

# Messenger and Visitor.

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{ THE CHRISTIAN VISITOR  
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**Not Infectious.** Mr. Andrew Carnegie's philanthropic invasion of Great Britain has caused almost as much of a sensation as the commercial invasion by Mr. J. Pierpont Morgan. His munificent benefactions in the interest of the people of his native land, including an investment of \$10,000,000 to secure free tuition at college for all the young people of Scotland who are otherwise able to take a college course, have led British newspapers to compare the American Croesus with the multimillionaires of the motherland in terms that are not flattering to the latter, and they have been vainly calling upon the men of great wealth in Britain to emulate the truly edifying example of Mr. Carnegie's generosity. "Sir Henry Roscoe's article in the Monthly Review," says Mr. I. N. Ford, "giving a list of nine American Universities endowed with various large sums by single individuals, has attracted a lot of notice. In contrast it is pointed out that although the Duke of Devonshire, as Chancellor of Cambridge University not long ago asked for £500,000 to revive the work of that great institution which has been hit so hard by the agricultural depression, a good deal less than half the sum required has been obtained."

**The Phillips Brooks House.** The erection of a Phillips Brooks House in the Harvard grounds beside the old Hollis and Holywell Halls most suitably and worthily commemorates the memory of a man who in largeness of mind and in greatness of soul stands among the most eminent in the long list of Harvard's alumni. The House is used in part to furnish accommodation for undergraduate religious societies and other philanthropic associations, four such societies having permanent quarters in the building. The "Brooks Parlor" on the ground floor is used for social gatherings; the professors' wives for instance, have afternoon teas there for the undergraduates, and there the latter may receive their visitors. There is also a "Study" with books and writing tables and a little hall for formal meetings named after a man whom many generations of Harvard students revere—the late Dr. Andrew Preston Peabody. In the large vestibule of the House is placed a bust of Bishop Brooks and over it is the inscription: THIS HOUSE IS DEDICATED TO PIETY, CHARITY AND HOSPITALITY IN GRATEFUL MEMORY OF PHILLIPS BROOKS. Another inscription gives in brief outline the events of the Bishop's life and a third inscription characterizes him thus: "Majestic in stature, impetuous in utterance, rejoicing in the truth, unhampered by bonds of church or station, he brought by his life and doctrine fresh faith to a people, fresh meaning to ancient creeds. To this university he gave constant love, large service, high example."

**An Improved Storage-Battery.** Mr. Thomas A. Edison has invented a new storage battery, and if the expectations of Mr. Edison and other electrical experts as to the successful working of the battery shall be realized, his invention is destined to create quite a revolution in the world of machinery and especially of locomotive machinery, since it will solve the problem of applying electricity profitably to the propelling of vehicles and boats and so revolutionize road and water traffic. The insuperable objection to the storage battery hitherto in use, as a source of power for locomotion, has been the great weight of the battery. The battery which Mr. Edison has invented is comparatively light, and is also an improvement on the old in that it does not manifest the same tendency to rapid deterioration, as well as in some other respects. The inventor considers that his experiments with the new battery have demonstrated its practicability and great value. The lightness and other advantages claimed for the new battery are said to have been secured by the use of iron and nickel-oxide plates in a solution of potash instead of the old-time lead zinc and sulphuric acid process. The Electrical Review is of opinion that Mr. Edison has produced nothing of broader utility in the electrical field since his invention of incandescent lighting. "It is hard," says the Review, "to foresee all the meaning of the improvement. But we may look a little way and see the noiseless city, the suppression

of the horse, and the automobile a factor of economic importance in general transportation. The perfected battery means the solution of many difficult traction problems, the betterment of electric lighting and the foundation of the new art of electric navigation. Electric tugboats will give new life to our canals, and with electric ferry-boats will revolutionize our harbors. Electric torpedo boats of swiftness and secrecy will make present naval armaments of doubtful protection. The invention gives electricity a new foothold in its career of industrial conquest."

**Home for a Rest.** Sir Alfred Milner upon his recent arrival in England from South Africa received a warm welcome from the municipal authorities at Southampton, where he landed, and a still more distinguished welcome when he reached London. Among those who greeted him on the railway platform were Lord Salisbury, Mr. Chamberlain, Mr. Balfour and other members of the Government, with Lord Roberts and other persons of distinction. The King has also recognized Sir Alfred Milner's services as High Commissioner in South Africa by raising him to the peerage. The High Commissioner declares himself to be much benefited by the sea voyage, but says that he has come home to rest and not to make speeches. His appearance is said to give evidence of overwork. He looks careworn and distinctly older than when he left England. This is easily credible, for the post which Sir Alfred Milner—or as we must now say Lord Milner—has been filling in South Africa is no sinecure. There can be few men in the Empire upon whom the burdens and responsibilities of government have rested more heavily. If he is to go back to South Africa to endeavor to complete the work of reorganization, as it seems to be understood he will, there are none of the King's ministers who will need more wisdom and who will more deserve sympathy in a statesmanlike effort to bring order and prosperity out of the sad condition of disturbance and ruin which now prevail and which, one cannot help thinking, could have been avoided if all who in the past have undertaken to serve the interests of Great Britain in South Africa had been inspired with an eminent degree of wisdom and honesty.

**The Spade in Chinese Turkestan.** The archaeologist is busy in these days in many places, unearthing the records and the works of long buried civilizations. With what the spade has done in bringing to light the ancient things of Greece and Rome, Egypt, Phoenicia, Arabia, Assyria and Babylonia we are more or less familiar. And now we hear that in the country known as Chinese Turkestan, in the very heart of Asia, the spade is at work rescuing from beneath the accumulated sand of centuries things of great interest in connection with archaeological studies. That country which is now a vast expanse of sand dunes, and during a great portion of the year the scene of raging sand storms, was once the site of a flourishing civilization which was overwhelmed by the sand probably eighteen or nineteen centuries ago. Under the direction and at the expense of the Government of India a systematic exploration of the cities of this now desolate land are being carried forward. The results which have been so far obtained are said to establish the belief long entertained that the old civilization of Turkestan was partly at least of Indian origin. The excavations have been chiefly among ancient Buddhist shrines, and the records and objects secured principally of a religious character. At one place wooden houses and Buddhist monasteries have been found, situated amid orchards and avenues of trees the trunks of which still remain in the ground. Here have been brought to light great numbers of documents, as well as works of art, household objects and antiquities of various kinds. A large number of inscribed wooden tablets have been recovered, the contents of which appear to be correspondence of both a private and official character, and it seems quite possible that from this source may be gained an interesting glimpse of ancient life, similar to that which the papyrus of Egypt have recently afforded. In some cases the original clay seals by which the authenticity of the documents was attested and the very string by which they were fastened have been found intact, and the art of the seals is said to bear traces of Greco-Roman influence. There can

be no doubt, the London Times thinks, that these discoveries will prove to be of the utmost interest for the early history of Central Asia. Much patient work in deciphering will have to be accomplished before their evidence is available, but there is at least a reasonable hope that, when this is done, we shall have discovered some at least of the outlines of a lost chapter in the history of mankind.

**The Mount Allison Schools.**

During the past week the Mount Allison Institutions have been holding their anniversary exercises, and judging by the published reports of the proceedings the year must have been in most respects a very successful one. The work for the education of young women continues, as in the past, to occupy a large and important place in Mount Allison's educational programme. Our Methodist friends well understand the important bearing of this work upon the homes of the people for the present and the coming generations, and its consequent relation to the establishment and the development of Methodism in the country. The anniversary exercises of the Ladies' College took place on Monday evening of last week, in the presence of a large and deeply interested audience. There were five graduates in Arts and five in music. In speaking of the year's work Principal Borden said the year had been in some respects the most eventful in the history of the institution. The attendance had over-taxed the capacity of the building. The total registration for the year was 210. Of those enrolled 138 had been in residence. As to studies, 161 of the students had been engaged in literary work, 169 in Conservatory and 53 in Arts. Dr. Borden referred to the great loss sustained by the college in the death of Mrs. Archibald, and paid a feeling tribute to her worth. One of the incidents of the anniversary day was the presentation by one of the fair essayists of a promise on behalf of the class of a subscription of \$25 toward a new building. Dr. Borden expressed the hope that steps would shortly be taken to supply the urgent needs of the school in that direction. Plans which would shortly be submitted to the Board of Regents had been prepared for a new wing to the present building, which would furnish accommodation for fifty students at the cost of about \$25,000.—The attendance at the Academy and Commercial College has been much smaller than at the Seminary. The registration was 115, which is the largest for some years. Principal Palmer reports a successful year and is encouraged in reference to the work of the school, especially that of the commercial department. The Mount Allison Academy, like other institutions of its class, feels the competition of the increasing number of good high schools connected with the public school system.—The College graduates this year a class of sixteen, of whom three are ladies. The M. A. degree in course was also conferred on four candidates. President Allison was able to speak in very encouraging terms of the work of the year. The number of unusually bright young men and women among the students was above the average. There had been no serious illness. The College had been this year enjoying the fine new residence building. But Mount Allison, like every other College that is alive to its opportunities for growth, needs more money. The President alluded to the death, during the year, of four graduates of the College, one of whom, Lieut. Harold Borden, had given his life in the service of the Empire in South Africa. It was proposed, Dr. Allison said, to commemorate Lieut. Borden's death by the erection of a memorial tablet.—At a meeting of the Board of Regents, following the closing exercises, it was decided to establish on a permanent basis the Chair of New Testament Greek and Church History in connection with the Theological department of the College, and Rev. Dr. Paialey was appointed to the professorship. The generous offer of Lieut. Governor McClelan of \$5,000 toward a manual training school, conditional on an equal sum being raised from other sources, was gratefully accepted. In view of the large expenditure of recent years in building operations, it was judged expedient not to undertake for the present the erection of the proposed new wing to the Seminary building. Temporary provision will accordingly be made for the needs of the school. The retirement of Rev. Dr. Brecken from the teaching staff of the College, on account of ill health, is announced.



[Continued from last week.]

### An Old Preacher on Preaching.

BY REV. ALAN MACLAREN, D. D.,  
President of the Baptist Union, 1901.  
[The British Weekly.]

THE PREACHER AS TEACHER.

But the preacher has to be a teacher as well as an evangelist. Whether it is a development in accordance with the principles of the New Testament church that all public, oral teaching should be in his hands is a question that does not concern us here. We may freely allow that a higher ideal would be: "When ye come together, each one hath a psalm, hath a teaching, hath a revelation," and yet see that the present order of things is best for the present spiritual state of the church, and be sure that as soon as that changes for the better, the old order will change with it. When the temperature rises, there will be an outburst of spring flowers.

But the teaching office of the preacher is depreciated, not only in the name of an appeal to the primitive condition of the church, but from the extreme other side of the most modern outlook on things, as being superseded by the hundred-voiced press. The men and women of this generation, we are told, form their opinions from books, not from sermons. I should demur to the word "form," as expressing the process by which a large proportion of them arrive at what they call their opinions; I should consent to say "get their opinions," for it is not a process of reasoned formation, but of more or less accidental and unreasoned acquisition. The opinions do not grow, are not shaped by patient labor, but are imported into the new owner's mind ready made, "in Germany," or elsewhere, but certainly not in his own workshop. But granting the influence of the press, if it supersedes the pulpit, it is the fault of the occupant thereof. A certain minister once told a shrewd old Scottish lady that he was engaged to deliver an address on the power of the pulpit, and asked what her views on the subject were. She answered: "The power of the pulpit! That depends on who's in it." Which is a truth to be laid to heart by all preachers. No man is superseded but through his own deficiencies. There must be weakness in the wall which the storm blows down. The living voice has all its old power to-day, when it is a voice, and not an echo, or a mumble. If a man has anything to say and will say it with all his heart and with all his soul and with all his strength, he will not lack auditors. Books have their province and preachers have theirs, and neither can efface the other or supply the place of the other. The cry that the pulpit is effete comes mostly from quarters who do not despise the pulpit so much as dislike the truths which it teaches only too powerfully for their liking.

We may, then, turn to consider that aspect of the preacher's work undisturbed. And the first thing that I desire to lay stress on is, that the educational is never to be separated from the evangelistic office. True, "there are diversities of operations;" and idiosyncrasies and spiritual gifts, which for the most part follow in their line, may mark out one man more especially for the one kind of work, and another for the other. We must all rejoice that there are brethren among us who are endowed with remarkable gifts of presenting the Good News, which clearly disclose Christ's purpose for them. Still, it remains true and important to keep in view, that the truest teaching must be evangelistic, and the truest evangelizing must be educational. The web is made up of warp and woof. The evangelism which appeals to emotion only is false to the gospel; for God's way of moving men is to bring truth to their understandings, which shall then set their emotions at work, and so pass on to move the will, the directress of the man, and thus at last effect the actions. As Whittier says, "Religion begins with knowledge; it proceeds to temper, and ends in practice." The evangelist who is not a teacher will build nothing that will last. And not less one-sided, and therefore transient, will be the work of a teacher who is not an evangelist. He will give husks instead of the bread of life, notions that may rattle in skulls like seeds in dried poppyheads, but not convictions which burn all the more because they are light as well as heat.

The true theologian ever brings his doctrines to bear on the emotions, and then on the will, and then on practice. That "theology" suffers under the imputation of being abstract, dry, remote from life in the fault of the teacher, not of the subject. The preacher is not to duplicate his part, like an actor who sustains two characters in a play, and to come on the stage at one scene as evangelist, and in another as teacher. He is to be both at once and to be both always.

For the most advanced instruction that can be given or received does not leave the most initial truths behind. It only unfolds them. The teacher's subject-matter is the same of the evangelist's. The difference lies in the mode of viewing it, and the purpose for which it is considered. The last book of Euclid rests on the axioms and postulates that precede the first. No Christian thought can ever travel beyond the Incarnation, Sacrifice, and Ascension of Jesus Christ; the Indwelling Spirit, "The forgiveness of sins and the life everlasting."

To leave these behind is not progress but decadence. Not to get past, but to get more deeply into, these truths is the growth of the Christian life. Bees press themselves down into the flowers from which they would draw the honey, "and murmur by the hour" in their bells. Wasps and other voracious things sit past them and get none. "Whoever goeth onward"—as John says, with a flash of irony as he quotes the advanced thinker's watchword—"and abideth not in the teaching of Christ, hath not God." The remainder would benefit some modern successors of these proud, old incipient Gnostics. To lead minds to see the profound and far-reaching truths that underlie the gospel, what its facts presuppose of God and man, of the Father and the Eternal Word, what they reveal of the heart of things, and of the Heart at the heart of them; to lead to the recognition, and still more to the application to individual and social and national life, of the principles that flow from the facts, to disclose to the minds and to lay on the hearts of men the Incarnation and Sacrifice and Reign of Jesus as the world-redeeming power, as the revelation of the perfect life for men and nations, to find and exhibit in Jesus, the answer to all the questions of the intellect, the satisfaction of all the needs of the heart, the source and standard of ethics, the fountain of all wisdom, the renovator of humanity, the purifier of society, the King of Men—and to keep fast by the Cross and Passion of that Lord, while he is following out the issues of his work to their remotest consequences—these are the tasks of the Christian preacher in his capacity of teacher. All knowledge may come into his sphere. There is room for the widest culture. The teacher may elaborate his theme with the closest thought, or may adorn it with poetry and imagination. There is room for all gifts in the building of the great temple. Bezaleel was taught by the Spirit of God to execute his works of artistic beauty, and Hiram's workmen had to hew logs in Lebanon. But the wider the teacher sweeps his circle, the stronger must be its centre. The more he lengthens his cords, the more must he strengthen his stakes,—and the middle prop that holds up the tent, is the Cross with Christ upon it. "Him first, him last, him midst and without end." All that the teacher has to teach is summed up in one word—Christ. His whole theme is "the truth as it is in Jesus."

As the theme is Christ, so the text-book is the Bible. Whatever the higher criticism has done, it has not touched the main substance of the gospel which we have to preach, nor do even its advanced positions seem to me seriously to affect the homiletic worth of Scripture. The truths of the Bible remain, even if extreme theories as to date and manner of origination of its several parts were much more undeniably proven than they are. I venture to use the privilege of age and appeal very earnestly to my younger brethren especially, beseeching them not to be tempted by either the mistaken notion of increasing the attractiveness of their preaching, or by the natural wish of youth to do something original and break away from conventions. Conventional usages were instinct with life and meaning when they were new, and it is best to try whether their original significance is worth saving, before we resolve to shake them off. The habit of pre-facing a sermon with a text is, no doubt, a survival, and it is sometimes unmeaning enough, but it is a witness that the sermon's true purpose is to explain, confirm and enforce Scripture. Once the text was followed by a sermon dealing with it. Would that it were always so now! Better to put new life into the old form by making a text really what it is meant to be, than to break through it in a flight after something "fresh and unconventional."

It does not follow from the Bible's being the text-book that preaching is to be expository in the technical sense of that word, though I confess to a belief that if we had more of that, we should have a robust type of Christian, with a firmer grip of his professed creed, than is common today. The days of protracted exposition are, for good or evil, over. There will be no more courses of sermons like those which the painful and reverend Mr. Caryll perpetrated on Job, and published in three thick folios—double-columned, if my memory is correct.

The widest scope is to be given to varieties of mind and ways of assimilating Scripture, but that ministry only is true to its duties, and up to the height of its large possibilities, which makes its main purpose the drawing out into clear statement, and the supporting by forceful argument, and the impressing by emotional pleadings, what it has pleased God to say to men. If it was worth his while to give us the Book, it is worth our while to toll to fathom its depths, to saturate our thinking and feeling with its truths, and it is our highest function and office to interpret them to our brethren. We shall "shine as lights in the world" if we "hold forth the Word of Life." There are nebulae, as well as brilliant stars, in the firmament of the Word. It is for the preacher to show men that the stars are suns, and the nebulae galaxies of light. How unworthy it is for him to direct his telescope from the heaven of the Word to the low levels of current topics! I shall have to speak presently of the place which the latter must hold in the preacher's work, but they will hold their right place, only if he is true to his vocation as being first of all a minister of the Word of God.

More reasons than can be enumerated, much less here expanded, concur in enforcing this. In no other profession would the text-books be treated as the Bible sometimes is. There is no such discipline for the preacher as the careful, minute study of Scripture. Patient work with such unspiritual implements as lexicon and concordance yields rich fruits of spiritual discernment, gives such grasp of great principles as nothing else will give, opens out endless vistas into the deep things of God, as witness such books as the Bishop of Dunham's priceless commentaries on John and Hebrews. A preacher who has steeped himself in the Bible will have a clearness of outlook which will illuminate many dark things, and a firmness of touch which will breed confidence in him among his hearers. He will have the secret of perpetual freshness, for he cannot exhaust the Bible. No pulpit teaching will last as long as that which is given honestly and persistently to the elucidation and enforcement of Biblical truth. As the Scotch psalm-book has it:

"In old age, when others fade  
He fruit still forth shall bring."

We have to do the work of Christian teachers under remarkable conditions. On the one hand there is great ignorance of Scripture and of systematised Christian truth among our congregations, and we are perpetually in danger of over-estimating the amount of knowledge on which we may reckon. Otherwise well-educated men and women have but the vaguest notions as to Scripture facts and the most confused apprehensions of Christian ideas. I for one believe that a considerable percentage in every congregation in the land is unaffected by our sermons because it does not understand what we are saying. We have to aim at simplicity, not to be afraid of being elementary, and to say as Paul said: "To write the same things to you, to me indeed is not grievous and for you it is safe." On the other hand, we have to speak to people who have considerable education, and some who think they have more than they really have, who have been fed on a miscellaneous collection of scraps, *De omnibus rebus—et quibusdam aliis*, in magazines and handbooks, and it is hard to get an entrance for solid Christian truth into such minds. Short sermons, this Sunday's having no connection with last Sunday's, and based on snippets of Scripture, the meaning of which is of small consequence, correspond to the week's diet of desultory reading. And withal there is the heaving swell of intellectual unrest, which affects all our congregations. How are we to discharge our teaching work in the face of all this?

Mainly by the strong, sympathetic presentation of positive truth. Controversy is needless, but it is seldom efficacious. It convinces the already convinced. Better to abound in affirmations than in negations, though they will be branded as dogmatism. Speak the truth, as you know it and feel it, and let it work. There are two ways of getting rid of weeds,—to grub them up, or to sow good seed, which will spring and clear the ground. And we must never forget that, what we have to teach is no philosophy for the few, no system of doctrine for trained understandings, but the gospel for the world. When one of Luther's disciples once asked him for some guidance as to how he should preach before the Duke, the Doctor said, "All your sermons should be of the simplest. Do not regard the prince, but the simple, stupid, rude and unlearned people, who are cut out of the same cloth as the prince. If, in my sermon, I were so have Philip Melancthon and the other doctors in my eye, I should produce nothing good, but I preach the simplest way to the unlearned, and it suits everybody." Some of our hearers are educated and can follow our highest flights, but many of them cannot. But all have the one human heart, with its deepest needs identical in all. Sad souls are to be comforted, torpid ones to be stung or startled or wooed into sensitiveness and activity, eyes glued to earth to be drawn to look up, the inmost self which is ever in its depths lonely to be led to the Immortal Companion and lover of all souls, the consciousness of the bondage and burden of sin to be roused, and when roused, to be soothed—and the preacher is to do all this! Surely the vision of the needs of a gathered audience might strike the most eloquent dumb, and make the most confident timid. But "our sufficiency is of God," and God's sufficiency will be ours, in the measure in which we steadfastly follow out the purpose of making our preaching truly Biblical. If we draw from these deep fountains we shall never return with our vessels empty.

[Concluded next week.]

### In June.

BY ETHEL MAY CROSSLEY.

There's a glory over the world today  
Akin to the splendors of sunset glows,  
And rarely lovely the orchard stands  
In the palest white, and the flush of rose.

Oh, the world is sweet in the days of June,  
When the heart of the year beats lithe and young,  
And the birds through the happy, sunny hours,  
Sing the sweetest songs that were ever sung.

The paths of the orchard are drifted thick,  
And even the country roads are strewn  
With apple-blossoms, pink and white,  
The fragrant summer snows of June.

The music of nature wells sweet and true  
In melodious measures, to welcome June,  
For the world is in harmony everywhere,  
And there's nothing ajar, or out of tune.

O June, fair June, with thy bloomie sprays,  
In these do gladness and sunshine dwell,  
O month when loveliness walks the earth,  
O Nature's darling, we love thee well.  
St. John.



## The Upper Stewiacke Baptist Church.

BY REV. A. C. CHUTE, B. D.

For some years the late John G. Archibald was Clerk of the Baptist church of Upper Stewiacke, and he has left a small record-book which gives glimpses of the time from 1842, or a little before, until 1868. Aside from this our information has to be gathered, apart from published accounts of Associations and Conventions, mostly from private diaries and the memories of those long identified with the church's interests. As a rule church clerks do not estimate highly enough the passing events in their churches nor sufficiently magnify their office. But where less material is found than was hoped for, it behooves him who takes it in hand to make the best use of it he can. A humble bit of history is it that we now have to relate, although not on that account either uninteresting or unprofitable.

It was with the sainted Abram Newcomb that the Baptists of Upper Stewiacke had their origin. Prior to his settlement in that valley this worthy man resided in Cornwallis, being there a member of the Presbyterian flock under the pastoral care of Rev. Hugh Graham. In the year 1800, Mr. Graham was inducted as pastor of the Presbyterian church of Upper Stewiacke, and probably in 1804 Mr. Newcomb followed him to the same locality. A while thereafter the denominational views of Mr. Newcomb underwent a change, so that from that onward he was known as a Baptist. In the "Autobiographical Sketches," published in 1865, by Rev. Charles Tupper, D. D., there is an interesting entry which links itself with what we now have to deal with. On his way from Amherst to Halifax and Cornwallis, in February 1819, the second year after his ordination at Canard, Mr. Tupper visited this part of the province. "Meeting," he says, "with our late excellent brother, Abram Newcomb, and being invited by him to visit his place and preach in his house, I complied with the invitation. This was said to be the first time that any Baptist minister ever preached in that place. A small room was amply sufficient to contain the congregation. Brother Newcomb was then the only Baptist living in that region. He is reported to have been so strongly attached to Mr. Graham, a Presbyterian minister who resided in Cornwallis, that he removed with him to Upper Stewiacke." In an address delivered in 1880, by the late Rev. D. W. C. Dimock, at the Hundredth Anniversary of Stewiacke's Settlement, the speaker stated that Mr. Newcomb "was baptized by Rev. James Munroe, who was at that time pastor of the Baptist congregation at Onslow." But Mr. Munroe's pastorate began there in this same year, 1819, so that if both parts of Mr. Dimock's statement are correct, Dr. Tupper's coming to this region must have followed almost immediately upon Mr. Newcomb's baptism. It is told us by Mr. Newcomb's only surviving child, Mr. Eliaxim Newcomb, one of the oldest members of the Baptist church at Amherst, that his father was, at leaving the Presbyterians, accounted by the people around him to have disgraced himself and his family by this action. But times have changed, and it is no dishonor to be a Baptist in that quarter today. As to the subsequent feeling existing between Mr. Graham and Mr. Newcomb, Dr. Tupper has this to say, and we are pleased to note it: "These men, however, possessing true piety, and entertaining sentiments of mutual esteem, though separated in some measure, happily maintained their friendly and Christian intercourse through life." It is related that Rev. Dr. Smith, Mr. Graham's successor, used these words in making mention before his people of Mr. Newcomb's demise: "We little thought that we would have to announce the death of that good man so soon." The date of his going was Oct. 7th, 1837. It is written in the little minute-book referred to, that "the removal of one whose praise was truly in the church, whose upright life before the world, and whose Christian deportment fully evinced the truth of his profession, was deeply distressing." On his tomb-stone it is inscribed: "For some time deacon of the Presbyterian and afterwards of the Baptist church. He was a consistent, well-informed Christian, a pillar in the church, an ardent lover of the truth and a believer in its final triumph." His wife survived him a little more than two years. Their home was on the farm now occupied by their grandson, Deacon James A. Cox. There were born to them five boys and seven girls. When the first of the children died, the youngest was then about fifty years of age. The living son states that in the earlier days his father frequently rode to Onslow, about twenty-five miles, there to attend religious services.

It was in 1809 that the Onslow Baptist church was organized. As an off-shoot, the church in lower Stewiacke was formed, Nov. 1832, by the Scotchman, Rev. James Munroe, who was still pastor at Onslow, most of the fifteen constituent members bearing thence their letters of dismission. Then again the church at Upper Stewiacke was an off-shoot from the one in Lower Stewiacke, Mr. Monroe rendering assistance to both for a while. For some time the former appears to have been but an outstation of the latter. Then we find, in the hand-writing of John G. Archibald, dated Feb. 1842, this record: "The members composing the church were so scattered

that it was thought expedient, and for the securing of better order, to have the church set off in two sections. Accordingly, by unanimous vote, it was agreed to do so; and the division was to embrace Lower Stewiacke and Brookfield in one section, and Upper Stewiacke and Musquodoboit in the other." But the Upper Stewiacke section was not constituted a separate body until January 25th, 1851. In April of 1842, two men, Noah Bentley and Daniel C. Archibald, who married daughters of Abram Newcomb, were chosen as deacons, men who honorably filled the office until their death, the former having been called away in 1855, and the latter abiding until 1888.

Among the first to have oversight of the little band was Rev. George Richardson, who came from Ireland to Canada about 1820. In the minutes of the Nova Scotia Association, his name appears as pastor of the "Stewiacke" church in 1835, '36, '37 and '38. Afterwards Rev. D. W. C. Dimock, in charge of Truro and Onslow, was engaged for one-fourth his time. Then came his brother, Rev. A. V. Dimock—two esteemed sons of Father Joseph Dimock. In 1850, Rev. D. W. C. began a second period of service. January 20th, 1845, the missionary elect to Burmah Rev. R. E. Burpee, preached a missionary sermon in the Baptist meeting-house. The early accounts also give the names of Rev. Abram Stronach, and Rev. Charles J. Burnett, and still later, of Rev. David McKean, Rev. David Lawson and Rev. T. H. Porter. Dr. Tupper touched the place again in 1849.

In a minute of the Conference meeting of July, 1846, sympathy is expressed for one of their members, Daniel Tupper, at the death of his wife, who is referred to as "a worthy member." These persons were the grandparents, on the mother's side, of the Francis brothers, born and brought up in Upper Stewiacke, six of whom are at present in the Baptist ministry, viz., Edward, pastor of a Free Baptist or Christian Congregation at Hill, New Hampshire; William, assistant pastor of the First Baptist church of Minneapolis, Minnesota; Matthew, now an evangelist in Kansas; James, pastor of Second Avenue Baptist church, New York City; George, pastor at Westfield, New Jersey; and Eben, a student at Crozer Baptist Theological Seminary, and supplying a church at Wilmington, Maryland. Their mother married a Presbyterian and became a Presbyterian herself; but these sons, clever and useful men, reverted to the faith of their grandparents.

It is worth noting that in July, 1853, this little body ventured to entertain the Nova Scotia Eastern Association. Many thought the experiment to be a wild one, but it was afterwards declared in public print: "The appointment was all right; the kindness and hospitality of the Presbyterian community was above praise." An impression of the country and people was given in the following terms: "The widening meadows, intersected with cooling streams and decorated with graceful elms, presented a view bordering on the beautiful; while the taste and design of many of the new buildings gave unmistakable proof that the people of Upper Stewiacke are not deficient in that proper taste which every community needs in order to be raised to a proper height of domestic and social enjoyment, as well as religious intelligence." In his reference to the natural beauty of the region, this writer, whoever he was, makes it evident that he had no weakness in the direction of extravagant statement. It is said by another: "The Lord's Day is observed with much sacred propriety by the people, affording a striking contrast to the Western parts of the Province." Dr. Silas T. Rand was secretary of the Association, and Dr. Crawley was a prominent figure in its sessions. An address was delivered in Gaelic by Ronald McDonald, on behalf of his Romanist countrymen in Cape Breton, Hugh Ross acting as interpreter. Among "Reports" was one on "Tobacco," which closed in this fashion: "Resolved, therefore, that this Association kindly solicit from our brethren their tobacco money to be appropriated to the cause of Christ." It would be interesting to know how far this was effective. If things were put right by "Resolutions" how very far ahead would we be to-day!

This church had an affliction in 1858 by the painful removal of deacon James Bentley, the father of Charles N. Bentley, now a teacher in Boston, and deacon of the Baptist church at Chelsea, whose summer vacations at his old home have been spiritually helpful. The father, at stepping from a train in Halifax, was almost instantly killed. His brother Samuel, who did not long survive him, was then a pastor in Halifax.

It was in this same year, 1858, that the work of my sainted father, Rev. Obed Chute, there commenced. Not as an entire stranger did he then remove to those parts, for eight years previous thereto he was married to one of the grand-daughters of Mr. Newcomb. Educated at Acadia College and Colby University, (then Waterville College) and afterwards giving special study to the French language at Grand Ligne, he inaugurated, in promising manner, missionary endeavor among the Acadian French, and saw erected through his own influence, a fine Mission House in Yarmouth County. But instead of the course along which he hoped to go, there were in store for him disappointment and suffering.

Owing to the serious throat trouble that seized him, and never left him, he was obliged to abandon the post where he feign would have continued and seek an inland residence. Thus did it come about, in the ways of Providence, that our family have had their abode in the vicinity that this sketch has to do with. Acceding to the wish of the Baptists of the place, my father rendered them, in the ensuing years of his life, such service as his health would allow. From 1865 to 1867, Rev. Alfred Chipman gave part of his time to the field, working in best harmony with his senior in the ministry. From the pen of another, the long-time residence of my father in Upper Stewiacke, from June 1858 to February, 1894, and the character of his ministrations, would warrant more than a passing allusion. As Dr. Saunders wrote just after the aged man's translation: "He had a great and grateful soul and was sublime in his retirement. He kept abreast of the progress made by his denomination and the world to the end of his suffering, uncomplaining life. In him the community had before it an object lesson in Christian manhood." Benignant and gracious, if I may myself utter a word of filial appreciation, was the prolonged ministry of my God-fearing parents in the Stewiacke Valley. I will not say more than this by way of characterizing their united labors: I cannot say less.

Intimation may appropriately be added, however, touching the cordiality which existed between my father and the neighboring Presbyterian ministers. Twenty-eight years before his coming there, Rev. James Smith, D. D., opened his ministry with the Presbyterian congregation; and side by side, as immediate neighbors, these two men lived in fullest concord and friendliness for thirteen years, or until 1871, when the venerable Doctor was bidden to his reward. They had a good deal in common, not only being alike studious, both having special linguistic gifts, but knowing that central unity which springs of faith in a common Redeemer. It is delightful to recall the geniality and mutual respect which prevailed between them, exemplifying, as they did in their lives, the truth of what Jeremiah Burroughs would have his brethren write upon their study doors: "Variety of opinions, and unity of those that hold them, may stand together." Between my father and Rev. Edward Grant also, the relations were most agreeable for the entire period of Mr. Grant's long pastorate which followed Dr. Smith's. At looking upon the old home of our foretime neighbors, the Smiths, around which cluster so many pleasing and sacred memories, and remembering that of their large family, but two remain, and they are elsewhere, we have forcible reminder that scenes below soon change and are quitted. Every old fireside, in sooth, publishes the self-same lesson:

"Man cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not."

(Concluded next week.)

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## An Abandoned Advantage

By what right does the preacher of the gospel claim the attention of men? Because he has eloquence, learning, convictions? Because he deems himself called of God to that service, or because men have called him? None nor all of these are a sufficient warrant for his teaching man in positive terms what they ought to be and to do. It is because, in addition to some of the qualifications named, he has a message from God to men. This consciousness gives boldness and force to his utterances, and is a great subjective advantage.

Do all preachers of the gospel rest their claim to a hearing upon this ground? Many, perhaps most, of them do; but they do not always avail themselves of the advantage thus afforded them. For example, a good, orthodox preacher announces as his text the words of Christ, "Men ought always to pray and not to faint," and lays out his discourse on the following lines: He who made the universe is almighty, all-wise and good. He is able to control the forces he has sent forth, and, having a fatherly heart, he will control them in the interests of his children, especially if they obey the instinct he has implanted in them, the instinct of prayer, and call upon him for help. Prayer, therefore, has a place in the divine administration. Furthermore, whatever argument there is in favor of praying at all, is a sufficient reason why men should continue to pray and not faint. Delay in the answer to prayer is not denial. The love and wisdom of God are present in the delay as much as in the answer. Delay may be occasioned by the lack of preparation to receive the blessing sought. It may be due to preparations the Lord is making; as Browning says, "God takes time." Whatever the cause, known or unknown, the only thing to do is to keep right on praying.

In such a discourse, while many good and true things are said, and while the argument is clear and sound, there is no reference to any other passage of Scripture, and no exposition or application of the parable which Christ introduces to illustrate and impress the duty of perseverance in prayer. In short, the text might have been taken as well from any other book as the Bible. There was no accent of divine authority in the sermon, no "Thus saith the Lord." And the inference might have been legitimately drawn that the doctrine of importunity in prayer rests on rational grounds alone, and if no good reason could be produced in its favor the teaching is unsupported and not binding. There is a good deal of that kind of preaching, and it appears to be increasing.—Christian Herald.



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### Divine Working and Human Thinking.

We have reason to be thankful that the machinery of the Universe is not thrown out of gear by men's conflicting thoughts and theories in regard to it. If it were so the world would be much less of a cosmos and much more of a chaos than it is. Men may think the most conflicting thoughts and put forth the most contradictory theories, but the world moves on and there is no stay in the process of affairs in order to decide whose thought and whose theory is the true one. The late Rev. John Jasper used to declare with the accent of strong conviction that "the sun do move," and an innumerable multitude of men, including evidently some writers of inspired Scripture, have agreed in this matter with John Jasper. On the other hand the modern astronomers assure us that they have evidence amounting to indubitable proof that it is the earth and not the sun that moves. But while the clergy and the scientists have debated this and other similar questions—sometimes by the aid of arguments more convincing to the flesh than to the reason—there has been no one able to place an injunction upon the processes of nature until these questions should be settled finally and to the satisfaction of all. Men have gone on holding what theories they liked on this subject and speaking according to the imaginations of their hearts. Some have spoken of the "Rosy-fingered Dawn" drawing aside the curtains of the morning, and some of "the sun coming out of his chamber and rejoicing as a strong man to run a race." Others have spoken of the earth spinning on its axis like a top, of lands and hemispheres that now plunge into the darkness of night and again presently emerge into the light of day with the revolving sphere. But notwithstanding all the conflict and contradiction of human ideas upon this subject, there is now, as from the beginning of human history, day and night, summer and winter, cold and heat, and seed time and harvest do not fail. How men explain the facts and processes of nature is confessedly of some importance, but of incomparably more importance are these facts and processes in themselves. Men have had different and conflicting ideas as to what light is. Some have believed it to be a material substance emitted from the sun and other light-producing bodies, while most scientists now hold that light is a result of undulations in an ether which fills space. But the sun has gone on shining day by day whether the corpuscular or whether the undulatory theory of light was in vogue, and if some new theory of light should be proclaimed and obtain acceptance, the sun would still go on shining we may be sure, performing all its wondrous work in the world as of old. Birds would sing, children would play, men would work in the sunshine, and every creature of the light would rejoice in the light, whether or not men could explain all the mystery of its origin and its mode of being.

There seems reason to believe that with the process of the sun's the thoughts of men are being clarified as well as widened. Men understand, let us hope, the thought of God in creation a little more broadly and more clearly than did their ancestors milleniums ago. And because men apprehend more clearly the forces and properties of the natural world they are able to take advantage of them and to do many things which were impossible to preceding generations. But on every hand we are still closely bounded by mystery, and it is well for us that we may sail safely over many a sea, the depth of which our plummet lines are all too short to fathom, and quench our thirst at many a stream the secret source of which we cannot explore. It is well for us that inability to understand and explain all about light does not prevent our being blessed by the sunshine,

nor that our ignorance of the nature of electricity does not prevent our using it to light our streets and houses and as a motive power for our machinery.

In respect to the apprehension of God's thought in Redemption there has been doubtless an enlargement and clarifying of human understanding. Christianity has effected an immense advance in this matter of supreme importance to mankind. The revelation of truth and grace in Jesus Christ has meant an incomparable uplift and illumination of thought and feeling in the realm of religion. Nor does it seem unreasonable to suppose that nineteen centuries of Christian thinking and living should have had some results in leading to a fuller, juster conception of the truth as it is in Christ. May we not affirm that the world's thought of God has never been so large and true as it is today. But in the spiritual as well as in the material realm, we are certainly compassed about with mystery. The religious world is full of conflicting theories and doctrines. And here, as there, it is true that neither the fact nor the persistence of the fact depends upon men's different apprehension of it or their conflicting theories about it. Men may not be able to agree in their notions as to the modes of existence in the Godhead, the incarnation, the manifestation and work of the Holy Spirit, the character of the church and the functions of its ministry. But their differences of opinion do not do away with the great facts that God exists in the fulness of his infinite and eternal perfections; that the Word has been made flesh and has tabernacled with men; that the life in him is the light of men, and whatever men's theories about the cross, it is true that it does not lose its power; that the Holy Spirit convicts, illumines, sanctifies; that there is a holy fellowship of believers and a divinely endowed ministry, and so, in spite of all differing and conflicting theories, those who are willing to walk in the light may have fellowship not only with one another, but with the Father and with Jesus Christ, his Son. In all that we have here said we do not of course mean to discredit theology as if it were of no profit, any more than we would discredit the value of astronomy or of the science of light. But it is well for us to remember that, as astronomy does not determine the motions of the planets, nor the science of light create light, so theology does not create God or determine the facts of the spiritual world. Its province is to investigate and to explain. Its investigations may not proceed on right principles and its conclusion may be more or less astray, but, right or wrong, they cannot change the great ever-enduring facts. Men may live and rejoice in the light who would stand a very poor examination in the science of optics, and men and women who are very poor theologians may be very sincere and real Christians. To him that willeth to do the will of the Father it is promised—not that he shall understand all mysteries—but that he shall know whether or not Christ's teaching be of God.

### The Presbyterian General Assembly and Revision.

The matter of special interest in connection with the recent meeting of the Presbyterian General Assembly of the United States in Philadelphia, was the discussion had and the action taken in reference to the revision of the confession of Faith. At last year's meeting of the Assembly a committee of fifteen was appointed to make inquiries as to the attitude of the Presbyteries toward the question of revision and to advise the Assembly in regard to the matter. The Committee accordingly sent out inquiries which resulted in showing that sixty-three Presbyteries favor some revision of the Confession of Faith and eighty-eight Presbyteries favor some form of a supplemental statement of doctrine. The Committee's report to the General Assembly contained, among others, the following statements:

That the returns indicate that the church desires some change in its credal statement.

That the returns indicate that no change is desired which would in any way impair the integrity of the system of doctrine contained in the confession of faith.

These returns indicate that it is the mind of the church that the confession shall be interpreted throughout in harmony with the teaching of scripture that God is not willing that any one should perish, nor is it the decree of God, but the wickedness of their own hearts, which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners.

These returns indicate that a plurality of the presbyteries desire that changes should be made by some new statement of present doctrines.

The returns also indicate a desire on the part of many presbyteries for some revision of the present confession.

In view of these facts it was recommended

"that a Committee be appointed by the Assembly and instructed to prepare a brief summary of the Reformed faith bearing the same relation to the confession which the shorter catechism bears to the larger catechism, and formed on the general model of the consensus creed prepared for the assembly of 1892, or the 'Articles of Faith,' of the Presbyterian Church of England, both of which documents are appended to the Committee's report and submitted to the assembly, to be referred to the committee that may be appointed. This summary is not to be a substitute for the confession and is not to affect the terms of subscription, but 'to vindicate and clear the doctrines of the church from all false aspersions and misconceptions,' to give a better understanding of what is most surely believed among us, and is in no sense to impair but rather to manifest and maintain the integrity of the reformed faith."

It was further recommended

"that this committee be instructed to prepare amendments of our confession of faith, either by modifications of the text or by declaratory statement, so as more clearly to express the mind of the church with additional statements concerning the love of God for all men, missions and the Holy Spirit. It being understood that the revision shall in no way impair the integrity of the systems of doctrine set forth in our confession and taught in the Holy Scripture."

The report of the Committee was met by a resolution, moved by Rev. Dr. Baker of Philadelphia, which for reasons cited in its preamble declared it inexpedient to proceed further in the matter of creed revision and proposed to dismiss the whole matter. The subject was then fairly launched on the sea of discussion, and for two days it continued to occupy the attention of the Assembly. The debate was long, earnest and marked by great ability, but, though so eager and strenuous in the advocacy of their views, the debaters are said to have preserved an admirable temper throughout the discussion. When the vote was taken the "dismissalists" were found to be in a minority of 234 to 271, the latter being the number of those who voted for what was known as the B. Section of the report, which provides for a brief summary of the Reformed faith, bearing the same relation to the Confession that the Shorter Catechism does to the longer Catechism. By a subsequent vote the Assembly adopted as a whole the report of the Committee of fifteen, with some amendments which are said not to be of a very important or vital character.

### Editorial Notes.

—Last week's 'Watchman' has on its front cover a picture of the Rev. William Howe, D. D., who on May 25th, celebrated his ninety-fifth anniversary. Dr. Howe had finished his course of study at Newton, after having graduated from Waterville College, at a date when men who have long ago been relegated to the ranks of the old folks, had not been born, and still, as we gather from the Watchman, Dr. Howe is in possession of considerable physical and mental vigor. Dr. Howe was the first pastor and the virtual founder of the Union St. church, Boston, which afterwards contributed much to the organization of the Tremont Temple. He was afterwards pastor of the Broadway Church, Cambridge, and since 1870 has resided in Cambridge without a charge.

—An English paper states that a pair of starlings have this year brought up a fine brood of young ones in the old gun which Oliver Cromwell placed in the Curfew Tower of Windsor Castle when he held that royal residence. May this be a prophecy of peace. Cannons are rather expensive birds' houses to be sure, but the nations of the world would be gainers to an incalculable degree, both financially and in other respects, if they would make over all their great guns to the birds. Evidently the feathered folk have wiser ideas as to the best use to be made of guns than men have. Jesus advised the people of his day to go to school to the birds, and the world has not yet grown so wise that it may not gather wisdom from that source.

—Rev. Dr. Rainy, Moderator of the United Free Church of Scotland, speaking recently at a missionary meeting in London asked the question, Is it reasonable to go to old nations who had their customs and manners and institutions ages before we were civilized or had come into the comity of working nations: is it reasonable to ask them to renounce their old inheritance and cut themselves off from their past? Dr. Rainy answers his own question by saying, Yes it is reasonable, if, first of all, Christ has become everything to ourselves; if we have accepted Him as our Master and Lord, if we count everything but loss for His sake. If He is our treasure and our only hope, then, and only then, we may go among these ancient peoples preaching the unsearchable riches of Christ. On any other terms I do not know that it is reasonable to expect the world to listen to us.

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—In Augustus Hare's "Story of my Life," the author tells of a charge of plagiarism which was preferred against him under circumstances which must have proved rather embarrassing to the person making the accusation. It was on the occasion of one of Mr. Hare's lectures at the Palace of the Caesars. There were about forty persons present including a stranger, who, for some reasons unknown to Mr. Hare was evidently displeased and showed more and more displeasure as the lecture proceeded. At the close the stranger stepped forward, and in a loud voice addressed the company, telling them that all the lecturer had been saying to them, and which he had had the effrontery to give them as his own, he had actually taken word for word, and without so much as a word of acknowledgment, from Mr. Hare's "Walks in Rome." "Oh," said the lecturer, "I am so much obliged to you, I did not know there was anyone in the world who would defend my interests so kindly. I am Augustus Hare."

—Professor George Adam Smith's book on The Preaching of the Old Testament has been reviewed in the May number of the London "Commonwealth" by Canon Gore. On the whole, the Canon, as we learn from the "British Weekly," approves Professor Smith's position and commends his book. He does not share the fear of some that skepticism will be created by the preaching of the Old Testament on a critical basis, but believes that the danger is rather in the opposite direction. The Canon does not, however, bestow indiscriminating praise upon Dr. Smith and his book. In his view Dr. Smith's outstanding quality is "a large moral and intellectual and religious insight and a great capacity for giving it fervent and even rhetorical expression. But the defect of this quality is a lack of definiteness in statement, and a seeming failure sometimes to grapple with a difficulty at close quarters." He thinks that Prof. Smith has not dealt quite successfully with the treatment of the Old Testament by our Lord and his apostles, and we fancy that most readers will sympathize with this criticism. There is a lack of definiteness and conclusiveness in his chapter on that subject. Canon Gore makes the suggestion to the Bishops that every clergyman should be required thoroughly to master one prophet or group of prophets with the help of a good commentary, such as those of Dr. A. B. Davidson or Dr. Smith, every year, and in the year following to preach one careful sermon a month upon the ethical or spiritual teaching which he has digested. This advice might be worthy of wider acceptance. We are inclined to think that among the ministers of the present day there is a lamentable lack of any thorough-going, systematic study of the Old Testament prophets.

Acadia's Closing.

The commencement exercises of the Acadia institutions began on Saturday. The last of the public musical recitals, given by pupils of Acadia Seminary, took place Friday evening.

The performers were Miss Emily F. Starr of Wolfville, and William L. Wright of Stony Creek, N. B. Mr. Wright is the first male graduate, in music, of the Seminary. During the evening Miss Gillmore, director of piano, was presented with an address, accompanied by (2) splendidly bound volumes of poems by the members of her graduating class. Saturday evening, Rev. Austen Kempton, of Fitchburg, Mass., gave an illustrated reading of the story of Evangelina.

The baccalaureate sermon was delivered Sunday morning in the Baptist church, which was crowded to the doors. The graduating class, in cap and gown occupied seats in the front of the church. Rev. Dr. Patterson of Rochester was the preacher.

The sermon was based on the first and last words of the Bible. "In the beginning God created the heaven and the earth," and "Even so come, Lord Jesus." There is a marked contrast between these texts, one deals with the beginning of things, the other ends the Bible with a note of incompleteness. The very things amidst which we live and our life itself, is unfinished. The early life of Jesus, His actions, His teachings, constitute a promise for the future. So his life led to his death, his death to the resurrection, the resurrection to the ascension. We live among unfinished things, and from our very incompleteness, we gather an argument for our immortality. This is indeed in accordance with God's purpose and points to a fulfilment hereafter. This earth shall be replaced by a new earth wherein dwells righteousness. This Christian life shall open out into a redeemed life with Christ. He himself shall be satisfied. And in our world, in redemption, in the spiritual life made immortal, Christ shall finally be glorified.

New Books.

PRO PATRIA, By Max Pemberton, Author of "Kronstadt," "Christine of the Hills," "The Iron Pirate," etc. Illustrated by A. Forester.

Mr. Pemberton has a considerable reputation as a story writer, and "Pro Patria" will not probably be re-

garded as falling below the standard of that which he had already done. His conceptions are bold and masculine, and he understands how to give his thought vivid and vigorous expression. In "Pro Patria" Mr. Pemberton has given us a story of a plot to connect France and England by a tunnel under the Channel, a conception well adapted to appeal to the imagination if not to the apprehension of his English readers. The sensational news writers have occasionally played upon the imagination of the British public in this way. And though probably no one who has any adequate knowledge of the matter supposes for a moment that the work of constructing a tunnel under the English Channel could be carried on with such secrecy that what was being done from the French side should be unknown on the English, yet Mr. Pemberton has told his story in such a realistic and plausible way and with such attention to detail, that one at times feels that his conviction of the absurdity of the project is in danger of being shaken. A love match between the discoverer of the French tunnel scheme and the charming daughter of the French officer who is in charge of the work, gives a spice of romance to the story, while the dangers involved to the said discoverer in the fact that he is possessed of the French Government's secret, afford the incident necessary to make the story sufficiently exciting.

—Published by the Copp, Clark Company, Toronto.

The Helmet of Navarre, By Bertha Runkle; illustrated by André Castaigne.

Judged by the number of eager readers which Miss Runkle's story has found it must be pronounced a very exceptional success. It is the first published work of an authoress who is said to be but twenty-two years of age, and already it has commanded 100,000 sales. In many respects The Helmet of Navarre must be regarded as a wonderful book for a young and inexperienced author to produce. It indicates the hand of a born story teller, and it may be the prelude to much stronger work, for one cannot call The Helmet of Navarre a strong story, though it certainly is very clever, evincing a powerful imagination, a command of graceful English and considerable dramatic power. The scene of the story is France, or rather Paris, in the troublous times toward the close of the 16th century, when the nation was divided between Catholic and Huguenot factions and Henry of Navarre was about coming to the throne. Miss Runkle's story can scarcely be called an historical romance, since there is little in it that is historical save a few names, and the whole period covered by the story is only four days. These days are however so crowded with incident and action that it seems as if the time might have been months. If one wants to read a story that is just a story—which does not aim to philosophize or moralize or to edify but just to arouse and amuse, leading the reader on captive from page to page and from chapter to chapter, fascinated with adventures of love and war, of plot and intrigue, of dare-devil exploits and escapes from impossible situations,—if it is such a story as this that one desires, which keeps expectation on tip-toe until the last pages are reached—why then the reader will find his wants very cleverly met in Miss Runkle's story. Morally it is neither good nor bad. Miss Runkle has achieved a success because she has embodied in a book an entertaining force, and, without offending the sensibilities of her readers, has given them that concentrated form of amusement for which there is an unlimited demand.

—Published by The Copp, Clark-Company, Toronto.

Old-Fashioned Piety.

BY HENRY A. STIMSON, D. D.

A remarkable sentence occurs in a letter by the late Dr. James Martineau to Frances Power Cobbe, under date of June 17th, 1868. It is as follows:

"So long as the language—and conception of practical piety are acquiesced in as 'concessions to infirmity,' and apologized for as indisputable illusions of the religious sense, no real power, no hope, no deliverance can go forth from the teaching of divine things. Here lies the weakness of the liberal movement."

When one remembers that Dr. Martineau was throughout a very long life the most intellectual and distinguished of English Unitarians, the significance of the statement appears. We are under the influence of a liberal movement in religious thought which has much to commend it, so far as it stands, for a wide and genuine brotherhood among lovers of Christ and for a teachable spirit intellectually. The danger appears when it comes to apply to morals. What the new thought has yet to prove is that it can produce the old-fashioned type of Christian character. We are not sticklers for words, but it is indisputable that pious and piety are largely dropped from the current vernacular, and when an authority like Dr. Martineau testifies that in liberal circles the conception for which these words stand is apologized for, or regarded as a concession to infirmity, there is occasion for serious thought. Words in themselves may be nothing, but conceptions are permanent facts. And when words come to be recognized as philanthropic life, is the overshadowing blessing still felt in our hearts and homes. We may well ask what is to take the place of it in the lives and homes of those who are to follow us, if we, the men and women of today, are indifferent as to its meaning and worth?

Dr. Hills of Plymouth church, Brooklyn, in his letter withdrawing from the Presbytery of Chicago, says that he has asked Dr. Gunsaulus to join him next autumn, with two or three other pastors, in a movement to spend a month in going from city to city to speak upon the "need of a reviving of the sense of justice and law in American life, upon the peril of our materialism, mammonism and the destruction of our higher ideals, upon the perils that threaten the Sabbath—the only day dedi-

cated to brooding the vision-hour and the higher spiritual life—upon the decline of moral instruction in our homes and the dangers to the American family, upon the importance of the reviving of the noblest ideals of our Puritan fathers and the sweet reasonableness of the Christian faith, upon the danger of an atrophy of conscience, and the importance of a personal forsaking of sin and a personal acceptance of Christ and Christianity as the essentials of the higher life."

What does all this mean but an appeal for piety in the old-fashioned sense, a summons for men and women bearing the name of Christ to be pious, to make Christ first in their life and thought, to bring everything within and without to the test of his approval and of its effect upon intimacy of the heart with him? The external forms of evil which are so patent to-day and are pressing so heavily upon the thought of serious men, are in themselves small matters, and will quickly be disipated when Christians are won back to the old conceptions, and when leaders of Christian thought and action find themselves, no longer looking askance at the old terms, but regarding them as the largest expression of the sweetest possession of the Christian spirit, and the natural and obvious utterance of the desire of the soul in its longing for satisfying acquaintance with God.—Independent.

How to Develop Spirituality in our Churches.

BY THE REV. W. T. VAN CLEAVE.

1. Find out those who have any spirituality. This will greatly lessen your farm, but it is of no use whatever to pull weeds and hoe ground in which a good seed never germinated. No man will ever husk corn in such a field. All the Christian workers on earth cannot increase the spirituality of one who does not know that he is alive in Jesus. You can make a grave-robbing hyena act like a lamb more easily than you can build up spirituality in an unsaved soul.

Do men feed diamonds to swine? No, the swine will not eat them, and they would not fatten on them if they did. Let every worker—the pastor, the old, the middle-aged, down to the youngest member and the little child who has been born again—turn all attention to the many or few who give some creditable Scriptural evidence that God's life is begun in their hearts.

2. The pastor must be an example to the believers in all goodness and faith. That is, his life, both inwardly and outwardly, must be so godly that his flock, seeing his manner of life, and observing that every act is done to the glory of God, and that he is surely and rapidly becoming a holier man, will, by the very heart-hunger which their own experience with Christ has wrought, readily and joyfully walk in the clear light of his blessed example.

The pastor must be holy; but beyond this the practical need of this time is that he be a good public reader of the Scriptures. To be able so to read the Bible as to give the sense of it to be people is the greatest personal power any man can have for deepening spirituality. A good public reader of the Bible will rouse spiritual thought when elaborate sermons fail.

3. The church, the organized body, must make its covenant respected. To grind an ax it must be held to the stone. Just so the God-ordered way to develop spirituality is that each church shall require its members to be in constant contact with those principles, privileges and practices laid down in the covenant from the Scriptures. In these days it is not thought that a church has any right to require faithfulness to every obligation of the covenant. These are left to the conscience of the individual. But that covenant is not an agreement made alone with the individual conscience. It was made with every soul belonging to the church, and that church has authority from its great Head to enforce by entreaty, warning, exhortation, and exclusion every bond of the covenant. Faithful nourishing by communion and fellowship in the Spirit by the body, a pastor always and everywhere exhibiting goodness and faith, and really skillful in reading the Scriptures—these things, coupled with respect for our covenant, which is secured and maintained by watchful, diligent deacons, full of faith and of the Holy Spirit, are the powerful factors Christ never fails to use in making people more and more like himself.—The Examiner.

Workers With God.

I passed over a bridge lately, on the keystone of which are inscribed the words, "God and We." A humble girl in danger of perishing in a storm, when the stream was in flood, vowed that if God would save her life and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and the inscription on it gives the secret of every Christian worker's success. It is not "God" alone, for that would mean human idleness, or "We" alone, for that would be human presumption. It is hot "We and God," for that would be human pride; but "God and We" gives the Scriptural way of success.—T. F. Robertson.



## \* \* The Story Page \* \*

### Daddy's Angel.

BY MRS. G. S. REANEY.

She had promised her mother to be good to "Daddy," and though barely eleven when the solemn charge was imposed upon her, she rose to the occasion in a way which puzzled many older heads and hearts.

Luke Merrifield had been a heavy drinker for years, but one who never lost a day's work in consequence.

During his brief courtship of Lucy Bains—the Rectory parlor-maid (whose acquaintance he had chanced to make when sitting up the incandescent light in the spacious dining-room) he had become an avowed total abstainer. It had been enough to see Lucy's pretty brown eyes shadowed by tears on one memorable occasion when he had been a little "beyond the mark" to make him (as he earnestly believed at the time) adjure drink forever.

"Where could a fellow find any pleasure in indulgence of a kind likely to grieve the woman he loved best in the world?" he had said with spirit when a special friend amongst his workmates had bantered him for his temperance views; and he adhered most steadfastly to his resolution during the first two years of married life, but when a slight accident put him off work for a week or two and the club doctor advised a glass of bitter beer with his meals, as a tonic to appetite, he was secretly not sorry to give the memory of old some play.

And this was the beginning of trouble. It came as the gathering of clouds upon the fair sky of Lucy Merrifield's happy home life. There is plenty of misery short of cruel words and rough and inconsiderate deeds. Lucy was never a neglected wife, nor one suffering from any ungratified need which a good weekly wage could purchase, but in some mysterious way life beat with feeble pulse after the shock of the discovery that Luke's old craving for stimulants had revived.

Her little home lacked none of the attention she had always bestowed upon it, but she no longer sang at her work, and it was an oft-repeated experience that the kettle on the hob boiled dry, her thoughts being elsewhere, and Luke delaying his home-coming. And as some fair flower, dependent upon sheltering leaf for its power to bloom unhurt beneath the warm rays of early summer sunshine, droops and fades when such protection is withdrawn, so Lucy, missing Luke's tender and helpful companionship, faded—a chill—only an ordinary cold it seemed at the time—and she had reached the borderland of death.

Her little dark-eyed daughter, her very self in miniature, stayed away from school "to run errands for mother," whom a kindly neighbor did her best to serve. And little Lucy would do her mother's bidding and kneel beside her and, with folded hands, repeat the Lord's Prayer, not once but many times a day.

"It is full of comfort, child—never forget—as soothing for the living as the dying," the elder Lucy said one day, words her little daughter would ever link with memories of "mother."

Then as the sun sank to rest, tinged with golden light a bank of clouds, the sick woman—looking out upon the clear light until her face seemed to have caught a reflex of its glory—smiled upon her little girl and gave her parting charge—

"Be good to daddy."

And Luke coming home from work with penitent feelings in his heart (and in his hand a bunch of Lucy's favorite sweet peas,) found his child asleep, her head upon her mother's pillow; and his wife—dead!

"He feels his loss above a bit," said the neighbors in hushed whispers, as the weeks went by, and Luke Merrifield's face wore a perpetual frown—not even did his little daughter gain from him a smile of those early days.

"Like enough," one more direct of speech than the rest was heard to say; "for if he'd loved his wife a little better than he did his glass, she would have had less time for fretting herself ill. Luke Merrifield deserves more blame than pity if all had their rightful due!"

Little Lucy shaped to the necessity of the hour and stepped far ahead of her actual years in thought for "daddy."

It was Easter-tide—the season of all others full of life and hope, and yet in its gay holiday-making a time of dire temptation to the weak. Luke Merrifield fell beneath the seductive influence of "old chums" who persuaded him to "have a drink" "just this once."

Little Lucy had been promised—it chancing that Easter fell late and spring was far advanced—a walk to the woods with "Daddy," primrose gathering. But in vain she watched and waited—as mid-day passed into afternoon, and evening came gently along wrapped in the soft shadows of sunset—for Daddy's home-coming.

Sitting at an open window on the watch and listen, the little girl heard two workmen talking. They had crossed the village green together and paused where their ways divided, standing the moment just beneath the window at which Lucy sat.

"Yes," said one, "he's worse gone in drink than I've

ever seen him. A good thing his wife's not here to break her heart—"

"It's worse luck, though, I'm thinking, to the child," replied the other. "Poor mite, it comes hard on her now there's no mother to hide the father's faults!"

"The landlord's a bit ashamed," said the first speaker, "or he would not make way for him in his back parlor as he's done. Let's hope he'll sleep himself sober before his little lass sees him!"

"Then with a 'Good-night, mate,' the two men parted, leaving a tender-hearted little girl, in her seat by the window above, crushed beneath a great sorrow.

"It's my Daddy they mean," she had said to herself with a big sob, which seemed to shake her fragile body like a sudden gust of wind makes the weeping willow tremble as it bends over a bed of water-lilies on the bank of a flowing river. "Oh! whatever shall I do? I promised mother I would be good to him. Doesn't that mean getting him to come home before he has more drink? Perhaps, if he saw me somewhere near, he would be sure to come along!"

Even as she planned it in her own mind she felt to stand beneath the shadow of a great responsibility, and realizing the nearness of that mother of whom she thought today as an angel in heaven, she sank upon her knees and repeated the Lord's Prayer!

"Our Father—mother's Father and mine"—so ran her prayer, "Which art in heaven—"

She lingered there a moment; it brought so vividly to her childish mind the height and breadth and greatness of her surroundings.

"Give us this day our daily bread"—"mother" had taught her that that meant just the very thing most needed would be help supply—and she needed—oh! how greatly—to help Daddy!

The rest of the prayer fell sentence by sentence from her childish lips, until the close. "For thine is the kingdom, the power and the glory, forever and ever. Amen," lifted her once more above and beyond the immediate range of her own personal being, and filled her young mind with the thought of God's greatness and strength.

Then she set forth on her mission, to find and bring Daddy home.

There were four public houses in that small village of less than two hundred souls, but the "Ploughman's Arms" was the chief one. So little Lucy turned in that direction. But scarcely had she come within sight of it than she was conscious that some unusual excitement prevailed. A crowd of people were gathering round, and some were hurrying as if in search of something, while others shouted words she could not catch.

No one noticed little Lucy as she pressed from the fringe of the crowd into its centre. Only when, with a sudden sound of cracking timber, the flames burst forth, and threw their lurid light over the wan faces of men and women, did some one see Luke Merrifield's little girl push her way to the front—and was the child mad?—pass within the open doorway of the burning bar.

It was the work of a moment, and might have been but the excited imagination of some visionary brain which thought the child had actually entered where those within were actively thrusting out such furniture as came first to hand.

Little Lucy's National School teaching had instructed her about "what was best to do in case of fire." More than once (for the good old-fashioned plan was then as much a part of education as teaching the A B C) a fire scare had been rehearsed, and what to do in an emergency had been enforced by practical demonstration.

To this was doubtless the fact that Lucy threw her cloak over her head and face, so arranging it that there was only just a sufficient opening to serve for sight. She made straight for the bar parlor. She knew where it lay, having been there with a former landlord's little girl on several occasions. It was to the right of the burning bar, and at that moment was untouched by actual fire, though filled with smoke from a room to the left—volumes pouring in through the open doorway.

The bar parlor was in darkness. Little Lucy stood in the midst of the smoke coughing beneath her cloak—her eyes smarting. She was listening for some sound of Daddy, of whose presence she never doubted from what she had overheard from her window. Just as she made quite sure she could hear the heavy breathing of some one asleep, a door on the left leading into the kitchen was burst open and the light of burning timber revealed to her a form huddled up in an arm-chair. The head drooped upon the breast and a wide awake hat (which had fallen over the brow) partly hid the face of the slumberer.

But little Lucy had seen enough to know the sleeping form was in truth the one she was in search of—her Daddy.

In a moment she was by his side, had pushed back the wide awake hat and was eagerly kissing the closed eyes.

"Daddy, wake up! Dear Daddy, wake quickly," she cried; then, seeing her words had no power to arouse the sleeper, she chafed his cheeks with her eager, hot little hands.

The sound of the burning timber, and the noise of the watching crowd outside (who greeted every fresh arrival of furniture with a cheer) made Lucy feel heartsick and giddy. She felt her powerlessness to arouse her father but, each moment growing more desperate, stifled and blinded by the smoke-filled air, she sprang upon his knee and twined her arms about his neck, while uttering almost as a piercing wail the one word—

"Daddy!"

At length the sleeping man was aroused. With a sudden bound Luke Merrifield sprang to his feet—Lucy falling to the ground the while. He stood as one dazed, then, suddenly sobred by light and smell and scorching of his fire-destroying surroundings, he made for the door. In his fright and sudden excitement he completely overlooked Lucy, stepping over her prostrate form as if she had been part of the room's furniture. Pushing his way through all that hindered with the strength of desperation, he passed through the dismantled bar, now literally alive with flames, and plunged into the open air.

A cheer greeted his advent. It was then that the man who had seen little Lucy pass in and had thought no more of it, realising as by a flash at this moment that the child would have been searching for her father—shouted out to Merrifield:

"Where's your little lass?"

"Safe at home in bed, I hope, mate," was Luke's reply as he pressed the sides of his singeing hat together and made as if to pass on homeward.

The next minute and his dulled brain had grasped the fact forced upon him by the one who had spoken—Lucy was within the burning building. To go back—to force his way through flame and smoke—to retreat half choking and make another venture—all this was done more quickly than it takes to tell the story.

Again and again the expectant crowd sent up a cheer to encourage what they knew by this time must be a desperate search.

At length Luke Merrifield was discerned bearing something in his arms.

"Make way," he shouted in a hoarse voice; then, as passing through the crowd which opened for him, he sank upon one knee and gently placed the unconscious burden upon the other, he said pathetically to those rough men who gathered around him:

"Mates, if you are men of prayer, pray God above to spare my angel child."

And many a tear-filled eye watched a scene which in days to come would be interwoven with the history of that little village—Luke Merrifield's frenzied grief as he bent over the unconscious form of his little daughter—his passionate prayer to heaven for mercy on the child—the doctor's arrival—the hurried sending for the fly from the George Inn the other side of the green to bear the little girl and her father to the Cottage Hospital.

There is not a child in that village to-day who has not heard the story, and does not know of its association with the sweet-faced woman on crutches who is spoken of by the aged as "Daddy's Angel" (to the youngest she is "Mr. Merrifield's daughter") and who lives her beautiful life amongst them as one whose gentle speech and ways have in their constant reminders of a better and fairer world. But there have been great happenings since the night of the fire which made little Lucy a cripple. Luke Merrifield as a sober man was an excellent workman. He had determined to make a home worth having for the daughter to whose devotion he owed so much, and prosperity favored him. From one position he rose to another until as an employer of labor he managed to put by his savings more quickly than heretofore, and in time was spoken of as a moneyed man. Then came the chief happening of those to which I have referred. "The Ploughman's Arms" had lost its license. The property was changing hands. Luke Merrifield bought it, and made it into a Temperance Club and Coffee House. And should you chance to pass that way, gentle reader, and happen to notice (as you will be sure to do) the genial landlord and his sweet-faced daughter on crutches, remember these two are the ones whose story I have been telling you—Luke Merrifield and the little girl who rescued her father from the fire—Daddy's Angel.—The Quiver.

### A Song Without Words.

BY G. R. GLASGOW.

"Father," said Betty, please don't hurry home; it is not a bit late yet, nor dark, and I want to see Flossy and Clover coming up from the meadow. This is such a comfortable stile—do lean on it."

Betty's father looked out across the meadow and the brook, into the shining, silver sky, and then down at his little girl.



The Young People

"It is a delightful stile, Betty, and very tempting; but somehow I have never liked looking over at the Red House since the widow came there!"

"Father, I thought the Red House was empty?"  
 "Did you, dear? No. The widow lives there alone now—at least, she has her children to comfort her; but they are very young, and she is sad, Betty!"

"How many children has she, father?"  
 "Five, I think. I have an idea that one met with a violent death just after its poor father, but I have not asked her. I did not like to speak to her about it; although, sometimes, I have had the audacity to peep between the chinks of her curtain, and see the little heads clustering round her."

Betty was making a slow calculation in her own mind.  
 "Five! That's like us, father. May we get to know the children? Even if they are very, very sad about their father, they might like to have us to tea."

"Yes, dear, but it must be the other way round—they must have tea with you, for they are very poor, and I don't think my hungry daughters would appreciate their teas. Their father worked hard, and was very provident, and often and often I have watched him going home after nightfall, laden with food for his wife and little ones. But now it is so different! The little widow works night and day, and denies herself even the necessities of life; but it is a hard thing for her, Betty, to satisfy and tend, and nurse her growing family."

Betty's blue eyes were soft and misty with tears.  
 "Oh, father, how terrible it sounds—do let us help them—the poor widow and her little children! I will give them some of my breakfast every day, and my tea. Poor, poor widow!"

"You must not imagine she is discontented because she is sad, Betty. She is a brave little soul and I have heard her singing to her little ones when I am sure her heart was very heavy. I was glad to hear her, because it made me think that she was getting over her loss."

"How did her husband die, father?"  
 "He died a violent death."

Betty looked round fearfully, and then grasped her father's hand.

"Murdered! Oh, father, how horrible! Surely it can't be true! Nurse would have told us; she always tells us horrors when she is doing our hair."  
 "All the same it is true, Betty, although nurse may not have heard of it. He was shot down on his way home, as he was traveling slowly in the cool of the evening. The poor little wife was looking out for him, and she saw it all. The cruel gun, the ambushed enemy, the brave effort he made to get home, the struggle, the fall, and then—the end! Oh Betty, I shall never forget the pitifulness of it—the cries of the desolate wife, the clamor of the children. I was over the stile—this stile—in a moment, and I carried him home, and laid him out stiffly on the seat under the yew tree. I meant to bury him in the early morning, but when I came again he was gone."

"But, father, wasn't he very heavy? How could you carry him alone?"  
 "No, dear, he was light enough; a small, spare fellow, with shrewd, bright eyes—and—"

"Father!" interrupted Betty. "You are making it up. I know you wouldn't talk to me like that about any real murder. Oh, father, is it really and truly true?"

"Yes, it is quite true."  
 "Oh, I know what you mean," said Betty, with flushed cheeks. "It is true, in a way, but not as I mean. It is not a man an all: just an animal, or a bird! Oh, I guess all the story now! It is that little brown wren that Cyril shot the first day of the holidays."

"Well, Betty?"  
 "I knew you were sorry, father, although you did not say anything."

"And what was the good of saying anything, I should like to know, when Cyril was back in his own room, practising with his air-gun to see how many more murders he could commit with impunity?"

"He didn't mean it to be a murder, father. Tell me more about her."

"About the little brown wren?"  
 "But call her the widow, father—it sounds so much more sad."

"Well, the widow was just what I told you, Betty; just as patient and brave, and tender-hearted; and if you care to clamber over the stile, and climb to the first branch of the ash tree, you can peep between the chinks of her curtain, and watch her cuddling her babies, and singing her song without words."

"Cyril never thought of it like that, father," said Betty. "He just likes a target to shoot at. If I tell him the story of the wren, father, and call her the widow, as you do, I don't believe he will ever shoot at birds again. Cyril has a very kind heart, really."

"Well, you can try, Betty," said her father.

"Not pot at the wrens, Betty," said Cyril, when she told him. "Oh of course not, if father would rather I didn't. It does seem rather beastly, if you look at it from the wren's point of view! And they do make a horrible noise! But I must have a target of some kind, so you might fix me up a bottle over the gate. I assure you I would much rather have a bottle."—Little Folks.

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

Prayer Meeting Topic.  
 B. V. P. U. Topic.—How to Enter Christ's Family. Matt. 12:46-50.

Daily Bible Readings.  
 Monday, June 10.—II Chron. 18. A royal feast and its outcome. Compare II Sam. 13:28, 29.  
 Tuesday, June 11.—II Chron. 19. Jehoshaphat's specification to his judges (vs. 5-7). Compare Acts 10:34, 35.

Wednesday, June 12.—II Chron. 20:1-30. Jehoshaphat's unseen phalanx (vs. 15). Compare I Sam. 17:47.  
 Thursday, June 13.—II Chron. 20:31-21:20. Retributive justice overtakes Jehoram (vs. 4, 18). Compare I Kings 16:12, 18.

Friday, June 14.—II Chron. 22. Disastrous end of a wrong alliance (vs. 7-9). Compare II Chron. 20:37.  
 Saturday, June 15.—II Chron. 23. Swift retaliation (vs. 14, 15). Compare II Chron. 22:10.

Prayer Meeting Topic—June 9.  
 How to Enter Christ's Family. Matt. 12:46-50.

If you would be great in doing the will of God, remember that your friends will be disappointed in you; and oft times the nearer they are to you the more keen will this disappointment be. In Christ's zeal and ardor he seemed indifferent both to food and rest, and "they went to lay hold of him," as one "beside himself." Absorbed in the awful warning he was pouring forth, He felt this to be an unreasonable interruption, likely to dissipate the impression made upon the people. Even the tender affection to his relatives and family did not require Him to give way. He does not administer a direct rebuke, but seizes on the incident to convey a sublime lesson to the multitude. To Him the bond of earthly ties was dear, but the spiritual bond of heavenly brotherhood was greater since it was only to be found in sonship with God.

Two figures are used in the Scriptures to express the idea of sonship—we are said to be "born again;" and we are said to be "adopted into the family of God." We require both figures to express the relationship, "Sons of God," perfectly.

Adoption is the act whereby we are received into the family of God. We are none of us in God's family by nature, and it is not a matter, properly speaking of birth; but we are brought into it from without: literally we are adopted. Christ is the one Son of God. Into fellowship with the Son, God receives other sons and daughters; but they are brought in from without. As soon as this adoption takes place, God sees that soul in the same relation in which He sees Christ. He has the same privileges; is treated as His own child; gives him a place and name above sons, daughters, mothers, or fathers of earth. What a bright illustration of His own doctrine, that we ought to forsake father, and mother, and friends, and houses, and lands, to be His followers.

This adoption is followed by the reception of the spirit of adoption, which is begotten within us by the Holy Spirit. By this we are born of the Spirit; which Spirit makes us the Sons of God. It is in this connection that the figure sonship by birth is used. The spirit of adoption seals the union, since by it the nature of the adopted child becomes one with the Father; the creature and the Creator are in union close, happy and eternal. (Rom. 8:15.)

This spirit of adoption cries "Father." The child does not address the father as the stranger does. He wants not wages, but he receives rewards. He does not ask to be rewarded, he serves not for lucre but for love. He does not even know that he has a motive; so great is his affection that it becomes his life, and is therefore not a bondage.

This spirit of adoption prompts us to obedience; by it we do the will of God. It was this oneness with the will of the Father that made Christ the Son of God; and it is this oneness in obedience with Christ, in doing the will of the Father, which makes us brethren and sisters in the great family of God. The difference between this spirit of adoption and any other spirit, which is often mistaken for it, finds its illustration in the South African war. The Canadian and Australian troops as compared with the Boers had this spirit of adoption. Though they came from the antipodes, points having the diameter of the earth between them, yet they were one by the spirit which prompted them, and supported them in the conflict, without hope of reward to themselves, so that the integrity of the great spirit of British freedom and justice, so dear to the heart of colonials remained inviolate. It was that spirit, inborn and unwrought, which has made the empire British, and all colonials brothers, in peace and in war. On the other hand the Boers, though neighbors, and living in lands adjacent; were simply confederates in evil, and accomplices in rebellion; since if the selfish interests of the Transvaal burger and the Free

State burger clashed to the apparent advantage of either, the spirit of union was gone, displaced by unbrotherly hate. The spirit of fraternity and confederacy is often mistaken for Christian brotherhood. No political organization, no social union, and no fraternal order will be found to be co-extensive with the brotherhood of the family of God. We enter his great family not by initiation but by adoption and birth. HOWARD H. ROACH.  
 Annapolis Royal, N. S. May 25th, 1901.

Gathered Thoughts.  
 MOUNTAIN CLIMBERS.

"Mr. Whympster, the Alpine climber, who was first to ascend the Matterhorn, has arranged to visit Canada this summer, with a view to climbing some of the unconquered peaks in the Canadian Rockies. He is specially anxious to climb Mount Assiniboine, which in spite of many heroic attempts, has never been scaled. Mountain climbing is much like the struggles for heroic achievement in other lines. It is in the very nature of man when he is healthy and right in his spirit to aspire, and any man who climbs nobly in any department of human living is a benediction to the world, and makes it possible for other inspiring souls to reach loftier heights. Many men and women have gone up the Matterhorn since Whympster led the way, and every noble man who climbs bravely in the realm of character and conduct blazes a path, after which many another climber will be led to behold the glorious vision, and breathe the free air of the mountain summit."

THE SWEETEST OF ALL PERFUMERS.  
 "Perfumes have been precious in all ages. Greek tradition avers that perfume came direct from Venus' toilet, and receipts for essences were inscribed on marble tablets about the temple of the goddess. Egypt was a great mart for all kinds of perfumes. The Jews' love of perfumes was so great that morning and night they burned sweet incense of myrrh, and beds were perfumed with aloe and cinnamon. The famous Balm of Gilead was distilled from a bush which formerly covered the mountains of Gilead, but which has in recent years become so scarce that only the Sultan can be supplied. But the most precious perfumery in the world, the fragrance that rises from a pure heart, and a loving spirit, are within the reach of every one of us. Heaven's Balm of Gilead, of which that made from Mount Gilead is only a type, is so costly that no millionaire on earth could buy it with money, and no Sultan or King or Emperor or Czar could command it with power, yet God gives it away freely to every repenting and faithful soul."

A STORY OF MOORE.  
 "An old lady who used to be much in London society related a touching story of the poet Moore. On one occasion, when the once brilliant wit and writer was, in his old age, losing his memory, the American was asked to sing for a small company of which he was one. She complied with the request, and sang, "Believe me if all those endearing young charms" The poet listened with evident pleasure to his famous and charming piece, and when the singer finished he said, with much earnestness: "Will you please tell me who wrote that beautiful song?" "Why, Mr. Moore," she answered, "you certainly can't expect me to believe you have forgotten your own work." The old man regarded her an instant with a pathetic look, the consciousness of his infirmity and broken mind evidently forcing itself upon him. Then he buried his face in his hands and burst into tears. Tom Moore, the brilliant, fiery favorite in London society, could only weep for what he was in remembering what he had been."

COSELY DOUBTS AND FEARS.  
 "A London fog is a most expensive visitation. It has recently been carefully estimated, that a foggy day in that city, counting the days at eight hours, costs from two hundred and fifty thousand to five hundred thousand in hard cash. No small proportion of this goes for the production of light and signals. It may suggest the fact that there is nothing so costly to a man or a woman as the yielding to moods of what people generally call the "blues," in which the mind is allowed to become fogged by morbid and often imaginary doubts and fears. There never was a man yet rich enough to afford such fogs. A cheerful faith in Christ, a consciousness that God is with us in sympathy and love, and above all a purpose on our part to work together with God in helping others will make such fogs impossible."

The world is full of sorrow and trial, and we cannot live among our fellowmen and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians, that the blessings that are given to us are really for other people, and that we are only God's ministers to carry them in Christ's name to those for whom they were intended.—J. R. Miller, D. D.



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For our associations, that a great blessing may attend their gatherings and new interest and zeal be awakened in every department of our denominational work.

Our steamer lay anchored off Bombay. We bade goodbye to our Indian friend and have never heard of him since. He has added one more to the hundreds of young men in India who hope and long for a change, but feel powerless to make any movement toward its accomplishment.

He was no doubt met at the railway station by his father and male friends, but was not allowed to eat with them until he had performed atonement for his stay abroad; part of which ceremony consists in swallowing a disgusting mixture composed of the five products of the cow, viz.: milk, curds, butter, dung and urine. Cleansed by this and a few other ceremonies from what he knows has been no sin, our friend is reinstated into caste.

Later on we may find him a middle-aged man serving a judge, having buried two child wives, and married a third, a child of ten years of age; his aspirations and convictions sacrificed, an unhappy, discontented, cynical man; while on social reform his plea is still, *Kya Karun*, and his hope is deferred to the next generation. Condensed from introductory chapter to "Wrongs of Indian Womanhood."

It may possibly be interesting to the readers of this column to know a little of our Foreign Mission work at home. We have the heathen with us every Sunday in the Brussels St. Baptist church, St. John, known as our Chinese Mission, which was organized Sept. 20th, 1896, with an enrollment of thirteen scholars and a corresponding number of teachers, as it is necessary to have a teacher for each.

The work is growing, not only in numbers, but the outlook is hopeful and interest deepening. At the present we have twenty-five scholars, twenty of these are reading well in the New Testament, the remainder fairly well. They are quite familiar with the gospel hymns and have their favorite hymns as we have. It is the custom of the Superintendent to ask a Chinaman what hymn shall be sung that day. The answer is prompt, giving number and first line of the hymn, for instance to-day, Number 74. "God be with you till we meet again" was the hymn requested. Another which they like very much is *Bringing in the Sheaves*, and *Come to the Saviour*, make no delay, or, *Jesus lover of my soul*. What a friend we have in Jesus and many others. It is very gratifying to those engaged in the work to have these hymns suggested by the Chinamen. They all try to sing, a number of them catching the tune readily. They are so attentive to their study and have such retentive memory that they progress rapidly. Three have expressed a desire to adopt the Christian religion. One has been attending Sabbath evening service for some months past—to-day we had two at the evening service. These we have under our special watch care, so as to make sure that they understand what it means to be a Christian, before taking them into church membership.

Now dear reader while praying for our Foreign work in India remember our Foreign work at home, just think what a work could be accomplished if under God these twenty-five Chinamen should embrace the Christian religion and returning to their own country proclaim the gospel tidings. How much easier it would be for those in their home land to learn from them the plan of salvation. We know that with God all things are possible.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Missionary statistics can never measure missionary progress. The gospel has done something else besides the mere conversion of millions to Christ. It has almost revolutionized the social conditions of vast areas of heathenism. It has most surely created a moral atmosphere which is apparent to the careful observer. Says Dr. Pentecost, "An old Brahman pundit of Madras told me with his own lips, 'Dr. Pentecost, you missionaries will never convert the Brahmans to Christ nor Hindus generally to Christianity; but this you have done, and to a greater and greater extent will continue to do; you are Christianising Hinduism; and I am frank to confess to the advantage and betterment of Hinduism.' Further,

he says. 'In my presence and hearing and in one of the finest orations I ever heard delivered in the English language, the greatest lawyer in India, a Brahman of the Brahmans, said to his audience: 'My brethren, it were madness to shut our eyes to the fact that Christianity, that religion which marched from Bethlehem in Judea to the steps of the imperial throne of Rome, and has since dominated all the western world, has come to India. It is not a passing episode; it is a mighty, conquering and permanent spiritual power, come to stay and to repeat its victories. We must face this new religion and deal with it honestly and frankly, as who would not wish to in the presence of its founder the peerless Christ.' And in view of what he had seen in India of the progress of the gospel of Jesus Christ on all sides so apparent and so marked, Dr. Pentecost gives several reasons why as Christians we should, with all our might and money, prosecute the foreign mission enterprise. We should do it (1) Because the highest law of benevolence prompts this course, 'Give and it shall be given to you.' I do not speak now especially of money; give the gospel; give the grace of God by passing on the good news. 'There is that scattereth and yet that increaseth; there is that withholdeth more than is meet and that tendeth to poverty.' Take these declarations and apply them, and it will be easily seen that every interest which the church of God has at stake will be furthered by the vigorous prosecution of foreign missions. (2) Because the providential order requires it. It was necessary that Paul should first preach the gospel to the Jews, but when they judged themselves unworthy of everlasting life, then lo, he turned to the Gentiles. We have a million unbelieving pagans in New York. In vain we seek their conversion. We build new and finer churches; call younger and more eloquent preachers; provide larger and more artistic choirs; but these people will not come. Our city missionaries and Bible readers are faithfully trying to teach them, but they will not hear. The fashionable pagans, just as surely, refuse the gospel. What shall we do? Follow the Providential order and "turn to the Gentiles." (3) Christian patriotism, if I may use that term, demands it. (4) The value of a vigorous and successful foreign policy and success is past calculation. Already the Ecumenical Conference has done more to shut the mouths of scoffers and awaken into new life the dormant faith of our people than any other event in the last quarter of a century. Let the news of great foreign victories for Christ be coming across the seas, from India and China, and Japan and Korea, and Africa and the islands of the sea, and the enthusiasm of the church at home will awake, and scoffers will be silenced by our victories abroad. . . . Be sure of it the outlook for the coming century demands a vigorous foreign policy, and by the grace of God that shall be the policy of the American church."

It ought to be the policy of all churches, of all church members. The men and women who are heirs of salvation should be the men and women thoroughly alive to the grandest movement of the ages—the winning of a lost world to Jesus Christ—as Saviour and Lord.

Graduating Recitals.

ACADIA SEMINARY.

The high grade of work in the Piano Department of our young ladies' school is attracting attention. Two recitals have been given recently which certainly display very creditable results. The aim of the teaching is thoroughness rather than brilliancy,—the developing of the artistic rather than virtuosity.

The playing as a whole showed a depth and volume of tone, notably so, in some instances, which is superior to the superficial playing on the tops of the keys one hears so much.

The first recital occurred May 25th, Miss Oriana Cole and Miss Maude Lounsbury completed their course on that evening. Miss Lounsbury had a program made up of compositions from the great masters and left a good impression of her ability.

The Schubert-Liszt number was perhaps the most pleasing in style and brilliancy. Miss Cole gave *Feelings Lorelei*, which is an exquisite setting to the pretty myth. MacDowells "Witches Dance," too, was very characteristic, weird and wild, but in the Wagner-Bendel number, she rose to a degree of power and showed marked skill in the rendering of this very difficult and interesting composition. The following Friday, May 31st, the balance of the senior class, four in all, gave their friends the opportunity to hear them. Miss Fortia Starr the gold medallist of 1901, appeared first and held the undivided attention of all, while at the key board. She played Beethoven's *Sonata Pathetique*, a lighter thing of Henselta, *Gondola*, a *Leschetzky* number and finished with the Wagner-Liszt *Bent's Ballad*. Miss Starr displays unusual digital strength and much of her work was characterized by poetic sympathy which promises well for the future.

The fourth member of the class to appear—Mr. William L. Wright, succeeded in making anything but a fourth class impression. As the first gentleman to graduate from any department of the Seminary the sympathy and interest of the audience was already gained. Knowing that Mr. Wright has carried on the regular college work of the Sophomore year in a manner eminently satisfactory to his Professor, and in addition completed the Piano course which demands Harmony and History of Music as well as the daily practice hours, it is a matter of pride to both institutions that he has acquitted himself so admirably.

His program was beautiful throughout and it needed small prophetic gifts to foresee the unfolding of artistic talent of which Acadia may be as proud as of some of her Baptist Bishops and College Presidents. The last number—Schubert-Liszt—Hark, Hark, the Lark, fairly brought down the house and the modest young man was greeted with enthusiastic applause.

We hope the constituency of our schools will observe the high grade of music presented. Such numbers as world famous artists constantly produce were given to us. Hark, Hark, the Lark, was played by Godowsky in Halifax recently.

When our pupils go abroad we find no complaints of being put back in technic and it is our pride to send them out well prepared for advanced work.

Both the Saturday and Friday evening program finished with a duo for two pianos. Miss Gillmore has had marked success in this as in her other work, and these pupils made the two instruments as one in precision of attack and brilliant effect."

A new feature of the recitals is the analytical sketch which precedes each number. This is an idea much in vogue at present throughout larger schools and conservatories, and we are glad to see it adopted at Acadia. Mrs. Chubbuck, the second music teacher, added greatly to the interest of the evening by reading a short and very interesting account of each number, giving an idea of the character of the selection and life of the composer.

A very interesting climax occurred when the President of the Sophomore class, Mr. Borden, came to the platform and in a few hearty and well chosen words, presented Mr. Wright with a silver mounted ebony cane on behalf of the class of '03. But that was not all, for suddenly the four piano graduates appeared, approached Miss Gillmore, and after reading an appropriate address, handed her a set of books as a token of their regard and esteem.

Thus brilliantly ended the work of the year. PICCOLA.

Our need of God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supreme struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel and will see to it that all are duly fulfilled. He knows your need, your higher and your social need, your spiritual need, your need to-day, your need yesterday and your need to-morrow. And he knows it that he may supply it.—George Bowen.

It is an old proverb that he who aims at the sun to be sure, will not reach it, but his arrow will fly higher than if aimed at an object on a level with himself. Just so in the formation of character. Set your standard high, and though you may not reach it, you can hardly fall to rise higher than if you aimed at some inferior excellence.—Joel Hawes.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

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# No Ambition

"I feel so completely run down. I am so easily tired. My nerves are weak, and I am just about discouraged."

Your doctor calls this "anemia," or poverty of the blood. A great many people have it every spring.

And a great many physicians prescribe Ayer's Sarsaparilla for it, too. And why not? We tell them all the ingredients, and this makes them confident that there is nothing its equal for making pure, rich blood.

25 CENTS A BOTTLE. All Druggists.

J. C. AYER CO., Lowell, Mass.

We are indebted to Rev. J. H. Jenner of Merrick, Mass., for a copy of an attractive souvenir programme of the May anniversaries of the Baptist organizations, which met with the Highland Baptist church of Springfield, Mass., May 20 to 28. The booklet is adorned with cuts of the Baptist churches and other buildings of Springfield, buildings connected with some of the Baptist institutions of learning in different parts of the country, etc. It also contains brief historical sketches of the various organizations represented in the meetings, with other information of interest.

### Sunday School Conventions in N. S.

Sabbath School Convention Calendar. The following plan of Sabbath School Conventions has been submitted by the Field Committee of the Nova Scotia Sunday Schools to the officers of the various county associations, and the dates in most cases have been definitely accepted. This will enable the General Field Secretary, Mr. Sanford, to attend all the conventions in the Province. It is earnestly hoped that leaders in the denominational and other forms of Christian work will note these dates, so that in the arrangement of local conferences, conventions and meetings, conflict may be avoided. Acknowledgment is made of courtesies of this nature extended in past years. In the interval between conventions Mr. Sanford will address meetings, of which due notice will be given.

County	Place of Convention	Date
Inverness	Margaree Harbor	June 6
Richmond	Cleveland	" 12
Victoria	Englishtown	" 27
Cape Breton	Sydney	July 2
Antigonish	"	" 11
Guyaboro West	Sherbrooke	" 16
Guyaboro East	Whitehead	" 19
Queens North	Caledonia	Aug. 13
Queens South	Liverpool	" 15
Shelburne	Sable River	" 20
Barrington	Cape Negro	" 21, 22
Yarmouth	Yarmouth	Sept. 3
Digby	Bear River	" 5
Annapolis	Granville Centre	" 6
Halifax	Halifax	" 10
Kings	"	" 11
Lunenburg	"	" 13
Hants West	St. Croix	" 16
Hants East	Shubenacadie	" 17
Colchester	Lower Stewiacke	" 18
Pictou	Trenton	" 20
Cumberland	Amherst	" 25

### Quarterly Meeting.

The Yarmouth county Quarterly held its regularly appointed session with the Argyle church, May 27th, 28th. The cool, wet weather had some effect upon attendance; but the hearty greetings of Pastor McPhee and his people dispelled from the delegates any adverse feelings which the weather may have caused.

On Monday evening at 8 o'clock we gathered in the neat, clean and beautiful meeting house of the Argyle church.

After the usual opening exercises led by Brethren Grant and Price, the Secretary preached on The Two Advocates, John 14: 16 and 1 John 2: 1.

In the absence of the President, Vice-President Brown led the sessions on Tuesday. The reports from the churches were hopeful on the whole. The general topic for the session, "Loyalty to the church of Christ," was treated in three addresses under the following divisions and by the after-named brethren: "Loyalty to Her Principles," by W. F. Parker; "Loyalty to Her Sabbath Services," by D. Price; "Loyalty to Her Prayer Services," by E. J. Grant. The close attention given, and manifest interest by all present in the matters presented showed that these brethren had not labored in vain. Truth left its ineffaceable impression upon good and honest hearts.

The County W. M. A. Society under the leadership of its President, Mrs. M. W. Brown held a very interesting session at 3.30 p. m. on Tuesday. We were highly favored in having our returned missionaries, Mr. and Mrs. L. D. Morse with us in these meetings. Mrs. Morse's address at the Women's Meeting was brimful full of interest, and we were only sorry that the time to close came so soon.

In the evening at 7.45 a large congregation gathered to hear Bro. Morse. His address amply rewarded all who braved the dark forbidding night to assemble in the Lord's house. The addresses of Bro. and Sister Morse are kindling fresh interest in all our hearts regarding our work among the far away Telugus. May God grant them restored health to return in due time to the work to which he has called, and for which he has so amply qualified them.

W. F. P., Sec'y.

### Denominational Funds, N. S.

FROM MAY 9TH TO MAY 22ND, 1901

Bridgewater church, \$8.25; Freeport, \$14; Litchfield, \$2; Parker's Cove, \$3.50; Amherst, \$60; Sydney, \$33; Coldbrook Sunday School, \$27; Lunenburg, \$12.85; North Brookfield, \$31.93, do, B Y P U, \$10; Pleasant River Sunday School, \$2.32; Caledonia church, \$8; Mrs. E. G. Lewis, West Brook Mills, \$2; 1st Yarmouth church, \$55.14; Amherst Sunday School, \$14.05; Waterville, \$4.50; Sherwood, \$1.50; W. M. A., Lockeport, \$5; C. T. Davison, Portauque, \$5; Paradise and Clarence church, \$32.20; Clarence Sunday School, \$7; Paradise B Y P U, \$90; Paradise and Clarence church, special, \$2; West End church, Halifax, \$11.65; West Yarmouth, \$37; Brazil Lake, \$11; Pleasant Valley and Deerfield, \$19.17; Lake George, \$3; Ohio, \$6.30; North Temple church and Sunday School, \$17.68; Chebogue, \$15.70; S. A. Cook, do, \$5; Acadia church, \$13, do, Sunday School, \$5.14; Melbourne, Y P S C Workers, \$3; Tusket church, \$6.78; Tabernacle, Halifax, \$47.28; Seal Harbor, \$3; Annapolis, \$5; Port Hillford, \$5; Burlington, Kings, \$33.33; Port Clyde, \$5, do, Mission Band, \$4.50; Weymouth, \$8.50; Lower Economy and Five Islands, \$5; Pouchie, \$2. Total, \$2540.63.

A. COROON, Treas. D. F., N. S. Wolfville, N. S., May 23rd.

King Edward has decided to reduce his ecclesiastical establishment from thirty-six paid chaplains to twelve.

### Notices.

The P. E. Island Conference will meet at Marsfield on Monday evening and Tuesday all day, June 10 and 11. Delegates going by train will notify Alex. Stewart, Marsfield, and they will be met at Suffolk station. G. F. RAYMOND, Sec'y.

The next session of the Guysboro West District Association will be held at Aspen on June 18 and 19. First session will open at 7 p. m., Tuesday. All the churches in the district are urged to send delegates. G. A. LAWSON, Chairman.

The Nova Scotia Western Association B. Y. P. U will be held at Clarence on Friday, the 14th day of June, beginning at 3 o'clock. Delegates coming by train will be met by teams at Paradise. E. L. STREVELS, Sec'y.

### The New Brunswick Southern Association.

It is understood that the above named association will meet with the church at Norton, Kings county on Friday, July 5. Official notice of the meeting may be expected next week.

The next session of the P. E. Island Baptist conference will be held at St. Peter's Road on June 10 and 11. Those going by train will stop at Suffolk station, and should notify Alex. Stewart, Marsfield, before hand so as to be met at train. G. F. RAYMOND, Sec'y.

The Hants county Baptist Convention convenes with the church at Falmouth Centre (D. V.) on the first Thursday and Friday, (6th and 7th), of June next. It is expected the various organizations of the Convention will have their representatives present—especially so—as this is the annual meeting. An interesting programme has been prepared. E. A. BANCROFT, Sec'y.

The Albert county Sunday School Convention will meet with the 3rd Coverdale church on Wednesday, June 5th at 2 o'clock. Will all Schools send in reports to the Sec'y. before that date. S. C. SPENCER, Sec'y.-Treas.

The quarterly gathering of Carleton, Victoria and Madawaska Baptist churches will be held with Andover Baptist church the 2nd Friday in June (14th). Rev. W. S. Martin will preach Friday evening, Rev. C. N. Barton, Saturday evening, and Rev. A. H. Hayward the quarterly sermon. Will the delegates please send their names to the secretary? R. W. DREMMINGS, Sec'y. Treas.

The next session of the Colchester and Pictou counties Quarterly Meeting will be held D. V., on June 11-12, with the Five Islands and Economy Baptist church at Five Islands. F. R. ROOP, Sec'y.

The fifty first annual session of the N. S. Western Association will meet at Clarence, Annapolis county, on Saturday, June 15th, at 10 o'clock, a. m. Pastors and clerks are requested to fill out carefully all blanks in the Church Letter Forms and return to the clerk of the Association before the 8th of June. The delegates to the Association will kindly forward their names by June 5th to S. N. Jackson, Esq., church clerk, Clarence, Annapolis county N. S., who will send notices by mail naming the home in which visitors will be entertained. The usual reduced rates of travel have been secured. Delegates will be returned free, from either Lawrence town or Paradise stations, by securing Standard Certificates when purchasing tickets. Delegates who forward their names will be conveyed from station to Clarence without charge.

By order, W. L. ARCHIBALD,

Clerk of N. S. Western Association. Lawrence town, N. S., May 15.

### Central Association.

Delegates intending to be present at the Central Association to be held in Dartmouth, will kindly forward their names to the undersigned, on or before the 12th of June, when they will thereupon be notified of the provision made for their entertainment. WM L. BARSS, Church Clerk. Dartmouth, N. S.

The N. S. Central Association will hold its annual meeting with the Baptist church in Dartmouth, commencing Friday, June 21st at 2 p. m. Further notices will be given later on.

S. B. KEMPTON, Moderator.

Dartmouth, April 24th.

### Western N. B. Association.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist church, Queens county, June 28, at 2.30 p. m. All the churches are urgently requested to be particular in filling out the statistical part of their letters. C. N. BARTON, Clerk.

All delegates coming to the Western N. B. Baptist Association to be held at Lower Newcastle church, Queens county, beginning June 28, are requested to forward their names to D. J. Bailey, stating the way they intend to come by carriage or steamboat. D. J. BAILEY. Newcastle, May 30.

The 34th annual meeting of the P. E. Island Baptist Association will be held with the Hazlebrook church, commencing on Friday, July 5th at 10 o'clock, a. m. All church letters to be sent to Rev. J. C. Spurr, Pownal, two weeks previous to the date of meeting.

ARTHUR SIMPSON, Sec'y. of Asso. Bay View, May 20th.

The N. B. Eastern Baptist Association will convene with the Havelock church, Havelock, N. B., at ten in the forenoon of Saturday, July 20th next. All delegates and members of their families attending said association will be entitled to free return tickets over the Elgin and Havelock railroad and the N. B. and P. E. I. railroad, on producing a certificate signed by the Clerk, and over the I. C. R. if ten or more procure Standard Certificates, and over the Salisbury and Harvey railroad on having their Standard Certificates signed by the Clerk. In travelling over the I. C. R. and the Salisbury and Harvey railroad delegates will be sure and get the Standard Certificates at the time they purchase their tickets. All clerks of churches belonging to said Association are requested to forward their church letter to the undersigned, F. W. Emmerston at Sackville, N. B., not later than July 1st. H. H. SAUNDERS, Moderator, F. W. EMMERSTON, Clerk. Elgin, May 22.

## Prevention of Disease.

### Keep the Stomach Right.

It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food, well digested. It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

The safest cure for indigestion is Stuart's Dyspepsia Tablets, composed of vegetable essences, fruit salts, pure pepsin and Golden Seal. Dissolve one or two of these tablets in the mouth after each meal. They are pleasant tasting and mingling with the food so assist the weak stomach that the food is perfectly digested before it has time to ferment.

Stuart's Dyspepsia Tablets cure indigestion and increase flesh because they digest fresh forming foods like meat, eggs, etc.

Sold by druggists at 50 cents per package. Absolutely safe and harmless.



This season of the year when coughs and colds are so prevalent, it would be advisable to keep a bottle of Dr. Wood's Norway Pine Syrup in the house.

It allays all inflammation and irritation of the breathing organs, and cures coughs and colds of young and old more quickly and effectually than any other remedy.

Mrs. Arthur Molankey, White's Point, Queen's Co., N.B., writes: "In the fall of 1899, I was taken down with a severe attack of La Grippe which left me with a bad cough. I tried several remedies and could obtain no relief and was almost in despair of a cure when a friend advised me to take Dr. Wood's Norway Pine Syrup. I took three bottles in all and it made a complete cure."

## Baptist Headquarters, 120 Granville Street, Halifax, N. S.

Sunday Schools opening July 1st will need to order from us now

### Lesson Helps for 3rd Quarter.

#### LIBRARY BOOKS.

We are pleased to assure you that the same protection is given in the selection of books as in the past. A Sunday School Library may be obtained from off our shelves, discounts ranging from 1-5 per cent, to 50 per cent. A box of books sent to you, when selection is made return balance. Also commend the following sets at prices same as publishers, viz:

The New Century Library, 60 vols.,	\$25.00
The Cresent	" 60 " 25.00
The Royal	" 50 " 15.00
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GRO. A. McDONALD.

## Wanted Everywhere

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

Address to-day the

VARIETY MFG CO.,

Bridgetown, N. S.

According to a death certificate filed at Newark, N. J., Mrs. Rose L. Steel, a colored woman who died May 28, was a victim of leprosy.







The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

JESUS APPEARS TO JOHN.

Lesson XI. June 16. Rev. 1: 9-20.

GOLDEN TEXT.

Jesus Christ the same yesterday, and today, and for ever.—Heb. 13: 8.

EXPLANATORY.

I. THE SHEEP.—Vs. 9, 10. I JOHN, YOUR BROTHER AND COMPANION. Not "John, the Apostle," nor even "John, the disciple whom Jesus loved," but "your brother," for all were to be apostles, and all were to be made to feel now Christ loved them. Old-fashioned church people rightly called one another "brother"—"Brother Smith," "Brother Jones." If Christians are not brothers, who will be? AND IN THE KINGDOM AND PATIENCE OF JESUS CHRIST. A strange arrangement to place the "kingdom" between the "tribulation" and the "patience," but really those who sustain the kingdom, just as Aaron and Hur held up Moses' hands in battle. WAS IN THE ISLE THAT IS CALLED PATMOA. "The Lord shut him in" is beautifully said of Noah. Oh, the visions that have come to the Lord's "shut-ins," to Paul and Silas, singing in their dungeon; to Bunyan, writing in prison his immortal allegory, Fanny Crosby, composing in her blindness thousands of lovely hymns, and George Matheson, the marvellous blind preacher of Edinburgh! Truly, Christ has never ceased preaching to "the spirits in prison." FOR THE WORD OF GOD, AND FOR THE TESTIMONY OF JESUS CHRIST. This phrase certainly supports the tradition that John was banished to Patmos because he was a Christian.

I WAS IN THE SPIRIT. Whether or not we read this, with the revisers, in the Spirit, that is, the Holy Spirit, John was in touch with the spiritual world. As a scholar will be so absorbed in his books that he pays no need to what is happening around him, so one that studies eagerly into heavenly things will often grow oblivious to things of earth. If we can thus keep in a spiritual mood in the midst of great trials, as John did, we have probably accomplished the very thing for which God sent them. ON THE LORD'S DAY. This passage is one of the proofs that the disciples came very early to observe, as we do, the joyous first day of the week, on which Christ rose from the dead, rather than the Jewish Sabbath, on which he lay in the grave. John could not be in the Lord's house, but he could not help being in the Lord's day. The Lord's Spirit for the Lord's day! That will make it the most delightful day of the week for us, as it was for John.

II. THE VOICE.—Vs. 10, 11. AND HEARD BEHIND ME A GREAT VOICE AS OF A TRUMPET. God can speak in a "still, small voice," or in a great one. Christ, the Lamb of God, is also the Lion of Judah. The voices of those most like God can be strong and terrible, or gentle and loving; the voice of the church should be both.

SAYING, I AM ALPHA AND OMEGA, THE FIRST AND THE LAST. The R. V., following the best manuscripts, omits this cent.

FRESH AT NIGHT.

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection, "I commenced the use of Grape-Nuts Food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact all this time I have been engaged in the most strenuous and exacting work.

I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased the eyes became stronger. I never heard of food as nutritious and economical as Grape-Nuts. Please omit my name from print." Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

ence, which was inserted here from v. 8 or 21: 6. "Alpha" is the first and "Omega" the last letter of the Greek alphabet; the two combined in a monogram are sometimes used by artists to represent the Deity. AND, WHAT THOU SHEEST, WRITE IN A BOOK. "The command to write is given twelve times in the Apocalypse." What if John had not written? What if Moody had said, "I am only an ignorant boy, untrained and unskilled"? How many Christians keep their visions to themselves! How few feel, with Paul, "Woe unto me if I preach not the gospel!" Moses objected, as we do: "But I am slow of speech." "Who hath made man's mouth?" was God's swift and indignant reply. "Let the redeemed of the Lord say so," urges Ps. 107. The expression of one's best thought and highest experience is always a Christian duty. AND SEND IT UNTO THE SEVEN CHURCHES. ("which are in Asia" does not properly belong to the text at this point.) UNTO EPHESUS, AND UNTO SMYRNA, etc. These churches are typical of all the churches. The "seven" suggests their representative character. "John could easily visit them all from his home" at Ephesus. They are mentioned in the order in which he would have come to them, starting from Ephesus northward to Smyrna.

III. THE VISION.—Vs. 12-16. Portions of the following pictures are used in describing Christ in each of the seven messages to the churches, given in the next chapters. AND I TURNED TO SEE THE VOICE. "If you would get the most good out of any message, you should face the speaker." You cannot get good from a righteous word till you turn from a life of unrighteousness. AND . . . I SAW SEVEN GOLDEN CANDLESTICKS, OR LAMPSTANDS. The ancients did not use candles like ours. The candlesticks represent the churches (see vs 20) "A church which does not diffuse light must gather darkness into itself."

IN THE MIDST OF THE SEVEN CANDLESTICKS "Where two or three are gathered together in my name"—thus constituting a church—"there am I in the midst," said Jesus when on earth. ONE LIKE UNTO THE SON OF MAN. (R. V., "a son of man,") but the thought is about the same.) Christ's heavenly splendor does not destroy his human likeness. AND GIRT ABOUT THE PAPS (thus signifying repose, the girdle of a workman or runner being about the loins.)

HIS HEAD AND HIS HAIRS WERE WHITE LIKE WOOL, AS WHITE AS SNOW. The white hair, symbolic of purity, also reminds us that John was beholding the Ancient of Days of Daniel's similar vision (Dan. 7: 9;) but we remember also the transfiguration robes "white as the light" (Matt. 17: 2;) and we see in this description a token not only of Christ's wisdom and hoary age ("Before Abraham was, I am,") but the shining splendor of his power. His is age like that of nature, whose seasons are forever changing, yet forever renewed. AND HIS EYES WERE AS A FLAME OF FIRE. "Looking into the heart and spirit, discovering whatever is false; burning it with their love."

AND HIS FEET LIKE UNTO FINE BRASS, AS IF THEY BURNED IN A FURNACE. Glowing and flaming with the swift energy of omnipresence. Or, possibly, Maurice has the interpretation: "The feet have the signs of endurance and suffering. They have walked over the earth and been scorched and sanctified by it." Or, possibly (Trench,) there is suggested here the idea of the treading down of enemies. AND HIS VOICE AS THE SOUND OF MANY WATERS. Soothing like the rain on the roof, mighty as the sweep of the storm, gentle as the brook and powerful as the ocean, resistless as the tide and persuasive as the upland spring or the drop of dew.—all sounds of all waters are in God's voice! How many of its tones have 'yon' heard? John strikes all of their notes in different parts of this wonderful book.

AND HE HAD IN HIS RIGHT HAND SEVEN STARS. And in that hand is the nail-print, the proof that his control will ever be in love. AND OUT OF HIS MOUTH WENT A SHARP TWOEDGED SWORD. The value of many symbols ceases when we press them literally and do not rather feel them as splendid suggestions.

IV. THE INTERPRETATION.—Vs 17-20. AND WHEN I SAW HIM, I FELL AT HIS FEET AS DEAD. When we actually see Christ in his glory, we fall down as dead; and that is the way to true life. AND HE LAID HIS RIGHT HAND UPON ME. How often the disciple whom Jesus loved must have felt that touch! It disclosed the Master like the blessing at Emmaus (Luke 24: 13-35.) SAYING UNTO ME, FEAR NOT. I AM THE FIRST AND THE LAST. He was at the beginning of all things, and so he knows how all things are coming out, and can most wisely plan our lives for us. The maker of an engine is the best one to run it to the end.

I AM ALIVE FOR EVERMORE. This was the comfort needed by the persecuted Christians for whom John was writing,

needed also by us: Christ is not dead. AND HAVE THE KEYS OF HELL AND OF DEATH. "Hell" here is not Gehenna but Hades, the unseen world, to which go all the dead, both good and evil.

Sunday schools in search of a bright, helpful, entertaining young people's weekly would do well to examine Young People, published by our American Baptist Publication Society. It is fresh, broad, progressive, splendidly printed on fine paper; it is always brimful of interesting stories, helpful and instructive articles covering a wide range of subjects, and most attractively illustrated. That it has a circulation now of ninety thousand and is growing at the rate of about five thousand a month is the strongest proof of its worth. Sample copies may be obtained at any of the Society's branch houses.

The Newfoundland legislature opened on Thursday. The speech from the throne announced the progress of the French shore negotiations and expressed a hope that the outcome would be satisfactory, and asserted that the Bond-Blaine convention negotiations were proceeding. As regards the Reid railway dispute, the speech announced that the premier was conferring with Mr. Reid. The government will introduce important railway legislation during the coming session. A revision of the tariff is promised and a vote of \$10,000 will be asked to entertain the Duke and Duchesse of Cornwall and York in October. During the discussion in the assembly several members vigorously denounced Canada's action in interfering with the Bond-Blaine convention and demanded an assertion of the autonomous rights of the colony.

BACK TO HEALTH.

THROUGH THE KINDNESS AND PERSISTENCE OF A FRIEND.

An Every Day Story That Will Bring Health and Happiness to Young Girls Who Act Upon the Advice Given.

From the Sun, Orangeville, Ont.

In every part of Canada are to be found grateful people who heartfully acknowledge that the good health they enjoy is due to the use of Dr. Williams' Pink Pills. In the town of Orangeville there are many such people, among them being Miss Lizzie Collins, an estimable young lady who resides with her mother in the east ward. Miss Collins' cure through the use of this medicine was recently brought to the attention of the Sun, and a reporter was sent to get the facts from the young lady. Miss Collins cheerfully accorded the interview, and her statement is given practically in her own words: "Two years ago," said she, "I became so weak that I was forced to take to bed. The illness came on gradually; I found myself much run down, suffered from headaches, and was as pale as it was possible for a living person to be. I used several medicines, but they did not help me. Then I consulted a doctor, and he said that I had scarcely any blood, and that my condition was one of danger. Medicine did not seem to do me any good and I found myself growing weaker. I reached the stage where my heart kept palpitating violently all the time. The headaches became continuous, and my condition one which words can scarcely describe. I really despaired of getting better, and loathed the sight of medicine. I had been confined to bed for about two months when one day a friend called and urged me to try Dr. Williams' Pink Pills. I told her I had lost faith in all medicines, but she was apparently determined I should try the pills for she brought me about half a box she had been using herself. I could not then do less than try the pills, and when they were used, while I cannot say that I felt much better, I had more confidence in the pills and got half a dozen boxes. Before these were gone there was no doubt that they were rapidly restoring me to my old-time health, as I was soon able to sit up and then be around and out. I used in all eight or nine boxes, and before these were gone I felt as though I had never had an ache or pain in my life. That is what Dr. Williams' Pink Pills did for me and I think I would be very ungrateful if I did not add my testimony for the benefit it may be to some other young girl."

Miss Collins' story should bring hope to many thousands of other young girls who suffer as she did. Those who are pale, lack appetite, suffer from headaches, and palpitation of the heart, dizziness, or a feeling of constant weariness, will find renewed health and strength in the use of a few boxes of Dr. Williams' Pink Pills. Sold by all dealers or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Seven Years Afflicted With Fever Sore, Permanently Cured by Gates' Nerve Ointment.

C. GATES SON & CO. DEAR SIRS:—As the result of an accident my hip was injured so as to cause a FEVER SORE for seven long years but could get nothing that did it much good. At last I obtained your Nerve Ointment which has made a complete cure, and I believe, had I not got it I would have been a cripple yet. I also know of two similar cases which your Ointment has cured, one of which was PRONOUNCED INCURABLE by doctors in the States. My own cure is permanent as it is several years since it was effected.

Yours sincerely, JOSEPH R. TAYLOR, Medford, N. S. Sold everywhere at 25c. box

NOTICE

We hereby notify the public that as previously intimated, we have closed WHITSON'S COMMERCIAL COLLEGE, which we purchased on December 31, 1900, and all classes are now conducted in the classroom of

WRIGHT'S MARBLE BUILDING. We have a staff of seven experienced instructors, a modern and practical curriculum. No expense will be spared to keep our institution abreast of the times. Send for free calendar to KAULBACK & SCHURMAN, MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

EQUITY SALE.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the twenty-second day of June next, at the hour of twelve o'clock noon pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Tuesday the nineteenth day of February, A. D. 1901, in a certain cause therein pending wherein Thomas A. Goddard, is plaintiff and William Hazelhurst is defendant, with the approval of the undersigned Referee in Equity, the Mortgaged premises described in said Decreeal Order as:

All that lot or tract of land, (situate and being in the City of Saint John, in the City and County of Saint John), bounded as follows: beginning at the North Eastern angle of a lot leased to William Hazelhurst on the line of a reserved street laid out along the grounds of the Victoria Skating rink thence along the said street northerly one hundred and seventy six feet or to the line of lands of the European and North American Railway, thence along the said line westwardly one hundred feet or until it reaches the rear of a lot leased to Isaac M. Sharp, thence along the rear line of Sharp's lot and the rear line of lots leased to Sarah and Elizabeth Van, Robert Craig and George W. Currie to the Northwestern corner of the lot leased to William Hazelhurst, thence easterly along the line of Hazelhurst's lot to the place of beginning conveyed to David Magee and Mathew F. Manks by William Jarvis by deed bearing date the twenty-eighth day of September one thousand eight hundred and sixty-six; together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining."

For terms of sale apply to the Plaintiff's Solicitor. Dated the 15th day of April, A. D. 1901. AMOS A. WILSON, Plaintiff's Solicitor. CHARLES F. SANFORD, Referee in Equity.

Important New Books!

- Modern Criticism and the Preaching of the Old Testament. By Prof. Geo. Adam Smith, D. D., LL. D. \$1.50.
The Influence of Christ in Modern Life. By Newell Dwight Hillis, D. D. Cloth, gilt top, \$1.50.
The 20th Century New Testament, 50c. In parts 16mo cloth. Part I.—Four Gospels and Acts. Part II.—Paul's Letters, (just issued). Part III.—Remaining Books, (in preparation).
The New 20th Century Library, 60 volumes, just what your school needs. Net \$25.00.
The Kingdom of Song,—for Sunday School. Sample copy, 50c.

GEO. A. McDONALD, 102 Granville St., Halifax, N. S.



From the Churches.

Denominational Funds.

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

DOAKTOWN, N. B.—Pastor King reports that work has been resumed on all parts of his field since May 1st.

GIBSON AND MARYSVILLE.—Since my last communication the ordinance of baptism has been administered, two received by letter, five received the right hand of fellowship.

NEW CORNWALL.—Sunday, 10th, was a glad day for the New Cornwall Baptist church. As a result of special effort 7 were baptized and received by the church.

SUSSEX.—The church has generously granted the pastor leave of absence for a month: A good brother and I expect to leave Sussex on the 4th of June for the Pan-American Exposition in Buffalo, via Boston and New York.

3RD COVERDALE, ALBERT COUNTY.—Bro. Acher Leaman and sister Nora Doutherte were baptized by Rev. W. W. Corey on last Lord's day, May 26th, making in all 15 at this place who confessed Christ during meetings held by Bro. Hurst and myself a few weeks ago.

TRACADIE, N. S.—At the Association in July last, at Pugwash, Rev. Mr. Robinson of Antigonish and myself were requested to make a visit to Tracadie.

and have subscribed among themselves \$70, which is about all they can raise, hoping the Board may supplement it so that they can get the man they desire.

OSBORNE, N. S.—Rev. J. B. Woodland, the pastor at Lockeport, has been looking after the pastoral interests of this place, so far as his time would permit for a year past, in an attempt to hold the field together until a pastor could be secured.

LOCKEPORT, N. S.—As fruits of our late revival I baptized at Lockeport on April 21st, fourteen persons, and on April 28th at Osborne fourteen others, and again at Lockeport on May 19th, ten more.

SOUTH BRANCH.—For the past three weeks Bro. H. A. McLean has been assisting me in special services at this place. The meetings have been largely attended and many souls converted.

Albert Koehes, 14, alleged to have been kidnapped by a strange man from his home at Norwalk two years ago, has been located at Aun Arbor, Mich.

The May Meetings.

Springfield is a beautiful city located on the Connecticut river. It has a population of sixty-two thousand. It is one hundred miles southwest of Boston, and is easily reached by the Boston and Albany railway.

Standing upon the tower of the Springfield arsenal one beholds a scene of beauty and grandeur rarely surpassed in either vastness or variety of scenery.

The arsenal referred to is where the Springfield rifles called Krag-Jorgenson are manufactured. During the Spanish-American war four hundred of these guns were made daily, by over two thousand men, who were employed night and day.

The Baptist cause is well provided for, there being seven large and influential churches there. The "May meetings" were held in the Highland Baptist church, Rev. George Quick, pastor. This church was organized in 1836 with 119 members.

The morning session was in the hands of the Education Society. This was the most "packed" meeting with speakers I ever attended. Addresses were given on "Products and Prospects of our Educational Institutions in New England."

THE REPORT OF COMMISSION ON SYSTEMATIC BENEFICENCE was read and discussion followed. The report recommended three committees, (1) Organization Committee; (2) Literature Committee; (3) Conferences; and recommended the appointment of a General Superintendent.

HISTORICAL SOCIETY. President Dr. Whitman in the chair. Two addresses were given, one by Dr. Faunce, whose oratorical powers I have already referred to, and the other by Dr. Burrage, of Portland, Maine.

EVERYBODY was looking forward to the anniversary sermon which was to be preached by Dr. Hunt of Clarendon St., Boston; successor to Dr. Gordon, who

were not disappointed. Text John 5: 24. He that heareth my word and believeth on him that sent me, etc. In these words Jesus gives his opinion of life. Did he exaggerate. Life is one of the smaller words. What its meaning. Trees in spring. They say life. Cry of child indicates life. Escaped bird — "Death" is hopeless and helpless. Life and death words chosen by Jesus to mark the different destinies of men.

SUNDAY AFTERNOON was given to a Centennial Mass Meeting, of which Dr. Chivers was chairman, and Rev. C. A. Barbour of New York, Rev. S. B. Meeser of Mass., and Rev. R. M. West of Pennsylvania, were the speakers.

SUNDAY EVENING meeting took the form of a Missionary Mass Meeting, addressed by Dr. John Humpstone of New York, on "Missions in the Light of our Lord's Resurrection," and Dr. Potiat of Philadelphia, on "A Christian World."

MONDAY was occupied by the American Baptist Missionary Union. On account of my relation to our own Foreign Missionary Board this was the day in which I was most interested.

THE REPORT, which is about twice as large as our Year Book, was circulated among the members and spoken to by foreign secretary, Dr. Thos. Barbour of N. Y. This address, over an hour long, was masterly and convincing. These are some of his sayings:

"OUR GIVING is totally inadequate. Not in proportion to our ability. Nor to demands of gratitude. Nor motive of love."

WHEN HE WAS THROUGH I felt, 'O the close relation of the past centuries' to the present, in the salvation of the world. God's hand is on the lever. Our God's in the heavens, all's well with the world."

DR. BARBOUR was followed by Dr. Mabie. He said the amount given this year was double what was given twelve years ago; and as a result during that time 142,000 have been baptized by missionaries of A. B. M. U.

HE SAID a church that thinks only about itself falls and declines. The cry America for Christ must include the world for Christ. . . The cure for death in the



church is Foreign Missions. The evangelization of the world is the supreme condition of spiritual conquest here at home. The most effective way of promoting a revival in your church, is to inform and interest your people in Foreign Missions.

Mrs. Safford, Treas.-Sec'y. Woman's F. M. S., gave the last address. Her subject was "A Tour around the World." She graphically described her stay of a nine weeks in Japan, one week in China, seven weeks in Burma where Judson labored and seven weeks in India. Mrs. Safford saw 475 baptisms one Sunday afternoon at Onopole. She closed by saying "God is calling the church of the 20th Century to do far greater things for him."

Then followed one of the most interesting and inspiring features of the evening. Thirteen candidates were upon the platform, who are under appointment to go shortly to the foreign field, seven young men and six young women. As Dr. Mable introduced each young man, he came forward and addressed the audience briefly, expressing his gratification at being able to respond to the divine call for service in a heathen land.

Thus closed, to me, a series of meetings which has increased my interest in Christ's kingdom, broadened my outlook and magnified the importance of the Great Commission: "Go ye and teach all nations baptizing them in the name of the Father and etc., and lo, I am with you alway even unto the end of the world."

A. T. DYKEMAN.

**The Digby Baptist District Meeting.**

The Digby Baptist District Meeting convened with the Weymouth church at the Point on May 20th and 21st. The Monday evening session was devoted to Foreign Missions. Rev. L. D. Morse, missionary on furlough, in an interesting and instructive address, made real to the large audience the work the denomination is doing in India.

Reports from the churches were presented at the Tuesday morning session. Bear River, Digby, New Tusket, and Weymouth churches and the Acadia French Mission reported on the forms provided by the secretary. Freeport, Westport, 1st Digby Neck, and Digby Neck, and 3rd Digby Neck reported verbally through representatives. The Hill Grove and Smith's Cove churches sent neither report nor representative. The reports were not universally encouraging. Weymouth and New Tusket have settled Rev. J. T. Eaton as pastor, and the cause on that field is improving under his wise leadership. Smith's Cove, Hill Grove and St. Marys Bay are pastorless, but it is understood that all of these churches are moving in the direction of securing a pastor. The additions reported for the half year were Little River 17, Digby 6, Bear River 2, New Tusket 1, and Acadia French Mission 1.

Rev. E. H. Howe read a very interesting paper at the Tuesday morning session on "Some needs of the churches and how to meet them." This paper and the discussion which followed cannot fail to awaken a deeper interest in the cause of Christ throughout the constituency.

A new constitution was adopted at the afternoon session. The organization was called at the beginning "A Pastor's Conference." Later, when delegates from the churches were received, it sometimes went by the name of Quarterly Meeting, though there seems never to have been a constitution justifying the title. Under the new constitution it will be called "The Digby Baptist District Meeting." Two regular sessions will be held yearly, one in May and the other in October. Special sessions will be held when necessary at the call of the executive. Provision is made for the following committees: Executive, State of the Denomination, Denominational Benevolences, Sunday School Work, Young Peoples' Work, Women's Missionary Aid Society Work.

Rev. P. S. McGregor gave an earnest and timely address on "The Obligation of Parents," which provoked a lively and prolonged discussion, participated in by a score of delegates, male and female. Dr. J. C. Morse, who has held the pastorate of the Digby Neck churches continuously for sixty years, addressed a large audience on Tuesday evening. The physical and mental vigor of Bro. Morse are phenomenal. Though eighty-three years of age, he preached three times on Sunday and drove from Sandy Cove to Weymouth on Monday, entering into the discussions as heartily as any present. And the best of it all is he is sweet and considerate.

The place of meeting was among the most beautiful in the province, the weather was ideal, the people appreciative and hospitable, the discussions lively and harmonious, and the spirit of God was manifest in the exercises. No wonder the messengers of the churches went away resolved to do what they could to make the reports six months hence more worthy of the Master we serve.

F. H. BEALS.

Digby, May 28, 1901.

**MARRIAGES.**

EMERY-HAYDEN.—At the home of the bride, by the Rev. T. A. Blackadar, William Emery and Sarah J., eldest daughter of Capt. John Star Hayden of Victoria Beach, Annapolis county, N. S.

BAMFORD-AADREAU.—At the residence of Enoch Bamford, May 30th, by Pastor M. P. King, Enoch Bamford of Blissfield to Miss Ida Aadreau of Blackville.

**DEATHS.**

ARBAN.—At Blackville, May 19th, in the 79th year of his age, Jeramiah Arban departed this life.

DOAK.—James Doak, in the 81st year of his age, died at Doaktown, May 20th.

HATT.—At Nictaux, N. S., May 22nd, Laura M., beloved wife of William R. Hatt, aged 48 years.

LYONS.—At Blackville, May 10, Asa Lloyd Lyons, only child of Maggie and Lemuel Lyons, age 2 years and 3 months.

KEIZER.—At Billtown, Kings county, N. S., of pneumonia, Laura, wife of Joseph Keizer, aged 40 years. She was an esteemed member of the Billtown church. Her loss will be keenly felt by her husband and children, who have the sincere sympathy of the community.

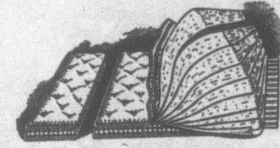
READ.—At New Horton, Albert county, N. B., May 27th, Chipman Read, aged 75 years. Brother Read was a deacon of the New Horton Baptist church. He was a man of sterling character and faithfully discharged his duties to the end. His memory will be cherished in the home, the church and the community. "Blessed are the dead which die in the Lord."

KING.—On the morning of May the 16th, Isabella, beloved wife of Lyman King, and daughter of F. H. and Sarah Theal, entered into rest from the home of her father, St. John West, aged 23 years. Though Sister King had been in failing health for some months her death came as a surprise to all. She was a beautiful spirit, thoroughly devoted to the work of the Lord, a consistent member of the Carleton Baptist church and highly esteemed by both young and old who enjoyed her acquaintance. The consolations of her Lord and Saviour sustain the bereaved husband, sister and parents in their trial.

MARSHALL.—At her home, Brookfield N. S., May 24th, Lois Marshall, relict of the late Samuel Marshall, aged 96 years. Though the deceased lived to such a great age she retained full possession of her faculties to the last. She was a consistent member of the Brookfield Baptist church and was highly esteemed by all who were acquainted with her. Her end was peace. She could truthfully say with the Apostle, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." She leaves six children, five daughters and one son. "Precious in the sight of the Lord is the death of his saints."

GATES.—The Melvern section of the Upper Wilnot Baptist church has again been called upon to give up one of its most respected members. Lavina, beloved wife of Daniel Gates, fell asleep in Jesus, April 20th, aged 65 years. She was converted about 27 years ago and was baptized by the late Rev. N. Vidito into the fellowship of this church. She ever afterwards manifested her love for Jesus and her interest in his cause by a consistent and godly life. A loving wife, a fond mother, a kind neighbor, she will be greatly missed, not only by the home circle and church, but in the community where

**Ostermoor Patent, Elastic Felt Mattress**



is the perfect Mattress of to-day.

Patent Elastic Felt is made from purest selected cotton, specially made into light, airy, fibrous sheets of wonderful elasticity; an unrivalled mattress filling. The process of interlacing the felt secures absolute uniformity in thickness and softens every square inch, exactly duplicating the other, thus giving a mattress that will never mat or pack.

**The Ostermoor Patent Elastic Felt Mattress**

is on sale in our Furniture Department at \$16.00 for 4 feet 6 inches wide; 4 feet wide, \$14; 3 feet 6 inches wide, \$12.50; 3 feet wide \$11.00. Send for booklet, "All about the Ostermoor Mattress."

*Manchester Robertson & Allison*

she had so long lived. She waits, on the shores of that land where clouds of sorrow never cast their shadows, the coming of husband and children left behind. May none of them fail to meet her there.

MERITHW.—At his home in the parish of Canterbury, county York, on the 18th, Deacon John B. Merithew, in the 63rd year of his age, leaving a sorrowing widow and a large family of sons and daughters to sincerely mourn the departure of an affectionate husband and devoted father. In the death of Deacon Merithew, the church has lost a most valuable officer, always ready with his means and personal efforts to aid the church and pastor in every good word and work. His home the home of the minister. The community has lost a valuable member. He gave employment to a great many persons. He was universally respected by the whole community. The attendance at the funeral was unusually large. The ministers who conducted the services were Revs. Thos. Todd, C. N. Barton and Mr. Ross, (Methodist). "Blessed are the dead who die in the Lord."

CORRY.—At Temperance Vale, May 25th, Deacon Gardner Corry, aged 76 years, leaving four sons and six daughters to mourn their loss. Deceased was one of the oldest residents of the place, the following three families coming to the place and settling in 1862: Mr. David McDonald, Deacon Corry and Mr. William Pawcett, the latter being the only one of the three original settlers living. Deceased was senior deacon of the Baptist church and had a deep interest in the church up to the last. The funeral took place at the church Sunday afternoon, when a large congregation of the citizens and friends from the neighboring settlements gathered to pay the last tribute of respect to the deceased. The services were conducted and sermon preached by Rev. C. W. Sables, former pastor of the Baptist church.

ZWICKER.—At Halifax, Sunday, May 13th, Mrs. Elmona Zwicker, wife of A. J. Zwicker, aged 38 years. This beloved sister was a daughter of the late Nathaniel Curry of Falmouth Centre, N. S. At the time of her death, and sometime before, she was a highly esteemed member of the First Baptist church of Halifax. Warm-hearted, genial and faithful, her life conforming to her good profession, she will be greatly missed by a large circle of acquaintances. Three young children were left by her, and these, along with the stricken husband, have the fullest sympathy of many friends. But withal there is joy in thinking of the noble life she lived, and that now she is a partaker of the Christian's reward. The funeral service was held in the Baptist church in Falmouth, conducted by Rev. Joseph Murray who baptized and married her. May all needed grace be given to those who mourn her absence.

WRIGHT.—Mrs. James Wright of Hopewell Hill, Albert county, N. B., died in Boston, May 15th, aged 43 years. Our sister visited Boston in order to seek medical treatment and also to rest. She was visiting relatives, but only lived three days after reaching her destination. Mr.

Wright started as soon as informed of her illness, but reached Boston too late to see her alive. Her body was brought home for burial and was interred in the Hill Cemetery on the 20th. Our sister was of a cheerful disposition and by her Christian life won for herself a large place in the hearts of the people. She was a consistent member of the Hopewell Baptist church. She leaves a husband, five children and an aged mother (who at present resides in the West with one of her sons) and three brothers. Her funeral was largely attended filling our large house of worship. The pastor was assisted by Rev. Mr. King (Methodist). Great sympathy is expressed for the husband and children in their deep affliction, and particularly so on account of Mr. Wright's health being poor, and the family quite young. She was a true wife and mother.

WRIGHT.—Mrs. W. O. Wright died in Moncton, May 20th, aged 39 years. She drove up from her home at Hopewell Cape with her daughter, Mary, on Saturday, and was doing some shopping until on the evening when she went to the home of Mr. Delahunt to stay all night. In the night she took sick, and Dr. Chandler was called and pronounced her case hopeless. Her husband and children hurried to her bedside but she was unconscious before they had reached her. She peacefully passed away Monday at 2 a. m. Our sister had been in failing health for about two years, but no one thought she was so near the end. The family returned to their home Monday evening bringing her body back with them. It was a sad home coming. Mrs. Wright had endeared herself to the entire community by her gentle loving disposition and her pure Christian life; and no one could have been taken who will be missed more. Her funeral was very large and one of the saddest I have attended for years. She was a member of the Hopewell Baptist church. She leaves five children, three brothers and one sister. The services were held at her late residence and the interment was at Lower Cape Cemetery.

Another competitor in the big all-round-the-world race has come to the front. La Presse, Montreal, on Monday sent out from Montreal two of its keenest reporters, Auguste Marion and Lorenzo Prince, to make the circuit of the globe. They left for New York, where they take the fast steam-ship Kaiser Wilhelm Der Grosse to cross the Atlantic.

The government has conceded to the demand of the enumerators to this extent, that where in cases it is shown that a man has not been able to earn three dollars per day of eight hours on a basis of five cents per name, that the commissioner of the census district is authorized to report the facts to the department, when the difference in the rate will be made up to the enumerator so that his compensation will not be less than three dollars a day.

Alexander B. Winton and Charles B. Shanks, of Cleveland, Ohio, have abandoned the attempt to cross the American continent in an automobile. Their machine stalled in a sand hill.

GOLD MEDAL, PARIS, 1900.

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

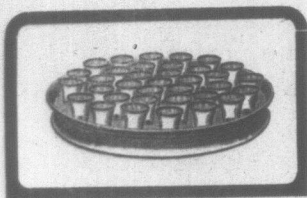
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Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.  
Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.  
German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

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TRADE-MARK ON EVERY PACKAGE.



# INDIVIDUAL COMMUNION SERVICE



The tray holding 40 glasses is made of ALUMINUM. After careful research it has been impossible to find a material more desirable.

### Baptist Churches using the Individual Communion Service in the Maritime Provinces :

- Germain Street, St. John.
- Brussels Street, "
- Leinster Street, "
- Main Street, "
- Carleton (West End), "
- Fairville, "
- Moncton, N. B.
- Bossex, N. B.
- Harvey, N. B.
- Amherst, N. B.
- Fairboro, N. S.
- New Glasgow, N. S.
- Tabernacle, Halifax.
- Hantsport, N. S.
- Paradise, N. S.
- Dorchester, N. B.
- Forest Glenn, N. B.
- 1st Baptist, Halifax.
- Nictaux, N. S.
- Temple, Yarmouth.

"We have used the Individual Communion Service now for a few months and with pleasure I would express my satisfaction with the same. Apart from hygienic claim made by advocates of individual cups—and this to some people means very much—I like the service because it enables us to observe the "Communion" in a more uniform and what might be regarded orderly manner. The testimony of a visitor who had been for years carefully considering this question and saw how the Memorial Service was conducted by us was, "I had no idea it could be made so solemn." I am quite certain our people more and more heartily approve the change made by us, though not until it had been carefully considered."

Yours cordially,  
G. O. GATES,  
ex-Pastor Germain Street, St. John.

"Those who at first questioned concerning introducing the Individual Communion Service are the heartiest in its praise. The spiritual as well as the fastidious find it a change for the better."

Yours truly,  
H. F. WARING,  
Pastor Brussels St. church, St. John, N. B.

I am pleased to say that the Individual Communion service has been used by the Leinster Street Baptist church for five months and is giving general satisfaction.

IRA SMITH,  
Pastor Leinster St. Church,  
St. John, N. B., October 29, 1900.

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces.

The outfit is not expensive  
Write us for full particulars.

**American Baptist Publication Co.,**  
255-256 Washington St., Boston, Mass.  
Send all orders to MESSENGER AND VISITOR, St. John, N. B.

## News Summary

The population of Rome is now 462,600—a gain of 161,582 in ten years.  
Seven thousand machinists at Chicago have gone on strike.

The Platt amendment was accepted by the Cuban constitutional convention on Tuesday by a vote of 15 to 14.

Application has been made at Ottawa, for probate of the will of Justice King. The estate is valued under \$10,000.

The Montreal Herald states that Henri Bonrassa, M. P., is said to be disgusted with politics.

Leo Smith, of the 1st S. A. contingent, has received a grant from the Canadian Patriotic Fund of \$2,000. He lost both legs in South Africa.

Hermann Kuhne, who shot his wife and then himself at Jersey City, Tuesday night, died early this morning. Mrs. Kuhne will recover.

C. H. Payson, sub-collector at Westport, Digby, has been placed on the retired list, and Mr. W. A. Pugh has been appointed his successor.

A Turkish official order prohibits Armenians who have become naturalized Americans or Russians from entering Turkey.

Count William Bismarck, brother of Prince Herbert Bismarck, the second son of the late Prince Bismarck, died this morning after a brief illness. He was born in 1852.

At Grand River, P. E. Island, Tuesday, Mrs. May, while drawing water from a brook, lost her balance and fell in and was drowned. She was an elderly lady and feeble.

Two men who entered the post office at Andover, Me., Tuesday, wrecked the safe and building and carried away money and postage stamps to the amount of \$1,000, were arrested in the woods at Roxbury Notch. The plunder was recovered.

The most destructive hail storm of recent years passed over Montour county, Pa., last Sunday night. The storm was particularly severe in the vicinity of Maudsall and Exchange. Hail stones nearly as large as hens' eggs covered the ground to a depth of two inches.

At Lincoln, R. I., on Tuesday, in a fit of jealousy heightened by the use of whiskey, Wm. Matheau, aged about 35, shot and instantly killed his wife, 22 years old, and after attempting to kill Albert Fairbanks, who sought to rescue the woman, turned the weapon on himself and completed the double tragedy.

Fred Rochelle, a negro, thirty-five years of age, who on Tuesday criminally assaulted and then murdered Mrs. Rena Taggart, a respectable white woman of Barlow, Fla., was burned at the stake at Barlow on Wednesday in the presence of a throng of people within one hundred yards of the principal thoroughfares of that city.

The sequel to a feud that originated in the province of Calabria, Italy, some years ago, was reached at Boston on Tuesday, when Alessandro Spostito, 28 years of age, was shot and probably fatally wounded by Giuseppe Pappasoli, 32 years of age. Pappasoli is locked up on the charge of assault with intent to kill.

People who have seen Princess Henry of Battenburg since her arrival in the South of France, remarks the Onlooker, says she shows sadly the great anxiety and sorrow she has lately been through. Her pretty brown hair has many gray threads through it now, and her face is looking very worn.

During a thunder storm which passed over Jefferson and Elk counties, Pa., on Sunday evening lightning struck August's Anderson and Walter Rulf, who were driving in a buggy, between Dagus Mines and Brockwayville. Anderson was instantly killed and Rulf received injuries from which he will die. The horse they were driving was also killed.

At the Richland mine of the Dayton Coal & Iron Co., two miles from Dayton, Ohio, Monday, an explosion of gas formed by the collection of coal dust, resulted in the death of 21 men, all white, and most of them married and with families. The explosion was caused by what is known among miners as a "blown blast."

Advices from Lord Kitchener announce that since May 10 the British columns report 63 Boers killed, 36 wounded, 267 taken prisoners and 83 surrendered. The Times publishes the following from Craddock, dated May 27: "Ritzinger's invaders of Cape Colony captured a British post of 41 men near Maraisburg after a stout resistance."

At Tilsonburg, Ont., on Monday, two little boys, Harry Mann and James Adams, while playing with matches in their uncle's hay loft near here, set fire to the hay and were burned to death. James Post and his nephew were burned at Oak Lake Saturday night. Mrs. Post discovered the flames and was fatally burned while trying to alarm the others. The house was destroyed. The origin of the fire is unknown.

# THE Union Consolidated Oil Co.

Incorporated Under the laws of the State of West Virginia.

## DIRECTORS

- A. J. BROCKETT, Cleveland, Ohio.
- GEO. Z. ZIMMERMAN, Harrisburg, Pa.
- HORACE M. RUSSELL, Los Angeles, Cal.
- W. M. P. McLAUGHLIN, St. John, N. B.
- JAMES D. TAITT, Worcester, Mass.
- H. HOWARD DOUGLAS, New York.
- H. H. GERMAN, New York.
- GEO. F. JACOBY, New York.
- JOHN A. MACPHERSON, New York.

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## 16,000 Acres of Oil

Lands were purchased in the Midway District (one of the promising oil fields) of California recently by **The Union Consolidated Oil Company**, and will be immediately developed, and, as large producing wells have recently been struck on adjoining lands, probabilities are that this land alone will be worth more than the entire \$5,000,000 Capital Stock of the Company. The Company have also acquired two large producing propositions with an aggregate of 5,000 barrels per month, insuring large dividends on the stock by May 1st.

Of the 200,000 shares placed on the market over 100,000 have been taken during the past few days. In order to

## Secure the May Dividend

subscribe at once. Present PRICE 20 Cents (par value \$1.00) fully paid and non-assessable, advances to 25 cents on 25th inst.

The present income from the producing properties of the company is

## More than 2 per cent. Monthly

on the entire amount invested in its stock, with most excellent prospects of doubling the production in a short time, and the opening up of several of the valuable non-producing properties acquired. Regular monthly dividends on the stock of **NOT LESS THAN 1 PER CENT.** on its present price will begin in May, to be continued permanently thereafter, and the financial affairs of the Company are in a most satisfactory condition.

Harper's Weekly of March 23rd, 1901, speaking of the California Oil Fields, says :

"In spite of the great inundation of boomers and fortune seekers that swept over this region during the past twelvemonth, scarcely more than a beginning has been made in tapping the vast oil reservoirs of the State. The present production is at the rate of about 300,000 barrels per month, but this will be tripled before the close of the year. Even within the brief period since the field was opened a number of fortunes have been made, and men who were glad to secure employment at day wages a few months ago have found themselves suddenly transformed into millionaires."

Prospectus of the Company, descriptive pamphlet, entitled "The Oil Industry of the Pacific Coast," subscription blanks, etc., mailed free on application.

Make all Checks, Drafts, and Orders payable to

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- Boston, "The International Trust Co." Building.
- Philadelphia, "The Betz" Building.
- Chicago, "The Fisher" Building.
- St. Louis, "The Security" Building.
- Kansas City, "The Heist" Building.
- Hartford, Conn., "Hills Block."
- Cincinnati, Ohio, "Union Trust" Building.
- St. John, N. B., "McLaughlin" Buildings.
- London, W. C., England, Trafalgar, Buildings.
- Montreal, Que., "Temple" Building.

### OTHER BRANCHES.

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## The Farm.

### A CORN POULTRY FENCE.

Chicks and fowls rarely attempt to fly over a hedge. A way to take advantage of this is to plant in the spring a thick row, or double row, of corn along the line where chicken fences are to be needed. A twelve or eighteen inch netting can be used to turn the small chicks. By the time they are large enough to fly over this the corn has risen above the netting and keeps growing rapidly. A small amount of netting will thus do a good deal of fencing, and one will have the corn and the corn fodder into the bargain.—(Ex.)

### VALUE OF AGRICULTURAL TRAINING.

The greatest value of an agricultural training is not in the specific things taught. It is found rather in the developing of judgment and the training of the eye and hand. As conditions are never twice alike, that system of education which makes one self-reliant, which enables one to grasp the situation, however it may present itself, is the more valuable. Our leading agricultural colleges are now teaching not so much how work should be done as why work is done. It would be a simple matter for a teacher of agriculture in New-York, for example, to tell how to raise a big crop of wheat in New-York, but the instructions perhaps, would be entirely at fault when applied to wheat raising in Ohio or some other State. If, however, the principles underlie successful wheat culture are taught they will apply anywhere. It is not a question of how to plough and fit the land for wheat or any other crop which should be taught, but why the land is ploughed and so fitted.

To the farm boy with no training in his profession a larger part of the work is mere drudgery. The work is done because the father before did work in the same way. But to one taught the principles which underlie agriculture such monotonous operations as ploughing and harrowing take on a new interest. Instead of merely turning over a slice of earth, the field is changed into a laboratory, and the ploughman becomes a chemist or a soil-physicist and manipulates the ground with a distinct purpose in view.—(F. W. Taylor, before the Farmers' Institute at Wooster, Ohio.)

### BEEES THE FARMERS' FRIENDS.

A writer in "The Michigan Farmer" says that when the part of the State in which he resides was first settled there were no bees there, and the people who

### WHERE'S THE USE?

Drugging with Coffee and Keeping Sick all the Time.

A coffee drinker is liable to a smash almost any time and without much warning. A New York man, C. W. Bedford, 1065 Lex. Ave., says that when he was in apparently perfect health, weighing about 185 pounds, with good appetite, he suddenly had a severe attack of gastritis. He lost his appetite and the doctor put him on a rigid diet and gave him remedies, but all to no purpose. He says, "Everybody I met had a cure and I tried a lot of them. I lost weight until I reached 144 pounds. I had those nasty gastric staggers.

About the middle of the summer, when on a vacation, a friend asked whether I drank coffee or not. Being told that I did, he suggested that I quit it and take Postum Food Coffee and Grape-Nuts breakfast food. I laughed at him and told him that I was through with special articles of diet.

One day the nerves had another bad smash and I concluded to quit coffee and see if that was really the cause of the trouble.

Next morning I had Postum for breakfast and it was well made, and tasted good. I also had Grape-Nuts for breakfast, and from that day my troubles began to fade away. I am steadily gaining in flesh, can sleep naturally, and can eat whatever I want. What is the use of a man's drinking an article like coffee that poisons him, and causes such troubles as I have had when you can have a delicious Food Coffee like Postum that builds up instead of tearing down. Health is worth more than all his coffee on earth.

planted pumpkins, squashes and melons were surprised that they could get no fruit on their vines, unless they pollenized them by hand. After bees were introduced they found no trouble, but they are in danger of again not being able to raise these or the small fruits, as the bees are dying from foul brood, which is spreading rapidly there. They may also be unable to grow clover seed, which has been an important crop in some parts of the State. He has often seen fields of red clover covered with the Italian bees.

The State should take some measure to stop the spread of this disease. In New York the inspectors appointed have destroyed many swarms but saved many more that were infected, and have gone far toward ridding the State of the disease. In Ontario, Canada, the inspector has done much toward stopping it there, while in California they neglected it so long that it has now got among the wild bees on the mountains and ledges, and they fear it will be impossible to check its further spread among the apiaries there, as it is highly contagious. There will be an effort made this winter to have one or more inspectors appointed in Maine, with authority and funds to destroy all infected broods. They propose to copy after the law enacted in Wisconsin, which has proved very effectual there.—(Massachusetts Ploughman.)

### LEVEL CULTIVATION AND DUST MULCH.

Farmers are following the lead of their agricultural papers now more than ever before, but if a man has no practice his theory is not worth much, and if he has no theory his practice is of no value. Farmers boast of the big crops of corn they used to raise, and say they can't do as well now. Why don't some of the agricultural writers tell them why? If a man would only think, or, if he is determined not to think, if he will only observe, he will know why. The farmer who lays off his corn ground with a marker will not raise more than half a crop, no matter what he does before or afterward. If we make a furrow with a single shovel plough with a good long shovel, not too wide, and will stick the hand planter down a little in one side and pretty close to the bottom of the furrow, and will place the seed six or eight inches below the surface, we have done the most important thing there is about raising a crop of corn. Then, as we cultivate the furrows will fill up, the corn roots will be down where the moisture is. As we make the surface level we will keep the roots well buried. It is the drouth that we have to contend with in raising corn. It is always dry enough about the time corn is earing; but when it rains the corn gets it and keeps it until it is all used up. The ordinary method is to use the marker and put the seed about two inches below the surface. When the corn is a foot or two high a light wind blows it all down. Then the dirt is scooped out of the middle and put up to the row. Then, when it rains the water runs both ways from the corn.—(John E. Roach, Athens, Ohio.)

How much better a farm looks on which the fences are all kept up good! The best and most successful farmers do not let their fences lie flat on the ground, and, further, no honest man will sit down and let his neighbor fix a'l the line fences. He will do his share. Still, it is well for us to go "clear around" every spring. Then we feel satisfied just how the fences are everywhere.

MINARD'S LINIMENT is the only Liniment asked for at my store and the only one we keep for sale. All the people use it. HARLIN FULTON. Pleasant Bay, C. B.

## Spring Cloths Just Opened

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear.

While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty

J. P. Hogan, TAILOR

Opposite Hotel Dufferin.

## Marriage CERTIFICATES.

30 cts. Per Dozen, Postpaid.  
Paterson & Co., St. John, N. B.

Printed in Colors on Heavy Lined Paper

Consumption is the bane of our country. It destroys hundreds of precious lives yearly. Upon the first appearance of the symptoms, or where a predisposition to this dread disease is feared, PUTTNER'S EMULSION should be at once resorted to. Begin with small doses, but take it regularly and persistently, and you will surely benefit. Many a life has been saved by taking this invaluable remedy in time.

Be sure you get *Puttner's*, the original and best Emulsion.

Of all druggists and dealers.

It is estimated here from returns already in that the census will show Montreal, with suburbs, has a population of 360,000, Toronto's population is about 222,000.

## CANADIAN PACIFIC RY. PAN-AMERICAN EXPOSITION.

\$20.50 to Buffalo and return.

Tickets on sale until June 30, good for return fifteen days from date of issue and good to stop over at MONTREAL AND WEST TORONTO.

For tourist tickets good to stop over and to return until November 1, also for rates going one way returning another, and information in reference to train service, hotels, etc., write to D. P. A., C. P. R., St. John, N. B.

All ticket Agents issue via St. John and Canada Pacific Short Line.

A. J. BEATH, D. P. A., C. P. R., St. John, N. B., or W. H. G. MACKAY, Agent C. P. R., St. John.

The German minister at Peking, Dr. Munster Von Schwazenstein, confirms the report that an edict was issued by the Chinese Emperor Monday, May 27, agreeing to pay the indemnity of 450,000,000 taels with interest on the principal at 4 per cent.



