUMMERSIDE, ELLA DWYLING \$1) \$7.

Keewick 2nd, Abraham M Merithew \$5; collection 2.03) 7.08; Milt Cove, (E S Orchard \$1, Lester E Wright \$1) \$2; Elgin 1st (W H Colpitts 1.50; W H Bishop \$1; Minnie Mc Cain \$1; J W Robinson \$2) \$6.50; Hillsboro 1st, (Jere Steeves \$1, Lydia Steeves \$2) \$3; Hopwell, W H Newcomb, \$2; P. Midgie, (Lewis Peterson, 50c, Isaac Anderson \$1, Grace Richardson, 25c, A E Richardson, 25c, Beattie Richardson, 25c, Mrs W H Carter, 25c, Mrs A Holmes, 25c) \$2.75; Sackville, (Mrs J Chase, \$1; J B Alward, \$2, Alma R Ogden, \$1, Silas W Copp, \$1) \$5; Springfield 2nd, Jeannette Bates, \$1; Total, \$29.33.

LONG CREEK, D W McNeill, \$1. Total N B and P E I from May 1st to June 15, \$264.07.

J. W. MANNING, Tress, N. B. and P. E. I. St John, June 15.

Denominational Funds. NEW BRUNSWICK. Fredericton church, D W \$75.75; Salsbury 2nd church, D W, \$1.35; Oak Bay church, M R & A, & Ab, \$2.18; Norton church, F M, \$6.52; Havelock church, (H M, \$1.2; F M \$8.) \$18; Hopwell church, D W, \$20.52; Mrs Chas Allaby, F M, \$2; Jemasg church, F M, \$2.65; St Stephen church, D W, \$19.45; Moncton church, B Y P U, sup of Miss Clark, \$8; Pennfield church, F M, \$2; Hillsboro 2nd church, F M, \$6.50; A friend, St John, F M \$5; (New J rusalem church, H M \$8.75; Macnaquack church \$15.18; Springfield, York Co, \$2.45; Midville, sec, \$1.59; \$22.04; Prince Williams, \$17; Klug's Clear and, \$15.32; Queensbury, Upper, \$7.24; Florenceville East, \$1.2; Batlle, 2.36; South E K, \$19.9; (Litt, \$4.1) pr A H Hayward, \$149.9; Beaver harbor church, H M, \$2; North River, D W, 75c, Grande Ligne, \$10.45; Petticoast church (Q r meet coll, H M, \$8, F M, \$3, J C Jones, F M, 10, Jas Trimble, F M \$1) \$31; Hillsdale Hammond church, H & F M, \$6; Forest Glen church, F M, \$2.5; Upper Gagetown, church, D W, \$5; Cambridge 2nd church, Narrows, F M, \$8.88; Grande Ligne, \$2.85) \$11.73. Total \$379.10. Before reported \$179.15. Total to June 15, \$208.95.

Personal. We are sorry to learn that President Trotter has been suffering with a severe attack of rheumatism, but hope he is now on the way to speedy recovery.

29th Century Fund. Garrison St (D Mares \$12.50; Mrs Amel

MARRIAGES.

GRANT-LONDON.—At Woodstock N. B. June 17th, by Rev. Z. L. Fash, M. A., Norman Grant, Temple York Co. N. B., and Lucy A. London, of Woodstock.

RICHARDSON-VICKERY.—At Pleasant-Valley June 13th, by Rev. M. W. Brown, Clayton Richardson of Carleton and Eliza Vickery of Deerfield Yarmouth Co.

ARBO-ARBO.—At Blissfield Mr. P. M. Arbo to Miss E. M. Arbo, both of Upper Blackville, by Rev. J. A. Marple.

BAIN-RIDDLE.—At the residence of the bride June 2nd, by Rev. W. J. Rutledge, George Bain, of Beaver River, to Mrs. Bessie Riddle, of Yarmouth.

SMITH-SHERWOOD.—At Woodstock N. B. June 17th, by Rev. Z. L. Fash M. A., Fred A. Smith, of Woodstock, and Nina Sherwood, Avondale, Carleton Co., N. B.

WILLIS-SHATFORD.—At the home of the bride's father, June 17th, by Rev. M. B. Whitman, A. Stanley Willis of Halifax, N. S., to Ethel Laura Shatford of Chester Basin.

KNOWLAN-MUNRO.—At the Baptist parsonage, Canso, N. S., June 16th, by Rev. O. N. Chipman, Elias W. Knowlan to Maggie M. Munro.

MACFARLANE-MCPHERSON.—At the residence of the bride's father, on the 17th, inst., by the Rev. A. T. Dykman, Alphonsus Beverly MacFarlane of St. John, to Bl'a Maud McPherson of Fiverville, St. John Co. N. B.

WOODBURY-SAUNDERS.—At the home of the bride, Tremont, N. S., June 10th, by Rev. J. A. Hantley, George O. Woodbury and Alice May Saunders, both of Tremont.

ADAMS HARRIS.—At Kantsford, P. E. I., May 20, by Pastor A. H. Whitman, George Adams to Harriet Harris. Both of Kantsford.

BRUYER-HENDRY.—At the home of Oscar Davis, Reg., Springfield, K. C., on the 10th June, by Revs. A. B. Macdonald and W. M. Field, Dr. Harry Ernest Byles, of St. John, to Sarah Josephine Hendry, youngest daughter of the late Thomas Hendry of Wickham, Queens Co.

MACDONALD MILLER.—At Truro, N. S., June 10, by Rev. W. H. Hutchins, M. A., William Harvie Macdonald, of New Glasgow, to Julia Miller, of Truro.

JOHNSON-GRANT.—At Truro, N. S., June 17, by Rev. W. N. Hutchins, M. A., George Hendry Johnson to Sophie G. daughter of Mr. Frederick M. Grant.

DAVIS BURKELL.—At the Baptist church, Carleton, Y. Co., June 9, by Rev. M. A. Brown, Ralph H. Davis, of Yarmouth, to Margaret D. Burrell, of Carleton.

SHELLEY VAN AMBURG.—At Central Argyle, June 9 by Rev. M. W. Brown, William F. Seeley to Susan A. Van Amburg. Both of Central Argyle, Y. Co.

COFFRIN-BURRELL.—At Upper Kemptville, June 10 by Rev. M. W. Brown, Charles H. Coffrin, of Malbourne, to Cora

May Burrell, of Upper Kemptville, Y. Co.

KIERSTEAD-REID.—At the parsonage of the Germain Street church on 22nd inst., by Rev. G. O. Gates, Isaiah T. Kierstead of St. John and Margaret B. Reid of Clintondale, New York, U. S.

EVANS-GILBREATH.—At the Seaman's Mission, St. John, May 28th, by Rev. G. O. Gates, Edgar Raton Evans, and Jane Galbalth, all of Lorneville, St. John Co., N. B.

CLARK-FARRIS.—At the parsonage of the Germain Street Baptist church, May 25th, by Rev. G. O. Gates, Thos. J. Clark, and Neta May Farris, all of St. John.

KIERSTEAD-WHITEHEAD.—On May 30, by Rev. G. O. Gates Sylvester S. Kierstead, and Mrs. Isabella Whitehead, all of St. John.

FAIRWEATHER-NILES.—At the residence of the bride's parents, June 2, by Rev. G. O. Gates, Walter S. Fairweather, and Jessie Blanche Niles, all of St. John.

HASTINGS-TITUS.—At the residence of Prof. L. Titus, June 3, by Rev. G. O. Gates, Robert Hastings, of Barnesville, and Annie Wass Titus, of Wallaston, Mass.

DEATHS.

PHINNEY.—At Centerville on June 16th, Hattie M. Phinney, daughter of Mr. and Mrs. Annalee Phinney, in the 25th year of her age. She died trusting in Jesus.

SWIMMER.—At Waterville, Hants Co., N. S., James Swimmer, aged 75 years. During the last few months of his illness he was a great sufferer, but his sufferings were made lighter by God's sustaining grace. About twenty-three years ago our brother professed faith in Christ as his personal Saviour in connection with some special services then held by the present pastor, A. Whitman. He was baptized by Rev. J. W. Weeks, then of Chester. Since that time our brother has been a godly living member of the Waterville Baptist church. A widow, five daughters and two sons, all of which are professing Christians, survive him and are looking forward hopefully to a re-union in the better land. The funeral services, which were largely attended, were conducted by the pastor. Blessed are the dead who die in the Lord.

GOUDRY.—At the residence of her grandson, Mr. Geo. Adams, Port Maitland, on June 6, Mrs. Sophia Goudry, wife of the late Dea. W. H. Goudry, in the 83rd year of her age. Deceased had been twice married. Of the first family Mrs. Lizzie Adams and Mr. Aaron Corning survive her. Messrs. G. M. R. H. and Stanley Goudry are the surviving children of the second marriage. Mrs. Goudry was a woman most kindly of heart, modest of demeanor and religious of spirit. She was a worthy member of the Baptist church, a Christian mother who endeavored, and with a high degree of success, to bring up her children in the "nurture and admonition of the Lord." Now she rests from her labors and her works do follow her.

PORTER.—At the home of his son-in-law, Mr. W. H. Durkee, Richmond, Y. Co., on June 6, Aaron Porter, aged 85 years. Deceased had been a Christian for a good many years and endeavored to walk worthy of his high calling in Jesus Christ. He was a member of the church in Chegoggin until about a dozen years ago, when he united with the Lake George church. Though for several years his intellect has been somewhat impaired, he has always been able and willing to bear testimony to the love of Christ and his hope through grace. One daughter and two sons survive our departed brother, and may heaven's consolation be theirs in abundance.

BRIGGS.—At Macdonald's Corner, N. B., June 5th, 1903, William H. Briggs, aged 69 years, died the death of the righteous. A few weeks previous he suddenly fell prostrate in the field on his own farm and never walked again. Four days later his beloved wife, Margaret Briggs, who for months had been suffering with cancer, followed her life-partner to the better land. A cloud hangs over the home that has so long had a kind greeting and cozy chamber for the man of God. Brother and sister Briggs were both members of the 1st Cambridge Baptist church and held in the highest esteem by those who knew them best. Some years ago diptheria took their entire family of four children. A son and two daughters still remain: Willie and Meggie, in charge of the old homestead, and Annie, a teacher in South Africa. Crowds from far and near came to these funerals. The Springfield minister, Fields, and Rev. A. B. Macdonald were present with the pastor and participated in the services.

WATERBURY.—H. Allen Waterbury of St. John. He was 18 years of age and the eldest son of Geo. H. Waterbury. For some years he had exhibited signs of pulmonary weakness, and great care had been exercised concerning him. Several serious hemorrhages at the beginning of the month so weakened him that he passed gently away on June 4th. He had put on

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St. John, N. B.

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

An Ideal Book-Case for the Home.

When answering advertisements please mention the Messenger and Visitor.

THE GREAT OBJECT OF

The Mutual Life
OF CANADA

IS NOT TO MAKE MONEY OUT OF YOU, BUT FOR YOU—AND THAT'S WHAT IT WILL DO IF YOU BECOME A POLICY-HOLDER.

E. E. BOREHAM,
Manager for Nova Scotia.
Halifax, N. S.

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

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

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

The deceased was a daughter of the late William H. Eaton of Cocchituate, Mass., who was formerly a resident of Kings Co., N. S. Mrs. Eaton has been residing with her daughter in Kentville for some years past and ministered to her faithfully and tenderly during her last illness. Mrs. Bishop was identified with the Kentville Baptist church, and up to the time of her illness a valued and helpful member of the choir, of which her husband was long the efficient leader. In fact so interested was she in the welfare of the church that even when the fatal disease had so sapped her strength that she could not attend the public service of God's house she spent considerable time with her husband in arranging the music for these services. Mrs. Bishop possessed more than ordinary beauty and sweetness of character and life, leading all who met her to realize that she knew what it meant to walk with God. The funeral services held on Sunday, May 31, were very largely attended and exceedingly impressive. Many and beautiful were the floral offerings from the church, the choir and private individuals. Sweet tokens of the high esteem in which the deceased was held.

Delicious Drinks and Dainty Dishes ARE MADE FROM

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MONTREAL, P. Q.

ABSOLUTELY PURE
Unequaled for Smoothness, Delicacy, and Flavor

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

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Walter Baker & Co. Ltd.
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HALF A POINT WRONG.

A gentleman crossing the English Channel stood near to the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are a half point off the course!" he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only a half point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said. So it is in life. Half a point from strict truthfulness stands upon the rocks of falsehood.

Half a point from perfect honesty, and we are steering for the rocks of crime. And so of kindred vices. The beginnings are always small.—Sel.

WAIT QUIETLY.

When troubles assail, let us not rend the air with complaints and murmurs and impatient words, but call silently upon God, leaving all our cares with him, feeling assured that he will make all things work together for our own good.

In our every-day home-life how many things we find to perplex and annoy! A trifle often causes so much vexation, that coming in an unguarded moment we utter hasty words in return, which, on sober reflection, we remember with regret. Let us then study to be quiet and to wait on the Lord. He will never forget to succor and aid. One impatient word from Moses forfeited for him an entrance into Canaan, while the calm patience and quiet of Noah, who paddled on one hundred and twenty years building that grand old ark, was rewarded, when dark clouds arose and pouring rains came, by its floating with him and his on the tidal waves to safety and rest.

So it was with Jacob, and Joseph, and Daniel, and a host of other biblical characters, and so it will be with trusting Christians always. To wait quietly on the Lord will be to find security, peacefulness and heaven.—Christian Work.

THE BEAUTY OF THE WORLD.

It beams in every eye, it moves in every form, it is on the wing of the insect and on the rich plumage of all the fowls of heaven. No creature that crawls in the dust or that browses on the meadow does not bear it in some form or other. It dances in every bubble of the brook, sparkles in every snowflake. It is in all the shells on the shore, in all the pebbles on the beach. It sits as a queen on every heaving billow. It decorates with a million pearls and forms of life the whole bed over which mighty oceans roll. It corruscates in all the minerals of the mountain. Every ore thrown up by the miner flashes it forth as it comes into the light. As the Creator is everywhere, beauty is ubiquitous, it is the refulgent costume of the Infinite.—Selected.

THE "PROVIDER."

Fathers are lectured a good deal nowadays about their duty to their children, and exhorted to give less time to business and more to home. Those who point out their deficiencies to them so glibly do not seem to see that there is another side to the case. Many a father would be glad to spend less time at the office, but for knowing that the comfort of the home depends on his laborious hours there. Many a husband envies his wife the clinging affection of the little son and daughter and counts the loss of an equal place in their childish hearts the greatest sacrifice he makes for the good of his family. Do mothers realize how much they might do to strengthen the tie between the children and their father? So much of the purchasing in the average household is done by the mother that the father's real importance as the "provider" is not always clear to youthful eyes. It is for the mother to explain when she brings home the new suit that it was father who earned the money for it, and that it is because father wants his boys and girls to have so many nice things that he goes to work so early in the morning and comes home, sometimes so tired that he does not like

the moral printed for him in a nursery jingle, to accompany his toilet, after the style of The House that Jack Built, which begins with himself and his initial garment, and reaches its climax in his papa: "This is Dear Papa, who works so hard. To earn the money, that Mamma takes, when she goes to the store, to buy the shirt, that Johnny wears."—The Congregationalist.

AS TO LEADING PRAYER MEETINGS.

It is very much like being hostess at the head of a table full of guests. There are the good things to be provided by previous thought and work, and the invitations to be sent out. But it is at the table itself that the finest qualities need to be displayed. If anything goes wrong the hostess must never show any annoyance, but rather turn the mistake to good account. If any important guest fails to come or is late, she must blandly smile and make such adjustments as are possible. Every one must be made to feel at home. The bashful and timid young man, while not having any important remark aimed squarely at him will be drawn into conversation unawares. People will be set to conversing in a most interesting way who were never suspected of having anything interesting about them. Occasionally a learned guest will be kept talking quite by himself when he has struck on a line of personal information or experience of peculiar value; but most likely the conversation is general, darting back and forth in a delightful play of mind on mind. The gaps between the courses the wise hostess fills herself with little observations which seem quite unpremeditated, but in reality come from a careful study of her company before hand. Ever ready, ever good natured, ever feeling that the pleasure of her company is in her hands, she yet succeeds in making the guests provide most of the intellectual feast.

When you are called upon to lead a prayer meeting, it will be well to give up the old notion of presiding at a public function, and adopt the idea of a hostess among her guests. If you do, when they go home they will be likely to thank you for the delightful hospitality you have shown, and secretly desire to come again.—Congregationalist.

CAPITALISTS DECIDE TO BATTLE WITH CONSUMPTION.

An event recently occurred in Toronto which is of deep interest to thousands of people in Canada; a long established and very progressive concern, the T. A. Slocum Co., has been re-organized by well-known capitalists, the stock of the company having been increased to \$100,000. In future it will be known as the Dr. Slocum Company, Limited, but will be continued under the same able management as heretofore.

The history of this concern has been one of continual and substantial progress, and to-day its products are found in almost every drug store in Canada, being known as the Dr. Slocum System of Remedies for the cure of consumption and allied diseases, consisting of some valuable preparations: Psychine (pronounced Siveen), a general remedy for consumption, throat and lung troubles; Slocum's Emulsion of Cod Liver Oil, a wonderful flesh and strength producer; Oxojal, the greatest of catarrh antiseptics, and Coltsfoot Expecto-rant, a positive cure for coughs, colds, sore throat, etc.—a most worthy and specific series of remedies.

No remedy of modern times has conferred more lasting benefit upon sufferers from throat and lung troubles than Dr. Slocum's System of Treatment. An eminent specialist's prescription of medicinal and tonic food treatment—a complete system of rapid germ destruction and body-building—it has been the means of curing thousands of cases—positively permanent cures after skillful doctors had given up all hope.

This is attested by thousands of unsolicited testimonials which are on file and are being received daily at the office of the company; everlasting and enduring testimony from all classes of society.

The generous dealings with the public of the T. A. Slocum Co. have gone far in placing of the Dr. Slocum remedies in the prominent position they now occupy. This policy is to be continued, and if any of our readers are suffering with coughs, sore throat, pains in the lungs, chest, loss of flesh, etc., symptoms of consumption, and will send their names, post and express office addresses to 179 King St. W., Toronto, they will receive Dr. Slocum's Free Trial Treatment, consisting of four large packages, one dollar and twenty-five cents (\$1.25) worth of medicine, absolutely free. This goes to show the great faith the company have in the Dr. Slocum System of Treatment.

The directors of the Dr. Slocum Company, Limited, are to be congratulated upon this important step forward in furnishing the means whereby a more vigorous and successful crusade may be waged against one of the greatest plagues the world has

Invest \$10 in a Business Now Amounting to \$2,000,000 a Year

In order to increase our clientele in the Maritime Provinces we now present AN OPPORTUNITY FOR INVESTORS OF MODERATE MEANS to share in the immense profits of an established business, and it can be done by the saving plan of

\$10 down; \$10 in 1 month; \$10 in 2 months, and \$7.50 in 3 months.

\$37.50 by the above plan of easy payments makes it possible for the readers of the "Messenger and Visitor" to secure

500 Shares in the Haslemere Gold Mines at 7½c. per Share.

The stock of this company is deposited in one of the largest Trust Companies in America and the stockholders are further protected against loss by a fund deposited in trust in the Knickerbocker Trust Company.

The Haslemere Gold Mines consists of 100 acres in one of the richest mining districts in California.

For upwards of a year the property has been under examination by our entire staff of engineers and so far as there can be any certainty in mining it would seem that this property can, from any standpoint possible, be considered an absolutely safe investment and one that will pay exceedingly large profits to all stockholders.

The mine has already produced nearly a million dollars. It is equipped with 10 stamps, to which we are now adding 40 stamps, and the power to run the mill will be supplied by an electric works on which \$5,000,000 has already been expended.

This will be the only offering of the stock at 7½c. per share.

Full printed particulars will be sent upon request.

This year we will pay our customers in dividends A HALF MILLION DOLLARS from the 26 companies under our control and we make the positive statement that WE HAVE NEVER MADE A LOSS FOR A CUSTOMER.

W. M. P. McLAUGHLIN & CO.,
BANKERS AND BROKERS,
McLAUGHLIN BUILDINGS,
ST. JOHN, N. B.
Branch Managers for Douglas, Lacey & Co.

This and That

ALL BUTTER, NO CAT.

Hugh S. Knox, son of the United States Attorney-General, who was arrested through an error recently in South Norwalk, Conn., and afterward discharged with a eulogy on his conduct, has for a friend a young Frenchman who is beginning to learn English. This youth wrote in English last month a little story about a cat, and so amusing was the language in which the tale was couched that Mr. Knox begged to make a copy of it. The copy reads as follows:

'A lady which was to dine said to her servant that she had not used butter enough. This girl, for to excuse himself, was bring a little cat on the hand, and told that she came to take him in the cream finishing to eat the two pounds from butter who remain. The lady took immediately the cat whom was put in the balances. It just weighed that two pound. 'This is all the very much well for the butter,' the lady then she said, 'but where is the cat?'—New York Tribune.

A STRANGE ACCIDENT.

One of the strangest accidents ever recorded occurred near Harrowsmith on Thursday afternoon about 4 o'clock. Edmund Pixley, residing about one mile east, started for the village with a load of hay. About half way there he met Arthur Ward going in the opposite direction. Before the two vehicles met Mr. Ward tried to draw Mr. Pixley's attention to the fact that his load of hay was afire. Before he succeeded the fire had run around the load, completely igniting it, and frightening the horses, which ran away, colliding with Mr. Ward's team. Mr. Pixley was forced to jump from the load in order to save his life. When the rigs came together the load or burning hay upset, scattering the burning hay over the vehicle and horses of Mr. Ward. At the same time the pole of the hay wagon broke liberating the horses, which made a dash for the village. It was found impossible to cut loose Mr. Ward's horses, which were severely burned. The hay and both rigs were destroyed. The fire originated from friction, one of the real wheels of the hay cart rubbing against the side of the rig, setting it afire.

RICH IN FRIENDS.

Bret Harte died at the age of sixty-two years, and left an estate valued at just eighteen hundred dollars. His rich social success somewhat offset this absurdly small remnant of the profits of authorship.

In his adopted home in England men of rank in letters were proud to know Mr. Harte, and, attracted by his personality no less than by his genius, rallied about him in a way which is well illustrated by a story which T. Edgar Pemberton has incorporated in his recent biography of Harte.

On one occasion the English actor, Toole, went to lunch with Bret Harte for the first time. After a greeting his host said:

'Let me introduce you to the Duke of St. Albans.'

'Oh, yes,' Toole said, with a smile, and

POWERFUL

A Pure Food Drink His Great Sustaining Power.

The sustaining power of Postum Coffee when properly cooked is greater than most people imagine and it is well illustrated in the story told by a young Texas woman who says: 'I almost lived on Postum Cereal Coffee for over a month and there was over a week I did not eat anything at all but just drank the food drink Postum and yet I grew stronger and gained weight.'

Our family physician examined Postum and decided to use it altogether in place of coffee. We all think it has no equal as a nourishment for the sick for beside being pleasant to the taste it is so strengthening. My father and mother have always been coffee drinkers and suffered all kinds of troubles from the coffee until about a year ago a neighbor was praising Postum and mother decided to try it.

'They improved at once and have drank Postum ever since and mother, who used to be bothered with nervousness and sleeplessness particularly, is in splendid health now.' She says the change came entirely from drinking Postum and leaving off coffee.

shook hands with the gentleman who was assuming the character, as he thought.

Presently the actor was introduced to Sir George Trevelyan, and had scarcely shaken hands with him when Harte said:

'I would like to introduce you to Count Bismarck.'

'Oh, yes,' said Toole again, turning to the newcomer. 'How many more of you are there? Where is Von Moltke, for instance?'

Bret Hart laughed; so did Trevelyan. A comedian is allowed certain privileges, and Toole's remark was considered as mere pleasantry.

'But,' said he, afterward, 'I had no idea what a fool I was making of myself.'

At table Mr. Toole said to the man who sat next him, 'Who is the gentleman Harte introduced to me as St. Albans?'

'The Duke of St. Albans,' was the reply.

'And the man opposite?'

'Herbert Bismarck, the prince's son.'

'No! Really?'

'Oh, yes.'

'And the man talking to him?'

'Sir George Trevelyan.'

'I was never more sold in my life! Toole confessed afterward, when telling the story.—Ex.

THE ASPHALT PAVE

They took a little gravel
And they took a little tar
With various ingredients
Imported from afar.
They hampered it and rolled it,
And when they went away
They said they had a pavement
That would last for many a day.

But they came with picks and smote it
To lay a water-main
And then they called the workmen
To put it back again.
To run a railway cable
They took it up some more;
And then they put it back again,
Just where it was before.

They took it up for conduits
To run the telephone;
And then they put it back again
As hard as any stone.
They took it up for wires
To feed the electric light.
And then they put it back again,
Which was no more than 'right.

O, the pavements full of furrows;
There are patches everywhere.
You'd like to ride upon it,
But it's seldom that you dare.
It's a very handsome pavement;
A credit to the town;
They're always diggin' of it up
Or puttin' of it down.

—Washington Star.

POOR HAROLD.

I don't know what to say, Harold,' replied the lovely girl after a long pause. 'There are so many things to be considered. 'Did you ever care for anybody before you met me?'

'Never, Lucy!' fervently responded the young man. 'You are the first and only! 'Would you want me to go and live with your people?'

'No; we will have a little cottage of our own. 'You would be tired of me in less than a year.'

'I wouldn't tire of you in a thousand years! 'Would you be willing to spend your evenings at home?'

'Every one. 'Men are such tyrants—and I've always been used to having my own way. 'You shall have your own way still. 'You will never tell me I must or mustn't do anything?'

'Never. 'Always let me do just as I please?'

'Absolutely. 'Then I shall have to say no, Harold,' the maiden said, tearfully. 'I never could trust myself with such a husband as that!'

—Chicago Tribune.

HAPPY RAIN.

It isn't raining rain to me,
It's raining daff dills;
In every dimpled drop I see
Wild flowers on the hills;
The clouds of gray engulf the day,
And overwhelm the town;
It isn't raining rain to me,
It's raining roses down.

It isn't raining rain to me,
But fields of clover bloom,
Where every buccaneering bee
May find a bed and room;
A health unto the happy!
A fig for him who frets!
It isn't raining rain to me,

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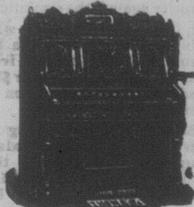
Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.

Middleton, N. S.



Mothers

who have not yet used that English Home Dye of high quality, Maypole Soap, can save time, money and patience, by discarding the old-fashioned powder dyes and buying Maypole. Quick, sure, brilliant, fadeless. It washes and dyes at the same time.

Maypole Soap Dyes

Sold everywhere.
10c. for Colors. 15c. for Blacks.



To the Weary Dyspeptic,
We Ask This Question:

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

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

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

Burdock Blood Bitters
Has No Equal.

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

Joggins Coal

This **FIRST CLASS COAL**

can be purchased by the Cargo in **ROUND RUN** of MINE and SLACK sizes by communicating with P. W. McNAUGHTON; at so Orange St., St. John, or Joggins Mines, N. S.

We guarantee the quality to be of the best for steam purposes.
CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

GATES' Life of Man Bitters AND Invigorating Syrup THE GREAT FAMILY MEDICINES.

These have been used throughout the Maritime Provinces during the last 60 years, and there is scarcely a home but has experienced the benefit to be derived from their use.

ACADIAN LINIMENT, CERTAIN CHECK, NERVE OINTMENT, VEGETABLE PLASTER, LITTLE GERM PILLS,

have always become the standard remedies for their respective ailments.

—Manufactured by—
C. Gates, Son & Co.
MIDDLETON, N. S.

Piano Bargain.

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

SEND \$1.00 to T. H. HALL'S

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St. John, N. B.

and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

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

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

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GALL CURE

A quick and positive cure for
Harness and Saddle Galls, Scratches, Sores,
Cuts, and all Skin Diseases of Horses,
Cattle and Dogs.

YOU MAY WORK THE HORSE

25 Cents All dealers

THE BAIRD COMPANY, Limited,
Proprietors, Woodstock, N.S.



SURPRISE SOAP

Is a Pure, Hard, Solid Soap.

Economical in wearing qualities.

Most satisfactory in results. Gives the whitest clothes, clean and sweet.

You make the best bargain in soap when you buy

SURPRISE

News Summary

The Presbyterian General Assembly, at Vancouver, finished its business on Wednesday.

Principal Caven, Toronto has had a relapse that has awakened the worst fears. He is again in a critical condition.

Turks Island, Sierra Leone and Cyprus have joined those countries that will receive Canadian newspapers, magazines and periodicals at domestic rates. On the first of July Hong Kong will do the same thing.

At Halifax Friday Thomas Townsend got off a street car backwards while in motion. He was thrown to the ground, striking his head, so that he had to be removed to the hospital.

A public meeting of commercial men, held at Kingston, Ja., on Friday, passed a resolution in favor of Colonial Secretary Chamberlain's proposals for preferential tariffs within the British Empire. There was a small minority against the resolution.

John McLeod, the St. Stephen boy who had an arm injured in South Africa by being thrown from his horse, has received a check from the British war officer for \$80 for back pay, and is to receive a pension of \$9 a month during the rest of his life.

Rev. J. G. Shearer held a meeting in Riverside, Albert county, on Thursday evening and organized a branch of the Lord's Day Alliance. Ex-Governor McClelan was elected president; Mrs. J. H. Carnwath, secretary, and Archie Downing, treasurer.

Mr. Chamberlain delivered a speech in London on Friday night at a banquet in which, while throwing no fresh light on the government's intentions, left no doubt regarding his own conviction of the ultimate triumph of his colonial and imperial programme.

The trial of the so-called "Female Bluebeard," Fran Przygodde, who poisoned four husbands with arsenic and who was detected by the fifth putting the same poison in his coffee, which began Thursday at Allenstein, East Prussia, ended on Friday in a verdict of guilty. She was sentenced to death.

Chief Irish Secretary Wyndham has submitted a new clause to the Irish land bill, the effect of which will be to bring about, 130,000 non judicial and future tenants within the scope of the act. It is believed that this concession will form a basis of compromise between the Nationalists and the government.

Mr. Chamberlain in the house, answering a question in reference to British exports to the colonies, said that they show large and continuous increase. The yearly average for five year periods was given as follows: 1876-80, £67,455,270; 1881-85, £81,294,831; 1886-90, £81,186,308; 1891-95, £85,168,111; 1896-00, £86,043,165; 1902, £109,088,611.

The slump in the Atlantic shipping trade and the rumors of sensational developments forthcoming concerning the unsatisfactory position of the Morgan combine excite widespread interest. Six Leyland lines are laid up, three Atlantic transport steamers now in the Thames are about to be laid up, and the Southampton to New York intermediate service will be discontinued immediately.

Lord Camperdown, in the House of Lords on Friday, drew the attention of the house to the recent statement of Foreign Minister Lansdown, to the effect that Germany had intimated that if the other British colonies follow the example of Canada by giving preference to British imports, Great Britain would probably not be allowed to continue in receipt of the most favored nation terms. Lord Camperdown asked that the papers on the subject be laid on the table. Lord Lansdown replied that he desired to deprecate the assumption that the conduct of Germany was actuated by deliberate hostility to Great Britain. He considered that Germany's course was not unnatural, considering the way in which Great Britain had hitherto dealt with these questions concerning the colonies. If Great Britain had her position perfectly clear and intelligible, as she ought to do, it would, he thought, be possible to accomplish a settlement of these questions in a manner satisfactory to Great Britain and to her colonies.

At the Yarmouth Y. M. C. A. Boys' Camp held at Tasket Falls in August, I found MINARD'S LINIMENT most beneficial for sun burn, an immediate relief for colic and toothache.

ALFRED STOKES,
General Secretary.

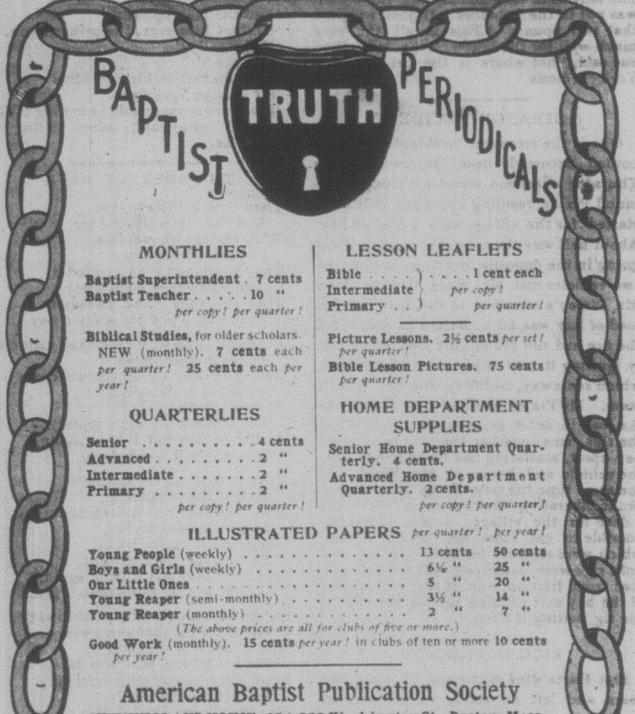
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Kronshevan, the notorious Jew baiter, was attacked by a party of Jews in St. Petersburg on Wednesday. He was stabbed in the neck, but the wound is not believed to be fatal.

The review of troops at Aldershot, which was to be held by King Edward on June 22nd, and the unexpected postponement of which caused some alarm regarding the King's health, has been fixed to take place July 8 in honor of President Loubet, who will then be on his visit to England.

Fredericton is going in for municipal lighting. The council voted down a proposition to submit the question to popular vote and carried a motion to undertake the operation of the street lights themselves. It is estimated that the cost of installing the plant and lights is about \$18,000, and that it will take about \$6,000 a year to operate.

Addressing a Liberal meeting Thursday night at the Hotel Cecil, the Earl of Rosebery described Mr. Chamberlain's preferential scheme as a disturbance of the foundation of the edifice of the empire, in order to promote the stability of the structure. He maintained most deliberately and solemnly that the burden of proof lay with those who were attacking the nation's fiscal policy. He would not discuss without-examination any proposition for the promotion of the closer union of the empire; but it was with pain and grief that he found himself unable to support the scheme proposed by the colonial secretary who, he believed, was sincerely anxious to benefit the empire.

Write for the Report

Of Captain W. B. Porter, a gentleman of wide experience in South and Central American affairs, who, as a stockholder and as the representative (chosen by a regular vote) of the other stockholders in

The Obispo Rubber Plantation Co.
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with Mr. I. A. Amsden, Assistant City Engineer of Ashtabula, Ohio, has just completed the second annual inspection of the property, and returned deeply convinced of its great future.

In conclusion, I can say that the Obispo property is conservatively managed; that cultivated rubber in my opinion is an assured fact, and that I believe the investors in the Obispo have an exceptionally good proposition that will pay out as well as estimated. Very truly,
March 30, 1903. W. B. PORTER.

I fully concur in the above report.—LEWIS A. AMSDEN.

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