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# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXIII.

{ THE CHRISTIAN VISITOR  
VOLUME LII.

Vol. XVII.

ST. JOHN, N. B., WEDNESDAY, JULY 3, 1901.

No. 27.

## The War of 1812.\*

In his story of the war of 1812 just published, Mr. Hannay has made an important contribution to the historical literature of Canada. The author's main purpose has been to write of the war as it affected Canada and as the people of the British North American colonies—especially those of Upper Canada—were concerned and engaged in it. While therefore a general survey is presented of the cause of the war and all the considerable movements in connection with it, we have a more particular account of the conflict along the line of the international boundary, which was indeed the scene of the principal events of the war, and of the brave and effective fight which the people of Canada made in defence of their homes and in favor of British connection. The defence of Canada against the invading forces of the United States, as the author truly says in his preface, "could not have been successful but for the hearty cooperation of our ancestors, the people of Canada of that day," and accordingly, "this war ought to be regarded as Canada's first and greatest contribution to the work of empire building; for the fervent loyalty which, within a year or two, has sent so many of the sons of Canada to fight the battles of Great Britain in South Africa, received its first illustration on the battlefields of the war of 1812."

In 1812 the population of Upper and Lower Canada did not exceed 400,000, and little more than one-quarter was of British origin. Great Britain was then deeply engaged in Continental wars and could spare only a mere handful of regular troops for the defence of Canada, the number in Upper Canada during the first part of the war being less than 1500. The United States was then a nation of eight millions of people, correspondingly rich in resources, and dominated by political leaders who were filled with a grand ambition for the conquest of Canada, and determined, if possible, to drive the British flag from the northern part of the continent. The militia which supported the British regulars in the defence of Canada, was drawn principally from what is now Ontario, its population numbering then only about 80,000 souls. When these facts are considered, and the great extent of the international frontier is taken into account, it must be acknowledged that the successful defence of Canada during the war of 1812-14 deserves to be classed among the remarkable things of history. Seldom in the history of the world have a people exhibited greater bravery, persistence and resource in defending its land against invasion. Not only was the invasion repelled, but the war was carried into the enemy's country and some important successes achieved on the soil of the United States, especially the taking of Fort Niagara which was held until the end of the war.

The perusal of the records of the war of 1812 may well minister to the patriotic pride of the Canadians of this generation. Never have a people had a better justification for fighting than did the people of Canada in 1812, and seldom have men fought more bravely than did the men who contended for their liberties and their homes at Queenstown Heights, at Beaver Dams, at Stoney Creek, at Chateauguay, at Chrysler's Fields, Chippewa and Lundy's Lane. Every young Canadian ought to make himself as thoroughly acquainted as possible with this period in his country's history, and Mr. Hannay's book will give him important help in that direction.

It is somewhat difficult to understand why the American forces did not meet with a larger measure of success in the attempt to conquer Canada. The population and resources of the country would seem to have been ample for such an undertaking even had Canada's powers of resistance been twice as great as it actually was. One reason, doubtless, was that the public men of the United States who were so anxious to annex the British Provinces to the Union had little idea of the magnitude of the task involved. They thought that Canada was a ripe apple ready to fall into the lap of the Republic at the slightest shaking of the parent tree. "We can take the Canadas without soldiers," said Eastle, the United States Secretary of War, "we have only to send officers into the Provinces and the people, disaffected toward their own Government, will rally round our standard." Hon. Henry Clay said: "It is absurd to suppose we will not succeed

in our enterprise against the enemy's Provinces.

I am not for stopping at Quebec nor any where else; but I would take the whole continent from them and ask no favors. We must take the continent from them. I wish never to see peace till we do." It was a surprise, therefore, both to the politicians and to the soldiers of the Republic, that the people of the Provinces were prepared to stand for British connection with a sturdiness of courage and fighting ability scarcely surpassed in the annals of British warfare. But the people of the United States were by no means all of one mind in wishing to make war on Canada. Congress was far from being unanimous in the matter, and in New England especially, there was strong opposition to the prevailing policy of the nation. No doubt Dr. William Ellery Channing voiced the sentiments of many, when in Boston, on a day, in August 1812, appointed by President Madison as a day of fasting and prayer for the success of the American forces in the war, he denounced the war as "unjustifiable and ruinous." Josiah Quincy, of Massachusetts, too, on the floors of Congress, denounced the war in the strongest terms, as "a cruel, wanton, senseless and wicked attack upon an offending people bound to us by ties of blood and good neighborhood, undertaken for the punishment, over their shoulders, of another people 3,000 miles off, by young politicians, fluttering and cackling on the floors of that House, half hatched, the shell still on their heads and their pinions not yet shed—politicians to whom reason, justice, pity were nothing—revenge everything." It is probable that the soldiers of the American army—especially the militia—were more or less impressed by such sentiments and did not enter upon the business of conquering the Canadas with any great spirit. If the people of Canada, as the politicians declared, were tired of British connection and wanted to come into the Union, the American militia were of course willing to lend their presence to grace to occasion; but if they must fight the people of the Provinces to the death in order to persuade them to change their allegiance, that was another matter, and it is not to the discredit of the New York militia that they had little heart for it, or that at the battle of Queenstown they actually refused to cross the river to take part in the fight. However it may be explained, it seems undeniable as a general statement, that, neither in leadership nor in the fighting qualities of the troops, did the American forces employed in the attempt to conquer Canada in 1812, manifest the ability which has usually characterized American military operations.

The Indians of Canada fought against the invaders and in several engagements rendered important assistance to the British-Canadian cause. American historians have severely censured the British for their employment of the Indians as allies. But, as Dr. Hannay points out, the Indians had rights and interests to protect in Canada, as well as the whites. The Indians appear to have been well under the control of their brave chief Tecumseh, who was finally slain in battle, and generally to have abstained from acts of peculiar savagery. If in some instances they committed excesses they might plead the principle of retaliation, for the first man slain in the war was an Indian who was shot from ambush and scalped by a white man who boasted of his exploit. Nor did the Americans' horror of savage warfare prevent their employing Indians as their allies in the invasion of Canada. And it must be acknowledged that the American soldiers who cut strips of skin from the body of a dead Indian whom they supposed to be the chief, Tecumseh, to make razor strops of, did not require any lessons in the art of savage warfare.

It cannot be claimed that Mr. Hannay has written the story of the War of 1812 with cool impartiality. He is at no pains to conceal the fact that he writes as a Canadian and with keen sympathy for the Canadian cause. He has criticised and denounced with a free and trenchant pen whatever has seemed to him worthy of criticism and censure in the political policies, military operations and the personal qualities of the enemies of his country at that period. Without discussing the justice of the opinions which Mr. Hannay has expressed at many points, with regard to the Americans, we think that, as a matter of taste, he has permitted himself too much liberty in the direction indicated. The historical facts of his book have, we believe, been gathered with great pains and with conscientious regard for accuracy. It is therefore really a very valuable historical work and is written in the lucid and attractive style of which Mr. Hannay is master, and it seems a pity to prejudice the

historical character of the book in the minds of many—especially American—readers by remarks which will be interpreted as indicating the attitude of the prejudiced partisan and special pleader from whom trustworthy historical statements are not to be expected. It is to be said, however, that if the author has expressed a very poor opinion of many of the American leaders and actors in the events of 1812-14, he has expressed an equally poor opinion of some of those on the Canadian side. Especially is this true of Sir George Prevost, then Governor-General of Canada, to whose unreadiness and incapacity—to use no stronger terms—are attributed most of the disasters which befell the British-Canadian cause in the course of the campaigns. We cordially recommend Dr. Hannay's story of the War of 1812 to our readers as a work embodying much research and information presented in a form which—for Canadian readers at least—makes it as interesting as a romance.

## New Ontario.

The explorations of the past few years have demonstrated the existence of large agricultural, mineral and forest wealth in the northern region embraced within the limits of the Province of Ontario. The extent of this wealth had been scarcely suspected, but it is evidently to be reckoned as a very considerable item in the resources of Canada. There is also, we believe, much partially explored territory in northern Quebec, which may prove to be rich in timber and in mineral wealth. Reference has been made in these columns from time to time to the resources which are being brought to light, and to some extent developed, in what is coming to be called New Ontario. The following extract from the report for 1900 of the Commissioner of Crown Lands, Hon. J. E. Davis, will give additional information in regard to this new region of country which is being opened up, and especially respecting its capabilities for supporting an agricultural population. The Commissioner says: "A tract of arable land has been found, stretching from the Quebec boundary across the districts of Nipissing, Algoma and Thunder Bay, comprising an area of 24,500 square miles, or 15,080,000 acres. The soil is clay or a clay loam, nearly all suitable for farming purposes, and the region is watered by the Moose River and its tributaries, the Abitibi, Mettagami and Missinabi, and the Albany and its tributaries, the Kenogami and Ojoke.

The climate of this region is reported to have no features which would prevent the ripening of grain or the growing of root crops. It lies for the most part south of the 50th parallel of latitude, which crosses the Province of Manitoba near Winnipeg, and its climate will not differ much from that of the latter province. Crops of grain, potatoes and other vegetables and even small fruits were found growing as far north as James' Bay. A great pulp-wood forest has been located north of the height of land extending across the district of Nipissing, Algoma and Thunder Bay, with a depth in some places of 150 miles. The timber embraces all the common pulp woods, such as spruce, poplar, jack pine and balsam of gilead, as well as tamarac and cedar along the banks of the streams. In the district of Nipissing, south of the height of land, an extensive pine forest was explored and estimated to contain about three billions of feet, board measure."

## The Crops.

The present prospects as to the crops in Manitoba and the Northwest appear to be remarkably good. According to reports being published in some quarters, they were "never brighter," and it seems to be taken for granted that the grain crop of the country will be the greatest in its history. This is to be hoped for, but it is too early yet to form positive conclusions, or even to forecast approximate results, but all indications up to the present are favorable and the good prospect seems to be quite generally shared by the whole Northwest country. From all points in Manitoba, it is said, from Toulon on the north to Emerson on the international boundary, there is the same gratifying report. In the stretch of country northwest of Portage La Prairie, from McDonald to Yorktown and in the region northward of Brandon there are reports equally favorable. In southwestern Manitoba and southwestern Assinabols, we are told, the prospect can scarcely be better. In the Edmonton district indications are excellent. The only complaint as to the weather is that in some sections there has been somewhat too much rain. The crop outlook in Great Britain is not very encouraging, in Spain it is much better, while in Central Europe the prospect is said to be good in the Adriatic region and bad on the shores of the Baltic.

\* HISTORY OF THE WAR OF 1812 BETWEEN GREAT BRITAIN AND THE UNITED STATES OF AMERICA. BY JAMES HANNAY, D. C. L., Author of the History of Acadia, Life and Times of Sir Leonard Tilley, etc. St. John, N. B. Printed by John A. Bowen, 1901.



## Notes From Newton Centre.

The Hill which but a few days ago was throbbing with life is now still, save for the workman in the field and the occasional visitors to the library in the shape of a few students who are remaining here during the summer. The rest of the students have gone to their fields of labor or to places of rest. The President has sailed for England.

The venerable Dr. Hovey has been dangerously ill, having been threatened with a severe attack of pneumonia. I am very glad, however, to say that he is now out of danger, and is making sure though slow progress toward recovery.

The great event of last week was the

## FIFTIETH ANNIVERSARY

of the International Young Men's Christian Association. This great gathering of world-wide representation, met in Mechanic's Institute, Boston, June 11th to 16th. Large numbers were present, particularly from the cities of the United States. The public was eager to attend the sessions especially in the evening, so that often there was as large a number present as 8000 or 9000, and once, when there were speakers from the army and navy, the estimate was put at 10,000.

## QUITE A STIR

on the calm surface of the convention's proceedings was caused by a vigorous protest against the acceptance of an invitation to a reception in the rooms of the Art Museum. The ground on which the protest was made was that an institution containing so much nude statuary was not a fit place for a promiscuous gathering of ladies and gentlemen. There were a goodly number who felt that the objection was sane and wise. Officially, however, the protest was unheeded, and its only apparent effect was to largely augment the attendance at this prominent social function. The question whether the nude in art is conducive to elevation of morals or to the cultivation of the æsthetic sensibilities has not yet been finally settled, nor can it be effectively dismissed by "official" decree.

The Y. M. C. A. has had a wonderful growth during the fifty years of its existence. Today there are 1476 associations, of which 1354 are reported to have a membership of 263,477. In buildings, real estate, and miscellaneous the Y. M. C. A. has property to the value of \$21,716,102. On this continent there has been a constant gain in the larger cities, while in places of 5000 people or less there has been a regrettable decline in the work of the association during the last fifteen years. In the United States the growth of the Order seems to have been commensurate with the development of supervising agencies. The international phase of the work dates from 1854, the State and Provincial from 1866, and the Metropolitan from 1887. The needs of this year call for \$160,000. Of this amount \$80,000 are still to be provided. An attempt is being made to raise a jubilee fund of \$1,000,000. About one half has already been subscribed.

The bill of fare furnished by the International Committee was extremely rich and varied. Men, eminent alike in the field of religion and letters, made splendid contributions to each session. Men like Presidents Faunce of Brown University, Patton, of Princeton; Hall, of Clarke; Northrup, of University of Minnesota, Washington, of Tuskegee Institute, Bishop Potter and Rev. Dr. J. M. Buckley, etc., brought messages of great power. It was a matter of general regret that Dr. T. L. Cuyler was unable to be present as was expected, owing to the word of the specialist under whose care the doctor has been obliged to place himself. Added to this magnificent array of platform ability, the immense exhibit presenting graphic suggestion of the extensive and varied operations of the Y. M. C. A. well repaid careful attention.

One of the very pleasing things came on Friday evening, when the chairman announced that the son of Sir Geo. Williams, the founder of the Y. M. C. A., was on the platform and would read two very interesting telegrams. This gentleman was greeted with a splendid ovation. The congregation accorded him the Chataqua salute in a vigorous manner. The first telegram was from Earl Roberts, who commended heartily and gratefully the splendid work of the Y. M. C. A. in South Africa. In response the great assembly broke forth into loud and prolonged cheering. The second telegram was from the secretary of Edward VII, presenting the King's greetings and congratulations and expressing his desire and intention to aid in any way within his power the great and good work in which the Y. M. C. A. is engaged. In appreciation of this the demonstrations of the congregation knew no bounds. Handkerchiefs waved vigorously from thousands of hands. "Three cheers for the King" sounded heartily from a multitude of lips. Spontaneously, the entire assembly sang most lustily "God save the King." Then the chairman called for three formal cheers for King Edward and the vast auditorium echoed with "Hip, hip, hurrah" in a way that gave every Britisher un-speakable pleasure. But some reader may wonder how all this came to pass when so much passes through the press of the United States that is antagonistic or at least unfriendly toward Great Britain. Does not the explanation lie in the fact that this assembly which re-

sponded heartily to cordial sentiments toward England was one of nobility and culture, representative of the higher elements of the nation? There were no election processes to aid nor Irish contingents to conciliate by bombastic phrases against the British Empire such as is often deemed a necessity by the party press of the Republic. It is highly gratifying that this attitude toward Great Britain and the colonies prevails among the thoughtful classes of this country.

Though this Anniversary Convention was held in New England's Centre where Unitarianism has its firmest seat, the Trinitarian atmosphere of the Association was marked. Both in prayer and address honor was accorded to Father, Son, and Holy Spirit.

With cheer then do your task,

For ease think not to ask,

No duty shunned.

It was refreshing to hear from speaker after speaker, such sturdy evangelical sentiments as breathed through these and kindred expressions: "Obligatory morality cannot be had without religion;" "First Corinthians has done more to revolutionize society than the ethical writings of all pagan authors put together;" "Without recourse to the blood of the atonement there can be no true conception, to say nothing of realization, of obligatory morality."

Perhaps the address that most completely captured the audience and was received with the greatest enthusiasm was that delivered by President Booker T. Washington, of Tuskegee Institute, Ala., who spoke as the representative of the negro race. His address was keenly humorous, bustling with epigrammatic turns, and delivered with great power. He began by saying: "I am an ex-slave but I speak tonight for 30,000,000 free colored citizens of the Southern States." He said the Negro was the only race that had come to America with a special and pressing invitation. The white man came to this Continent under the protest of the leading American citizens! But the white man sent to Africa and at much expense brought the colored man to this land. Now when there were some elements of discord, some were suggesting that the black race ought to betake themselves out of the country. "But," continued the speaker, "since you brought us here at such expense and inconvenience, we're going to oblige you by staying. And I am persuaded that there is among us both, patience and forbearance and Christianity enough to permit us to work out our destinies on this Continent side by side." "The colored race ought to be judged by its best, not by its worst. The Negro in the great cities hasn't half a chance." Before him are wide-open doors inviting him to all the demoralizing and destructive forms of life but he is barred from the avenues that open toward helpful and elevating influences. Once a man who was standing on the outskirts of an immense crowd that was being addressed by the eloquent Frederick Douglas, enquired "who it might be that was speakin' so finely." When told that it was the great Negro orator he said he never knew before that "a nigger could spake like that." His informant told him that Mr. Douglas was not a whole Negro, that he was a Mulatto, only half Negro. "Well," came the reply of surprise, "if he's only half nigger and can spake like that, what in the world would he do if he was a whole nigger?" "So," urged Pres. Washington, if the black race can produce such splendid specimens a can be named, with only half a chance, what might be accomplished if the race had a whole chance!"

Starting from meagre beginnings, the Y. M. C. A. of the South has gained wonderful results. It has now a membership of 4,500. It has contributed a splendid service toward dissipating narrowness, prejudice and ignorance regarding the truth and has wrought nobly to usher in a brighter day of broader sympathy and accuracy of knowledge of the Bible together with appreciation of its transcendent teachings. Mr. Washington is himself a noble illustration of what the grace of God can do for the Negro.

A. F. NEWCOMB.

June 19.

## An Open Letter From a Telugu Christian to the Christians of the Maritime Provinces.

DEAR EDITOR:—I shall feel highly obliged if you will kindly publish the following letter in your valuable journal.

DEAR CHRISTIAN BROTHERS AND SISTERS:—You have been sending for 25 years your brothers and sisters as missionaries into our midst. By their earnest labors many perishing souls have been rescued and brought to Christ, the unique Teacher and Saviour of the universe. In one way, we owe our salvation to you and to the missionaries you sent. We heartily appreciate your noble work. The brothers and sisters you sent here are almost trying with their heart and soul to light the benighted houses of this land. They have succeeded in many cases. Don't think that your gifts and their labors are in vain. Do not look for the quantity of converts in your mission fields but to their quality. May God, the Lord of hosts, bless your mission and give it abundant fruit!

You are all aware that the native heaven is yet too small and feeble to leaven the Telugu lump. Therefore I, on behalf of the Telugu Christians, beg you to send

some more zealous, spiritual, cultured young men and women to our midst. If you are wishing to come to India, do not look back having put your hand to the plough. Come here and assist us in reaping the harvest with your Canadian strength and faith; we shall also assist you as far as we can.

In your Telugu field a good school is wanting to train the young Christians of different stations and to improve the germ of knowledge planted in them and at the same time to impart the gospel in a better way to the bright Hindu boys side by side with the Christians. Oh! what a blessed thing it is to have good schools in your field with required apparatus, well cultured teachers and spiritual preachers to lead Bible lessons and talks.

As I was converted to Christ while I was reading in a Christian school, I believe that many other young men of my land would be led to Christ, if they would attend such schools as are provided with gifted preachers.

If you are going to send a new missionary into our midst, kindly send one who is an M. D.

Although there are some exceptions here and there, you must all remember that one preacher or teacher or doctor from home is equal to a hundred native workers in many respects. Your presence will be felt by us as well as by the Hindus.

Brother in Christ, what will you do for the Telugas—your own people in your own foreign field? Will you go personally to this beautiful land to seek a few souls for Christ? Or will you generously contribute to send some earnest, able missionaries from among you? Or will you help to appoint native workers with necessary supply? If you care for your foreign mission and wish that the work among Telugu should succeed, you shall do any of the above; if not you will do none. More in my next, if the Editor is good enough to publish what the Telugu write.

P. VERRACHARVULU.

Bhimpatam, India, 21st May.

## Power to the Faint.

Isaiah begins the fortieth chapter of his prophecy with the words "Comfort ye, comfort ye, my people, saith your God." In the twenty-eighth verse he declares that the Lord "fainteth not, neither is weary." Then, in the twenty-ninth verse, he declares that this unwearied One takes a special interest in those who are unlike himself—that to the faint he gives power. Then, after declaring that even young men grow weary, he is inspired to reveal to us the secret of rejuvenescence and of parental vigor. It is waiting on the Lord.

This promise in the Old Testament was repeated in spirit, though in different words and imagery, by our Saviour, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.)

This is an age of weariness, because it is an age of close competition and of intense and morbid activity. While many seek relief in suicide, there are many who, being afraid to die, stagger on fainting under their burdens. To all these comes the great Physician, comes with the balm of Gilead—the tonic of the gospel. He says: "Wait on me, take my prescription, and you will not only be well, but be strong. I will give you not only quickened vitality, but power."

I went to consult an eminent physician the other day. In the ante-room were nearly a score of men and women. They were waiting, and some of them had to wait an hour or more. Why did they wait? They were weak and weary, but they had faith in the doctor. It was so that the disciples waited in that upper room in Jerusalem. They had been sadly disappointed when Jesus was crucified. But they trusted in his promise, and waited for its fulfilment. On the tenth day they were endued with power from on high." (Luke 24: 49.)

The trouble with most of us is two-fold: First, we do not realize how faint we are, and think that we can renew our strength by what we call recreations—cardinal and temporary anodynes. And, second, we do not take God at his word. We do not believe that he is ever willing and waiting to give "power to the faint." If, at the end of this nineteenth century, all the faint and weary could realize that their strength is in God, and that the greater their need the freer and more abundant is his grace; and if, feeling this, they would wait upon him, in their closets and sanctuaries, not merely during a week of prayer, but continuously and persistently, until he sees that they are ready to receive the Holy Ghost, would not 1901 be a Pentecostal year?—C. E. B., in Herald and Presbyter.

## The Vision.

JOB IV.

In awful thoughts from visions of the night,  
When slumber deep falleth on man, a message  
Was brought to me, a part thereof I heard.  
Fear smote my soul with trembling, till I quaked,  
Up stood my hair, a spirit rose and passed,  
Before my face, and stood; no form could I discern;  
An image was there, and silence; then I heard  
A voice saying, Shall mortal man be found  
More just than God? More pure than he who made?  
He trusteth not his prophets, angels too,  
With folly chargeth he, and will he trust  
Weak man / who springeth from the ground—and dwells  
In house of clay, which like a moth is crushed?  
All day, without regard, are they destroyed;  
They perish, and the spirit passeth out,  
Sightless, thoughtless, into eternal night.

ARTHUR D. WILMOT.



"Go Into Peace."

A SERMON DELIVERED AT UNION CHAPEL, MANCHESTER, BY REV. ALEXANDER MACLAREN, D. D.

"And He said to the woman, thy faith hath saved thee, go in peace."—Luke vii. 50.

We find that our Lord twice, and twice only, employs this form of sending away those who had received benefits from His hand. On both occasions the words were addressed to women: once to this woman, who was a sinner, and who was gibbeted by the contempt of the Pharisee in whose house the Lord was; and once to that poor sufferer who stretched out a wasted hand to lay upon the hem of His garment, in the hope of getting healing—fishing it away unknown to the Giver. In both cases there is great tenderness; in the latter case even more so than in the present, for there He addressed the tremulous invalid as "daughter," and in both cases there is a very remarkable connection hinted at between faith and peace; "Thy faith hath saved thee, go in peace."

I.—Now, there are three things that strike me about these words; the first of them is this—

DISMISSAL OF THE WOMAN.

One might have expected that our Lord would have flung the shield of His companionship, for a little while at any rate, over this penitent, and so have saved her from the scoffs and sneers of her neighbors, who knew that she was a sinner. One might have supposed that the depth of her gratitude, as expressed by her costly offering, and by her tears, would have spoken to His heart, and that he would have let her stop beside Him for a little while; but no! Jesus said to her, in effect: "You have got what you wished; go away, and take care of it." Such a dismissal is in accordance with the way in which He usually acted. For very seldom indeed do we find that He summoned any individual to His side after he had gathered the first nucleus of four disciples. Generally he broke the connection between Himself and the recipients of His benefits at as early a moment as possible, and dismissed them. And that was not only because He did not wish to be surrounded and hampered by a crowd of slightly attached disciples, but for two other reasons; one, the good of the people themselves, and the other, that, scattered all over northern Palestine, they might, in their several circles, become centres of light and evangelists for the King. He dispersed them that He might fling the seed broadcast o'er the land.

Jesus Christ says to us, if we have been saved by our faith, "Go!" And he intends two things thereby. First, to teach us that it is good for us to stand by ourselves, to feel responsibility for the ordering of our lives, not to have a visible Presence at our sides to fall back upon, but to grow by solitude. There is no better way of growing reliant, of becoming independent of circumstances, and in the depths of our own hearts being calm, than by being deprived of visible stay and support, and thus drawing closer and closer to our unseen Companion, and leaning harder and heavier upon Him. "It is expedient for you that I go away." For solitude and self-reliance, which is bottomed upon self-distrust and reliance upon Him, are the things that make men and women strong. So, if ever He carries us into the desert; if ever He leaves us forsaken and alone, as we think; if ever He seems—and sometimes He does with some people, and it is only seeming—to withdraw Himself from us, it is all for the one purpose, that we may grow to be mature men and women, not always children, depending upon go-carts of any kind, and nurses' hands and leading-strings. Go, and alone with Christ realize by faith that you are not alone. Christian men and women, have you learnt that lesson—to be able to do without anybody and anything because your whole hearts are filled, and your courage is braced up and strengthened, by the thought that the absent Christ is the present Christ?

There is another reason, as I take it, for which this separation of the new disciple from Jesus was so apparently mercifully and perpetually enforced. At the very moment when one would have thought it would have done this woman good to be with the Lord a little while longer, she is sent out into the harshly judging world. Yes, that is always the way by which Christian men and women that have received the blessing of salvation through faith can retain it, and serve Him—by going out among men and doing their work there. The woman went home. I daresay it was a home, if what they said about her was true, that sorely needed the leavening which she now would bring. She had been a centre of evil. She was to go away back to the very place where she had been such, and to be a centre of good. She was to contradict her past by her present which would explain itself when she said she had been with Jesus. For the very same reason for which to one man that besought to be with him, he said, "No, no: go away home and tell your friends what great things God has done for you"—he said to this woman, and he says to you and me, "Go and witness for me." Communion with him is blessed, and it is meant to issue in service for him. "Let us make here three tabernacles," said the Apostle; and there was scarcely need for the parenthetical comment,

"not knowing what he said." But there was a demoniac boy down there with the rest of the disciples, and they had been trying in vain to free him from the incubus that possessed him. And as long as that melancholy case was appealing to the sympathy and help of the transfigured Christ, it was no time to stop up there. Although Moses and Elias were there, and the voice from God was there, and the Shekinah cloud was there, all was to be left, to go down and do the work of helping a poor, struggling child. So Jesus Christ says to us, "Go, and remember that work is the end of emotion, and that to do the Master's will in the world is the surest way to realize his presence."

II.—Now, the second point I would suggest is—  
THE RELIGION INTO WHICH CHRIST ADMITTED THIS WOMAN.

It is remarkable that in the present case, and in that other to which I have already referred, the phraseology employed is not the ordinary one of that familiar Old Testament leave-taking salutation, which was the "good-bye" of the Hebrews, "Go in peace." But we read occasionally in the Old Testament a slight but eloquent variation. It is not "Go in peace," as our Authorized Version has it, but "Go into peace," and that is a great deal more than the other. "Go in peace" refers to the momentary emotion; "Go into peace" seems as it were, to open the door of a great palace, to let down the barrier on the borders of a wide, and to send the person away upon a journey through all the extent of that blessed country. Jesus Christ takes up this as he does a great many very ordinary conventional forms, and puts a meaning into it. Eli had said to Hannah, "Go into peace." Nathan had said unto David, "Go into peace." But Eli and Nathan could only wish that it might be so; their wish had no power to realize itself. Christ takes the water of the conventional salutation, and turns it into the wine of a real gift. When he says, "Go into peace," he puts the person into the peace which he wishes them, and his word is like a loving creature, and fulfils itself.

So he says to each of us: "If you have been saved by faith, I open the door of this great palace. I admit you across the boundaries of this great country. I give you all possible forms of peace for yours." Peace with God—that is the foundation of all—then peace with ourselves, so that our inmost nature need no longer be torn in pieces by contending emotions—"I dare not" waiting upon "I would," and "I ought" and "I will" being in continual and interminable conflict; but heart and will, and calmed conscience, and satisfied desires, and pure affections, and lofty emotions being all drawn together into one great wave by the attraction of his love, as the moon draws the heaped waters of the ocean round the world. So our souls at rest in God may be at peace within themselves, and that is the only way by which the discord of the heart may be tuned to one key, into harmony and concord; and the only way by which wars and tumults within the soul turn into tranquil energy, and into peace, which is not stagnation, but rather a mightier force than was ever developed when the soul was cleft by discordant desires.

In like manner, the man that is at peace with God, and consequently with himself, is in relations of harmony with all things and with all events. "All things are yours if ye are Christ's." "The stars in their courses fought against Sisera," because Sisera was fighting against God, and all creatures, and all events, are at enmity with the man who is in antagonism and enmity to him who is Lord of them all. But we have peace with God, and peace with ourselves, then, as Job says, "Thou shalt make a league with the beasts of the field, and the stones of the field shall be at peace with thee." "Thy faith hath saved thee; go into peace."

Remember that this commandment, which is likewise a promise and a bestowal, bids us progress in the peace into which Christ admits us. We should be growingly unperturbed and calm, and there is no joy but calm, when all is said and done. We should be more and more tranquil and at rest; and every day there should come, as it were, a deeper and more substantial layer of tranquility enveloping our hearts, a thicker armour against perturbation, and calamity, and tumult.

III.—And now there is one last point here that I would suggest, namely:—

THE CONDITION ON WHICH WE SHALL ABIDE IN THE LAND OF PEACE.

Our Lord said to both these women: "Thy faith hath saved thee." To the other one it was even more needful to say it than to this poor penitent prostitute, because that other one had the notion that, somehow or other, she could steal away the blessing of healing by contact of her finger with the robe of Jesus. Therefore he was careful to lift her above that sensuous error, and to show her what it was in her that had drawn healing "virtue" from him. In substance he says to her: "Thy faith, not thy forefinger, has joined thee to me; my love, not my garment, has healed thee."

There have been and still are many copyists of the woman's mistake, who have ascribed too much healing and saving power to externals, sacraments, rites and ceremonies. If their faith is real and their longing earnest, they get their blessing, but they need to be educated to understand more clearly what is the human condition of receiving Christ's saving power, and that robe and finger have little to do with it.

The sequence of these two sayings, the one pointing out the channel of all spiritual blessing, the other, the bestowment of the great blessing of perfect peace suggest that the peace is conditional on the faith, and opens up to us this solemn truth, that if we would enjoy continuous peace, we must exercise continuous faith. The two things will cover precisely the same ground, and where the one stops the other will stop. Yesterday's faith does not secure to-day's peace. As long as I hold up the shield of faith, it will quench all the fiery darts of the

wicked, but if I were holding it up yesterday, and have dropped it to-day, then there is nothing between me and them, and I shall be wounded and burned before long. No past religious experience avails for present needs. If you would have "your peace" to be "as the waves of the sea," your trust in Christ must be continuous and strong. The moment you cease trusting, that moment you cease being peaceful. Keep behind the breaker, and you will ride smoothly, whatever the storm. Venture out beyond it, and you will be exposed to the dash of the waves, and the howling of the tempest. Your own past tells you where the means of blessing are. It was your faith that saved you, and it is as you go on believing that you "Go into peace."—London Baptist Times

Yet We Say We Love Him.

A PFAVER MEETING TALK FOR THE LATITUDE OF AMHERST, YET SUITED ELSEWHERE.

Do we treat anybody else so ungratefully as we do our Christ, "whom we say we love." If any member of my family was in peril, and I was helpless to succor them; is there one person here tonight who would not come to the rescue even at a sacrifice. Of Christ's great family whom he has created, loved and died for, millions are in hopeless distress and deadly peril every hour; and Christ himself is powerless to save them without our co-operation. He commands and pleads with us to "go" and rescue them. Year after year we treat his commands with stolid indifference and yet we say we love him.

Do we coldly as a matter of habit put in a few cents or dollars on the collection plate once a month. Of the twelve collections (apart from the Woman's Society and the Sabbath school) the part going to Foreign missions is so very small. If we possessed the right spirit of consecration we could easily make it hundreds and perhaps thousands of dollars, and yet we say we love him!

I talked with a sister with large intellectual and financial ability. She responded, "Yes, the sisters in our society pay the one dollar per year, but there are so many of them that forget to pay the dollar when the year comes round." How sad that our sisters are in the bondage of paying only once a year, with the danger of sleeping all the rest of the year after the dollar is paid. Who will introduce the divine system of paying weekly or even monthly, and thus increase the annual giving of the sisters manifold. And yet we say we love him. Is love worthy of the name unless it leads us to acts of self-sacrifice? And does not the condition of the two million Telugus committed to us by Christ, in order that we through him might save them, demand self-sacrifice. Who lays it to heart, that we have in India only one missionary and his helpers, for every 300,000 Telugus? And yet we say we love him. Rev. I. C. Archibald estimates that only one hundred thousand out of the two million Telugus hear the voice of our missionaries even once in a year, and we call that giving the gospel to the two million Telugus. And yet we say we love him. Is it true that within the limits of this convention we have one pastor for every 250 members or of 500 adherents? Is there not here evidence of thoughtless selfishness? Are we more deserving than the Telugus? No, in no wise! The gospel of the grace of God alone has made us to differ. Ought we not to divide up with them? Shall we not send to our Telugus twenty-five of our pastors and give them some chance to hear about Jesus and his love.

What about our young minister's. Dr. Manning says that only one of them has offered to go, and he will not be ready for one year. They all love Jesus—but love is not simply a sentiment. Does not true love constrain to enlarged, intelligent action. Will it not seek to spend itself, where it is most needed? Is not the need one thousand-fold greater in the Telugu field? The result of past experience in heathen lands teaches that ten times as many souls will be won by a given amount of labor as when spent in this land. And though they say they love him yet none offer to go. Sisters, brothers, and young ministers, is our love genuine?

Are we all enchained by habits of indifference to our Lord's ascending command to "go." Has this indifference been inherited, fostered, encouraged, until indifference is our normal condition? Who can tell us what kind of dynamite will break through the crust of this indifference? The love of Christ in us is the only power that can do it. What if we have silently formed the habit of saying it by our acts. "We will not permit the love of Christ to constrain us to cease laying up treasure upon earth as our chief good, nor will we use our invested funds, nor our interest income for Christ's work, though of course I will give my one-dollar per year and perhaps more out of my pin money." And yet we say we love Him?

Is it not supremely reasonable that intelligent love to Christ should constrain us to at once send twenty-five missionaries to the Telugus? What is the one hindrance to our raising the extra fifty-thousand dollars per year to support their work? Only this and—nothing more—the iron clad habit of not doing it. No innovation upon our religious habits can be allowed. And yet we say we love Him?

It is twenty-five years since we accepted from the Lord Christ the two million Telugus to teach them about the great salvation. Meanwhile it is estimated that while we have been busy here and there one million have died without hope. And yet we say we love him.

Is it not quite probable that there are within the limits of this convention one hundred members of our churches whose net annual income, after deducting a reasonable amount for family support and ordinary benevolence, there still remains enough to support one, two, three or four missionaries to Telugus from each man? That is, each and all could support one and some of them according to ability, two, three or four missionaries at \$800 per year. Only one thing hinders them from doing it, and that is the terrible habit of not doing it, which means that they have no intelligent sympathy with their Lord and Saviour in his plans for saving men from every nation, kindred and tongue. And yet they say they love him. True love constantly sacrifices much, if not everything in order to obey his commands. The ever present command is "Go Ye." DIMOCK ARCHIBALD.







**HANTS COUNTY.** Rev. G. R. White reported verbally for Hants. He said the county organization was known as the Hants County Baptist Convention. Four bodies were represented in it, the H. M. work, the W. B. M. U., the Sunday School Association and the B. Y. P. U. Mr. White thought the Convention quite overloaded. Three meetings had been held during the year. The result of the year's operations was not very encouraging, although something had been effected. The Twentieth Century Fund had been considered and the churches recommended to raise \$1.00 per member for it. After some remarks by Rev. D. W. Crandall the report was adopted.

**LUNenburg COUNTY.** The report was presented by Rev. W. B. Bezanson. It showed that five meetings had been held during the year, that the meetings were generally well attended and interesting. The interests of the county had been cared for and the work of the denomination kept before the churches. The raising of the Century Fund had been kept in view. The success which had attended the meetings was due largely to the faithful efforts of Rev. H. B. Smith, who for two years had been president of the Conference.

**HALIFAX COUNTY.** Rev. Dr. Kempton, Chairman of the Committee, regretted that the pressure of many duties outside his own pastoral work had prevented his giving the necessary attention to the work of the District Committee. For this reason and for others little had been done in district work during the year. The County was very large, and the loss of the County missionary who had promoted the work in destitute districts had been keenly felt. There was nothing to report in reference to the Century Fund. Rev. W. E. Hall also expressed regret that more was not being done to foster the weaker interests of the County, and alluded to some places where Baptist churches had been planted in the County and had now become extinct.

On motion of Rev. W. A. Snelling, the church at Bedford was admitted into the Association. Pastor Snelling on behalf of the church received from the moderator the right hand of fellowship.

At this point the report on Denominational Literature was taken from the table. The editor, being present, was invited to speak, and was heard very kindly in the interests of the paper. A number of the delegates present expressed their sense of the value of the paper to the denomination, their sympathy with the editor in his work and their desire to see the circulation of the paper enlarged. Among those who took part in this discussion were Rev. W. E. Hall, Dsa. Joseph D. Marsters, Rev. G. R. White, Capt. James Graham, Rev. D. W. Crandall, Bro. DeLong and Rev. C. H. Day.

SATURDAY AFTERNOON.

The Report on Statistics was presented by Dr. B. H. Eaton.

The report showed  
 1. That two churches—Bedford and Chester Basin having now united with the Association, and the roll of churches numbers 57. Of these 49 reported and 8 have not been heard from. These 8 are Aylesford, Chester, Fall River, New Ross, Waterville and Windsor Plains.

2. Of the 49 reporting 31 have accompanied their statistics with a letter to the Association. This practice the Committee commend.

3. The baptisms for the year are 261 as compared with 269 last year. Baptisms have occurred in 28 churches.

Wolfville has received 75 by baptism, Gaspereau 35 Berwick 28.

4. Applying the proper reckoning it is found that 2400 church members are on the non-resident list, which leaves a resident membership of 8266.

5. Nineteen churches possess parsonages. It is desired that this list may be enlarged.

6. Sixteen licentiate are reported.

7. The highest salary reported is \$1600 without parsonage. One church pays \$1200 and a parsonage, another \$1200 without a parsonage, another \$1000 with a parsonage, another \$800, another \$7, another \$6.50 with parsonage. Quite a number of the salaries reported are very small. A sustentation fund is much to be desired. The Sunday School statistics it is believed will not differ much from those of last year.

It is found that no pastorate in the Association dates back of 1890.

About 15 churches appear to be without regular pastoral supervision.

The report was spoken to by Dr. Kempton who regretted some of the facts which it embodied, especially the failure of some of the churches to send letters to the Association and still more that there were so many churches which reported no baptisms.

Dr. Keirstead spoke at some length, noting some encouraging features, especially the addition of two new churches to the Association this year and dwelling upon the importance of this report as indicating the spiritual condition of the denomination, and the paramount importance of spirituality to the life and work of the denomination.

The remainder of the session was occupied by a meeting of the W. B. M. U. Mrs. Mary Smith of Amherst presided with much ability. Prayer was offered by Mrs. (Rev.) W. E. Hall. An address of welcome was read by Miss Hume of Dartmouth, responded to by Mrs. Smith. The Scriptures were read by Mrs. Chapman of Dartmouth. Some time was spent in prayer, and reports were heard from several of the local Unions through representatives who were present. An excellent paper on Spelman Seminary, of Atlanta, Ga., was read by Miss Mabel Parsons who is a teacher in that institution, and

Mrs. Nalder of Windsor gave a beautiful address. Very deep regret was expressed at the absence of Miss A. E. Johnstone on account of serious illness, and the prayers offered indicated the deep sense which her sisters entertain of her value to the work and their earnest desires for her recovery.

SATURDAY EVENING.

The session of Saturday evening was devoted to Home Missions and Education. The reports on these subjects were presented, and platform addresses delivered in their interest.

The report on Home Missions was presented by Rev. W. E. Hall. It showed that in Nova Scotia and P. E. Island there are 50 groups, embracing about 100 churches, which are receiving assistance from the Board. Of these groups 13 are in the Central Association, nearly all of which have been supplied with pastoral labor through the year. No general missionary has been employed this year, but Rev. A. F. Baker is expected to enter upon general missionary work the first of September. The expenditure for the year will be about \$5,000. Only about half of this sum had come into the treasury at the end of the third quarter, and there have been no legacies this year. The benefits of the work are so great and so evident that all should feel the deepest interest in its progress.

Mr. Hall in moving the adoption of the report said that he would say but a few words in support of it, as Secretary Cohoon was to follow. As he had gone through the country in the interest of the Forward Movement fund, he had often been saddened at the spiritual destitution of many communities. Those who are so largely blessed in this respect should share with their less favored brethren. It was encouraging to know that much mission work had been done during the year, but it was a serious consideration that so little had been contributed for the support of the work. While we pray "Thy kingdom come," we should labor that our prayers may be answered.

Rev. A. Cohoon spoke on "H. M. work as an opportunity for doing Good." Home Mission work involves the fostering of weak churches and the planting of new churches. The weak churches are fostered by grouping them into convenient fields, and giving them aid, according to their need and the means of the Board, in maintaining such pastors as are adapted to their condition. And the small churches often need the wisest ministers. There are often difficulties to be removed and troubles which the Board has to deal with. A general missionary is employed that he may give work to the missionary pastors and in opening up new fields. The work of fostering these weak churches and establishing others is one which has incalculable results for good. The work of ministering to these weak interests rests on us and will not be done unless we do it. This work offers a grand opportunity for investment. Not a few churches that were helped into self-support have paid back into the treasury far more than they have received. Within the last 20 years about 10,000 members have been added to the denomination by the work carried on by the H. M. Board. The results of the work are manifold and far-reaching. Many members of the stronger churches and many of our ministers come from the mission churches. What has been done in the H. M. work has enabled us to put force into all other branches of our denominational work. Many of the men who have gone from us and are doing eminent service for the Kingdom in other lands have come from our little mission churches. Mr. Cohoon closed with an earnest appeal for financial support for the work.

The report on Education was presented by Principal H. L. Brittain.

During the past Academic year the enrolment at the College was 135. Work done by professors and students is believed to have been thorough. A valuable series of lectures on Education by Dr. Sawyer was a feature of the year's work. This course is to become a regular elective. The institutions have enjoyed special spiritual influences, as a result of which about 50 students from the different institutions have made public profession of religion. The report referred to the appointment of Dr. Chute to the new chair of Hebrew and Biblical Literature. The attendance at the Seminary this year was 118. Good work has been done. The Seminary participated largely in the religious revival. A course in Domestic Science is to be a new feature of the curriculum next year. Principal MacDonald, after two years of faithful service, has resigned. Miss True, the Vice Principal, has resigned to engage in Foreign Mission work. The position of Principal has been accepted by Rev. H. T. DeWolfe, concerning whose work very favorable expectations have been formed. The enrolment for the year at the Academy was 79, not reckoning 50 students from the town taking manual training only. Fifty-three young men were in residence at the Academy Home. The Manual Training and Business Courses have been taken advantage of as never before. The Academy shared in the blessing of the revival. A hot water heating system is to be put in the Academy building, which is intended to be preliminary to the building of a wing for class-rooms as soon as funds are available.

In moving the adoption of the report Principal Brittain said that there was an intimate relation between Home Missions and education. Many of the young men from the missionary churches come to Wolfville for education. The one work links into the other. As Dr. Keirstead was to speak of the College and Seminary he would speak only of the Academy.

The enrolment of 79 in the Academy was an increase of 30 per cent., and the number of those taking manual training work was over 100 per cent. in excess of last year. Principal Brittain urged the importance of doing more for the manual training department. If our education is to keep pace with the times, it must move forward in the department of applied science. He earnestly urged the importance of sustaining the Academy. There is need of the Academy especially for men who have reached an age at which they cannot well avail themselves of the advantages which the high schools offer. Such men coming to the Academy obtain the preparation they need for College or for their life work.

Dr. Keirstead spoke for the College and the Seminary, reporting favorable conditions. He referred with kindly appreciation to the late Mr. Payzant and his large gifts to the College. This money is being devoted largely to the promotion of theological work in the college, but

will at the same time strengthen its general work. Dr. Keirstead spoke also of the appointment of Dr. Chute to the Chair of Hebrew and Biblical Literature, and the strength that it was expected he would bring to the College. Reference was made to the yearly deficit on the college work, and the desirability that the churches should contribute sufficiently to the educational work through the denominational funds to meet the deficit. Dr. Keirstead spoke at some length of the Seminary—of the influence of refinement which pervaded the institution, and the attractiveness and excellence of the instruction imparted in the various departments of the school. The speaker described what he had seen and the impressions made upon him as he had inspected the school and its workings as one of a committee of visitors. This part of Dr. Keirstead's address was listened to with special interest, and must have induced in the minds of his hearers a very high idea of the character of the education which the Seminary gives.

SUNDAY MORNING.

The annual sermon before the Association was preached on Sunday morning by Rev. W. N. Hutchins, of Canim, from Hebs. 10, 12. The theme was "The Seated Christ." The preacher presented his thought on the subject along two leading lines:

- The attitude of the ascended Christ
    - I. As an Argument;
      - 1. The Completeness of the Redemptive Ministry of Christ. He had dealt with the problem of sin effectively, and not ineffectively as had the Levitical priests.
      - 2. The Sufficiency of that Ministry. It satisfies the demands of the Eternal Righteousness, and that satisfaction is attested by the Resurrection and Ascension.
      - 3. The Perpetuity of the Atonement. The Great High Priest ever lives to make intercession for his people.
    - II. The "Seated Christ" as a Revelation,
      - 1. Of our Lord's calm repose, not a repose of vacuity and inactivity, but of satisfaction and eternal joy. He has attained the joy that was set before him. He has seen of the travail of his soul and is satisfied.
      - 2. It is a revelation of the Regnant Christ. The key to the world's problems is the lordship of Christ. History is not, and is not to be understood, apart from Him. He is its inspiration and its Lord. His Cross towers over all. While we do not make too much of the Cross we should make more of the Throne. The Christ of experience is the living and reigning Christ.
- The sermon was a strong presentation of a great theme and was heard with deep interest.

MONDAY MORNING.

The report on Statistics was first taken up. Dr. Keirstead called attention to the fact that there was now in the blank forms for statistics from the churches, a column registering removals from the church rolls in addition to those for exclusion and dismissal. He thought that by making it easy simply to drop members this form of registry would have a tendency to encourage lax discipline in the churches. Some discussion took place on the matter, and in view of the fact that the letter form is common to all the Associations, a resolution was adopted asking the Convention to consider the desirability of changing the form in the point referred to.

The report of the Committee on Sunday Schools was presented by the Chairman, Bro. Edwin D. King. It gave the number of churches in the Association as 55, the number of Sunday schools 101, with an attendance of 5607. Of the more than 10,000 members of the churches, not more than 3000 are found in the Sunday schools. More than half those who were added to the churches came from the Sunday school. The S. S. was therefore important as an evangelizing agency. It was also important as a means of building up Christian character. It is therefore the part of wisdom and of duty to strengthen the Sunday Schools. In order to do this, there should be—

- 1. Systematic training of teachers. Normal work is highly important.
  - 2. The enlistment of those who cannot conveniently attend Sunday school in the study of the lessons through the Home Department work.
  - 3. Grading of school. This is being adopted in a number of schools and with very gratifying results.
- Mr. King supported the report in an earnest speech. Rev. G. W. Schurman thought that more is often claimed for the Sunday-school in reference to the conversion of those who enter the church than the facts will warrant. The fact that a convert was a member of the Sunday school cannot be accepted as proof that he was converted through the influence of the school. The report was adopted without further discussion.

The report on Temperance was taken from the table. As objections were taken to some of its statements it was referred to a Committee, and after slight amendment, was passed. In this connection the following resolution, moved by Rev. W. E. Hall and seconded by Bro. W. J. Gates, was passed unanimously.

Resolved: That this Association strongly disapproves of the action of the Exhibition Commission of the Government of Nova Scotia in advertising the liquor business in their catalogue of prizes and also in having an exhibition of liquors.

On the recommendation of the Nominating Committee, the invitation of the church at Bridgewater to hold the next annual meeting of the Association at that place was adopted. The thanks of the Association were also voted to the Berwick and Chester churches for their invitations.

The report on Benevolence was presented by Rev. D. H. Simpson. This was a carefully prepared report, dealing with the subject so admirably that it was requested that the report be published in the MESSENGER AND VISITOR and pastors were requested to bring it to the attention of their congregations. Thanks were voted to Rev. W. N. Hutchins for his Association sermon; to the friends of Dartmouth and others for their generous entertainment; to the choir for excellent music, and to the daily press of the City for its report of the proceedings. Brethren W. L. Bares, R. N. Beckwith and Geo. A. McDonald were appointed delegates to the Convention in Moncton. The very heavy rain of Monday morning made the attendance at the last session small. Otherwise the Association was throughout of a very pleasant character and the delegates could not but retain grateful recollections of the meetings.



## The Story Page

### The Common Deed of a Common Day.

BY MRS. CHARLOTTE F. WILDER.

There was a general interest throughout the churches in both the Upper and Lower Village, when a notice was given, late in spring, that on a certain day, if it were bright and sunny, all would unite in an old-fashioned picnic on Mars Hill, about two miles from town. This hill was one of a range, all untitled like truncated cones, to follow the river whispering sweetly to the trees on the bank, as it moved over the moss-covered stones west of town before it reached the Lower Village, where it rushed through flames, eager to reach the broad fields that reached away from the distant line of hills, of which Mars was the highest and most beautiful.

This hill was almost high enough to be called a young mountain. A narrow road, shaded by trees, wound to the very top, where the underbrush was always kept cleared away and a place found for frequent merry-makings.

"Give me health and a day" says Emerson, "and I will make the pomp of emperors ridiculous," quote Mrs. Lincoln that day of the picnic as she stood surveying the scene a few hours after their arrival.

"And with the day such an opportunity as this to cheer weary humanity and help make more joyous a day for little children," added Mrs. Ray, who stood near.

"I never thought of that being part of such a day," said Mrs. Elim, turning toward the ladies. "Picnics have always been tiresome duties to me, but, performed for the children's sake, I suppose they really are grand opportunities to put self out of sight and make the world better and happier that one day because you are in the world. I see a chance to begin. There's poor Laura Martin looking as forlorn as a stork on one foot in a wilderness," and with a smile and nod for Mrs. Ray and Mrs. Lincoln, she left them and turned toward the invalid of whom she had spoken, and whose face brightened when she saw that Mrs. Elim was coming to her.

"That's a good beginning and acts like heaven," said Mr. Comstock, who had been talking with a group of gentlemen, among whom were the pastors of two of the churches at the Lower Village, and the young rector of St. Paul, but who stood so near the ladies that they had, now and then, joined in conversation with them. "I will follow in Mrs. Elim's steps, only turning toward the burdened mother instead of the suffering daughter."

At a distance was a group of strawshop girls who were looking toward the young ladies from the Upper Village. They seemed silent and dull, while the young ladies were grouped together like old friends and having a merry time all by themselves, giving no thought to those outside their own circle.

Mrs. Lincoln turned toward this latter group, and, after coming among them and chatting a while, repeated the remark made by Mrs. Ray, adding: "Now, girls, let's all follow that thought as a guide for the day. Come, Amy, I want to introduce myself to those girls there by the swing. I know one and should like to know all. Let's all go."

Amy turned to go with her friend without a thought of hesitating, but Susie Flint tossed her head as soon as they were gone and said in an undertone: "The idea! Go scrape an acquaintance with a whole lot of shop girls."

Amy had turned her head to see if the girls were coming and heard the remark. She looked at Susie and smiled as she said: "What would you do, Susie, if you should happen to reach heaven's gate when the 'whole lot' were there to go in? And farther on, if their 'mansions' were close up beside yours? Better get on speaking terms here. 'Twill make it easier all 'round."

Mary Grimm looked at Susie to see what she was going to do, and Mrs. Barter's two daughters looked as though they would like to follow Amy. Several other young ladies from families who belonged to the same social stratum as the Flints stood by ready to take their cue from Susie.

"Amy wanted to say, 'Love your neighbor as you do yourself,'" said Annette Elim.

"If I loved people even better than Josephine."

"I thought of that," said her sister. "I love myself, that wouldn't amount to much," said Susie Flint.

"That's a new way to look at that commandment," said Josephine, "but I hardly believe it would be called good law or good gospel, either."

"I should like to know how it happened that Amy Ray can do things that we don't care to lest we lower ourselves socially, and yet not one of us is respected as much or stands as high socially as Amy Ray," remarked Susie, as she turned to watch Amy and Mrs. Lincoln, who were now among the girls from the Lower Village.

"My! but that's a confession," said Josephine, laughing.

"She's to the manor born; or to the manner born," said Nellie Barter.

"Her father is nothing but a farmer," said Mary Grimm scornfully.

"The farmers are the backbone of our nation, my papa says," replied Josephine.

"If he is 'nothing but a farmer,' all the same he is Mr. Ray, and if he were a king on his throne, here in Oakdale, he would not be more honored," answered Annette Elim.

"It's because he was at Harvard and a pupil of Longfellow's, and the poet always took considerable notice of him. That, of course, would set him up in the estimation of some people. My father says that he is a very ordinary man," replied Mary Grimm, with considerable asperity.

Harriet Barnett, a girl who inherited her father's quiet, forceful manner with her mother's bluntness of speech, had graduated from the University, and was at home for the summer. She was standing near the girls, but had taken no part in the conversation. She had longed to go with Amy, whom she worshipped afar off, but hardly dared to brave the remarks of the other girls. At this last remark by Mary her eyes flashed, but her tones were low and exceedingly moderate as she said: "It is the 'man,' Mr. Ray, whom Longfellow admires, whom Longfellow loves. It is the 'man,' whom everybody else honors, and though so 'ordinary,' he could have been elected by a overwhelming majority in the place where your father went in by the skin of his teeth. Everybody wanted Mr. Ray to serve; but he was unwilling to leave his happy home for the political arena."

"Oh, come, Harriet, don't twist on facts. Let's follow Amy's example," said Annette abruptly, as she took Harriet's arm and started toward the group, where already Amy seemed to be perfectly at home and most cordially received.

Some of these girls were exceptionally bright and agreeable. There were two who were alone in the world, who were saving their earnings. They had their hands and their brains upon which to depend for food and raiment. Their father, who had been a professor in a college and had been forced to spend all his income, as his wife was an invalid, found, when death came for him, that there was nothing saved for the family. The mother died soon after the father. The girls were alone. Their ambition was to follow their father's foot-steps and make teaching their life work. They were glad of the opening a friend found for them in the straw-shop. They could be together. It was quiet, neat work, and altogether respectable. Board was cheap, clothes not expensive, and the income considerably more than the out-go. So the day seemed to be constantly nearer when they could reach their goal. Both girls were intelligent, cultured, modest, earnest, bright, and altogether self-respecting.

That day found for them new pleasures, new hopes, new aspirations. Their courage was renewed. That day opened a new world to Amy Ray. From that time she strove more than ever to "lend a hand."

How did it happen that she had never met girls whose lives were so different from her own? What if she had missed this opportunity? All her life would have been changed. All the future for these two girls would have been different. All the future for many another girl would have been less bright, beautiful and helpful; for Amy recognized that right here was the work for which her restless soul had been longing in the days gone by; that right here was the work made easy and pleasant for her to take up in her own home. It was only to "lend a hand." It was only the answer to her daily prayer she offered as a King's Daughter.

The day, which seemed to be only a common day for common deeds, proved to be a day from which other days were to be dated. This day began new duties, new friendships, new joys. Ever after, in all Amy's future, her home was a place where girls who were out in the work-a-day world were made welcome. Social orphans were always welcomed under her roof-tree. They came to her when weary, and her bright home was a heaven of rest. They came when sick or discouraged, and it was to them as though the gates of paradise swung ajar.

How far did the influences started by the remark of Mrs. Ray go?

Amy learned that precious lesson, "He that loseth his life shall find it." She learned that in forgetting self and reaching out the helpful hand to all humanity is found the highest happiness earth can give. She went on and on, and there came a time when joy came. Not happiness, which depends on one's environment, but the joy that is like a living fountain in one's own soul. Self went clear out of sight and Peace and Joy took up their abode in Amy's soul.

Her influence was far-reaching. She did not know this. She never thought her work great. But, because the roses and lilies were always sweet and beautiful in her soul-garden, other women wanted just such a soul-garden. Because one, two, three, four, shop-girls learned to know and love her and try to be like her in all that was true and womanly, other shop-girls wanted also to be pure and sweet and holy. The homes to which these girls went, after a time, were made more beautiful because the young house-mother had once known Amy

Ray. Their children were truer, nobler, more at one with God. Their children's children, clear on to when will be heard

"The trumpet wide resounding,  
—and all will be gathered  
At the throne, surrounding;"

all because of the simple grace of loving-kindness shown by one child of an Almighty Father to others of his own children on a common summer day.—The Advance.

### One Mother's Way.

"Mamma, Willie's got a box of matches out on the back porch, and he's firing them off like fun."

Mrs. Russel threw down her work, rose hurriedly, and started for the door. She then paused and sat down with a thoughtful look on her face. She felt that this was a critical moment. For some weeks the little four-year-old boy had seemed possessed with the desire to play with matches. He had been scolded by every member of the family with no effect. He had been whipped by both parents, and the only result seemed to be that he did slyly the mischief which he had before done openly. The matches had been hidden or put out of his reach, and it was supposed that the trouble was ended, but it appeared that this action on the part of his elders had only stimulated his ambition to achieve possession of the forbidden treasure. All previous methods of dealing with the problem having proven failures, the question now was what new plan could be tried that would be successful. Even as Mrs. Russel pondered she could hear the pop of the matches as he struck them. She entered the room and asked, "Would you like me to tell you a story?"

"Of course I would."

"Once upon a time," began the mother, "people didn't have matches at all."

"Why didn't they buy some?" queried Willie.

"There was none to buy. No one in the world had ever seen a match. The only way they could get a new fire was to rub two pieces of stone together real hard."

"Oh, that will make a fire?" exclaimed the boy.

"Let me try it." He sprang down the steps, picked up two pebbles, and rubbed them together with great vim, but no fire rewarding his efforts, he threw the stones down, saying, "That isn't a true story, is it?"

"Yes, it is a true story, but you did not have the right kind of stones. It was very hard to get a fire in that way, so people were very careful of their fires, not to let them go out when once lighted. And they would go a long distance to borrow fire of each other to save the labor of striking the stones together. At last some one invented matches."

Willie drew close to his mother and looked up into her face, but he still held fast to the matches. Mrs. Russel continued:

"I knew a little boy who was sometimes taken sick in the night, and his mother always kept a box of matches where she could get them quickly. One day the little boy took the box away, although he knew he was doing wrong. And that night he was ill and his mother could find no matches—"

"I know about him," said Willie, with red face and downcast eyes.

"And I knew a little boy whose parents had forbidden him to play with matches, and who had put them out of his reach and yet he climbed up on the kitchen table—"

"No, I didn't," exclaimed Willie; "Sarah left them down on the table, and I just played she left them there for me, so I took them, and I didn't burn up anything."

"No," said Mrs. Russel gently, "fortunately you have not set fire to anything yet, but still it is dangerous for you to play with matches."

"I want some fun," asserted the child, half sullenly, half defiantly.

"And I want you to have all the fun you can have, and I have thought of a way for you to have fun with matches."

Willie looked up expectantly.

"I will make you our little lamp-lighter, if you will promise not to play with matches, and only use them for lighting the lamps. Every evening when it comes time, I will go with you and fix the lamps, and you shall strike the matches and light the lamps, and no one else shall be allowed to do the lighting but you."

"With glowing eyes, the boy exclaimed, "All right!" and laid the box of matches on his mother's knee.

"It's a bargain then. You promise?"

"I promise," replied Willie earnestly. He had been taught that promises are sacred, and when once he had promised there was no question but he would perform; and this promise was faithfully kept on both sides.

For a few weeks Willie was very strict in the performance of his duties as lamp-lighter, allowing no one to trespass on his rights; then the novelty wore off, his interest waned, and matches lost their charm.



"It took a little time and trouble," said Mrs. Russel, but it was very effectual in breaking up the habit of disobedience and slowness which he had begun."—Mary Wood Allen, in The American Mother.

Where a Little Boy Lives.

The Little Boy was fast asleep, and the clock struck twelve. The piano began a scale, but stopped short. "Well, I can't get any further," it groaned; "that pin is still there. I shall have to be tuned! Twenty-nine times, without stopping, to-day, that Little Boy sang 'Hurrah for the Red, White and Blue,' and I had to bang out the most frightful discords each time!"

"We all heard you, and were sorry for you!" squeaked the little French Writing-desk. "As for me, my legs tremble under me every time he comes near and throws back my lid,—my poor, scratched lid!"

"You young people may have your mahogany scratched a little, but just think of me!" came from the tall Napoleon Desk between the windows. "Wait until you are one hundred years old, as I am! That Little Boy has no more respect for me than he has for his woolly dog! He tried his new pen-knife on me to-day!"

A muffled tone was heard from the floor. It was the Cashmere Rug speaking. "Half the bread and jelly he had to-day is daubed over in this corner. You can't imagine how uncomfortable it is to have your face left sticky over night! And I am always left in a tumble, besides being trampled full of sharp bits of nut-shells!"

"Do let's go to sleep, now," sighed the soft, cushiony voice of the green Morris Chair. "He has jumped about on me so much to-day that I ache still! Good-night."

The next day two Men came in and took up the Cashmere Rug. What a beating and shaking it did get! It was too much exhausted to even groan, when, all clean and bright, it was once more spread on the floor.

Meanwhile a white-capped maid was washing all the wood of the furniture in a sparkling suds. Then with a queer dark oil she rubbed and rubbed it, until she could see her face in every glossy surface.

Next came a Man with a little black bag, and took the Piano all apart; the dust and pins that had choked its voice were removed, and it sang sweetly under his fingers.

Then the Chairs and Desks and Tables and Sofas were put in place, and a light came again.

"Well, how do you all feel now?" asked the Piano, as the Clock struck twelve. "I am not quite as happy myself as I expected to be. The Little Boy hasn't been near me all day; and, though I can sing now, somehow I don't feel like it."

"As for me," remarked the Napoleon Desk, "I confess that I, too, miss the Little Boy. Now that all his little finger-marks and the dents and scratches are polished away, I miss them. I have felt like a grandfather to that Little Boy, and I miss his little pats!"

"I should like to hold him in my arms for a minute or two, I confess," sighed the Green Morris Chair. "They have pounded every crumb of his candy and cake from my cushions, and every dusty heel mark has vanished!"

"It's altogether too bare and dismal," said the Cashmere Rug. "They have carried out his horse and picked up his toys and all the picture-books!"

"Well, don't let us distress ourselves," observed the Piano; "for by to-morrow night we shall have a brand-new lot of love-pats and grease-spots, and around us will be the same litter of his toys and things, and they will not clean house again until next fall!"—Clara Marie Platt, in Little Folks.

Not at Home.

"Now Miss Peach, you have torn your new dress; I must punish you."

Doll Peach would have cried, perhaps, only her wax eyes had no tears in them.

Truly, now, Nelly had torn the dress herself, putting it on. But she was playing nurse, and she liked to punish the dolls.

"I shall leave you alone with Mrs. Birch," said Nelly, till you behave. Mrs. Birch please tell doll callers I am not at home." Nelly had heard her mother say this when she was going out.

So little Miss Nelly marched out of the nursery, leaving the dolls with Nurse Birch and the baby.

There were doll Peach, doll Doxy, doll Sambo, and doll Dinke—four of them.

Nelly went to the study. It was where her brother Ben kept his books. She thought she would play doctor like Ben. She put on her brother's spectacles, and made visits to the sick chairs and tables.

But she soon grew tired of it, it was so lonely without the dolls. Just then brother Ben came in. "Why, Nelly, you here?" he cried, and ran forward to kiss her.

But he hit the table with his elbow. Down fell a glass vase to the floor. It flew all into bits.

"Dear me," cried Ben. "But never mind! If I say nothing to mamma, she will think it is Nelly. Then you will be punished little sister!" and stooped to kiss her.

"That not fair," shouted Nelly, running away. "You did it yourself."

"Why, did I?" cried Ben; "and who tore doll Peach's dress. I would like to know?"

"Oh, Mrs. Birch must have told you."

"Well, you punished your doll for the dress. Now you must be punished for the vase."

Nelly thought a moment. "That would be very wrong," she said. Then she ran to the door and shouted: "I am at home, Mrs. Birch; I am at home!"

Then there was a great frolic. Ben played camel for the dolls to ride, and poor Sambo fell off and broke his neck. Sambo was the black crockery doll.

After this Nelly never punished the dolls for her own faults.—Our Little Ones.

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.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Religion and Patriotism. Romans 13:1-7.

Daily Bible Readings.

Monday, July 8.—Ezra 7. Ezra's free hand (vs. 25, 26). Compare Ex. 18:21, 22. Tuesday, July 9.—Ezra 8:1-17. (2-15). 16-36. Ezra's trust in God (vs. 22, 23). Compare II Chron. 15:2. Wednesday, July 10.—Ezra 9. Ezra's grief over Israel's ways (vs. 3-5). Compare Neh. 1:4. Thursday, July 11.—Ezra 10:1-17, (18-44). Israel's penitence (vs. 1). Compare II Chron. 6:28-30. Friday, July 12.—Nehemiah 1. Nehemiah's grief and prayer. Compare I Kings 8:29. Saturday, July 13.—Nehemiah 2. Nehemiah's petition and journey. Compare Ezra 8:36.

We all unite in expressing our hearty thanks to Rev. H. H. Roach, who has so acceptably treated the prayer meeting topics for the past two months. The articles show that he has not spared himself in their preparation.

We welcome Rev. B. H. Thomas as the writer on the topics for July. His first article appears in this issue.

We publish below an article from President Maclean on "Separate Convention," which we know will have a careful reading.

We shall be pleased to receive articles from those who have convictions on the questions raised, and trust that this friendly discussion will help us to see the safe path for the future.

Prayer Meeting Topic—July 7.

Religion and Patriotism. Romans 13:1-7.

It is a matter to be regretted that such a subject as this was not treated at least two weeks earlier, or just prior to the day, when young Canada celebrated the confederation of our Dominion.

It is a helpful custom for young people who follow carefully the work of preparation for the prayer-meeting to locate the subject and impress the topic on the mind at least one week previous to the meeting. As it simmers there, helped by the occasional reflections of each day, it will be found that the work of special preparation will be greatly reduced. Next let the habit of the preacher in connection with his pulpit preparation be observed. Namely that of reading carefully all the related Scriptures. May I suggest that in connection with this topic you carefully peruse Psalm 80; Mark 12, 13-17; Luke 20:25; I Peter 2, 11-15; I Tim. 2, 1-4 and of course the lesson itself.

Consult the proper authorities for definitions of the terms, Religion—Patriotism.

A Patriot is "any defender of popular liberty, civil or religious."

It would not be correct to state that every religious man is a Christian. It is a truism that every Christian man is religious.

Note:—

I. ONCE A CHRISTIAN ALWAYS A CHRISTIAN.

This is the great fact of the New Testament. The tendency of our times is to overlook this truth. To say that man is a Christian to-day and an Apostate to-morrow is to create an antagonism with the plain teachings of the Word. What then does this mean? Simply this:—in all matters pertaining to politics or patriotism, the Christian should not fail to emphasize the ethics of Christ—he should be true to the religion of his Saviour.

II. THE CHRISTIAN USE OF GOVERNING POWERS.

Luke 20:25 outlines the law that guides the Christian patriot. Our Caesar is the people. "Fear God, honor the King." Love thy neighbor as thyself, and thy God with all thy heart.

III. THE CHRISTIAN WIELDING OF GOVERNING POWER.

"Powers are ordained of God." We are to "submit for the Lord's sake." We should "pray for those in authority." Under our constitution here in Canada God gives us the privilege and duty of ordaining and setting forth as his servants our rulers. That duty done for God, becomes a most serious duty to discharge. If a government abuses its trust, and continues to do so—as a servant of God, and a Christian patriot you are responsible.

IV. DESTRUCTION OF GOD COMMANDED AND GOD ORDAINED RESPECT FOR LAW AND FOR RULERS.

Suppose that you, as a professed Christian patriot, muddy the clear fountain and soil the robes of authority, must not reverence for law and for authority be diminished? You know the man, the creature of your passion or prejudice, can you reverence or respect his utterances.

He has violated the ethics of his religion and been untrue as a patriot.

This destroys respect for God himself. Awed before awful warping of understanding by the fires of ungodly partisanship, men plead the political necessity of falsehood, warp understanding and nothing can be seen. They place name instead of principle, and god of party instead of Living God. There is the tendency to laugh at high ideals. If the whirlwind is to be avoided, then Christian men must be Christian in this also.

The man who warmly feels that the voice of duty is the voice of God, is sure to be in earnest about his duties to himself—and the man who warmly feels that his fellow-men are his brethren in God, children of the same father, and heirs of the same immortality, is most likely to be in earnest about his duties to his fellow-men.

Religion vitalizes patriotism with a holy passion—it infuses spiritual force—it sweetens duty with joy and deepens it with love of God, of man, of country.

Religion is to patriotism what utility is to beauty—what the farm is to the landscape—what the marble statue is to the living man—what the cloud full of useful rain, but cold and threatening and dark, is to the same cloud fringed with the gold of the rising or setting sun. Duality runs through nature. We can get along with one eye, one hand, one foot, but not as well as with two. Religion and patriotism are inseparable. You cannot well divorce the one from the other. Whoever has but one of these has but half of his rightful inheritance.

Let us cultivate a high standard of patriotism and let it be crowned with the light, the joy, the peace of religion.

Dorchester, N. B.

BYRON H. THOMAS

Concerning Separate Convention.

A very helpful feature of our Young People's Column during the past year has been the discussion of various topics vitally connected with the movement.

The editor is to be congratulated on having secured the services of brethren so competent to speak on these subjects. We feel sure that from suggestions there made, good results will be seen in the not distant future. One suggestion which we trust, will bear immediate fruit, is that made by Bro. Freeman, in article 7, proposing a separate convention for the young people. The suggestion is one which, I believe, all our societies are in a position to consider seriously.

That some change is necessary must be evident to all who are in the habit of attending our annual Convention.

The present arrangement makes the Convention burdensome, not simply to the church entertaining, but also to delegates who try to be present at all the sessions of the Convention.

The consequence is that the sessions of the Y. P. Convention are very meagrely attended, and are almost utterly devoid of that enthusiasm, which should be so prominent a feature of our annual gatherings. Last year at Halifax we found it difficult to get a quorum for our first session; while the largest attendance at any session was little better than might be expected in any flourishing local society.

This does not prove a lack of interest on the part of our young people.

It indicates, I believe, far more the necessity of some such change as Bro. Freeman suggests. We have seen enough to convince us that the Young People's Convention is not a success as a prelude to the more general Convention. Nor can we believe that more satisfactory results would be secured by giving it any other juxtaposition.

A separate Convention then seems desirable, if not necessary. If this be decided upon, the next question is: Where shall the Convention be held?

1. How often?—Annually? biennially? etc.

2. At what time of the year?

1. With regard to the first question I would suggest that our Convention be held each alternate year. This, it seems to me, would meet the requirements better than a triennial Convention as suggested, without being overly burdensome.

2. There can be little doubt that the autumn would be the best time for such a gathering. I am not sure however, that Thanksgiving Day would be the most suitable time, as most of our churches have a praise service on that day, at which the pastor's presence would be desirable.

I know there are many who are anxious to speak on this question. We cannot have too much discussion of the right kind.

M. A. MACLEAN.

Giving and Living.

It is a day of large giving, both of service and money, for the good of men, and often for the honor of God. It is to be feared that not a few imagine that their gifts or service will atone for wrong-doing in earlier days, or even excuse them for certain evil traits of character. It is one of those eternal truths that should be born in upon every man most earnestly, that no amount of doing can excuse the lack of being. It is what we are, and not merely what we do, that makes the sum of character as God sees it. He is a mean fellow, but he gives lots of money away. "She is a hard worker, but— you ought to hear her at home." "He is one of our best workers, but he is hard on his employees—they hate him." What a pity that there are so many incongruities in our lives. And the difficulty is that men excuse themselves for those incongruities by "service." The grace of giving is a most beautiful grace; but the grace of living far outshines it in lustre and real worth. He gives most who lives best.—Ex.



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

For our Home Mission work in these Provinces, that the students going forth may be greatly helped and blessed in winning souls.

It is with the deepest sorrow that hundreds of our sisters will hear of the death of Miss A. E. Johnstone, our faithful and devoted Provincial Secretary for Nova Scotia. We are almost paralyzed with the suddenness of this sad event. Miss Johnstone was so hopeful of recovery and quite sure she would be able to attend the Association, but the Master has called to higher service and a rich reward awaited her. The W. B. M. U. extend their most sincere sympathy to the bereaved mother and family. A sketch of Miss J.'s life and work will appear later.

Valley Church, Surrey, N. B.

Once more it is my duty to report the annual meeting of W. M. A. S. On Wednesday, May 19th, one of our members, Mrs. M. Q. Steeves, opened her home to us; and our society, with the speakers of the evening, and the choir, spent a few pleasant hours and took tea together. In the evening we adjourned to the church, where a public meeting was held, presided over by our pastor, Rev. M. Addison. After the usual opening exercises, stirring addresses were delivered by Rev. J. B. Tiner on Grande Ligne Missions, Rev. M. E. Fletcher on Foreign Missions and Rev. C. W. Townsend on Northwest Missions. Remarks were also made by our former pastor, Rev. J. Miles. These addresses were all so helpful that we could not help wishing that a larger audience was present to hear them. The Secretaries report showed an addition of five new members during the year. A collection was taken amounting to over \$5. We have twenty-two members out of a church membership of sixty-eight. May God bless these women of our church that they may become interested in this work, and may we all be stimulated to greater effort, each doing our part, praying and giving, knowing that

"When we turn aside from duty, Comes the pain of doing wrong, And a shadow creeping o'er us Checks the rapture of our song."

SRC'Y.

Edgett's Landing, June 21.

The Helping Hand Mission Band of Advocate was organized in September, 1899, by Mrs. L. A. Cooney, wife of the former pastor of this church. At the time of the organization we numbered 17 but we are now a flourishing little Band of over 30 members. During the first year the sum of \$10.30 was raised by collection and mite box offerings. On last mission Sunday we held an entertainment in the church and a collection of \$8.40 was realized, which with \$4.10 we had on hand, was sent to Foreign Missions. We have badgen in our Band. Officers are changed every three months, at present they are:—Mrs. Steeves, President; Mrs. Riderkin, Vice President; Hazel Steeves, Treasurer; Wilder Moore, Ex-Sec'y.; N. Riderkin, Sec'y.

A few lines from the W. M. A. S. at Point de Bute may be of interest to some. On the afternoon of May 23rd we held an "At Home" for all the ladies of the church and congregation. After lunch was served, we had a short programme. Dr. Steele gave a very interesting address. As a result of this meeting our funds for Home Missions were increased \$22.10. On Sunday evening, the 16th instant, we had a very interesting public meeting. Miss Flora Clarke, our faithful Co. Sec'y., gave one of her earnest, inspiring talks, bidding us all a kind farewell. While we cannot help a feeling of sadness at the thought of parting, we rejoice with her that the way has been opened so that she may go to India. Rev. R. Barry Smith also addressed the meeting, making it very plain to all that the true disciple will always try to keep the Lord's last command. A collection of \$7.10 was taken for Foreign Missions. We are hoping for new members for our Society very soon.

JANIE TINGLEY, Sec'y.

June 25th.

Minutes of the Meeting of the W. M. A. S. of the N. S. Central Baptist Association held at Dartmouth, June 21st, 1901.

Owing to the illness of Miss Amy Johnstone, our Provincial Secretary who was to have led the meeting, it was moved by Mrs. Nalder and seconded by Miss Hume, that Mrs. Smith, our Treasurer from Amherst, take the chair.

Exercises opened with singing, Scripture reading and prayer, led by Mrs. W. E. Hall, after a few moments of silent prayer, in which all were asked to remember particularly our dear sister Johnstone.

Reports from a number of societies followed, and then a season of prayer.

Mrs. Nalder, the only County Secretary present, gave an account of the work done in Hants during the year, referring especially to the faithfulness of the sisters in the smaller societies. A very beautiful duet, "Unanswered Yet," sung by Mrs. Witter and Miss Havil, of the West End church, Halifax, was highly appreciated by the audience.

Miss Mabel Parsons, who has just returned from Spellman Seminary, Atlanta, where she is engaged as one of the staff of teachers, gave an instructive account of the work undertaken and accomplished by that institution, now the largest of its kind in the world. We were all glad to welcome Miss Parsons home again.

Mrs. Nalder, whom nature has richly endowed with gifts especially fitting her for public speaking, gave the principal address of the afternoon.

Mrs. Smith, our Treasurer, whom no one can too highly appreciate, on account of her faithful toil among hard facts and figures, told in very few words the great need of immediate effort on the part of all the Societies, in raising the pledged amount for the year.

We are now within seven weeks of Convention and not half the money promised is in the hands of the Treasurer. Earnest labor must follow in the few days left us in order that no deficit be encountered this year both in Home and Foreign Missions. Work, work, work for the night is coming.

Our Provincial Secretary, so long a faithful toiler in our midst, now lies very near "the border land," and may, before this goes to press, have passed beyond the vale. We, too, must come to the riverside, sisters, so give of your means while the opportunity lasts. Meeting closed with singing.

W. E. HUME.

The meeting of the W. M. A. S. in connection with the Western Association was held in the vestry at 3 p. m., consisting of a large and enthusiastic gathering of delegates and members. In the absence of Miss Johnstone, Prov. Sec., Mrs. Wallace was called to the chair and ably presided. The meeting was opened by singing and prayer by Mrs. A. Cogswell. Much disappointment was expressed in the absence of our returned missionary, Mrs. L. D. Morse. Mr. Morse kindly gave us a very interesting talk in reference to personal work among the Telugus, followed by an address of welcome by Miss Imma H. Jackson, responded to by Mrs. Cogswell. The reports were then called for, but we regret that reports were not received from all the societies; but those reported from were very satisfactory and encouraging.

Mrs. J. S. Miller, of Mount Hanley, spoke warmly of organizing mission bands among the children so that they might in early years become interested in mission work.

A motion was passed expressing the sympathy of those present with the President of Clarence Society, Mrs. Bishop, in the very sad bereavement of her husband.

A vote of thanks was passed to Mrs. Isa Wallace for so ably presiding at the meeting, also to Rev. L. D. Morse for his kindness in addressing us at this time. Collections, \$5.31. Mrs. I. N. JACKSON, Clarence, Annapolis Co., N. S.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Rev. H. Y. Corey writes, "Since the beginning of the year we have had two buildings erected in villages for the use of preachers and teachers, I have built better houses than I thought to do a year or two ago. As the roofs are all thatched and fires are so prevalent, I have put a flat covering upon the top of the mud walls under the roof, so if the roof burns the things in the house are not burned.

About three weeks ago a Hindu girl was baptized at Akulampara. At about the same time another came to us here at Kinedi. She remains here still, but has not been baptized. Neither of them know how to read. The question arises, What are we to do with them? Shall we support and educate them, or shall we tell them to get their living as best they can? They now have no home to which they can go. Their people would not allow them in the house. We have no work in the Mission for them, and to send them off to earn their own living means that they are sure to go to ruin. With our limited supply of funds to carry on the work, we are often in a strait to know what to do. If they give any evidence of conversion we do not like to reject them because they are helpless girls. And if we baptize them, we must look after them for a time at least. We can proceed as far only as our funds will allow. People are frequently coming and asking for a preacher or teacher. From one village

they have come—at least half a dozen times during the last few months, but what can we do? We would rejoice to be able to send a man, but we have none available. There is not a missionary on the field that could not use to the great advantage of the Mission at least \$100 every year more than he gets. The Board is often regarded as harsh and parsimonious because more money is not sent. It is a great grief to the members that funds have to be doled out as they are, but what can be done?

The Board is glad to learn that the health of Miss Blackadar is greatly improved—and that she has passed the first examination most creditably.

Let every lover of our Mission cause see that every effort is put forth between this and August 10 to fill our mission treasury. We want no deficit, and we want to send to the work abroad those who are ready and waiting to be sent.

"Two Thousand Years of Missions before Carey."

By Rev. L. C. Barnes, D. D., pastor of the Fourth Avenue Baptist church, Pittsburg, Penn.

This is a volume of more than ordinary interest. It is bound in cloth, 521 pp., and published by the Christian Culture Press, 324 Dearborn Street, Chicago. The author treats of a subject of more than ordinary interest at this time, and in a most interesting way. The period treated is not so familiar to readers of missionary literature as that of the past century. The author sketches the two thousand years of missionary activity before Carey. He begins with the translation of the Old Testament into the language of the heathen world and traces the progress of world-wide missions from that time all down the centuries. The purpose of the author has not been to give a "history of Christianity in any part of the world, it is rather, the story of the propagation of Christianity in every part of the world."

The table of "Contents" shows that the volume is divided into three sections, of twenty-five chapters. The first section is entitled "Genesis of Missions." The second "Distribution of Missions." The third "Continuity of Missions."

It has been prepared with a view to its use in connection with the Christian Culture Courses of the B. Y. P. U. The volume is well illustrated by colored maps showing the progress of missions throughout the world, and pictures of typical missionaries, scenes and documents, which greatly enhance the value of the book. To anyone who desires a good introduction to the study of the missionary movement of the age, nothing better than Dr. Barnes' work has been published. He has done his part well. So also have the publishers. It is a most valuable addition to our missionary literature. Any Christian or Young Peoples' Society who masters its contents will be in possession of facts and have a grasp of the subject of Christian missions as few pastors have obtained. The price is only \$1.50. The Foreign Mission Board would like to see this volume in every pastor's library.

So far as we are individually concerned, God has his way wholly in the universe, if he has it in our hearts. The little plot of ground that he has left us each, the realm of our free will, he only asks that we shall make it over to him, to him who cares for us, and thus to make it over the best way we know how is all there is of Christianity.

We talk of the man of letters, the man of honor, the man of mark, but how infinitely better to be known as a man of God—one of God's men, a man after God's own heart!—F. B. Meyer.

King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.



"EDIFYING" PRAYER MEETINGS.

By far the most common fault, a fault that has killed more prayer-meetings than any other, is the idea of substituting instruction for inspiration. A prayer-meeting is not a monologue or a dialogue or a dialogue. It is not a sermon or a lecture, or a series of little sermons or lectures, by the gifted few.

In a true prayer-meeting the school-master element does not predominate. There are plenty of opportunities in the church for instruction. The Sunday morning sermon, the Sunday evening sermon, the Sunday-school, the pastor's class, the religious lecture, the missionary meeting—in all these the instruction idea rightly predominates. Do give us one meeting in the week where the heart first of all is fed, where the inspirational idea prevails, where we can talk with God rather than hear talk from man.

An old idea of the prayer-meeting is that it must be "edifying," and so it must be; but, when you mean by edifying that something fresh or original, witty or wise, must be said by every one who takes part, who is sufficient for these things? The result has been that the common people with their common experiences being virtually excluded, the meeting has often fallen into the hands of two or three of the glib or the self-assured or the long-winded, and it has become anything but "edifying." It has lost its head and become foolish, uninteresting and lifeless.—Christian Endeavor World.

INFIDELITY RENOUNCED.

That men who profess to disbelieve the Bible and the reality of the future life are not always satisfied with their own reasoning is evidenced by the fact that when they approach eternity they frequently become subdued in spirit, if not absolutely changed in sentiment and purpose. Thus the late Marcus A. Miller, educator, inventor, and political writer, who died at Binghamton, N. Y., recently made a request during his last hours that the works of Robert G. Ingersoll, which had long been in his possession, should be burned at his grave in Floral Park Cemetery immediately following the committal service. "This act," says the despatcher, "was designed by Miller to be an explicit declaration of his absolute repudiation of Ingersoll's teachings." Mr. Miller was a well-known resident agent for several large business houses, and his dying request made a deep impression upon his associates. The incident ought to be told in all the Sunday schools of the land. A man in health and vigor can brave the teachings and influences of Christian belief, but when he stands face to face with God, the feeling that life is awfully real and probably eternal drives him to the expression of his honest convictions. Let us hope that much of the evil which Ingersoll did may be counteracted by many recitations such as this on the part of his misguided followers.—Michigan Christian Advocate.

The annual closing exercises of the Deaf and Dumb Institution, Fredericton, were held Tuesday afternoon. The total attendance has been 41—25 boys and 16 girls. Prizes were presented as follows: Nellie H. Dickson, Hampton; Edward B. Allen, Cape Tormentine; Isaac Hawkes, Waterford; Ansley A. Green, Beaver Harbor; Clarence Nicholls, Campbellton; Ernest G. Rogers, Moncton; John A. Wiley, Jacksonville; Grace McFarlane, Moncton; Willie Matthews, Charlottetown. Special prizes—Free hand drawing and water color painting, Della Maud Green, St. John; oral speech and lip reading, Achille St. Onge, Edmundston; Clyde Dow, Canterbury; Abe Levine, St. John. General good conduct, Martha E. Dickie, Restigouche; Muriel Morrison, Woodstock. A pleasant feature of the exercises was the presentation by the pupils of a handsome ebony, cane gold mounted, to Rev. Canon Roberts, D. D., who has been secretary of the institution since its organization.

Hon. L. P. Farris, Commissioner for Agriculture, is completing arrangements for a series of meetings to be held through the province for the purpose of organizing farmers' institutes. Mr. T. G. Raynor, of Rosehill, Ont., will be the chief speaker at the meetings. Those who will accompany the commissioner upon the organization tour will be W. W. Hubbard, of the dairy school at Sussex; W. S. Thompkins, of Southampton, and Abram Alward, of the agricultural office.

During artillery practice on the Isle of Wight on Tuesday, the breech of a 12 pound rifle blew out, killing Capt. A. Le M. Bray, of the Royal Regiment of Artillery and one enlisted man, and wounding eight other men, three of whom will die. Col. A. J. Nixon, of the same regiment, was also slightly wounded.

Concerning the government coal tax, the Chancellor of the Exchequer, Sir Michael Hicks-Beach explained in the Commons on Tuesday that the concession of exemption from the tax of all coal exported up to the end of next December, was allowed upon proof that the shipments were made under contracts consummated before the tax in question was announced. During the subsequent debate and in an attempt to squeeze further concessions, the government's majority was again reduced to 28.

At Amherst, Friday afternoon, the jury found a verdict of guilty against Branley and Joseph Gould for assaulting J. H. McIver, a constable. The sentence was five minutes in the county jail, the judge objecting to sending the men there for longer time owing to its disgraceful condition.

At Halifax Tuesday evening, Bishop Courtney attended an exhibition of moving pictures representing the British navy and the every-day life of His Majesty's sailors. A picture of King Edward VII. was thrown on the screen, and a man, apparently in a little hurry to leave the hall, started to go out, but with his hat on. As he passed, Bishop Courtney struck off the hat, saying, "You ought to be ashamed of yourself," the man made no remonstrance. The crowd gave His Lordship a cheer.

R. J. Campbell, vice-president of the Cape Breton Extension Railway Company, says that work on the railway from Causo to Louisburg will be begun as soon as the engineers get fairly well started with their work. A branch will be built to Sydney.

At Maccan Saturday, Thomas Park Lowther was changing his stallion, Messenger, from one carriage to another, when the horse grasped him by the arm, below the elbow, and crushed the bone for about four inches and bit a large piece out of the fleshy part of the arm. It is feared that amputation of the arm will be necessary.

Amid scenes of excitement in the crowded galleries the federal assembly at Melbourne on Tuesday, by a vote of 64 to 17, expelled Mr. Findlay, editor of a labor organ, for republishing in his paper the article from the Irish People, of Dublin, dated May 10, violently attacking King Edward.

Mr. Carnegie evidently considers two millions a trifling matter. Once Bailie Mackenzie, of Edinburgh, told the great man that if he took to golf he would add ten years to his life. "If you can add ten years to my life I'll make you a present of \$2,000,000," Mr. Carnegie said earnestly. "Well," replied the baillie on reflection, "I can't do that absolutely, but I'll tell you what I'll do; I'll play you for the \$2,000,000 on your own green." Mr. Carnegie may still have this wager in his mind's eye, for he plays golf unceasingly while at Skibo, his great ambition being to lower his own record as often as possible.

Notices.

All delegates attending the N. B. Southern Association will bear in mind that they must secure standard certificates when purchasing tickets to share the advantages of the reduced fares for returning. Details arrangements are not completed at time of publishing this notice, but full particulars will be ready by the time of meeting.

N. A. McNEIL, for Chairman of Com.

N. S. Eastern Association.

Delegates intending to be present at the Eastern Association to be held in Isaac's Harbor will kindly forward their names to the undersigned on or before the 1st day of July, when they will be notified of the provision made for their entertainment. Please state whether you will come by train and stage or private conveyance. If possible arrangements will be made for transportation from Mulgrave to Isaac's Harbor by steamer direct. If such arrangements can be made announcements will be made in due season. This would be the most convenient route.

G. A. LAWSON, Pastor, Isaac's Harbor, N. S., June 24.

Centennial exercises of the Norton Baptist church will be held at the close of the meetings of the Southern N. B. Association. All former pastors of the church are hereby cordially invited to be present in person or by word of greeting. Delegates to the Association will confer a favor if they notify John T. McVey, Bloomfield St., or N. A. MacNeill, Hampton, whether they intend coming by train or private conveyance, that arrangements for entertainment may be made. Come praying that God's blessing may be upon the churches represented.

N. A. MACNEILL.

Acadia Seminary.

It is expected that the Board of Governors will shortly be able to announce the name of the successor to Mr. MacDonald as Principal of the Seminary. In the meantime the correspondence connected with the School will be in the hands of Professor Sawyer. Persons who desire calendars or any information respecting the School are accordingly requested to address their enquiries to Professor Everett W. Sawyer, Wolfville, N. S.

N. S. Eastern Association.

The N. S. Eastern Baptist Association will convene at Isaac's Harbor in its fifty-first annual session on Friday, July 13th, at 10 o'clock a.m. Church letters and forms have been sent. Please note the circulars enclosed, and return church letters to me on or before July 1st. The usual reduced rates of travel have been secured on the I. C. R. If ten or more certificates are secured at the starting point the return will be free—if less than ten first-class tickets are purchased going, return tickets will be issued at first-class half fare. All delegates travelling by the I. C. R. will go to Antigonish Station.

T. B. LAYTON, Secretary.

Middleton, N. S.

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

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

Delegates intending to be present at the P. E. Island Association to be held at Hazelbrook will kindly forward their names to the undersigned on or before the 29th of June. Parties wishing to be met in Charlottetown will signify the same.

J. C. SPURR.

N. B. Southern Association.

The N. B. Southern Baptist Association will convene with the Norton church, Norton, N. B., at 3.30 o'clock on Saturday, July 6. Will the clerks of the different churches in the association kindly see that their letters are sent in to the undersigned not later than June 29.

J. F. BLACK, Clerk.

Fairville, St. John, N. B.

The N. B. Southern Associational E. Y. P. U. will convene with the Norton church, Norton, N. B., on Friday, July 5th. A public meeting will be held at 8 p. m., at which addresses will be delivered by Revs. J. D. Freeman and A. White. Will the Secretaries of the different Unions in the Association see that the printed cards sent to them are returned to the undersigned not later than June 29th.

FRERY J. STACKHOUSE, Sec.

St. John, N. B.

N. B. Eastern Association.

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

H. H. SAUNDERS, Moderator.

F. W. EMMERSON, Clerk.

Right, May 22.

Delegates intending to be present at the N. B. Eastern Association to be held at Havelock will kindly forward their names to the undersigned on or before the 10th of July, so provision can be made for their entertainment. Please state whether you will come by train or drive, as it will assist us to locate you.

WILFORD L. CORRY, Church Clerk, Havelock, June 13th.

NO BACKWARD STEP.

The grave troubles that have arisen in China have led some observers to suggest a cessation of missionary work in that field. Such a suggestion, however, is met and answered by these burning words from the Missionary Herald, which may be truthfully said to voice the sentiments of all those who are desirous of seeing the triumph of the gospel in the uttermost parts of the earth:

Let no Christian for a moment entertain the thought that the church of Christ is to withdraw from missionary work in China because of the revolution within the empire. That would be pusillanimous indeed. Such a thought, we are persuaded, would not be entertained for a moment by one of our missionaries. The soldiers of the King of kings should be as brave as are the soldiers of any earthly ruler, and they are not to be deterred in their loyal service by temporary defeats and the death of comrades. China belongs to our Master, and He who said "Preach the gospel to every creature," made no exception of those who at the first would not receive his messengers. This spirit of loyalty to our great Captain, and of love for his people, will be dominant in the hearts of his true servants. There are now in this country some missionaries from China, and their letters show their readiness to return instantly on the reopening of the country. Rev. Dr. D. Z. Sheffield, president of the North China College, had arranged to sail on June 22, and though he was reminded of perils, he adhered to his purpose, and sailed at the time appointed for Shanghai, where he will be engaged in translation work till the way is open for return to his station at Tung-cho. There will be found plenty of volunteers who will be ready to take up this work. It is only a question of time when there can be a prudent reoccupation of the fields over which the tornado has swept.—Selected.

RAILROADING RELIGION.

The Bible puts a great premium on plodding. "Be not weary in well-doing." "Ye have need of patience." "Go to the ant, thou sluggard; consider her ways, and be wise." "Let patience have her perfect work." There is need in these days for these sober counsels; for we live amid an atmosphere of rush and hurry. Speed is more esteemed than safety, and the very word "slow" is often a term of reproach. This rage for rapid money-getting, rapid social advancement, and fast living is very demoralizing. People will sit up till midnight at a concert or a play or a party; but an instructive gospel discourse must be cut down to the minute! Religion catches too often this prevailing fever. There is an unwholesome demand for pulpit sensations, hasty methods, superficial church-joinings, which end in half-way, halting and feeble piety. Young friends, I lovingly warn you against all this railroading of our holy religion!—Christian Endeavor World.

If You Catch Cold.

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucus from the head constantly poisons this. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you have to cough. It is, of course, beyond question that in many cases the irritation started in this way results in lung troubles that are called by serious names. It is in this irritated bronchial tube that the germ of consumption finds lodgment and breeds.

Great numbers of people disregard cough at first, and pay the penalty of neglect. Cough never did any one any good. It should be dispensed with promptly. Adamson's Botanic Cough Balm is a well known remedy, and it is the surest and quickest cough cure known to-day. It does not deceive by drugging the throat. It soothes the irritated parts and heals them, when the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it, 25 cents. Be sure to get the genuine, which has "F. W. Kinman & Co." blown in the bottle.



### Your Tongue

If it's coated, your stomach is bad, your liver is out of order. Ayer's Pills will clean your tongue, cure your dyspepsia, make your liver right. Easy to take, easy to operate.

25c. All druggists.



### Society Visiting Cards

For 25c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under go to 75c. by other firms.

FATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements etc., a specialty.

GRANDMOTHER used it, MOTHER used it, I am using it,

And we have never had any to give better satisfaction than

### WOODILL'S GERMAN.

This can be used in many Households.



### Wanted Everywhere

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

Address to-day the

VARIETY MF'G CO., Bridgetown, N. S.

### Real Estate

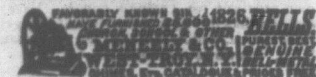
For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS,

Real Estate Broker, Berwick, N. S. March, 1901.

Advertisement for FITS CURED, featuring a portrait of a man and text describing the cure for epilepsy and St. Vitus' Dance.



### The Home

#### COOL SUMMER HOUSES.

Our houses in this country, unless built for summer only, are built to protect us from cold rather than from heat, though the average person probably suffers more from summer's heat than from winter's cold. There are seasons when the sultry heat of July and August is a menace to the health, because our houses are not built to withstand it. On the contrary, they are arranged to shut out every draught, and with roofs not isolated from the heat of the sun.

Tin and slate roofs, which are taking the place of old-fashioned shingled roofs, make a house in summer a bake oven. The sleeping rooms which are next to the roof are so heated during the day that the breezes of night which reach them fail to cool them, and rest is almost impossible even to a healthy person. It adds comparatively little to the cost of a house at the time it is built to arrange for a well aired attic through which the night breezes will sweep and carry off the heat of the roof. It is necessary to the comfort of the sleeping rooms of a house that they shall be built under such an attic rather than next to a roof, especially when the roof is a slate or tin one. It adds a great deal to the comfort of all the rooms of the house, both downstairs and upstairs, if the heat of the roof is isolated from the house by filling in the spaces between the rafters of the roof or between the floor joists under the attic floor with sawdust, mineral wool or some cheap material that will keep out the heat. The glare of a tropic sun may beat upon the roof of such a house without heating it appreciably. It will offer a shelter secure from the sultry heat of even the hottest summer.

Nine cases out of ten dampness in summer in a country house is caused by hot air rushing in during the day where the atmosphere is cooler, and depositing the moisture of the air on the comparatively cold plaster walls and furniture. The most familiar illustration of this deposit is the ice water pitcher. The warmer the atmosphere in which the ice water pitcher stands the heavier the deposit on the outside. The hotter the air outside the cellar the heavier will be the deposit of water drops on the cellar walls inside, if the windows are left open to let in the hot air. Keep the windows of the house closed in midday during hot weather, as you do the windows of the cellar, and open them only at morning and at night, if you wish to keep the house cool and free from dampness. The summer air at night and in the evening and early morning is usually about the same temperature as that of a well built house which has been properly shut up during the day.—N. Y. Tribune.

#### A DELICIOUS DESSERT.

French blanc mange, which means a white jelly, is a delicious dessert if it is properly made. It cannot be composed of milk, water and gelatine. There is not enough of the elements of nutrition in a dessert compounded in this manner to justify its existence. A blanc mange when properly made should be made of cream, with as little water as possible. A small amount must be used to melt the gelatine. A heaping tablespoonful of gelatine, or a third of a box, is enough to stiffen a quart of whipped cream into a blanc mange. Any kind of flavoring may be added to this white jelly. A very nice addition is a few drops of almond extract and some whole strawberries added just before the blanc mange is thick enough to form. The berries will not discolor the white jelly, but will appear surrounded by it. A crimson strawberry sauce may then be served with the blanc mange. Boil a cup of strawberry juice and a cup of sugar together for ten minutes. Add a few drops of lemon juice and a tablespoonful of candied cherries cut in quarters, pineapple cut in little cubes and green limes. Use twice as much of the candied cherries as you do of the limes and pineapple. Whole strawberries can be added in place of the candied fruit.

An orange blanc mange is made in the same way, but with a cup of tiny bits of sweet orange pulp scattered through a quart of the white blanc mange. If you wish, flavor the blanc mange with the grated peel of a Valencia orange. This will give the blanc mange a delicate yellow tint or turn into a pale "jaune mange." Serve it with an orange sauce in which the grated peel of an orange is added to a cup of water and a cup of sugar, and the whole boiled together for ten minutes. Add a tablespoonful of candied fruit or a tablespoonful of bits of orange pulp. A pure white blanc mange looks very pretty on a base of crimsoned strawberry jelly made of fresh strawberry juice strained and stiffened with gelatine, or on a base of orange or lemon juice. A dessert in white and gold is composed of lemon and orange jelly, white blanc mange and candied fruits in pale and yellow tints.—Tribune.

#### THE DISPOSAL OF KITCHEN WASTES.

In a village where there is no ashman the disposal of kitchen wastes as well as ashes is always a vexed question. Kitchen refuse which a pig will not consume cannot be burned or cremated by the quantity in the country as it is in the city, where refuse is carefully separated, and what is of no other use is burned. It is injurious to burn moist waste in the kitchen range or furnace. It requires an extravagant use of coal to do so, and it produces a very disagreeable odor. The odor of burning garbage is so intolerable that it is strictly prohibited in villages where the houses are near together.

In the country, where there is room, the best way of disposing of any waste, like bones, old woollens or anything that shows by its odor when burning that it contains nitrogen, is to bury it in a deep pit for fertilizer. Almost anything but metal can be treated in this way, and if each time a consignment of waste is buried it is covered with twice as much wood ashes as there is waste and garbage, and about five times as much earth, it gives no evidence of itself. It should be buried about a year, and when it is thoroughly rotted in this way will make a good fertilizer. If there are not enough wood ashes about the premises, mix one part of quicklime and one part of common soda in every five parts of water, and five times as much soil as there is waste. The amount of kitchen waste to be disposed of in a family is not large if dry "litter" about the grounds is burned. The wastes treated as we have said will make an excellent fertilizer for the flower garden, and yields wonders of bloom and fragrance for very little trouble. Soil must be very liberally mixed with this compost when it is dug up, for it is too rich for ordinary fertilization.

#### A LITTLE HERO.

A ten-year-old boy, whose legs were recently cut off by a train of cars at Dubuque, was too plucky to make any fuss over the accident. When the little fellow was taken home his legs hung limp, but he did not complain. Not a tear stood in his eyes, but the tender look he gave to those who stood by his side told plainly that he was suffering great agony. After the doctor dressed his wounds he called his parents, sisters and brothers to his bedside, kissed one and all farewell and left a tear upon their cheeks. A second time he called his mother to his side, placed his little arms about her neck and said: "Mother, I am going to die in a few minutes. Please forgive me for not minding you." With this the boy fell back; and as the mother said: "Yes, my angel," and took another look at his face, she found him dead and beyond all pain and suffering.—Christian Work.

Not his Business to Inquire.—"Uncle," said the dusty pilgrim, "how far is it to Sagetown?" "Bout a mile and a half," replied the farmer. "Can I ride with you?" "Sartin, climb in." At the end of three quarters of an hour the dusty pilgrim began to be uneasy. "Uncle," he asked, "how far are we from Sagetown now?" "Bout four mile and a half." "Great grief! Why didn't you tell me we were going away from Sagetown?" "Why didn't you tell me you wanted to go thar?" —Chicago Tribune.

Advertisement for Johnson's Anodyne Liniment, featuring a portrait of a man and text describing its uses for various pains.

Advertisement for POND'S EXTRACT, featuring a portrait of a man and text describing its uses for burns, sprains, and wounds.

IF  
If we were little enough to sail  
In this pea-pod boat in the water-pail—  
Ha, ha-ha! Oh, my! Oh, dear!  
It makes me laugh it seems so queer—  
This is the way we should drift and float;  
And we'd look over the side of the boat,  
'Way, way down to the bottom there!  
Doesn't it give you a sort of scare  
Just to pretend we're having a sail  
In this pea-pod boat in a water pail?  
—Elizabeth Hill, in Little Folks.

"I think I've heard of one man who died of seasickness." "Gracious! I hope I won't!" "Oh! You're not very bad, or you wouldn't care whether you'd die or not!"—Puck.

It is not long days, but good days, that make the life glorious and happy; and our dear Lord is gracious to us, who shorteneth and hath made the way to glory better than it was; so that the crown that Noah did fight for 500 years children may now obtain in fifteen years.—Samuel Rutherford.

#### NEW ENTHUSIASM.

The main lack of much of our present day preaching. The soul of the speaker is not on fire with fresh enthusiasm. His subjects may be intrinsically interesting, he knows that he ought to be interested in them, he was interested once; but at the time of speaking the keen, bright blaze of a genuine enthusiasm, the kindled and unkindling fervor of an earnest soul does not attract the attention and thrill the emotions of his hearers. This is by no means true of all preachers, but it is true of too many. A fresh fire for the special occasion does not glow on the homiletical hearth. It is well enough to start the fire with the manuscript of an old sermon—though some of them should be used to start fires of another kind—but fresh fuel should be added, or the doctrinal backlog and practical forethought should be arranged in a special manner to suit the occasion. Some preachers seem to be trying to warm their own hands over the dull embers of a long-covered preparation, or they use unseasoned or ill-selected fuel which requires much blowing and produces more smoke than light and heat. When such is the case it fares ill with chilly souls farther away from the fire.

Every interesting and influential preacher from Christ down has spoken with the glow of a fresh enthusiasm. The truths, which form the subject matter of preaching are old, but the fire of actual utterance must be new. The coal which glows in your grate is the condensed sunlight of millions of years ago, but the fire must be trimmed afresh to make it the attractive centre of the home.—Selected.



The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

Third Quarter, 1901.

JULY 14, SEPTEMBER.

BEGINNING OF SIN AND REDEMPTION.

Lesson II. July 14. Genesis 3: 1-15 GOLDEN TEXT.

Where sin abounded, grace did much more abound.—Rom. 5: 20.

EXPLANATORY.

THE BATTLE WITH TEMPTATION. The temptation of Jesus makes it quite certain that the serpent and Satan are in some way identical" (John 8: 44; 2 Cor. 11: 3 [comp. 14]; Rom. 16: 20; Rev. 12: 9; 20: 2.)

AND THE SERPENT SAID... YE SHALL NOT SURELY DIE. This was the most deadly of lies, for it was a half-truth, by far the smallest half. There was no bodily poison in the tree, the death did not come at once like a lightning stroke, and the most deadly death was that of the spirit, not of the body. Satan is never so devilish as when he is disguised as an angel of light. The kind of death which resulted from disobedience and sin is shown by the results. "Death as the wages of sin (Rom. 6: 23) includes not only temporal death, or the death of the body, with all the ills attendant upon a state of mortality, but also spiritual death, or the alienation of the soul from God who is the only source of spiritual life (Eph. 2: 1); and, lastly, everlasting death, or final exclusion from God and holiness and blessedness (Matt. 25: 41).

Death would "begin" the very day they should eat of that tree (2: 17). Neither kind of death was completed on that day, but in both body and soul the process was begun; they passed over the boundary line that separated life from death.

FOR GOD DOETH KNOW. The tempter represents God as envious of his creature's happiness, and unwilling that they should have the best things. YOUR EYES SHALL BE OPENED. He meant her to understand that she would have new visions of happiness, of wisdom, glory, and knowledge, as far beyond her present requirements as her vision of the world was greater with her eyes opened than closed. But he knew that her eyes would be open only to sin, misery and remorse. AND YE SHALL BE AS GODS. Better as in R. V. "as God," Elohim. He meant her to understand that she would be like the glorious Being, her Creator, and the radiant seraphs who talked with her in paradise. But he knew it would make her like the fallen angels, consumed in misery. KNOWING GOOD AND EVIL. They would indeed know good and evil, not in God's way but in Satan's, —evil by experience and good by contrast, a far-off vision, as Dives in hell saw heaven far away (Luke 16: 23).

THE GREAT DEFEAT AND ITS CONSEQUENCES.—Va. 6-15. Observe the three-fold nature of this temptation. SAW THAT THE TREE WAS GOOD. So it appeared. So Satan had said. So ever Satan presents the attractions of evil. GOOD FOR FOOD.

A STIMULANT.

And a Sorry Friend to Some Systems.

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

He used to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it ever since to our very great benefit.

A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement, and is most enthusiastic in the praise of Postum, telling all of her callers of its merits and urging them to try it." Kate Austen, Hamden, Conn.

Tempting the senses.—"the lust of the flesh." PLEASANT (a delight) TO THE EYES. Appealing to the higher sense of beauty, "the lust of the eye." TO AN DESIRED TO MAKE ONE WISE. Some unknown glorious good that would lift her into a higher position like that of God,— "the pride of life" (1 John 2: 16).

AND THE EYES OF THEM BOTH WERE OPENED. They saw as Satan had promised them, but not what they had expected. AND THEY KNEW THAT THEY WERE NAKED. Their innocence was gone. They were conscious of guilt and unworthiness in each other's eyes, and in the sight of God. AND THEY SEWED FIG LEAVES TOGETHER to serve as aprons, or wrappings, or girdles. But their very shame was a sign that there was hope for them.

AND THEY HEARD THE VOICE. The sound as of some one approaching. It is nowhere said that they saw any form. It was a voice. OF THE LORD GOD. "It was God their Creator, who as God the Redeemer was seeking the lost." IN THE COOL OF THE DAY, or "the wind of the day," the evening breezes, when their excitement was cooling, and their minds solemnized by the quiet of nature, and the approach of night.

GOD CALLED. God will seek after man to call him back. WHERE ART THOU? It is the question God asks us all,—and that we ought ever to answer,—exactly where we are in God's work, in Christian growth, in spiritual life, in the kingdom of Christ.

AND I WAS AFRAID. Sin makes cowards of us all.

BECAUSE I WAS NAKED. Adam's reply is full of evasion. "He confesses not his sin, but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to confess his sin." AND I HID MYSELF. Here the folly that is the twin brother of sin shows itself.

WHO TOLD THEE? Adam's acknowledgment of his feeling of shame was an unconscious acknowledgment of his sin.

THE WOMAN WHOM THOU GAVEST... ME. This is ever the way with fallen man: every one and every thing is blamed but "self."

AND THE WOMAN SAID. She too lays the blame on another. THE SERPENT BEGUILLED ME. Le' me astray; deceived me by flattering lies.

UNTO THE SERPENT... CURSED ABOVE ALL CATTLE. Degraded, hated, execrated. UPON THY BELLY—SHALT THOU GO. "The serpent is the only animal among those having bony skeletons that goes upon its belly." DUST SHALT THOU EAT. To eat dust does not mean the proper nourishment of the serpent, but to lick the dust, the involuntary result of writhing in the dust."

AND I WILL PUT ENMITY BETWEEN. There was to be perpetual antagonism between man, the representative of the divine nature in creation, and the serpent, the representative of the basest animal nature.

HOPE, VICTORY, AFTER A LONG CONFLICT, PARADISE TO BE REGAINED.—Va. 15. IT SHALL BRUISE THY HEAD, etc. The word may mean bruise, or lie in wait for, for the sake of destroying. There shall be a conflict. The serpent shall injure man, but man will destroy the serpent. The final victory will be with man. THEY SEED A general word for her descendants, but among those descendants was to be the Messiah. Man as a race, by means of its Messiah, shall gain the victory.

A consciousness of sin is a sign that life and goodness and redemption are possible. "In a race utterly and totally evil there could be no consciousness of evil." "Evil is known as sin, only when good is known as the will and command and ideal of a personal and holy God." "The sense of sin is a step toward the light."

A SMART DOG.

There is a little dog in Hopkinsville that loves candy. His master said, "Jack, do you want some candy?" and Jack got up and ran to him and set down for some. His master told him that he had none, but Jack thought he was trying to fool him, and he jumped in his lap and felt in his vest pockets and in his coat pockets. Then his master told a black boy to go and get five cents' worth for him, and when he came back, the little dog went to meet him, but the black boy gave it to his master. He put it in his pocket and Jack ran and put his head in the pocket and got all of the candy. While he was eating it a man came with a trap with a rat in it. He left his candy and would not eat any till he had killed the rat and then he was ready to eat some more candy.—Baptist Argus.

"The Mewl," wrote a schoolboy, "is a hardier bird than the guse or turkey. It has 2 legs to walk with, 2 more to kick with, and it wears its wings on the side of its head. It is stubbornly backward about going forward."

USE WHAT YOU HAVE.

"What is in thine hand, Abel?" "Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."

And so he did. And the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me." And he did; and with it wrought more wonderful things than Egypt and her proud king had seen before.

"Mery, what is it thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine Only One called Jesus."

And so she did; and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which ever since has been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little; but then in is all I have, and I would put it into thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm prompting others to give to the Lord.

"What is it thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but inspired by her loving life, "Dorcas societies" even now continue their benign mission to the poor throughout the earth.—Christian Budget.

Opposites.—First Lady Passenger—"If that window isn't opened this minute I know I shall die." Second Ditto—"Who opened that window? If it is not shut I shall die, I'm sure." Philosophical Gentleman—"Conductor, please keep that window open till one of these ladies dies, then shut it and give the other an opportunity to quit this vale of tears."—Boston Transcript.

DOCTORS BAFFLED

BY THE CASE OF MRS. HARRISON, OF ORANGEVILLE.

She Was Completely Run Down—Racked With Pains in the Back, Head and Limbs—Again Rejoicing in Good Health.

From the Sun, Orangeville, Ont.

Many cases are constantly being brought to light of persons being cured by that wonderful remedy—Dr. Williams' Pink Pills—after doctors have failed to be of benefit. Among them may be noted the case of Mrs. Benjamin Harrison, a well known lady who resides in the near vicinity of Orangeville, Ont. A reporter of the Sun hearing of Mrs. Harrison's wonderful cure called at her home to inquire into the facts of the case. Mrs. Harrison said she was pleased to be able to testify to the great curative powers of these pills. She said: "For some years I have been a constant sufferer. Just what to call my disease I do not know; even the doctors were unable to diagnose it. I was completely run down. I had racking pains in my head, back and limbs. I was unable to secure sound sleep, and on arising in the morning would feel as tired as before going to bed. My stomach was in a bad condition and the least movement caused my heart to palpitate violently. Doctors' treatment failed to be of benefit to me and I was in a very discouraged state when a friend advised me to try Dr. Williams' Pink Pills. Thinking that they might relieve me a little I procured a supply and began taking them according to directions. From the first I could see that they were helping me, and by the time I had taken half a dozen boxes I was free from the ailments that had made my life miserable. It is now several years since I took the pills and not the least sign of my old trouble has since shown itself. I would strongly urge the use of Dr. Williams' Pink Pills for any person who has a weak or run down system and I am sure they will not fail to be beneficial."

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a blessing, curing when all other medicines fail and restoring those who give them a fair trial to a full measure of health and strength. Sold by all dealers in medicine or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Seven Years Afflicted With

Fever Sore,

Permanently Cured by Gates' Nerve Ointment.

C. GATES SON & CO.

DEAR SIR:—As the result of an accident my hip was injured so as to cause a FEVER SORE for which I was under treatment for seven long years but could get nothing that did it much good. At last I obtained your Nerve Ointment which has made a complete cure, and I believe, had I not got it I would have been a cripple yet.

I also know of two similar cases which your Ointment has cured, one of which was PRONOUNCED INCURABLE by doctors in the States. My own cure is permanent as it is several years since it was effected.

Yours sincerely,

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

BRITISH



TROOP OIL LINIMENT

FOR

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

Baptist Headquarters,

120 Granville Street, Halifax, N. S.

Sunday School's opening July 1st will need to order from us now

Lesson Helps for 3rd Quarter.

LIBRARY BOOKS.

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

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We ask a kindly favor, with the above order please regard our terms—CASH WITH ORDER. If time allowance is needed write us

GEO. A. McDONALD.

"What is an international episode, pa?" "Well, it is either a wedding or a war."—Indianapolis Journal.



## From the Churches.

### Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Coboon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. Coboon, Wolfville, N. S.

**RIVER PHILLIP, CUMBERLAND COUNTY, N. S.**—Baptized one believer in Christ last Lord's day, June 23. Expect others to follow the Saviour in his ordinance soon. A. F. BAKER.

**KESWICK RIDGE, N. B.**—Two sisters were baptized at Macnaquack, Sunday the 23rd. Our congregations are good and several are manifesting a desire to know Christ more fully. I expect to baptize others soon. GEORGE HOWARD.

**PARRBORO.**—We have recently received four members by letter. One has been received for baptism and others are, we believe, converted, and we trust that they will soon see the way clear to unite with the church. D. H. MACQUARRIE.

**POLLET RIVER CHURCH.**—Alluding to a statement in the report of the Albert County Quarterly Meeting, published in the MESSENGER AND VISITOR of June 12, as to the desirability of the Pollet River church being grouped with the First and Second Coverdale churches, the clerk of the Pollet River church states that such an arrangement would be detrimental to the interests of that church and the proposition would not be acceptable to its members.

**1ST ST. MARY'S, SONORA.**—I have removed from the Port Hillford field to take up the work with the Clementsport and Smith Cove churches, beginning June 9th. I wish to acknowledge the pleasure of the surprise furnished by the Sonora people in presenting me with a purse containing over fifty dollars as a gift of appreciation of my labors with them. This kindly and united people have been noted for the heartiness with which they have always sustained the work of their pastors. WARD FISHER.

**2ND AND 3RD ELGIN, ALBERT COUNTY, N. B.**—Since our last report it was our privilege to baptize into the fellowship of the 3rd Elgin church on Lord's day, June 23rd, six willing followers of Jesus our Saviour and have received one sister for baptism on Lord's day, July 14th. We trust that many more may do likewise. We have already baptized during the last 2 months of our present year's engagement with our field 49 and received 4 more on experience making in all 53 besides one to be baptized. We feel like the Psalmist, "O give thanks unto the Lord; call upon his name; make known his deeds among the people." I. N. THORNE.

**ENMORE RIVER, P. E. I.**—Yesterday, the 19th, I visited Enmore River, P. E. I., where I baptized two candidates for Bro. Richie Elliott, pastor of the Lot 16 and Type Valley churches. The names of those baptized are Lucy Wickett and Alex. Biggard. The splendid attention given by the large congregation present showed deep interest in the beautiful ordinance. Bro. Elliott is doing good work on this very large field and is proving to be a "workman that needeth not to be ashamed, rightly dividing the word of truth." Let us pray that his labors may be still more abundantly blessed. A. H. W.

**ALMA, P. E. I.**—I had the pleasure recently of baptizing three young men in the Montrose River near Alma. Their names are Archie Dunbar, James Dunbar and Newton Haywood. These young men are valuable additions to the church and give promise of great usefulness in the Master's service. We are encouraged in the work of the Lord here and we hope and pray that large blessings may attend the efforts put forth so that we may continue to report good things from this part of God's harvest field. A. H. W.

### District Meeting.

The Guysborough West District Conference convened with the second St. Mary's Baptist church at Aspen, according to previous announcement on Tuesday and Wednesday, 18th, 19th inst., Rev. G. A. Lawson, president, in the chair. The first session was held Tuesday evening, 18th inst. Rev. Mr. Brown recently settled at Goldboro, preached an impressive and helpful

sermon from Isaiah 49, 16. A social service was held on the morning of the following day by Bro. Warren (11c.), after which the business of the meeting was brought on. There was a very good delegation from the majority of the churches and the reports on the general work in these sections were very encouraging. All the sessions were quite largely attended and were a source of intense interest. During the afternoon session different phases of church interests were taken up and profitably discussed. In the evening, 19th inst., Rev. G. A. Lawson preached a very effective sermon from Phil. 4, 19. He clearly showed the needs of sinners, the needs of the church and the need of the world. At the conclusion a social service was held and heartily enjoyed by all. The meetings throughout were refreshing of spiritual times and rich moments in the presence of God. May God pour out his spirit upon the churches. Collection taken for Denominational work amounted to \$3.50. A. W. WARREN, Sec'y. Port Hillford, June 24.

### Personal.

The Foxboro Mass. Record publishes resolutions adopted by the First Baptist church of that place in reference to the resignation of Rev. Henry Todd DeWolfe who has lately accepted an appointment to the principalship of Acadia Seminary. The church expresses deep regret at the severance of the pastoral bond, and its high regard and appreciation for Mr. DeWolfe as a gifted preacher and fearless champion of the truth, whose unswerving fidelity to the spiritual interests of the church has made his ministry a marked era in its history.

Rev. William B. Hutchinson of Topeka, Kansas, has received from Ottawa University, Kansas, the honorary degree of Doctor of Divinity. Mr. Hutchinson is an Acadia man of the class of 1886, and has made a good record as an able and faithful minister in Topeka where he has labored most of the time since completing his education. The readers of the MESSENGER AND VISITOR have made Dr. Hutchinson's acquaintance through his interesting Kansas letters and will be glad to hear of this deserved recognition of his ability and worth.

### Forward Movement Cash

H A Cook, \$1; Samuel Freeman, \$25; Wm Cummings, \$62 50; Mrs E W Sawyer, \$5; Mrs Henry Eaton, \$10; Mrs M A Chubbuck, \$5; Hon A F Randolph, \$1250; Aloin Haley, \$7 50; Rev W F Parker, \$7 50; Mrs S A McCully, \$50; W H Davison, \$25; W F Nobles, \$6 25; Fred Dewar \$5.

For Rev. H. Beel in last issue read Rev. H. Beel.

We will be glad to hear from all friends of Acadia till our debt is all paid.

Now that we are on the home stretch every dollar counts.

Yours, etc., W. M. F. HALL.

### THE LARGER LIFE.

Let there be many windows in your soul That all the glory of the universe May beautify it. Not the narrow pane Of one poor creed can catch the radiant rays That shine from countless sources.

Tear away The blinds of superstition: let the light Pour through the windows broad as truth itself And high as God. Tune your ear To all the worldless music of the stars And to the voices of nature, and your heart Shall turn to truth and goodness, as the plant Turns to the sun. A thousand unseen hands Reach down to help you from their peace-crowned heights, And all the forces of the firmament Shall fortify your strength. Be not afraid To thrust aside half truths and grasp the whole.

—R. Wheeler Wilcox.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.—Phillips Brooks.

### AIM AT PERFECTION, NEVER PRO-FESS IT.

The waters of God's blessing flow downward, and he who would drink them must stoop.

Our faith can never afford to approach God in robes of royalty. Sackcloth and ashes are always its proper clothing. Faith can never grow too strong to pray, "God be merciful to me a sinner." We are all "haribees by nature, publicans only by grace, and let us shun as we would a viper all claims to sinless perfection. Paul never reached it, or, if he did, he was far from being conscious of his high attainment. When a comparatively young Christian, he wrote, "I am the least of all saints." When he had grown old in God's service, he could subscribe himself the "chief of sinners." A certain Methodist bishop, in charging a class of licentiate, said, "Aim at perfection, but I charge you in God's name, never to profess it." The place for true faith is on its knees before a holy God, weeping penitence for our sins, and rejoicing only in his righteousness.—A. C. Dixon.

### CHIGNECTO MARINE RAILWAY.

The annual general meeting was held at the offices, Dashwood House, London, on June 5th, to "receive a report from the directors" and for other business. The chairman said that Mr. Provand, one of the directors, had just returned from a visit to Canada, and would draw up and issue a report which would be sent to the shareholders' committee who would no doubt issue it to the shareholders. There now seemed to be a glimmer of hope for the company. The total amount of debentures, preference shares and ordinary shares deposited at Martin's Bank of holders who were prepared to abide by the result of the negotiations in Canada was £737,640. A discussion ensued, in the course of which liquidation was suggested, but the chairman pointed out that such a course was premature and injudicious, and said that he believed that with a little further patience the negotiations now in progress would be crowned with success. There were forces at work which might result in these negotiations coming to a satisfactory termination. The only resolution which was submitted to the meeting was one for the re-election of the whole of the retiring directors, which, on the motion of the chairman, was unanimously carried, and the proceedings terminated.

## A Good Complexion

### Depends on Good Digestion.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion. Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health, and a clear, bright complexion.

## CANADIAN PACIFIC RY.

### Only One Night ON THE ROAD TO PAN-AMERICAN EXPOSITION,

BUFFALO N. Y.  
Lv. St. John, 5:15 p. m. daily except Sunday.  
Ar. Montreal 8:35 a. m. " " Monday.  
Ar. Toronto 7:00 p. m. " " Sunday.  
Ar. Buffalo 10:30 p. m. daily.  
All tickets good via Niagara Falls and good to stop over at that point.  
Double berth St. John to Montreal, \$2.50.  
Parlor car seat Montreal to Buffalo, \$1.50.  
**\$20.50 ROUND TRIP.**

Tickets on sale until June 30, good for return fifteen days from date of issue and good to stop over at Montreal and west thereof. All agents issue via St. John and Canadian Pacific Short Line.

For tourist tickets good to stop over and to return until November 1st; also, for rates going one way returning another, and information in reference to train service, hotel, etc., write to A. J. Heath, D. P. A., C. P. R. NEW ROUTE TO QUEBEC via MEGANTIC.

Lv. St. John 5:15 p. m. daily except Sunday.  
Ar. Quebec 9:00 a. m. " " Monday.  
Through sleeper and coach.  
A. J. HEATH, D. P. A., C. P. R.,  
St. John, N. B., or  
W. H. C. MACKEY,  
Agent C. P. R., St. John.

### Cough! Cough! Cough!

Do not cough any more but use a bottle of PUTTNER'S EMULSION, the old established favorite remedy. Whether your cough is of long standing, or from recent cold, PUTTNER'S will do you good. It will allay irritation, attack and dispel the germs of pulmonary disease, tone up your system and help to cure you. Your doctor will tell you so. Your neighbors will say so too. Thousands have been cured by it.

Be sure you get *Puttner's*, the original and best Emulsion. Of all druggists and dealers.

### NOTICE.

"Christians' Evangelistic Paper and Envelopes" have been in use for some time. Surely every pastor, Christian worker and all Christians should use them in corresponding or at least drop a card for samples. Address GRO. H. BRAMAN, Albert, Albert County, N. B.

## Messenger and Visitor

A Baptist Family journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within 4 weeks after request is made.

### HONORED AT HOME AND ABROAD.

The only Institution in the MARITIME PROVINCES in affiliation with the BUSINESS EDUCATORS' ASSOCIATION, of Canada, and the INSTITUTE of CHARTERED ACCOUNTS, of Nova Scotia, is the

**MARITIME BUSINESS COLLEGE,**

HALIFAX, N. S.

KAULBACK & SCHURMAN,  
Proprietors.

A British column under Col. Munro has defeated a force of Boers, supposed to be a portion of Kritzinger's commando. The Boers were routed from the field, leaving their carts and provisions behind them.

Valemore E. Traversy & Co., lumber merchants, Montreal, have assigned on demand; liabilities exceed \$30,000.



MARRIAGES

CANNING-CARD.—At Parraboro, June 18th, by Rev. D. H. MacQuarrie, Leslie V. Canning and Emma J. Card, both of Parraboro, N. S.

WALLACE-HATT.—At Milton, June 27th, by Pastor H. B. Sloat, Leader Clifton Wallace of Hopewell, N. B., to Mrs. Maggie Hatt of Milton.

MOTT-SMITH.—On June 21st, at the home of the bride, Upper Woodstock, by Rev. Jos. A. Cahill, Walter F. Mott to Edna M. Smith.

TIPPETT-LAMBERT.—At Parraboro, June 19th, by Rev. D. H. MacQuarrie, Benjamin Tippett and Margaret Lambert, both of Port Greville, N. S.

MARSH-HALL.—At Saint Stephen, N. B., June 26th, by Rev. W. C. Goucher, Nathan S. Marsh and Minnie G. Hall, both of Upper Mills, Charlotte county.

ROBINSON-BEACH.—At St. Stephen, June 6th, by Rev. W. C. Goucher, Samuel B. Robinson of St. Stephen and Lillia B. Beach of St. David's Charlotte county.

ALLAN-McPHAIL.—At Charlottetown, P. E. I., June 24th, by Rev. G. P. Raymond, John Allan to Mary E. McPhail, both of Charlottetown.

WARD-VAN IDERSTINE.—At Charlottetown, P. E. I., June 26th, by Rev. G. P. Raymond, John H. Ward to Bertie V., eldest daughter of Theophilus Van Iderstine.

ALWARD-PORTER.—In Fredericton, on the 26th June, by Rev. Dr. McLeod, H. F. Alward, barrister, of Port Elgin, N. B., and Grace R. Porter, daughter of the late Rev. T. H. Porter, Fredericton.

READ-HILLSON.—At the home of the bride, Wilmot, P. E. I., on the 19th inst., by Rev. E. P. Calder, John L. Read of Summerside, P. E. I., to Nellie D. Hillson of Wilmot, P. E. I.

CARTER-COLLIER.—At the residence of the bride's parents, 3rd Elgin, Albert Co. N. B., on June 22nd, by Rev. I. N. Thorne, Clyde Carter to Ada Blanch Collier, all of Elgin, Albert Co.

LANGILLE-LANGILLE.—At the home of the bride, June 19th, by Pastor J. L. Dimock, Charles M. Langille of the Mountain Road, to Agnes D. Langille of the Brook Road.

WITHROW-MOORE.—At the residence of the bride's aunt, 277 Main street, St. John, on June 26th, by the Rev. Alex. White, James S. Withrow of Chipman to Agnes Maud Moore of Petersville.

WHEELER-MOFFATT.—In the Baptist church, Amherst, June 26th, by Rev. W. E. Bates, assisted by Rev. Dr. Steele, F. H. Wheeler, M. D., of St. John, and Eliza R. Moffatt, daughter of James Moffatt, Esq. of Amherst.

FOSTER-WICKWIRE.—At the residence of the bride's mother, Canning, N. S., June 13th, 1901, by the Rev. W. H. Hutchins, M. A., G. L. Foster, M. D., of Halifax, and Janie T., daughter of Mrs. J. Leander Wickwire of Canning.

MELTON-ROGERS.—At Riverside, Albert county, N. B., June 26th, by Rev. F. D. Davidson, King Melton and Della Rogers, both of Hopewell Hill, Albert county, N. B.

LONG-YOUNG.—At the residence of Charles Don Brodway, Woodstock, N. B., June 26th, by Rev. A. H. Hayward, Rupert J. Long of East Florenceville, to Ruth A. third daughter of the late Rev. J. W. S. Young of Southampton, York Co., N. B.

RICHARDS-VICKERSON.—In the Methodist church, Kingston, P. E. I., June 26, by Rev. Addison F. Browne, assisted by Rev. W. B. Thomas, Robert Longworth Richards, of Sidney, Cape Breton, and Annie Ethel Vickerson, eldest daughter of Wm. Vickerson of Kingston.

DEATHS.

ESTABROOKS.—At Chester, Carleton Co., N. B., May 17th, of acute stomach trouble, Thomas T. Estabrooks, aged 73 years, son of the late Rev. C. Gideon Estabrooks. Deceased was well known and highly respected.

BROOKS.—At Gordonsville, N. B., June 20th, of pneumonia, Elizabeth A., aged 32 years, wife of Gideon R. Brooks, and daughter of the late James Stephenson of Mount Pleasant, leaving a husband, one child, an aged grandmother with whom she formerly lived, a step-mother, two brothers and three sisters and an uncle and aunt to mourn their loss.

PRICE.—At Ferndale, Albert Co., on Sunday, 20th January, 1901, O. N. Price aged 67 years 9 months, leaving one daughter, Mrs. Ellick Leaman, to mourn the loss of a kind father. He did not make a public profession of Christ, but in his last weeks of suffering seemed to possess a trust in the Redeemer of the world. A very impressive sermon was preached by Pastor Rev. I. N. Thorne from Job 14: 10.

GREGO.—At the residence of her son, Amos Gregg, Centreville, N. B., June 18th, Sarah, in the 90th year of her age, widow

of the late John Gregg. Her maiden name was Stickney. She experienced religion when but 14 years of age, and was baptized by Rev. L. Hammond uniting with the Free Baptist church of which she lived an honored member until her death. Her faculties were somewhat impaired of late years, but her faith in her Saviour never faltered. Of her it may be truthfully said, Blessed are the dead who die in the Lord.

BUTLER.—At her home, Butler's Settlement, Queens county, N. B., June 11th, aged 54 years, Sister James Butler, after a lingering illness. Deceased was a member of the Lower Newcastle Baptist church. Great sorrow has come to the home of a kind husband and loving children. Our departed sister was loved and esteemed by all who knew her. She made a profession of her faith in Christ some three years ago. She longed to depart and be with Jesus. Now she rests in her home in heaven. The funeral took place at Lower Newcastle Thursday, the 13th, when many friends, relatives, and citizens from the various settlements gathered to pay the last tribute of respect to the departed. The services were conducted by the Rev. W. J. Blakeney, pastor of the church. Sermon preached from II Cor. 8: 9, selected by the deceased.

MORSE.—On the 21st of June, Cynthia, the beloved wife of Nathan Morse of Bridgetown passed beyond the veil. Our departed sister has for many years been a professed follower of Christ. She was baptized by the Rev. N. Viditeo and on the 30th anniversary of her second marriage passed away. For some time she has been suffering from ill health, but her death came as a shock to the members of her family. She leaves behind an aged mother, a husband and three children to mourn their sad loss. The Rev. Isaiah Wallace was present at funeral service. He had known her for many years and our respected brother spoke tender, appropriate words to the mourners and to the assembled friends. We laid her away in the hope that she has entered into the rest that remaineth for the people of God.

NEWCOMBE.—On the 15th of June in the 65th year of his age, Brother Rufus A. Newcombe of Bridgetown passed away. For more than five years our departed brother has been suffering from ill health and has been deprived of many of the privileges dear to the heart of the child of God. He has been a useful and respected member of the church since he made his home in this community. A man who loved the house of God and one whose voice was often heard in prayer and praise. As a church member he was consistent, as a citizen he was highly respected, as a husband and father he was affectionate and kind. After taking to his bed his decline was rapid but his hope was in God and in the assurance of a bright hereafter he fell asleep in Jesus leaving a wife and three children to mourn their loss.

JOHNSTONE.—At her home in Dartmouth, June 25, Miss Amy E. Johnstone, aged 52 years. She has left to mourn their loss an aged mother, two brothers and two sisters and a wide circle of relatives and friends. Miss Johnstone has been for many years a member of the Baptist church in Dartmouth. In its welfare she has ever shown the deepest interest, and has borne an active part in all its operation. As a Sunday School teacher she excelled, having always a large class of adults under her care. Among the poor and the afflicted she was a "sister of mercy" indeed, ministering to their wants by day or by night. She was ambitious for such service, and answered with alacrity a call thereto at any time. She seemed never so happy as when ministering to the sick and needy. As a

Advertisement for "Standorette" featuring an illustration of the product and text describing its features and price (\$6.50).

The top has four independent adjustable movements: Vertical, horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses.

The "Standorette" is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed.

The top of the "Standorette" is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated.

Price, \$6.50.

Send for "STANDORETTE" Booklet.

Manchester Robertson & Wilson

Advertisement for Marriage Certificates, Paterson & Co., St. John, N. B., with pricing and contact information.

Advertisement for Handsome Dress Gratis Something New, featuring an illustration of a dress and promotional text.

member of the W. C. T. U she was known as the uncompromising enemy to intoxicants, in any form, and the ardent advocate of temperance. During recent years, declining health has compelled her to less activity in these public services than she showed in former times, but her interest in them never ceased. But most dear to her heart was the Foreign Missionary enterprise. For this she prayed and wrote and went from home to attend meetings in different parts of the country. As Provincial Secretary of the W. B. M. U. she manifested much zeal and revealed thorough efficiency. The W. M. A. Societies will surely miss her visits and her correspondence and the missionaries in the Foreign field, will feel that in her decease they have lost a friend and fellow-worker. She filled a large place in the home that seems very desolate to those who are left in the church and in the community.

Advertisement for Murray & Lanman's Florida Water, Toilets & Bath, with product illustration.

Quarterly Meeting. On June 11th, 12th, the Quarterly Meeting of Colchester and Pictou counties met at Five Islands Baptist church. Four pastors, Rev. M. C. Higgins and other delegates from churches and W. M. A. S. were present.

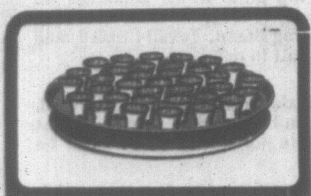
Chairman Adams being absent, Pastor Jenkins, was appointed to preside, pro tem. Rev. C. H. Martell preached an earnest gospel sermon on Tuesday evening, text Luke 9: 64, followed by an open meeting of testimony and praise.

Wednesday morning session was taken up, after early prayer meeting and devotional exercises with reports from churches seven of which were represented. Pastor Jenkins preached at 2.30 p. m. with much feeling Subject, "Getting the power of the Holy Spirit," followed by some stirring testimonies. Then the W. M. A. S. held their meeting. Sisters Gunn and Martell, our veteran workers being present. The evening meeting closed this session when we were favored with two stirring addresses on Missions by Pastor McLean and Rev. M. C. Higgins. These were followed by an open meeting, in which there seemed much of the liberty of the Spirit, making us feel that we had one of our best quarterlies.

Advertisement for Walter Baker & Co.'s Pure, High Grade Cocoas and Chocolates, featuring a trade-mark illustration and product details.



## INDIVIDUAL COMMUNION SERVICE



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

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

- |                       |           |
|-----------------------|-----------|
| Germain Street,       | St. John. |
| Brussels Street,      | "         |
| Leinster Street,      | "         |
| Main Street,          | "         |
| Carlton (West End),   | "         |
| Fairville,            | "         |
| Moncton, N. B.        | "         |
| Sussex, N. B.         | "         |
| Harvey, N. B.         | "         |
| Amherst, N. S.        | "         |
| Farsboro, N. S.       | "         |
| New Glasgow, N. S.    | "         |
| Tabernacls, Halifax.  | "         |
| Hantsport, N. S.      | "         |
| Paradies, N. S.       | "         |
| Dorchester, N. B.     | "         |
| Forest Glenn, N. B.   | "         |
| 1st Baptist, Halifax. | "         |
| Nictaux, N. S.        | "         |
| Temple, Yarmouth.     | "         |

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

Yours cordially,

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

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

Yours truly,

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

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

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

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

The Outfit is not expensive.  
Write us for full particulars.

American Baptist Publication So.,  
256-258 Washington St., Boston, Mass.  
Send all orders to MESSENGER AND VISITOR, St. John, N. B.

### News Summary

Earl Russell has been committed for trial for bigamy.

Several cases of prostration from the extreme heat were reported in Ottawa Wednesday.

One hundred employes of Pacquet's fur factory, Quebec, are out on strike. Higher wages are wanted.

Twelve cases of bubonic plague and four deaths from that disease have occurred at Oporto, Portugal.

The Department of Finance, Ottawa, has received \$1000 conscience money, deposited by a priest with the Bank of Montreal.

Mayor Crocket, of Fredericton, prohibited the London Belles' show, advertised for Monday night at the city opera house.

Bella McLeod, originally of Dartmouth, N. S., died at the Toronto hospital, it is alleged, of a criminal operation.

The Dominion government has ordered Superintendent Keeley to establish the Marconi telegraph system in the gulf of St. Lawrence.

The massacre of 300 converts at Quelport, Corea, is reported. According to the governor's report the converts had first attacked natives at a meeting.

The ten Massillon, Ohio, glass factories will shut down for the summer next Saturday. During the last ten months 27,000,000 glass bottles have been made by Massillon factories.

Tuesday fire destroyed the large barn of Netis Chappell, Tidnish, with all its contents, consisting of a threshing machine, mowing machine, carriages, etc.

At La Have Saturday afternoon, Russell, aged 11 years, son of Joseph Corkum, of West La Have, while playing in a boat with some other boys, fell overboard and was drowned.

Dr. W. W. Ford, of McGill, has been appointed investigator in pathology at McGill under the recent donation of J. D. Rockefeller for original research. He will receive \$1,500 a year.

The house of Mrs. John Rowan, at Lincoln, Sunbury county, was broken in to Thursday night. A Winchester rifle valued at \$25, a quantity of preserves and a few other articles were carried off.

A serious outbreak of small-pox is reported from La Prairie, seven miles from Montreal. There are a large number of cases. It is feared the plague will spread to other parts of the province.

Adelbert Hay, son of John Hay, secretary of State, and formerly U. S. consul at Pretoria, fell from the window of his hotel at New Haven Sunday morning and was instantly killed.

Three lives are reported lost in a rain storm accompanied by thunder and lightning which passed over Pittsburg, Pa., Sunday, doing great damage. Conservative estimates place the loss at \$200,000.

As a result of recent conferences between the Pope and Cardinal Gibbons, the interests of the Catholic church in the Philippines will be entrusted to members of religious orders, natives of other countries than Spain.

Senator Hanna, at the commencement exercises of Kenyon College at Gambier, Ohio, unexpectedly announced that he would give \$50,000 to the institution for the building of a dormitory.

Springfield Republican. The most curious scheme yet devised to overcome the negro vote in a southern state by legal means comes from a delegate to the Alabama constitutional convention, who proposes that the suffrage in Alabama be conferred upon white women while negro women remain under the ban. In this way, it is argued, the white vote would be doubled, while the black vote would be kept stationary. The scheme was laughed at until Senator Morgan cordially indorsed it, and suggested that the convention empower future legislatures to enfranchise white women whenever they may be needed as a counterpoise to the negro vote. It seems that Morgan favors suffrage on general principles.

## A California Syndicate

Purchased 40,000 shares in the "Union Consolidated Oil Co." last week.

When people on the spot invest in the stock, we consider it a strong indorsation.

By July 1st we will have 16 wells, producing 6,500 barrels monthly, with less than 10 acres developed out of 20,000 acres.

Present earnings exceed three per cent. monthly on sum invested.

Regular dividends are now being paid, and an equal sum is set aside monthly for extra dividends.

Nearly 200,000 shares are owned in the Maritime Provinces by prominent merchants.

\$25.00 buys 100 shares, full paid and non-assessable, per value \$100.00.

Stock is being sold for developme ntpurposes only. Capital stock is pooled in Knickerbock Trust Co.

Very little more stock will be offered.

Full particulars promptly furnished.

W. M. P. McLAUGHLIN & Co.,

The McLaughlin Buildings, St. John, N. B.  
Canada Managers :  
DOUGLAS LACEY & CO., Bankers.

### BUILD YOUR NEST LOW.

One who had been listener while a bright girl announced most ambiguous aspirations and purposes for her own life, answered gently: "You may be right, dear child, but do not forget that the singing birds build low."

If your flight is above the roof-trees; if your haunts are to be high up among the wild-rocked boughs, the home nest cannot fail to suffer loss. And apart from the loss to those who remain, the daughter who goes out often finds too late that the low nest was safest and best. There are colder winds on the mountain crags, and it is the birds of prey that build their nests on high.

After all our thinking and talking of progress for man or woman, it is true that nothing ever comes to us that is as sweet as the life of home. Let women seek largest culture, the broadest freedom, the highest service, all goes well while they keep the home-love warm. When that love wavers, it is time to pause. We are building our nests in the wrong place. Singing birds are to make melody, first, for our nearest and dearest. When our nest is too good for the home, we are placing our nests too high.

For some of the sweetest of our daughters and sisters, there is a creeping danger here. Not danger that they shall be too brave, too heavy or too sharp—but danger that, in the joy of wielding them, they forget that all their gifts and powers must ultimately be used for homes, if not for their own, for the homes of others. The true woman may build high, but she cannot for very long dwell above the home. In her hands is its regeneration and its exaltation into the noblest institution of God. She may not herself hold therein the wife, mother or daughter, but so long as in her heart she holds home most sacred, and devotes her highest powers to the objects that uplift all homes, her nest is low, and her voice shall be to the world as sweet as the song of the birds.—Times and Freeman.

"Are you going to marry sister Ruth?"  
"Why—er—I really don't know, you know!"  
"That's what I thought. Well, you are!"—Life.

The Humor of Phillips Brooks.—It does not lessen the dignity of Phillips Brooks' memory to learn from his biographer, Alexander V. G. Allen, of Cambridge, that he had an abounding sense of humor—humor that crops out in a fund of anecdotes. To the person who wondered at the possibility of the whale's swallowing Jonah he said, "There was no difficulty. Jonah was one of the minor prophets." Contrasting the ancient church with the modern, he remarked that the early devout tried to save their young men from being thrown to the lions. "Now," he added, "we are glad if we can save them from going to the dogs." A clergyman going abroad talked in jest of bringing back a new religion with him. "You might have some trouble in getting it through the custom-house," some one remarked. "No," observed Bishop Brooks; "we may take it for granted that a new religion would have no duties attached." A person, for the sake, no doubt, of argument, once drew attention to the fact that some men, calling themselves atheists, seem to lead moral lives, and Brooks promptly disposed of it. "They have to," said he. "They have no God to forgive them if they don't."—The Youth's Companion.

You will notice that in the placid waters of a lake everything which is highest in reality is lowest in the reflection. The higher the trees the lower their image. That is the picture of this world; what is the highest in this world is lowest in the other, and what is highest in that world is lowest in this. Gold is on top here; they pave the streets with it there. To serve is looked upon as ignoble here; there those that serve reign, and the last are first. Any girl is willing to fling away paste diamonds for the real stones; when a man can understand what God can be to the soul, he loses his taste for things he used to care for most.—F. B. Meyer.

Jos. Durant, of Arichat, and Nicholas Peline, of Tor Bay, was drowned at Pomquet Saturday while towing a fishing craft.



The Farm.

REMEDY FOR BLACK KNOT.

Circular No. 30 issued by the State Horticultural Department of the Maryland Agricultural College, on the black knot, which affects plum and cherry trees, is a valuable document, though it makes its appearance too late to be as serviceable the present year as it would have been a few months, or even weeks, earlier.

With these facts in mind, the remedy for the trouble readily suggests itself. In the first place, the knots themselves should be cut off and burned. If they are growing upon twigs or branches, the affected parts should be cut off several inches below the knots in order to remove all the knot producing fungus.

The spraying should not be confined to the diseased trees, but all plum and cherry trees in the same vicinity should be sprayed in order to destroy any spores that may be

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticized for the reason that it consists of articles of food that any person, even slightly acquainted with the elements of food

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss even in hot weather, but the breakfast and luncheon should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with some excellent results.

lodging upon them. This treatment should be repeated several times through April, May and June. In spraying after the foliage appears it must be remembered that full strength Bordeaux mixture is liable to injure the leaves of Japan plums, hence a mixture containing a small amount of bluestone (two pounds in forty gallons of water) and a large excess of lime should be used at that time.

In appearance the knots are at first light brown in color, but gradually deepen with age until they become perfectly black. The first indication that a knot is forming is a slight swelling under the bark; the swelling increases until the bark splits, and the brown surface of the knot appears.

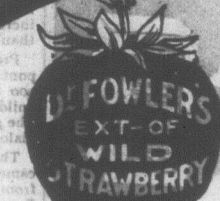
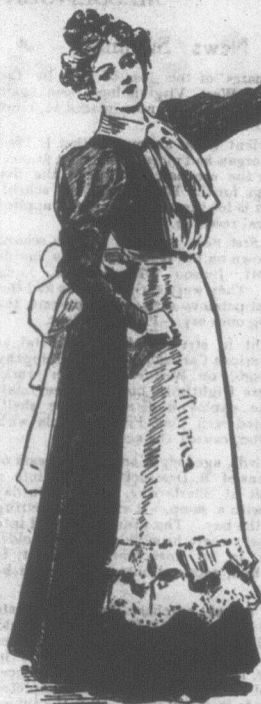
CALF REARING IN ENGLAND.

The system of calf rearing pursued by D. Cunningham on his Fifeshire farm, and described by himself in a paper read to the members of a neighboring farmer's club, is worthy of notice by reason of the generosity and consideration revealed in the feeding and management of the animals. It is commonly urged in defence of the faulty methods met with in all parts that calves will not recoup the owner for liberal feeding or careful oversight, but in Mr. Cunningham's long experience we have a complete refutation of that convenient contention.

By this method good calves are reared, and there is the substantial advantage in favor of the suckling process, compared with hand or pail feeding that it involves less labor. After weaning the calves are very methodically treated. They are turned on for the day to a fresh pasture that had been specially reserved for them, and each night removed to a comfortable shed or covered court, where they receive a good supply of cut clover, tares, cabbages, or suchlike, along with one and one-half pounds of good linseed cake.

"God never loved me in so sweet a way before. 'Tis he alone who can such blessings send; And when his love would new expressions find, He brought thee to me and he said, 'Behold a friend.'"

When God calls upon us to trust him with our best, what does he ask? Is it not our friends? To have a friend out of our reach for help and trust him wholly to God's care is the highest possible kind of trust.



FOR CHILDREN AND ADULTS

Diarrhoea, Dysentery, Cholera, Cramps, Colic, Cholera Infantum, Cholera Morbus, Summer Complaint and all Fluxes of the Bowels.

HAS BEEN IN USE FOR HALF A CENTURY.

Harmless, Reliable, Effectual, and should be in every home.

SURE REMEDY.

Mr. F. Churchill, Cornell, Ont., writes: "We have used Dr. Fowler's Extract of Wild Strawberry in the home and always find it a sure remedy for dysentery."

USED 9 YEARS.

Mrs. Jones, Northwood, Ont., writes: "My baby, eight months old, was very bad with dysentery. We gave her Dr. Fowler's Extract of Wild Strawberry and it saved her life. We have used it in our

family for the last nine years and would not be without it."

ACTION WONDERFUL.

Mrs. W. Varner, New Germany, N.S., writes: "I have great confidence in Dr. Fowler's Extract of Wild Strawberry for various diseases in old and young. My little boy had a severe attack of summer complaint and I could get nothing to help him until I gave him Strawberry. The action of this remedy was wonderful and soon had him perfectly well."

MAKING THE CLOCK STRIKE.

"You can make the clock strike by moving the hands, but it will strike the wrong hour" is the way some wise body puts the folly of forcing things out of time.

What is the use in it, this hurrying up of what we want before it is due? We cannot actually have our opportunities, our possessions, or achievements—anything that is coming in the way of good things—until the time comes, and busting about to move the clock hands till they strike the hour does not bring the hour. It only makes the hands speak falsely, while the meddling may work mischief among the wheels.

Many a fulfilment of promise is on the way to us, many a hope is coming to fruition, but we must wait the hour for it. Success in various endeavors may be certain in its time, but we do not foredate the day. It is not ready, it is not success, it is not the thing for us till the hands on the dial take their steady way to the right point and the clock strikes the hour that is fully come. What harm it does to us, while it accomplishes nothing in hastening the desired end, to fall into a fever and flutter of impatience, to do perfectly useless things, and to meddle with machinery which we ought not to touch. Let us not do it, but wait for the slow unfolding of God's perfect plan, the good time of his bestowal, and spend our strength in preparation for the coming hour rather than in watching or in moving the hands of the clock.—Young People.

Ex President Harrison in a recent speech spoke these noteworthy words: "God forbid that the day should ever come when, in the American mind, thought of man as a 'consumer' shall submerge the old American thought of men as a creature of God, endowed with 'unalienable rights.'"

St. Martin, Que., May 16, 1895. C. C. RICHARDS & CO.

Gentlemen.—Last November my child stuck a nail in his knee, causing inflammation so severe that I was advised to take him to Montreal and have the limb amputated to save his life.

A neighbor advised us to try MINARD'S LINIMENT, which we did, and within three days my child was all right, and I feel so grateful that I send you this testimonial, that my experience may be of benefit to others.

LOUIS GAGNIER.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everyone buys a bottle. For 50c. worth of material I make Perfume that would cost \$2.00 in drug stores.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25.00 to \$35.00 per week. I do not canvas, people come and send me for the perfumes. Any intelligent person can do as well as I do. For 42c. in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business.

MARTHA FRANCIS, 11 South Vandeventer Avenue, St. Louis, Mo.

The horse-car conductor was hardly in the best of humor. Some one had managed to give him a bad shilling, and he had just discovered it; that was why he started the car before three women and a child had got much beyond the step. One of the women was exceedingly irate at such treatment. The conductor saw that as he started to collect the fares, but as he was irate, too. "Look here, ma'am," said he, as she tendered her fare, "this child that is with you will have to be paid for as well." "I haven't any intention of paying its fare," snapped the woman. "Then I shall put the child out," answered the conductor, reaching for the bell-strap. "You won't dare to do it," flashed the woman. Ting! The conductor brought the car to a stop, picked up the child, and deposited it outside, and rang to go ahead. "Well, ma'am," said he grimly, "you'll find your child on the pavement." "My child?" snapped she. "It isn't mine." "Whose is it, then?" gasped the conductor. "I haven't the slightest idea," she coolly answered. Then the child's mother, who had been engaged in an exciting discussion with her friend over the merits of a new dress, awoke to the fact that her child was missing, and the fireworks that played about the unfortunate conductor's head reminded him of a 5th of November display.—Tit-Bits.





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On wash day and every other day is **SURPRISE SOAP**. It will give the best service; is always uniform in quality, always satisfactory. You cannot do better than have **Surprise Soap** always in your house. **SURPRISE** is a pure hard Soap.



**Strong Points ABOUT B. B. B.**

1. Its Purity.
2. Its Thousands of Cures.
3. Its Economy. 1c. a dose.

Regulates the Stomach, Liver and Bowels, unloads the Secretions, Purifies the Blood and removes all the impurities from a common Plump to the worst Scrofulous Sores, and

**CURES**  
DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROPULA, HEARTBURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES.



**No Summer Vacation.**

Our arrangements are complete for our usual Teachers and University Students' Classes during the vacation season. Any desired selection of studies from either our Business or Shorthan's Courses (or from both) may be made. R.H.H.M.B.K.K.—St. John's climate and our superior ventilating facilities make study in summer just as pleasant as in any other season.

Send for Catalogue. **S. KERR & SON** Oddfellow's Hall.

The Whole Story in a letter:  
**Pain-Killer**  
(PERRY DAVIS.)  
From Capt. F. L. Lyle, Police Station No. 5, Montreal:—“We frequently use PERRY DAVIS' PAIN-KILLER for pain in the shoulders, rheumatism, stiffness, frost bites, chilblains, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand.”  
Used Internally and Externally.  
Two Sizes, 50c. and 50c. bottles.

William Mitchell, brakeman on the Canada Coals and Railway Company at Joggins Mines, Saturday had one of his hands badly smashed while coupling cars.

**News Summary**

Estimates of the loss of life by the floods in West Virginia have been again increased and are now placed at more than 100.

President Eliot announces that J. Pierpont Morgan had gives more than \$1,000,000 for the erection of three of the five buildings for the Harvard medical school. The gift is for the prosecution of “applied Biological research.”

The first new potatoes of the season came down on the Hampstead this morn- from Mr. Judson White's farm, Long Reach. They were early Puritans and the best first potatoes seen here in years, the knowing ones say.—Friday's Globe.

Caught in streams of molten metal at the American Car and Foundry Company at Chicago, on Wednesday, seven workmen were frightfully burned, three fatally. The explosion of a dynamite shell, which had been placed in the copula with scrap iron, caused the accident.

Two lads, aged eight and twelve years of age, sons of B. Desnochers, went into a hay loft at Sherbrooke, Que., Saturday night with a lamp. It exploded, setting fire to the hay. The younger slipped into a manger, where he suffocated. The older brother in an unsuccessful attempt to rescue him, received burns from which he died.

The recent purchase by a syndicate headed by Messrs. W. E. Davis and David Russell, Montreal, of nearly 1,100 miles of the finest pulp and timber lands in Quebec, is now stated to be the commencement of one of the largest deals completed in Canada in recent years. It is the intention to develop a new water power near the limits and to erect paper mills.

A fine monument to Laura Secord, the Canadian heroine, was unveiled in Lundy's Lane cemetery on Saturday by Mrs. Geo. W. Ross, wife of the Ontario premier. The event was under the auspices of the Ontario Historical Society. This is the first public monument to a woman in Canada, and is the work of the Canadian sculptor, Miss Peel, of London, Ont.

Three negroes were shot and badly wounded, one of them fatally in a Gulf & Ship Island railway train, Sunday night, at Florence, Miss., because one of the negroes refused to give up his seat to a white woman who had just entered the car. The train was crowded with negroes, there being but few whites on it. The white men were standing, the negroes occupying all the cars. When the white woman entered, a farmer ordered a negro to give up his seat to her. The black refused, and the trouble started. When the firing ceased the whites had the entire coach to themselves.

In an engagement at Waterloo, June 20, the British lost 5 men killed and two mortally wounded and had four men seriously wounded. In addition 66 men of the Cape (colonial) mounted rifles were captured. The captain of a Boer squadron is reported to have been wounded and one Boer killed. Recent events in Cape Colony seem to prove the Boer invasion of that country to be serious. A letter to the Daily Mail dated Cape Town, June 5, confirms the pro-Boer report, and says the invaders number anything from 7,000 to 10,000, that they are swarming all over the western and midland districts and getting recruits and horses.

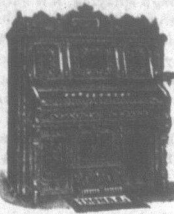
The sons of the German Emperor are being brought up in a strict school. While the Crown Prince is being initiated into the student life at Bonn his three younger brothers, Ritel, Fritz, August Wilhelm and Oscar, are hard at work at Ploese, where they are subjected to a daily routine stricter even than that to which they are accustomed at home. Every day they are up at 5.30, have their cold tubs, then their breakfast, and forthwith begin work. The eldest of the brothers visits the first class of the cadet school, the second one attends the lower fifth, and the third the upper third. They appear to have all made plenty of friends there, and take an active part in all the games. The most popular game at the present moment is tennis, while the second place is apparently taken by riding and cycling.

A Washington despatch states: Surg-Gen. Wyman has issued a general circular to medical officers of the marine hospital service, calling special attention to the importance of insects as factors in conveying diseases. The circular says there is no longer doubt as to the relation of the mosquito to malarial diseases and to filariasis. “According to Simond,” it says, “plague is transmitted from the rat to man by the flea. Medical officers are directed to place mosquito nettings over the beds of communicable diseased patients.” Hospitals are to be thoroughly protected by fly screens at all openings, particular attention having been paid to the kitchen, dining room and protection of the food. Solphur fumigation is given as the best method of killing insects in a large room.

**Note the Solid Progress of Confederation Life Association.**

Year	PREMIUM INCOME (Net)	INTEREST INCOME	TOTAL INCOME Froms & Interest.	ASSETS	Insurance in Force (Net.)
1878	\$45,908.28	\$2,144.44	\$48,052.72	\$118,298.00	\$1,784,000.00
1878	145,922.67	24,124.38	170,047.05	456,839.39	5,344,249.53
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1,063,748.59	329,121.84	1,392,870.43	7,799,983.89	32,171,215.00

Cash Surplus above all liabilities, Government Standard \$205,546.95  
Capital Stock, Paid-up 100,000.00  
Capital Stock, Subscribed, Unpaid 900,000.00  
TOTAL SURPLUS SECURITY FOR POLICY HOLDERS \$1,505,546.95  
S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent.



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

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

While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty **J. P. Hogan, TAILOR**

Opposite Hotel Dufferin.

**BE SURE**  
BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.  
BE SURE and get the aforesaid before buying elsewhere.  
WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.  
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through CORTICELLI HOME NEEDLEWORK MAGAZINE, for the brightening and beautifying of your home, the elevation of spirits always accompanying high-class needlework, and to place a pleasant pin-money provider in my lady's hands.

**Corticelli Silk Co., Limited,**

P. O. Box 340, ST. JOHNS, P. Q.

The army reorganization bill was debated in the Lords. The Duke of Bedford and Lord Dunraven closed the bill, urging that more pay and better rations were necessary to attract recruits. Lord Raglan, the under secretary for war, defeated the bill. He said recruiting was proceeding satisfactory.