

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, JULY 23, 1902.

THE CHRISTIAN VISITOR
VOLUME LIII.

No. 30.

The Sydneys.

One who now visits the Sydneys after an interval of several years is of course prepared to see changes, and in this he is not disappointed. The great enlargement of the coal industry and the establishment of two iron and steel works of the Dominion Company at Sydney, with the prospective establishment of similar works at Sydney Mines by the Nova Scotia Company, have produced a great revolution. It is of course at the old town of Sydney and its vicinity that the results of the new industry are most in evidence, but at North Sydney also the change is very remarkable. This is seen in the erection of new buildings and the enlargement of business operations on the street along the water front, and still more perhaps in the growth of the residential part of the town. A number of new streets have been opened and built upon, and the work of opening streets and building still progresses. Necessarily, in this new section of the town, things present an unfinished appearance, but steady progress is being made, many good houses are being built, and a few years will doubtless witness great improvements in the levelling and paving of streets and the beautifying of homes. It is unfortunate that in the first development of the place no thought was given to possible subsequent growth, and the streets of the older portions of the town are accordingly narrow and irregular, a defect which it will cost heavily to remedy. North Sydney boasts a fine supply of excellent water drawn from a lake a short distance away. The town has a population now of between 5,000 and 6,000 with prospect of steady and perhaps rapid growth.

The town of Sydney Mines situated on the north side of the entrance to Sydney harbor and only a few miles from North Sydney, with which it will shortly have connection by an electric railway, is the centre of operations for the Nova Scotia Steel and Coal Company. This corporation owns an extensive and valuable coal area and proposes to enter upon the manufacture of iron and steel on lines similar to those of the Dominion Company in Sydney. The coke ovens of the Nova Scotia Company are already in operation, and when the smelting furnaces are built and in operation that will of course involve an expenditure of capital and employment of labor in a measure that will mean much for the towns of Sydney Mines and North Sydney. The latter place is the Company's shipping point, and its new pier will be, it is said, when fully completed, one of the finest structures of its kind in the world. There is now in these two towns on the north side of Sydney harbor a population of from 10,000 to 11,000, and if the expected development in the iron and coal industries shall take place these figures will within a few years be largely increased.

The town of Sydney is reached from North Sydney by ferry steamer, a line of boats giving an hourly service during the day. The harbor is a magnificent sheet of water, divided into two arms by a neck of land which terminates in Point Amelia, where a quarantine hospital has recently been erected. The run across the harbor takes 45 minutes. The Sydneys are also connected by railway, the distance by rail being about 17 miles. This fine basin with its two extensive arms affords grand opportunities for boating and yachting, of which the people are not slow to take advantage. By the courtesy of the Hon. J. N. Armstrong, it was the writer's privilege to observe the chief points of interest upon its shores under very pleasant conditions. In Sydney a great revolution has taken place. The old town is quite unrecognizable amid the new features which the past few years have introduced. Everywhere one sees indications of the tidal wave of industry which has rolled in upon the place overflowing all the old land-

marks. As one walks through the streets of Sydney to-day he wonders what has become of the old town which slumbered there so peacefully in the years gone by. There are new wharves, new banks, business blocks, hotels, etc., all upon a scale which indicates a new and powerful business force in operation. Everywhere are the signs of a growing, bustling life. As one passes out into the residential quarters and observes the great extension in that direction, the wonder grows. Everywhere new streets have been opened, water mains are being laid, cellars dug, houses erected, and preparations made for an increasing population. Under the influence of a great business boom the human imagination is powerfully stimulated. People are unable to set any bounds to the dimensions to which the thing may grow and consequently to the value which it is proper to place on real estate. After a time the force of the new impulse is measured and a more sober judgment resumes control. The business imagination has gone somewhat wild in Sydney doubtless, as it generally does in cases of sudden industrial developments. Much depends however upon the question of the extension of the business which has been established. If this business of iron and steel manufacture shall be greatly enlarged and other related industries as ship-building be added—all which is quite possible—the results will be such as to justify the views of the most sanguine. But for the present there are contingencies of which cautious men will take account. The works of the Dominion Iron and Steel Company are one of the great points of interest to the visitor to Sydney, as they are also the heart of the industrial and commercial life of the town. An adequate description of these works and their operations is of course impossible here. Indeed one must visit and study them at leisure in order to any satisfactory understanding of what is being done. It is however highly interesting and somewhat instructive to get such a mere glimpse at it all as one may in a visit of an hour or two to the works. One finds power and machinery employed here on the most gigantic scale. To see the forces of nature harnessed in such herculean fashion and all the complications of methods and machinery which are here put in use for the production of materials which play so large a part in twentieth century civilization impresses one not only with the importance of the works but with the inventive and constructive powers of the human mind. At Glace Bay which is some forty minutes ride from Sydney on the railway which extends by way of Port Morien to Louisburg, the Marconi station is situated. There are four towers rising to a height of 210 feet, and the work on the station is said to be approaching completion. Sydney and Glace Bay are being connected by an electric railway which is soon to be opened for business. The time is probably not very far in the future when the link between Sydney and North Sydney will be supplied, and then the four towns—Sydney Mines, North Sydney, Sydney and Glace Bay—having an aggregate population of probably more than 25,000 will be connected by an electric line. If coal, iron and steel are to maintain in the material development of the world the relative position of importance that they hold to-day, there can scarcely be a doubt but that there is a great future for eastern Cape Breton and the Sydneys. The development may not come as rapidly as some expect, but it seems reasonably certain that it will come.

The Marquis of Salisbury's Resignation. There had been so many unfulfilled predictions of Lord Salisbury's resignation of the Premiership that the event when announced a week ago rather took the nation by surprise. There have been reports that Lord Salisbury has suffered a marked decline both of physical and mental vigor, and al-

though the statements as to the latter particular have probably been exaggerated, it seems quite true that the cares and labors connected with the Premiership have for some time past constituted a burden from which his lordship would have gladly found release. It is said that Lord Salisbury's relations with King Edward while the latter was Prince of Wales, had not been of the most cordial character, and that he desired to resign on the death of the late Queen, and only remained in office at the express request of the new Sovereign. How much there is in this we do not know, but probably the determining reasons for Lord Salisbury's retirement are to be found in his advanced age, his increasing obesity and other physical infirmities which make a quiet restful life seem much more attractive than one beset with the responsibilities and labors which the leadership of the British Government must involve. Although, compared with Mr. Gladstone at the time of his retirement, the Marquis of Salisbury may almost be called a young man, being only 72, he has seen long service in public life, having been in politics for nearly fifty years. Without discussing the wisdom or value of Lord Salisbury's general political policy, which will be variously judged from various standpoints, there can be no question as to his great grasp of affairs and his ability as an exponent and a leader. Though of aristocratic birth, his early life was not without its struggles for he was a younger son and found it necessary to earn his own living, which he did by literary work. This early experience brought him into contact with men of other social status and could hardly fail to broaden his sympathies for the nation's great army of toilers. But his elder brother who was blind, died unmarried, and, on the death of the Marquis in 1868, Robert Cecil, the present Marquis, succeeded to the ancestral titles and estates. He had been in the Commons since 1853, but on his succession to the Peerage of course became a member of the House of Lords. At Beaconsfield's death, Salisbury succeeded him and in 1885 and, with the exception of about six months in 1886, occupied the position until 1892. In 1895 he again became Premier and has held office continuously ever since until his resignation.

Mr. Arthur J. Balfour, who succeeds to the Premiership is a nephew of his predecessor, his mother being a sister of the present Marquis of Salisbury. He is fifty-four years old and unmarried. For so young a man he has had a long parliamentary experience, having entered Parliament in 1874. Since 1895 he has been leader of the Government in the House of Commons. Mr. Balfour will probably never be as potent a factor in public affairs as Lord Salisbury has been. His personality is not as forceful. In his grasp of political affairs and in diplomacy he will no doubt lack something of the measure of ability which has characterized his immediate predecessor. On the other hand Mr. Balfour is a man of ripe scholarship, a thinker and a writer of recognized ability on subjects other than political, and he is a man of fine character as well as fine culture. His Toryism is of a milder and less autocratic type than that of Lord Salisbury. He has more faith in the people and his ear is more open to the popular voice. There was some expectation that Mr. Balfour would be raised to the Peerage, which would of course transfer him to the House of Lords, and in that event Mr. Chamberlain would become leader in the House of Commons. But it is understood that Mr. Balfour declines the honor of the Peerage. The new Premier cannot, however, afford to discount the influence of the Colonial Secretary. It is said that he held counsel with Mr. Chamberlain before accepting office and the course pursued is supposed to have the latter's approval. There has probably not been any very large measure of sympathy between the late Premier and his Colonial Secretary, but under the Salisbury administration the influence of Chamberlain has been quite positive and apparent, and it is certainly not likely to be less powerful and pronounced under Mr. Balfour's leadership.

Advocate Propitiation.

BY REV. F. C. WRIGHT, TROY, N. H.

1 John 2:1, 2—"My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Here the word Advocate is distinguished from the word propitiation; advocacy being a family blessing both in case of the Lord Jesus and of the Holy Spirit. Other blessings, even to propitiation, God grants alike to evil and good, church and world, but not this. Christ is the propitiation for our sins; and not for ours only, but also for the whole world. But not the Paracletus; when accepted as Propitiator, he becomes our Paraclete with the Father. He must be accepted as the mercy-seat in order to become the advocate. So of the Holy Spirit whom the world cannot receive or know as advocate. He must first be received as Regenerator. And so the Paracletus of the Spirit and the Son is inseparable. Also, let us notice what Christ's advocacy is. He must then become to us the mercy-seat of reconciliation before he can become to us the Paraclete for advocacy. Not only is advocacy the family blessing, but it can only be exercised on the basis of atonement received and made effectual in reconciliation. Advocacy is not merely asking mercy for the sinner, but it is claiming for a forgiven sinner a son's standing and acceptance. It is vindicating a justified soul from all condemnation and accusation. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Christ as our mercy seat, our Propitiator, stands between God and the sinner, to become the meeting place of God and the penitent believer. Christ as advocate, represents us before God as in him reconciled and with him identified. He claims in our behalf sonship, that God's faithfulness and justice demand our reinstatement because God has pledged himself that he that confesseth and forsaketh his sin shall find mercy. He stands before the law to meet all its accusations, and vindicates the transgressor on the ground that he himself has borne the penalty and paid the debt. He stands before God, as in a court of equity, to meet the arraignments of the great satanic accuser against the children of God by admitting their failure in duty but assuming himself the responsibility of their cleansing. Christ's propitiatory is unlimited. It extends to the utmost bounds of sin; but his advocacy is limited. It extends to those whose sins are forgiven through faith in his blood. This distinction is most important. Many godly men have taught "a limited atonement." It seems better to say in extent, potentially speaking, that the atonement is unlimited, but in its application, that is to the believer, it is special and limited. Then it is not the atonement that is limited but its application.

From Heart to Heart.

BY PASTOR J. WRIBB.

What we need more than health or wealth is "spiritual growth"—a "development of soul-faculties." Zion, in the days of the prophet Isaiah, is represented as lying in the dust. She is weak and helpless: the bands of captivity are about her neck; her enemies are cruelly mocking and afflict her. How welcome is the news, telling of the proclamation of peace! How beautiful were the feet of those men who were skipping over the hills, bringing the glad-tidings! How poetic and patriotic the words: "Awake, awake; put on thy strength O Zion: put on thy beautiful garments. . . . Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion!"

God's messengers have been coming to Spiritual Zion all through the ages. The prophets foretold the coming of Messiah, and in the fulness of time, angels broke through the stillness of night and sang the glad song of peace. When the Prince of Peace came, he led captivity captive, and broke down the prison-doors to set the captives free. The gospel has been calling upon the church to shake herself from the dust and put on her beautiful garments. We are no longer under the power of the evil one—we are Christ's free men.

Spiritual growth is not only a possibility, it is a great privilege which we all can enjoy. What a beautiful garment is "soul culture!" There is no garment that adorns the child of God like a gentle, kind, sympathetic, Christ-like spirit. The world has always been blest with men and women like Mary and John. We have them in our own day. How helpful they are in our churches! How full of sympathy are they toward the weak and erring! How good it is to be in their company! They are always ready with a helping hand and a word of good cheer. They are the salt of the earth. They are clothed in the beautiful garments of Zion.

We can all be adorned in the beautiful garments of Zion—then why are we so often found lying in the dust?

The soul is a rich diamond, but it needs the light from heaven to clothe it with beauty. Spiritual growth is natural to the quickened soul—all that is needed is suitable soil. If we live in touch with God, within the sound of the gentle, loving whisplings of the Holy Spirit, and close to the wounded, bleeding, crucified and risen Saviour, our soul-faculties will grow and develop as naturally as do the trees and wild flowers in the forest.

God is greatly interested in the growth of the human soul. How interesting it is to watch the forming of the mysterious bud and the unfolding of the delicate flower! It is still more delightful to watch the unfolding of the human mind. What rapturous embraces and kisses are lavished upon the child when it first reflects the fond mother's smile! What pride fills the parental breast when the son shows superior ability, or when the daughter unfolds, gentle, graceful and angel-like charms! Can you imagine that our dear, loving, heavenly Father thinks less of his children, for whom Christ died? Is he less interested in regard to the growth of his dear ones? There is great rejoicing in the presence of the angels of God when a child is born into the Kingdom of Heaven. It is marked down in the everlasting book of God's memory when that child, for the first time calls him "Father."

Brothers and sisters in Christ: Let us awake to our rights and privileges, and shake ourselves from the doubts and fears and worldliness and slothfulness, and let us put on our beautiful garments. The bands are broken; they can not bind us. The enemy will spread forth his dragon-like wings and flee from the weakest of us if we will only resist him.

To enjoy spiritual health, and to develop our soul-faculties, so as to be adorned with the beautiful garments of Zion, we must have Jesus in our homes as well as in our churches. We must eat and drink at the King's table. We must be actively engaged in the King's service.

We are children of God: Christ is ours, all things are ours, and we are Christ's; let us therefore grow in grace. It is so much better to climb the celestial mountains, and breathe the pure atmosphere of heaven, than it is to be always crawling along the earth's surface. It is so much better to have a thankful heart than it is to murmur and complain. It is so much better to be kind and cheerful and useful than it is to be a stumbling block in the way. We feel so much better if we can make others better and brighter. It is doing the little things, all the time, that enobles the soul and makes it truly great.

"O, let thy love my soul inflame,
And to thy service sweetly bind;
Transfuse it through my inmost frame,
And mould me wholly to thy mind."

The Whole Truth.

WM. W. BARKER.

I have been seasick many a time. I have also been made to feel about as bad, and growlingly so, more times than I've been seasick, by those that say, "Well, we are all going to heaven, and it doesn't matter which way we go, so long as we get there." This I must label, "A miserable excuse for weak-mindedness." I've heard it said so much, however, that the feeling of nausea that I have from it grows worse each time I hear it. Folks that say this claim that they love every denomination as much as their own. I claim such love no love at all. Suppose a man said, "I love every man's wife as much as I do my own," what would the community think of him? O, I'm sick—so sick.

Yes, and some ministers give me the *mal de mer* when they say, "No denomination has the whole truth." A few of these claim to be Baptists. To one and all I would put a single question: What part of the truth is it that we Baptists haven't got? Now, then, out with it. Let us be honest and fair, my friends. I press the question: Tell us what part of the truth we haven't got? Oh, I know that you will say the truth is infinite, and that our minds are circumscribed. I agree with you. But let us be sure of this, that if we have got the truth, which is as whole as it is infinite, and as infinite as it is whole, we have it in quality, even though we have it not in its quantity. The man that says, "No denomination has the whole truth," is like a minnow in a schoolboy's tin cap. The one that takes God's truth in its wholeness is like a fish in the ocean. He's got the whole to live in, although he cannot grasp it all. But he's in it.

Most people do not breathe deeply enough. Stalwart bodies and large lungs come from deep breathing. If you want blue blood in your arteries as well as veins, don't breathe much. If you want good, red blood to course through your arteries, enliven and thrill your body and make your brain perform its functions brilliantly, breathe fully and deeply, inflating your lungs to their fullest capacity. But let not those that keep in their kitchens, with the windows shut tightly, and no fresh air in the room, but a mixture of gas and stale air, let not such complain of those that go out in the open and breathe deeply and fully of God's life-giving air. Shall we that take the Word in its entirety take any notice of those that are afraid to look each verse of it straight in the face? Shall we refuse to breathe the whole of what

God calls "Spirit and Life," because some say, "No denomination has the whole truth?" Or shall we believe that God's spiritual atmosphere is truth in its wholeness and infinitude, and go on enlarging our capacity for imbibing it, by our use of it?

When our Presbyterian friends' ancestors met in the old Jerusalem Chamber of Westminster Abbey on August 7th, 1644, and twenty-four voted for immersion as baptism and twenty-five for sprinkling, the twenty-four were breathing at that time the atmosphere of God's truth, while the twenty-five still breathed the close air of the chamber. And the denomination has kept breathing it ever since. They have, however, recently opened one of the windows, and let in a little fresh air. Fancy them from 1644 to 1902 believing that some infants were damned. They've changed their confession of faith, but we've not changed the Bible. We congratulate them on getting nearer the whole truth.

Our Methodist friends took off the time limit of their pastorates a short time ago, and drew a little nearer to letting their people have their liberty. Our heartfelt wish for them is that they may soon fully know the truth that makes free.

The Lutheran Ministerium of Pennsylvania has lately had the subject of individual communion cups brought up before it, but it is regretful to have to say that the Nazareth Church, that desired the privilege of using them, has been forbidden doing so by this ruling body. Here's a chance for a denomination to get nearer the truth that makes free.

So we will go on in our freedom in the truth. Aye, freedom that produced a hymn like "My Country 'Tis of Thee." And if they ask us about harmony between perfect unity and the individual freedom we enjoy, I will point to the hymn that expresses the tenderest feelings possible to mortals that stand on God's footstool (also written by a Baptist), "Blest be the Tie That Binds." Such brotherly love that it sent forth Carey and Judson to those far away from themselves in mind and custom, and far away from God in the darkness of sin.

But some will say all this is a buncombe. They don't say this when anyone expresses himself enthusiastically about his country. And why should denominational loyalty be termed "buncombe," when based upon God's truth? One man at our State Convention gave a rousing address, in which he paid his denomination the praise due it, and showed more for it to accomplish for mankind. A brother (whose presence is about as effective for joy as a coffin in a parlor), when asked what he thought of the address, said "Buncomb." I wish he'd try and arouse people as the speaker did. If arousing people and inspiring them is buncombe, then give me buncombe.

I tell you, brethren, I'm proud of the freedom of the soul that our blessed denomination stands for. I love the doctrines of the Bible that we are distinguished for keeping as our Lord delivered them to us. My soul is thrilled when I think of the fact that no truth, or portion of truth, is kept from us by any individual or body of men, and that we have no ruler but God.

All we have to do, therefore, is to stay where we are, and wait for others to come to us. Our duty to God demands that we do this, and our love and respect for other denominations should cause us to do this. We are set to emphasize the truths that many do not see. We must therefore stand immovable, so that our duty as a body of God's people may be done to a finish. There is nothing good in any other denomination that we haven't got, or have not the freedom to take. There is much in the Bible that they have overlooked. We must therefore stand and do our brotherly duty toward them. Not boastfully, nor ill-temperedly, but firmly. Giving them the right to continue even as they are, if they will not ascertain the fulness of God's truth and act upon it.

Here on earth we have the truth in miniature, as it were, there in heaven we shall have it in all its fullness. Here we have heaven in us, there we shall be in heaven. Some day we shall each lay aside this trammeling body and circumscribing mind. Did we not believe that we have the whole truth, circumscribed though we are, we would not be doing right until we got into our present condition of mind and heart, which is caused by the appropriation of the whole of the truth, inasmuch as we may receive it.

The trend to-day is towards Romanism on the one hand, or Biblical principles on the other. We Baptists are the North Pole, and the Romanists are the South Pole—so vast is the difference between us. All that we have to do is to stand where we are, and all seekers of the truth will come to us. This is the Baptist position. If we believe it not, let us go where our minds can be fully satisfied, and where we can look every text of Scripture in the face. For myself, I am perfectly satisfied. We must walk firmly and certainly. We must know the truth that makes free. To work in doubt is sin. We have no right to touch a thing that is imperfect, and in which we do not have the fullest faith—the Commonweal.

A Call to Decision.

BY REV. THOMAS SPURGEON.

I desire to help my readers to make the best choice. We will speak of Moses by way of pattern.

In the providence of God he had been found as an infant among the bulrushes. His finder was no peasant

woman, but the king's daughter. He was taken not to a humble cottage, but to the royal palace. He was the fondling of the daughter of Pharaoh; and since he was "a proper child" he became also her fondling.

As he increased in years and stature, he increased in favor with God and men. He was well educated; all the lore of the Egyptians was at his disposal. He was doubtless a studious lad. Perhaps he had an inkling of what he was yet to be; hence it was his dear delight to fill his heart with knowledge, that he might be strong as a leader when the opportunity arrived.

At length, as was to be expected, when he was full grown, the daughter of Pharaoh desired to express in tangible form her interest in and for him. He was already known as her son, but it was to be officially announced that this Hebrew child should be called her own. That meant that he would be an Egyptian prince.

What a temptation! what an opportunity!

I do Moses only justice when I say that I do not think the rank and emoluments would entice him, but who can tell but that even his heart sometimes thought, "If I am a prince among the Egyptians, I shall be able to accomplish God's will concerning the oppressed people of Israel?"

If ever such a question came into his mind, it was not tolerated for a moment. He recognized it to be of the devil, and banished it forthwith. He decided unhesitatingly; and with all due courtesy and gratitude he definitely declined to be known as the son of Pharaoh's daughter. "No," he said, "I cannot sell my birthright; I cannot forsake God's people. I see plainly that by this decision I shall renounce name and fame, but since the possession of those means disloyalty to Jehovah, and separation from Jehovah's despised inheritance, I will have none of it. Take away this bauble. The glittering gems of Egypt do not entice my heart; I have a better prize in store. I will share the afflictions of God's people rather than rule over the pagan Egyptians."

My dear readers, what is your choice? I do not know the details of your case, but I am pretty safe in presuming that if you do throw in your lot with the people of God, and yield yourself to Christ, you will have to forfeit the esteem and good will of some of your fellows.

It may be that such an act on your part will cause a severance betwixt you and the dearest friend you have. It may be that you will be the offscouring of all things; I cannot tell. This I am sure of; you will not rise in the world's esteem by becoming a true humble follower of the meek and lowly Son of God.

I do not believe that godliness is profitable for this life, and yet I know that some men have to make great sacrifices in order to retain their integrity. You will have to give up pleasure seeking on the Sabbath day, you will have to forsake evil associations. You will have to bear the curling lip, and the pointing finger, and the sneering word. Well, what shall your choice be? Are you prepared to forfeit name and place and position and honor, that you may find Christ, and be found in him?

Moses actually elected to suffer affliction with the people of God. He did not refuse to be called the son of Pharaoh's daughter without knowing that his refusal involved actual interest in the down-trodden people of God. I do not know but that his sensitive disposition and regal mind suffered more than did the serfs who bore the heavy burdens, or made bricks without the straw.

Knowing all this, and having a keen realization of the mission that lay before him, he said deliberately: "I am with God's people; I will espouse their cause. Let Pharaoh and his daughter and the princes of the land have all the honor! as for me, I will serve the Lord, come what may of it."

What about you, dear friend? Are you prepared to take your place with poor and humble believers, or does there rise up in your heart that spirit, all too prevalent nowadays, which says, "Christians! They are mostly of the common people and the lower orders?" Though that be true as regards our social status, we are of the blood royal, the kings and priests. The blue blood of heaven is in our veins; but here we are despised, here we are for the most part common, poor, unknown. Will you come and join us?

Remember, too, that Moses definitely declined the pleasures of sin, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." It was not merely that the Egyptian court offered him position and power; it offered him enjoyment, sinful enjoyment. Enjoyment is lawful. God would have his people happy, and there can be enjoyment apart from sin. But Moses dared to refuse the pleasures of sin, even for a season.

If you are wise, you will say with Moses, "No; these pleasures of sin are not profitable; I would rather have the pleasures that are in God's right hand."

Looking at our hero once again, we remark that he preferred the reproach of Christ to the treasures of Egypt.

I marvel that this expression is used, "the reproach of Christ." Had Moses a dim vision even then of Christ? Did he, like Abraham, see Christ's day, and rejoice thereat? Perhaps he did; at all events it was such reproach as Christ himself was by and by to suffer, and such re-

proach as he does still suffer in the person of all his faithful people who take up their crosses and follow him.

Agata I put the question, Young men and women, what is your choice? You may be rich, richer than Broesus, if you bear the reproach of Christ. These are the diamonds that never lose their lustre; these are the rubies that always glisten; this is the gold that time cannot dim; these are the treasures that are everlasting. Choose them, I pray you.

I follow Moses a little further, and I find that by faith he forsook Egypt.

That is the point I want to force upon you. It is not enough for you to remain persuaded that it is well for you to choose Christ. It does not suffice that you are willing to bear his reproach. You must definitely and forever cut yourselves adrift from sin and Satan. You must forsake Egypt.

It will want a deal of moral courage and faith in God to do it. By this same conquering faith Moses defied the wrath of the king. Just as Moses, in simple faith, obeyed the Lord's command, so I charge you, by an act of simple faith make the great decision. Christ hath appeared once in the end of the world to put away sin by the sacrifice of himself. O that you would believe this! Make this wisest choice, I entreat you. The Lord help you to it. "He that believeth on the Son hath everlasting life."—Christian Endeavor World.

St. John's Doctrine of Christian Love.

BY EDWARD JUDSON, D. D.

Love is such regard for others as involves self-surrender. It is not the passion to possess but the desire to serve. Christian love is our regard for our fellowmen, which proceeds from God and is identical in nature with his regard for us. It is loving others with the love with which he loves us. To become a Christian is to accept and to feel God's love for us. To be a Christian is to dwell in that love; as when a convalescent walks on the sunny side of the street, not in the chill shadow of the houses. Faith is not clinging to Christ, as a half-drowned woman grasps a rock in the ocean; it is lying down in everlasting arms underneath us. To become a Christian is to consent to God's love to us; to be a Christian is to let that love flow through us into the lives of others. It is as when the water leaps downward over some mighty precipice, and, after being shattered into foam on the rocks below, it steals upward and sideways again into a soft perpetual mist, which clothes with verdure every bank that it touches. We love because he first loved us.

Such is the nature of Christian love. Let us glance at its action. It resides in the human spirit as a tireless motive force. First, it returns to God, a resurgent tide. Without it we could not make ourselves love him. But the thought of his love to us makes us stretch our arms toward him. This is the hidden motive of all prayer and praise. Without it worship is meaningless and dull. But it is a small part of religion for us to come together and tell the Eternal how much we think of him. He seems far away—beyond the reach of our ministrations. So our love to him goes out sideways towards our fellow Christians. We feel that what we do to the least of them we do to him. The Scriptures have a charming name for this form of Christian love, brotherly kindness.

We know that we have passed from death unto life, because we love the brethren. Though they may sometimes seem angular and repulsive, yet, under the urgency of divine love, our heart goes out toward them; as a fountain irrigates an arid waste by keeping in unbroken relation with some cool lake that lies high up among the hills. The first convert among the Burman women said to my father many years ago: "I am surprised to find that this religion has such an effect upon my mind as to make me love the disciples of Christ more than my own dearest natural relations." Moreover, Christian love does not recoil even from enemies. It blossoms in the wintry air of suspicion and dislike. It purposes with kindness towards those who suffer. It does not hide away from others' grief, nor pass pain by on tiptoe. It observes the cheek wan with distress. It does not relapse into despair when confronted by the vastness of human misery. The task of comfort seems indeed endless. We become inextricably involved, like the Good Samaritan in our Lord's story, which may well be called the "Parable of the Holy And." If you give a man a good meal, it is just like him to go and get hungry again. Appreciation and gratitude are scarce. The little we can do, in any given case, is so trivial compared with what needs to be done. All philanthropic work is a succession of disillusionments. To begin is poetry, to continue is prose. We never persist, except as we become channels for the love of the Eternal to find its way into the sad hearts of men.

Such is the action of this celestial dynamic. It impels us to self-forgetful regard for God, for our fellow-Christians, for our enemies and for all who suffer. But, it is towards the lost that love of this kind burns with peculiar intensity—the bewildered sheep, the missing coin that had rolled away into some dark dusty corner, the wilful son sighing for home in a far country; as Christ was especially attracted to the ostracized—the Samaritan,

the tax-payer, the sinner. This is the essence of the missionary spirit, which is all one thing whether it finds a sphere in the slums of some great town, in the mines and cattle-ranges of the West, or amid the habitations of cruelty at the ends of the earth. But St. John thinks of Christian love not only in its nature and in its action, but also in its development. It is subject to evolution. It is not cast; it grows. It begins small, but aspires to perfection. His love is perfect in us, writes St. John. Herein is love made perfect in us. Perfect love casteth out fear. He that feareth is not made perfect in love. And this development of Christian love is in the direction of confidence. Love unfolds into courage. He who lives a life of love will stand fearless even before the white throne of judgment. Because as he is, even so are we in this world. The judge cannot condemn the prisoner for what he himself does or for being what he himself is. If we try to live such a life of love as Christ lived we will not fear to face him when he occupies the throne of judgment. This accounts for the serenity of the Christian's death. This smooths his dying pillow. This is what makes the river so calm through which he wades. This is why, in his last hours, he seems so little in need of comfort from human lips, but rather stays up with his strong faith the broken-hearted whom he leaves behind.—The Standard.

The Touch of Death.

John Burnett was a man of about thirty-five years of age, large and of fine appearance. He was well liked among his fellowmen, was kind and affectionate with his wife and family. He might have been a man of great influence in his community if he had not yielded to his one besetting sin—his love for drink.

Up to the time when he became twenty-one years of age he had not so much as raised the glass to his lips, but, as was the custom in years past, on that day he celebrated the occasion by a "treat" to himself and all his best friends.

It was not long before he married a well-to-do farmer's daughter, and for some years they lived very well on her inheritance beside what he made by work. But, as is always the case where intemperance gains a hold, the wife's inheritance was spent and the marks of poverty began to show themselves. John was proud of his two children, and regretted that his wife was forced to work so hard, but the habit of drink dulled his senses, and his ambition to become to his children an example of an honorable and upright life became a dream of the past.

When the third child was a sweet, laughing, crowing baby, John seemed to spend less of his time at home than ever. His wife was seen often at the door looking for some one, but when he did not come she would close the door and go back to her work with a heavy heart, but said not a word, for she had known John in better days, and knew what a kind heart he had.

One evening the mother and children were alone, as usual, and there was an anxious look on the mother's face, for the baby had not been well all day. The evening passed away, and no father came. All night long the mother watched alone. In the morning the neighbors went in and nursed the little child, and some one found the father, aroused him in his drunken sleep, and begged him to go home. But he scarcely heard the words, and so the mother bore her grief alone. She saw a smile flit across the little face in her arms, and the baby eyes closed to sleep the last long sleep.

Then they told the father that his child was dead, and led him home—a sobered man. Alone he went into the room where the child lay on its little white bed. He touched the white cheek on the pillow—it was cold, very cold; not cold like ice, but a soft chilliness that went all through him, and he knew there was no life there. He touched the little hand—it was cold, too; he thought he had never felt anything like it before. And then he remembered that when he was a little boy he had touched the hand of his dead grandmother; yes, it was the same coldness, and he had felt then as distinctly as now that that warm, breathing thing which we call life had gone forever.

He remembered, too, that before her death his dear old grandmother used to hold him on her lap and talk to him about the time when he should become a "big man." And now he was a man, but not such a one as his grandmother had wished him to be. Then he thought of his whole life, and how strange that he had not remembered all his ambitions to be a noble man. How proud he had been in his young manhood, and then he had touched the first drop and had thought himself strong enough to take only an occasional glass. But the occasional glass came every week, and then every day. He remembered his pile in his oldest son, and the baby, ah! it was a beautiful child—and strange that he had never noticed that before; but it certainly was beautiful, and a tear glistened in the father's eye, for then he realized how entirely unworthy he was to lead this little child through life. How pure it was, lying there in the marble repose of death, and how could he have touched it, defiled as he was, and coming from the very haunts of debauchery? So this was death! and in its embrace the innocent was safe from danger. He was thankful this little child should never become like its father; but he had two children left, and he determined that he would lead them in the right path. With God's help, he would never drink again.

John Burnett went out from that room a changed man, who made home a happy place for his wife, and was indeed a father to his children.—Herald and Presbyter.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

Editor.

Address all communications and make all payments to the MESSENGER AND VISITOR.
For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

Walk in the Light.

The distinction between darkness and light is so great and so apparent that no one endowed with vision is ever in danger of mistaking one for the other. And the distinction between moral good and evil, between wisdom and folly, uprightness and wickedness, is as real and as vital as the distinction between light and darkness, or between health and disease, purity and corruption, life and death. But the influences of the world, the flesh and the devil, are ever working to obliterate these distinctions, putting darkness for light and light for darkness, and creating confusion in the minds of men as to what is good and what is evil. The subtle falsehoods of the serpent are now, as at the beginning, whispered into every ear. "This fruit, so pleasant to sight and taste, was made for man," it insinuates. "Surely no poison can lurk in things so fair. This way, so beautiful, so attractive cannot lead to death." Still the tempter cunningly persuades that it is man's natural right to eat of every tree of the garden and that the fruit of transgression is not death but god-like knowledge. And to-day, as of old, men and women listen to the voice of the serpent, the poison of a practical atheism is insinuated into their hearts, conscience suffers a partial paralysis, and the power of keen discrimination between good and evil is lost. It would be well if the preaching and teaching of this day could become so searching and awakening as to convince the eaters of forbidden fruit that no thicket of moral sophistries can hide from the All-Seeing Eye, or afford a refuge from him whose voice calls the sinner to account.

Most urgently does the Bible admonish men to love and loyalty to truth. "Take fast hold of instruction; let her not go; keep her, for she is thy life." The truth is not merely to be discerned, and gazed upon and admired; it is to be obeyed. The right way is not merely to be perceived or remarked upon or even pointed out to others; it is to be walked in. The path of the wicked is to be avoided as one avoids a plague-infected house. "Avoid it, pass not by it, turn from it and pass on." There must be no dallying with sinful pleasures, no "sowing of wild oats," no playing with fire. Experimenting with wickedness is too costly a business. If any young man wants to know what are the fruits of licentiousness, there is plenty of evidence ready to his hand. No sane man thinks it necessary to thrust his hand into the fire in order to be assured that fire will burn. But too often the words of the wise and the manifest results of human experience are disregarded. Young men somehow persuade themselves that the fire which has burned others will not burn them, that the quagmires in which others have sunk to perdition will afford them a safe and solid footing, and what has proved to be, for others a poisoned cup will be to them a delicious and refreshing draught. But no man is strong enough to play with the Maelstroms and Niagaras of sin, and it is no mark of wisdom or of courage to venture within the circle of their influence. Regard for others as well as for ourselves should keep us to the ways in which it is safe and right for all to go. Suppose that a man can occasionally go to the theatre without injury to his own moral character, is he not bound to consider what the theatre is as a whole in its character and influence, before by giving it his patronage and influence, he commends it to others who will not, as he does, discriminate between its worse and better elements? Suppose that upon occasion one is able to drink wine or strong drink without losing self-control or becoming dominated by the drink habit, is he not bound by con-

siderations which no true man can disregard to consider the terrible results of the drink traffic as a whole and the probable effect of his example upon a class of men who are so easily overcome and destroyed by the appetite for strong drink?

The way to avoid stumbling in the darkness is to walk in the light. And the effectual way of finding deliverance from the bondage of evil is to give one's self, heart and soul, to the service of righteousness. A positive determination toward the good is essential. To the man who chooses Wisdom and earnestly sets himself to walk in her paths, there comes a sense of freedom and of safety. "When thou goest thy steps shall not be straitened; and if thou runnest thou shalt not stumble." "If ye continue in my word," said the great Teacher, "ye shall know the truth and the truth shall make you free." He who steadfastly follows the truth is like one who walks by the light of the rising sun. The pathway may not at first be very clearly discerned, but every minute the light is growing and all things are coming more and more to appear in their true outlines and relations, the traveller's horizon constantly enlarges, any fear that he had missed the right way is dissipated, and as he proceeds he rejoices in the light that shines more and more unto the perfect day. How forceful and how true in comparison is the description of that other way,—the wicked plunging on blindly and recklessly in the darkness, stumbling and knowing not at what they stumble.

The N. S. Eastern Association.

The Eastern Nova Scotia Association, in which are comprised the churches of Cumberland, Colchester and Pictou counties and all the counties lying eastward of Pictou, met in its fifty-second annual session on Friday, July 11, at North Sydney. Owing doubtless to the fact that the place of meeting is almost at the extreme eastern limit of the large territory embraced in the Association, and that attendance involved a rather long and expensive journey for those of the more western sections, very few were present from Cumberland and Colchester and the number of delegates in attendance was comparatively small. The first session of the Association was held at ten o'clock, the Moderator, Rev. M. A. McLean of Truro, presiding. After devotional exercises the list of delegates was read, and on motion the Bethany church of Sydney and the River Philip church, which is a part of the Oxford field, were received into the fellowship of the Association. Pastor Weeks receiving the hand of fellowship on behalf of the Bethany church and Deacon J. W. Priest on behalf of the River Philip church. The Association then proceeded to elect its officers for the year. Rev. F. O. Weeks was chosen Moderator, Rev. T. B. Layton was re-elected Secretary, Rev. F. S. Mason, Assistant Secretary, and Bro. J. W. Ingraham, Treasurer. President Trotter, Principal Britain, Rev. F. W. Patterson and Rev. E. J. Grant were invited to seats in the Association.

The letter of the North Sydney church, in which the Association was heartily welcomed, was then read, and the noon hour having arrived, the session adjourned.

The afternoon session opened at 2.30. Prayer was offered by Dr. Trotter and Rev. D. H. McQuarrie, and after reading of the Scriptures an earnest and instructive sermon was preached by Mr. William Cummings of Truro, from John 16:23.

A large part of the afternoon session was devoted to reading of letters from the churches. These for the most part indicated an encouraging degree of progress.

The report of the Committee on Missions was presented by Rev. O. N. Chipman. In respect to the Foreign work the report noted that there are encouraging features as well as some discouragements. The force on the field has been strengthened by the return of Mr. and Mrs. Archibald and Mrs. Higgins to the work and the addition of Miss Flora Clark to the staff. Miss Martha Clark has come home on furlough. Regret was expressed that the condition of Mr. Morse's health forbade his return to India at present, and his consequent resignation. During the past year 77 have been added to the Telugu churches of the mission field by baptism and 34 by letter—a total addition of 111. The net increase was 80. There are now eight churches with a total membership of 495. None of the native churches are as yet self-supporting, but the members are being trained to give and many are giving a tenth of their income to the support of the cause. The receipts from the home churches for the work of the Mission will, it is hoped, nearly if not quite balance the expenditure of the year, but it is to be remembered that a deficit of more than \$4,000 was carried over from last year.

In reference to Home Missions, the report referred to the absence of available statistical information, the resignation of Rev. A. Cohoon from the Board and from the secretaryship, the duties of which he had so ably discharged for many years, the appointment of Rev. P. G.

Mode, and, on his recent removal, the appointment of Rev. W. F. Parker as his successor. The work of the evangelists employed in connection with the Board has been mostly for the past year in the Eastern Association. Brethren Baker and McLean have labored together with much success in Colchester, Cumberland and Guysborough Counties. The work of Rev. H. F. Adams in connection with the Twentieth Century Fund was referred to with appreciation. Mr. Adams reports that the New Brunswick churches have pledged nearly \$10,000, those in Nova Scotia \$12,000 and India \$4,000, and thinks that there is every prospect that the \$50,000 will be raised if only there shall continue to be earnest co-operation in the work.

At the opening of the evening session a very interesting and instructive Scripture reading was given by Rev. D. H. McQuarrie.

The remainder of the evening was given to missions. Rev. E. J. Grant who is a member of the H. M. Board, spoke briefly in regard to the home work, showing its great and fundamental importance in respect to all our denominational work, and of the important results that had come from home mission work in the Provinces. A very large percentage of the additions reported to the membership of the churches for the past ten years had resulted from work on home mission fields. But this work was being hampered for lack of funds. The salaries of missionaries were at the best small, and a number of fields were unoccupied because of lack of funds, and yet there was money enough in the hands of our people to support this work liberally and there could be no better investment for this money.

S. McC. Black spoke in the interests of the Foreign Mission work, presenting some considerations why the work should enlist the fullest sympathy and co-operation of Christians. Jesus Christ is in the work. He came into the world as a missionary, invested all he had—and none was ever so rich—in the cause of missions. The cause of missions is the crown and fruitage of the divine purpose in the world, and stands or falls with Jesus Christ. The gospel has been put into the hearts of Christians. It must have expression, it demands to be told. The Holy Spirit, in the beginning of missionary work when Paul and Barnabas were sent forth to the western countries, took the church into partnership in the work. Every church that is faithful to its high calling realizes this partnership. The needs and the results both call for the fullest sympathy and the largest activity on behalf of this enterprise. It represents the transcendent opportunity for the investment of influence.

Rev. F. W. Patterson spoke with eloquence and persuasive force on behalf of the Northwest work. Few enterprises, he believed, could offer greater inducements than the Northwest mission work. He spoke of the greatness of the country and its resources. A hundred years ago Lord Selkirk had said that the country west of Lake Superior was capable of sustaining a population of 30,000,000 of people living by agriculture alone. This forecast seems in a fair way of being realized. Last year 65,000 persons came into the country. The immigration from the United States is considerable, and constantly growing in volume. It will not be long before there are more people west of Lake Superior than east of it. But with this rapidly increasing population there is great spiritual destitution and ignorance, and consequently great need of the gospel which Baptists preach. Much had been done considering the available means and there is great need that more shall be done. The great requirement is more money with which to support missionary pastors. The Baptists of the Northwest are giving most liberally, but if the work is to have adequate support and a great opportunity is not to be lost a larger measure of help must come from the east.

At the close of the service a collection was taken on behalf of the Northwest work amounting to some \$35.00.

At the opening of the Saturday morning session a sermon was preached by Rev. O. P. Brown from I Peter 4:1-2. The discourse dealt with the methods of spiritual warfare and the foes to be opposed by the followers of Christ. It was stimulating and helpful.

The report on Systematic Benevolence, presented by Rev. G. A. Lawson, held up the New Testament standard of benevolence as that of complete consecration. God has laid upon Christians the duty of evangelizing the world. This involves sacrifice for the sake of Christ's cause. If all were faithful to duty and privilege in this matter every channel of benevolence would overflow, and there would be abundance in our denominational treasuries. The report emphasized the importance of systematic giving and expressed the opinion that no Christian should give less than a tenth of his income. It also commended the 20th Century Fund to the sympathy of the churches. In the discussion which followed the reading of the report some of the pastors spoke of their successful experience in the effort to promote systematic giving in their churches, also the importance of the subject under discussion and the opinion was expressed that a place should be given it in some of the more public meetings when subjects were discussed from the platform. The people need to be shown the blessings connected with Christian stewardship. It was said that

many Christians of small means rob themselves of blessings by allowing men of means to take the whole financial responsibility. Doubtful ways of raising money as by suppers, garden parties, etc., were condemned as never necessary from any point of view. There was some discussion as to tenth giving and some difference of opinion on the subject as related to Christian responsibility.

At the opening of the afternoon session, Rev. F. W. Patterson preached an excellent sermon to a very slim congregation. A number of the delegates had accepted the invitation of Hon. J. N. Armstrong to a yacht sail on the harbor which proved exceedingly enjoyable, and were accordingly not able to be on hand quite at the opening of the session.

When business was resumed, a message was presented by Bro. Wm. Cummings from the Zion (African) church, Truro, the sending of its letter having been by some oversight omitted. Mr. Cummings spoke very favorably in reference to the condition of the church.

The report of the Committee on Sunday Schools was read by Bro. Cummings. It called attention to the great importance of the Sunday School and the value of the teacher's work in its effect upon the plastic minds of the young, and deplored the absence of the grown up people, especially church members, from the Bible class. Too much ignorance of the Word of God prevails. The report recommended that efforts be made to bring all into the Sunday School. A prolonged and interesting discussion followed the reading of the report. Among the points emphasized were—the value of the home department of the Sunday School in encouraging systematic study of the Bible; the necessity of caution in respect to the employment of undenominational helps; that much depends for the Sunday School work upon the use made of the Bible by the minister in the pulpit; the value of responsive reading and expository preaching in this respect; the importance of the study of the Scriptures to perseverance in the Christian life; the importance of securing men of ripe Christian experience as teachers; the importance of committing the Scriptures to memory.

The report on Education prepared by Rev. C. H. Martell was in his absence read by Rev. F. M. Young. This was a very full and carefully prepared report, embodying facts which have appeared in other connections in reference to the institutions at Wolfville, showing that the year has been a successful year and that, with adequate financial support, there are growing opportunities for usefulness. This report was tabled until the speeches on education should be delivered at the evening session.

The reports of the chairmen of District Committees were then received: Rev. D. H. McQuarrie reported for Cumberland; Rev. M. A. McLean for Colchester and Pictou; Rev. O. P. Brown for Guysborough West; Rev. O. N. Chipman for Guysborough East, and Rev. F. M. Young for Cape Breton. These reports showed that the churches were generally in the enjoyment of pastoral oversight, that the quarterly meetings during the year had been well sustained and had been found helpful and that a generally encouraging condition of things existed.

The Saturday evening session was devoted to a platform meeting in reference to education, the President of the College and the Principal of the Academy being the speakers.

Principal Brittain set forth the purpose and work of the Academy, showing what it was able to do for the different classes of boys and young men who were seeking education, and for some who were not seeking education but needed to be stimulated in that direction. Principal Brittain is himself an excellent advertisement for the School. He inspires confidence as a man who knows what he is about and is likely to make a success of what he has undertaken. He was heard on Saturday evening, as he always is on the subject, with much interest.

President Trotter referred in a general way to the three institutions at Wolfville,—the Academy, so well represented by Mr. Brittain, the Seminary and the College. In the absence of Principal DeWolfe, Dr. Trotter devoted some attention to the Seminary, setting forth the facts in reference to the School which have been already given to the readers of the MESSENGER AND VISITOR. In speaking of the College Dr. Trotter referred to the high character of the professoriate generally and to the addition last year of Dr. Chute to the Faculty, an addition upon which the College and its friends were to be congratulated. Respecting the Forward Movement Fund Dr. Trotter said that it had been subscribed and about \$57,000 had now been paid. About \$4,000 were required to complete it and he felt sure that the friends of the College could be depended upon to raise that amount during the present summer and autumn. Dr. Trotter then proceeded to set forth in forceful and eloquent terms the aim and idea of Christian education. It is not alone of the College but of the home, the Sunday School, the church. The work which is being done at Wolfville is a link in this great work which as Christians we are bound to carry forward in our Master's name.

The Associational sermon was preached at eleven o'clock Sunday morning by Rev. D. H. McQuarrie. The preacher had for his theme—The Sermon on the Mount, and his discourse was rich in thought, suggestion and wholesome teaching. The subject was considered under four general divisions:

I. *Description*—under which the preacher dwelt upon our Lord's description of the Kingdom of Heaven, the conditions of entrance, the characteristics of its subjects.

II. *Directions*—setting forth Christ's teachings as to how life and conduct may be brought into harmony with the indispensable conditions.

III. *Difficulty*—This is no easy task—the elimination of self is no trifle. It is contrary to nature and the nature must be changed. But Christ does not leave man imprisoned in his own impotence. It was His mission to lead out of difficulty. Let men ask and it shall be given them. Their help is in the infinite compassion and power of the Heavenly Father.

IV. *Danger*—Christ warns of great danger—the danger of hearing and not doing, of seeking refuge in mere profession. This was the great danger in the days of Jesus. It is no less so to-day.

In the afternoon there was a meeting at which interesting and instructive addresses in the interest of Sunday School work were delivered by Mr. Wm. Cummings of Truro, Mr. Silas Morrison, of Onslow, and others. Dr. Trotter preached in the evening. The Baptist pulpits in Sydney and vicinity and some of other denominations were supplied by ministers attending the Association.

On Monday morning after profitable devotional exercises led by Rev. R. B. Kinley, a stirring address on the importance of evangelistic power in the church was given by Rev. W. H. Jenkins. The business of the Association being resumed, the report of the committee on Denominational Literature was presented by Rev. M. A. McLean. The report was carefully prepared and valuable in character. It emphasized the importance of the study of the Bible to the personal and family life and the use of it in the Sunday School. Helps however excellent, should not be permitted to crowd out the Book of books. The attention paid to Bible study in recent years was noted with satisfaction. Attention was called to the importance of selecting good and wholesome literature for Sunday School libraries. The value of the MESSENGER AND VISITOR to the denomination was emphasized and sympathy expressed with its management and work.

The editor of the MESSENGER AND VISITOR being present, was called upon to speak, and was heard with kindly interest in reference to the importance of the whole subject with which the report dealt, and especially in reference to the mission and work of the denominational paper.

A discussion followed in which many delegates took part. All recognized the great importance of the subject. There was some difference of opinion in regard to the books appropriate for S. S. libraries. The writings of "Ralph Connor" were highly commended by some, but were regarded with less favor by others. The expression of feeling toward the MESSENGER AND VISITOR and its editor was of a very kind and cordial character.

At the afternoon session the report of the Nominating Committee, naming Chairmen of standing committees was adopted as follows:—*Missions*, Rev. H. G. Estabrook; *Education*, Rev. W. N. Hutchins; *Denom. Literature*, Rev. C. H. Martell; *Sunday Schools*, Bro. Silas Morrison; *Temperance*, Rev. R. B. Kinley; *Obituaries*, Rev. Dr. Steele; *Systematic Beneficence*, Rev. A. J. Vincent; *Chairman of Districts*, Cumberland, Rev. D. H. McQuarrie; *Colchester and Pictou*, Rev. G. A. Lawson; *Guysborough West*, Rev. O. P. Brown; *Guysborough East*, Rev. O. N. Chipman; *Cape Breton*, Rev. F. M. Young; *Preacher of Sermon*, Rev. F. M. Young, alternate, Rev. E. Quick. Place of meeting next year, Bass River, Col. Co.

By request of brethren representing the Louisburg church, that church was received into the fellowship of the Association, Rev. R. B. Kinley, the pastor, receiving the hand of fellowship on behalf of the church.

The report on Statistics, presented by the Secretary, showed that there are in the Association 70 churches. Of these 41 had sent statistics and letters, and 12 statistics without letters, while 17 churches had not reported. The number of churches reporting baptisms during the year was 30, the number reporting no baptisms 23; number of churches reporting increase in membership 23; number reporting decrease 22; number reporting no changes 8. The baptisms for the year number 264, as compared with about 100 last year. The net increase in the total membership as reported is 143. Number of non-resident members reported by the churches of the Association 966.

The remainder of the afternoon session was occupied with an informal discussion on temperance. Earnest speeches were made. The evils of the traffic and the difficulties in the way of temperance reform were quite fully discussed. Some difference of opinion appeared as to the value of statutory prohibition under present conditions. Some spoke in strongly condemnatory terms of the Governments of the country because they had not introduced prohibitory law, while others held that the experience had in connection with the Scott Act, as well as other facts, indicated that there was not in the country the strength of moral sentiment necessary to the enforcement of a prohibitory law.

In the evening the subject of temperance was discussed from the platform in the presence of a good congregation. Revs. W. H. Jenkins and D. H. McQuarrie were the speakers. Mr. Jenkins showed that the temperance sentiment of the country registers itself in our Legislatures, Parliaments and Governments. They are the creation of the people. When the sentiment of the country is thoroughly prohibitionist that sentiment will certainly find its expression in prohibitory law. Develop the temperance sentiment of the country until it is a positive and aggressive force and there will be no need to denounce the politicians, for the politicians are not slow to obey what they believe to be the popular mandate. In the same way the liquor business is to be dealt with not by denunciation merely, but by educating public sentiment to a point at which it will no longer tolerate the evil traffic.

Mr. McQuarrie's humorous vein, always keeps his audience in a pleasant humor. He did not fail to denounce the evil business and to show how it is a robber and destroyer in the country. He recognized the value of moral suasion and the necessity of developing an overwhelming public sentiment against the great evil. And he had hope of seeing the day when the liquor business would be legally and effectually prohibited in this country.

In connection with the discussion on Temperance the following resolution was adopted:

Resolved, That in the opinion of this Association members of Christian churches should neither by voice nor by vote encourage or sustain the liquor traffic, and in their homes should do everything to inculcate the principles of total abstinence in the minds of their children; and further resolved that we as an Association advise the circulation of the total abstinence pledge in the Sunday Schools, our object being to cultivate a moral sentiment sufficiently strong to justify and sustain the enactment of a prohibitory law.

Votes of thanks were adopted to the church and friends of North Sydney for their generous hospitality and to the Railway authorities for favors accorded the delegates.

The conditions for the meetings had been highly favorable. The long season of wet cold weather had just closed, and unbroken fine and warm weather continued throughout the Association. Pastor Young and his people took excellent care of the delegates, and friends of other denominations showed much kindness.

The Church's Duty to the Weak.

A matter which in many if not all of our churches receives too little attention is the oversight of the younger or weaker members.

It frequently happens that while no effort is spared in getting members into the church, yet once a person has been baptized and received the right hand of fellowship, the members seem to think that everything required has been done, and that thereafter, so far as that person is concerned there is no necessity either for Paul to plant or Apollos to water. Indeed, it often seems that too much importance is given to getting the names of men and women on the church roll and too little to the necessity of first getting a right heart and a proper spirit, and it is a sad fact that on all our church rolls there are names of members who though they did run well for a season something doth now hinder. And not infrequently those who in the early days of their conversion did good work for the Lord are neglected or simply left to themselves until they become indifferent or are drawn by more attractive means into some other denomination. Or, perhaps, a trifling matter may arise which causes some brother or sister to feel hurt, but which a word spoken in season would heal. But that word is not spoken and the irritation increases until the member loses interest in the work and is finally lost to the church altogether.

In a church that I knew—that I know now—was a young lady, a consistent living girl; a regular attendant at church and prayer-meeting and a teacher in the Sunday School. A matter which to many of the members seemed trivial arose in which this young sister thought herself unfairly treated by the church and absented herself from all the services. The circumstances and the fact of her so absenting herself were well known to nearly every member of the church, yet not a single officer or member of the church once visited the young woman or counselled her to return. On the contrary, it was remarked by some, who had their ears been open, would have heard the call to "Feed the flock of God," that if she liked to leave in a pet she could do so, the church could stand it if she could. Is this right? It seems to me not.

It is not right to the young member herself. For every member of the church is entitled to and ought to receive the support which the strong are urged to give to those who are weak, lest "the weak brother perish for whom Christ died."

It is not right towards the local church, which as a body has a right to expect that those in charge of its affairs will look well after its interests, which interests are clearly sacrificed when any of its members are allowed to wander away and their influence and support be lost to the church.

It is not right to the denomination, as that is made up of an aggregation of church members, and every member who is allowed to drift away and become either indifferent to all services or an adherent of some other communion is a distinct and material loss to the denomination.

And it is not right to the Great Shepherd of the sheep, who

Although the road was rough and steep
Went to the desert to find the sheep.

And

If none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night the Lord passed
through

To find the sheep that was lost,

we, for whom he has also gone over "The Mountains wild and bare," have no right to lay back and say, "if she is so easily touched let her go," and it may be she goes back to those mountains whence the Shepherd has suffered so much to bring her.

There are many church members who recognize that the state of affairs above described exists, but they think the pastors should have the oversight of the flock and that perhaps the deacons should speak a word to those needing it, but that no duty in this regard rests upon the lay member. It may be admitted that a special duty is cast upon those who stand upon the walls of Zion, but until every member recognizes that he also is in a measure at least his brother's keeper, and that a duty which he cannot escape is laid on him to watch over the flock and if any of them is offended or made weak to strengthen and restore such a one, the church militant can never do the work nor make the progress materially or spiritually that it might do and is called upon to do. L. E. S.

* * * The Story Page. * * *

Fluff.

BY HARRIET J. SCRIPPS.

Fluff sat balancing himself at the edge of the nest among the ivy leaves on the old church tower, looking at the world.

It was just sunset, and his mother had flown off "to stretch her wings a bit," as she said; his father was busy food hunting, and Whitey, his twin brother, was fast asleep at the bottom of the nest, so it was a capital time to sit on the edge and try to see something. Fluff was nothing more than a downy, grey owlet, a week old, but he was such a clever, wide-awake little fellow! Almost as soon as he had come out of his shell, he had begun to stare about and ask questions, and he had already made up his mind that she would never copy his father and mother, sit perched on the bough of a tree dozing all day, and only go out when it was too dark to see anything. He wished his round, bright eyes were stronger, though, and that the sun would not dazzle them so just now; and he rather hoped that something would come by for him to look at. At that very moment, he heard voices under the church tower, and, by stretching his neck out from among the ivy leaves, he was able to see a boy and girl, talking together very earnestly. His mother could have told him well enough who they were. The girl, a delicate, fairy-like little creature, with blue eyes and curly brown hair, was the vicar's only child; and the boy, a year or two older, the son of Mr. Hilton, whose farm lay close to the church where Fluff's home was. Vera had no brother or sister, so Jack Hilton was her constant friend, and companion, and without him she would have been lonely indeed.

"That's where they live," the boy was saying, as Fluff began to listen. "They've built in that old tower, father says, ever since he can remember, those owls have."

"What, the same birds?" said Vera. "Aren't they very old?"

"Oh! owls live ever so long! and father won't let anyone touch them. They're much too useful to be killed."

"I wish I could have a little baby one for a pet," said Vera. "I'd like to keep a new kind of bird; and owls are awfully clever, aren't they?"

"I'll get you one," cried Jack, eagerly, always ready to please his friend; "I dare say there are some young ones in the nest already."

Fluff would like to have called down to them that there were some young ones in the ivy bush nest, only they didn't mean to be caught, and shut up in a stupid old cage all their lives. But before he could get the words out, the children had passed on, and, after all, he thought, they might not have been able to understand him. Human beings have so very little sense, as even a baby owl knew.

Soon the father flew back with a delicious, fat field mouse in one claw, and a nice, juicy mole in the other, followed by his wife; and Fluff was obliged to lie down by the side of Whitey, leave off looking at the world, and think only of feeding.

Time went on, and if the little owl did not grow up quite so quickly as he would have liked, he was certainly more forward than any child Mrs. Owl had ever had. His feathers grew so thickly, and his wings were so strong, that he could fly quite well before Whitey was even able to perch on the ivy bough outside their nest. But a more obstinate, self-willed little owl surely never was born! His mother often sighed over him, and said how sad it was to have a son who always did just as he liked, and who was so different from any other owl that he actually used to go out in the daytime. But Fluff didn't care a bit. He went on his own way, and it really was quite wonderful how clever he grew at hunting, and what curious food he would sometimes bring home.

"Here, Whitey," he cried, one morning, dropping a couple of minnows by his brother's side. "You don't deserve them, but I just want you to see what you lose by sticking at home all day in this stupid old nest."

"Who gave them to you?" asked Whitey, as he turned the shiny creatures over with his beak; "and how do you know they're good to eat?"

"Gave them to me!" said Fluff, scornfully. "Do you think I'd take things from people? Why, I got them myself out of that pond in the wood."

"Out of the water?" said Whitey, shivering. "How horrid! Didn't you get your claw all wet? And I don't like them; they're slippery and bony."

"Go down your throat all the better if they're slippery," and every creature has bones," cried Fluff, gobbling up the second fish, and flying off in a rage. They're wasn't a bit of fun in Whitey!

"I suppose my wings will be quite strong, mother, before the cold comes?" Fluff asked one day, "so that I can fly a long way—miles away, I mean?"

It was so seldom her young son asked her a question now that Mrs. Owl was delighted at his wanting to know something from her, and answered in a great hurry. "Oh, yes, Fluff, dear, they'll grow as strong as an owl's wings ever are by winter, only we never fly miles, you know; our wings are too heavy."

"I mean to fly miles, anyhow," said Fluff, decidedly. "Why shouldn't we travel like other birds?"

"Travel," said his mother in a faint voice, "travel! Why, we've always been stay at home birds. Father and I have built in this same ivy bush for the last twenty springs, and I don't believe I've ever flown a mile on either side of it!"

"Awful slow lives you must have had!" cried Fluff. "Mine shan't be like that! Twenty years in one ivy bush! Good gracious!" And he shook his wise little owl's head in horror as he flew off.

Only a few days after this Fluff disappeared. He went out, as usual, one fine morning, and, though his father and mother and Whitey sat waiting and watching for him all that day, and many days after, he did not come back.

"I'm quite sure he must have got into bad company, and they've led him wrong," sighed his father, while his mother sat and sobbed, and Whitey almost wished he had gone off, too; it was so dull in the nest alone. If they had but known what friends Fluff had picked up, and what danger he was in! Almost the first day he had gone out by himself, as he was sitting under the eaves of an old barn, trying to think he liked the sun, a small bird had perched on a tree close by him, and, after staring at him a few minutes (he had never seen an owl before), had hopped up to him and begun to talk, which Fluff had enjoyed very much. After this, the two birds became great friends, though Fluff rather despised the swallow for living in an ugly mud nest, instead of in a pretty ivy-covered home like his.

"I suppose you'll soon be going off?" said the swallow to Fluff "one day in the middle of September. My mother says it's such a cold autumn we shall start early this year."

"Going off? Start early?" cried Fluff, his eyes big with wonder. "Why, and where too?"

"We've not quite settled that," said the swallow, grandly. "Somewhere sunny and warm, of course."

"I should like to, awfully," said Fluff. "I wonder if owls ever do?"

"I'll ask my mother," said the young swallow; "she's been everywhere."

And the next day he brought word that his mother had seen owls in every country she'd been to, and that, if he liked to go with them, he might. Fluff thought he would go, and on the very day when his family had sat so sadly waiting for him to come home, he had started off on his travels with a large flock of friendly swallows.

He liked it at first. It was so exciting, flying with a number of birds, and, though from the very first he could not help lagging behind, his own special friend had gone slowly, too, to keep him company. Very soon they came to the sea. Fluff had never seen it, and had no idea that he would have to go across water; so he stood shivering and trembling on the shore.

"Come along," cried his friend, impatiently, as the other swallows flew on without stopping a moment. "We must keep up with the rest. I'm not sure of the way."

Fluff saw for himself that they must not dawdle, so, in spite of his wings being stiff, and all his breath gone, he began bravely to fly over the blue sea. But it was no use. Slowly and more slowly moved the white wings, shorter and shorter grew the sobbing breath; and just as his friend felt that he could not stay behind the others another minute, poor little Fluff fell with a dull thud into the water, and his travels came to an end. Fortunately for the little drowning owl, others were out on the water that fine September morning, and when he next opened his eyes, he found himself in a small boat, lying on the lap of a little girl, who was gently drying his wet feathers with her pocket handkerchief, while a good-natured looking boatman and a boy rather older than the girl were rowing. It was one of Vera's great delights to be on the sea with her friend, Jack Hilton, and one of her great wishes to have an owl for a pet, and now, through Fluff's daring, these two pleasures came to her the same morning.

"It's just what I've been wanting for ever so long," she was saying, as the bird came to himself. "I'll take him home and tame him."

So she did, and all Fluff's grand plans for seeing the world came to an end by his being caught, shut up in an old parrot cage the housekeeper at the vicarage routed out, and living quite close to his old home! Not for long, though. Perhaps he did not care for the bits of sopped bread and meat with which Vera fed him, or perhaps being a prisoner did not agree with him, for he grew thinner and thinner, and weaker and weaker, every day, till, at last, Jack Hilton, who came very often to see him, declared it was no good, "the poor little beggar was dying!"

"Will he live if I let him go?" said Vera, sorrowfully. And Jack thought there was nothing else to be done.

So the two children, the very next morning, carried the cage to the lawn, opened the door, and lifted the sick prisoner out.

How Fluff managed to crawl back to the old nest,

he never could remember; but he did find his way there, and, after a great deal of pecking and feeding up, he gradually got strong again.

"I wish you would tell me some of your adventures," said Whitey, when the invalid was quite well. "I'm sure they were exciting!"

But no! Fluff could not bear even to speak of what he had gone through; only he made up his queer little owl's mind that, if ever he did try to go and see the world again, it would not be by water.

So I don't fancy the poor fellow will ever get very far, for, wise little owl as he is, he does not know that he lives on an island.—Little Folks.

Polly Tomlin's Funeral Sermon.

BY MARY E. BALDWIN.

It was a chilly, dark day, with slowly falling rain. Indeed, rain had fallen intermittently for two days. It plashed down on the sodden grass and made a lonely sounding music as it dripped from the eaves.

In the farmhouse doorway there was the beginning of a funeral procession. They were carrying out the lifeless form of Deacon Tomlin. The church was only a few rods away. His wife, walking with a sort of muffled tread, went in front of the neighbors, who had come to the funeral.

She entered the church, and tremblingly passed into the old pew to listen to the carefully prepared sermon of the pastor.

The friend who sat close to her with the smelling-salts, ready for an emergency, watched the pale face, and wondered how it was possible for the poor, worn creature to hold out so long and bravely through the sermon, but she knew little of what was going on behind the pale face and tear-wet eyes. As the discourse grew from firstly to last, Polly became absorbed, then eager, then actually flushed with excitement, for the minister was talking about her husband in a way that would have astonished the good deacon, who had never laid claim to a title of the virtues that the sermon was declaring that he illustrated.

How many times she had heard him cry from his valley of depression that the Lord would make him willing to serve as only a vessel of dishonor in his house. When she knew that all his life he had craved some sign that his service was not altogether menial.

Her heart swelled with a pardonable pride, then sank with a painful regret, for surely the deacon had really been a wonderful man. The minister thought so, and lo! if only he could have imagined what would be said of him at the last, what a comfort and joy it would have been.

Mind and heart, Polly was stirred to the very foundation, and it was not strange that the frail body, worn with care and watching, yielded at last to the stress of the situation, and the word went through the village that Mrs. Tomlin would soon follow her husband.

It was a low fever, they said, which a woman of greater physical strength might battle through, but Polly, never. She grew weaker and weaker, one morning, as she lay nerveless and resistless, her white, thin hands resting upon the home-made covering, she heard the neighbor who had watched with her enter the room above.

She was startled. It was the unused chamber, where the sacred treasures were kept. She was at the corner where the big chest stood. Nothing more was needed to tell the weak woman what the errand was. She could see just what was happening. She saw the heavy lid lifted and then the contents of the chest disclosed. The wedding slippers, a piece of the deacon's vest, worn on the wedding day, the little shoes and the eaten cap of a baby boy, whom the father no doubt had met in heaven. There, too, laid by themselves, were the garments ready for the bride of death.

Suddenly, as if a spring had been touched that set to work all the machinery of mind and heart, Polly was conscious of the thrill of a new purpose. She would not die. She would live, live to become worthy of the deacon's name, and who should say that at the last it might not be possible for the minister to praise her?

She was surprised beyond all of her past experience. It seemed as if a great force outside herself was bearing her beyond anything that she had before thought possible. She heard the foot-steps of her friend as she came away from the closed room, down through the long hall, bearing the burial garments in her arms. What should she do? Should she rise at once and declare the new fact of the miraculous change, and of her purpose to live, to live and be worthy of the deacon's name, and—and perhaps of a funeral sermon at some far-off day?

While she was trying to decide, the knocker sounded at the front door. She heard the minister's voice. He was led into the adjoining room. The attendant came and looked into the sick room. Polly felt that it was fortunate that her eyes were closed. Through the half-shut door came low tones. Her friend was talking with the minister.

"Could you tell me what she has said about her

Christian experience?" he asked, explaining, "She never seemed inclined to talk much about it to me. I think she was a very quiet, silent sort of a person, but at the last, well, it might be better for me to have some points for my guidance, you know."

Although the sick woman strained her sense of hearing, not another word reached her ear, but she was sure of one thing—the funeral sermon was being prepared—her sermon! And what could be said. No one but the deacon had known of all she had hoped and feared and desired as to spiritual things. She never had even been to a woman's prayer-meeting. There was nothing to be said of her, and how could there be a sermon? Her mind had gone the whole round of the situation, and when she heard the front door close upon the minister she was more decided than before that death should not claim her until after she had left signs of her worthiness to be mentioned with praise from the pulpit.

A greater surprise had not stirred the village in many a day than Polly's return to life. And as the months passed, those who had known her as the wife of Deacon Tomlin could hardly recognize her as the one who in former years had been so unostentatious. Had she received her husband's mantle? Some declared that she had, as she became very active in the church, and even spoke in prayer-meetings.

Indeed, there were people who asserted that she was at times slightly obtrusive with her spiritual views and experiences. There was surely in place of the old look of trustiness and contentment, an expression of solicitude and restlessness upon the thin face. Even the minister noticed it, when in the course of a church service he glanced down at the Tomlin pew. "She's trying to take upon herself the duties of the deacon, and she doesn't exactly know how," he said to his sister, who kept his house and tried as hard as possible to keep his confidences also.

"Yes," she replied, "and I'm thinking you would write a very different sort of funeral sermon for her if she should die now than the one you began a while ago, brother."

"Yes, yes; a very different one," he answered.

It happened one day, soon after, that the minister's sister, Miss Hewitt, was making an informal call upon the deacon's widow. The talk was guided by the lonely woman into the subject of her husband's death, and the visitor saw a yearning, wistful expression grow into the features, then heard a sudden outburst: "I would be willing to die this minute if I thought I could have a funeral sermon like Josiah's! I don't suppose your brother would preach a regular sermon for me; most likely he'd make a few remarks." There was something irresistible in the words and the manner. Miss Hewitt could have been besieged by the clamorings of a hundred gossips and have stood firm without surrendering her secret. But this lonely woman, whose whole purpose was bound up in the idea of being remembered as befitted the wife of a church dignitary, should she not offer her the cup of consolation.

Miss Hewitt was not the first woman who has been tempted to make a rule to suit the promptings of pity, nor the first who has involved the rights of others in yielding to these promptings. She whispered words by that hearth-fire that sent a thrill of joyful surprise through the mind of the listener; then after a deep silence, as the astonished woman was taking in the sweetness of their meaning, she slowly repeated parts of the sermon that her brother had given her to read.

Polly Tomlin sank back in her chair. Into her face came slowly the look that had been a stranger since she had become filled with the thought of earning a reputation for her burial hour. Like a wanderer, it had returned to its home; the child-like simplicity and confidence that it expressed was recognized at once by Miss Hewitt, who exclaimed: "Polly, you are yourself again!"—Christian Intelligencer.

Afraid of the Dark.

Who's afraid in the dark!
 "O, not I," said the owl,
 And he gave a great scowl,
 And he wiped his eye
 And fluffed his jowl—"Tu-whoo!"
 Said the dog "I bark
 Out loud in the dark—Boo-oo!"
 Said the cat, "Miew!
 I'll scratch any one who
 Dares say that I do
 Feel afraid—Miew!"
 "Afraid," said the mouse,
 "Of dark in the house!
 Hear me scatter,
 Whatever's the matter—
 Squark!"
 Then the toad in the hole,
 And the bug in the ground,
 They both shook their heads
 And passed the word around.
 And the bird in the tree,
 And the fish and the bee,
 They declared all three
 That you never did see
 One of them afraid
 In the dark!
 But the little boy
 Who had gone to bed
 Just raised the bedclothes
 And covered his head!

—Cincinnati Enquirer.

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.

We give notice just here of a news item below from a B. Y. P. U., for fear that some of our readers suffering from a weak heart, coming upon it suddenly might experience such a shock that they would not be able to rally. Let me see! We cannot remember when the last item from a B. Y. P. U. was sent, but it was a long time ago. Suppose other Unions should follow this example. Ah, well! We will not allow ourselves to get into an ecstasy, for fear of the depression which a disappointment might bring. But! Oh my! We will dream over this one.

Daily Bible Readings.

- Monday.—What Abraham thought of God's commands and promises. Hebrews 11: 8-19.
- Tuesday.—What Moses thought of God's commandments. Deut. 11: 18-25.
- Wednesday.—What David thought of the law of God. Psalm 19: 7-11.
- Thursday.—What an unknown psalmist thought of God's Word. Psalm 119: 9-16 97-105.
- Friday.—What Amos thought of the origin of prophecy. Amos 3: 3 8; 7: 14, 15.
- Saturday.—What Jesus thought of the Hebrew Scriptures. Luke 4: 1-13; John 5: 39-47.
- Sunday.—What Peter and Paul thought of the Old Testament. I Peter 1: 10-12; II Peter 1: 19-21; II Timothy 3: 14-17.

Prayer Meeting Topic—July 27.

The Book and the Life. Psalm 1: 1-3; Acts 20: 32; II Peter 1: 4.

Old in Years but Children in Knowledge.

What more pitiful sight than a man with the mind of a child? Sometimes the body refuses to give in due proportion, and then there is deformity. Symmetrical growth is the ideal development, a growth which advances at one and the same time all parts of both body and mind. And if the spiritual be ignored there is deformity in God's sight. There are too many Christians who regard conversion as the end of Christian experience, overlooking the important fact that it is but the beginning of the Christian life. The new birth should be followed by a period of wise nurture, during which the babe in Christ should be fed on the sincere milk of the Word. From the very beginning there should also be wise exercise in personal work for Christ. May we not hope that a better day is dawning for young converts, and that pastors and teachers and parents will give personal attention to the culture and training of all who give their hearts to Jesus Christ? This plan will speedily reduce the number of those who are only babes when by reason of the time they ought to be teachers.

EVER GROWING IN KNOWLEDGE AND CHARACTER.

This is the Christian's ideal: growing in knowledge, ripening in character, increasing in usefulness. No second blessing can take the place of a lifetime of growth in goodness and in grace. We are not to ascend the mountain in an elevator, but step by step, filling our lungs with heaven's pure air and lending a helping hand to our brethren by the way. Even heaven itself is not pictured to us as a place of stereotyped worship, but there is spontaneous life, and new visions of rapture are constantly unfolding. The likeness of the believer to his Lord will be complete when he meets the Saviour face to face, but eternity will scarcely suffice for the development of the Christian in knowledge and worship. Who would be content to pass through this present world with no enlarging vision of Jesus, with no growth in fellowship with the Father in heaven?

WISE TEACHERS NEEDED

We must go forward and learn our lessons promptly and well, for the world is in need of teachers of the true religion. We are saved to serve. Men are perishing for lack of knowledge. We dare not rush in prematurely to teach before we have learned our lesson. Of course not; neither must we hold ourselves back until we have graduated in Christian doctrine, but in reliance upon the Holy Spirit, let us go forward instructing all who know not the way of life and telling to our less favored brethren what we have learned of the Christian life.

JOHN R. SAMPREY, in Baptist Union.

Tryon.

Editor of B. Y. P. U. column.
 The B. Y. P. U. of Tryon continues to grow. It now has a total membership of sixty-six; thirty-seven active and twenty-nine associate. The average attendance at the meetings is about forty. During the past year we have had four new active members and six associate. \$10 have been raised by the Union, \$2 sent to Maritime B. Y.

P. U., \$2 for 20th Century Fund and \$6 for Kunchema, a native Indian Bible woman who is supported by the society. Some time ago the Union adopted the plan of having the Sec'y. read a report of the meetings of each month which plan is continued. A Missionary Committee is appointed at each business meeting whose duty it is to prepare a missionary programme for conquest meeting. A word of gratitude is due our pastor by the Union for the helpful opening up of the topic at each meeting. The officers appointed at our last business meeting are as follows: Pres., Gordon Warren; Vice-Pres., Maggie Howatt; Sec'y.-Treas., Luta Foy; Organist, Florrie Gamble; Ass't. organist, Mrs. Henry Callbeck; Missionary Committee, Aggie Rogerson, Mrs. Henry Callbeck and Leone Gamble. W. BOULTRER, Sec'y.-Treas.
 July 12th, 1902.

Gathered Thoughts.

Now, while the Bible is in the furnace of criticism, it is well to remember that its substance is adamant. In the literary history of a book—or library—and even in its own statements of history, we must expect revision, which, indeed, every version is. Nevertheless, that which in the Bible best answers to the heart of man, to feed and lift it up to God, is impregnable to criticism and will never be changed or disturbed.

Take, for example, Psa. cxlvi. It stands without title or label or note of chronology. It breathes the joy of rest, turn, of enlarged spiritual vision. History requires dates, poetry is undated, this psalm is perfect poetry. Its beauty is yesterday, to-day and forever. Criticism cannot touch it. It expresses not fact, but truth.

Fact is only of yesterday or to-day. It may be dead, "stranded on the shores of the oblivious years," but truth is not only past and present but for eternity. It never wears out, and the human heart which feeds upon truth is the one unchangeable thing on earth, the peerless and ancient conservative.—Exchange.

The Steadfast Face.

There is nothing more striking in the story of the Christ than the phrase, "He steadfastly set his face to go to Jerusalem." It is a sentence that might well be set high in the memory of every young man and woman who may read these lines. The greatest temptation that sweeps over one's life was met by him. That temptation is to turn aside from the plain path of duty; the temptation to let go and "climb up some other way." Whatever we may think of the temptation in the wilderness, the sum of it was, "Turn aside from the divine path; do not go to your throne by the pathway of suffering; come with me and I will show you an easier way." It was the temptation to gain the victory without the cross that threw its shadow over him. But against this temptation, as against all others of a similar kind, he set his face, and steadfastly went toward the goal God had set for him. He had a face of flint, and nothing could turn him aside. That spirit of steadfastness, that face of flint, is needed to-day. We need to put a bolder front toward the tempter.

The Effect of Laziness.

One who is lazy soon loses all self respect, and an air of carelessness will take complete possession of him. He will rapidly develop into a state of chronic and confirmed indifference. This indifference will show itself in his clothes. The condition of his shoes, the wrinkles in his pants, the untidy collar, and the unkempt hair, will all tell the one story. However he may try to disguise the fact, these wrinkles and creases will give one unvarying testimony that they belong to indolence, and not to industry. We come into this world possessing many great powers and possibilities. The former are in a latent and undeveloped condition; the latter open up to us as the former are employed. God meant us to have "dominion," and not to be the mere non-entities of a passing day. Not only do we possess forces within ourselves, but we are endowed with an intelligence whereby we are enabled to manipulate multitudes of forces which are external to ourselves, and command them to useful and marvelous service.—Ex.

Illustrative Gatherings.

SELECTED BY SOPHIE BRONSON TITKINGTON

The man who finds most fault with the Bible is probably the one who has made the least trial of it in his life. If we test its principles by our practice, we shall find them true and constant.

A dusty Bible cannot belong to a shining life.

O Book of books, and Friend of friends alone,
 Now deep the debt of gratitude to thee!
 For every human ill thou hast a charm,
 How sweet the message that thy pages bring
 To rich and poor, to young and old the same,—
 Forever sounding 'mid the centuries
 And sung in rapture by the eternal stars:—
 That God's our Father, tender, just, and true,
 And we his children all, both bond and free,
 Though clouds and darkness meet us on the way,
 Thy radiant light is ever shining there.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

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

The friends of Missions will be pleased to learn that the health of Miss Blackadar has greatly improved and she is now hoping for full recovery. For this let us all devoutly pray.

Notice

The W. B. M. U. Convention will be held at Hebron, Yarmouth Co., N. S., commencing on Tuesday evening, 19th of August until the 21st. The names of all delegates who wish entertainment at Hebron must be sent to Mrs. S. A. Bain, Hebron, Yarmouth Co., N. S., before the 10th of August. After that date they do not hold themselves responsible to provide entertainment. Will our sisters please be prompt in this matter and make the work of the committee as light as possible. Each W. M. A. S. has the privilege of sending as delegates their President, Secretary and two others. Mission Bands are entitled to one delegate. All officers in connection with the W. B. M. U. and life members are delegates in their own right.

Hebron is a beautiful situation for our meetings and the people of Yarmouth are all noted for their hospitality. Everything is being arranged for the comfort and pleasure of the delegates. Dinner and tea will be served in the vestry of the church. What we want most of all is the presence and guidance of the Holy Spirit in all our sessions. This can be had for the asking. Let us all seek preparation of mind and heart before going that we may be able to give as well as receive a blessing.

The meeting of the W. M. A. work in connection with the N. S. C. Association was held on Saturday afternoon at 2:15. Mrs. J. L. Read, Association Secretary, presided. After a season of prayer an address of welcome was given the visiting delegates by Mrs. Conrod, responded to by Mrs. Lewis of Aylesford. Mrs. Mosher of Bridgewater read the lesson. This was commented upon by Mrs. Read, who endeavored to impress upon us by suitable passages of Scripture God's way of giving, also contrasting the work at the beginning of the past century with that of the present. Surely we can bless God and be strongly encouraged to go forward. We were then favored with a diet, Sometime, Somewhere, (Mrs. March and Mrs. Patillo.) Our Provincial Secretary not being able to be present, sent us a very interesting letter in which we were admonished to draw very near to Christ, then there would be no lack of mission interest. Mrs. Simpson of Berwick read a very helpful paper on Mission Band work. She spoke of the training of the teacher vine, the inspiration of children to take hold of the work, Mission Band leaders, lesson leaflets, results mission workers at home and abroad. Solo, In the Secret of His Presence, (Mrs. Patillo.) Mrs. Nalder in her address dwelt upon consecration, getting into the secret of his presence, Christ's everlasting arms beneath, our position in sorrow contrasted with that of our heaven sisters. We all felt the Master's presence and a stronger desire to enter whole-hearted into his service. Thus closed a very helpful meeting. Collection \$6.12

A. M. VRIJNOTER, Sec'y. pro tem.

A Missionary Meeting and a Picnic

On the afternoon of the 9th of July, four happy people drove out of the town of Wolfville towards the picturesque valley of Walbrook. Happy because they were leaving all their cares behind them, and because they were going to a meeting of the W. M. A. S., which is always a happy trysting place. Happy also because the soft warm fragrant air made it a pleasure to inflate one's lungs; because the dear little birds sang so sweetly and all nature seemed to smile a benison on our trip. Never did the lovely Gaspereau valley look better, the waving grain, the numerous orchards, the thrifty farms, with climbing roses and honeysuckles in full bloom, made up a picture not soon to be forgotten.

We reached our destination in good time and soon carriages of all sizes and descriptions were seen approaching and women old and young alighted.

After a few minutes of friendly greetings and introductions the president of the Gaspereau W. M. A. S. called the meeting to order, a hymn was sung, and prayer followed and then we opened our bibles and read verse by verse the last chapter of the Revelation of St.

John. Two sisters offered prayer and then the roll-call and minutes of the previous meeting were read by the secretary. As this was the annual meeting of the Society the election of officers for the ensuing year was next in order and an admirable selection was made:— President, Mrs. J. D. Spidell; 1st Vice-Pres., Mrs. Edward Davison; 2nd Vice-Pres., Mrs. Alfred Davison; Secretary, Mrs. Baker; Treasurer, Miss Alice Davison. The Tidings for the month was read, and the letters from Miss Clark and Mrs. Churchill were very interesting and enjoyed by all. A letter from Miss Hume, the N. S. Prov.-Sec'y. was also read.

The pastor being present, and also a former pastor, Rev. M. P. Freeman, the leader of the meeting requested a few words from them, which request was cheerfully complied with. Another visitor spoke very earnestly on the needs of the great North West, and told from personal observation of the sacrifices the people living there made to help forward the gospel.

A report of the women's meeting at the Central Association held at Bridgewater, was given by one who had been present. Then one of the sisters read an interesting account of the increased circulation of the Scriptures in China since the Boxer persecution. After singing a hymn the meeting assumed an informal and social character.

The home of our hostess is situated in an ideal locality, nestling in a valley through which winds a clear and sparkling brook and sheltered by high towering banks of trees and shrubbery.

The carriage road crosses the brook in two different directions on picturesque old bridges and winds up the hillsides and away on to the outside world.

The curious fossils and petrified impressions occasionally found in the stones of this stream make it a sort of happy hunting ground for the scientifically inclined. We strolled over the bridges and up the roads, and some of us searched the brook-side for fossils (which we did not find,) and others contented with passive enjoyment atop the lawn and chatted.

Meanwhile a table was spread under the trees and covered by the daughters of the hostess with all appetizing viands possible, around which we soon gathered and to which we did full justice.

Before leaving we were called to the parlor again, and informed that it was the purpose of the society to make one of their number a life member of the W. B. M. U., and as sufficient funds had been subscribed for that object it was unanimously voted that it should be bestowed on our hostess, Mrs. George Miner. Thus closed a unique and delightful missionary meeting, and we would say to all W. M. A. Societies, "Go thou and do likewise."

A VISITOR.

Valley Church, Surrey, N. B.

It is over a year since this society has reported through our columns, but it is not because we have been altogether without encouragement. Our membership is gradually increasing. Two have left the village during the year and four have joined, making a gain of two. We have now a membership of twenty four, ten of them are widows. The meetings have been held with our invalid sister, Mrs. Keirstead. We very seldom miss an appointment. The average attendance is eight. This is the best attendance for a number of years. Annual meeting held Sunday evening, July 6th, consisting of a sermon by our pastor, Rev. M. Addison, from Mark 16: 15, and the Sec'y. and Treas' reports. The sermon gave no "uncertain sound" concerning our duty to those who as yet have no knowledge of the blessing of the gospel. Collection for H. M. amounting to \$5.00. We have made one life member during the year. Looking forward to a visit from Miss Horseman, our Co. Sec'y. O for the power from on high, to cheer us up, first, to see the great need of the perishing world, then our individual duty with reference to it. For all advance over other years we would say "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

E. IGETT'S Landing, July 8th.

The W. M. A. Society held their anniversary exercises on Tuesday evening, in the hall at Harper's Brook. The Mission Band contributed largely to the interest of the meeting by music, recitations and dialogues on Foreign Missions. The Rev. Mr. Robinson gave a very interesting and instructive address on the North West Missions. The collection on this occasion amounted to six dollars. This society now numbers twenty-one. Twelve regular meetings held during the year, and twenty-nine dollars raised for home and foreign missionary purposes. A Mission Band has been organized and is flourishing under the superintendance of Mrs. I. Ray. Perhaps a word of explanation would not be amiss, as Harper's Brook Society seems to be a mystery to many of our sisters. Harper's Brook is a branch of the Midgic church joining Corkville and Centre Village. The latter churches are very small and could not sustain Missionary Aid Societies separately and by joining together means twenty-one women to work and pray for this great missionary enterprise. The Midgic church sustains its own Aid Society and Mission Band and is doing well.

MRS. J. PATTERSON, Sec'y.-Treas.

Chelsea.

Our W. M. A. held its eighth annual meeting, July 14th. Our membership numbers fifteen. During the year three members names were dropped, but we have three new members. Owing to the severe illness of our

President, our meetings were not held regularly during the winter, but apart from our membership fees we have raised ten dollars by mission concerts, for the foreign work. Officers for the next year are as follows:— Sister L. F. Keddy, Pres.; Sisters Gillmore and Herin, Vice-Presidents; Sister Baker, Treasurer; Sister Desmonde, Secretary. We much appreciate the fact that our pastor's wife, Sister Webb, is often with us at our meetings.

B. E. KEDDY, Sec'y Pro tem.

The Lunenburg Quarterly met at Tancook on July 8th. The greater part of the afternoon of July 9th was given up to the W. M. A. Societies. After the devotional exercises conducted by the Rev. H. B. Smith, there was a short but earnest address from Sister Alice Venotte, which was followed by the reports from the various W. M. A.'s in the county. Most of these reports were very encouraging, and showed the deep interest the women of the Baptist denomination in Lunenburg Co. take in missions. Perhaps the report of Sister Webb, New Canada, should be particularized. This society, though only having a membership of ten yet sent twenty dollars to help proclaim the "glad tidings." Pastor Bezanson also gave a very interesting account of the Mission Bands at New Cornwall. The Provincial Secretary's letter, addressed to the Sisters of the Association at Bridgewater, was read again by request. After quite a lengthy programme, Sister Vanotte had the pleasure of organizing a Mission Band in Tancook—or perhaps it would be more correct to say that the "Gullison Band" was resuscitated with Miss Pearl, President; Miss Baker, Vice-President. We shall expect great things from this Mission Band. May God bless children and leaders.

Monies Received by Treasurer of Mission Bands.

FROM JULY 4 TO 14.

Westmorland, (P. E. I.), F. M., \$17; Dartmouth, H. M., \$2.50; Milton, (Queens Co.) F. M., \$5; Charlottetown, F. M., \$31.88; Argyle Head, F. M., \$1.73; Harvey, F. M., \$2.28, H. M., \$2.29; New Minas, F. M., \$5; Bedeque, F. M., \$5.56; Advocate, F. M., \$5; Surrey, Albert Co., F. M., \$1.60; Milton, (Yarmouth Co.), H. M., \$2; Central Norton, F. M., \$1.25; Germaln St., F. M., \$3.55

IDA G. CRANDALL, Treas. Mission Bands.

Chipman, Queens Co., N. B.

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

FROM JULY 10TH TO 16TH

North River, F. M., \$10, H. M., \$7; Kingston, leaflets, \$2.50; Maccas, proceeds of public meeting, F. M., \$9.94; Chicacole Hospital, \$2, H. M., \$5; Salem branch of Amherst, H. M., \$3.30, to constitute Mrs. William Bent a life member, F. M., \$2.50, H. M., \$1.50; Amherst, proceeds of thankoffering, F. M., \$48.57, H. M., \$47.37; Mrs. Ann Bent, to constitute herself a life member, F. M., \$25; Mr. George Christie, to constitute Mrs. Christie a life member, F. M., \$12.50, H. M., \$12.50; an unknown friend to constitute Mrs. G. B. Smith a life member, F. M., \$12.50, H. M., \$12.50; Riverside, Tidings, 25; Falkland Ridge, F. M., \$4, H. M., \$3.50; Argyle Head, F. M., \$1, H. M., \$1.03; Tarbrook, F. M., \$17.12; 5th Cornwallis, F. M., \$13; Parrsboro, F. M., \$11.25; Brookfield and Forest Glen, F. M., \$19, H. M., \$5; Fredericton, H. M., \$45; St. Stephen, F. M., \$13.86, H. M., \$8.50; Hillsboro, F. M., \$47.94, H. M., \$6.67; Albert, F. M., \$6.50, H. M., \$4.50; Lockport, F. M., \$6.25, H. M., \$1.71; West Jeddore, F. M., \$7.35, H. M., \$1.10; Farmington, F. M., \$5.13, H. M., \$4.50; St. John, Germaln St., F. M., \$20, H. M., \$23; to constitute Mrs. Annie Duval a life member, F. M., \$25; Bass River, F. M., \$1.9; Mrs. Alexander Crowe, to constitute Mrs. Jehiel Carr a life member, F. M., \$12.50, H. M., \$12.50; Antigonish, to constitute Lavinia R. Bigelow a life member, Chicacole Hospital, \$10, H. M., \$4, G. L., \$1; Clarence, F. M., \$4.25 Tidings, 25; Truro, Prince St., F. M., \$10, H. M., \$5; Berry's Mills, F. M., \$5, H. M., \$2.75; Hopewell Cape, F. M., \$3.90; Long Creek, F. M., \$4; St. Peter's Road, F. M., \$5.42; DeBert, F. M., \$5; H. M., \$8; Gavelton, F. M., \$2.75, H. M., \$1.25; New Tusket, F. M., \$2; Harpers Brook, H. M., \$9; toward Miss Clark's salary, \$11; Centreville, F. M., \$4, H. M., \$1.90 toward Miss Newcombe's salary, \$8; Fairville, F. M., \$12; Gaspereau, F. M., \$16.08, H. M., \$5.90, G. L., \$1.25; Tidings, 25c, to constitute Mrs. George Miner a life member, F. M., \$25; Andover, Tidings, 25c; Milton, F. M., \$8.75, H. M., \$0c; Mission Band leaflets, Mrs. P. R. Foster, \$7.17; Tryon, F. M., \$36, H. M., \$9.45; Surrey, Valley church, F. M., \$15.95, H. M., \$7.40; East Mountain, F. M., \$2; Sydney, Pitt St., F. M., \$8.64, H. M., 7.76.

MRS. MARY SMITH, Treas. W. B. M. U.
Amherst, P. O. Box 513.

Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

The Messenger and Visitor

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

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

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

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

Personal

Rev. B. N. Nobles, pastor of the Carleton Baptist church, left last week for a month's vacation. He will spend the time in visiting the various mission fields throughout the province in the interest of the Home Mission Board of New Brunswick, of which he is Secretary. Only by the application of the postulate that a change is as good as a rest can Pastor Nobles absence be termed a vacation, but the information thus gained will without doubt materially aid in the conduct of our Home Mission work.

The communication in another column respecting the ordination and marriage of L. M. Duval, B. A. (Acadia 1900), will be of interest to many of our readers. Last fall he sailed to West Africa under appointment as a missionary with the Foreign Mission Board of the Southern Baptist Convention. Many will remember his letter in reference to the work there which appeared in our issue of May 21st. We join with their many other friends in wishing Mr. and Mrs. Duval success and happiness in their life work.

Rev. Dr. Thomas of Jarvis St. Church, and Rev. Dr. Weekes of Walmer Road Church, Toronto, were in St. John last week. They will visit Sydney, Halifax, Wolfville and other points of interest before returning west. Their presence on Monday afternoon at the Eastern Association, then in session at Dorchester, was an event of interest to the delegates.

Rev. Mr. Sycamore of Brockville, Ont., is supplying the First church, Halifax, for a few Sundays. We hear Mr. Sycamore spoken of very highly both as preacher and pastor.

Rev. Charles W. Jackson, who is one of our Maritime boys and a graduate of Acadia, was lately married, and on the first Sunday in July entered upon his work as pastor of the church at Bellows Falls, Vt. Mr. Jackson has been taking post-graduate studies at Yale for a few years past, while pastor of a church in the vicinity of New Haven. The new pastor and his wife have been very heartily welcomed by their people at Bellows Falls.

We learn from a paragraph in the *Canadian Baptist* that the James St. Church, Hamilton, is enjoying marked prosperity under the ministry of Rev. Ralph M. Hunt. The membership of the church has been increased by about thirty during the eight months in which Mr. Hunt has been the acting pastor of the church and is financially in a very prosperous condition. We regret that Mr. Hunt's health is such that he feels unable to assume the full duties of the pastorate.

the Home Mission Board and its work during the sessions. It should have been stated that I was kindly invited to a seat at the same time as Dr. Trotter. I presume my name was left out through inadvertence. The fact of my address is simply stated. It was due to the work, in my opinion, that the various items mentioned in the address be noted. Many of the churches were not represented; and for their sake the items should have been noted. If you will allow me I will note them here.

Home Mission work should be carried on by our churches, because it is basis work; because our town churches are largely dependent upon them for some of the best elements in their membership, because we are largely dependent upon the home mission churches for our supply of pastors and missionaries. Six fields receive support to the amount of about five hundred dollars (\$500.00) Up to the time the speaker left home for the Island, the Board had only received forty dollars (\$40.00) from the Island churches, and the hope was expressed that during the only remaining month of the convention year that the churches would make a special effort in behalf of home missions. Trusting in your indulgence for the insertion of the above, I remain,

Yours fraternally,
DAVID PRICK.
Yarmouth, N. S., July 10, 1902.

Ordination and Wedding.

On Sabbath morning, June 1, 1902, Brethren Smith, Perry and Pinnock of the African Mission, S. B. C., met to satisfy themselves as to the call of Bro. Louis Mayfield Duval, B. A., of St. John, to the Christian ministry. At the morning service Bro. C. E. Smith preached on "Be instant in season and out of season." Then followed the "laying on of hands" and prayer offered by Bro. Pinnock, who also gave the charge to the candidate. The Bible, "sword and trowel" of the preacher was presented by Bro. Perry in a few choice expressions.

On Monday morning at 9 o'clock the Rev. L. M. Duval, B. A., was united in matrimony to Miss Alice May Spragg, of St. John. The Rev. S. G. Pinnock officiated, assisted by the Rev. C. E. Smith, who gave away the bride. A large number of friends gathered to witness the ceremony and six missionaries were present to sign the register as witnesses of the marriage. At the breakfast the guests had the privilege of looking at a number of most useful and pretty presents, which the bride had brought with her from America and Canada. We congratulate the groom and wish the bride all joy and blessing.

S. G. PINNOCK
Awyas Logos, West Africa, June 4, 1902.

ON GRANDPA'S FARM.

O don't you know the fun on the farm?
For grandpa says, "Let 'em; it ain't no harm!"
An' Cousin Rob leads us, and cries, "Here goes!"
An' mamma — she just says, "Such clothes!"
We've a Crusoe's island an' robbers' cave,
An' Tower of London, an' don't you know
When one of us wants to let on he's brave,
He crawls under the sawmill, scared and slow?
O you don't know half the fun out there!
For grandpa he never tells us, "Take care!"
An' Cousin Rob laughs, an' says to carouse,
An' mamma, you see, is off in the house.
We fish in the brooks and play in the sands,
An' try to catch tadpoles out of the springs;
We hide in the bushes like Injun bands,
An' fight with the hornets and get their stings.
O there's plenty of fun on grandpa's place!
For grandpa—he says, "Now scoot on a race!"
An' Cousin Rob grins an' says, "There she blows!"
An' mamma she only just says, "Such clothes!"

—Our Little Folks' Magazine.

CANADA'S WASTE.

The money annually expended for strong drink in the Dominion of Canada averages about forty million dollars. If to this amount we add the loss entailed upon us by intemperance, including the lessening of the producing power to our workers, the waste of time, pauper and criminal expenses, etc., the amount will be more than doubled. Taking, however, into consideration,

only the money directly spent for drink consumed, and following a line of calculation recently taken up by the investigator, we shall come to the following startling conclusion:

The money annually expended for strong drink in the Dominion of Canada would furnish everything detailed below to EVERY ONE OF FIVE THOUSAND FAMILIES:

1 Cleared farm of 100 acres, with dwelling house, barn, stables, etc.,	\$5,000 00
1 Team of horses,	200 00
6 Cows, at \$50 each,	300 00
25 Sheep, at \$5 each,	125 00
8 Pigs, at \$5 each,	40 00
1 Harvester,	150 00
1 Waggon,	100 00
1 Sleigh,	50 00
1 Scotch cart,	40 00
1 Scotch plough,	40 00
1 Set harrows,	20 00
1 Set team harness,	40 00
1 Set plough harness,	20 00
1 Set cart harness,	20 00
1 Cooking stove, furnished,	50 00
1 Self-feeding coal heater,	30 00
1 Carpet,	50 00
1 Carpet,	40 00
1 Carpet,	25 00
1 Bedroom set,	50 00
1 Bedroom set,	40 00
1 Bedroom set,	30 00
1 Parlor set,	125 00
1 Book-case	15 00
100 Volumes standard works, at \$1 each,	100 00
A working capital for each family	1,300 00
Total for each family	\$8,000 00
	—Pioneer.

Notices

Convention Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-seventh annual meeting in the First Baptist Church of Yarmouth, N. S., opening on Saturday, the 23rd of August, at 10 a. m. Notices are now being mailed to the clerks of all churches, with blanks for credentials of delegates, to be returned to me before August 17. The sending of this credential does not secure entertainment during convention, but application must be made to Mr. I. H. Goudry, Box 184, Yarmouth. HERBERT C. CREED, Secretary of Convention. Fredericton, July 16.

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

The Baptist Institute will convene in Zion Baptist church, Yarmouth, N. S., on Friday, August 22, at 10 a. m. There will be three sessions. An excellent programme has been prepared. B. N. NOBLES, St. John West, July 18, 1902.

Delegates to Maritime Convention.

The Committee of Entertainment request that all constitutional delegates to the forthcoming Convention at Yarmouth, (See Year Book p 6 Art III), who desire entertainment, send their names to the undersigned as soon as possible, and not later than Aug. 5th. Delegates to the Maritime W. M. A. S. and B. Y. P. U. who expect the Committee to provide free entertainment for them must be also regular Convention delegates. Those who desire the Committee to secure accommodation for them at hotels or boarding houses should write at once. Through the month of August, Yarmouth is usually crowded with tourists, hence the Committee will not be responsible for the entertainment of any delegates whose names have not been sent in before August 6th. Postal cards with location and instructions will be sent to all whose names arrive in time. In case a delegate is appointed who afterwards decides not to come, he will please notify the undersigned at once. On behalf of entertainment Com., I. H. GOUDRY, Chairman. Box 184, Yarmouth, N. S.

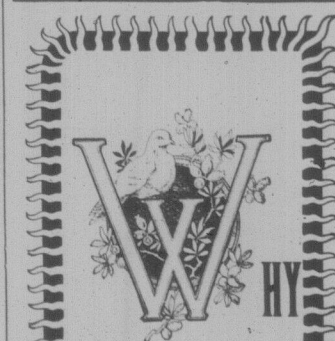
"The New Brunswick Baptist Eastern Associational S. S. Convention will meet in connection with the Association at Dorchester. Blanks of statistics are being sent out to all the schools, but if any school is overlooked please advise at once. WILLIS C. NEWCOMB, Sec'y. Hopewell Cape N. B.,

THE TWENTIETH CENTURY FUND

\$50,000. Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B. All in Nova Scotia to Rev. A. Cohoon, Wolfville, N. S.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee. W. F. PARKER, Sec'y. Prov. Com. Yarmouth, P. O. Box 495.

P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Do not send any money to me, but to A. Cohoon, Wolfville, N. S. who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time. This will save trouble and prevent mistakes. W. F. P.



do you not get our prices on that Printing you think of having done

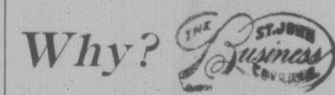


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Because St. John's Cool summers, our elevated position open to the sea breezes, our airy rooms with 21 feet ceilings and perfect system of ventilation, we do not know what hot weather is. There is, therefore, no better time than just now for taking either of our courses of study. No vacations. Students can enter at any time. Send for catalogue. **S. KERR & SON,** Oddfellows' Hall.

EDITOR MESSENGER AND VISITOR.

In your excellent report of the Island Association no mention is made of the address on Foreign Missions delivered by Bro. E. M. Sipprell of St. John, President of the Board. Although the last address of the Association, it was very far from being the least. In the clear, direct language of a business man, Bro. Sipprell showed our obligations to the millions in India, whom we have undertaken to evangelize, and also made it apparent that prosperity in our home work is largely dependent on our discharging our whole duty in relation to the Foreign Field. Bro. Sipprell declared that if the church members in our Convention could be induced to show their practical interest in missions to the extent of sixty cents apiece, the Board would receive twenty-four thousand dollars, and no where in the Master's work could this amount be expended to better advantage. A. F. BROWNE, North River, July 12th.

EDITOR MESSENGER AND VISITOR.

Dear Brother:—In reading the account of the Island Association in this week's MESSENGER AND VISITOR, I find very little reference to my work in behalf of

THE
Maritime Business
College,

HALIFAX, N. S.,

That excellent training school in AC-
COUNTING, STENOGRAPHY and
TYPEWRITING, Re-opens

September 2, 1902.

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Reduced one-half with pure soft water,
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the congestion will be removed and the pain
and inflammation instantly relieved.

CAUTION! Avoid dangerous, ir-
ritating Witch Hazel preparations
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Pond's Extract which easily cure
and generally contain "wood alco-
hol," a deadly poison.

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Business College

Does Not Close

During the Summer Months. You may
enter at any time. TEACHERS should
take advantage of our Summer Session.

Year Book containing full particulars
sent free to any address on application.

—ADDRESS—

W. J. OSBORNE, Principal.
Fredericton, N. B.

Joggins Coal

This FIRST CLASS COAL

can be purchased by the Cargo in
ROUND RUN of MINE and SLACK
sizes by communicating with P. W.
McNAUGHTON, at 20 Orange St.,
St. John, or Joggins Mines, N. S.
We guarantee the quality to be of the
best for steam purposes.

CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

The Whole Story
in a letter:

Pain-Killer

(PERRY DAVIS')

From Capt. F. Love, Police Station No.
5, Montreal: "We frequently use PERRY
DAVIS' PAIN-KILLER for pains in the stom-
ach, rheumatism, stiffness, frost bites, chil-
blains, erysipela, and all affections which
befall men in our position. I have no hesi-
tation in saying that PAIN-KILLER is the
best remedy to have near at hand."

Used Internally and Externally.
Two Sizes, 5c. and 50c. bottles.

Wanted Everywhere

Bright young folks to sell Patriotic
Goods. Some ready, others now in pre-
paration in England.

Address to-day the

VARIETY MF'G CO.

SHERIFF'S SALE.

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

ROBERT R. RITCHIE,
Sheriff of the City and County of St. John

BELLS Made of Steel Composition for
Churches, Chapels, Schools, Ac.
In tone like Bronze Metal Bells
but at much less cost. Catalogue
sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

The Home

BENEFITS OF A FREQUENT CHANGE.

The doctor looked at his young patient
with rather a dissatisfied air. "Why do
you not get well?" he asked her, somewhat
impatently. "Your fever left you long
ago, and you have no organic trouble, and
yet you stay just in the same state day
after day. You will hurt my reputation if
you keep on in this way," he added, jok-
ingly; but on leaving the room he spoke
more seriously. "She must be roused in
some way," he said to her mother and the
trained nurse who was in attendance.
"What she really needs is a change; but
she is too weak in her present condition to
travel. I am going to try an experiment,
which will do no harm, and it may do
good. I want you to let me have another
bedroom for her, and arrange it quite
differently from the way it is now. A
room with a fireplace, if possible. Light
a bright little wood fire and buy her a pretty
new dressing-gown. We will give her a
radical change in her own house, and see
what she will do."

A couple of days afterward, the girl was
told that she was so much better that she
was going to be moved into another room,
and despite her reluctance, the change was
made. The next day she showed some
languid pleasure at her pretty and novel
surroundings, her diet was altered, and
she gradually acquired an appetite. In a
pretty new dressing jacket, she received
the compliments of the doctor and nurse
with complacency, and from that time on
began to convalesce rapidly. "All going
to prove," said the doctor, "that absolute
change is often an essential toward re-
covery, and that the required stimulus
may be given, if necessary, at home."

Even to those who are in health, the
benefits of a home change should not be
underrated. "I like to get a new cook,
because it is the only way to get a different
food," said a young married woman; but
the most experienced housekeeper ap-
preciates the imperative hygienic value of
change, and varies the family diet accord-
ingly. Every woman has experienced the
mental and even moral stimulus of a new
gown (always provided it has been paid
for), but not every one recognizes the fact
that it is the same with domestic sur-
roundings, and that to occasionally make
a different arrangement of furniture is a
good thing, while small novelties in the
way of new books and periodicals, a change
of dress, and particularly the menu, all go
to brighten the home atmosphere, and
give a tired man the change he really re-
quires.—New York Tribune.

BRAISED CHICKEN.

Fowl that are too old to roast may be
made tender and of good flavor by braising
and look the same as a roasted chicken.
Single, draw and wash the same as for
roasting; cut in dice one small carrot,
turnip, onion and stalk of celery in small
pieces; put them in a large pot with four
thin slices of salt pork, and on them place
the fowl with the breast up; then lay one
slice of salt pork over each breast; add a
sprig of parsley, one bay leaf, three cloves,
five pepper corns, one teaspoonful of salt
and two cupfuls of boiling water; cover
the pot closely and let simmer three hours.
If the water boils away add a little more.
When the chicken is tender rub it with soft
butter, dredge with flour and put in the
hottest part of the oven to brown for a few
minutes; strain the liquor from the pot,
thicken it with a little brown flour rubbed
in cold water, cook until thickened and
serve with the chicken.

STRAWBERRY SHORTCAKE.

Put four cupfuls of sifted flour in the
sifter with one teaspoonful of salt and five
level teaspoonfuls of baking powder, sift
this into a bowl, then rub in two good
tablespoonfuls or four level, of butter;
add one pint of milk, stirring with a spoon;
the dough should be very soft; turn it out
on a greased oblong or round pan and bake in
a hot oven 30 minutes; it should rise even-
ly; turn it out, leaving it inverted, cut a

circle around the top within an inch of the
edge, remove the top and with a fork pick
out the crumbs from the centre; spread
the inside of the cake with butter, fill it
with crushed strawberries which have been
standing in sugar enough to sweeten them,
put the crust over and cover the top and
sides with a meringue; put in the oven
long enough to slightly brown the meringue,
put a few large strawberries on top,
whipped cream sweetened may be used in
place of meringue; shortcake should be
served as soon as put together.

BISQUE OF CLAMS.

Chop one quart of clams rather fine, add
to them one quart of chicken stock and
simmer one hour; put three level table-
spoonfuls of butter in a frying pan, add to
it one small onion sliced, let cook slowly
ten minutes, being careful not to let brown,
draw the onion to the side of the pan,
press out all the butter and put the onion
in with the clams, then add to the butter
two tablespoonfuls of flour and stir until
smooth and frothy, and add to it the soup
with one bay leaf, one sprig of parsley,
one sprig of thyme, one blade of mace,
salt and pepper to season, remove the
herbs and mace and run through a strain-
er, then through a puree sieve, return to
the pot and heat to a boiling point, beat
the yolks of two eggs, add to them one
pint of cream and add this to the soup,
add more seasoning, if necessary, the soup
must not boil after the eggs are added or
it will curdle.

CHICKEN CROQUETTES.

Put half a cupful of cream in a frying-
pan; rub together one level tablespoonful
of flour and two level tablespoonfuls of
butter and stir it into the hot cream; then
add one cupful of chopped chicken, one
level teaspoonful of salt and a little pepper;
stir and let simmer two minutes; then add
one egg beaten a little; stir quickly and
remove from the fire and add half a tea-
spoonful of lemon juice; spread this in a
platter and put in a cool place; when cold
divide into as many portions as are to be
served; shape and roll in bread crumbs,
then in beaten eggs, then in crumbs again;
put four or five in the frying basket and
let fry one minute in very hot fat; drain
on paper, arrange on a folded napkin and
serve with mushroom white sauce.

We despise Judas for selling out his Mas-
ter for thirty paltry pieces of silver, while
we, many times have been guilty of sell-
ing him for the small gratification of a
momentary spite, or to satisfy some mean
and petty ambition.

BABY'S OWN TABLETS

Keep Little Ones Well During the Hot
Weather Months.

If you want to keep your little ones
hearty, rosy, and full of life during the hot
weather give them Baby's Own Tablets the
moment they show signs of being out of
order in any way.

This medicine cures all forms of stomach
and bowel troubles, which carry off so
many little ones during the summer
months, and is the best thing in the world
for sleeplessness, nervousness, irritation
when teething, etc. It is just the medicine
for hot weather troubles; first, because it
always does good; and second, because it
can never do any harm—guaranteed free
from opiates. Mrs. W. E. Bassam, King-
ston, Ont., says:—"I began using Baby's
Own Tablets when my little girl was about
three months old. At that time she had
indigestion badly; she was vomiting and
had diarrhoea constantly and although she
had an apparently ravenous appetite her
food did her no good and she was very
thin. Nothing helped her until we began
giving her Baby's Own Tablets, but after
giving her these the vomiting and diarrhoea
ceased and she began to improve almost
at once. I have since used the Tablets for
other troubles and have found them all
that could be desired—they are the best
medicine I have ever used for a child."

These Tablets are readily taken by all
children, and can be given to the smallest,
weakest infant by crushing them to a
powder. Sold at drug stores or you can
get them post paid at 25 cents a box by
writing direct to the Dr. Williams Medi-
cine Co., Brockville, Ont., or Schenectady,
N. Y.

CANADIAN
PACIFIC RY.

HOMESEEKERS

EXCURSIONS

TO
THE CANADIAN NORTHWEST.

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

To Winnipeg, Estevan, Moosomon, Swan River,	\$28.00
To Regina, Moosejaw, Yorkton,	\$30.00
Prince Albert, McLeod, Calgary,	\$35.00
Red Deep Strathcona	\$40.00

Tickets good going June 4, 25 & July 16.
Good to Return two months from date
of issue.

Further particulars on application to
C. B. FOSTER, D. P. A., C. P. R.
St. John, N. B.



Sick Headache, Biliousness, Dys-
pepsia, Coated Tongue, Foul Breath,
Heart Burn, Water Brash, or any
Disease of the Stomach, Liver or Bowels.

Laxa-Liver Pills are purely vegetable;
neither gripe, weaken nor sicken, are easy
to take and prompt to act.

A MODERN HORSE SHOW.

Lovers of the Horse will see lots to inter-
est them at the St. John Exhibition. On
Monday, September 1 Labor Day, there
will be a parade of 500 cart and team
horses. These animals will be judged
before the grand stand and prizes awarded.
On Tuesday there will be a grand parade
of double and single hitched and prizes
awarded; and on the remaining days as
well as every day there will be horse
parades with all the modern horse show
features.

The International Moulders' Union,
Toronto, will receive on Tuesday next a
deputation of the Stove Founders' As-
sociation of America to discuss the ratio of
apprentices and journeymen and the pay
for apprentices.

FALLING AND CLIMBING.

Falling is easier than climbing. This
represents the two ways in the universe.
A writer, in an attractive work of fiction,
describing the struggling of a man who
resolved to do a noble deed when he was
tempted to do a less noble one that would
be easier, asks the pregnant question:
"Why is it that the right things are so
frequently unpleasant?" "Why is it?"
"Just because it is. The universe was
made that way, and so are we. We can
fall without any effort, but it costs an
effort to climb. The wrong way is broad
and easy, and is thronged; the right way
is straight and narrow, and is less tempt-
ing. But when we think of the future and
the end, who of us will hesitate to meet
the cost, and finally to rejoice in the re-
sults of victory?"—Sunday School Times.

It is mere mockery to ask us to put down
drunkenness by moral and religious means
when the Legislature facilitates the multi-
plication of the incitements to intemper-
ance on every side. You might as well
call upon me, as the captain of a sinking
ship, and say, "Why don't you pump the
water out?" when you are scuttling the
ship in every direction.—His Eminence
Cardinal Manning.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson V. August 3. Exodus 40:1-13.

THE TABERNACLE.

GOLDEN TEXT.

Enter into his gates with thanksgiving, and into his courts with praise. Psalm 100:4

EXPLANATORY.

I. THE TABERNACLE WORSHIP MUST CENTRE AROUND GOD'S HOUSE—Vs. 1, 2. AND THE LORD SPAKE UNTO MOSES, after the people, by six or eight months of work, had carried out the instructions God gave Moses, and completed the tabernacle. ON THE FIRST DAY OF THE FIRST MONTH "The New Year's Day of the first year of freedom." SHALT THOU SET UP THE TABERNACLE OF THE TENT OF MEETING. Rather (Rawlinson,) "the tabernacle, the tent of meeting," the two words being in apposition. The word tabernacle is from the Latin "tabernaculum," a tent.

II. THE ARK WORSHIP IS BASED UPON GOD'S MERCY.—Vs. 3 AND THOU SHALT PUT THEREIN THE ARK OF THE TESTIMONY. The ark was a chest of shittim wood, overlaid with gold within and without, three feet nine inches long, two feet three inches broad and deep. That no hand need touch it in its journeys, two staves were permanently inserted in four rings at the side. About its upper edge was a rim of gold, to hold in place the lid, which was of solid gold. The weight of the lid has been estimated at seven hundred and fifty pounds Troy, and its value at \$125,000. It was the central figure of the tabernacle, because above it, between the cherubim, flamed forth the visible Presence of God, the mysterious Shekinah. The cherubim, which rose on either hand, were of one piece with the mercy seat of pure gold, beaten work. Cherubim were "imaginary figures" of no certain crystallized form and shape.

III. THE TABLE OF SHEW-BREAD. WORSHIP MUST ENTER ALL DETAILS OF LIFE.—Vs. 4. AND THOU SHALT BRING IN THE TABLE. The table of shewbread was commonly called simply "the table." It stood on the north side of the tabernacle, to the right as one faced the veil. It was made of acacia wood, gold-plated, and measured two feet three inches high, a yard long, and half a yard broad. It was ornamented with a raised edge and a golden band connecting the legs. Rings for the carriers' staves were near the feet, and it might be raised above their shoulders. The table contained two gold dishes, each

with six loaves of bread piled one above another, while on top of each pile was a small golden saucer of frankincense. The twelve loaves were for the twelve tribes. They were renewed every Sabbath, the stale ones being eaten by the priests on the spot, or burned on the brass altar.

The meaning of the table. (1) The bread and wine typified "the consecration of secular life." "Whether we eat or drink, or whatsoever we do," we are to do all to the glory of God. We can truly worship God in all our common work.

IV. THE CANDLESTICK WORSHIP. FED FROM HIDDEN SOURCES, MUST LEAP FORTH IN SERVICE.—Vs. 4. AND THOU SHALT BRING IN THE CANDLESTICK, AND LIGHT THE LAMPS THEREOF. This "candlestick," or lampstand, was beaten into shape from a talent of pure gold, worth \$28,000. It stood on the south side of the Holy Place, opposite the table of shewbread. Our best idea of it, as of the table, comes from the Arch of Titus, where it was represented as a straight central stem with three branches on either side, curving up to the same level. Seven lamps, which were hemispherical bowls of oil with the wick passing through a sort of lip, completed the seven stems.

The meaning of the candlestick. (1) Zechariah's vision (Zech. 4:2-12) of the lamps ever fed by the two olive trees unfolds the chief lesson of the tabernacle candlestick, "that of lustre derived from supernatural, invisible sources." "A lamp gives light not because the gold shines, but because the oil burns;" and so the Christian is to live, "not by might, nor by power," not by wealth or position of worldly lore, "but by my Spirit, saith the Lord."

V. THE ALTAR OF INCENSE. WORSHIP IS IMPOSSIBLE WITHOUT PRAYER. Vs. 5. AND THOU SHALT SET THE ALTAR OF GOLD FOR INCENSE BEFORE THE ARK OF THE TESTIMONY. This altar, of acacia wood overlaid with gold, was smaller than the bronze altar, as a more costly material was offered upon it. It was half a yard square and a yard high. It had horns at the corners, a raised edge around the top, and two golden rings for the staves by which it was carried. Its office connected it closely with the ark, and it was placed directly opposite, though on the other side of the veil, in the Holy Place. Incense of a special composition was to be offered upon it in a censer at the morning and evening sacrifices.

The meaning of the incense. The fragrance of incense, its preciousness, and its beautiful clouds rising to heaven make it a suitable symbol for prayer. The heathen religions used it, but God adopted it into the true religion.

VI. THE ALTAR OF BURNT OFFERING. WORSHIP REQUIRES A WHOLE-HEARTED SURRENDER.—Vs. 6. AND THOU SHALT SET THE ALTAR OF BURNT OFFERING BEFORE THE DOOR OF THE TABERNACLE. This altar, the central object of the court, was of acacia protected from the fire by bronze. It measured seven and one-half feet square and four and one-half feet high, was hollow, and possessed a grating half-way up within, on which rested the fire. At the corners were the horns peculiar to Israelite altars, in which, as it came to be believed, the virtue of the altar was centred, so that victims were bound to them, the blood of sin offerings was sprinkled upon them, and criminals fleeing for refuge clung to "the horns of the altar." There were four rings through which these staves were passed for carrying, and there were also provided copper utensils,—pans for ashes, basins for the blood of the sacrifices, fish hooks to arrange the sacrifices on the altar, and fire-pans to carry coals from the altar to the altar of incense.

The meaning of burnt offerings. (1) God set in the forefront of his symbolic church the symbol of sacrifice. Christ did the same thing. His disciples must offer themselves as a living sacrifice. The burnt offering was an entire offering, nothing of it left to be eaten by priest or people. It is no half way fltering that Christ wants, but the whole life. (2) This altar was for all the people. They had access to it, though not to the tabernacle. Thus in every point it looked for ward to Christ, the one sacrifice for the sins of all men.

VII. THE LAVER WORSHIP DEMANDS A PURE LIFE.—Vs. 7. AND THOU SHALT SET THE LAVER BETWEEN THE TENT AND THE ALTAR. The laver was a huge urn, rising from a "foot," or pedestal.

The meaning of the laver. It signifies the purity needed for worship.

VIII. THE COURT WORSHIP CALLS FOR SEPARATION FROM WORLDLINESS.—Vs. 8. AND THOU SHALT SET UP THE COURT ROUND ABOUT THE COURT OF THE TABERNACLE. The court of the tabernacle was one hundred and fifty feet long, seventy-five feet broad, and seven and one-half feet high, and the tabernacle was in the middle of its western, or back, end.

The meaning of the court. Probably the hangings of the court were so loosely woven of linen threads that they permitted the inner space to be seen from outside. Yet no Gentile was admitted, so that the court represented the separation of God's people from the world. It also indicated, to the worshippers within, their duty of shutting worldly distractions from their minds.

IX. THE ANOINTING WORSHIP INVOLVES AN OPEN DEDICATION TO GOD.—Vs. 9. 11. 9. AND THOU SHALT TAKE. The following instructions for the consecration of the tabernacle and its priests are fitly recorded here, though the execution of them seems to have been postponed, probably through lack of time (Lev. 8:1-13). THE ANOINTING OIL. The holy oil (Ex. 20:23-25) was to be made of myrrh, cinnamon, "sweet calamus" (some unknown aromatic reed), cassia (whose flower is much like cinnamon), and olive oil. The proportions of these were fixed, and the compounding was to be done with the utmost care. Oil of this composition was reserved solely for sacred uses. AND ANOINT THE TABERNACLE. AND ALL THE VESSELS THEREOF. The consecration was to begin with the ark (Ex. 30:26-29) and proceeded outward, taking in order the contents of the Most Holy Place, the Holy Place, and the court.

The meaning of anointing. (1) It represented the dedication to God of the entire tabernacle. Not even the snuffers or the grate of the altar was omitted from the consecration. It is all or nothing with God. (2) The word "Christ" means "the Anointed One," and Christ's is the only life that fulfils in its perfect consecration the prophecies of the anointed tabernacle. (3) When men become Christians they receive "the anointing from on high," which dedicates them wholly to the unselfish uses of Christ's Kingdom.

X. THE PRIESTHOOD. WORSHIP REQUIRES LEADERS.—Vs. 12, 13. 12. AND THOU SHALT BRING AARON AND HIS SONS. See Ex. 29; Lev. 8. In the patriarchal system each man was priest of his household. Now Aaron and all males of his line were to be made priests of the nation, the head of the family being always the high priest.

"OUR FATHER, WHICH ART IN HEAVEN."

The light was put out in the Orphan House. No noise was heard, although the children were not all asleep yet.

Little Maggie was wide awake. She could not help thinking how unhappy she was. No parents, no sisters and brothers, no friend to love her. If only her father had taken her with him! He died a few months ago.

While she was thinking she heard a whispering voice saying, "Our Father, which art in heaven." One of the little ones was speaking to God in prayer.

"Our Father"—did that mean her Father too? Was that Father in heaven also her Father? Maggie often listened when the teachers told her of God, but she never realized that God was so near, that he, the King of kings, was really Maggie's own Father!

Was there then somebody who loved her? Did God care whether she was a good girl or a bad girl? Did he see her always, and did he love her as much as her mother and father used to love her? Maggie remembered that her mother once told her that God loved all children, and she knew that mother was never mistaken!

But could God be the Father of all those children, who had not yet lost their parents? This seemed puzzling! She remembered that her father once told her, many years ago when her mother was so very ill: "My child, ask your Father in heaven to do whatever is best for mother." Then God took her mother to heaven, and her father said, "God knows what is best!" Yes, she understood God was a heavenly Father, all men were his children. He cared for all of them, and all men needed him.

Next morning she awoke. "Maggie, you look as if it were your birthday," said one of her little comrades.

"No, it is not," said Maggie. She knew the reason of her happiness very well. It was because she had found her Father!—Morning Rays.

A LITTLE JUDAS BIRD.

The white-beaked honey guide lives in Africa. He is not at all stylish in appearance; he wears a gray-brown coat, with short wings, that look very much like sleeves, edged with white; there is a black band around his throat, and he sports a yellowish-white vest. I am sure you will not wonder at anything I shall tell you of him when you hear that he belongs to the vicious, never-do-well cuckoo family.

This treacherous little soul has a passion for honey, but he cannot help himself to the golden sweet, because the bees drive

him away from their home, so he hunts up some one who will do the work and pay him, for his telling, with the food he loves so well.

Whenever he discovers a nest, off he flies until he discovers a native; keeping close beside the man, he twitters and chatters at a great rate until he attracts attention. Then he flutters away a short distance, stopping at intervals to see if he is followed. Oh, on he leads, indulging in many a queer antic when he finds he has gained his end.

When he reaches the nest, hovering over the spot, he points out his bill to the place which contains the treasure. When satisfied that his human accomplice understands, he takes refuge on a branch near by, sitting with the utmost patience until the bees are stupefied, as he knows full well that he will come in for his share of the feast, for the natives never fail to pay the rascal in honey as a reward for his villainy. If the honey guide has been fortunate enough to discover more than one nest, he will promptly lead to the others.

I do not know how it is that the bees are so wise, but they seem to realize the character of this Judas, and when they see him poised over their nests they work themselves into a perfect fury. Their tiny weapons will not pierce the bird's thick feather coat, so they rush at his eyes in a mass, dealing swift, sharp blows with their small daggers.

Sometimes the honey guide is fortunate enough to escape punishment for his ill-deeds, but often he is taken by surprise and falls to the ground to die, without a single taste of the sweets, to procure which he became a traitor.—Lizzie de Almond, in S. S. Visitor.

God has not given us vast learning to solve all the problems, or unflinching wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

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 50 to 75c. by other firms.

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

Wedding Invitations, Announcements, etc., a specialty

50 DAYS!

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

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

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

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

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

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

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

Special cheap excursions from everywhere.

R. B. EMERSON, W. W. HUBBARD,
Acting President, Mgr. and Secy.,
St. John, N. B. St. John, N. B.

SUMMER ADVICE

By One Who Knows.

Keep cool in hot weather.

"How?"
By eating Grape-Nuts every day.

"Rats!"
No, not rats, but a good, sound fact that thousands make daily use of.

Grape-Nuts is a predigested food which makes digestion easy.

It gives the nourishment without the internal heat caused by heavy carbonaceous foods.

You can feel from ten to twenty degrees cooler than your neighbor when you eat proper food that does not overtax the stomach.

Grape-Nuts is made from certain parts of the grain and by mechanical process the starches are changed into grape sugar in the same manner as the stomach would do in the first act of digestion.

The phosphates of the cereals are retained in Grape-Nuts and these and the grape sugar supply the necessary nourishment to body, brain and nerve centers.

Grape-Nuts is a concentrated food giving strength, vitality and coolness to the body and energy and clearness to the brain, in place of the heavy, sluggish, draggy feeling, caused by meat, potatoes, etc.

Another point.
It is thoroughly cooked at the factory by food experts and saves you the trouble.

You get it from the grocer and by adding cream it is ready to serve.

No hot stove, no cross cook, no loss of time or exertion as with other food.

Its crisp taste with the delicate sweet of the grape sugar makes it pleasing to the palate of the most critical epicure.

The receipt book in each package of Grape-Nuts gives many pleasing puddings, salads, entrees and desserts that can be made.

Worth a trial and a package will prove it.

From the Churches.

Denominational Funds.

Fifteen thousand dollars during the year. 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. Gibson, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

SOURIS, P. E. I.—On Sunday afternoon 13th inst. Mrs. Gardner gave an address upon Missions of a very interesting nature in the which she urged upon the people the claims of the vast "mission fields" in India, Northwest, Grande Ligne, and at home, and showing the necessity of their contributing toward the funds which are in a low condition, thus hindering the work. A collection was afterward taken up which amounted to \$6. Also at Kingsboro, she addressed a large audience upon the same subject on the previous Sunday, the collection amounting to \$8.22.

CLEMENTSPORT AND SMITH'S COVE, N. S.—Baptized a young lady, daughter of Dea. George Purdy, at Upper Clements on the 12th. During the past year fifty additions have been made to the two churches on this field, forty-one by baptism and nine by letter. Thirty-five have united with Clementsport church and fifteen to the Smith's Cove church. The meetings are well attended, and the work in a healthy condition. The large number of summer visitors at the Cove is made up largely of church going people, some of them being well known religious workers. Among them are Prof. Vedder of Crozer University, the widely known author of the excellent "Short History of the Baptists," and Colonel Baker, one of the leaders in the U. S. National Sabbath League.

WARD FISHER.
Clementsport, July 14th.

MT. PLEASANT BAPTIST CHURCH, VANCOUVER, B. C.—Though far away from all early association we have continued to us the welcome weekly visits of MESSENGER AND VISITOR. Its pages are eagerly perused and the facts much enjoyed. We have already entered upon our third year with this church. The year past has been one of substantial progress. We increased our membership. We have reduced our indebtedness until it is under easy control. We have paid all our running expenses. And we trust we have materially grown in grace, we are not without our discouragements but can say "Hitherto hath the Lord helped us." We trust him for future guidance and are willing to work. We watch with interest the work in the East and cannot help the feeling that if the brethren there paid in proportion to ability as my church, which has raised over \$16 per member for the past year, there would not be such dearth of funds in the missionary operations. Brethren do not forget the struggling band of Baptists in B. C.

T. BISHOP.

KINGSBORO, EAST POINT, P. E. I.—On a recent Sunday we were privileged to visit the waters of baptism again, when a young man joyfully obeyed the command of Christ and was received into church fellowship, thus making the fifth addition to our number. We had on Sunday, the 6th inst., a special Mission service, and on the following Sunday took up a collection which amounted to the sum of \$8.22. This, with what has been paid into the treasurer's hands by our treasurer, Deacon Scott, and from members sending direct, makes a total of \$122.64. Our Mite Society, Mission Band and W. M. A. S. are all contributing to the Home and Foreign Missions, and the church to other grand and essential objects. East Point church is by no means wealthy. It is not, therefore, from their superabundance they thus give, but often from much self-denial, contribute to the cause of God. Souris has a grant of \$40 per annum; we, with Souris, have raised \$43.49 for Home Mission work, hence a surplus of \$3.49. For Home Missions, \$43.49; Mission Band \$17. for Foreign Missions, \$24; Denominational work, \$15.65; Grande Ligne, \$5.50; Ministerial Fund, \$5; members sending direct, \$12. Total, \$122.64.

J. W. GARDNER.

A Correction.

I would call the attention of your readers to the fact that the date given in the Year Book, Aug 25th, for the next meeting of the Maritime Baptist Convention is incorrect. It should be August 23rd at 10 a. m. The Convention meets in Yarmouth.

Yours very truly,
S. B. KEMPTON.

Dartmouth, July 16th, 1902.

"THAT BLESSED HOPE."

DR. MCLAREN MANCHESTER.

Permanent duties may be enforced by special considerations, and the great thought of the nearness of Christ's second coming gave urgency, in the minds of early believers, to all moral duties. We need not stumble over the fact that Paul sometimes speaks as sharing that expectation, for we have Christ's own statement that "to know the times and the seasons" was not given to apostles. Paul sometimes speaks as if he anticipated a long series of developments to intervene, and in his later epistles obviously contemplates his own death as probable. We have to keep that "blessed hope, even the glorious appearing," bright and operative in our lives. Whether its realization is ages distant or near at hand does not in the least affect its power to brace up to all duty, to calm with all patience, to lift on high with buoyant hope. The clear bugle note, sounding the morning call to awake, rings out as loudly in either case. The promise is sure, the time of fulfilment is of small moment.

No doubt it is true that to us a similar exhortation may be based on the approach of the day of each man's death, but there is far more of joyful, fruitful energy developed in us by the thought the Lord is at hand than by thinking of the stealthy gliding towards us of the "shadow feared of man," and Christians fling away one of their best helps to holiness and service when they let that watchword of the early church die unspoken because of ignorance of its date in the chronology of earth. In that of heaven it is near. So it should be to us.—S. S. Times.

ORIGIN OF THE WEDDING RING

The wedding ring is the subject of quaint historical facts and endless superstitions. It was probably chosen as the symbol of marriage more for convenience than for anything else. It is supposed to be a symbol of unbroken love and of power, and to carry special curative virtues with it. The old good luck saying about it is, "As your wedding ring wears, your cares will wear away." The ancients, Pliny among the rest, believed that a delicate nerve ran directly from the "ring finger" to the heart, and that the ring placed on that finger was very closely connected with the heart. In early Christian marriages the bridegroom put the ring first on the bride's thumb, then on the first finger then on the second, and last of all on the third, saying as he did: "In the name of the Father, and of the Son, and of the Holy Ghost." The thumb and first two fingers represented the Trinity, the next finger was the one the ring was left on, to show that next to God, a woman's duty was to her husband.—Ladies' Home Journal.

The use of beer is found to produce a species of degeneration of all the organs. Intellectually, a stupor amounting to almost paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. Compared with inebriates who use different kinds of alcohol, he is more incurable, and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety. The most dangerous kind of ruffians in our large cities are beer-drinkers. Recourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality.—Scientific American.

Of all things known to mortals wine is the most powerful and effectual for exciting and inflaming the passions of mankind, being common fuel to them all.—Lord Bacon.

HUMORS OF ADVERTISING.

These examples illustrate the curious effect which the misplacing of a comma, or of a word or two, often has upon the meaning of a sentence:

"Wanted, a servant who can cook and dress children."

"Annual Sale now going on. Don't go anywhere else to be cheated—come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Dine here, and you will never dine anywhere else."

"Wanted, a room for two gentlemen about thirty feet long and twenty feet long and twenty feet broad."

"Lost, a collie dog by a man on Saturday with a brass collar round his neck and a muzzle."

"For sale, a pianoforte, the property of a musician with carved legs."

"Mr. Butcher begs to announce that he is willing to make up capes, jackets, &c., for ladies out of their own skins."

"A boy wanted who can open oysters with referenc."

"Bulldog for sale. Will eat anything—very fond of children."

The sin of drunkenness lies at the root of the whole family of sins.—Bishop of Ely.

If God hold the helm by which your life is daily steered, you will never be seen sailing into a saloon.—The Issue.

None but the ignorant or half-educated persons will ask, "What have the clergy to do with politics?"—Archdeacon Farrar.

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. FOR SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN, a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,
Diarrhoea,
Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. See a bottle.

RADWAY & CO., 781, Helen Street, Montreal.

A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,

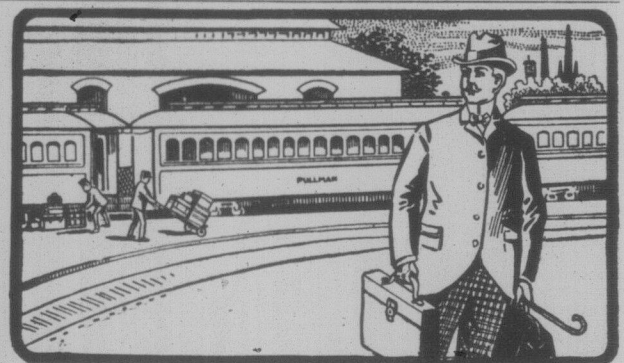
MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULLER.

1701 Edward Street, Houston, Tex.



Travellers and Tourists

Travelling from place to place are subject to all kinds of Bowel Complaint on account of change of water, diet and temperature.

Dr. Fowler's

Ext. of

Wild Strawberry

is a sure cure for Diarrhoea, Dysentery, Colic, Cramps, Pains in the Stomach, Seasickness, Cholera, Cholera Morbus, Cholera Infantum, Summer Complaint, and all Fluxes of the Bowels in Children and Adults.

Its effects are marvellous.

It acts like a charm.

Relief is almost instantaneous.

Does not leave the Bowels in a constipated condition.

MARRIAGES.

SPRFD-PRICE—At the Baptist parsonage, Sussex, on the 12th, by Rev. W. Camp, William Speed to Miss Edith Blanche Price, both of the parish of Sussex.

LUTES-MILTON—At the parsonage, Dawson Settlement, June 18, by Pastor A. A. Rutledge, Wetmore Lutes to Renda Milton, all of Albert Co., N. B.

IRVING-TURNER—At the parsonage, Dawson Settlement, Albert Co., N. B.; by Pastor A. A. Rutledge, Walter H. Irving to Maggie L. Turner, all of Albert Co., N. B.

NICHOLS-BELYEA—At the residence of the bride's parents, Hampton, N. B.; July 10, by Rev. J. D. Wetmore, William W. Nichols to Elizabeth M. Belyea.

LEOPOLD-HIRTLE—At Millroad, New Ross, July 9th, by Rev. A. Whitman, Frederick Leopold to Etta Hirtle, all of New Ross.

HICKS-BOWLBY—At the home of the bride's mother, Mrs. Samuel Bowlby, Aylesford, N. S., July 1st, by the Rev. A. S. Lewis, Samuel B. Hicks and Ada Blanche Bowlby, both of Aylesford, N. S.

LAWRENCE-WALLACE—At the residence of Mr. J. F. Wallace, Hillsboro, July 9th, by Rev. J. B. Ganong, Hugh R. Lawrence of St. George, N. B., to Sarah Eleanor Wallace, daughter of Wm. Wallace of Moncton, N. B.

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

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

DEATHS.

WINCHESTER—At Smith's Cove, Digby county, N. S., on Tuesday, July 8th, Mrs. Elizabeth Winchester, relict of the late Capt. Charles Winchester, in the 75th year of her age. She was baptized at Smith's Cove over sixty years ago, and has been a member of the church since its organization. Rev. W. L. Parker, a former pastor of the church, assisted Rev. Ward Fisher in the funeral services.

GARDNER—At his home, Milton, Queens county, N. S., on June 20th, Wm. Gardner aged 37 years. The deceased was a great sufferer for more than a year but bore his illness patiently for "jesus' sake." His experience was that "the path of the just is as a shining light, that shineth more and more unto the perfect day." A widow and six young children are left to mourn the loss of a good husband and kind father May God care for them.

FREEMAN—On July 1st, at his home, Milton, Queens county, N. S., after a brief but painful illness, Allen T. Freeman, aged 66 years. The deceased was a highly respected citizen, kind to all who might be in need and ever ready to assist in any good work. A sorrowing widow, two sons and two daughters mourn for one who as husband and father was kind and sympathetic and ever solicitous for their welfare. We commit the bereaved ones to him who is able to do exceeding abundantly above all that they can ask or think.

HORTON—At Canoe, N. S., July 10th, of heart failure, Mrs. Joseph Horton, aged 73 years. For some time the health of Mrs. Horton had been somewhat precarious, but the suffering that was attendant thereto was borne with a marked degree of Christian fortitude. Death was to her simply the transition from the period of waiting to the joys of hopes fulfilled. Four sons and two daughters survive her.

BAKER—On the morning of June 5th, at the house of her son-in-law, Amos Robertson, Montague, P. E. I., in the 82nd year of her age, Mary A. Baker, wife of Dea. Artemas Hooper, Esq., formerly of Bedeque, leaving an aged husband, three daughters and one brother, John F. Baker of Charlottetown. The deceased was for sixty years a member of the Bedeque Baptist church, and she adorned her profession by a life of consistent and loyal adherence to the doctrines of the New Testament. Her home was always open to Christian workers, and her hands were always ready to assist in every good effort.

FLOWERS—At his late residence, Lower Newcastle, Queens County, D. Acon Gilbert Flowers, aged 84 years. Bro. Flowers made a profession of religion and was baptized into the Baptist church by the late Rev. Mr. Chase, over sixty years ago, and he was a worthy deacon of the Lower Newcastle Baptist church for many years. The closing days of his life found him not only ready but anxious to depart and be with Christ, which he felt would be far better. The funeral services were conducted by his pastor, Rev. W. J. Bleakney, assisted by the Rev. J. C. Bleakney.

PAINTER—Miss George Painter of Rockland, N. S., died July 20, 1902, aged 43.

She was the daughter of Mr. John McKinnon of Summerside, Antigonish Co., and was born there in 1859. She was married to Mr. Palmer in Lowell, Mass., in 1884 and came with him to her former home in Rockland to live. Mrs. Palmer leaves six children, the youngest of whom is only five years old. Her parents and six out of their ten children have passed away. She filled nobly her place as wife and mother and was sustained during life by a firm trust in the merits of her Saviour. Though her end was sudden she was not unprepared. Her funeral was attended by Rev. W. H. Simpson formerly of Berwick, and a large number of her neighbors and friends followed the remains to their last resting-place.


DOCKENDORFF—At her home, North River, Prince Edward Island, July 11th, Mrs. Harriet Dockendorff, beloved wife of Captain Wm. W. Dockendorff, aged 61 years. Mrs. Dockendorff was a daughter of the late Wm. Carter. Besides her husband she leaves a son and daughter, a brother, several sisters and a large number of friends and relatives to mourn the departure of a Christian woman whose memory must prove evergreen, because of her noble character and steadfast consistency in devout walk and conversation. Our sister at the time of her passing within the veil, was a member of the Alexandria Baptist church. Some 42 years ago she was converted and baptized into the Baptist church at Truro, probably by Rev. Theodore Harding. All through her lingering illness our sister exhibited that unwavering faith in a happy hereafter for all who are in Jesus, which is the strongest test and proof that Christianity is genuine. The sorrowing husband, left alone in his old age, and all others who were associated with the attractive life of this faithful follower of the Master, have the united sympathy of the community, and they are the subjects of earnest supplication on the part of all who address the throne of grace.

WILSON—On July 9th, Esther, widow of the late John C. Wilson of precious memory, aged 68. During the last year there have been symptoms of weakness, and though our departed sister was not bed-ridden she suffered a great deal. Notwithstanding these premonitions, the end came in paralysis of the brain with a rapidity that startled the community. When during the memorable work of grace which established the Baptist church in Belmont, Pastor Martell approached her on the subject of personal religion, he was surprised with the advanced ideas on salvation which his enquiries elicited, and she and her husband were among the number who then put on Christ by baptism. Her Christian life has been of the quiet, unobtrusive kind, lived in action rather than in words. At the funeral assisting Pastor Jenkins were two of her former pastors, C. H. Martell and Dimock Spiddell, and Evangelist Marpel, each of whom referred very helpfully to those Christian traits in her life which had impressed them. Both she and her husband had proved pillars strong and beautiful in the church of God, and though dead they yet speak. All will miss her but chiefly they who spoke the dear name "Mother." Thomas, Crawford and Fred have all learned to look upon the issues of life and death in the light of the gospel of Christ. Two are earnest workers at Belmont in the church, so dear to their beloved parents; and Crawford, a faithful ambassador of the cross.

HAY—At Duluth, on Friday, 13th July, Robert P. Hay, aged 40 years, leaving a widow and two children. Deceased was third son of Chas. H. Hay of Greenwich, Kings Co., N. S., formerly of this city.

GOLD MEDAL, PARIS, 1900.

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PURE, HIGH GRADE
Cocoas and Chocolates.



TRADE-MARK

Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.


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

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COMPARATIVE YOUTH OF SALISBURY.

Lord Salisbury has had a long career in public affairs, but is by no means an old man. He is 13 years younger than Gladstone was when he, for purely political reasons resigned the premiership, and is a mere youth compared with P. P. Leo, whose junior he is by 20 years.—New York Herald.

"WORK LIKE A DOG."

Haven't you wondered sometimes what people meant when they said they had to "work like a dog"? We do not put dogs at any hard work in this country. I think the saying must have been borrowed from some country where they work dogs real hard, as they do in Holland and Belgium. There one sees everywhere funny little carts to which dogs are harnessed. In Belgium this is done in the same way as you harness a horse to a wagon, but in Holland these dogs are put between the wheels and under the cart, and a peculiar arrangement like an old-fashioned bed-spring is fastened round the back of their heads.

In the country places in Belgium the dogs often make all the butter, a sort of tread-mill being fastened to an ordinary churn, which they can turn with their feet. I wish you could see them at this work; you would think it a very funny sight. After the butter is made, they are harnessed to the little carts and driven off to deliver the milk to the customers. And hard work it is, for the great copper cans that hold the milk are real heavy, and you would feel sorry for the poor dogs as they pull their loads round the streets. The rough harnesses wear off their hair and cause great sores on their tender backs, and their feet are often lamed by the toes catching in the tread-mill churns, but for all that, they wag their tails and lick the hands of their masters as fondly as do our own more fortunate pets. They have to carry other things as well as milk; everything almost that a horse or donkey would do in other countries dogs must do in Holland and Belgium, even their owners being taken out for a ride behind them sometimes.

But you would never guess what other use has been made of dogs in Belgium. In one city there, Ghent, they are a part of the police force. They have been trained so that they have become very skilled at detecting thieves and other bad people, and the dog is taught to seek them out and to seize and hold them without hurting them much. The dogs are also taught to swim and seize hold of persons in the water, to save them from drowning; to climb steel walls so as to get hold of burglars; and they do all these things so well that the plan of making them policemen is to be used in other cities.

Don't you think the dogs in those countries know what it is to work like a dog? I do.—Uncle Joe, in the American Weekly.

WARMING THE BED.

There was a register in the children's room, but it was only opened for an hour or two before bedtime. Dot and May had made ready for bed in mamma's warm room, keeping very still so as not to wake the baby. Then they scampered in and cuddled down under the blankets like little balls.

"Dot," said May, one night, "I don't like to lie in bed in a heap; let's lie out straight."

"But it's cold," shivered Dot.

"Oh, I know!" cried May. "Let's play our feet are missionaries, and the cold bed is a heathen country. We can send them down, and then, when they get cold, we can bring them home to visit, just as missionaries do."

"Why, yes," said Dot; "and my feet can go to China and yours to India."

So the brave little feet started immediately on their journey, and mamma was astonished a little later, as she listened at the door, to hear Dot say, sleepily: "Good night, May; I think China is almost warm."—Selected.

THE PASSING OF THE SCYTHE.

The passing of the scythe causes a sincere regret. Not only is the delicate progress of the mower suggestive of peace and contentment, but there is a something refreshing in the smell of the falling grass which cannot be detected in the wake of a modern mowing monster. The softly hissing sound of the sharpening whetstones become a soothing melody to the farm boy stretched at full length under a tree, resting while the men labored on. The methodical advance down the grain field, the cradles throwing out windrows of wonderful regularity, the exquisite skill of the sweep, so elusive to the beginner—these have gone. In their place are beauty-sacrificing machines and the city man of today who was once a farmer boy sighs as he looks across the Capitol grounds and sees the modern engine, making excellent lawns, to be sure, but adding no picture or poetry to the landscape.—Washington Star.

Intolerable hurts and troubles to the commonwealth doth daily grow and increase through such abuses and disorders as are had and used in common ale-houses called tipping-houses.—Edward VI., 1552.

The principle of prohibition seems to me to be the only safe and certain remedy for the evils of intemperance. This opinion has been strengthened and confirmed by the hard labor of more than twenty years in the temperance cause.—Father Mathew.

OUR DAYS.

If we could know that this day were our last,
Our very last:
That with the shadows of the sinking sun
Our busy hands would find their work was done,
All labor past,
Would not our yearning hearts retreat and pray
For only one more day?
Would we not find so many deeds undone,
All incomplete—
Tasks that belonged to some sweet yesterday,
Hearts we forgot, and words we did not say,
All glad and sweet?
So precious seem our blessings when we learn
That they can ne'er return!
Ah, would today seem but a trifle then,
Of little worth;
As one of myriads that come and go,
Unnoticed, silent, as the winter snow
That falls to earth?
Could we without regret or wistful sigh
Say to its hours, "Good-by?"
O hearts thy golden days are passing on—
God's days and ours;
Alas, we have no power to stay or keep,
For all to soon they softly fall asleep,
Like summer flowers.
Who knows but these swift hours that pass away,
May be our only day?
—Alice Jean Cleator.

HINDRANCES.

We must expect hindrances whenever we attempt anything worth doing. Life consists mainly in overcoming the obstacles that are found in our way. We accomplish little by drifting. This is only another word for going down stream. The attraction of gravitation draws one downward, but it is only occasionally that we accomplish anything useful by simply going down hill.
There are hindrances in the way of beginning and maintaining a Christian life. Many have found difficulties in the way or have made excuses for remaining unsaved. In one of his parables Christ told of a man who allowed a farm to stand between him and his acceptance of an invitation he should have valued, of another who was deterred by a yoke of oxen, and of still another who excused himself because he had married a wife. There was not a good reason in either case. The farm and the oxen might have been left, and the wife might have been taken. No man who excuses himself from accepting Christ can find any good reason, although he may manufacture some poor excuse.
Men distinguish themselves into groups by the way in which they are affected by obstacles. The slothful man says: "There is a lion in the way; I shall be slain," and he allows himself to be destroyed by his sloth. The true man goes on like Christian in "Pilgrim's Progress," and finds the lions chained so that they cannot reach him as he keeps along the path, and he is not harmed. Too many people are frightened out of doing what they ought to do by the fear that something will harm them, when they would find safety and happiness both in the straight path of duty. He who gives himself to Jesus Christ, body, soul, and spirit, and serves him steadfastly, will be delivered out of all his fears and brought into a saved and victorious life. The only right and safe thing for any one to do is to fear and serve the Lord. One of the stanzas of the old hymn says:

"Fear him, ye saints, and ye will then
Have nothing else to fear;
Oh, make his service your delight,
He'll make your cause his care."
The unwilling, unconverted, unregenerate man finds many excuses for not yielding to God and becoming a Christian. The unconverted elements of the world around him are ready to unite with his own godless will in raising barriers between himself and God. "This vile world" is not "a friend to grace to help us on to God." But what if it is not? Shall we yield to every influence that would rob us of our spiritual life and our eternal peace? Too many seem to think so. The soul that does not submit to sin and to sinful influences is in a fair way to be saved.

A cloud in the sky will oftentimes keep one from prayer meeting, when the breaking storm will not keep him from the place of entertainment. It depends on the disposition of the heart. Some little thing has kept many a soul from going to Christ and being saved. A laugh may send one to hell, but all the laughter of a lost universe can never get him out and into heaven. It is a good deal more wisely and sensible to determine that nothing shall deter us from the infinite privilege of being saved than it is to scour the horizon like abject slaves to find some possible deterring influence to which we may yield and remain unsaved. It is the part of spiritual being to determine that, by the grace of God, however others choose, we ourselves, with all our might, will choose and serve the Lord.—Herald and Presbyter.

FORBEARANCE.

In order to be satisfied even with the best people, we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter; but we can only "fulfil the law of Christ" by "bearing one another's burdens." There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-effacement, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Fenelon.

PRAYING IN HALF A ROOM.

In a large and respectable school near Boston, two boys from different States, and strangers to each other, were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the two boys, asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whin-

ing or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.
"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."
"I don't want any praying in this room, and I won't have it," retorted his companion.
The younger boy rose slowly, walked to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equally, said quietly:
"Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse."
The older boy was immediately conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired it is the manliness that knows the right and dares to do it without asking any one's permission.—Youth's Companion.

A church service calls for the thoughtful and serious consideration of all who attend upon it. There should be the utmost devoutness manifest in spirit and manner. It is no occasion for irreverence and inattention. One is not to come to it as he would to a theatre or place of amusement. He should remember that he is among those who profess to worship God—a Being who is to be had in reverence by all that are round about him. In the presence chamber of the King of kings, one should think and act in a way to command his favor and receive his blessing. The worshipper should be on time to compare mind and heart for a near and proper approach to him; to receive his message in the right way, and for spiritual profit; to be an example to others of loving and responsive worship; and to carry away tender, refreshing and delightful experiences. To this end, it becomes him to do nothing to disturb or distract the minds of the congregation, or to in any wise annoy the minister, or to prevent the soul's culture. If all visited the sanctuary in this devout and becoming attitude, what rich feasts they would have at God's house!—Presbyterian.

WHY ART THOU SO FAR FROM HELPING ME?

Psalm 22:1.

A hundred times have I sent up aspirations to which the only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God, that the very silence was an answer. It was a grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord.—George Matheson.

TOO GREAT BREVITY.

Spiritual life is being sacrificed to brevity. The demand is for a short text, a short sermon, a short prayer and a short service. A long Scripture-reading is a subject for complaint and comment. Everything in the mid-week meeting must be done up in a hurry, while the Sabbath congregations grow impatient if kept beyond a certain limit. That is deemed a fitting service, which is put through on a rush, and conducted on the entertaining order. But is not this method of worshipping God derogatory to his honor, and calculated to diminish respect for his house? Ought not adequate time to be given to draw out religious feeling and to create a spiritual atmosphere? Ought we not in our rushing age, when we do everything at railroad speed, give a little more time to religious instruction and worship on the Lord's day? If it is

difficult to find leisure to read our Bibles and to hold communion with God in the closet and around the family altar during the week, ought we not to be willing to obtain the full measure of spiritual sustenance and vigor that a becoming observance of the sanctuary affords? People often cheat themselves out of much edifying and uplifting thought and power by an unwise and unreasonable curtailment of the services. If, in former times, our fathers went to undue length in reading and expounding the Word of God, are we not going to the other extreme?

A church service calls for the thoughtful and serious consideration of all who attend upon it. There should be the utmost devoutness manifest in spirit and manner. It is no occasion for irreverence and inattention. One is not to come to it as he would to a theatre or place of amusement. He should remember that he is among those who profess to worship God—a Being who is to be had in reverence by all that are round about him. In the presence chamber of the King of kings, one should think and act in a way to command his favor and receive his blessing. The worshipper should be on time to compare mind and heart for a near and proper approach to him; to receive his message in the right way, and for spiritual profit; to be an example to others of loving and responsive worship; and to carry away tender, refreshing and delightful experiences. To this end, it becomes him to do nothing to disturb or distract the minds of the congregation, or to in any wise annoy the minister, or to prevent the soul's culture. If all visited the sanctuary in this devout and becoming attitude, what rich feasts they would have at God's house!—Presbyterian.

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Men may come and men may go, but an

Elgin Watch

goes on forever.

An Elgin Watch always has the word "Elgin" engraved on the works. Send for free booklet.

ELGIN NATIONAL WATCH CO.
Elgin, Ill.

DOAN'S KIDNEY PILLS

Are a sure and permanent cure for all Kidney and Bladder Troubles.

BACKACHE
Is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't. Cure your Backache by taking

DOAN'S KIDNEY PILLS.

Another Testimony

TO THE MERITS OF—
GATES' MEDICINE!!
They cured when Hospital Treatment failed.
Black River, January 4, 1902.
Messrs. C. Gates, Son & Co.,
Middleton, N. S.

Dear Sirs.—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I felt no better, notwithstanding the careful treatment there received. Your agent here Mr. R. Power, then asked me to try GATES' MEDICINE. I began a course of your Bitters and Syrup to purify my blood, and made external applications of your NERVE OINTMENT and ACADIAN LINIMENT to the sore. When I had used 6 bottles of Syrup, 6 boxes of Ointment and 2 bottles of Liniment the soreness had entirely disappeared from my leg, which was completely healed except a very small spot. I feel very grateful for the wonderful cure thus effected, and I certainly think your medicines "can't be beat."
Yours truly,
JAMES SCRIBNER.

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

CONSUMPTION


MUST BE CHECKED.

If you have this disease or any symptoms of it, use PUL-MO.
A FREE SAMPLE BY MAIL to every sufferer.
PUL-MO is sold at \$1.00 per large bottle, and 75 cents for small size. For sale by all druggists or direct.
THE PUL-MO CO., TORONTO, ONT.

USE THE GENUINE...

MURRAY & LANMAN'S Florida Water

"THE UNIVERSAL PERFUME"
For the Handkerchief, Toilet and Bath.
REFUSE ALL SUBSTITUTES!



A Bushel of Flies
Killed with
Wilson's Fly Pads
an actual fact.
Nothing else will do this.

WANTED.

In Connection with our Schools at Wolfville.
2. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.
3. Two girls to work in dining-room of Acadia Seminary.
For full particulars as to terms, duties, etc., write to the undersigned.
A. COHOON, Sec'y Ex. Com.
Wolfville, N. S.; July 1.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.
GUARANTEED PURE. 100

This and That

POLLY'S HANDKERCHIEFS.

In a pretty little box,
Nicerly folded where they lay,
Polly had six handkerchiefs.
Given her on Christmas Day;
Now the box is emptied quite,
Polly can't imagine how,
And she sighs and sadly asks,
"Were is all my handfish now?"
Two were pinned upon the dolls,
One was tied upon the cat,
Fido found one in the porch
And he straightwry buried that;
When my Polly pricked her thumb,
One more bound it up, I think;
And the last small handkerchief
Polly took to wipe the ink.
Pick them up and take them down,
Grimy, scrubby little things,
To the Land of Make-it-Right,
Where the laundress works and sings;
Washed and dried and pressed,
Here they are, all fresh and clear,
Nicerly folded in the box;
Try again, my Polly dear!
—Eleanor Bates.

AT COOL OF DAY.

High swaying boughs, and lowly waving
grasses
Glow with the glory of departing day;
Swiftly it pales and silently it passes
Out of the world, and leaves it still and
gray.
Now, while we watch the tender twilight
fading
Stealing the landscape from our dreamy
eyes,
Softly we hear the birds about us calling,
Dimly we catch the faint, far-off replies.
Slight breezes rustle, and around us rises
Earth's evening fragrance, born of flower
and soil,
Filling the dusk with sudden, sweet sur-
prises
Going, like incense, up the air to God.
This is the hour when once, to Eden's gar-
den,
God came and walked—in saddest anger
then;
Surely at evening still he comes—with
pardon,
Walking earth's gardens with the sons
of men,
—Katharine A. Brock, in Good Words.

MOTHERS SPEAK KINDLY.

A young neighbor of mine, with a sug-
gestion of tears in her pretty brown eyes,
said to me the other day: "Something
must be worrying my mother this morning,
she is so cross. Why, I asked her a sim-
ple question and she answered with such
a snap that I fairly jumped."
I made no reply, but I thought a good
deal, and came to the conclusion, as I have
many times before, that it is not only
wrong but positively sinful for mothers to
vent their worriments and vexations on
the heads of their unoffending children.
Oh! mothers, it is worth a great deal to
cultivate that "excellent thing in woman,"
a low sweet voice.
It will be a wonderful help to you even to
try to be cheerful and patient, though you
may not entirely succeed. Anger makes
you wretched and your children also. Im-
patient, snappy tones never did the heart
good, but on the contrary plenty of evil.

OUR NATIONAL DISEASE
Caused by Coffee.

Physicians know that drugs will not cor-
rect the evils caused by coffee, and the
only remedy is to stop drinking it.
Dr. W. J. Allison of Heber, Ark., says:
"I have been a coffee drinker for 50 years
and have often thought that I could not
live without it, but after many years of
suffering with our national melody, dys-
pepsia, I attributed it to the drinking of
coffee, and after some thought determined
to use Postum Food Coffee for my morn-
ing drink. I saw that Postum was made
carefully with directions, and found it just
suited my taste. At first, I used it only
for breakfast, but I found myself getting
so much better, that I used it at all meals,
and I am pleased to say that it has entire-
ly cured me of indigestion. I gained 19
pounds in four months and my general
health is greatly improved.
I must tell you of a young lady in Illi-
nois. She had been in ill health for many
years, the vital forces low, but with little
pain. I wrote her of the good that Postum
did me and advised her to try it. At the
end of the year, she wrote me that Postum
had entirely cured her, and that she had
gained forty pounds in weight and felt
like herself again."

Remember what Solomon says of them,
and remember he wrote with an inspired
pen. You cannot have the excuse for
them that they lighten your burdens in
any way; they make them ten times
heavier. For your own, as well as your
children's sake, learn to speak low and
gently.
They will remember that tone, when you
have passed away, with tears of tender
affection.—Ex.

A PLUCKY WOMAN.

"Sixteen years ago, in North Dakota,
my mother was left a widow with seven
children, the oldest of whom was fifteen,"
writes a young woman to Success. "At
the time mother had a farm that she could
not sell, thirty miles from any town, and
seventy-five dollars. It was evident that
more ready money must come from some-
where to pay family expenses, so she left
the children with an aunt while she went
out to do washing, receiving one dollar a
day for her work. The next Fall a village
was built four and one-half miles from
the farm, and she walked the distance twice
a day in order to do her day's work. Many
times she was discouraged, but thoughts
of the children, who had to be provided
for, stimulated her determination to over-
come her adverse circumstances. For five
years she worked in this way. In the
meantime the farm did not any more than
pay the expenses of keeping it; but moth-
er was able to 'prove up' on her farm and
move into town where the children could
go to school. She bought a one-room
house and lived in it until she had a chance
to buy a home on monthly payments. She
now has, in town, a good five-room
house, a big barn, and four lots all fenced
in. She has a cow, a horse, and a buggy.
All the children have a fair education, and
are now old enough to take care of them-
selves. Mother's town property is worth
at least one thousand five hundred dollars
and two farms that she owns she can sell
at any time for three thousand dollars, all
earned at the washtub; but now she can
take life easier. All this has been done by
a woman who never washed a piece of
cloth until she was thirty-six years old.
She came from Poardeaux, France, and she
says that in that country she never could
have saved so much as she has in the
United States, no matter how hard she
might have worked. She is now fifty-six
years old, and is still able to do a 'big day's
work.' I call this making life successful,
and I am proud to be her daughter."

**THE INFLUENCE OF MUSIC UPON
ANIMALS.**

Some very curious experiments have re-
cently been carried out in the German
Zoological Gardens in order to ascertain
the actual influence of music upon animals.
The instrument was the violin and Herr
Baker the performer. Of all the animals
the puma was the most sensitive to the
musical influence. His moods changed
rapidly according to the melody, the
animals frequently becoming very excited
and nervous, "just like a Frenchman," as
the report says.
Leopards were entirely unconcerned,
but the lions appeared to be afraid, al-
though their cubs wanted to dance when
the music became livelier. The hyenas
were very much terrified, but the monkeys
were merely curious and interested.
Wolves, on the other hand, were highly
appreciative and seemed to beg for an
encore.
The experiments are to be continued and
with a variety of instruments, in order to
distinguish between the mental states
which are actually produced by the music
and those which are merely the result of
an unusual experience.—Ex.

Dr. Carter, Liverpool, points out that in
regard to every great group of disease
there has been a marked fall in mortality
except in the dietetic group, which is
subdivided into three headings—deaths
from starvation, scurvy, and intemperance.
Deaths from starvation have fallen from 18
to 12 per 1,000,000; deaths from scurvy, 1
in 1,000,000, have remained stationary;
but with death from intemperance the case
is quite otherwise—they have risen from
45 per 1,000,000 of those living in the year
1878 to 77 per 1,000,000 in 1897. Dr.
Carter is impatient with such a state of

matters and calls for its redress by "legis-
lation or other action." No temperance
lecturer, says the Lancet, "can be more
profoundly convinced than we are ourselves
of the terrible mischief that is being done
to our country at the present day by our
alcoholic indulgence. The view is, we are
certain, shared by the medical profession
of the kingdom who have opportunities of
studying the alcohol question at first
hand."—Ex.

NINE BRIEF AND GOOD SAYINGS.

Cheerful people love the sunshine.
The keynote of good breeding—B nat-
ural.
The less we think the more we talk.
A good word for a bad one is worth
much and costs little.
Let us act at home as though there were
a stranger at our fireside.
A woman should keep on her company
face and back hair all day long so that she
may not be taken unawares.
Girls we love for what they are, young
men for what they promise to be.
There is one thing we should always
keep, especially after we have given it to
another, and that is our word.
Good-manners is the art of making those
people easy with whom we converse.
Whoever makes the fewest people uneasy
is the best-bred in the company.—Selected.

AN OPEN MIND.

It seems to me you are very narrow in
refusing to read or discuss H—'s book,
said one man to another, the other day.
Of course it isn't orthodox, but I believe
in having an open mind.
Well you can keep yours open, if you
choose, said the other smiling, I draw the
line at opening mine to certain things, I
would not care to live in a house where I
could not shut my door; but where it stood
open day and night, letting any one or
anything enter. A pretty house I should
have, with mud and dirt tracked in, and
uninvited guests invading my rooms. No,
thank you—an open mind is a very attrac-
tive watchword, but it doesn't catch me.
H—'s book is not the sort of thing I want
in my mind, and the ideas that would
open in after it would be even less to my
taste. My mind is my own, now; and
open door would make it any body's and
everybody's.
Was there not sound sense in what he
said? Only an empty house says the old
proverb of the North, is open to all com-
ers. The mark of a strong mind is that it
selects the thoughts that shall inhabit and
control it. An open mind is a pretty
phrase; but, like other pretty phrases, it
hides a falacious idea.—Forward.

THE STAR THAT SHINES FOR ME.

On summer nights, when I restless lie
And gaze upon the star-strewn sky,
Comes a quickening thought with comfort
fraught—
There's a star that shines for me.
So I lift my eyes to the darkening skies
Each night when the sun has set,
And lo! I find it is shining yet—
The star that shines for me.
When shadows creep along the wall,
When the locusts sing in the maples tall,
I see that sign of a love divine—
That star that shines for me,
From dusk till dawn it will still shine on
Through the long night while I sleep—
A beacon over life's pathless deep,
The star that shines for me.
When clouds are thick and harsh winds
blow,
I am content, for I always know
In the sky somewhere it is shining there—
The star that shines for me,
With that guiding light in life's dark
night,
I can pain and sorrow bear
As long as the star is shining there—
The star that shines for me.
—Cora Helm Ramsay, in American
Illustrated Methodist Magazine.

MRSRS C. C. RICHARDS & CO.
Dear Sirs,—While in the country last
summer I was badly bitten by mosquitoes
—so badly that I thought I would be dis-
figured for a couple of weeks I was ad-
vised to try your Liniment to allay the ir-
ritation, and did so. The effect was more
than I expected—a few applications com-
pletely curing the irritation, preventing
the bites from becoming sore. MINARD'S
LINIMENT is also a good article to keep
off the mosquitoes.
Yours truly,
W. A. OKE,
Harbor Grace, Nfld., Jan. 8, 1898.

MICA
Makes short roads.
AXLE
And light loads.
GREASE
Good for everything
that runs on wheels.
Sold Everywhere.
Made by IMPERIAL OIL CO.

INVESTMENTS.

SAFE—PROFITABLE.
STOCK—with 6 per cent dividend
DEBENTURES—
drawing 5 per cent interest
DEPOSITS—Taken 4 per cent
4 1/2 per cent interest allowed
SAVINGS STOCK Accumulating
LOANS Made on favorable terms.
**THE SUN SAVINGS AND
LOAN COMPANY**
Confederation Life Building, Toronto
W. VANDUSEN, AMBROSE KENT,
PRESIDENT, VICE PRESIDENT
W. PEMBERTON PAGE, MANAGER.
10-8

Over 40 Years

—Ago the Manufacture of—
**WOODILL'S GERMAN
BAKING
POWDER**
was commenced. It has held
against all competitors and today
is unexcelled. Could you desire
stronger recommendation?

A TWENTY-FOUR-HOURS DAY.

Calling one day upon a business man in
his office, I found him, as usual, "up to
his eyes" in work.
"Sit down and wait a moment," he said,
handing me a chair.
"You are always working," I exclaimed;
"how many hours do you put in each
day?"
"Twenty-four," he replied, with a
smile.
My face expressed my astonishment.
"Yes," he said, "I work ten or twelve
hours here, the rest of the time I am work-
ing at the other side of the world—by
proxy, of course."
"I don't understand," I said.
"Let me explain," he returned, more
seriously. "When I was at school I be-
came deeply interested in the mission
cause. I determined to go out to China
and work in the field. But my father died,
and his business here was in such a state
that no outsider could successfully carry it
on.
"There was a mother, sisters and young-
er brothers dependent upon the profits of
the house. I was obliged to remain here.
But I determined, nevertheless, to have a
representative in the field, and I took up
the support of a native preacher in
China."
Here my friend took down a much
thumbed map of Southern China, and
pointed out a certain town.
"That is where my man is at work," he
said. "We have representatives of our
business in several of the principal cities
of the world. I call this our missionary
branch. My man there is working while I
sleep. He is my substitute.
"In that way I work twenty-four hours
a day—for the Master. I work here for
the money to keep my representative work-
ing over there."—Sel.

MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.

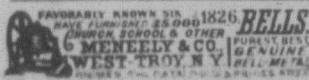


COWAN'S

PERFECTION

Cocoa.

It makes children healthy and strong.



CARRIED IT ONE STRIP FARTHER.

Tommy was given a new diary, and encouraged to set down each day's doings. He was very proud of it, says the Detroit Free Press, and determined to keep it faithfully.

The first day he wrote: "Got up at seven," and then continued to record incidents of the day. At his father's suggestion, he took it to his teacher for approval.

She did not like the phrase "got up." "Don't say 'got up,'" Tommy," she said. "The sun doesn't get up; it rises."

When he retired that night Tommy remembered his lesson, and wrote carefully in his diary, "Set at eight."

Light wines—nothing so treacherous! They inflame the brain like fire, while melting on the palate like ice. All the habitants of light wine countries are quarrelsome.—Sir Edward Bulwer Lytton.

To brighten the home; to sweeten the fellowship of every circle of friends; to raise the standard of health and longevity; to purify and ennoble the life of the people—these are the objects of the temperance reformer, and may God give us success in our effort!—Professor Calderwood.

News Summary.

The dredge Cape Breton has finished her work at Digby.

The Japanese are about to open a university for women in Tokio, their capital. The president of the school is to be a Christian.

Private McCulloch of the Guards reserves, an Irishman six feet 10 1/2 inches high, is the tallest man in the British army.

Digby is now at the height of the tourist season and this has been a week of harbor excursions, backboard drives and other amusements.

An Irish newspaper commenting on the census returns for that county, says that one in twenty-nine of the Wexford population is a pauper.

The ratepayers have voted to sell the old school property at Truro and assume \$3,000 additional for a fine up-to-date building near the town. The new school will be one of the best county buildings in the province.

The officials prevented a serious conflagration at the Dorchester penitentiary Thursday night. The fire was discovered in the woodworking factory. By quick work it was extinguished before serious damage was done.

Seyyid Asel has been proclaimed Sultan of Zanzibar in succession to Hamoud Bin Said, who died Friday from paralysis. Mr. Rogers, present prime minister, has been appointed regent till the Sultan shall have attained his majority.

The Collingwood Steel Ship-building Company launched from their yards Monday the new steel vessel, Agawa, built by them to order of Algoma Steamship Company. She is 390 feet long, by far the largest ever built in Canada.

While Mr. and Mrs. W. G. England were absent from their home at Digby, Friday evening, burglars entered the house via the cellar and through a trap door. They took all the money in the house, a pocketbook, a P. O. box key and disturbed deeds and other valuable papers.

There has been a change in the running of trains on the C. P. R.'s St. Stephen and St. Andrew's branch, and the run is now made from St. John to St. Stephen in the morning in four hours and ten minutes, and in the evening in three hours and forty-five minutes. This is good running.

Circulars and newspaper correspondence, since the new rules came into operation, must be prepaid at the rate of two cents for each two ounces or fraction thereof. This applies only to matter mailed in Canada. Residents of the United States can send circulars into the Dominion at the one-cent rate as formerly.

So complete are the postal arrangements of London that there is not a house more than 200 yards from a letter box or 400 from a postoffice and money order office. There are over 10,000 pillar boxes, which are cleared every hour from 10 in the morning till 5 in the evening, and there are twelve deliveries a day in the city.

A movement is on foot to turn the Irish peat bogs to economical account, it being maintained that a great impetus would be given to certain industries in Ireland were the turf converted into electrical power at convenient spots. It is thought that by canalizing the bogs the fuel could be delivered at those points cheap enough to compete with coal.

It is said that within a quarter of an hour of the messenger's departure from Buckingham Palace with tidings of His Majesty's illness every portion of the King's dominions was in possession of the terrible news. It is amazing to think that even while some parts of London were without the sad intelligence, Calcutta, Melbourne, Toronto, Capetown, Cairo, and Adelaide were all talking of the event.

Great excitement was caused in the neighborhood of Carrick-on-Shannon, County Leitrim, Ireland, lately, when the news spread that a vast area of bog, comprising several hundred acres, split in two portions and moved a considerable distance, occasioning much destruction to property in the vicinity. A house has been swallowed up, but happily no lives were lost. The place originally occupied by the bog is now covered by an immense sheet of water.

The new flagship Ariadne arrived at Halifax from England. She succeeds the Crescent. The Ariadne is the largest and faster cruiser that has ever been on the North Atlantic station. She is capable of reeling off 25 miles an hour. The engines and boilers were designed to develop 18,000 horse power, and a speed of 23 3/4 knots per hour. She had no difficulty in fulfilling these requirements coming across, in spite of a heavy wind and rough sea.

Henry A. Herbert, Cleveland's secretary of the navy, is ill at Washington with typhoid fever.

Four persons are dead as a result of the cyclone which swept over Dundas county, Ontario, on Thursday.

Hon. C. K. Taeng, secretary to the Chinese legation at Washington has an English wife. She was a Miss Barnett of London.

There have been 66 cases of cholera and fifty deaths from that disease at Moucha near the principal town of Upper Egypt during the last few days.

A most severe earthquake was felt at St. Vincent on the 17th inst., several buildings rocked and people abandoned their houses. Other shocks occurred the same day.

The kerosene 38 foot launch in which Capt. Henry Newman and his sixteen year old son are making an ocean voyage, was spoken at sea recently. She had covered 875 miles of the distance at that time.

Another extraordinary fatality was discovered in the wholesale drug warehouse of Evans & Son, Toronto, George Whalley, the firm's shipper, was found dead in the basement, with blood on his face. On June 7, a young shipper named Green was found on the premises, dying apparently from hemorrhage. As two attempts of incendiary nature has been made to set the warehouse afire within two months, the police think there is something more than accident or coincidence. Investigation will be made.

A sad death occurred on the steamer Prince Rupert at Digby on Friday 11th, a few minutes after she arrived from St. John. Gordon Peck, aged 32, who belongs on the Annapolis side of Bear River, was returning from an hospital in Portland, Me., suffering with consumption. He was accompanied by his brother Charles. While the latter was on the wharf making arrangements to have his brother transferred to a boat for Bear River the sick man suddenly expired. He had recently returned from a voyage to South America. The remains were interred at Bear River.


Halifax is to have another fortification, larger and more powerfully armed than that at York Redoubt, which is next to Gibraltar in impregnability. The new fort will be constructed on Devil's Island, at the western entrance to Halifax. The military authorities have received word from the London war office to this effect, and \$1,250,000 will be placed at the disposal of the authorities for the first year's work. The royal engineers will take the necessary measurements this week. An expert fort contractor will leave England next week for Halifax.

A LOST ART REDISCOVERED.

Wendell Phillips would have found an interesting item for his "Lost Arts" lecture, which he frequently remodeled as new facts came to him, in the story of the Wardwell V-wound cop. A cop is a cylinder of wound thread or yarn, and the V-wind is superior in compactness and uniformity of tension. The method was invented by S. J. Wardwell in 1890. His patents becoming the subject of a lawsuit, it was discovered that the National Museum in Washington and the Natural History Museum in New York had cops of cord, made years ago by Fiji Islanders, precisely similar in appearance to the Wardwell cops. So the patents were declared invalid. But since the museum authorities refuse to have their cops unwound, it is impossible to prove that the same wind extends through all the layers, and for this reason the Patent Office has released a patent to Mr. Wardwell for his method.

BEDLAM.

How many people use the expression, "a regular Bedlam" without knowing Bedlam's "where or what." Bedlam was the popular corruption of Bethlehem, the name of an insane asylum in London, first established in 1523. Owing to the prevalent ignorance of that age, it was a place of chains and manacles and stocks and finally became so filthy and loathsome that no man could enter it. It was rebuilt several times, but even as late as 1812 the institution was marked by its cruelty to inmates. The poor lunatics were chained and flung at certain stages of the moon's age. Treacherous floors were arranged that, slipping suddenly, precipitated the unsuspecting ones into baths of surprise!



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