

From Father Crandall.

At the late meeting of Convention, the secretary was requested to write a letter of Christian salutation to Rev. David Crandall, of Springfield, N. B., the oldest minister in our denomination. Bro. Crandall replies in substance as follows:

"I can truly say that this kind and brotherly salutation of the Convention to an old fellow laborer in the cause of our blessed Master is heartily appreciated, especially as I am now in such a retired state of life under the infirmities of nearly ninety-two years of age. I feel myself as firmly identified with all our denominational interests as I ever did. The nearer I get to the end of this present life, the more anxious I feel for the prosperity and extension of our Home and Foreign Mission work, and all our educational institutions, together with all other means of extending our Redeemer's kingdom. Although I have been deprived of the privilege of mingling with you in your councils personally, I have been with you in the spirit and prayer, and have often been made happy in knowing that the blessing of the Master has been manifest in your deliberations. While I with you have to lament the unfaithfulness of many of the membership of some of our churches in keeping back what they should have put into the treasury of the Lord (for all we have is His), we are happy to know that we have a large number of faithful working Christians that are doing noble work for the precious cause of Christ, and it gladdens our hearts that the Lord is putting so many of our influential young men into the gospel ministry, and converting and qualifying so many for other callings. We hope our denomination will more and more realize the day and age in which we live and see the importance of improving it. In respect to myself, I bless the Lord that He condescended to put such a poor instrumentality into the gospel ministry, and whatever good may have been done through my feeble efforts, I can say with Paul, 'not I, but the grace of God that was with me.' It has been and will be my daily prayer that the divine blessing may abide on all the efforts put forth by my brethren in the ministry and membership of our churches, and I hope to have the prayers of my Christian friends that I may have patience to wait all the Lord's time for my departure. Eternity will be none too long to take delight in the unfolding of the wonders of redemption through our crucified and glorified Saviour."

Ever yours in Christ Jesus,
D. CRANDALL.

Church Collections for Annuity Fund.

Chipman and Salem Creek, N. B.	\$ 8 00
Hopewell, N. B.	14 00
Upper Wilmet, N. S.	4 67
Rawdon, N. S.	2 00
Alexandra, P. E. I.	5 00
Uggs, P. E. I.	5 30
Lower Granville, N. S.	5 00
Cornelius Hardy, per Rev. A. Co-hoon	2 00
E. M. S., Treas.	

At the Convention at Fredericton, arrangements were made to prepare the way for the union of the Convention and Bradshaw funds, according to the conditions laid down by Mr. Bradshaw. There is a prospect that this will be perfected at the next Convention. What remains now to be done is to raise the capital of the Convention fund as fast as possible. If this is done, the active force in the ministry will have the assurance that they and their families will be protected in time of need. The missionaries in the foreign field share in the benefits of this fund. In addition to this, something more should be done to increase the income for ministerial relief and aid, so that those who cannot come upon the annuity arrangement may receive an amount equal to the annuitants. This will be a fair question for discussion at our next Convention. In the meantime, let the churches give largely to the Convention Fund, and that will give the Board more for the ministers, widows and helpless children who now look to this source for help.

Please publish the enclosed copy of the revised constitution. Will not all the eligible ministers correspond at once with the treasurer, and secure their membership. I earnestly ask them to read the constitution carefully and qualify themselves for receiving annuities. The ministers in our college and our missionaries on the foreign field have united with the large number of ministers who have paid their rates.

E. M. SAUNDERS.

CONSTITUTION OF THE MINISTERS' ANNUITY FUND OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

1. All legacies, donations, or contributions of any kind made to the Board for the capital of the Ministers' Annuity Fund, shall constitute the capital and shall be kept invested in good securities.
2. Ministers' rates, donations or contributions made for the purpose, and the interest on investments, shall be the fund for paying annuities; but any surplus may be added to the capital by the Board. No part of the capital shall be used for paying annuities.
3. Any ordained Baptist minister in regular standing, and engaged in ministerial work within the bounds of the Convention, by complying with the Constitution, shall have a legal right to his annuity. Exceptional cases may be considered and judged by the Board.
4. If any minister, having a right to

this fund, shall leave the denomination, he shall forfeit all claims on the fund but he shall receive back half the amount paid by him in yearly dues.

5. If a minister ceases to labor as a minister, and engages in a secular calling, except from some physical disqualification for continuing his ministerial work, he shall forfeit his claims on the fund, but shall receive back one-half of the amount paid in yearly dues.

6. Ministers removing beyond the bounds of this Convention must have the sanction of the Board in order to retain their claims on the fund.

7. Any minister who shall fail to connect himself with this fund so soon as he is eligible, shall not be received unless he pays the rates and the interest thereon at six per cent. for the time he has neglected to join himself to the fund.

8. Any minister who, on account of accident or ill-health, ceases to receive his ordinary salary, or any minister who being 65 years old, or upwards, resigns his position as pastor, missionary or teacher, and ceases to receive his ordinary income for his labors, shall be entitled to his annuity. Every application for an annuity shall be made in writing, either by the applicant or by some person on behalf of the applicant; and it shall contain satisfactory information respecting the grounds of the claim.

9. No person can have a right to an annuity unless all his dues are paid.

10. Annuities shall be paid half-yearly, on the 1st of July and the 1st of January. Any minister can at any time commute his yearly rate, and secure his claims to the benefits of the fund by paying a sum judged by the Board an equivalent to all his possible rates. The payment of such a sum may be spread over two or three years.

11. Applicants who are eligible for membership may be admitted on the first day of January or the first day of July, at which time their yearly rates are due in advance. Any minister whose rate is not paid in the first three months after it is due, shall be notified of the same by the Treasurer, and he shall pay, in addition to the regular rates, the interest at six per cent. on the rates for the time of his neglect of payment. If the rate is not paid for one year, the person shall cease to be a member, but shall receive back half the amount of his paid-up rates. His re-admission to membership shall be by special action of the Board.

12. No minister receiving an annuity shall be required to pay dues; neither shall he be a member of the Board.

13. The annual rate is ten dollars. The maximum annuities for the present, shall be for a minister, \$150; for a widow, \$75; each child of a widow, \$12.50; but no family of children shall receive more than \$60. If both father and mother are dead, and there is but one orphan, it shall receive \$40; if there are two orphans, they shall receive \$40 each; or if a greater number, they shall receive \$100 equally divided among them. No child shall have any claim on the fund after becoming sixteen years of age. If the fund should not be sufficient to pay the annuities above specified, then a proportionate amount of the available fund shall be paid.

14. If a widow receiving an annuity shall marry, she shall cease from the date of her marriage to participate in the fund; but the children of her former husband shall continue to receive their annuities the same as if their mother had remained a widow.

15. Any society, church or person, by paying the rates required of a member, shall be entitled to nominate, as a recipient of the benefits of the fund, any minister within the bounds of the Convention not already connected with the fund, and qualified according to the Constitution; and such minister and his family shall have a right to participate in the fund as if he himself had paid the required dues.

16. No minister can join this fund after he is sixty-five years old.

17. No alteration or addition shall be made to this Constitution except it be recommended by the Board, or at the instance of a member of the Convention, who shall give a year's notice in writing to that body of the proposed addition or change.

Heaven and Home.

(Conclusion.)

Nineteen centuries ago, when the beloved disciple saw Paradise, he beheld a great multitude that no man could number; and ever since then the number has been increasing, while

"E'en now to their eternal home,
Some happy spirits fly."

For the Good Shepherd has not only a large fold, but a large flock also; the great Father has many children; and as Jesus told us, many shall come from east and west, and north and south, and until the number of the fallen leaves of all the ages, and of the sand dust of all the seas, or the drops of all the floods have been counted, it will be impossible to tell how great that throng will be, who escape all evil by being sheltered in glory with Jesus.

And if it is allowable to judge of a poem by the poet, of a building by the builder, of a house by the architect, what boundless suggestion is open to our view as we realize that Christ is the Maker and Builder of heaven. This being so, I am sure the home of the soul, the paradise of Christ's preparing, will be a sure defence, secure against all time's ravages or sin's assaults. For on the sure foundation, even the Rock of Ages, the great Lord will build a mansion that shall be eternal in the heavens.

Ah, children of God, into that heaven above there shall enter nothing that defileth; no disturbing doubt, no sombre foreboding, no darkening temptation. For the Great Shepherd who so loved His sheep that He died for their redemption, who sought them patiently, earnestly, and long, who sought them o'er tolling mountains, and through the deep valleys where there was loneliness and pain; surely He will house those sheep in a fold of perfect security and peace.

And thank God we shall then be absolutely sinless.

"Then we shall see His face,
And never, never sin."

Yes, "We shall be like Him, for we shall see Him as He is." His name will be written on our foreheads, while we who have trusted in His mercy and worn His righteousness below, shall then be robed by Him in the beauty of perfect holiness and spotless purity.

II. But from what we might reasonably expect heaven to be, we now turn to what Christ in the text declares it certainly is.

If in talking to me, my brother in the flesh should speak and say, "My father's house," I should understand his language to be a reference to my home—to our home. And so when Jesus, who is the elder brother of those who believe, speaks of "My Father's house," are we not justified in saying He is speaking of Heaven as our Home. What a wonderful word is the word "Home."

"O home, my home,
O river in the valley of my home,"

cried an American boy, who lay dying far away from the place of his birth. "Dying, sir; then carry me home to die," so murmured an English lad to whom death approached on the shores of Africa. Verily there is no place like home; for best friends are there.

We make friends along the highway of life, and the friendship of these fellow-pilgrims is a sweet and fragrant thing; but the home friends are the truest after all. For when all the world is cold and repellent, there's a refuge at home. When the citizens in the far-off country have no pity, there's a welcome at the old home. Ah, lady and ladies listening to my words, remember what I tell you concerning these home friends. Oh forsake not the mother whose hair is white and whose eye is dim through watching for you; forsake not the father whose hand is hard through toiling for you; for wherever you wander, whatever you do, however wide the circle that knows you, or however numerous the friends that surround you, there will be no love offered so noble, and so unselfish, so pure, and tender, so all-forgiving, undying, and strong, as the love of the dear ones at home. O you young people who have left your country homes and are dwelling in this city; you who sometimes smile at the simple ways and natural speech of the old father and mother, I beseech you let your smile be very tender, and kindly remember the home friends with a warmth about your heart, write to them often, see that their way to the grave is made smooth as possible, for girls, you may in the days to come prove many a friendship and find it wanting in worth; but your mother's love will be as gold no fire can destroy; and boys, you may drift into seas where sympathy and kindness are all unknown, but even then remember that your old father loves you in your waywardness and will welcome you home again. Ah friends, I would once more repeat this simple undorned sentence: that of all the loves there is none like the home love.

And what a place of confidence is home. Out in the world we are cautious and reserved; for he who bears his heart upon his sleeve will be sore wounded and distressed. But at home, ah, at home no one will accuse us of egotism, and no one deem us foolish; there we can lay bare our hearts and appear as we really are. Thrice happy is the man, though bearded and bronzed, though possessor of great gifts and ringing renown, who at vacation time can go home and tell mother and father what the busy years have done for him; what he has gained, and what he has lost, what he hopes for, and what he fears most. For in the home there is perfect sympathy. Carry me home, is not only the cry of the dying, but is the cry of those whose cup of existence is filled with disappointment, scorn and sorrow. Carry me home, 'tis the cry of the wounded, weeping, sinning, sorrowing ones, the wide world over. For at home the hands are gentle, and the hearts are kind; at home no word of reproach will be spoken, and perhaps the damping thoughts of the far-off country may be lost, and the soiled soul made clean. And there's rest at home. Tell me all ye whose early life was spent in the country, call you rest anywhere under the sun as you can in the old accustomed places, where the very fences are familiar, and the streams talk to you as though they were glad to see you again? Or ye whose home was by the sea! Is there anything that can soothe your troubled mind or cool your heated brow, like the sound of the waves that have murmured on those well-known sands for many a hundred years? "Take him home," said a hospital nurse, speaking of a man whose listlessness betrayed his indifference to life. "Take him home, if aught will rouse him, that will." True, my friend, quite true. For to ears that are not for the world's praise the brooks will be welcome; and the eyes that no pleasure can make bright, may kindle with interest at the sight of an old-time flower, with its old-fashioned name, and its modest look and bearing.

And yet, dear friends, while these earthly homes may furnish relief for many a pang, and balm for many a wound; we have to sadly acknowledge that life brings to us some woes that even the dearest friends of earth can neither mitigate

nor relieve. And for our comfort, while pondering this fact, we should be careful to remember how into the home above there shall enter nothing that could sadden or disturb the soul's peace. For there the inhabitants are no more sick, they hunger no more, they thirst no more, they are never weary, they never sin; but God wipes away all tears from their faces, and they

"From the rivers of His grace,
Drink endless pleasures in."

I have read how, when the inviolated soldiers of the Crimea were carried aboard the troop-ship, the bands upon the shore played the old hymn, "Home sweet home," and as the wounded warriors heard the pathetic strains, they—the strong men who had dared the fury of the battle and the cold, wept, while they remembered their comrades dead on Crimean soil, for whom there was no return home, and also pondered the possibility of some of their number dying on the voyage, and instead of sleeping under old England's daisies, becoming the prey of the waves. But brethren beloved, we have no such cause for sorrow. All who fight in this war are sure of a crown. All those who sleep in Jesus are safe. And when the general roll is called we shall all be there. You remember the time far back in the past, when in the falling twilight your mother used to stand in your boyhood home and call you to shelter for the night. Ah friends, the days will be but short and few, ere God will send for you the messenger who shall conduct you home. Or you recollect the day when by your father's side you wandered far out into the country; and as you wearily walked homeward, father comforted you by saying, "Child you are getting near home." Even so, brothers, we are going home. And every heart throbs and pulsates, every waning moon and setting sun, finds you nearer the end. The Father's hand holds us, and the Father's voice cheers us. We shall soon be home.

"O that home of the soul in my visions
and dreams,
Its bright Jasper walls I can see;
Till I fancy but thinly the veil inter-
venes,
Between the fair city and me."

That unchangeable home is for you and for me,
Where Jesus of Nazareth stands,
The King of all Kingdoms for ever is He,
And He holdeth our crown in His hand."
Moncton. W. B. HINSON.

Bible Topical Studies for October.

BY H. F. ADAMS.

LOVE.

I.—THE DIVINE SIDE OF LOVE.

1. John 1: 8.—God's glorious nature.
2. John 3: 16.—The Father's love to us.
3. Gal. 2: 20.—The Son's love to us.
4. Rom. 15: 30.—The Holy Spirit's love.
5. John 3: 35.—How much the Father loved His Son.
6. S. S. Golden Text.
7. John 4: 10.—The divine love is sovereign.
8. Ephes. 3: 18, 19.—It is immeasurable.
9. 2 Cor. 5: 14.—It is constraining.
10. Jer. 31: 3.—It is everlasting.
11. John 13: 1.—It is unchangeable.
12. Rom. 8: 38, 39.—It is indissoluble.
13. S. S. Golden Text.

II.—THE HUMAN SIDE OF LOVE.

14. 1 John 4: 19.—Why we love God.
15. 1 John 4: 16.—What we experience when we love God.
16. Rom. 5: 5.—How this blessing comes into the heart.
17. John 7: 24.—Why the God of love comes into the heart.
18. John 15: 10.—The condition of retaining this blessing.
19. 2 John 1: 6.—The best definition of love on our part.
20. S. S. Golden Text.
21. John 13: 34.—God's love comes into our hearts to love others.
22. John 13: 35.—Christians are love's advertisers.
23. 1 John 3: 10.—How to distinguish saints from sinners.
24. 1 John 3: 14.—The test of our spiritual life.
25. 1 John 3: 17.—An easy test of the love of God in us.
26. 1 John 3: 18.—The Apostle of love's admonition.
27. S. S. Golden Text.
28. 1 John 4: 20.—We cannot love God and hate man.
29. 1 John 4: 18.—Fear and love dwell not together.
30. 1 John 2: 15.—The love of the world and the love of God incompatible.
31. 2 Cor. 13: 14.—The Benediction.

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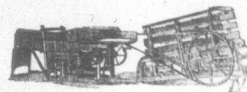
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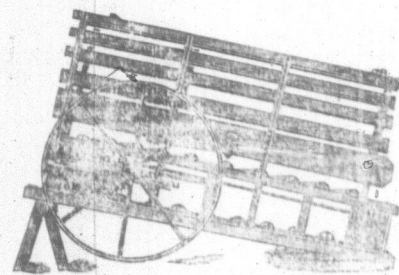


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