

# Messenger and Visitor.

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**Sprinkling Roads With Oil**  
The large yield from oil wells in California and the consequent cheapness of the product has led to the use of it for sprinkling roads and streets, and with so marked success, it is said, that the custom is becoming more general. The application of oil is said to give a hard smooth surface to dirt roads, preventing dust, enabling horses to do their work with less strain and more comfort, and of course greatly increasing the comfort of all travelers. Moreover, it is said that where the crude oil is so plentiful and readily available as it is in parts of California it is preferable to water, on the ground of economy. Two applications of oil a year, and sometimes one, are found to be sufficient, the first application requiring a third more oil than subsequent ones. The best results are secured if the oil is applied hot. The city of Calton is said to have effected a saving of 45 per cent. by the use of oil instead of water, and in San Francisco, when oil was applied to the Park driveway of four and a half miles, a saving of \$500 a month was estimated, besides a saving of 70,000 gallons of water daily.

**John W. Mackay.**  
Mr. John W. Mackay who has had the reputation of being one of the wealthiest men of his time died in London on the 20th inst. Mr. Mackay was one of the men who, partly by luck and partly by ability to take advantage of the opportunities which a new and rapidly growing country afford to acquire wealth, have risen from poverty to the position of multimillionaires. John W. Mackay was born in Dublin, Ireland, in 1831. When a boy of nine he came with his family to New York and learned the ship-building trade. At the age of twenty he went west with other gold-seekers, and for a time worked as a miner with pick and shovel. Some years later he formed a partnership with Flood, O'Brien and Fair. The Bonanza property which they purchased proved rich in gold far beyond all popular expectation, bringing large wealth to its owners, and the quartette became known as the four Bonanza kings. Subsequently, with Flood and Fair, Mackay established in San Francisco the Nevada Bank of which he was president. In company with James Gordon Bennett, he established the Commercial Cable Company, and was also the owner of a controlling interest in the Postal Telegraph Cable Company. Mr. Mackay was also a director of the Canadian Pacific Railway Company. An estimate places Mr. Mackay's wealth at \$70,000,000, but this can be only approximate. Mr. Richard Day, a personal friend and former confidential secretary of the deceased millionaire, is quoted as saying that he did not suppose that at the time of his death, Mackay himself knew within \$20,000,000 what the amount of his wealth really was.

**In the Interest of Health.**  
It is said that Dr. Garnault of Paris is not unlikely to lose his life as a martyr to the cause of science. Dr. Garnault is a disbeliever in Dr. Koch's theory that bovine and human tuberculosis are essentially different forms of disease and that tuberculosis in human subjects is seldom if ever contracted from animals. By way of determining the truth of the matter Dr. Garnault has twice inoculated himself with virus from an animal affected with tuberculous disease. As a result of these operations there has been inflammation with the formation of tumors, and the doctor's condition is said to be very serious. He is said to be calmly awaiting the results, regarding a solution of the question involved in his experiments as being of the greatest interest to mankind. The account given of Dr. Paul Garnault is that he is a young French doctor who was formerly head of the faculty of zoology and anatomy at Bordeaux. In common with the medical and

scientific world he was deeply interested in the theory propounded by Dr. Koch in July, 1901, at the Medical Congress in London, that tuberculosis is not transmissible from cattle to man, contrary to the generally received opinion. Dr. Garnault held very strongly the view that the disease can be directly received from a tuberculous cow, and to prove it offered to undergo an experiment in his own case. He placed himself at the disposal of Dr. Koch, but that scientist refused to make himself responsible for the experiment. After a year's travel for the collection of materials to support his theory, Dr. Garnault duly inoculated himself at the Paris public abattoirs of Villette, on June 17 in the presence of several medical men, causing some virus from a cow certified by the sanitary officials to be suffering from the disease to be injected in his left forearm.

**Negroes Own and Operate a Cotton Mill.**  
The existence of a cotton-mill owned and operated by negroes in the town of Concord, N. Carolina, is a gratifying indication of progress on the part of the African race in America. The mill, known as the Coleman Mill, has cost about \$70,000 and has a weaving capacity of 40,000 yards of cloth a week. A correspondent of the New York *Outlook*, described by that journal as "an extremely competent observer of industrial conditions in the South," recently visited the mill and was assured by the manager, who is a white man from Massachusetts, that the negroes were satisfactory hands. Our correspondent, says the *Outlook*, was especially struck with the alertness of the negro as he recalled the opinion formerly accepted at the South, that the negroes could never be worked in a factory for the reason that the hum of the machinery would put them to sleep. The Superintendent of the Coleman Mill told him that several of the operatives had been caught 'napping,' but that such occurrences were not uncommon among white operatives in Massachusetts. The negro operatives furthermore had been prompt in coming to work and had shown no disposition to 'drop out.' The Superintendent is the only white man employed and he has of course had to train all the hands, as Southern negroes have hitherto been practically shut out from this industry. The new mill at Concord, though founded by Mr. Coleman, who is the wealthiest negro in the State, is not entirely owned by him. There are about three hundred and fifty shareholders, including negroes of all ranks from college professors to day-laborers. The success of the venture, as the *Outlook* remarks, will be watched with great interest.

**The British Cabinet.**  
The resignation of Lord Cadogan as Lord-Lieutenant of Ireland, following Lord Salisbury's resignation, reduces the number of the British Cabinet from twenty to eighteen, and it is thought probable that the number will not be increased. After the coronation a number of cabinet changes are expected to take place. Lord Cadogan has not been a popular Lord-Lieutenant, having pleased neither the Nationalists nor the Unionists. This may not be really to his discredit, as the position is necessarily one of extreme difficulty, and criticism from both parties may mean that he has endeavored to do his duty impartially. The Duke of Marlborough's name is mentioned as a probable successor to Lord Cadogan. Among those mentioned as probable candidates for the position of Chancellor of the Exchequer is Lord George Hamilton who has won a reputation as a financier by his clever handling of the problems of Indian finance. Mr. I. N. Ford is of opinion that Mr. Austen Chamberlain, son of the Colonial Secretary, and Mr. George Wyndham will be members of the reconstructed Cabinet and that Sir Robert Findlay is likely to be Lord Chancellor. There is evidently in the Tory wing of the Government party a good deal of jealousy of Mr. Chamberlain, but whatever ambitions in respect to the premiership the Colonial Secretary may cherish, he is probably willing to bide his time and for the present at least support Mr. Balfour in the leadership.

**Foresees Friendly Relations.**  
At the opening of a new Conservative Club at Fulham a few days ago, Premier Balfour spoke in optimistic terms in reference to Great Britain's relations with other nations. Mr. Balfour expressed the belief that, with the cessation of the war in South Africa, a new era of friendly relations with the Continental powers would set in and would continue. The views expressed on the Continent during the war regarding the British people and British troops had caused surprise and indignation, Mr. Balfour said, but the controversies were now ended and he hoped they would never be revived, and believed that those who had accused Britain of wantonly attacking a free people would see in the future of the Transvaal what British ideas of liberty, colonial self-government and purity of administration could do to amalgamate races and make of South Africa what Great Britain has made of so many other portions of the world. Referring to Lord Salisbury, the Premier said he had left the country at peace with the whole world, and he, Mr. Balfour, believed they could look forward to ever-increasing good relations with Continental nations, and to a prolonged period of international good will. He trusted that the great family of civilized nations would be what it ought to be—a brotherhood with like interests and like aims. These are certainly very admirable sentiments on the part of Mr. Balfour and may doubtless have some influence in promoting the friendly relations which he desires and foresees. We hope, however, that it will not be considered cynical to remark that nations, as well as individuals, are very apt to see in their neighbors the things which they desire to see, and that a good many Continental newspapers will need to experience a change of heart before they can feel any admiration for Great Britain because of the success of her colonial policy.

## Editorial Notes.

—A Toronto despatch says that there is every indication that a great wave of temperance sentiment is rising in Ontario. A prohibition convention meets on Tuesday of the present week in Toronto, at which many delegates representing all parts of the Province are expected to be present. The meeting is expected to endorse the suggestion of the London Convention that a union committee of representatives of the Alliance and Temperance League conduct the Referendum campaign.

—The *Independent* calls attention to archeological researches made in Carthage during the past twenty-five years, which have resulted in practically restoring in outline the city of the Punic period and in furnishing a mass of material for the study of the antiquities of that period. In reality the work has consisted in the unearthing of a vast necropolis, thousands of graves having been opened, revealing interesting data of the life of the Carthaginians from the eighth century, B. C., down to the destruction of the city, the various periods being found in different sections of this vast city of the dead. The finds that have been made in these tombs include all kinds of utensils, illustrating the public and private life of the people. The customs of the Phoenicians and Egyptians were observed in the burials of the Carthaginians, and accordingly there is a total lack of arms or warlike weapons of any sort. But all kinds of rings for the hand and ear, amulet chains in gold and silver, also pearls and glass ornaments of dress of great value were found. In the tombs of the last century of this period new articles appear showing the influence of the contact of the people with the Romans and Greeks.

—Recent despatches from Cairo give alarming accounts of the spread of cholera in that city and in Upper Egypt. The rapid spread of the disease in Cairo has caused consternation among the people. There seems to be little or no hope of checking its progress, and it is represented as almost certain that it will assume the form of a devastating epidemic. A despatch from Cairo dated July 25th says, that on the preceding day the disease had appeared in practically every quarter of the city. Forty-two new cases were reported and several natives fell dead while at work. Temporary hospitals are being erected and the British regiments at Cairo will leave to camp in the desert at the earliest possible moment.

—The Baptist and the Disciples of California are talking about union, and have appointed a joint committee to confer and report upon the matter. It does not seem probable that an organic union of the two bodies is at present practicable, but some form of co-operation may be. Co-operation in educational work appears to be the most immediately feasible. The Disciples are quite a strong body in the State and have two influential churches in San Francisco. They have a theological or Bible school, but no college, while the Baptists have a college, but no theological school now in operation.

## The Christian's Weapon.

BY GEO. W. TRUETT.

The child of God is a warrior. His whole earthly life is one of conflict. He is not to be carried to heaven on flowery beds of ease. He cannot play the Meroz act with impunity, in the holy cause of our Saviour's kingdom in the world. He is a soldier, and he is to endure hardness after the fashion of the most heroic endurance. Disregard of all this has got Christian people, not a few, into the most serious sort of trouble—trouble for the cause of God, because they were unfaithful to it, and trouble for themselves, for there is inevitable trouble, sooner or later, for any and every Christian who is unfaithful to duty. Job's counsel of old, is the word for us: "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good." There is never to be any neutrality or compromise upon the part of God's people, touching God's work.

But, since the Christian is a soldier, this article is to speak a few words about the Christian's weapon. What is that weapon? Paul tells us in his injunction to the saints at Ephesus, "Take the sword of the Spirit, which is the word of God." It will be observed that of the whole armor which the Christian soldier is to put on, this is the only weapon of offense. Certainly, such fact is a very significant one.

This was the weapon which our Lord used, when here among men. Take the crucial occasion of his rare temptation in the wilderness. What was the weapon that he wielded? This only: "It is written." There in that long-testing trial he had infinite choice of weapons with which to meet his adversary, but he chose "the sword of the Spirit, which is the Word of God." He might have summoned angels to fight his battles for him. Did he not say just before his crucifixion, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." But his weapon was not an angel. Nor was it the arts of rhetoric, neither the power of logic. His weapon was the infallible and unchanging word of God. Time and again he repulsed the tempter with the mighty sword, "It is written." Recall his trying circumstances. Note the subtleties of the great Adversary, with all his changing devices. Yet, though Satan presents his temptation in changing forms, Jesus employs one and the same weapon through it all. Let us not lose the lesson.

This same weapon is the great weapon yielded by the Holy Spirit. He does not come to bear witness of himself. He is the Author of God's word and its Teacher, and he comes to bring to our remembrance the things spoken by Christ. He will not put his blessing upon error and falsehood, no matter by whom nor how earnestly spoken. He will bless the truth of God when and where it is faithfully preached. Do we take to heart as we ought the infinite importance of preaching and teaching the truth of God's word? The book that has most of God's word in it, so also the sermon, or poem, or any other writing of man, is the production that will most of all be honored and blessed by the Divine Spirit. "Preach the word" is an injunction of mightiest meaning to the preacher called of God to preach his gospel, and to all others who in any way are called upon to teach it. The Bible is the sword in the hands of the Spirit of God. Note what Paul says of its power: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart." Dwell upon these words for a few moments, and let their mighty meaning be taken to your heart. The Bible is the word of God. It is as much higher than mere human writings as God is greater than man. Why should it not be revered with all possible reverence. "Where the word of a king is, there is power." This book comes down from heaven, and the breath of God is on its every page. Its power no man can measure. Its enemies could thrust Paul into prison, but he would send out the triumphant statement: "Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound." Catch those invincible words: "The word of God is not bound." Its advocates may be imprisoned and martyred, but it will live on and on, unconquerable and triumphant. In the dark days only a few centuries in the past, men sought to manacle the Holy Scriptures, and for a season it seemed that the old book was fading badly, but Luther unchained it, and lo, in a little while, all Europe thrills with its power, and rulers are by it made to tremble on their thrones. "The word of God is not bound."

This weapon, wielded by the Divine Son, and the Divine Spirit, is also to be wielded by the blood-washed disciple of the Lord Jesus. How is he to wield it? Does it need to be said that a sword is to be used and not simply admired? That it is not the handle but the point of the sword that does the work? First of all, then, God's people need to know the book. Their ignorance of it is nothing short of appalling. To an awful degree is it true today, as it was of old, that God's people are destroyed for lack of the knowledge of him, which know-

ledge is to be found in his word. Because of the lack of true Bible knowledge, people are easily misled as to spiritual matters, and a spurious evangelism has a large field and many votaries. Oh, for the Berean spirit in all our churches! Remember the testimony concerning them, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." One sometimes is made to wonder if it would not be a good thing if all other book in the world were piled in one great pile and burned, if only their destruction would lead the people to the better study of God's holy word. One ounce of God's word outweighs in wisdom and value whole tons of books written by men.

A right study of the Bible will prepare us for its ready and proper use in the hour of our emergency and need. We will be able to give the portion in season to the different classes of our fellows, and to our own life in its varying moods and environments. Knowing the Bible as we can and ought, will save us from being as the foolish boatman who had an anchor, but who did not take it with him into the boat, and was therefore overwhelmed by the coming of the storm.

By no means let the students of the Bible forget this—that he is to study the holy book with all reverence. It is God's book. In it he talks to us. It has been rightly called "The talking book." It does talk to us and with us. It speaks to our inmost souls. Who that has reverently read it does not know this to be true? By reason of this, it is hard to have any great appreciation of those gentlemen who give us their learned dissertations on the book, with an irreverent and self-sufficient spirit. To every true student of Scripture the word needs to be said that of old was said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

This final word needs to be earnestly said: the Divine Spirit is the teacher and revealer of God's word. If we had a letter from a friend, on some very important subject, about which we needed to have clear and definite knowledge, and if part of the letter were unintelligible to us, would we not hasten to write to the author of the letter for his explanation and interpretation of the difficult part? In like manner are we to study the Holy Scriptures. The Divine Spirit is their Author. Let us continually seek for his explanation and interpretation. The interpretation of the commentaries may be helpful, but far more so will be the interpretation from the Divine Author Himself. Who questions that God's people would speedily be brought nearer to him and to the true, full meaning of his glorious gospel, if thus they would all wait upon him in the study of his word? Oh, isn't it worth the while of every one of us?—Baptist Standard.

## Are You a Dissipated Christian?

BY REV. WILLIAM P. MERRILL.

Every earnest young man or woman wants to live a life of power for good. You can go to no better teacher than Paul. He was energy itself. All the men of his day felt the almost terrifying power of his life. He was too strong a man even for the other apostles to appreciate him. The men of the world who met him thought him insane. When he laid down his life outside the Roman gate, his power was not cut off. It has grown with the years. The world of today is largely what Paul has made it.

What was the secret of this power? Paul gives it in the little verse, "The love of Christ constraineth me."

That means, first, that his life was one of Concentration, not of Dissipation. It may sound almost ridiculous to say that Paul's success came from the fact that he was not dissipated. But that word is broader than we often make it. There is many a man who never drinks or gambles, who yet is dissipated, for that words means scattered, as opposed to concentrated. Many a good moral man is a failure so far as being a power in the progress of the kingdom of Christ is concerned, just because he is dissipated, one part of him here, another there, no one object and calling always before him.

It is a beautiful picture we get when we use the spectroscope. The sunlight is broken into its component parts, and the bands of varying color are very pleasing to the eye. But, if you want heat, throw away the spectroscope, and use a burning-glass, which concentrates the rays of the sun on a single point. Paul let the divine life into him through a burning-glass.

Samuel Taylor Coleridge impressed all who knew him with his wonderful possibilities. He was always going to do great things. But his great poems never were written, except a few fragments; his social plans never got beyond paper, and many of them not beyond talk. Compare Macaulay's actual work, or Gladstone's with Coleridge's. There you see what concentration can do, as compared with dissipation. Edison's success is due not alone to great insight. His motto is, "Never look at the clock." His whole mind is concentrated on the thing before him.

Napoleon's theory of victory is well known. "Victory," he said, "depends on always being stronger than

the enemy at a given point." If he met an enemy with more men than he had, he would hurl his whole force at the centre, break it, and then turn against the two parts, meeting each with his whole army.

Paul's motto was, "This one thing I do." This burning-glass quality of concentration is the first essential of success. Without it a gifted mind will never be really scholarly, or an æsthetic mind make an artist, or the most saintly nature make a successful Christian.

Paul says he was strong because he was constrained. That means hemmed in, confined, like a river where the banks converge. How its quickens its pace, and fairly leaps through the gorge, because the way is narrowed! So Paul was confined to one course. The love of Christ shut him out from everything but being a Christian, and his whole nature went into that. If you would be a strong Christian, be a concentrated Christian.

Again, Paul's success was due to concentration on a supremely worthy object.

A life may be concentrated on an evil or unworthy object. Napoleon devoted his great intellect to satisfying his ambition, and he failed to help the world's progress. The miser is an example of concentration that is bad, not good. The German schoolboy who "gave his life to the dative case" brought his powers to one focus, but for what? What was Paul's one supremely worthy object? To live for God and man. His whole life, with all its powers, was turned down the channel of "unselfish love."

Paul did other things than preach. He made tents for some months. And we may be sure he made them well. If a Corinthian had gone to Paul to get some tent work done, he would have been pleased with the work, and would have received it when it was promised. But he would also have gone away with the thought, "Here is a man who has one great idea in life, and even his tent-making is used to further the cause of one he calls Christ."

One more thing note: Paul's life was concentrated by a great motive. Here is the strongest element. There was a mighty force at work to make and keep him wholly devoted; that force was Christ's love. As the knight of olden days fought at best under the eyes of his lady-love, so this man, Christ's knight fought best when most conscious of the watching eye of his Master, and the inspiration of his love. His strength was "as the strength of ten" because Christ's love was so vividly real to him.

Christ needs such concentrated Christians, devoted because constrained by the love of Christ. Paul was such a Christian that people thought him insane. Small danger that we shall be thought crazy for such a reason. Is not one need of the church that the dissipated Christian should reform, that those who are spending their energies a bit here and a bit there should let the love of Jesus come into them and constrain them down the one channel of love to God and man?

"What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." But take the vapor, and constrain it, shut it up to one outlet, and it becomes steam-power, and does the work of the world. So is our life.

The traveller through Leyden crosses a little canal, and is astonished to be told that that is the Rhine. The proud river, the glory of Europe, has dwindled to this. Before it reaches the sea it divides and divides again, till at last it becomes this sluggish little stream, which until a few years ago perished in the sand, and never reached the sea. Type of many a finely promising young life.

Yield yourself to the constraining love of Christ; let every thought be brought into captivity to his obedience, and your life shall be a power for him.—Endeavor World.

## Seeing Jesus.

BY REV. THEODORE L. CUYLER, D. D.

"I went to St. Andrew's church, and there heard a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half dozen chief classics in religious literature. "Would it not be well if all of us ministers would ask ourselves when we leave the pulpit—did I make those people see me or see my Master? Certainly the preacher who can so effectually hide himself behind the cross that his auditors can 'see no man save Jesus only,' comes up to the true standard of gospel preaching. That king of preachers, the Apostle Paul, tells us that 'he determined to know nothing save Jesus Christ and him crucified.' His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that 'he saw the Lord in the way,' and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ himself did not formulate a creed and call upon his hearers to accept that; he simply cried out,

"Come unto me!" "He that believeth on me hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul to Jesus. It is not the central vital doctrine of the atonement that Christ presses upon the sinning, suffering souls around him; it is himself as the divine Atoner, whose blood cleanseth from all sin. "I, if I be lifted up will draw all men unto me."

How this simplifies the work of the minister, the evangelist and teacher! How it intensifies our office and brings our message to one bright, burning point! Some ministers lament the fewness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point the divine, loving, sin-atoning Saviour? The humble Primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over again the one truth "look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath after the wear and tear of the week—some of them with heart-troubles and others saddened by disappointments; others sorely tempted, or conscience-smitten; others longing for a word of comfort. Having made sad failure in their own attempts, some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from besetting sins. More than one brings an aching heart and longs for a comforter. If all these people could make their desires known, they would cry out "we would see Jesus!" Oh, my beloved brethren, is not the chief demand upon our ministry that first, last and all the time we should be holding forth Jesus the sin bearer, pardoner, Jesus the life-giver, Jesus the sympathizer and comforter, Jesus the intercessor, and the centre and glory of the gospel of salvation? If we fail in making our congregations see him, then the most eloquent or erudite ministry is a pious sham.

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be his representatives. There is no argument for Christianity equal to that which is presented by a pure, honest and noble life, inspired by the Spirit of Christ Jesus, and nothing repels the unconverted like the daily contact with those who profess Christianity and make it odious. Dr. Horace Bushnell once said, "We preach too much and live Christ too little." There are those who go home from church saying, "what a capital sermon!" and they preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent godly living.

We emphasize the word living. Is it church going or Sunday-school teaching or praying, or even special acts of Christian service that are the main duties of Christ's followers? No. All these good things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle" in which he copied his divine Master. Dr. Bushnell was right. There is vastly more good preaching than practising. Our crucified Lord demands more of us than a single act of formal confession of him; he demands "much fruit" to prove that we belong to his vine; he demands fearless fidelity to conscience; he demands a discipleship so distinct and clear-cut and consistent that when men see us, they may in us see Jesus.—Standard.

### Walking With Christ.

Christian life is to be a proper exemplification of the life of Christ by his followers. We are to strive to live close to him, walking by his side, being like him, and treating those around us as we would if he were in our place.

We have very simple duties as Christians. God has put us in this world to fill our place, to do our duty, to accomplish those things for which we are fitted, and none of these things are beyond our power. We are to make it the rule of our life to do what God wishes us to do in our own place, his wish being made evident by his Word and by his Providence.

Christianity is more than a mere code of ethics. Christian living is more than a mere system of morals. It is a life of obedience to the will of God, and of personal service of and companionship with Christ. We are to take Christ as our friend and leader, our Master in all things, and are to walk with him continually.

walking with Christ means, then, the highest and holiest companionship that is possible to human beings. And it is possible, too. There is no companionship more real than the spiritual association which the true believer may have with his Saviour. Day by day, night by

night, in sickness and in health, in sorrow and in gladness, in prosperity, in adversity, the invisible, but real, presence of the Saviour is with those who trust and love him.

Walking with Christ means advancement. It is more than sitting or standing still. It is advance in the way of holiness. It is making progress in pure and holy character. It is growing in grace and in the knowledge of our Lord and Saviour. We are to know more of his truth; we are to experience more of his love; we are to practice more of his teaching as the days and years go by. We expect, some day to be perfectly established in holiness and to know more of God's truth than we can to-day comprehend. Towards this we are advancing. All time and all eternity are to be our opportunity for growing toward God and for coming into the life he calls us into. As we walk with Christ we are attaining this.

Walking with Christ means associating with Christian people. All who love him are walking with him, too. So they make a goodly company. They are all under his care. They are all taught of him. They are all striving to be like him. There is no company like that which is made up of the children of God. They are in the way of usefulness here on earth and they are to be eternally holy and happy in heaven.

Walking with Christ means, necessarily, keeping out of the company of the wicked, and away from the sinful life in which they delight. Christian people may try to do good to those who hate Christ, but they do not find companionship with them and do not make them their chosen friends.

Two will not walk together unless they are agreed. To walk with Christ means to have first chosen him as a life-long friend; and then it means to make the life, in each successive day, a record of unbroken loyalty, a friendship of unchanging faithfulness, a companionship of ever-increasing congeniality and joy.—Herald and Presbyterian.

### Nobly Enduring God's Will.

Prosperity is not always the lot of God's people. Afflictions beset their pathway. The kingdom of heaven is reached through tribulations. Ordinarily, Christians have a mingled experience; the bitter and the sweet, the sad and the joyous, the dark and the bright; but however God deals with them, submission, hearty, uncomplaining and noble, becomes them. It is not theirs to dictate. A covenant-keeping God is over them, purposing and working out their highest good, and it becomes them to go forward bravely, patiently and persistently in the path which he marks out for them.

Paul possessed this grand spirit. He would not sink down discouraged under the load of trial which his heavenly Father had appointed him. He asked, it is true, for the removal of "the thorn in the flesh;" but when divine wisdom denied the request, and gave the assurance of adequate supporting grace, he unqualifiedly and resolutely declares: "Most gladly, therefore, will I glory in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Anxious to do his Master's will—having learned both its significance and its end, he felt that all that came to him from his Lord's hand was wisely ordered, and for his own and other's benefit, and so he resolved to endure all with cheerfulness and joyfulness. His thorny ailment was radiant with a new light. It had Christ's glory written upon it, God's grace illuminating it, and his own profit as its blessed issues.

This is a high ideal of attainment. It is not reached at once, or at a bound. One must grow into this triumphant state. It is the result of grace, experience and cultivation. All who try can come unto it.

Too many, however, are content to be merely submissive to afflictive dispensations. Their faith and feeling go no further than to say, "Thy will be done." Resignation is indeed a blessed state of mind and a bounden duty; but we must not be simply satisfied with its possession. There is a higher degree of bliss and holiness. We are to catch the Pauline spirit and "gladly glory in infirmities," not for their own sake, but for Christ's. No one courts distress and mishaps upon their own account; but when they come, he of a Christ disposition and consecration, ascends to the loftier plane, and views them as the means of glorifying his Lord and Redeemer, and as tributary to the advancement of his Kingdom. A new field of usefulness opens before him. He enters upon a different theatre for the display of the grace of God in and through him. He comes more into living, personal sympathy with Christ. He enjoys more of his developing power, as well as more of his love and comfort. He becomes a stronger character, a more experienced Christian, a riper saint, a more devoted and active worker, a better guide to inquiring and tried souls, and a more heroic child of God.

The wisest and richest Christians of more modern times accord with Paul and Peter, and the early saints, as to God's gracious purpose in his sore dealings. He sees their need and worth. He sends them at the right time and in the right way. Instead of groaning and com-

plaining at their infliction, we are to cheerfully acquiesce in, and work in harmony with, their design, as God's wisdom, grace and glory are to be evolved in their right endurance. And if mystery surround many of them, it is not to be forgotten that "what we know not now, we shall know hereafter." Infinite goodness is operating. Upon the dark canvass, God is drawing our portrait of spiritual beauty and perfectness. His angels of sorrow conduct to heaven.—Presbyterian.

### Success in Friendship.

REV. HUGH BLACK, M. A.

Some men have a genius for friendship. That is because they are open and responsive and unselfish. They truly make the most of life; for apart from their special joys, even intellect is sharpened by the development of the affections. No material success in life is comparable to success in friendship. There is an old Latin proverb, expressing the worldly view, which says that it is not possible for a man to love and at the same time be wise. This is only true when wisdom is made equal to prudence and selfishness, and when love is made the same. It is never given to a man to be wise, in the true and noble sense, until he is carried out of himself in the purifying passion of love or the generosity of friendship. The self-centred being cannot keep friends, even when he makes them; his selfish sensitiveness is always in the way, like a diseased nerve ready to be irritated.

There is nothing so important as the choice of friendship; for it both reflects character and affects it. A man is known by the company he keeps. This is an infallible test; for his thoughts and desires and ambitions and loves are revealed here. He gravitates naturally to his congenial sphere. And it affects character; for it is the atmosphere he breathes. It enters his blood and makes the circuit of his veins. "All love assimilates to what it loves." A man is moulded into the likeness of the lives that come nearest to him. It is at the point of the emotions that he is most impressionable. The material surroundings, the outside lot of a man, affects him, but, after all, that is most on the outside; for the higher functions of life may be served in almost any external circumstances. But the environment of other lives, the communion of other souls, are far more potent facts. The nearer people are to each other, and the less disguise there is in their friendship, the more invariably will the law of spiritual environment act.

Trust is the first requisite for making a friend. How can we be anything but alone if our attitude to men is one of armed neutrality; if we are suspicious and assertive and querulous and over-cautious in our advances? Suspicion kills friendship. There must be some magnanimity and openness of mind before a friendship can be formed. We must be willing to give ourselves freely and unreservedly.

The more we know of Christ's spirit and the more we think of the meaning of God's fathomless grace, the more will we be convinced that the way to please the Father and to follow the Son is to cultivate the graces of kindness and gentleness and tenderness, to give ourselves to the culture of the heart.—Selected.

### Prayer.

BY REV. O. F. GIFFORD, D. D.

The Bible is an art gallery whose walls are hung with pictures of men at prayer. Men in all ages, under all conditions, have prayed. The body is bound to the earth by the force of gravity, mind goes out to mind in thought, heart goes out to heart in love, the soul goes up to God in prayer. There would be no civilization without gravitation, there would be no mental life without exchange of thought, there can be no spiritual life without prayer. Prayer is the soul's gravitation towards God, prayer is the soul's exchange of thought and life with God.

Men doubting the force of gravity would not build but burrow; men shrinking from exchange of thought soon cease to think; men neglecting prayer burrow in the animal life, and become bankrupt in soul.

In prayer we do not so much seek to yoke God's will to the chariot of our purpose, as to find what God's will is concerning us and get strength to do it. We do not so much seek to get favors from God as to get God himself. We seek electricity that we may use it for light and power; we seek God that he may use us, making us the light of the world, his power in the earth. We bring our needs to him that he may satisfy them or show us how needless they are; we bring ourselves to him that he may fill us with himself.

When the sun rises even the foolish virgins need no oil. When the Sun of Righteousness arises and shines through the east window of prayer, we cast our empty lamps behind us to be forgotten. With sufficient grace the thorn in the flesh becomes a nail driven into a sure place on which to hang the wreath of victory. Holding the golden chains that bind the round earth about the feet of God, our hands are empty of our own needs, but so full of God that we know not our own needs with which we came to pray.—Ex.

## Messenger and Visitor

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### President Trotter on University Consolidation.

An article from the pen of the President of Acadia College, which appeared in the *Morning Chronicle* of Halifax, and the *Telegraph*, of St. John, in their issues of July 21, is a noteworthy contribution to the discussion of University Consolidation, which has been more or less prominently before the public in these Provinces—and especially in Halifax—for some months past. Dr. Trotter's article was called forth by the appearance in several of the daily papers of what purported to be a statement of his views on the consolidation question obtained by a newspaper reporter in an interview. The reporter had, however, so imperfectly apprehended Dr. Trotter's views and so inadequately expressed them that in justice to himself and the public, a fuller and clearer statement seemed necessary.

In the first place Dr. Trotter alludes to the source of authority for Baptists in respect to any action that might be taken in the matter of consolidation. That source is not the Board of Governors of the College, but the Convention of the Baptist churches of the Maritime Provinces, from which the members of the Board receive their appointment. "The Board therefore is not competent to open the question of a radical change of policy, such as the consolidation scheme contemplates, without first referring the matter to the Convention and receiving the mandate of the superior body."

President Trotter alludes to the decision which, as reported, Mount Allison has already given against consolidation and to the intimation from the governing body of the University of New Brunswick that in view of the relation of that institution to the Government of the Province there seems to be no hope, apart from a legislative union of the Provinces, that any scheme of consolidation could be acceptable to the University. If then Mount Allison and the U. N. B. are to be counted out, "the amalgamation scheme is reduced to a proposal to unite Nova Scotia colleges, which, so far as Acadia is concerned, makes the proposal clearly impracticable." For Acadia is not a Nova Scotia college. It is owned, controlled and supported by the Baptists of the three Provinces. "The Baptists of New Brunswick have as important a stake in it as the Baptists of Nova Scotia. Were the Baptists disposed to amalgamate, it is but reasonable to suppose that the New Brunswick section of the constituency would prefer to merge their influence and their share of Acadia's endowments, not in a new institution in the Nova Scotian capital, but in their own provincial university. Apart altogether, therefore, from any consideration of the abstract merits of the question of consolidation, it would seem that the recent course of events has already put the matter for Acadia outside the realm of practical questions."

It is further shown by President Trotter that, whatever may be the fact in regard to Kings or other colleges, the present position of Acadia is by no means such as to make it necessary to seek amalgamation with Dalhousie from financial considerations. It is true indeed that the college will need an enlarged income in order to keep its work abreast of the demands of the time, but past experience justifies a spirit of hopefulness in regard to the future. "In the last year of Doctor Sawyer's presidency a bequest was left to the educational work at Wolfville of \$100,000. Smaller bequests have come in since. Within the last five years a popular appeal to the constituency of the college has resulted in the raising of \$75,000 more. Within three months from now the last dollar of this amount

will have been collected and the way will be open for further aggressive proposals. The response to this last appeal was spontaneous and hearty in the highest degree. Moreover, it has not exhausted but enlarged the spirit of beneficence and devotion toward the college. Instead, therefore, of depression there is, as I have said, a spirit of large and well grounded hopefulness and confidence that the future can be met with greater and greater efficiency."

In the concluding portion of his article Dr. Trotter discusses in very calm and judicial language the difficulties as to principle, which, from the Baptist standpoint, are involved in the proposal for amalgamation. This part of the article will be especially interesting to our readers and we accordingly quote it in full.

"If the question of consolidation were still a practical one there would be many difficulties in the way of Acadia's entering the union, the most important and fundamental of which would be that it would involve an abandonment of that Christian ideal of college education for which Acadia has stood throughout her entire history. Other ideals there are, of course, which are wholly worthy and which in certain circumstances may be the only ones practicable. The state university, for example, sometimes becomes a necessity. Such an institution being supported and controlled by the state is, of course, incompetent to deal with things spiritual and must confine itself to the sphere of secular education. Another type of college is the independent college which, while free from state connection, adopts from various motives the secular ideal. Incidentally, upon the staff of either of these colleges there might be from time to time men of high Christian character; the organization, however, would give no guarantee at this point. Permission also might be granted to the students of such institutions to unite together for Christian culture and service. A third type is the denominational college which, together with secular education, seeks to promote the denominational tenets of some Christian body. Acadia represents a fourth type. It has no state connection but depends for its support upon the voluntary principle. While embracing in its curriculum all the studies of the secular college, which may be handled with the utmost freedom, it provides that the work shall be done under distinctly Christian auspices. It is not denominational in the sense of inculcating denominational tenets, but only in the sense of being controlled by a Christian denomination. Its founders and supporters proceed upon the fundamental assumptions common to all evangelical Christians, and believe that the broadest and highest education will take cognizance of these. Regarding Jesus Christ as the Light of the World, they believe that that is the truest system of education which in its study of man, of nature, of God, of the present and the future, has its windows wide open to the Light. In such a college the Christian element is not a permitted and incidental, but a characteristic and vital element. The student is regarded as a being moral and spiritual as well as intellectual, whose spiritual attitudes and relationships constitute the determinative factor in his life for time and eternity. It is believed that the spiritual will no more take care of itself than will the intellectual. The Christian college, therefore, seeks to organize and conduct a type of education which shall recognize and appeal to the student in his wholeness and shall aim to correlate the manifold elements of his nature, and whatever increase of learning and power may come to him, in accordance with Christian ideals. In harmony with this Christian conception the governors of such a college are elected, its professors are chosen, its curriculum is framed, its daily life is organized and directed, and its atmosphere determined. It is not surprising that all men do not feel alike as to the importance of this ideal, but it unquestionably embodies the fundamental obstruction in the case of the Baptists, when asked to let Acadia go, and to merge their work in that of a general institution such as would be possible in an amalgamated scheme. The views here expressed do not represent a fad but the profound convictions of multitudes of Christian men; and only when they are intelligently reckoned with has anyone a grasp of the actual situation. It may be a heavy undertaking to work out efficiently the Christian ideal, through all the changing conditions that may arise, but such value is attached to it by large numbers that they would think no effort or sacrifice too great in its behalf."

### Question.

Is it allowable in the Baptist denomination for a pastor to settle with a part of the church and ignore a part? The sections of the field receiving pastoral labor and the sections which he ignores being one church. M.

ANSWER.

Such action, as that indicated would be very unusual and it is hard to see how the circumstances could be so exceptional as to justify any such course. Generally speaking, the church when it acts is supposed to act as a whole. If, however, a church is divided geographically into quite distinct sections a certain independent sphere of action for each section is sometimes recognized. But in such a matter as calling and supporting a pastor there should certainly be united action, and each section of the church should enjoy the benefit of the pastor's services. For any section of a church to ignore in such a matter the rights and privileges of another section would be plainly contrary to Baptist usage and a violation of Christian obligation. And as the church is under obligation to recognize its own unity, so also every minister is bound to respect that unity.

### The New Brunswick Eastern Association.

The New Brunswick Eastern Association met on Saturday, July 19, in its fifty-fifth annual session with the church at Dorchester. After devotional exercises led by the Moderator, Rev. M. Addison, the list of delegates was read and the officers for the year elected. Rev. E. B. McLatchy of Sackville was chosen Moderator, F. W. Emmerson, Esq., was re-elected Clerk, Bro. Harold Coleman Assis. Clerk, and C. E. Kdapp, Esq., Treas. Rev. J. B. Ganong of Hillsboro' and Pastor Christopher of Port Elgin, who had come into the Association during the year, were welcomed by the Moderator and fittingly responded. Visiting brethren were invited to seats in the Association. The remainder of the morning session was occupied with the reading of letters from the churches.

The first part of the afternoon session was also taken up with the reading of letters.

The report of the Committee on Education was presented by Bro. C. E. Knapp. The report urged the importance of Baptist young people being sent for training to Wolfville, where the religions, as well as the educational advantages were of the best character, and emphasized the value of an educated ministry. The report further noted that our institutions had enjoyed a successful year and commended them as deserving the support required to keep them at a condition of high efficiency. This report was laid on the table until after the discussion of the subject which was on the programme for the evening.

The report of the Committee on Foreign Missions was presented by Dr. J. W. Brown. It showed that in the last year there had been baptized at the several stations of the Mission 77 converts, others had been received by letter or restored, so that the net increase for the year was 80, and the total membership of the churches on the field was 495. The general tone of the reports from the missionaries was hopeful, but they had also serious difficulties to meet. The spirit of the missionaries was one of whole souled devotion to the work. The mission stood in urgent need of reinforcements. The missionaries urged that the number of missionary families be increased to twelve, with an unmarried lady missionary at each station. For the purpose of arousing missionary zeal in the churches, that this reasonable request might be met, the report recommended the holding of two missionary Conferences during the year, one in Albert County and one in Westmorland.

The report was discussed by Revs. H. H. Saunders, D. Hutchinson, J. W. Brown and F. D. Davidson, who generally expressed approval of the report and belief in the ability of the denomination to increase the missionary staff. The proposal as to missionary Conferences was referred to the executives of the Albert and Westmorland District meetings.

The Committee on the Twentieth Century Fund reported through Rev. M. E. Fletcher, noting with satisfaction the success which had attended the efforts of Rev. H. F. Adams, commending the work to the co-operation of the churches and pastors and advising that funds raised for the Fund be forwarded to Rev. Dr. Manning, St. John. The report was adopted.

The report of the Board of Home Missions prepared by the Secretary of the Board was read by Rev. H. H. Saunders. This report is the same as that presented to the Western and Southern Associations and noted in connection with our reports of their proceedings. It was considered clause by clause and was tabled until there should be time for the consideration of the financial statement.

The remainder of the session was occupied in hearing a sermon by Principal DeWolfe. The preacher took for his theme, "Three Articles in the Creed of Jesus," and for his text, the four gospels, dwelling upon Christ's belief in the Father, His belief in Himself, and His belief in men. The discourse was thoughtful and thought inspiring, and must have been especially interesting and helpful to the ministers present.

Saturday evening was given to a platform discussion of Home Missions and Education. The first address was delivered by Rev. Dr. J. W. Brown, who spoke on Home Missions, going into the subject at much length and discussing the Necessity and Opportunities of the work. Dr. Brown spoke of the recent trend of population away from the rural districts to the cities and towns. As a consequence the town churches were enlarged at the expense of the country churches. Hence the importance and the duty of sustaining the weak country districts where Home Mission work is required. In discussing the opportunities which the Home Mission work presents the speaker pointed out upon a large map which he had prepared the several fields in the Province which are receiving assistance or which are in need of aid from the Home Mission Board.

Rev. Dr. Chute, Professor of Old Testament Literature in Acadia College, spoke in the interests of the Educational work—especially as connected with the college, showing how it ministered to a wholesome and well developed physical life, cultivated the social element, trained the intellectual powers and nourished and stimulated the spiritual life. He referred particularly to the work

which had been done during the year in his own department in the line of Bible study. In concluding his excellent address, Dr. Chute urged the importance of three things to the advance of the educational work—money, students and the prayers of the people.

Principal Brittain of the Academy and Principal DeWolfe of the Seminary were also on the programme to speak. But the time had been consumed by those who had spoken and it was not judged advisable to prolong the meeting. Principal Brittain said a few words and it was arranged that Mr. DeWolfe should be given a place on the programme of Monday evening.

## SUNDAY.

After a Conference service at ten o'clock, led by Bro. J. J. Wallace, of Moncton, the Associational sermon was preached at eleven o'clock by Rev. H. H. Saunders, of Elgin. The text was Eph. 4:13, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." The preacher emphasized the importance of the *Unity of Faith*. It is the men who have had common beliefs who have accomplished large things. This accounts in part at least for the success of the fathers of our denomination in this country. Also the *Unity of Knowledge*. Knowledge is an important unifier. Correct knowledge of any subject brings men into accord in reference to it. A fuller knowledge of Christ on the part of all brings all into a closer unity in Him. A perfectly unified body is effective in respect to all its functions and activities. The body is ruled by *intelligence*—hence the importance of a trained and consecrated intellectual life to the church. The principle of *sympathy* is also highly important. In the healthy body each member suffers with every other. Then there is the principle of *vitality*. The forces of spiritual life from the great fountain of life must pulsate through the body. This very excellent discourse was heard by the large congregation present with great interest and appreciation.

The afternoon service in the interests of the Sunday School work was also largely attended. After the lesson for the day had been taught by Rev. D. Hutchinson, strong and stimulating addresses were delivered by Rev. J. B. Ganong and Rev. Dr. J. W. Brown. Mr. Ganong spoke of—The Task of the Teacher. He showed that two things were especially important, (1) to get the church into the Sunday school, and (2) to get the Sunday school into the church. The grown people of the congregation should be engaged in connection with the Sunday school in studying the Bible, and the children should be at the preaching services and not at the Sunday school services only.

Dr. Brown spoke of some things antagonistic to the work of instruction in the Scriptures, as the tendency—not wholly a modern tendency—to rationalize the interpretation of the Scriptures and the disturbing effect of the advanced criticism of the present day. These influences he believed were being successfully met by those who interpreted the Bible as the inspired word of God. The speaker also dwelt upon the importance to the teacher of having a good knowledge of Bible lands and their histories, and continuing showed how great a blessing the Bible has been to the peoples which have received it.

At the evening meeting of Sunday the subject of Foreign Missions was presented. The congregation was very large, filling all available space. The speakers were Rev. David Hutchinson of Moncton, and Mrs. M. S. Cox, Provincial Secretary of the W. B. M. Union. Mr. Hutchinson took for his theme the Great Commission of the Master. He showed that Jesus Christ as Son of God and Redeemer of the world had a divine right to issue such a command. This commission originally given to the apostles, was given to them in their representative capacity and rests upon us all. We have ability in this matter to support and enlarge our mission work. What we lack is not the money necessary but the earnest devotion of spirit to the work.

Mrs. Cox spoke in a very interesting way of the undertakings of the women in Foreign mission work, especially the origin and development of the aid societies, until now there are in the Maritime Provinces 247 Aid Societies, which last year raised more than \$10,000 for mission work. Mrs. Cox spoke of the great needs of the Foreign field and urged fuller consecration to the work. A larger number of women should be in connection with the Aid Societies and—perhaps the brethren, the speaker suggested, might be willing to come into the societies too.

(Continued on page 9.)

## The B. Y. P. U. Convention in Providence.

BY A. T. DYKMAN.

The twelfth annual Convention of the Baptist Young People's Union of America, was held this year, July 10 to 13, in the historic city of Providence, Rhode Island. Several thousand delegates were present in Infantry Hall, when President John H. Chapman, of Chicago, called the great Convention to order. Governor Kimball welcomed the delegates in behalf of the State; and Mayor Granger in behalf of the city. There is no city on the

continent where Baptists should feel more at home than in Providence. Here Roger Williams landed in 1635 when he was driven from Massachusetts an exile, for soul liberty. He was the founder of the city and the State of Rhode Island, and the first pastor of the first Baptist church in America. Here this great principle of soul liberty, for which Baptists have ever contended, first took organized shape. Here we are standing on sacred ground and "treading where the saints have trod." Here stands Brown University, the oldest Baptist school in the world.

Dr. King, the pastor of the first church, said in his address of welcome, "You are surrounded today by the most inspiring memories. You have come to the birthplace of religious liberty, that immortal principle that here first in human history took organic form, and found expression in human government." Gov. Kimball said, "It was the small colony of Rhode Island that made the first official announcement to the world that it was possible to establish a commonwealth without any restriction of religious liberty.

President Chapman inspired his audience, which had come together from the Atlantic to the Pacific, by saying, "This is a great day for the Baptist young people of America. Here, where Roger Williams founded the first Baptist church in America, you are met to consecrate yourselves anew to the perpetuation of God-given truth for which he suffered.

Thursday afternoon from 2 to 4 was given to five conferences held in as many different places of worship. I chose the Sacred Literature Course Conference in the First church, led by Dr. Stifer of Pa. At this meeting addresses of a high order were given by Dr. Wyant of Ill., on "A Wider Outlook," and Rev. J. N. Field of Ind., on "The method of Teaching." The first speaker said "Christianity appeals to the intellect. 'Thou shalt love the Lord with all thy mind.' Creed and character go together—Religion is more than a creed, it is a life. There is more in salvation than the forgiveness of sins."

The second address of this meeting was the one in which I was most interested, as I am a teacher and want to know how to teach. By this clever speaker we were told that method is one thing; to work that method is another thing. The fewer the methods the better. The asking and answering method is the best. The teacher should know how to ask questions. He must have tact and power. He must awaken an interest in the class. He must be thoroughly prepared.

At 4:15 the Canadian Rally was held in the Pearl St. Baptist church. When we arrived there we found the Maritime delegates were "not in it." Our Ontario friends came with a full printed programme, which was carried out to the letter. The same thing occurred four years ago at Buffalo. It is to be hoped that in the future the Presidents of the different Convention Unions will mutually arrange a programme for the Canadian rally that will represent the different provinces of the Dominion, and thus prevent any unpleasant sectional feeling from arising.

Thursday evening we listened to the President's address. It was strong and inspiring. At its close all eyes were eagerly looking to the platform to see the face and hear the voice of one whose name is a household word, and whose influence and power are universally recognized, Dr. Russell Conwell of Philadelphia. To describe his masterly address is impossible. His audience was like a plaything in his hands. Sometimes convulsed with laughter and then suddenly suffused with tears. During this address we seemed borne aloft, as if by magic power, into the Holy of Holies to gaze upon the face of God. His subject was "The path of duty is the path of safety." In the most graphic manner he told of Joseph Harrison, the chronometer inventor, George Peabody the world benefactor, Garibaldi the Italian liberator, and others who walked in the path of duty; and then he made a telling appeal to the young people present to walk in that path. His closing sentence was "The rich reward will come to those who serve God faithfully and well."

Friday morning was given to an open Parliament led by Dr. R. W. Hunt; election of officers and addresses by Rev. J. D. Freeman, of St. John, and Dr. Albert Lawson, of New Jersey. Bro. Freeman excelled himself. His subject was "Conquest the Road to Achievement." The general consensus of opinion was, that this was one of the best addresses, if not the best of the great Convention. I must confess I felt proud of our St. John delegate. I should like to see this spicy, terse, epigrammatic, poetical, logical and profound address placed in the columns of the MESSENGER AND VISITOR. Hoping that it may, I will not attempt to reproduce any part of it here. Dr. Lawson's address on "The Surrendered Life" was plain, simple and helpful.

His divisions were these: A Surrendered Life is a Constructive Life. A Happy Life. A Heroic Life. A Royal Life. An Ideal Life. A Successful Life. A Triumphant Life. Friday afternoon from 2 to 4 o'clock, a large number of Pastors met in the Free Congregational Church, Richmond St., for a Pastors' Conference. Three helpful addresses were given. Dr. Hobbs spoke on "The Pastor and the B. Y. P. U. A., Rev. Claude

Kelly, of Ohio, on "The Pastor and the Young People," and Dr. Reed, of Ill., on "The Young People and the Pastor." A profitable discussion followed these addresses. At five o'clock a general stampede took place from the several meeting places, to Sayles Hall, of Brown University, where President Faunce gave a reception. This was a rare treat for many of the delegates who had never visited this venerable and far famed institution.

President Faunce and Dr. King gave interesting and instructive addresses in re the history of the University, and its social, political and religious environments during its long and useful life.

The walls of the hall are literary covered with seventy-five large paintings, of Presidents, Professors and influential graduates and friends of the University. After the addresses we were asked to come forward and shake hands with the President, Dr. King and Professor Harkness of classical fame, which all, of course, were pleased to do.

Carte blanche privileges were given us to roam through the twelve buildings and see Brown University.

The Historical Society Building was a centre of attraction, for here is a strange freak of nature, viz. the root of the apple tree which grew on Roger Williams' grave. This root entered his head, followed his spinal column, divided in two at the base of his spine, followed his legs, bending up at the knees and followed the upturned feet beyond the ends of his toes. This was all that was left of the body of Roger Williams. His body gave life to the tree, and was absorbed into it, and contributed to the leaves and blossoms and fruit. So his consecrated and heroic life gave itself to the strength and development of the greater tree of Soul Liberty.

Friday evening was given to three subjects, viz., "God's Estimate of His Word," "The Bible in the development of character," and "Knowledge and Power." In Infantry Hall the speakers were Dr. Kitley of Mass., Dr. Dawley of Minn., and Dr. Mullins of Ky. In the First Baptist church the speakers were Rev. Thos. Anderson of Neb., Dr. Johnston of Mo., and Dr. Rust of Tenn. With such an array of talent it was hard to decide whether to go to the Hall or church. The name of Dr. Rust whom I heard at Buffalo Convention, led me to the church. Just a few sentences from this brilliant speaker.

His subject was "Knowledge and Power." The ignorant are of two kinds, the uninformed and the misinformed. The misinformed are infinitely more dangerous than the uninformed. When the misinformed are in the cab with their hands on the lever, society is in danger of being wrecked. Democracy's greatest danger is demagoguery. Every reform is but an effort to inform the misinformed for the benefit of the uninformed. Knowledge also is of two kinds. It may be mere information, or it may become inspiration. We put in so much time studying who said that we have failed to ponder what was said. Power is acquired in performance.

The sublimest hour in life is when a man deeply resolves to do God's will. The hour of surrender to God marks the birth of spiritual power in human life.

Saturday morning we enjoyed the interesting spectacular ceremony of the salutation of the flags. First by the bringing from each end of the platform the British and American flags and touching them, while the National Anthem was sung; and then the roll call of States and Provinces with the usual standard bearer and speaker. Everybody was anxious to see the close of this meeting, notwithstanding its great interest, as the afternoon had been set apart by the Managing Committee for a four hours' sail on Narragansett Bay. Two steamers, the "Warwick" which carries two thousand, and the "Bay Queen" which carries twelve hundred, had been secured for the occasion, and both were loaded. This delightful sail took in Newport, the great watering place of New England, and the summer home of many of America's millionaires.

The Saturday evening session was an especially interesting and educative one. The speakers were President Faunce, Rev. Walter Cally, our new Secretary, and Rev. O. P. Gifford of Buffalo.

President Faunce spoke on "Rhode Island and Religious Freedom." He said the place to realize history is on the spot where it was made. The place to study the meaning and value of religious freedom is at the head of Narragansett Bay. Some say Roger Williams was narrow. "Yes," said the speaker, "as narrow as Niagara when it gathers all its forces for its fearful plunge. He was two centuries in advance of his generation. He wanted no toleration but liberty. So with Baptists everywhere. They only ask the state to keep out of their sunlight."

Rev. W. Cally's subject was "The Great Commission." He gave three incentives to its fulfillment.

First, its fulfillment is the only rational ground for optimism concerning the world's salvation.

The second incentive is its wonderful power in transforming character.

The third incentive is personal felicity. Dr. Gifford's address on "The Divine Imperialism" was masterly. He said, "There are two kinds of Imperialism, the Latin, and Teutonic. The first is aristocratic and military; the second is economic and capitalistic. With the first the sword was the symbol and taxation the object. The second emphasizes the value of labor, the equality of men and the democracy of institutions. But there is a higher imperialism than commercial. Men must not only be spared, but saved. 'The life is more than meat,' etc. The purpose of the Divine Imperialism is to make free through the truth. The Latin conquers by arms the Teuton by trade, the Christ by truth." I wish all our Unioners could have heard this scholarly and helpful address. Sunday morning the delegates went to church anywhere and everywhere. Sunday afternoon the Convention sermons were preached. In the Hall, by President Wood of Newton Theological Seminary, and in the church by Dr. Galusha Anderson of Chicago. I heard the latter.

His text was Rev. 11:15. It was a clear treatment of the Kingdom of Christ, its character, agents and signs of success. At five o'clock there was a grand service on the University Campus, at which it is estimated nearly ten thousand were present. Dr. Burr of Newton, had charge. The closing service of this great Convention on Sunday evening was awfully solemn and suggestive of higher aspirations, holier living and more consecrated effort. It is to be hoped that such indeed may be its much to be desired outcome.

## ❁ ❁ The Story Page. ❁ ❁

### The Right Sort of a Welcome.

BY MARY JOANNA PORTER.

"Good by, girls! I'm off now. Any one who wants to travel with this express must jump right on."

Amy took a last hurried drink of milk, holding her glass with one hand while holding her napkin in the other, and in her haste managing to spill a considerable portion of the milk upon the tablecloth.

"Wait a minute, Jim!" she called to her brother, who had already seated himself in the business wagon. He was in haste to meet the train which was to bring his mother to her home, and accordingly started off the horse at a lively pace as soon as Amy had obeyed his mandate, "Jump in."

Mrs. Roberts, a widow, left with but a moderate income, had a year before left the city which had always been her home, and had come with her three children, James, Amy, and Clara, to live on a small farm, which she was able to supervise herself. She considered it a good place to educate her children, as there was a fine school near by, and meanwhile the farm furnished something towards their support. James helped out of school hours with the out-door work, and the two girls assisted their mother indoors. At this exciting time, when brother and sister were hastening to the train, Mrs. Roberts had been for two weeks in the city attending to the winding up of her husband's business affairs.

The three children had been left to keep house for themselves, and very well had they succeeded. Clara was fourteen years old, a bright, active girl, quite able to plan and manage. Amy was twelve, very fond of play, not given to care-taking, and much disposed to let things go as they would. James was ten, full of fun and frolic, but also very energetic when he had work to do. His part in the house-keeping, was to carry wood and water, and help his sisters with any other necessary lifting. His work was never neglected entirely, though it was not always promptly done.

To-day he had come in late to dinner, and so delayed matters that it was impossible for Clara to get things cleared away in time to go with the others to meet their mother.

They reached the station as the train whistle sounded. Amy jumped out and ran to greet her mother, while James tried to quiet the somewhat restless horse.

"This is fine," said Mrs. Roberts, as the first words of welcome having been said, the three started on their homeward way. "I'm glad, Amy, that you came with James, but why didn't Clara come, too? Isn't she well?"

"Oh, yes," said James, who was nothing if not truthful, "but you see, I went fishing this morning and went home late to dinner, and so Clara had to stay to clear up. She said you would rather see everything in order than to have her come to meet you at the train."

"Clara was right," said Mrs. Roberts; "but I'm sorry that she had any reason for staying at home alone."

James felt the implied reproof, and was sorry in his heart of hearts that he had not helped Clara by going home early. Amy said nothing, though she began to wonder whether she might not have done better by staying to help her sister. "I might have done it," so her thoughts ran—"and then we could have walked down the road and met mother together." Her conscience told her that this would have been the right way.

Finally they drove up to the house and found Clara standing on the piazza neatly dressed for the afternoon, and as happy as the others were at Mrs. Roberts' return. After James had unharnessed the horse, they all gathered in the pleasant sitting-room and had a lively chat.

"See these flowers, mother," said Amy. "You don't know what a walk and a scuffle I had to find them this morning."

"They are perfectly lovely, Amy," replied her mother. "I never saw a finer bunch of wild flowers. I'm only sorry that before you went out to gather them you didn't find time to make your own bed."

Amy blushed and tears filled her eyes. She was so sorry that on that day of all days she had failed to obey her mother's parting charge: "Amy, I want you to make your own bed every morning. Don't leave it for Clara." It appeared that Mrs. Roberts had already made a tour of the house, and Amy's neglected bed-room had been one of the first things to meet her eyes.

Opening the bag which she carried in travelling, she drew out three boxes of candy, of different sizes.

"Give the largest one to Clara, mother; she deserves it." This from James, who was generous as well as truthful.

"What do you think about it, Amy?" said the mother.

"I agree with James, Clara has done the best and given you the best welcome. Give her the largest box, and give me the smallest."

"Very well, children; I will do as you say."

Clara shall have the one that you have voted to her. You have all done well, but she has done best. Now each of you give me another kiss."—Christian Intelligencer.

### ❁ ❁ ❁ But for the Grahams.

"This is a dear home, Evelyn! I am going to be a better traveller along duty's dusty highway for having known its sweet sanctities."

"Yes," answered Evelyn, without enthusiasm; "yes, it is a dear home."

But she spoke languidly, as if not greatly valuing its peculiar dearthness.

Miss Joliffe threw a keen glance across the grass to where her friend sat under the elm tree, paring peaches for marmalade. Her look had such a questioning power that Evelyn looked up uneasily and colored, as if she were being put on the witness stand.

"Of course, Patty," she said, "I know it is everything one could ask for in comfort and happiness—that is, the happiness that comfort does bring."

The silver knife slipped from her slender hand and rings of fuzzy parings clung forgotten to the peach, while Evelyn threw herself back in the rocker and clasped her fingers behind her head.

"But it is a narrow life, you know," she went on, after a moment. "We see the same country people week in and week out; there are no new books, no lectures—we hear no good music, see nothing. Oh, Patty—and now there was a passionate sound creeping into the girl's voice—"you don't know how hard it is to feel life slipping away without ever having had a chance at anything! I don't mind so much not having things or not seeing them, but it almost kills me to do anything! How would you feel, if you had never had a chance to make any impression on your circle for good—if you felt that you had to die like a worthless weed by the roadside and leave the world no better or happier because you had been in it?"

Evelyn's gloomy words came to a sudden halt; for the pastor of Tinkling Creek church came out to the shady lawn and joined his daughter and their guest. The pastor was not a man whose presence encouraged fume or fret. Strong, grave, earnest, there was yet about him a sunny tenderness which compelled cheer; one would no more violate it by fretfulness than bring a noisy disturbance into some cathedral sanctity.

"You've had an interrupted morning, father," said Evelyn, with a sudden change of tone. "I'm afraid our Sunday morning sermon has suffered."

"I wouldn't be surprised," answered Dr. Graham, helping himself from her peach-basket; "but I often find interruptions the most important work of the day."

"This morning's, for instance?" asked Miss Joliffe.

"This morning's, decidedly, Miss Patty. Young Conrad came to ask my help in getting work. He is about half-way through his college course and must now earn a little more money to carry him through to his degree."

"Could you help him about the work, father?" asked Evelyn, and Miss Joliffe looked at her in surprise. Gone was the air of indifference and lassitude with which she had taken part in the morning's talk. Evelyn was keenly on the alert now.

"I gave him several strings to his bow," answered Dr. Graham, turning back to his study; "and there are some letters I want you to write for him. This is Evelyn's job, Miss Patty—one of her Sunday school boys, of whom she expects to make a great man one of these days—a saint and sage."

"If he is a saint," murmured the Sunday School teacher, "somebody else's boy must be the sage."

And then some other topic of conversation came up, and Miss Joliffe, in her brief stay at the Tinkling Creek parsonage, did not hear Robert Conrad's name again, nor did she again draw out of Evelyn the passionate discontent which seemed to lie under the quiet of her monotonous days.

But long afterward—ten years, indeed—when Miss Patty Joliffe was no longer Miss Patty, but the wife of Mr. Clinton Park, a well-known city lawyer, she suddenly met the quondam Sunday-school boy of Tinkling Creek, and remembered him perfectly. It was one of those meetings which story-writers hesitate to invent, being careful of their art, but which life, that greatest of all story-tellers, uses lavishly and boldly to the best advantage.

Mrs. Park was one of the receiving party at a great social function on this occasion, and if anything was entirely below the line of meubry and consciousness. It was the Tinkling Creek parsonage, its past or its present. Suddenly she found herself confronted with a strange young man who was claiming her acquaintance.

"I am taking an unfair advantage of you, Mrs. Park," he said, "because I have just found out who you are, while you—"

"Even as ignorant a person as Patty knows something about the new superintendent of the steel works," said Mrs. Park's brother, and the lady's eyes brightened with a quick interest for now she

fully knew him as a wonderfully successful manager of machines and of men—a rising man, of whom people were saying that Mr. Conrad's rising meant always the upward life of many other people and the betterment of the whole community. But she was now to feel a new interest in him.

"My claim," said Superintendent Conrad, "is on Mrs. Park's part." Then he spoke of the Grahams, and straightway out of some unsounded depth in memory rose the fair picture of the parsonage lawn, the girl paring peaches, the noble pastor of this country flock, and the whole morning's conversation, which had been so long forgotten.

"So you are Evelyn's saint and sage!" she cried.

"By no means!" laughed the stranger. Then, with a look of great earnestness, he said: "I hope I am an honest workman, Mrs. Parks, whose success, such as it is, is due, under God's grace, to your friends, the Grahams. I would go far to touch the hand of any friend of theirs and to find a listener who will echo my 'God bless them!'"

He had found his listener, and Mrs. Park suspended her gracious duties as hostess while she stood aside with the distinguished superintendent and heard his glowing tribute to those simple country friends of hers, who had given him an inspiration for his whole life.

If Robert Conrad was too modest to speak of his own career, he was eager to tell of the many young men and young women to whom the pastor and his household had been an inspiration for time and eternity.

"Just the knowing such people, with such aims, was an illuminated gospel," he said, waxing eloquent.

"And I used to think them buried—cut off from the usefulness they might have had in a city," Mrs. Park exclaimed.

"Oh, yes—a city!" Miss Evelyn's boy said, scornfully: "all the world runs to a city. If you are looking for people who can be influenced for good—well—please, give me Tinkling Creek, where I can find you home after home with the name 'Graham' engraved into its life, and all for good."—Pittsburg Christian Advocate.

### ❁ ❁ ❁ Two Innocent Victims.

It was a dreary, miserable morning; a heavy fog hung over the wretched street; the rain had fallen continually through the night, and still drizzled in a forlorn way. Pedestrians jostled along, occasionally hitting one another with their wet umbrellas and sloshing the mud right and left over the dirty pavement.

Crossing a filthy street, where the thick, black mud entered the soles of her sodden shoes and clung with tenacity about her thin ankles, was a young girl of thirteen or thereabouts. She breasted the driving wind and swerved not from a straight course ahead, although her weapons against the elements were only a ragged dress and thin, faded shawl of many colors. Tied about her untidy mass of hair was an old hood, while upon her feet an old one-sided shoe, unlaced, and torn at the toe, did duty for one, while the other walked bravely on in a man's discarded boot, hard and unwieldy though it was. She seemed utterly indifferent to the rain. And why should she be otherwise? For when one is thoroughly wet and worn a few drops more or less either of water or trouble make no difference.

She hurried around the corner, and a shiver passed through her frame with the cutting blast of wind. She shuffled on as fast as possible, considering her soaked feet, held her poor, wet garment closer to her as if for protection, and soon turned up a dark court, opened a creaking door in a rickety tenement-house, and entered. How cold and dark and damp! Although just what she expected. A deep sigh escaped her. The "bundle of rags" (called father) on the straw in the corner did not move, and she softly opened the door into another smaller one and looked in. All was hushed and still. On a low couch of straw, covered with a thin, patched army blanket, lay a little girl of seven, pale and faded, but, though the clammy sweat stood upon the fair brow, one could not but say, how lovely! Yes, though a drunkard's forsaken child, Lena Croft's pinched features were classically beautiful.

Amy knelt down by her side, took the little thin hand in her own, and, poor child, although she did not intend to waken her sick sister, the hot tears that fell from her eyes had that effect, and the blue eyes opened and fastened upon her imploringly. She had begged her father with all the strength and pathos of her young voice to call a physician for Lena, even getting down upon her knees before the degraded man with her earnest pleading; but, no, this heartless father turned away from his eldest-born's prayer and took the money that, with God's will, would have brought relief to his sick child and gave it willingly to the cruel rum-seller, who was licensed to flood his home with poverty, hunger, and perhaps something worse.

"I am so glad you've come, Amy! I'm so hungry! Can I have something now?"

Amy looked at the thin cheek so touchingly

**\* The Young People \***

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.

Paradise B. Y. P. U.

Our officers have been elected for the second half of the year 1902, and with Bro. Will Longley for president, we are looking forward to a term of successful work. Great appreciation is due to our retiring president, Mrs. G. W. Pearson, for her unflinching enthusiasm and effort in this branch of the Master's service. Our missionary and temperance committees have not been idle. We were especially favoured in having Dr. Goodspeed to address our May Conquest meeting and our June Temperance meeting, and at our weekly devotional service we have the inspiration of his testimony. We have appropriated a large portion of our past year's funds to missions. We rejoice to note that at present there is among our members a deepening interest in the work of our society, and a spirit of prayer that the Paradise young people may be loyal to Christ in all things and at all times.

MRS. J. S. LONGLEY, Cor.-Sec'y.

July 21, 1902

**Neither Cold Nor Hot.**

What business so important as this of ours? What consequences so terrible as those of life? What blessings so great? What reward so satisfactory? If you would accomplish anything in the church or out of it, you must push things. Indifference and dilatory unconcern will lose the day and waste the life. Half-heartedness on our part will mean eternal ruin to many for whom Christ died. Do you remember the Lord's message to the church of the Laodiceans? "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Either extreme would have been more satisfactory to God. The world, too, could have understood just where to find those who were decidedly the one thing or the other.

God has created you and endowed you with powers for positive service, and he desires to open the throttle. Will you, like the gigantic engine, lay hold of your duty? Things will not go of themselves, but in one direction—down hill. You must make them go. "move things." There is the Divine side to all of these questions, and this we recognize and honor. But there is also the human and if we fail to operate it, we shall end in failure, and the Master's cause will suffer.—Sel.

**Illustrative Gatherings.**

What the Bible brings to you will depend, in a large measure, on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose.—Dr. Behrends.

God's written words are gathered shells from the sunlit shores of the sea of truth; press your ear close to them and you will hear the eternal reverberations.

The Bible will keep you from sin, or sin will keep you from the Bible.

The reader will not, I trust, think that the many precious promises contained in God's Word are placed there merely to fill up the pages, or that they are intended for others rather than himself. What would be your feelings if told by a voice Divine that none of them really belonged to you? Is not this a proper question? Then why not answer it?—C. H. Spurgeon.

The light of Divine revelation, when turned upon human life, discloses in its commonest transactions undreamed of possibilities of power. We may well stand in awe before the revelation, and be profoundly impressed by the sacredness of life.

Word of the everlasting God,  
Will of his glorious Son,  
Without thee, how could earth be trod,  
Or heaven itself be won?

Lord, grant us all aright to learn  
The wisdom it imparts,  
And to its heavenly teaching turn  
With simple, childlike hearts.

—Bernard Barton.

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion, to be worthy, not respectable, and wealthy, not rich, to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, to babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—W. H. Channing.

Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs. Feel that truth is not a local, temporary influence, but immutable, everlasting, the same in all worlds, one with God and armed with his omnipotence.—Channing.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will content, and a hundred virtues which the idle will never know.—Charles Kingsley.

white, at the blue eyes that had once beamed with laughter, and her heart sank within her. She felt such a weight of oppression that she could not speak. She had promised to get something for the sick child and had failed. She had rung at many basement doors, but the servants had bade her begone. "Shure," said one, "o'ive enough to do without waitin' on the loikes of yez."

"You may, dearie; you shall, my little lamb! just wait a minute." And out again she bounded (that freezing, wet, starving child), resolved that she would ring the front door-bells and see the ladies themselves as a last resort.

Thinking only of Lena, her poor, tired feet seemed shod with wings. She hurried through the streets and rung the front door-bell of the first respectable house. A tidy housemaid opened the door, and, in answer to Amy's pleading, "Please may I see the lady?" she received, "You dirty girl, to come up these clean steps with your muddy feet. Begone this instant!" And the door slammed in her face. She turned despairingly but resolutely (the sad eyes at home haunting her) and pulled the next bell. As the servant opened the door, Amy said quickly, "My little sister is starving; please give me something for her."

"Beggars should go to back-doors," angrily answered the girl, and was about to close the door when a gentle voice called: "Let her step in on the oil-coth so that I can see her."

"But, shure, she's drippin' wet, ma'am, and covered with mud."

"Do as I say; let her in."

The door was opened reluctantly and Amy stepped in.

"Oh! how lovely," thought the poor outcast. "How bright and how nice everything is!" And her eyes wandered to the sweet-voiced invalid lying upon the crimsoned hall couch.

"My poor girl, what can I do for you?"

"Oh, ma'am! something for my sister; my poor little sister is sick and dyin', and starvin'."

"Poor child; poor little girl! Katy, tell the cook to give her part of my beef-tea in a bottle, a cup of jelly, and some bread and meat. And be quick about it."

The poor girl received the package with a thankful heart, and the world looked brighter to her young eyes as she ran to the hovel she called home, although the rain still fell pitilessly. As she entered her door the tattered heap in the corner moved, and the miserable father raised himself with difficulty to a sitting posture and looked at her with an ill-tempered leer. He had grown so bitter and revengeful in his dissipation that Amy shuddered with dread.

"What you carryin' so sneakin'?" he fiercely demanded.

"Something for Lena; she's starvin' to death, father."

"Bring me what you've got; I'm starvin', and thirstin', too."

"Oh, father! I can't; Lena's dyin'," moaned Amy, trying to pass the miserable wreck on the floor; but he raised himself slowly and uttered a threat so terrible, ending with the words, "Pity you wan't both dyin'; ye better look out or ye will be; bring me the basket, I say," that Amy tremblingly handed it to him. Snatching it from her, he swallowed the beef-tea as if famished, then greedily followed with the meat and as much of the bread as he could possibly eat; then he rose with difficulty, and, wrapping the cup of jelly in a paper, tottered to the door. Amy stood looking with horrified eyes, but with great effort said: "Where are you goin' with the jelly, father?"

"To Washburn's for a drink."

"Oh, father! leave me the jelly or Lena will die." And poor Amy wrung both her hands in agony.

"Pick up the crusts that I left; they're good enough for such brats as you are." And the brutal father turned away.

Amy opened the bedroom door trembling. How could she face her little sister without food again and tell her there was none? But there was no need; Lena had heard all. Through the little broken window came a feeble ray of light, revealing a smile on the white lips, sweeter and lovelier than sunlight. She held out her thin hand to Amy, and the heart-broken girl caught it between her own and covered it with scalding tears as she broke forth into convulsive sobbing.

"Don't cry, Amy, my good Amy, I'm sleepy; but I love you, sister Amy. Kiss me, Amy, for I'm goin' to mamma. I won't be hungry any more nor cry any more, will I sister?" Amy's tears were falling faster than the raindrops outside, but her heart was too full to speak.

"I'll ask God to come for you, sister, soon—soon. No tears there—mamma." And the little sinless sleeper was at rest.

One little tired heart has found peace; up the golden stairs her little feet have gone. But, O Father! the other.—E. Gilmore, in the N. T. Advocate.

A very interesting sketch of the Providence Convention appears on page 5 from Rev. A. T. Dykeman. Our readers will greatly enjoy this sketch, and probably many will regret that they did not attend this Convention.

The offer has recently been made by the Baptist Union to send postpaid to any address a handsomely bound volume of about 200 pages, giving complete stenographic reports of the Convention and the Baptist Union for one year for \$1.15 if ordered not later than July 19. It is likely that the time might be extended a few weeks. The sketch may induce some to take advantage of this offer.

Another news item appears below. Verily! the tide may have turned.

**Daily Bible Readings.**

Monday.—The call to separation. II Cor. 6:14-7:1; I John 2:12-17.

Tuesday.—Faith obeying the call to separation. Genesis 12:1-9; Hebrews 11:8-10.

Wednesday.—Our Lord sets up a high standard for his followers. Matthew 5:13-20.

Thursday.—In the world but not of the world. John 17:6-26.

Friday.—The transformed life. Romans 12:1-21.

Saturday.—Contrast between the children of light and the children of darkness. Ephesians 5:6-21.

Sunday.—Fellowship with the Father and the Son possible only to those who walk in the light. I John 1:1-2:6.

**Prayer Meeting Topic—August 3.**

The call to separation. II Corinthians 6:14-18; I John 2:15-17.

**Separated From Sin to Holiness.**

The call of our God comes loud and clear for complete separation from sin and steadfast devotion to holiness. We may well abstain from loud professions concerning our spiritual attainments, seeing that such professions are usually empty and vain, but we need have no fear of becoming too pure and holy. Christians often rest content with low standards. "No disciple of Jesus ought to be satisfied with anything less than perfection, for himself hath said, 'Ye therefore shall be perfect, as your Heavenly Father is perfect.'" "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

A few days ago a weak Christian who was recently overcome by his old besetting sin of intemperance read in my hearing the latter part of the seventh chapter of Romans, remarking at the end, "That describes my case exactly." I replied, "The Christian cannot stop with the seventh chapter. We must read on through the eighth chapter and see how Father, Son and Holy Spirit deliver us from our helpless and hopeless condition." There was danger that the poor man would give up the struggle against the sin which has darkened all his past life.

**SEPARATED FROM FELLOWSHIP WITH SINNERS TO THE COMMUNION OF SAINTS.**

"And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" The Christian may live in close contact with unbelievers without soiling his soul if he takes our Lord as his example. He associated with publicans and sinners in order that he might heal their diseases and lead them to loving trust in the Heavenly Father. Through earnest prayer Jesus kept in perfect fellowship with God, so that he could go forth among the despised classes and win them to purity and holiness. But we must not be partners with sinners in enterprises of doubtful propriety. How easily some of us slip into the slough! We must be on our guard in the presence of profane men; possibly gambling may have a fascination for some, while others dare not look on the sparkling wine in the cup. We must not let our social pleasures take us into company which scoffs at our Lord and Saviour. An ox and a horse were not made for the same yokes neither can a believer and an unbeliever be equally yoked in home life or in business. "Be ye separate."

**SEPARATED FROM THE SERVICE OF SATAN TO FELLOWSHIP WITH GOD.**

Christ sets us free from the slavery of sin and brings us into living fellowship with our heavenly Father. Satan is cast out and driven off in defeat. We become children of God and walk in the light. Our fellowship with him shall be eternal. JOHN R. SAMPFY, in Baptist Union.

The bravest men and women commonly live and die without special notice because they make no fuss about troubles and dangers which send weaker souls into hysterics.—Ex.

## Foreign Mission Board

### W. B. M. U.

"We are laborers together with God."

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

For our Home Mission work in these Provinces, that the students may be greatly blessed in winning souls. For the officers of the W. B. M. U. and the Conventions.

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#### Notice

The W. B. M. U. Convention will be held at Hebron, Yarmouth Co., N. S., commencing on Tuesday evening, 19th of August until the 21st. The Executive meetings will be held on Tuesday morning and afternoon. It will be necessary for all who wish to attend these meetings to arrive at Hebron on Monday. All members of the Executive and all officers in connection with the W. B. M. U. are especially requested to be present. The names of delegates who wish entertainment at Hebron must be sent to Mrs. S. A. Bain, Hebron, before the 10th of August. If any one finds they cannot attend after sending their names, please let Mrs. Bain know as soon as possible. We are expecting to have Miss Ella D. MacLauren from Boston as one of the speakers at our Convention. Miss MacLauren is one of the officers of the Woman's Societies of the A. B. M. U., and we are expecting that she will bring to us much help and inspiration.

The friends will be pleased to hear that Miss Helena Blackadar is slowly improving. A letter just received states that after eight weeks in Hospital enduring much suffering she was able to sit up a few hours and walk on the verandah. Very much sympathy is felt and many earnest prayers are constantly ascending that health may be speedily restored if it can be the Father's will.

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The W. M. A. Societies connected with the Eastern N. S. Association met at North Sydney, Saturday afternoon, July 12th. There was quite a large gathering and all seemed interested in the various exercises. Mrs. Robinson, our Associational Director, resided over the meeting and we had the pleasure of also having with us Miss Hume, our Prov. Secretary. There were verbal reports from quite a number of the Societies, and also a few written ones. These reports were, on the whole, encouraging, for though many of the Societies are small, a number reported an increase in membership and an added interest in the work.

An address of welcome to the visiting delegates from Mrs. J. W. Ingraham, who has been President of the North Sydney Society for the past four years, put into words the cordial and hearty welcome we had already been assured of in other ways. This was happily responded to by Mrs. Jost of Guysboro. An address by Miss Hume; a paper on Mission Band work, written by Mrs. Bulmer of Truro and read by Mrs. King, and an address by Mrs. Quick of Guysboro, were all helpful and encouraging. We also had a letter from Grande Ligne, telling of the work there.

Some recitations and exercises by the little girls of the Mission Band, and a couple of solos added to the interest of the meeting. A resolution of sympathy with Miss Harrison and Miss Archibald, whose mothers have been taken home during the past year, was passed, and the Secretary requested to send a copy to each of them. A collection was taken, amounting to something over eleven dollars.

Conference is over. The last session was brought to a close Sunday evening, Jan. 19. Every one retires early. At one o'clock on Monday morning a voice from without calls "Girls, the carts have come, get your samsan ready." Sleepily we pack the last things, and in the confusion of sounds and babel of tongues—Telugu and English—at last the carts are laden and amid the jangling of bells and creaking of unrolled wheels the baggage is started off. Another short rest; and again every one gets up. This time we repair to the dining-room and after this very early breakfast the carriages are brought round and another start is made. Some of us wait a little longer and then we too start off on our little iron steeds, in the wake of Mr. Higgins whose solitary lantern must be a guide to four of us over the dark way. Fortunately his lamp is trimmed and burning brightly. Fortunately, too, for the ladies of the party Master Frank is mounted on his father's handlebars and so moderately we pursue our way. It is very starlight, the air is fresh, the dew is heavy, so that the exercise is just enough to keep us warm. We arrived at the station, just after the carriages, in time to say good bye to the people who went south. We of the Vizianagram Mission House belong by right direction to that southern-bound train, but we are going to take a peep at Kimediy and visit the good people there. Soon the north-bound mail comes in and we get on board. Presently

"Faster and still more fast  
Over night's brim day boils at last,  
Boils pure gold o'er the cloudcup's brim."

On and on we go, past the green paddy fields and waving tufted palm trees. When we change cars at the junction and are fairly started on the 'Kimediy branch' we notice a great difference in the face of the country. It grows hilly and rugged. The vegetation is richer and more luxuriant. Graceful bamboos wave their branches delicately aloft, while the wild flowers are more abundant. Afar in the distance we could see the Eastern Ghats and clear and high among them Deodurgar, always sacred to us as the place where God first sent his messenger to call one of our little band 'home.' Shortly after noon we arrived at Kimediy. On the verandah were Mrs. Corey and her boys ready to give us the welcome which one is always sure of from her large-hearted hospitality.

We had a pleasant time together looking over the mission buildings, visiting some of the Christians in their home, and getting acquainted with the helpers on this field. But Mr. Sanford has already been away from his station several days attending Conference and is eager to get back. They therefore start homewards next day, and Miss Harrison then begins to make preparations for tour.

Before we left Kimediy however in the evening time we visited the cemetery. The wind sighed gently through the overhanging trees, the last glory of the sunset fell in tender shadow everywhere. A little bird sang its evening song and chirped a good-night. Everything was so peaceful, so at rest. Not there, not there, the free happy spirits. Only the frail earthly tenements waiting to be glorified. On and on we lingered in tender reminiscence of the loved ones gone before, till shadows lengthened, and the watchman came to shut the gates. Next night we travelled again; this time not by train but by shaking tumbling cart, over rough roads, across fords, up hill and down, until in the early morning we reached the travellers' bungalow, where we set up our establishment.

This was my first tour. Everything was novel, full of interest. We were not long in getting settled and getting break ast over. It was market day in that town and before the sun was very high we too were at market, jostled by the crowd until we found a nice place under the shade of a tree. Here the people quickly gathered about us, curious as are all Eastern people to see what we wanted. Miss Harrison and David faithfully and earnestly preached the gospel to the perishing ones, striving to arrest their attention to impress upon them, sin and its consequences, salvation through Jesus and eternal life.

How I enjoyed those days! The Bible-classes every day with the workers, Miss Harrison's helpful lessons and earnest exhortations, David and Lizzie's heartfelt prayers. Then there were new villages every day to visit, meetings at the bungalow, and the quiet evenings when the toil of the day over we renewed old scenes and happy days and fellowship at Acadia, and talked of the dear friends in the homeland and together wrote home letters! Every day had its lesson for me and I sat (metaphorically at least) at Miss Harrison's feet as she initiated me into this branch of our work. But all good things come to an end in this world. I felt I must get back to my own little corner by the first of February. Another journey through the darkness brought me again to Kimediy. I spent another day with Mrs. Corey and we went for a long drive—all around the town. It is the most beautiful of any of our stations that I have seen, surrounded as it is by hills, ever-varying in shade and color, and watered by tanks and a picturesque river. The streets of the town too are shady and pretty, and the whole place much cleaner than many Indian towns. Next day good byes were said, and in a couple of hours I came to Tekkall. I wished to get a glimpse of our work here too and as I had been assured that the latch-string was always out to me, I stopped there for a day. Mrs. Higgins, Miss Clark and Frank were at the station and they soon conducted me to the Mission House. After tea was over we went to Telugu prayer meeting, and I am still in doubt whether I received more good or did more harm for I fear I broke the tenth commandment all to pieces in coveting Mr. Higgin's fluent Telugu and the care with which he seemed to express every thought. After dinner we all went out about two miles from Tekkali to visit one of the evangelistic schools. We found a great many grown people, as well as children, who had gathered there after their day's work was done to see what was being taught and who were thus getting the benefit of the Bible-lessons as well as the children. It did us good to hear these heathen singing the "songs of Zion" in such a hearty manner. Next morning Miss Clark was early at work with her munshi. Nothing could tempt her from this Telugu in which she is making most encouraging progress. The rest of us took a ride and visited the points of interest. To lovers of missions the chief of these are the places where the memory of Gurath's life and labors still lingers, the well which he had dug for the comfort of the poor people in a dry thirsty spot, which still affords the sweetest, purest water in the town; the tree which shaded the little hut in which he lived, and where, his body grew weaker

and leprous laid its cruel hold more and more upon him, his spirit seemed to shine forth more clearly and his love for perishing souls grew stronger and stronger. Here he gathered around him the Chertcaste boys from the Nelli street and the Savara lads from the distant village at the foot of the Hills, teaching them the way of salvation and the truth as it is in Jesus. Here God used him, this poor leprosy, almost helpless old saint, to lay the foundation for the Tekkall church and the mission to the Savaras. Then we visited his grave and as we stood there we felt it was true of Gurath "he being dead, yet speaketh." When we returned to the Mission House, I reread with great interest the admirable story of Gurath's life which Mrs. Archibald has written. I wish that all, especially the young people, might read it. That evening I again started homeward and arrived at Vizianagram where the same warm welcome I have always had awaited me. The three weeks had been full of new and pleasant experiences, but in India, as in Canada,

"Mid pleasures and palaces, tho' we may roam,  
There's no place like home."

This letter is already long enough for my strength, if not too long for your patience, so I must reserve the other experiences for another time.

Yours for service or suffering,

M. HEERNA BLACKADAR.

St. Bartholomew's Hospital, Ootacamund, India, June 17th, 1902.

\* \* \*

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

FROM JULY 16TH TO JULY 24TH.

Stewiacke, F. M., \$3; St George, 2nd Falls, F. M., \$13; Mt Hanley, F. M., \$5. Tidings 25c; Lunenburg, F. M., \$5.25; H. M., \$20; Collection at Association, North Sydney, \$7.01; Forbes Point, F. M., \$5; H. M., \$2; Forest Glen, F. M., \$9.27; H. M., \$2.42; Port Greville, F. M., \$3; H. M., \$0.20; 2nd St Margarets Bay, F. M., \$2.25; H. M., \$1.58; Tidings 25c; Salisbury, F. M., \$5.05; Tidings 25c; Lockhartville, F. M., \$2; Harvey, F. M., \$2.13; H. M., 9c, to constitute a life member, F. M., \$12.50; H. M., \$12.50; Reports 10c; Tidings 25c; Advocate, Tidings, 25c; Weymouth, F. M., \$11.50; H. M., \$3; Paradise, F. M., \$9.10; H. M., \$4.10; Little Bras Dor, F. M., \$4.14; H. M., \$4.74; milite box, Chicacole Hospital, \$7.66; G. L. M., \$1.50; Sackville, F. M., \$1.11; H. M., \$2; Osborne, F. M., \$2.75; H. M., \$1.41; Lewisville, H. M., \$6.50; toward support of four little girls in Mrs Churchhill's school, \$2; Jacksonville, F. M., \$4.50; H. M., \$1.50; Tidings, 25c; Reports, 15c; Fouchie, F. M., \$1; H. M., \$1; New Albany, F. M., \$4.65; H. M., \$1; Tidings, 25c; Reports 10c; Goldboro, F. M., \$10; H. M., \$4; Hantsport, F. M., \$19.14; H. M., \$2; Upper Gagetown, F. M., \$2.50; Canso, F. M., \$12; Woodpoint, Mrs W H Snowden, F. M., \$1; result of public meeting, F. M., \$2; H. M., \$2.81; Coll Dorchester Asso, \$4.60; Amherst, Thankoffering, \$3; Spring Hill, F. M., \$4; H. M., \$2; Bridgetown, F. M., \$22.61; H. M., \$3.09; Hospital at Chicacole, \$2; New Canada, F. M., \$8.25; Reports 10c; Woodstock, F. M., \$10.05; H. M., \$4; Jacksonville, Mrs. Connelly, F. M., \$1; Asso. Rockland, F. M., \$2.33; Havelock, F. M., \$14; H. M., \$2.22, to constitute a life member, F. M., \$25; Tidings, 50c; Five Islands and Lower Economy, F. M., \$5.50; H. M., \$4; Tidings, 25c; Reports 15c; Yarmouth, Temple church, F. M., \$18.57; Jordan River, F. M., \$1; H. M., \$1; Mrs C arles Hayden, support of Linghe \$25; Tidings, 50c; Alberton, F. M., \$2.10; Point de Bute, F. M., \$10.70; H. M., \$7.39; Nictaux, F. M., \$19; New Minas, F. M., \$6; St John, Taormine, F. M., \$3.55; H. M., \$1.50; Middleton, Pine Grove, F. M., \$27.19; H. M., \$4.05; G. L., \$1; Greenville, F. M., \$3.95; H. M., \$6.3; Jemseg, F. M., \$18; H. M., \$5; Tidd, \$2.25; Cambridge, Narrows, F. M., \$4; Cumberland Bay, F. M., \$21.50; Maryville, F. M., \$4.25; H. M., \$1.50; Lower Avlestone, F. M., \$20.10; H. M., \$0.20; Hospital Fund, \$1.65; Springfield, F. M., \$5.20; H. M., \$5.20; Riverside, F. M., \$11; St John, Lunenburg, F. M., \$13; Galleons, \$6; St John, West, F. M., \$9; N. B. H. M., \$3.84; G. L., \$3.84; N. W., \$3.84; North Kingston, F. M., \$5.20; H. M., \$5.20; Kentville, F. M., \$15.25; H. M., \$3.25; G. L., \$1; Tidings, 25c; 1st Digby Neck, F. M., \$2; Wallace River, F. M., \$9; H. M., \$2; Florenceville, F. M., \$1.75; H. M., \$2.76; Falmouth, F. M., \$22; Tidings, 25c; Charlottetown, F. M., \$40; H. M., \$23.01; Reports, 5c; Tidings, 25c; Charlottetown, to constitute Mrs. G. P. Raymond a life member, H. M., \$25; Granville Centre, F. M., \$6.

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

Amherst, P. O. Box 513.

## Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Gove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

## Hood's Sarsaparilla

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

The N. B. Eastern Association.

(Continued from page 5.)

On Monday morning an hour was spent in connection with the Associational Sunday School Convention. The conclusion was reached to reorganize the Convention, having it embrace the same territory as before but meeting at another time than the Association. At ten o'clock the business of the Association was resumed. Pastor Addison of Surrey, Albert Co., extended an invitation to the Association to meet with the Valley church, Surrey, in 1903. This invitation was accepted. The Circular Letter was presented by Rev. Dr. Brown. The Letter urged the importance of Piety in the Home. This is to be promoted by family worship, by maintaining a Christian temper and conduct in the home, by earnest prayer and effort for the salvation of the children and by educating them in sympathy with the church and its services. The Letter was by vote of the Association adopted and ordered to be printed with the minutes.

The report of the Committee on Denominational Literature was presented by Dr. Brown. The report warmly commended the MESSENGER AND VISITOR and regretted that there are so large a number of Baptist homes in which the paper is not taken. It raised the question of the possibility of reducing the price of the paper, but expressed the opinion that reduction of price was not desirable at a sacrifice of quality. The report called attention to the need of care in the selection of S. S. literature, both lesson helps and library books, and mentioned G. A. MacDonald's Book Store, Halifax, as a place where suitable Sunday-school supplies might be obtained. It advised great care in guarding the home against the intrusion of pernicious literature, so plentiful at the present time, and emphasized the paramount importance of Bible reading and study. In the course of the discussion which followed there was a very general and very cordial expression of feeling in reference to the MESSENGER AND VISITOR, and while there was a desire that there might if possible be a reduction in price which would make a larger circulation possible, there appeared to be a pretty general agreement that the price was already below that of most religious papers of its class and as low as it could be placed with safety to the enterprise.

The report of the Committee on Obituaries, presented by Rev. F. D. Davidson, noted with gratitude that the ranks of the ministry within the bounds of the Association had not been broken by death during the year. At the request of the Moderator, Rev. Dr. Steele led the Association in a prayer of thanksgiving for providential guidance and blessing through the year.

The report of the Committee on Church Incorporation reported through Bro. F. W. Emmeron, that an Act under which Baptist churches in the Province might be incorporated had been drawn up to be submitted to the Legislature at its next session, and that the Act had been approved by the two other Associations. It was ordered that this Act be submitted to a Committee to consider and report to the Association, the committee consisting of F. W. Emmeron and R. B. Smith, Esqs., and Dr. Brown.

The first business of importance taken up at the afternoon session was the statistical report read by the clerk. This showed 51 churches in the Association, of which number 42 reported, 8 more than for some years. In 19 churches there was a net increase, and 17 showed a decrease. The reports showed 357 baptisms, 12 received on experience, 7 restored, 73 were received by letter from churches within the Convention, 13 from churches outside the Convention. On the other hand there were 80 deaths, 71 were dismissed to 13 churches within the Convention, 52 to joint churches outside the Convention, 12 were excluded, and 173 were "otherwise removed." These were chiefly from three churches, Coverdale 1st showing 68 thus removed, Hopewell 58, and Moncton 2nd 27. In a discussion that arose as to the wisdom of thus dropping names from the church roll, and the status of the members thus dropped, it was suggested that these be regarded as suspended, and that a list of such be kept, so that in case any inquiry should be made concerning any of these names the record would not show them as excluded. The total number of members in churches reporting was 6850, of whom 1348 were given as non-resident.

After the adoption of the statistics the report on Education was taken from the table and considered section by section, and adopted with some slight modifications.

The Association then listened with much pleasure to a paper by Dr. Steele on the subject of the Lord's Supper and the Baptist position in respect to it. In his informal but scholarly treatment of the subject, the speaker discussed the various positions in respect to the ordinance held by different denominations, and reached the logical conclusion that the Baptist view is the right and reasonable one.

The H. M. Report was then taken from

the table and adopted as amended. During the session the Association had the pleasure of welcoming Rev. W. W. Weeks, D. D., at one time pastor of the Moncton Baptist church, and now of Walmer Road church, Toronto, and Rev. Dr. Thomas, pastor of Jarvis' St. Baptist church of the same city. Each responded briefly. Before the session closed a motion was enthusiastically carried that Rev. Dr. Weeks be requested to preach a sermon in the evening the session to begin at 7 o'clock.

MONDAY EVENING

After the reading of the Scripture lesson by the Moderator and prayer by Rev. B. H. Thomas, Dr. Weeks preached, taking as his text, Rev. 3:4, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." In spite of the fact that this was the last session, and that it met an hour earlier than usual the house was well filled when the preacher began. To attempt to characterize or summarize the sermon would serve only to dissipate the inspiration received from it. Instead we give some of the gems of thought which sparkle even apart from their setting; "Many prefer the beauty of the many colored garment of social prestige to the plain and severe white of the unsullied life." "Only as our own characters are pure gold can we trim the dimly burning light of other lives." "The peril of modern churches is ignorance of the Book." "A live church is preferable to a large one. It doesn't increase the value of a wheat field to multiply the thistles." "Holiness that needs to announce itself as such is a poor kind of holiness. The lighthouse does not require a trumpet to announce its presence." "Some people have only enough religion to make them miserable."

At the conclusion of the sermon, prayer was offered by Rev. J. H. Hughes, and then the Association listened with delight to an address by Rev. H. T. DeWolfe, who discussed with his accustomed fluency the Four Requisites of a good school, and showed these were present in large measure at the Seminary. It will be strange if the attendance at the Seminary from this section does not increase as the result of Principal DeWolfe's visit, in spite of the nearness of the schools at Sackville.

The closing address was on the subject of Temperance and was delivered by Rev. F. D. Davidson, of Hopewell. With force and earnestness the speaker set forth the greatness of the question, the power and resources of the evil, and the duty of Christian men to make this question of paramount importance, at the polls as well as elsewhere. This brought to a fitting close what many considered the best session of the Association.

Personal.

Rev. Dr. Chute of Acadia College occupied the Germain St. pulpit last Sunday, and delivered two excellent discourses. He returned on Monday to Stewiacke, N. S., where he is visiting relatives at the old family home.

We are glad to learn that Dr. Murray of the Presbyterian Witness who met with a rather serious accident a few weeks ago is able again to wield the editorial pen with accustomed vigor and effect.

Pastor Dykeman of Fairville, returned last week from his trip to "the States," feeling much the better for his holiday. The excellent report of the Providence Convention which appears in another page from Mr. Dykeman's pen will be read with much interest.

Rev. J. D. Freeman is resting in Queens County, N. S., his address is Liverpool. We congratulate Mr. Freeman on the good things which are being said about his Providence address, and hope he will give the readers of the MESSENGER AND VISITOR the pleasure of parsing it.

Dr. G. U. Hay of St. John, we are sorry to report, has for the past week been confined to his bed with illness. His physician has not, we believe, pronounced definitely as to the nature of the disease, but some of the symptoms are like those of typhoid fever. Dr. Hay's many friends will earnestly hope for his speedy recovery.

Rev. W. F. Armstrong, who has been for many years a missionary in Burma in connection with the A. B. M. Union, and was formerly connected with our Telugu mission, is now visiting his brother, Hon. J. N. Armstrong of North Sydney. Mr. Armstrong we understand will remain for some time in this country for rest and recuperation.

We were pleased to have a call on Monday from Rev. W. H. McLeod of Hutchinson, Kansas. Mr. McLeod is one of our New Brunswick boys, a native of Norton, Kings county. He was for a time assistant pastor at Amherst. Mr. McLeod went west about a year ago, and is now here on a vacation. He is pleased with the West and disposed to continue there for a time. The church which he

serves has enjoyed a successful year, some fifty persons having been added to its membership. Mr. McLeod's predecessor at Hutchinson was Rev. A. J. Archibald, now of Middleton, N. S., who, Mr. McLeod says, is held in the highest esteem by the people of his former charge. It gets somewhat warm in Kansas during July and August. Mr. McLeod preached on two Sundays last year when the mercury stood at 110°.

Notices.

Convention Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-seventh annual meeting in the First Baptist Church of Yarmouth, N. S., opening on Saturday, the 23rd of August, at 10 a. m. Notices are now being mailed to the clerks of all churches, with blanks for credentials of delegates, to be returned to me before August 17. The sending of this credential does not secure entertainment during convention, but application must be made to Mr. I. H. Goudry, Box 184, Yarmouth.

HERBERT C. CROSS, Secretary of Convention.

Fredericton, July 16.

Convention.

TRAVELLING ARRANGEMENTS.

The following railway and steamboat lines will carry delegates to the Baptist Convention to be held at Yarmouth, N. S. from the 22nd to 26th August and the Maritime Woman's Baptist Missionary Union to be held at Hebron, beginning Aug. 18 and with the privilege to return from Yarmouth same date as the Convention at one first class fare, full fare to be paid going and return free on presentation of a certificate of attendance signed by the secretary to the ticket agent or purser.

The Starr Line S. S. Co., Coastal Steam Packet Co., The Charlottetown Steam Navigation Company, Mail S. S. John L. Cunn, N. B. and P. E. I. Railway Company, Canada Coals and Railway Co., Elgin and Havelock Railway, The Midland Railway Company, Hampton and St. Martins Railway, Moncton and Buctouche Railway.

The Intercolonial, Canadian Pacific, Prince Edward Island, Dominion Atlantic, Salisbury and Harvey, Central Railway of Nova Scotia, will provide standard certificates to delegates at the starting point, which when properly filled up will be accepted by the ticket agent at Yarmouth for a ticket to return free.

The Canada Eastern Railway will give one fare tickets if ten or more delegates are going over their road.

Purchase your tickets through to Yarmouth at the starting point, whenever possible so as to avoid procuring more than one certificate and reticketing at junction stations.

Certificates for all lines good until 30th August.

H. K. GROSS, Chairman of Com. of Arrangements. Moncton, N. B., July 22.

Delegates to Maritime Convention.

The Committee of Entertainment request that all constitutional delegates to the forthcoming Convention at Yarmouth, (See Year Book p. 6 Art III), who desire entertainment, send their names to the undersigned as soon as possible, and not later than Aug. 5th. Delegates to the Maritime W. M. A. S. and B. Y. P. U. who expect the Committee to provide free entertainment for them must be also regular Convention delegates. Those who desire the Committee to secure accommodation for them at hotels or boarding houses should write at once. Through the month of August, Yarmouth is usually crowded with tourists, hence the Committee will not be responsible for the entertainment of any delegates whose names have not been sent in before August 6th. Postal cards with location and instructions will be sent to all whose names arrive in time. In case a delegate is appointed who afterwards decides not to come, he will please notify the undersigned at once. On behalf of entertainment Com.

I. H. GOUDRY, Chairman. Box 184, Yarmouth, N. S.

P. S.—Hotel and Boarding house rates will be from 75c. to \$2 per day. Delegates applying for such accommodation should state what they are willing to pay.

The next session of the Shelburne County Baptist Quarterly Meeting will be held with the church at Allen's Dale, Tuesday and Wednesday, August 5 and 6. An excellent programme has been prepared and a good time is anticipated. Let every church in the county be represented.

S. S. POOLR, Sec'y.

The Baptist Institute will convene in Zion Baptist church, Yarmouth, N. S., on

The Messenger and Visitor

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

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

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

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

Friday, August 22, at 10 a. m. There will be three sessions. An excellent programme has been prepared.

B. N. NOBLE, St. John West, July 18, 1902.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B. All in Nova Scotia to Rev. A. Cohoon, Wolfville, N. S.

DISCIPLINE OF THE WOOD-PILE.

Every human male man, who possesses even a lingering taint of temper should keep an axe and a woodpile handy, that he may rush out and work off his wrath when it waxes fierce. There is nothing in this vain old world that will send a man back to his appointed work with a more wilted collar and truer comprehension of himself than thirty minutes' wrestling with a full flavoured axe. He can use it so fiercely in the wood, all the fury of his nature, all the hate he feels for his enemy, he can infuse into the axe handle; and how the chips will fly. And presently it begins to dawn upon the man that he is feeling more calm. Evidently, he is experiencing a change of heart. He does not hate his enemy at all. He changes his stroke, and begins to chop on the Italian system of penmanship—the up strokes heavy and the down strokes light. He rather loves his enemy now. At last he puts off his failing strength in one terrific blow. He misses the tip with the axe and smites the chopping-block with the handle. A tingle as though he had swallowed an alarm clock goes from elbow to hip and back again, the axe drops from his powerful hands, and a weak, limp, nerveless, perspiring, trembling, gasping tingle, he staggers to the house, lies down on the first thing that looks like a lounge, and is ready to die. There isn't a fear or a fault in his heart. Death has no terrors, and life has no temptations for him. He has chopped out all his baser nature, and he is just as ethereal and spiritual as he can be on this side of Jordan. It is a great medicine.—Burdette.

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Best Superior Copper and Tin. Get our price.  
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FOR NERVOUS DYSPEPSIA  
HEADACHE, DEPRESSION OF SPIRIT, ETC.  
FREE SAMPLES K.D.C. AND PILLS. Write for them.  
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For  
Cuts  
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All Bowel  
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paration in England.

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SHERIFF'S SALE.

There will be sold at Public Auction on  
Saturday, the thirtieth day of August, A. D.  
1902, at twelve o'clock, noon, at Chubb's  
Corner (so called), in the City of Saint John,  
in the Province of New Brunswick, all the  
right, title and interest of William Chittick,  
in and to all that lot, piece and parcel of land  
described in the deed thereof to the said  
William Chittick from one Edward Thompson  
and wife as— "Situate in the Parish of  
Mungash, on the westerly side of the Dipper  
Harbor road, beginning at the big gravel  
hole, thence west, north and east to the said  
Dipper Harbor road, containing one acre, to-  
gether with the buildings thereon." The  
same having been levied on and seized by me  
under our execution issued out of the Saint  
John County Court against the said William  
Chittick at the suit of James H. Gould.  
Dated this twenty-second day of May, A. D.  
1902.

ROBERT B. RITCHIE,  
Sheriff of the city and County of St. John

**The Home**

DON'T SCOLD.

BY MRS. W. L. TAHOR.

The effect of constant faultfinding is to  
make the young who hear it unamiable,  
malicious and callous-hearted. It is the  
same as with other phases of good conduct  
we wish to teach our children. We must  
practice them. Do you believe if they  
never heard unkind words they would ever  
come to use them? A scolding mother is  
the destroyer of the morals of children, for  
after repeated tongue-lashings the children  
cease to strive for the good opinion of the  
faultfinder, since they see they strive in  
vain, and often learn to take pleasure in  
doing the very thing for which they have  
been reproved, and stolidly await the result  
with the consoling thought that "a scold-  
ing don't hurt and a whipping won't last  
long."

Some of the most flagrantly disobedient  
children that I have ever known were  
reared under the influence of a scolding  
mother; one who scolded long and loudly  
for each and every offense, and threatened  
the most dreadful punishment if the offense  
was repeated. It was invariably repeated,  
and again a string of abusive language was  
indulged in, interlarded with more threats.

Many a mother who would not beat a  
child feels no compunctions to scold freely  
on all occasions, and onlookers in deciding  
between the beating mother and the scold-  
ing one accordit the scolding one with  
being the model one, while really she is  
always the most at fault; for in extreme  
cases a whipping may do a world of good,  
but a scolding is never of any benefit to a  
child. It is always the result of a loss of  
temper and control of self on the part of  
the scolder, and though it is not always  
ruinous, it is always out of place.

A much better way than either scolding  
or beating is to soberly and quietly reprove,  
and in an earnest talk gently and lovingly  
show the little culprit that he has done  
wrong. Such a talk usually carries more  
weight than a dozen scoldings or whippings  
administered in anger and received in the  
same spirit; for a child soon learns that a  
scolding is a fit of passion, and consequen-  
tly the rash utterances of anger, meaning  
much less than a quiet talk. If only this  
truth might, like the sunlight, burn its  
way resistless into the consciousness of  
every mother, that sweet, gentle pity for  
the little culprit will do more to bring  
about the desired result than all the child-  
ings and maledictions that can be hurled  
at the wrong-doer, the gentle course would  
be adopted instead of the more disastrous  
one of violent scolding.

Then, too, the habit grows on one until  
it is almost second nature; and as one  
grows old under and in full control of the  
scolding habit she does not, like wine, im-  
prove with age, and if for thirty or forty  
years a woman has been faultfinding and  
scolding it will not be easy to change to  
agreeable and gracious ways at seventy or  
eighty, and she will find herself in a  
position where "her room will always be  
preferable to her company."

A cheerful, happy home is the greatest  
safeguard against temptations for the  
young, and for this reason the discordant  
element of scolding should be kept out.  
Wherever the home is cheerful it is the  
abiding-place of love; such a home does  
not give to the world "fast" sons or  
frivolous daughters.—Ex.

CHEERFUL MOTHERS MAKE GOOD  
SONS.

"Should a mother with a 'man-child' to  
rear, not only for time, but for eternity, be  
a chronic faultfinder, complainer, and un-  
cheerful companion to her own son?"  
writes Marism Z eber in 'Good Housekeep-  
ing.' "Does it ever occur to such a woman  
that perhaps as her boy nears his mother's  
house he feels a little pang of dread be-  
cause of the gloomy spirit he knows he  
will find there? Maybe his heart longs for  
a whole souled cheeriness and brightness,  
such as some other boy's mother he knows  
of possesses; maybe this same heart ach-

es for a real home life, where his own nature  
could the more readily expand and bloom  
and flower. Oh; the dark homes through-  
out the land, just for want of a little self-  
control and thoughtfulness on the part of  
the mothers inhabiting them!

"There are dwellings where physical  
health, education, refinement, well-to-do  
circumstances, and no trouble of any im-  
portance, lack but one thing—the optimis-  
tic spirit of the mother. There is no use  
denying a fact which we all know—the  
spirit of the home follows that of the  
mother; if she be lively, so will her house-  
hold be; if she is pessimistic, the poison  
will sooner or later eat its way into every  
member of the family, especially into the  
masculine portion of it! Why? Because  
the mother's attitude toward life influences  
her sons more than her daughters. A  
woman does not influence another woman  
to any great extent mentally. Neither  
does a man influence a woman to anything  
like the way she influences him. Unless  
through force or through love for him,  
woman will do pretty much as she pleases,  
but man is likely to be influenced at any  
moment by any woman, whether he loves  
her or not.

"Think, then, of how a mother's dispo-  
sition may affect a son! Yet, in the face of  
it, look around you and notice the greet-  
ings the mothers of sons give their off-  
spring, those they are casting on the sea  
of humanity. Thousands of mothers are  
destroying their sons' faith in woman. If  
men cannot find the sunshine of life in  
their feminine companions on the road to  
eternity, where are they to look for it?  
Not to other men, surely, for others are,  
like themselves, on the search for a com-  
plement to their own nature, a woman's  
bright, cheerful soul, ready to impart  
courage and comfort. When they find  
such a one, be she mother, sister, sweet-  
heart, or friend, they will pour out the  
very best of their own souls at her feet.  
But if the first woman they meet, the  
mother, be an element of ever overhang-  
ing gloom, it may mean a poisoning of the  
masculine physical vigor at its source.

"Take care, O mothers, lest you make  
your home and your very personal vicinity  
a sphere less pleasant than the street cor-  
ners, questionable places of amusement,  
or the gilded, optimistic halls of sin! Re-  
member, there are no scoldings, faultfind-  
ings, and indifference there; only entic-  
ings, cheerfulness, bright faces, and pleas-  
ant words."

FLOWER MUSIC.

BY MARY E. PLUMMER.

"What are you doing, you dear little  
maid,  
With your sunny hair sweeping the  
ground?  
"I listen to hear the lily-bells ring,  
They make such a musical sound."  
"A sound, did you say? Those tiny pink  
shells  
Just peeping from under your curls,  
With harp-strings from fairy-land surely  
are strung.  
You queerest of queer little girls!"

"Then you cannot hear them? How sorry  
I am!  
It must be because you're so tall;  
Or else grown-up ears are too busy to hear  
A tinkling so light and so small  
Ah! then I must tell you or you'll never  
know  
How sweetly the lily bells chime,  
Or what lovely music is made by the  
flowers  
That bloom in the glad summer time.

"The pale gold bells of the nodding  
wild-  
oats  
Ring out on the edge of the wood,  
And Jack in his pupit stops preaching  
awhile,  
And listens beneath his striped hood.  
But sweetest of all are the twin-flower  
duets  
That they play e'er the chorus begins,—  
First one, then the other, and then both  
together.  
And then the whole crowd of pink  
twins.

"And don't you remember those strings  
of sweet bells?  
They're white with curled edges of  
green,  
And hung 'neath the leaves on a long cur-  
ving

Oh, lovelier never were seen!  
But to hear them! Ah, that is the merri-  
est thing

That a little girl ever could know!  
But these sweetest of lilies just here by our  
door

Ring lullabies gentle and slow.  
With honey-tipped trumpets the colum-  
bine makes

A music so sweet and so shrill,  
The dear mother song-sparrow wakens to  
hear.

As she sits on her nest by the hill,  
And with long golden bugles up over the  
wall.

The brave honey-suckles will climb,  
And all the tall grasses will play on their  
flutes  
When daisies are here in their prime.

"If I were a fairy, with my wonder-wand  
I'd just softly touch that big ear,  
And take you with me to a sunny green  
glade

Where all these and more you should  
hear;

For if I should talk all the long afternoon,  
I never could tell you of all  
The little musicians with violas and harps  
That play in that green music hall."

BIRDS THAT CAN TALK.

It is not a little singular that while the  
so called dumb animals have all some  
language of their own, a method by which  
each species can hold converse with its  
kind, it is in the feathered world alone  
that we find any creature capable of being  
taught to use the speech of man. Certain  
birds not only are capable of producing  
articulate words and sentences, but it  
would appear from many well-authenticat-  
ed instances as if they possess in some  
measure the reasoning faculty which en-  
ables them to apply their acquired art of  
speech with peculiar aptitude.

The raven, the jackday, the magpie, and  
the jay may all be trained to imitate  
sounds and to utter words, and even sen-  
tences, distinctly, but more familiar to  
most people are talking birds of the parrot  
tribe, which acquire the gift of speech in  
far greater perfection than any other of  
their species. The voice of the parrot is  
also very much more human in its tones;  
the raven is too hoarse, the jay and the  
magpie are too shrill; but there are modu-  
lations in the parrot's notes when speaking  
that are sometimes absolutely uncanny in  
their weird resemblance to the "human  
voice divine." This superiority is due to  
the construction of its beak, its tongue,  
and head. The parrot, too, has a wonder-  
ful memory, and rarely forgets what it has  
once thoroughly learned.—Our Young  
Folks.

Drunkards now form fifty-five per cent.  
of the insane persons in Paris asylums. In  
this fact lies a whole temperance sermon.  
—Chicago Herald.



**THAT'S THE SPOT!**

Right in the small of the back.  
Do you ever get a pain there?  
If so, do you know what it means?  
It is a Backache.

A sure sign of Kidney Trouble.  
Don't neglect it. Stop it in time.  
If you don't, serious Kidney Troubles  
are sure to follow.

**DOAN'S KIDNEY PILLS**

cure Backache, Lame Back, Diabetes,  
Dropsy and all Kidney and Bladder  
Troubles.

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

# The Sunday School

## BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson VI. August 10. Leviticus 10: 1-11.

NADAB AND ABIHU.

GOLDEN TEXT.

Let us watch and be sober.—I Thes. 5:6.

EXPLANATORY.

I. NADAB AND ABIHU. THE OPPORTUNITY OF TWO YOUNG MEN—Vs. 1, first part. AND NADAB AND ABIHU, THE SONS OF AARON. His oldest sons (Ex. 6: 23). The opportunity before these two young men was a noble and exalted one. "Opportunity" means "an open door," and they had passed through three great portals of usefulness and happiness.

One of the strongest arguments for temperance lies in the opportunities open to young men and young women in our day. They far exceed those of Nadab and Abihu. "The world is all gates," says Marden. But intemperance shuts all these doors in our face. It muddles the brain of the student, destroys the business man's judgment, cripples the influence of statesmen, throws the most brilliant scholar into the gutter. It is no purpose that a lad is surrounded by these wonderful opportunities if he bars himself out of them by intemperance.

II. STRANGE FIRE: HOW THE TWO YOUNG MEN LOST THEIR OPPORTUNITY—Vs. 1, second part. TOOK EITHER OF THEM HIS CENSER. The censer was the vessel used to carry the charcoal on which the incense was burned, a bowl-shaped implement furnished with a short handle. AND PUT FIRE THEREIN. The coals should have been taken from the altar of burnt offering. AND PUT INCENSE THEREON. The sacred incense, of a special composition (Ex. 30: 34-38) to be used only for the tabernacle service. It symbolized adoration and prayer. AND OFFERED STRANGE FIRE. "Strange, that is, to the requirements of the law."

III. FIRE FROM GOD: THE FATAL RESULT OF SIN—Vs. 2. AND THERE WENT OUT FIRE. A miraculous fire, like that which had just before approved Aaron's ministry by consuming his sacrifice (Lev. 9: 24). This, as Keil says, is like Christ's gospel, which is life to the righteous and death to the wicked (2 Cor. 2: 16). FROM (before) THE LORD. From the Shekinah resting on the tabernacle (Ex. 40: 34, 38) AND DEVOURED THEM. Killed them as with a stroke of lightning, with out consuming even their clothes (vs. 5).

The day's entire ceremony was intended as an object lesson in the right mode of worship, and the people, all through history and even to the Pharisees of Christ's time, showed themselves prone to slight the divine order of worship and make additions or changes of their own. No one knows what excesses of idolatry and self-willed departures from the true religion were prevented by this startling punishment of Nadab and Abihu.

IV. BROKEN LAWS AND BROKEN HEARTS—Vs. 3. 3. AND MOSES SAID UNTO AARON. Not in reproof, but explaining the terrible judgment. THIS IS IT THAT THE LORD SPAKE. If in these words precisely, they are not recorded; but God had often uttered their substance (Ex. 19: 22.) SAYING, I WILL BE SANCTIFIED. "I will have my holiness made manifest to the people." IN THEM THAT COME NIGH ME. A frequent designation of the priests, who, because of their very nearness to Jehovah, had the greater responsibility of showing him forth in virtuous lives. God was like a human father, who, just because his son is so near and dear to him, dares not let any wrongdoing of his go unpunished. The principle applies to all men and nations that have the best opportunities of knowing God. (See Amos 3: 2.) AND AARON HELD HIS PEACE. His wailing might have been interpreted by the people as upbraiding God. Besides, remembering how weak he was in the matter of the golden calf, perhaps he had brought up his sons weakly, and felt himself a sharer in their guilt. So the Psalmist: "I was dumb, I opened not my mouth; because thou didst it" (Lev. 39: 9).

4. AND MOSES CALLED MISHAEL AND ELZAPHAN. These first cousins of Aaron were probably the nearest relations who were not priests, and it may have been on account of their efficient that the second passover was established (Num. 9: 6-11). Aaron's other sons could not be given the satisfaction of performing the last rites for their brothers, because the people would connect them with their brothers' sin. CARRY YOUR BRETHREN. The term "brethren" is used often of near relatives. OUT OF THE CAMP, where all burials took place.

5. SO THEY . . . CARRIED THEM IN THEIR COATS. "The long white tunics, which were the most characteristic part of the priest's dress."

6. ELIAZAR AND ITHAMAR, AARON'S remaining sons. LET NOT THE HAIR OF YOUR HEADS GO LOOSE. "Both this and the heading of the clothes were among the most common signs of mourning among the Jews." LEST YE DIE. Aaron and his sons were forbidden to mourn in public for any death (Lev. 21: 2, 3) except near kindred; but even this was forbidden them in this case, that the people might know that they acquiesced in God's just decree. LEST WRATH COME UPON ALL THE PEOPLE, since no ruler can sin without involving his people in the sad results. BUT LET YOUR BRETHREN . . . BEWAIL. The mourning of the people would not be misinterpreted, and would deepen the impression of the event.

7. AND YE SHALL NOT GO OUT, to accompany the dead bodies. They were to keep right on with their priestly duties. FOR THE ANOINTING OIL OF THE LORD IS UPON YOU. "By the anointing they had been set apart to represent God before Israel." It was called "the oil of gladness" (Psalm 45: 6.) and was not to be associated with mourning. Compare Matt. 8: 22.

V. TEMPERANCE LESSONS WRITTEN IN PLUME.—Vs. 8-11. 9. DO NOT DRINK WINE NOR STRONG DRINK. The nearness of this injunction to the story of Nadab and Abihu implies that their sin was due, partly if not wholly, to intoxication. "The Palestinian Chaldee adds here, 'as thy sons did who died by the burning fire.'" THOU NOR THY SONS. No father wants his boy to be a drunkard; but the boys will follow the example of a drinking father rather than his precept. The saloon could not exist ten years without the boys. "Cultivate a taste for liquor by treating the boys," was the abominable advice given frankly by a saloon-keeper at a convention of that trade in Ohio. WHEN YE GO INTO THE TABERNACLE. The immediate reason is, of course, that the liquor would confuse their brains, and keep them from performing their duties properly.

Strong drink injures all labor. In no case is the use of strong drink as a beverage anything but a detriment to a worker, whether he work with hand or head. This injury is direct, if the worker himself uses liquor; and it is indirect but definite and very heavy, if the worker has to pay for the crime, disease, and pauperism that the saloon causes.

Robert J. Burdette has a humorous talk with his "friend with the chromatic nose" who longs for the independent life of a farmer. He shows him that for some years he has been drinking a good improved farm at the rate of 100 square feet at a gulp. "Now pour down the fiery dose, and imagine you are swallowing a strawberry patch."

The American Grocer, using government statistics and writing April 3, 1901, figures the total drink bill of this country at \$1,228,674,825, of which alcoholic drinks cost \$1,059,563,787, the slight remainder being spent for coffee, tea, cocoa, and the like. The greater part of this drink bill is paid by the laboring classes.

Intemperance is under God's eternal ban. IT SHALL BE A STATUTE FOR EVER. It is a great satisfaction to get one's life based upon permanent principles and temperance is one of the most necessary of these. The temptation to drunkenness are many times greater now than in Bible times, and the sin is far more prevalent in our nation than ever in Palestine. Never was there so great need of emphasizing this standing law.

10. THAT YE MAY PUT DIFFERENCE BETWEEN THE HOLY AND UNHOLY. Drunkenness (see vs. 1) dulls the moral nature. Intemperance and religion are eternal foes because the first is unclean and the second holy, the first is slavery to the body and the second mastery over it. The church should be the active opponent of the saloon, because the saloon is seeking to destroy everything that the church is seeking to promote.

Intemperance destroys influence over others. 11. AND THAT YE MAY TEACH THE CHILDREN OF ISRAEL. The Levites were the official teachers of the nation; and as the blind cannot lead the blind, so neither can heads muddled with strong drink teach the truth to others. Aaron was passing through a terrible experience, but it was well worth while, since it enabled him to keep his nation from experiences more terrible.

It is especially necessary that teachers, public officials, employers, all in positions of authority and influence, be total abstainers. But every Christian, also, is a light set on a hill. A Christian life is an electric advertisement of Christianity and the least departure from strict temperance is like the breaking of some of the lamps, leaving gaps in the sign and spoiling it.

### SPUTTERING CHRISTIANS.

An arc-light bargs near the entrance of our home, and for several weeks we were amused—and somewhat annoyed—by the unsteady burning of the lamp. Instead of its wonted clear light, it sputtered, blinked, winked, sometimes went out, save for a dull red spark which had no illuminating power. One day I spoke to the man who came to replenish the burned carbons.

"What is the matter with the lamp?" I asked. "It has not given a steady light we could rely on for some time."

"I rather think there has been a bad lot of carbons."

"How bad?"

"Well, you see, the carbons ought to be perfect conductors. Sometimes they are made to be cheap, and there are impurities in them—little specks of non-conducting matter which intercept the electric flow. Sometime when I am this way I will bring two carbons for you to see—one of the best make, pure and smooth, and one of the others."

He kindly remembered his promise. I could easily tell which was the best carbon by the feel; it was smooth as fine slate to the touch, while the cheaper grade was coarse and gritty.

"You see, ma'am, there's all the difference between carbons that there is between folks. Some are steady, serene-like; and others are uncertain—bright one minute, and dark the next."

In a quiet hour the comparison returned to my thoughts in even fuller force. Sputtering Christians! Carbons, perfect in shape and color, but containing impurities which interfere with the steady flow of the electric current. All the mechanical perfection of the lamp, all the power of the dynamos, can not result in a clear light when these carbons are used.

Such are hearts not wholly cleansed from the taint of sin. There is a measure of righteousness, but also the presence of that foreign substance, sin, hindering a perfect work of grace and the result of steady shining of life.

There is nothing to be done with an imperfect carbon but to discard it, or put up with the sputtering and the blinking and the uncertainty. But thank God, hearts can be cleansed. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven! For, "ye were redeemed . . . with the precious blood of Christ."

Until my understanding was enlightened touching the failure of the arc-light, I was putting the blame upon the central power in the "plant." Is it not thus that the unconverted people blame the church, and even blame God, for the intermittent light of Christians? How awful to have a "form of godliness without the godly power!" Not all the glory of heaven, not all the power of God, not all the machinery of the church, can use a sinful heart for the steady flow of the electric current of righteousness! Sin is a non-conductor of spiritual life. Perfect love is the fulfilling of the law; a heart cleansed from impurities is as a pure carbon, letting the light of God shine steadily in the world of darkness. May the grace of our Lord Jesus Christ keep our hearts from sin! So shall the light shine, and so shall men see the light, and glorify him in whom there is no darkness at all.—Ada Merrill Shaw, in *Union Herald*.

### WELL PRESERVED.

The man who essays to give a lecture or talk in the "slums" must have his wits well in hand. He may encounter apathy, but he is sure also to find an embarrassing readiness of tongue.

An earnest young man from a college settlement was addressing a company of fathers and mothers on the subject of "Christmas in the Home," telling them of ways in which the day might be made bright although money was scarce. He had visited many houses in many cities and was well informed.

"I'm not talking about what other people have told me," he said genially. "It's what I know from my personal experience. I have seen over a hundred Christmas celebrations and—"

"Man, dear," came in a rich Irish American voice from the rear of the room. "It's wonderfully preserved ye are for a man that old!"



Old Men  
feel  
young  
when  
they  
start the  
day  
WITH

## Abbey's Effervescent Salt

A teaspoonful of Abbeys Salt in a glass of water shortly after rising will keep you in perfect health.

It purifies the blood, keeps the head clear and stomach sweet.

A positive cure for chronic constipation.

Recommended by the Medical Profession.

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Wedding Invitations, Announcements, etc., a specialty.

## 50 DAYS!

Or thereabouts till THE GREAT EXHIBITION, ST. JOHN, N. B., 30th August to 6th September, 1902.

Each past day has marked some distinct development, some bright plan thought out or accomplished; some unique feature decided upon; some special attraction selected or secured;—and every effort tending strenuously towards one end, viz: the production of the Best All-Round Show ever seen in the Maritime Provinces.

Fruit growers, Stockmen and General Farmers are displaying an interest far exceeding that of any previous year.

Industrial Exhibitors are coming forward from all parts, and Working Machinery will be a great feature.

In addition to the Dominion Expert Judges of Live Stock, Mr. George H. Clark, Chief of the Seed Division Department of Agriculture, Ottawa, will assist in the judging of agricultural products, and also deliver Illustrated Lectures in connection with Seeds Sold in Canada, Seed Selection, etc., a feature of vital interest to farmers.

PRIZE LISTS.—A few of these still remain. Parties who have not yet secured a copy should send in their applications at earliest opportunity.

FLOR SPACE in the Industrial Building is now largely taken up. Intending exhibitors will do well to make their arrangements at once, so as to save disappointment.

Special cheap excursions from everywhere.

R. B. EMERSON, W. W. HUBBARD,  
Acting President, Mgr. and Sec'y,  
St. John, N. B. St. John, N. B.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, ST. JOHN, N.B.

PRINCE WILLIAM, N. B.—On Sunday forenoon, July 13th, at the close of the preaching service we visited the banks of the St. John river and Miss Hattie Jewett, in obedience to the command and on a public profession of her faith in Christ, followed the Lord in the ordinance of baptism.

SPRINGHILL.—Pastor Estabrook is taking a well earned rest, his pulpit being supplied by Brethren Haverstock and others. On the 27th Mr. E. made it possible for Dr. Steele to preach in this industrial centre.

The Council and the Ordination Service.

The New Testament is the source of authority in matters relating to the kingdom of Christ. It of course cannot lay down rules for our guidance for all the details of Christian service.

Baptists have their methods, that have all the force of custom, nevertheless it may be proper to raise the question—"Are not these methods capable of improvement?"

The ordaining council, so-called, is composed of delegates from contiguous churches, and is called to examine into the fitness of the candidate for the sacred office.

The council is supposed, after due examination, to decide the question of the ordination of the candidate.

This, however, seems to be a mistaken notion, for the church has already settled that question. Previous to the meeting of the council the ordination service has been announced, and the brethren who are called together are expected to act accordingly.

The judge must wait for the jury to say "guilty" or "not guilty," as the case may be. The expectant crowd knows that they must wait the pleasure of the twelve who are to render the verdict and whose decision they cannot influence.

tion, where the vital interests of the churches may be concerned, and the future destiny of immortal souls?

These men on whom the decision should rest represent the piety and intelligence of the churches, and will be expected to act according to the best of their knowledge and ability, and with a supreme regard to the interests of Christ's kingdom; and yet, if they do not carry out the wishes of those who have called them together, they are blamed as though they were the enemies of the candidate or of the church.

The writer does not mean to say that it often occurs—for it does not—but that it should never happen—that ordaining councils should be so conducted as to make the occurrence an impossibility.

"A correspondent calls attention to a report in the Globe that five Baptist ministers had applied for admission into the Presbyterian body, and inquires of our knowledge of them. Their names are David Smith, N. P. Gross, John & Mafr, Rev. C. Wookey and I. J. Manthorn.

Ordination.

On July 2nd, a duly constituted council of ministers and delegates met with the Baptist church at Margaree, Cape Breton, for the purpose of ordaining to the Christian ministry, their pastor, Bro. E. S. Mason. The following delegates were enrolled: Margaree, Bro. F. Hart, Bro. A. Myrick, Bro. Irad Ingraham; North Sydney, Pastor F. M. Young, Bro. M. W. Ross; Sydney, Pitt street, Pastor A. J. Vincent; Glace Bay, Pastor A. J. Archibald, Bro. D. Phillips; Homeville, Pastor R. B. Kinley.

All present seemed to be of opinion that the Margaree church has a good pastor, and we thought that the lines had fallen to Bro Mason in pleasant places. M. W. ROSS, Secretary.

Hillsdale Sunday School Convention.

The seventh annual Baptist Sunday-school Convention of Hillsdale, convened at that place on Thursday evening, July 17th, 1902. Pres., the Rev. R. M. Bynon, in the chair. The first session consisted mostly of business routine. Towards close of session an interesting discussion took place on the methods employed in carrying on Sunday school work.

The 2nd session, Friday, 2 30 p. m., opened with a devotional service conducted by Bro. Jacob Titus, of St. Martins. Rev. C. W. Townsend, of St. Martins, then delivered an instructive address upon the subject, "The Best Methods of Preparing a Sunday School Lesson," claiming that the lesson should be prepared Scripturally, Prayerfully, Originally, Thoroughly, Spiritually and Denominationally.

the Rev. H. S. Shaw, of the Hampton field. Subject, "Duties to Men." Ex. 20: 12-17.

The 3rd session met at 8 p. m. After a short Temperance Programme, the Rev. H. S. Shaw, spoke upon "The Relation of the Pastor to the Sunday School, and of the Sunday School to the Pastor." The address was full of good points and was well received.

All the sessions were well attended and a deep interest in the work was manifested throughout. JOE HOWE, Sec'y.

20th Century Fund.

Sackville—Mr and Mrs W Cahill, \$3 50, Miss V. A Mullins, \$2, Miss Selra Atkinson, \$1, Hannah Gow, \$1, Miss L A Ford, \$1, Amos Ogden, \$2, Dr. E. M Copp, \$5 Total \$15 50 Valley—Jas A McCormick, \$1, Mrs M P Taylor, \$1, Mrs Wm Bray, \$1, Elijah Edgett, \$1, Charles W Osburne, \$1, Edward Jones, \$1, Mrs Elgar West, \$1, James West \$1, Total, \$8 Germu St.—Muriel Darham 50c, S McC Black, \$10 T. D Darham, \$5, W T Darham 1, T H Estabrooks, \$25 J P Daval, \$10, Ralph E White, 2 Total 53 50 Harcourt—per Mrs J S Jones, 6, Port Elgin.—Mrs H F Alward, 1, St Andrews 1st.—2 50 North River church S S, P. E. I.—5 Elgin 3rd—Annie M Molins, 1, Trevon church.—Westmorland S S (P. E. I), 5 Woolstock S S, 10 Anlover.—Mr and Mrs C W Lewis 5, Cambridge 2nd, S S, 5 43 Alexandra S S, (P. E. I), 2 70, Salisbury—Sieves M S S 2 95, Berrys Mills S S, 2 6 Centreville S S, 88, Marysville S S, 400 Hill-boro 1st.—Mrs Ina B Dison (Wilson), 2, W G Steeves, 1, M P Steeves, 1, Miss Flo B Steeves, 1, Hiram Landry, 2, John T Steeves, 1, G P Steeves, 1 25, Mr and Mrs Jorda Steeves, 6, John L Peck, 3, Hillsboro S S 9 45, John Steeves, 5, Nellie M Steeves, 1, Total, 33 70 Sackville—Rev E B McLatchy, 5, Point de Bute S S, 3 20 Valley—Miss D-lla Gross, 1, Mrs B Gross, 50c, Total, 1 50 Havelock W M A Society, 5, Pettitodiac—L B Aver, 4, Ux King, 2 Total, 6 00 Total, 184 92 Before reported, 1,793 62 Total to July 24th, 1903 34 J. W. MANNING, Treas. N. B. and P. E. I.

Denominational Funds.

N. B. AND P. E. I. N. B. Elgin 1st church, S S, F. M, 2 50; Sussex church, D W, 53 27; Carlwell church, D W, 1 65; Studholm church, D W, 4; coll. Southern Association, H and F M, 20 69; Johnston 1st church, H and F M, 1; Gibson S S, H M, 10 39; Woolstock church, D W, 15; Carlton Victoria and Madawaska Co a O M, H and F M, 11 59; Cambridge, 2nd church, (F M, 9 42, Grande Ligne, 4) 13 42; Fredericton church, D W, 80; Lewisville S S, support of Slamma 25 00 Sackville church, (D W, 62 45, S S, H and F M, 27 53) 89 98; Salisbury, 2nd church, D W, 10 50; Mrs T Whit Collops, Forest Glen church, F M, 7; coll N B Eastern Association, D W, 29 Total 385 93 Before reported 2873 29. Total to July 23rd, 3259 19 P. E. I. Eastpoint church, D W, 8; Murray River church, D W, 9 10; Charlottetown church, D W, 19 65; Long Creek church, D W, 24; coll at P E I Association, D W, 26 90; Hazelbrook church, D W, 1; Ulgeg church, D W, 2; Fairview church, D W, 11; St Peter's Road church, D W, 5; East Point church, (H M, 7 70 Grande Ligne, 50c.) 8 20; Sauris church, H M, 6 Total 120 85 Before reported 401 44. Total to July 23rd, 522 29 Total N B. and P. E. I. to July 23rd, 3781 48 J. W. MANNING, Treas. N. B. and P. E. I. St. John, July 13rd, 1902.

Acadia University.

RECEIPTS FOR FORWARD MOVEMENT FUND, JUNE 2 TO JULY 18.

J M Neily 2; Rev A Lewis and wife, \$1; Phoebe Sabann, \$2; R H Ogden, \$2; Mrs J S Harding, \$5; estate J A Baxter, \$2 50; H H Crosby, Esq, \$100; Mrs J R Calhoun, \$100; J M Lamont, \$2; J L Haley, \$50; H B Hale, \$15; J J Wallace, Esq, \$12 50; C I Davison, per Dr. Sawyer, \$25; Rev A J Vincent, \$10; Stephen Cross, \$4; Daniel Mason, \$3; Nathan Baker, \$2; Alex Wilson, \$2; Rev W B Bezanon, \$5; Dr M C Macdonald, \$5; Martha Wilson,

\$2; Rev A F Newcomb, \$25; Alex S Crossor, \$2; W J Ellis, \$5; Rev H S Shaw, \$4; W A Hutchinson, \$1; Rev Geo Churchhill, \$6; I M Longlev, \$5; Rev Jos Webb, \$; Rev J D Spidell, \$2 50; John Nalder, \$5; Fred D-war, \$5; Dr J W M Baker, \$10; Dr L H Morse, \$12 50; J W Conners, \$5; Haddon Westcott, \$1 25; L H Outhouse, \$2; Geo Lent, \$6; Herbert Campbell, \$2; A F Haines, \$1; Frank S Lent, \$3; Rhode Thurbur, \$1; G R Bancroft, \$1; R Johnston, \$2; Geo Repoul, \$1; M A Muuro, \$1; Bayard Powell, \$1 25; R C Elkin, \$50; Rev A H Hayward, \$10; N LeRoy Crosby, \$2; James Bain, \$5; J F Faulkner, \$5; P McGregor Archibald, \$5; Rev A F Browne, \$5; Mrs J N Street, \$1 50; John Str-wart, \$2; Capt Jas A McLeod, \$2; Mrs Thos Todd, in memory of her late husband, Rev Thomas Todd, \$5; R F Keith, \$5. A. COHOON, Treas. Acadia University, Wolfville, N S., July 19.

Twentieth Century Fund.

RECEIPTS FROM NOVA SCOTIA. JULY 1 TO 28.

Springhill church, \$10.60; Lockport, W M A S and B V P U, \$17.25; Temple S S, Yarmouth, \$10; Paradise S S, \$5; Port Hurd, \$3.60; Pitt street S S, Sydney, \$7; Guvshoro church, \$32 50; Guvshoro S S, \$4.10; Jordan Falls S S \$5; Burlington S S, \$5.50; Amherst S S, \$ 7 41; Warren, S S, \$4 50; Goldboro church, \$13 75; Great Village S S, \$5; Pereaue S S, \$4 25; Windor Plains S S, 65c; Mrs L J Walker, \$10; Miss J A Whittier, \$2 50; Kempt S S, Queens County, \$2 40; New Germany church, \$4; Mira church, \$5 50; Homeville S S, \$2 50; Brooklyn S S, Kings County, \$5; Harv's ort church, \$10 00; Canard, \$42.25; Chelsea church, \$5 50; N-w Canada, \$2 43; Canning S S, \$4; Harmony section Lower Aylesford church, \$22 66; Springfield, M A Society, \$4 50; S P Gaudy, \$1; Barton S S, \$3; Mrs Sarah Wallace, in memoriam David Wallace, \$5.

REMARKS. The total amount received for this fund from churches, Sunday Schools and individuals, etc., in Nova Scotia, to date, is \$3,244.80. The number of churches that have something to their credit is 112. This account can be kept open to August 10. A large number of the churches and schools must have amounts in hand that have not been sent in. We hope that all will do so before the date named so that we may bring up the amount to \$6 000 at least. A. COHOON, Treas. Wolfville, N. S., July 23.

Denominational Funds.

NOVA SCOTIA, FROM JULY 5 TO JULY 19. "C H H." Port Williams, \$1; North church, Halifax, \$100; Dartmouth S S, \$9 13; Dayspring church, \$1 30; Paradise and Clarence, \$6 54; River Phillip, \$7 55; Wolfville, \$88.52; Wolfville, special, \$1; Glace Bay church, \$28; 1st Hammonds Plains, \$5 20; DeBert church, \$11; Little River, Cumb. county, \$8 75; New Germany, \$16 59; Port William section, \$5 31; do, special, \$1; Isaac's Harbor church, \$5; New Ross, \$6 19; Waterville, \$1 40; Sherwood, \$3 95; Great Village, \$9; Pereaue, \$10; Weymouth, 10; Casperaux, 25; Immanuel church, Truro, 22 40; Central Association, 17 54; Kentville church, 10; Senora church, 16 50; Wine Harbor, 16 50; Port Hillford, 2 32; Mira Bay, 7 15; Homeville, 5 65; Northwest and Mahone, 11 15; Hill Grove, 13 25; Canard church, 53 80; do, special, 4 60; Upper Canard, B Y P U, 5 13; Chelsea, 1 73; New Canada, 5; Hill Grove, 24 70—\$603 81. Before reported, \$5,344 86. Direct receipts reported by Dr. Manning, Treas. F. M. Board, \$787 69. Direct receipts reported by Treas. Grande Ligne Mission, \$42 11. Total to date, \$9,778 47.

REMARK. The Books close August 1. A. COHOON, Treas. D. F., N. S. Wolfville, N. S., July 19.

Contributions Foreign Missions.

ruptil Supply, \$10; Y M C A Cae Coll, \$53 31; In memory Mrs Salome Shaw, \$10; Dr J C Morse, \$5; Windsor, per L E D, \$100; A friend, Port Hawkesbury, \$5; Total, \$183 31. Before reported, \$1847 04. Total to July 23, \$2030 35. J. W. MANNING, Sec'y-Treas. F. M. B.

NOTICE.

The Annual meeting of the Maritime Baptist Publishing Company will be held in the vestry of the Yarmouth 1st Baptist church on Saturday, Aug 23 at 9 o'clock, . m. R. M. SIPPRELL, Sec'y.

GOLD MEDAL, PARIS, 1900.

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

**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.

**MARRIAGES.**

**CREAMER-DUNCAN.**—At the Queensport Baptist church, July 15th, by Rev. James Scott, Robert Creamer, jr., of Phillips Harbor, Guysboro Co., N. S., to Olivia A. Duncan of White Haven, Guysboro Co., N. S.

**GREENWOOD-BEST.**—At Prospect, Kings Co., N. S., July 16th, by Rev. E. O. Read, Clifford A. Greenwood of Halifax and Eunice E., daughter of Mr. Daniel Best of the first named place.

**MCLEAN-COGSWELL.**—At Baxter's Harbor, Kings Co., N. S., July 16th, by Rev. D. R. Hatt, Rosie L. McLean to William Cogswell, all of Baxter's Harbor.

**LUDGATE-McVICAR.**—At the Baptist parsonage, on July 16th, by Rev. T. M. Munro, Morton Ludgate of St. George and Ella McVicar of Back Bay, Charlotte county, N. B.

**THOMPSON-BERRY.**—at the home of the bridegroom, on the 9th of July, by Rev. T. M. Munro, Sidney Thompson of Black's Harbor, Charlotte county, N. B., and Carrie Berry of Havelock, Kings Co., N. B.

**JUSTASON-ELDRIDGE.**—At the Baptist parsonage, on the 24th of June, by the Rev. T. M. Munro, Edward C. Justason of Pentfield, Charlotte county and Alma Eldridge of Beaver Harbor, Charlotte Co., N. B.

**MCCLURE-BURHOE.**—At the home of the bride's parents, Alexandra, June 25th, by Rev. J. C. Spurr, B. A., Winfield Chester S. McClure of Charlottetown to Evelyn Lottie Burhoe.

**SMYTH-BARTON.**—At Cumberland Bay, Queens county, on 23rd inst, by Rev. W. E. McIntyre, Joseph A. Smyth to Adelia E. Barton, both of Waterborough, N. B.

**LLOYD-RAMEY.**—At the bride's home, at Wellington, June 25th, by Rev. S. Langille, Albert Lloyd to Mertilda Ramey, all of Wellington, Queens Co.

**CROSBY-ELLIOTT.**—At the residence of the officiating clergyman, July 23, by Rev. L. J. Tingley of Wilmot, N. S., Leander Marshall Crosby, M. D., of Hebron, N. S., to Lavinia Morton, youngest daughter of C. A. Elliott, Esq., of Port George, N. S.

**NELSON-HENDERSON.**—At the Baptist parsonage, Pagwash, July 16th, by Pastor C. H. Haverstock, Charles Nelson of Germany to Jemima Henderson of Wallace Bridge.

**O'BRIEN-LOWTHER.**—At East Leicester, at the home of the bride's father, Robert C. Lowther, Esq., July 16th, by Pastor C. H. Haverstock, Mitchell O'Brien of Linden to Ada Maud Lowther.

**WILLIAMS-McBRAN.**—At Plaster Rock, July 16th, at the residence of the officiating minister, Chas. Stirling, John James Williams of Long Island, Victoria Co., to Grace, daughter of John and Barbara McBean of Nashwaak, York county.

**ROMANS-EISNER.**—At the residence of the bride's father, Marriot's Cove, July 16, by Rev. M. B. Whitman, Robert Romans of Halifax, N. S., to Penina Pearl, daughter of Silas Eisner.

**HATT-MILLER.**—At Chester Basin, June 11, by Rev. M. B. Whitman, Irving Hatt to Lilla Miller.

**DEATHS.**

**HOWE.**—At Victoria Hospital, July 11th, Mr. George Howe of Hammondville, Kingsclear, aged 21 years. The funeral service was held at the 2nd Kingsclear church Sunday, July 13th, a large number

of young men being present to pay the last tribute of respect to the deceased. The sermon was preached by the pastor, Rev. C. W. Sables.

**KILLAM.**—At Cumberland Bay, June 2nd, Eddie J. Killam, aged 17 years, son of the late James G. Killam of Petticoat Westmorland Co., N. B., leaving a sorrowing mother, one sister, and a large circle of relatives and friends to mourn their loss. Although our young brother was not a member of the church yet by his calm resignation to his Master's will we believe that he had chosen that good part which shall never be taken away.

**MANTHORN.**—At Mill Village, June 20 Sarah E., beloved wife of Joseph Manthorn. For some time health was failing, but suddenly, as a shock of corn fully ripe, she passed from earth's scenes and labors to heaven's joys we trust. As a mother kind and tender, a wife loving and faithful, as a neighbor quiet, Christ-like. She leaves a husband, one son at home, one a Baptist minister in Ontario, a daughter, the wife of Capt. John Hatt of Liverpool, N. S. These with others are left a little while to mourn their loss. May the heavenly Father sustain them and fit them to meet her on the other shore.

**JUDSON.**—At Alexandra P. R. Island May 15th, Maggie Wood, beloved wife of James W. Judson and daughter of Philip Wood, passed to the home on high. Sister Judson was baptized by Pastor Spurr last September and received into the fellowship of the Alexandra church. She was bright, gentle and true and will be greatly missed from the church and community. Our loss is her gain. On the following day her infant child passed away to be with her. On Sunday, the 18th, funeral services were conducted by the pastor. The very large number present gave evidence of the high esteem in which our sister was held. May God comfort the bereaved.

**Lunenburg County Quarterly Meeting.**

On July 8th and 9th the delegates from the various churches of the county met together on the beautiful island of Tancook. The usual Conference meeting of the opening session was led by Pastor Porter and a time of spiritual refreshing was enjoyed. The evening session was one of very great interest and profit to all. A sermon both intellectual and spiritual from Luke 22:27 was delivered by our veteran preacher, Rev. S. Merch, whose presence and help throughout all the sessions was greatly inspiring. An after meeting was held in which many approving and earnest words were spoken. On Wednesday morning at 8:30, President H. S. Erb in the chair, a ministerial session was held, in which Pastor Webb presented a sermon plan and Pastor Morse a paper on "Biography a Study for the Preacher," both of which called forth interesting and profitable discussion. All felt that this new departure in our Quarterly Meeting was well worth the time devoted to it. At 10 o'clock after a devotional meeting led by Bro. G. H. Baker of New Minas, the regular business took place. The reports from the churches were mainly encouraging, several of the churches having enjoyed gracious outpourings during the quarter. An important resolution introduced by Pastor Smith, viz., that no church grant a license to any young man without previous examination by the Quarterly Meeting was unanimously adopted. At the afternoon session, after a devotional meeting led by Pastor Erb, the subject of temperance was ably presented by Pastor Smith, and earnest words followed in favor of a prohibitory law by many of the brethren present. Then followed at 3:15 the meeting of the W. M. A. S. Miss Alice Vionett in the chair. Earnest prayers were offered, and a very helpful programme was rendered.

Manchester, Robertson & Allison,  
St. John, N. B.

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



An Ideal Book-Case for the Home.

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**GEO. W. PARKER,**  
Prov. Manager,  
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**To Intending Purchasers**

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

**"THOMAS"**

for that instrument will fill the requirements.

**JAMES A. GATES & CO.**  
MANUFACTURERS AGENTS.

Middleton, N. S.



Reports from many of the Societies were heard, revealing encouragement and hope for the future of missions in the county. As a result of the efforts of these sisters, a mission band was reorganized with the name of the R. E. Gullison Band and Mrs. Josiah Webb was chosen County Secretary. The evening session was occupied with an earnest sermon by Pastor Morse on "The Home" based on Josh 24:15 and an after-meeting led by Pastor Porter, in which many testified to the value of the home, and a number rose for prayers. The meeting adjourned to meet in October at New Germany. This ended one of the best Quarterlies ever held in the county.  
M. B. WHITMAN, Sec'y.

**THE "SUNBEAM LINE"**

Every morning bright and early, While the dew lies fresh and pearly, There's a little golden steamer, With its mast and flying streamer, Pats from port and bravely piles Down the ocean of the skies, With its captain, called The Day, At the helm to guide its way; And it never stops or tarries, While a cargo rich it carries, Heat and light for grass and flowers, And twelve passengers, named Hours, Sent abroad on deeds of duty, And to give the world some beauty. — A Valentine.

**TEA DUST.**

BEWARE of the tea that is loaded down with tea dust. It denotes cheapness.

**VIM TEA IS ALL TEA.**

LEAD PACKETS ONLY.

BAIRD & PETER'S, ST. JOHN, N. B.



FOR DIARRHOEA, DYSENTERY, COLIC, CRAMPS, PAIN IN THE STOMACH, AND ALL SUMMER COMPLAINTS.

ITS EFFECTS ARE MARVELLOUS. IT ACTS LIKE A CHARM: RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effectual.

EVERY HOUSE SHOULD HAVE IT. ASK YOUR DRUGGIST FOR IT. TAKE NO OTHERS.

PRICE, - 35c.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume." For the Handkerchief, Toilet and Bath. Refuse all substitutes.



WANTED.

In Connection with our Schools at Wolfville. 2. A man and his wife to work in Acadia Seminary... 3. Two girls to work in dining-room of Acadia Seminary.

SYMINGTON'S EDINBURGH COFFEE ESSENCE makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers. GUARANTEED PURE. 400

RECKONING WITH OUR DISABILITIES.

No man is a complete man in range and balance of tastes and powers. The words we use to imply breadth imply also limitation. We have eyes in the front of our heads and see in the direction toward which we are facing.

Larger men know that they have limitations and study to offset them by a right use of the imagination and of sympathy. An editor may not be interested in articles on certain subjects, but if he is a good editor he recognizes the fact that there are many among his readers who do not share his disability.

We often cannot help our disabilities, but we can reckon with them and allow for them, and thereby save ourselves from the charge of wilful prejudice and foolish narrowness.

GLORY OF THE YOUNG MAN'S LIFE.

Do not dare to live without some clear intention toward which you are living shall be bent. Mean to be something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whether the growing time is leading.

GOD'S FULLNESS.

I once saw a letter written by a young invalid who had been sent to Madeira to escape the rigor of a Scottish winter. It glowed all over with the praises of the place; the climate, the landscape, the friends, the food—all were of the best.

The next mail brought intelligence that she was dead and buried. In the midst of plenty she died of want—a want not of food, but of hunger.

This is the ailment of which many souls are dying in the city and the land of today. Wells of salvation are flowing, and overflowing and flooding the lands. The proclamation everywhere resounds, "Ho, every one that thirsteth, come ye to the waters."

WHAT IS HOME?

Recently a London magazine sent out 1,000 inquiries on the question, "What is home?" In selecting the classes to respond to the question it was particular to see that every one was represented.

- Home—A world of strife shut out, a world of love shut in. Home—The place where the small are great and the great are small. Home—The father's kingdom, the mother's world, and the child's paradise.

THE MIRAGE OF TO-MORROW.

Show me your to-day, and I can judge of your to-morrow. If to-morrow is to be strong and sweet and beautiful, then to-day must be devoted to the development of the graces desired. To-morrow must get to be to-day before it comes to its kingdom.

BODY AND SOUL.

If you think of the material side of man's existence, he is more wonderful in his strength, as in his beauty, than anything else God has made. And yet what is this frame of mine? It is the carbon upon which the light of God is to play and have its work.

All is of God that is and is to be; And God is good. Let this suffice us still, Resting in childlike trust upon his will Who moves to his great ends unthwarted by the ill.

A millionaire once said to me: "I never got real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always be lighting somebody's torch, and that will shed its brightness on your own pathway, too.—T. L. Cuyler.

EARLY BIRDS.

An ornithologist who has investigated the question as to what hour in the summer the commonest song birds wake up and sing, states that the greenfinch is the earliest riser, as it pipes as early as half-past one o'clock in the morning.

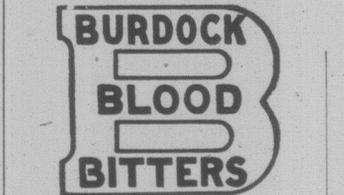
MESSRS. C. C. RICHARDS & CO.

Dear Sirs,—While in the country last summer I was badly bitten by mosquitoes—so badly that I thought I would be disfigured for a couple of weeks. I was advised to try your Liniment to allay the irritation, and did so. The effect was more than I expected—a few applications completely curing the irritation, preventing the bites from becoming sore.

Yours truly, W. A. OKER Harbor Grace, Nfld., Jan. 8, 1898.

CONSUMPTION MUST BE CHECKED.

If you have this disease or any symptoms of it, use PUL-MO. A FREE SAMPLE BY MAIL to every sufferer. PUL-MO is sold at \$1.00 per large bottle, and 15 cents for small size. For sale by all druggists or direct.



Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists. Another Testimony TO THE MERITS OF GATES' MEDICINE!!

They cured when Hospital Treatment failed. Black River, January 4, 1902. Messrs. C. Gates, Son & Co., Middleton, N. S.

Dear Sirs,—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I felt no better, notwithstanding the careful treatment then received. Your agent here, Mr. E. Power, then asked me to try GATES' MEDICINE. I began a course of your Bitters and Syrup to purify my blood, and made external applications of your NERVE OINTMENT and ACADIAN LINIMENT to the sore.

If you wish to have pure blood, which is the basis of good health, try GATES' MEDICINE. Sold every where. Manufactured only by G. GATES, SON & CO., Middleton, N. S.

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

**This and That**

**A CURIOUS BIRD'S-NEST.**

Those who are familiar with our common house wren know how often it happens that very strange nesting-sites are at times decided upon by this bird. It is not so long ago that a small watering-pot, hanging within easy reach of a pump constantly used, was taken possession of, and the wrens, all unmindful of people constantly coming and going very near them, raised their brood, and returned the following summer. A permanent box was placed in the spot after the second season, and this has since been used.

Wrens have been known, too, to enter houses through open windows and attempt nest-building indoors, and in places, too, very inconvenient to the family, as in a card-basket, on the piano, and on the pole supporting portieres. But more curious than all other instances, it seems to me, is the following: In the spring of 1901, a hornet's nest that had long hung in my hall was temporarily placed in a covered porch. Some weeks later, a pair of wrens were noticed examining it very critically, and they finally decided that as a nesting-site it was in every way admirable. The fact that I was frequently sitting on that porch, often with two or three people, in no wise troubled them. The birds were absolutely fearless.

Having chosen the hornet's nest as a summer residence, the wrens first cleared out sufficient space for their use, and chipped a new circular entrance to it. This they made the more secure by placing in front a platform of twigs, many of which were thrust through the paper walls. This was not always easily done, and gave rise to some cross words, or so it seemed. Except a few feathers, there was nothing carried into the hole made by the wrens in the body of the hornet's nest. As soon as all was to their liking, eggs were laid and the brood successfully reared.

While the parent birds were noticeably tame during the days of nest-making, they were even more so when there were young birds to look after. Without really troubling them, I tried in many ways to test their confidence in my good will toward them. Several times I leaned against the pillar supporting the roof of the porch, so as to bring my face within eighteen inches of the opening to the nest. Twice under such circumstances, one of the old birds darted by me and entered, but at other times waited most impatiently until I again sat down in the chair near by.

One fact that interested me greatly, was that when interrupted by my coming, the wren, firmly holding a wriggling worm in its beak, would scold crossly, making a loud whirring and shrill sound. How the bird could make the sound and yet retain the worm in its beak I leave to others to explain.—Charles C. Abbott, M. D., in St. Nicholas.

**THE BOY'S MISTAKE.**

A boy applied to a city merchant for a situation. Incidentally he mentioned that he attended St. Luke's Sunday school.

"St. Luke?" said the merchant. "Does he carry on the Sunday school?"

"Why, no," answered the boy, with evident disgust at such deplorable ignorance; "the saints are all dead."

The boy's mistake was a common and not unnatural one. In a literal sense it is true. One must be dead before he can have a place in the formal and official calendar of saints. But not all the saints have been canonized; nor are they all dead. There are saints of whom the world has never heard, and in whose honor no church is ever likely to be named—men and women who are bearing heavy burdens and wearing unseen the crown of thorns. No halo surrounds their brow, no poet sings their praise, and no artist glorifies them in marble or upon canvas.

There is the mother broken in health and spirits, with a family of little ones to care for, and having a dissolute and worthless husband. God alone knows how hard she toils and how much she suffers. There is that poor, patient, bedridden sufferer, year after year bearing her burden of pain, and growing sweeter and sweeter all the while.

Far out on the frontier is the home missionary, on meagre fare and with threadbare coat, preaching the gospel in rough mining camps and small settlements, while the faithful wife at home mends and patches, pinches and saves, that there may be fire upon the hearth and food upon the table.

Our idea of sainthood is different from that of former days. The old-time saint was mostly intent upon saving his own soul. He fled to the desert, dwelt in a cave, and dozed and dreamed the hours away, and the more dirty and wretched his personal appearance the greater degree of sainthood was he supposed to have attained.

The modern saint is one who serves and gives his life and thought for others. Many such may be found. Every paper records some heroic act of rescue, some noble deed of benevolence. There is the Red Cross nurse upon the field of battle, the Sister of Charity moving about in the quiet ward, the engineer who gives his life that the passengers may be saved.

No, the saints are not all dead.—Rev. J. S. Gilbert, in Christian Advocate.

**LIFE IN THE COUNTRY.**

In the country every morning of the year brings with it a new aspect of spring or fading nature, a new duty to be fulfilled upon earth and a new promise or warning in heaven. No day is without its innocent hope, its special prudence, its kindly gift and its sublime danger, and in every process of wise husbandry and every effort of contending or remedial courage the wholesome passions, pride and bodily power of the laborer, are excited and exerted in happiest union. The companionship of domestic and the care of serviceable animals soften and enlarge his life with lowly charities and discipline him in familiar wisdom and unobstinate fortitudes, while the divine laws of seedtime, which cannot be recalled, harvest, which cannot be hastened, and winter, in which no man can work, compel the impatience and coveting of his heart into labor too submissive to be anxious and rest too sweet to be wanton.—John Ruskin.

**WHERE HE CAME FROM.**

It was in a mission Sunday school far over on the east side, and the brisk young clergyman from Chicago was about to make a brief address. His smile was as complacent as ingratiating, and he began with an adroitness, as he supposed, of exordium which would have left Quintilian speechless with wonder and envy:

"Well, children, I guess none of you knows where I come from."

His own ingenuity warmed his heart as he saw visions of his stockyard strifes to come. But he promptly got a cold headache. "Oh, yes, we do!" spoke up shiny face—preternaturally so—Joe Dugan in the front row. An orator must follow his lead even if it isn't the one he desired. So the youthful minister, a slight shade of disappointment now on his unwrinkled front, asked:

"Well, where do you think, then?"  
"From the country!"—New York Evening Post.

**VALUE OF SUNDAY REST.**

An important contribution to scientific data bearing on the necessity of Sunday rest from labor has been made by a Pennsylvania railroad official. He selected two groups of laborers from the working force of a certain freighthouse controlled by his road. He measured the working capacity of each group in terms of tons handled daily for a week. On Sunday one group rested; the other worked as usual. On the following Monday the men who had been continuously at service showed a decrease of 10 per cent in efficiency as compared with the previous Monday, and each day after their comparative delinquency became greater. The men who had their Sunday respite, on the other hand, were as valuable to the company the second week as the first.—Sel.

Christopher Marlowe gave forth the invitation so often repeated by his brothers in a less public way: "Love me little, love me long."

The poet Campbell found that "Coming events cast their shadows before," and "The distance lends enchantment to the view."

**CHILDHOOD'S PRAYER.**

The fire upon the hearth is low,  
And there is stillness everywhere;  
Like troubled spirits, here and there  
The firelight shadows fluttering go.  
And as the shadows round me creep,  
A childish treble breaks the gloom  
And softly from a farther room  
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer  
And that sweet treble in my ears,  
My thought goes back to distant years  
And lingers with a dear one there.  
And as I hear the child's amen,  
My mother's faith comes back to me;  
Couched at her side I seem to be,  
And mother holds my hands again.

O for an hour in that dear place!  
O for the peace of that dear time!  
O for that childish trust sublime!  
O for a glimpse of mother's face!  
Yet, as the shadows round me creep,  
I do not seem to be alone—  
Magic of that treble tone—  
And "Now I lay me down to sleep."  
—Eugene Field.

**CROTCHETY, CRABBED, AND CROSS.**

Crotchety, Crabbed, and Cross, one day  
Went out for a sail on the Sulky Bay.  
Their boat was leaky, their sail was torn,  
And hung on the bow was a dinner horn.  
"We'll sail to the north," said Crotchety,  
"I'll stand by the helm to steer," said he.

Bounding and scudding they sailed along,  
The waves rolled high, and the wind blew strong,  
"I won't stay here to be drowned at sea;  
We'll sail to the south, where the wind is free!"  
I'll steer for awhile," said angry Cross,  
"For I don't see why you should be boss."

Seizing the helm with a wrathful frown,  
He steered for the south; and the wind went down.  
"We can't drift home; for there is no tide!"  
We're stuck here, becalmed!" was what  
Crabbed cried.

We'll sail to the eastward now," said he,  
"No, you won't," laughed the Wind  
across the sea.  
Out of the eastward the Wind blew strong,  
And swift in its path they were borne along.

The Westward Shore and the Setting Sun  
Were laughing to see what the Wind had done.  
"You went for a pleasure sail, you say?  
You will never succeed in Sulky Bay."

"Go to the harbor of Smiles and Fun,"  
Said the Wind, with a wink at the Setting Sun;  
"You'll find a boat which will sail alone,  
If pleasure, not anger, is only shown."  
The darkness descended on all the three,  
And they steered by the stars for the Sunshine Sea.

—Eleanor A. Sterling, in The Christian Commonwealth.

**SING ON, LITTLE BIRD.**

Sing on, little bird, sing on!  
What though the rain may come down,  
And the clouds hang heavy and dark,  
Or the sky wear its solemnest frown;  
'Tis only a passing shower  
Which the flowers have needed so long;  
The sun will shine bright in an hour;  
So go on, little bird, with your song.

Shine on, little star, shine on!  
You are not all alone in the sky,  
For hundreds and hundreds of stars  
Will be sparkling up there by and by.  
The children who watch for your light,  
Will smile when they see your bright eye.

As you twinkle up there all the night,  
Then shine on, little star, in the sky.  
—The Silver Cross.

**WHAT THE SPIDER SAID.**

"I was spinning a web in the rose vine,"  
said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke, and her eyes was full of tears. 'I can't do it,' she said, 'I can't!'"

"Then her mother came, and bade her look at me. Now, every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away."

"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled."

"What a patient spider!" she said.  
"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine, and a square of beautiful patchwork on the step."—Babyland.

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**THE END OF MAN.**

The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child at my mother's knee and the fuller and deeper its meaning becomes, "What is the great end of man?" "To glorify God and to enjoy him forever."—Carlyle.

News Summary.

Sir John Bourinot is gradually losing strength and it is feared he cannot recover.

From April 1st, 1901, to July, 1902, the British government spent \$1,618,066 in Canada for the purchase, keep and railway freight out of horses.

Harry Tracy, the outlaw, appeared at Miller's logging camp, four miles from Kamsaskat, Washington, Wednesday, and ate dinner. Tracy is not wounded and looks fresh and rested.

Private Reple and Trumpeter Davey, of the Canadian Mounted Rifles, were drowned in the Assinobola river Wednesday while returning in a row boat from bathing.

Sir Thomas Shaughnessy stated that the C. P. R. had sent in a tender for a fast Atlantic steamship line, and that the tender was now receiving the consideration of the British and Canadian authorities in London.

Amy Wilson, the eighteen-year-old daughter of John H. Wilson, disappeared from the farm at Copetown, Ont. A note in the girl's handwriting said she had been compelled to go away on a long trip by two men armed with revolvers.

Suits for libel have been entered against fifteen Ontario newspapers Thursday by attorneys for Miss Bennett, of East Blenheim township. They published a story that she had eloped with a married man, taking some of her father's money.

The Fredericton citizens' committee in charge of arrangements for the celebration of the King's coronation, has resolved to celebrate on August 9, providing the day is proclaimed a public holiday. The programme arranged for June 26 will be carried out in all details.

A frame dwelling at Norton station owned and occupied by Mrs. C. A. Brand, was destroyed by fire early Thursday morning. The house was burned to the ground and the barn was badly scorched. All furniture in the dwelling was burned except a few articles in the parlor.

The utmost consternation prevails in Egypt owing to the terrifying progress of cholera. Egypt will have to meet a devastating epidemic. The disease appeared Thursday in practically every quarter of Cairo, 43 new cases being reported.

A secret rescript of the Russian minister of the Interior, dated June 11, and addressed to the heads of the provincial police of the government of Saratov, has come into the hands of the socialists. The rescript calls attention to the peasant risings and directs the police to suppress any disturbances among the peasants unparingly.

Count Chamberlain Von Morawski, a Polish landed magnate, has appealed to Emperor William not to visit Posen during the army manoeuvres to be held in September, as His Majesty had planned to do. The chamberlain fears that some Polish fanatic might attempt to harm the emperor.

Murder of a most brutal and horrible character was committed in a house on Albemarle street, Halifax, on Monday evening of last week. The murderer is a man named George William Cook, forty-seven years of age, who, according to his own account of himself, came originally from Colchester, England, and had served for fourteen years in the Royal Field Artillery. Previously to coming to Halifax he had lived for a time in Sydney, where for some offense he had served a sentence of thirty days in jail. He afterwards lived at Cape Tormentine, N. B., where he had worked on a farm. The victim of Cook's crime was a woman to whom he had been married about five weeks before, although, according to the man's own statement, he has another wife living. The account of the terrible affair as given by Halifax newspapers is to the effect that Cook had been drinking during the day on Monday and that coming home about six o'clock he demanded money from his wife to buy liquor with and upon her firm refusal to supply him with money, became mad with rage and attacking the woman with a razor almost severed her head from her body. Then having informed his wife's sister of what he had done, the man went to bed in the clothes saturated with his victim's blood and was found there by the police when, a little later, they came to arrest him. The house in which the awful deed was committed is said to bear an ill reputation. Evidently the crime was an outcome of vicious living and it may be hard to trace all the evil influences which led up to the final tragedy. It seems quite clear however that in this, as in so many other awful crimes the liquor plays an important part.

Six men were hanged in Arkansas Friday for murder. Two of the number who paid the death penalty were white men.

The most destructive hail and wind storm that ever visited the section passed over Hartland Wednesday. Several farmers are practically ruined. John Laskey, of Coldstream, had three large barns blown down, and all his crops are ruined. Others too, are seriously injured. Reports say some of the hailstones measured 2 1/2 inches in diameter and weighed three to the pound.

Live Stock Entries are now coming in for the St. John Exhibition and every indication is for a record display of Maritime Horses, Cattle, Sheep and Swine. The time limit for taking entries at ordinary fees is 18th August. Late entries are required to pay increased rates. The Lithographs advertising this Exhibition have as a central figure a magnificent horse in full action and make a striking bill. These are now being distributed. Intending Exhibitors who have not yet received Prize Lists should send a postal to W. W. Hubbard, Secretary, St. John, N. B.

The N. B. Eastern S. S. Convention.

The Sunday School convention held at Dorchester in connection with the Eastern Association was full of lively interest. One year ago it was thought wise to divorce the regular meetings of the convention from the association. A committee of six was appointed at Havelock to consider the matter and report this year. Rev. D. Hutchinson as chairman of that committee reported that in their opinion it would be advisable to separate the two because Sunday School work is of too much importance to be crowded into the short time at the disposal of the association. This report was unanimously adopted. Action was immediately taken and the convention as an appendage of the association was disbanded. Steps were taken to organize as a separate convention. Mr. Smith, the President of the N. B. Baptist Sunday School Convention, was present and made a strong plea to amalgamate with that body. He was not alone in this view; but the majority of the brethren thought that for the present an organization covering the same ground as the late body to meet at a different time and place would be a move in the right direction. After helpful discussion participated in by a large number, this feeling prevailed almost unanimously, and on motion the same officers were re-appointed: J. J. Wallace, President; W. C. Newcomb, Sec'y-Treas. The making of arrangements for the first session was left in the hands of the executive. It is sincerely to be hoped that this move will meet with the approval of every Baptist Sunday School worker in the Province of New Brunswick.

Several of our workers have been looking for years to the time when a convention embracing all the Baptist Sunday Schools of the Province would be formed. They have considered that Sunday School work is second only to the direct work of the church. It certainly has now reached a point where it demands hearty recognition as a separate body. The N. B. Baptist Sunday School Convention which was organized a few years ago in connection with the N. B. Convention has signified its willingness and has this year announced its readiness to stand out clear of all other bodies and join with all other Baptist schools in an organization of this nature with a general Superintendent for the Province. This of course would mean also smaller Conventions, either of counties or groups of counties or possibly of parishes. What we need as a denomination is a head for our Sunday School work.

True there are some counties already organized and doing excellent work, such as Albert, Kent and Westmorland, but there is room for improvement. The object of all Sunday School Conventions should be to help the individual schools, and help the individual teachers and the scholars, and they are successful only as they meet these requirements.

Sunday School work presents the grandest opportunities possible, and anything

tending to promote its interests should receive the support of its friends. Now, since the N. B. S. S. Convention, covering a large part of the Western and Southern Counties and the New Convention covering the Eastern portion of the Province have declared themselves in favor of a larger Convention for the Province it certainly should not be too much to expect that soon, very soon, this shall be an established fact. God speed the day. For the sake of our Sunday Schools and the Saviour we aim to serve can we not lay aside any little differences we cherish and as a denomination form a grand Provincial Baptist Sunday School Convention for the Province of New Brunswick. W. C. NEWCOMB, Sec'y-Treas. Hopewell Cape, July 26.

Literary Note.

For fifteen years The Outlook has made its first of August issue a Special Illustrated Educational Number. The issue for this year is not only remarkable because of the number of eminent educationalists who contribute to it, and the importance of the topics discussed, but also from its general attractiveness as an illustrated magazine. Among the contributors are President Nicholas Murray Butler of Columbia University, President Hyde of Bowdoin, President Harris of Amherst, Dean Jordan of Smith College, Professor George E. Vincent of the University of Chicago, Professor J. R. Wheeler of Columbia, and Dr. Edward Everett Haley.

Acadia University, Wolfville, N. S.

Will re-open Wednesday, October 1, 1902. The new Calendar is out. Prospective students are invited to send for calendar and to correspond with the President, THOS. TROTTER, D. D.

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