

# Messenger and Visitor.

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## CHRISTIAN EDUCATION.

### An Address Delivered Before the Convention at Moncton.

BY REV. J. D. FREEMAN.

Perhaps it is well that someone beside these learned college professors should say a word upon this subject, if for no other reason than to emphasize the fact that education is properly the work of the people at large. We sometimes say that our educational institutions are located at Wolfville. I would remind you that they are scattered throughout these provinces, from Campbellton to Halifax and from St. Stephen to Sydney. Wherever there is a Baptist home, a Baptist church, a Baptist farm, a Baptist workshop, a Baptist counting house, you have a Baptist educational institution. The schools should not be saddled with the whole responsibility for educational advancement. They represent the crest of the educational wave, and they can only be maintained and forwarded in their work as they are upborne upon the broad bosom of the supporting sea. The sea is the people. They live and move and have their being in us. If henceforth no breath of educational impulse should blow upon us as a people, the college would soon disappear, as in a calm the wave dies down into the indistinguishable dead level of the ocean. Then the very deep would rot. Not only so, but the college must get its flavor from the people as the wave gets its flavor from the sea. If there is to be a savour of life in the schools at Wolfville, it will be because we have it in our homes and churches. If Acadia tastes of God, it is because we are a God-impregnated people. We look to our brethren in the schools to catch for us the first rays that fall from the rising sun of science; we expect them to scan the horizon of knowledge with a broader outlook than we can command—they have the altitude for that—but we should not expect them to greet truth with any lustier cheer, or transmit it with any keener zest than we do ourselves. We are commissioners for education, every one of us, under the great seal of the Kingdom. Until a man loses his interest in Christian life, he cannot surrender his interest in Christian education.

For the constant outlook and reference of education is toward life and its enlargement. Education is the effort to produce the life-full personality. Things have educative value and potency according as they make for a rich and abounding life in men. The greatest educator that ever appeared upon this planet, the one whose thought has proved most germinal, whose spirit most quickening, whose discipline most salutary and resultful, went about his work with the words on his lips: "I came that they may have life and have it more abundantly."

Now since education is tributary to life, the question presses—What is life? What is your life? How do you gauge it, how mark its ebb and flow? We are not seeking a close scientific definition of life in the abstract, but a handy workable statement of our crystallized experience concerning human life. Will you accept this: "Life is the Response of one's being to the Universe about him and the God above him?" If that be true, then the more varied and full-toned the response, the ampler the resultant life will be. And whatever wakes this response is educative. It e-du-cates, leads out the capacity, to be filled with the content for which it was created. This is the business of education.

A child is born into the world. "He is a stranger in a strange land. To nothing is he a greater stranger than to himself. He has no suspicion of the capacities that are in him for apprehension, for joy and suffering, for varied emotion and passion, for action and eternal duration." He has no consciousness of a past. Whether he is the first child of the first man, or the last in a succession of myriads of generations, he knows not. So of the space around him and what is in it. To him, the walls of his little room are the limit of the universe and the persons who hover about his cradle the only beings it contains. Of wide plains, and high mountains, and broad oceans, of an infinite space with its suns and systems, of the multitudes of men and the myriads of the heavenly hosts, he has not the slightest apprehension. So also of the future. He knows nothing of to-morrow; has no expectations; is imprisoned in the present passing moment.

But at the birth moment the education of the child begins. In part it is spontaneous. Immediately upon

his entrance into the world environment makes appeal to him and awakes responses. He responds to the air, and breathes; to the light, and sees; to sound, and hears; to his mother, and feeds. The first ray of light that falls upon his eye gives him his first experience in optics. The first sound that strikes his ear begins his education in acoustics. He takes his first lesson in manual training.

"What time his tender pain is prest  
Against the circle of the breast."

If now, he is favorably conditioned and skillfully handled the responses will come thick and fast. He is a bundle of possibilities, a harp of a thousand strings that may be made to vibrate in sympathy with everything in earth and air and sea and sky. He will come to adjust himself to his surroundings, and coordinate himself with the universe. He will learn to walk and run and swim; to speak and read and write and sing; to plough and paint and carve and build. In all this he is making his response to the universe. The same fact holds regarding his mental and emotional activities. When he calculates and contrives, when he weeps and wonders, when he loves or hates, when he is touched by the tender radiance of the dawn or awed by the tempest's power, or racked by pain, or harrowed by grief, or drenched with the darkness of mystery, he is making his personal response to the universe about him.

Do you see where this thought leads us? If the response of one's body to the physical elements about him be full-toned and harmonious, he will have abounding physical life. If the response of his intellect to the thought-provoking facts of nature and humanity be quick and clear and strong he will enjoy large mental life. But, suppose there is no response from his spirit to the living God? Or suppose that response be but feeble, partial, abortive? Then at the top of him he is an uneducated man. In the department of his being where he should be flooded with life, he is withered, atrophied, dead.

"O life is life when 'tis seen in God."

This is life that we may know God through Jesus Christ. We only live in the truest sense as we come to understand the mind of God, to rest in the love of God, to enjoy the fellowship of God, to feel the power of God, and, according to our capacity, achieve the purpose of God.

And herein lies the argument for Christian education. Is it not a forceful and compelling one? In Christian education we seek first of all to arouse the religious faculty and summon the spirit of man to answer to the fact of God. Our watchword is, "In the beginning—God"! That is our dominant note, in harmony with which we seek to lead forth all the powers of the personality into full choir and chorus. It is thus we make our contribution to human life, calling upon the highest faculty within man to respond to the highest fact and force about him and above him.

In contrast with this—the Christian ideal of education—how pitifully poor and mean are the ideals of education avowed by the bulk of our people to-day. The vast majority of them still proceed upon the assumption that the aim of education is to produce money-makers. The young are to be fitted for making a living rather than for living a life. Property instead of personality is the end in view. Money spent in schooling is profitably invested only as it yields dividends in dollars. Knowledge is a useless commodity except as it can be converted into cash. Now the idea must not be tolerated for a moment, that Christian Education holds itself aloof from industrial and commercial life. It pays reverent heed to man's material needs. Accepting joyfully the facts of our material resources in this country, it stands ready to play a leading part in their development. It aims to send each man to his special task in a freer spirit and with a finer skill. Thus it is bound to be richly productive everywhere, enhancing wealth and bringing comfort into every home. Undoubtedly, a good education is a valuable and permanent commercial asset.

Yet this result is secondary, not primary to our thought. A man may sit down to six-course dinners every day, and still his soul be shrunken and starved. A country may grow rich and populous while decaying at the core. What shall it profit the nation to gain the whole world, and lose its own soul? Not wealth and populousness make a country truly great, but the quality of its manhood and womanhood. What sort of man shall all this social, industrial and educational mechanism shape? The ultimate question is, not, how much shall

this child gather and spend, but, "what manner of child shall this be?"

We should remember also, that where life is not placed under the dominance of the moral intelligence, not responsive to God, education may become a perilous thing. Knowledge is power for evil as well as good. It makes men ingenious and masterful in evil. It takes intelligence to concoct the clever crimes of modern days. A man must have knowledge of drugs before he can compound the subtle poison. He must be an expert in figures before he can successfully falsify the accounts of a bank. It is not 'the man with the hoe,' the light of whose brain has been blown out, that society has most to fear, but the man with the pen, the man with the surgeon's knife, the man with the political pull, whose conscience is corrupted and who has no fear of God before his eyes. The operations which most menace us are not those of the thug, the sand-bagger, the safe-cracker, but those of a conscienceless, characterless intelligence. The safety of our land lies in putting intelligence under the guidance of conscience exercised in the fear of God. It is this we seek to do.

The first grip of the problem must be taken in the home. Life is often shamefully stunted and sterilized because no rational, persistent, organized effort is made to quicken the child in the home life. His questionings are discouraged, because we are too lazy or ignorant to answer him. His bright enthusiasms for the life that is about him in bird and bug, in worm and fish and flower, and tree, are sacrificed to a spotless frock and a clean pair of shoes. We fear dirt and noise more than we do death and the devil. And we pay the penalty in the mental and moral anaemia of our children. For after the first spontaneity of nature has died down, there is a tendency toward sluggishness to be reckoned with. Human nature gravitates towards sensuality. Then ideas come indolently and a reluctance to thought numbs the soul. There are men to-day who would rather be hanged, drawn and quartered than do a bit of consecutive, vigorous thinking. Their mental machinery has grown so rusted that 'twould be torture to set it in motion again. It was stopped away back in childhood's days by a heavy parental hand. Like "grandfather's clock," "stopped short, never to go again."

We have also much to do with educational work in the church. In all her departments of activity the church is, or should be, an educational institution; in the Sunday-school with its mothering touch coalescent with the influence of the home, in the Young People's Society with its culture work, in the prayer-meeting with its stimulating thought and worship, in the preaching service where the will of God as revealed in holy writ is expounded and applied to life in all its varied interests and duties. The church like its Founder came that the people might have life and have it abundantly.

There is place also for Christian Education in the public schools of this country. If this is a Christian country, the public school should be held level with the general Christian consciousness of the people. This does not mean that the school shall teach religious dogma. It does not mean that you tack on a Bible-reading at one end of the session and the catechism at the other. But it does mean that teachers in this country should be men and women who respond to God as well as to the works of His hands. As one has well said, what we need is not so much the Bible in the school as the Bible in the school-teacher. More and more we shall have the life we desire in the school as we have it in the home and church.

Then, up from home and church and school we shall send an increasing multitude of our youth to receive the incalculable benefits of the Christian college. Then our brethren at Wolfville will do their work with a joy and effectiveness such as they have not yet known. Before eager and responsive minds and hearts they will bring forth the treasures of science, of philosophy, of literature, of history. In the full blaze of all the light that pours in from the Christian horizon they will lead our sons and daughters in the way of life. Mighty is the Spirit of Christ, they will be used to fill imagination, heart and will with all the fulness of God.

Fathers and brethren! We are fellow-workers. We may toil in different angles and on various sections of the walls, but we are working on one building, the splendid, immortal Temple of Truth. Here we meet to greet and cheer each other. May great heartening come to us all!

And Thou, O God, of whom we hold  
Our country and our freedom fair,  
With thy tender love enfold  
This land: for all thy people care,  
Uplift our hearts above our fortunes high,  
Let not the good we have make us forget  
The better things that in thy heavens lie:  
Keep, still, amid the fever and the fret  
Of all this eager life, our thoughts on Thee,  
The hope, the strength, the God of all the free.



## The Parable of the Grain of Mustard Seed.

BY REV. M. A. McLEAN, TRURO.

Matt 13 : 31, 32.

The parable as a means of illustrating spiritual truth was peculiarly Christ's chosen method of teaching. We are surprised as we come to the record of His teachings to find so many of the fundamental truths of Christianity set forth in the form of parables. The effectiveness of the method is not difficult to see in the light which the accumulated progress of nineteen centuries has brought us. To the early disciples, however, it was a matter of great surprise that their Master should convey truth by a method which tended to obscure it to the minds of the great majority of His listeners. This fact would occasion no little surprise on our part to-day, did we not see what the early disciples failed to see, namely, Christ's immediate purpose in founding His Kingdom upon earth. That purpose was, not the immediate conquest of sin, but the establishment of a Kingdom in its outwardly small beginning, which should continue to develop until at last it should embrace the wide, wide, world. Satisfied with such a small beginning, Christ could say to the very limited number of His followers: "Unto you it is given to know the mysteries of the Kingdom of God; but to others in parables."

The very method of teaching which He adopted afforded the best possible opportunity to illustrate the power which Christianity possessed to propagate itself, from its seemingly insignificant inception in Judea, until it should achieve universal conquest.

The parable of the grain of mustard seed is one of a series of seven parables which our Saviour used in one single discourse, all intended to illustrate different aspects of this one truth,—the power which Christianity possesses to enlarge its influence intensively and extensively, in the individual and in the world.

The precious teaching was lost upon the multitude. But it became the cherished heritage of the small circle of hearers for whom it was specially intended—a circle which is ever widening as the purpose of the eternal is unfolded. As those who belong to this favored number, it is our duty as well as our privilege to understand the practical meaning of the doctrine here set forth, as it affects Christianity in its beginning and in its present stage of development.

And it is important first of all that we should understand what is the truth which the Saviour intended to illustrate by the parable of the grain of mustard seed. The scope of the parable has been misunderstood. It has been used as an illustration of the universal conquest which Christianity shall ultimately make when all shall know the Lord from the least to the greatest.

It scarcely needs to be said that the parable was not intended to illustrate this truth, nor can it be made to do so. To regard it thus is to identify it in its scope with the parable of the leaven which immediately follows, and which is clearly intended to teach that Christ's dominion is to be universal. But the parable of the grain of mustard seed is given for a different purpose as we can plainly see. If it were intended to set forth the magnitude of the kingdom of God it would not be difficult to suggest figures by which that truth could be more aptly illustrated.

The great teacher would have more fitly and forcibly used the oak of Bashan or the cedar of Lebanon as an emblem of his kingdom did he want to impress simply the fact of its greatness and power in themselves considered. But the grain of mustard seed far better served his purpose to emphasize the exceeding smallness of the kingdom in its initial stage, and its comparative greatness in the later stages of its development. The grain of mustard, while not absolutely the smallest of seeds, was yet the smallest seed from which so large a plant or tree could grow, the full grown plant being often nine feet in height. And in order to understand the purpose and scope of the parable we must consider both the smallness of the seed, and the comparative greatness of the tree. Remembering this, we shall see that the figure illustrates the truth which it was intended to illustrate better than any other that could be suggested.

Our Lord might have likened his kingdom in its beginning to the first stone of the foundation of a building, using the finished building to represent the kingdom in its completeness. Thus the idea of a great result from a small beginning could have been aptly illustrated. But in this case the ideas of life and of organic growth would have been lacking, both of which are necessary to any right conception of the kingdom of God. Therefore the living seed and the living plant, relatively the smallest cause and the largest effect, best enforce the two-fold truth which the parable is intended to teach.

How literally true has this prophetic parable proved with reference to the kingdom of God, considered (1) in its world-wide aspect, (2) as a local organization, and (3) as it exists in the heart of the individual believer! In each case the beginning has been of the grain of mustard

character, while the harvest of that seed has been relatively very large.

1. When we speak of the beginning of the kingdom of God in its world-wide aspect, we quite naturally think of the organization effected in Judea by Jesus Christ nearly nineteen hundred years ago. It is the visible kingdom that rises to the eye of our imagination. In reality we might go back of this thousands of years, and find the germ of the earthly kingdom of God in the promise given immediately after the fall. 'The seed of the woman shall bruise the serpent's head.' And all history from the time when this promise was given might very properly be viewed as the unfolding of the history of Christianity. Regarding it thus, how are we impressed by the exceeding smallness of the beginning! Simply a promise unfulfilled, and to all appearances incapable of fulfilment, save as faith could rely upon the omnipotence of him who promised. Verily that beginning seemed like the little mustard seed cast into the earth, in a soil altogether uncongenial to its development. And great indeed is the contrast between the apparently hopeless condition then existing and the present state of spiritual enlightenment, as the promise receives ever larger fulfilment.

But if we came down to what is historically known as the beginning of the Christian era, and study the conditions then existing as the first stage in the development of the kingdom of God upon earth, we are no less forcibly impressed by its small beginning. What do we find? The sole representative of the kingdom we find to be a Jewish carpenter, of very humble origin, unlearned, untravelled, without any social influence as the world goes; dwelling in a village so iniquitous that out of it nothing good was looked for; coming forth to the world with claims which nearly all regarded as the wild pretensions of a foolish dreamer; teaching doctrines that were either above popular apprehension, or that ran directly counter to popular beliefs; unable to find a solitary man who could enter into hearty sympathy with him in his designs; moving onward, almost alone and unaided, toward persecution, betrayal, and shameful death.

Such was the beginning of Christianity. Such the character of its founder, as he appeared to the world. Could anything be regarded more insignificant—more utterly hopeless? To anyone who judged Christianity in its beginning, according to outward appearances, it must have seemed a vain project indeed which was destined to speedy and utter failure. But in that seemingly forlorn cause there was the germ of a movement which was destined to make its influence felt to the uttermost part of the earth and to bring every other power under the irresistible sway of its sovereign rule. The little grain of mustard seed had been sown and was destined to become a mighty tree.

Could we take a view of the Christian world as we find it to-day we could not fail to be impressed by the marvellous growth that has followed the planting of that little seed.

All the predictions which its feeble beginning called forth are seen to have been wide of the mark. The feeble light that flickered in an obscure corner of the earth has cast its beams afar until the whole world is bright with the dawning. Whole nations which worshipped at the shrines of dumb idols, have bowed beneath the sceptre of the Carpenter of Galilee.

Man-made faiths which bitterly opposed Christianity, have proved their human origin by becoming extinct, while the kingdom of God was never so widely regnant as it is to-day.

The sanguinary opposition of the civil power which baptized the early church in blood has almost entirely ceased. The futility of worldly opposition is recognized; and Christianity marches onward with steadily lessening resistance to make good each claim of its founder.

Shall its conquest be complete? Shall its dominion be universal? It is not within the scope of my text to answer these questions. But no one can intelligently grasp the conditions existing in the Christian world at the present day without realizing that the tiny seed of the first century has become a mighty tree at the beginning of the twentieth,—a tree, under the branches of which representatives of every nation are even now resting. Christ's prophetic parable has already found literal fulfilment. And whatever may be the ultimate goal, it is apparent to every observer that the tree of life is still sending its roots down deeper into the soil, and covering with its branches a larger area as the centuries go by. The intelligent observer stands amazed in the presence of the phenomenal growth that has followed the planting of that little seed.

2. We are impressed by the marvellous results that have followed the small beginning, as we view Christianity in its world-wide aspect. No less forcibly are we impressed by this same fact as we read the history of its growth in any community in which it has gained a footing. Never does it come with the sound of trumpet or the beat of drum to present its claims to men. Its coming is rather like that of the lightning which silently flashes out of the east and shineth even unto the west. Worldly enterprises have been launched and supported

by the enthusiasm of the multitude. The gospel has always found its first support in any locality from the self-denying, faithful minority.

Measured by human standards its beginning has seemed hopelessly small and weak. Lacking the support of wealth, numbers and social influence, it seemingly required no prophet to foresee its speedy downfall.

But the gigantic enterprises of man, like Babel's tower of old, have come to nought, and Christianity has reared her eternal structure upon their ruins.

On the west coast of Ireland is a small barren island, around which the mighty Atlantic beats its angry waves, keeping its handful of inhabitants close prisoners during six months of the year. Toward this island a rude vessel steered its course on an autumn evening more than thirteen hundred years ago. It was a flimsy craft, but the tide was calm; and as the boatmen plied their oars they lifted up their voices in psalms of thanksgiving. Landing on that heathen island, they hastily built a few rude huts, and a small Christian temple. The freight of that little ship was the gospel, and the errand of the saintly strangers was to tell to the benighted heathen the glad story of life.

It seemed a hopeless task as Columba and his twelve disciples brought over from Ireland that little grain of mustard seed and planted it on Jona's rocky shore. But that little seed developed into the mighty tree that spread its branches out far beyond the island that nourished it. The famous monastery of St. Columba became the mother church, from which Christianity was first introduced into Scotland and the north of England. And if we look for the mustard tree to-day, we find that its shadow extends to the most distant shores. The self-denying zeal of those thirteen missionaries proved to be contagious; and by the time that human calculations would have expected realized defeat, the little one had become a thousand.

We have but to go back less than three hundred years in the history of the neighboring republic in order to find wild tracts of wilderness where to-day we find the great centres of commercial and industrial activity. Here was the forest primeval undisturbed by the woodman's axe. Yonder were vast stretches of unbroken prairie land, the haunt of the wild buffalo and the uncivilized Indian. Nowhere was to be seen the magic influence of Christian civilization. How utterly forlorn seemed the hope of conquest "when a band of exiles moored their bark on the wild New England shore!"

When the Pilgrim Fathers stepped ashore at Plymouth Rock in 1620, there lay before them a prospect which to all human appearance foreboded disaster and death to the last member of their party. Behind lay the uninviting ocean that separated them from the land of their nativity. Before, the no less uninviting forest and wilderness, where they must hew out a home for themselves and their children, or perish in the attempt. Everywhere difficulties presented themselves which might cause the stoutest heart to faint, not least among them the awful severities of a northern winter.

But human calculations would fail to take into the reckoning the real resources of that heroic party. They came not with the greed of conquest or the lust of gold. They come with the cherished hope that here they may be given the freedom denied them in Old England,— "freedom to worship God." They bear in their bosoms the lofty, heaven-born ideals, in the working out of which there was to be developed in later years, the sturdy Puritan life of New England. And while material resources were indispensable to the realization of their hopes, their sole reliance was in the God who had delivered them from the perils of the deep, and brought them to what they hoped would prove a land of freedom.

Out yonder in the wilderness they planted the tiny mustard seed of Christianity, and there that seed took root and grew. Out of that small beginning was evolved the history of the great American Republic, as it has been written, and is still being recorded. Would you see the mustard tree? Then look abroad over that vast expanse of country. Study her institutions, chiefly those that are distinctively Christian and philanthropic. Follow her missionaries to far-away lands, and acquaint yourself with the history of their devoted labors, and after you have summed up all that is truly great in the life of that great nation, you must trace the life stream back to its source at Plymouth Rock less than three hundred years ago.

The seed sown was very small; but it had in it divine power, and lo, it has become a tree of great dimensions.

But why go abroad for illustrations of the truth of the text when we find it so well illustrated in the history to which we as an association have been permitted to contribute! We have but to study the history of the rise and development of our denominational life in these provinces in order better to understand the parable which we are considering.

If we go back a century and a half in the history of the Maritime Provinces we find them a bleak, barren wilderness, so far as Baptist doctrines and ideals are concerned. The great distinctive tenets of the Baptist denomination had not yet begun to make the power of their influence felt upon our shores. The union of church and



state was a fundamental tenet of the churches that held the field, eagerly adhered to because upon the state the church relied for much of her power and influence. The baptism of unconscious infants was everywhere practiced, and was followed by the attendant evil of unregeneracy and worldliness among the membership of the churches. Nothing did the church regard with greater suspicion and hostility than the spirit of the new evangelism introduced by those who laid the foundation of Baptist church history in these provinces.

It seemed almost a hopelessly small beginning when the plouers of our denomination began to lift up their voices against the ungodliness of the world, and the unscriptural practices of the church. Without the facilities of travel such as we possess to-day, without the inspiration of numbers, in many cases without the prestige of learning, and always without the co-operation of the recognized people of God, it might be foreseen that the struggle must be severe if they would triumph over the obstacles that lay before them. That the struggle was severe we know. That glorious triumph was achieved we also know.

As we contrast present conditions with conditions existing at the opening of the nineteenth century the contrast is such as to fill us with unbounded optimism with reference to the future. Marvellous indeed has been the progress of the last three quarters of a century. When Horton Academy was founded in 1828 there were less than three thousand five hundred Baptists in the Maritime Provinces.\*

\*Dr. E. M. Saunders as my authority.

To-day our membership is reckoned at more than fifty-one thousand.

While the small beginning of our denominational schools has grown into an educational plant second to none of the same dimensions, the influence of which has been felt and recognized far beyond the limits of our own country. We may lament the lack of spiritual life and power in our churches, and not without cause. Yet we cannot fail to be impressed by the growth which under the providence of God, has attended the unfolding of our denominational life.

In the light of the history that has made us what we are we can more easily understand the force of the parable which likens the Kingdom of God in its beginning to a grain of mustard seed which a man took and cast into his field.

3. The force and beauty of the parable might also find abundant illustration in the history of every Christian life.

Here, if faith, hope and love have done their perfect work, the working of the principle that regulates the growth of the Kingdom of God is most clearly seen. The seed from which the life of the soul springs is exceedingly small. If we examine the records of Christian biography we find that in every case conversion can be traced to a very small beginning. Ordinarily God converts the soul through the preaching of the gospel. But it is not usually by the reasoned out systems of theology that the soul is turned to God. It may be by one sentence in a sermon, and that perhaps one to which the preacher attached but little importance, that conviction is carried to the heart.

From this small beginning the largest life is evolved. From the tiny germ the mightiest system of truth is built up. The mustard seed develops into the tree which affords shelter and refreshment to the weary and needy of earth.

From all of this I wish to point two practical lessons of encouragement for all here present.

(1) And first to those who are in the Kingdom and of the Kingdom the simile of the parable says, "despise not the day of small things, nor estimate the importance of Christian enterprise by external appearances."

The things which are very small, and seemingly very weak are capable of becoming infinitely great when they have in them the germ of spiritual life. We all need this reminder to save us from discouragement; for who has not felt its cold, blighting, paralyzing influence! It is easy to become enthusiastic in the cause of God when it has all the visible elements of power supporting it, but not nearly so easy when these are lacking. When numbers are few, and visible results meagre, it is well to remember that this is an inevitable stage in the process of development toward greater things.

God writes his history on a large scale. Each page of the great volume which records his dealings with men must be read in the light of what has already been written, and so far as we are gifted with the prophetic spirit, in the light of what is yet to be recorded. The page which we are now writing may be, in many respects, uninspiring reading if we isolate it from all that has gone before.

Indulge the spirit of optimism as we will, we cannot escape the conviction that we have fallen upon a time which must be characterized as unspiritual if not materialistic. If Christianity possesses elements of power to-day that did not belong to her in former ages, she has, I fear, lost in certain other respects. We have learned how to make crutches for the halt; we have learned how to write apologies for Christianity.

But are we losing the power to say to the sinner, "In the name of Jesus Christ of Nazareth, rise up and walk?" Amid the multitudinous cares of this busy and exacting age, are we no longer capable of experiencing those consuming convictions which are the mainspring of every great and worthy deed? Do lost souls sit complacently under the sound of the gospel as it is proclaimed to-day, and yet fail to realize their need of a Saviour? It is said that these are pre-eminently characteristics of the present age. Doubtless we have all noticed present day tendencies in the spiritual world which seem to be the heralds of weakness and decay. Let us beware however against drawing an unwarrantable inference. It is not the gospel of the grace of God that is losing its power over men.

If there is any power being lost it is by those who proclaim that gospel which is equally to-day as in Paul's

day, the power of God and the wisdom of God. Forgetting this good men are heard enquiring, "Is the gospel losing its power over the people?"

Is Christianity dying? That foolish question has many times been asked, generally by those who are anxious to attend the obsequies. It seemed not only dying but utterly dead when its founder lay in the grave.

But somehow it possessed a vitality which those who opposed it failed to discover. They are long since dead, but Christianity still lives, lives because he lives. Surely there is no longer room for doubt that universal conquest is the gospel's only goal.

Fail not to exert the full measure of thy influence for the extension of that kingdom which is yet to come in all the fulness of its extent and power. That influence may seem small in any given case. But it is well to remember that all hearty service is abundantly blessed by him in whose sight the small things are great, who will not break the bruised reed nor quench the smoking flax "till he send forth judgment unto victory."

(2). But I speak to some who have never yet seen this kingdom of God of which Jesus speaks, who have not yet complied with the requirement upon which entrance to its sacred enclosure is conditioned.

The simile of the parable is not without its lesson of encouragement for you. It speaks of expansion, of growth. It suggests the entrance of many who are yet without. And you, sinner, may be included among that number. The tree here spoken of is in a new sense the tree of life, the leaves of which are for the healing of the nations. Concerning it there is no prohibition save this one, "Thou shalt not live outside the shadow of its spreading branches." Free as the pure air of heaven that sustains life in vegetable and man is the boundless grace of God. Oh, weary dying soul, bathe thy parched lips in this perennial stream. Drink and live, and living glorify the one who is your Master, even Christ.

## Why do the Heathen Rage?

(Conclusion).

TO THE FELLOW-WORKERS AT HOME:

Dear Brothers and Sisters:—It was Sunday morning. We fully expected that the telegram which Luxminarayana sent the previous night regarding his baptism would bring a number of his people to Bimil that day. And we were not disappointed. Sooner than we expected, as early as 6.30 a. m., it was announced that two of his relatives were on the Mission Compound, in earnest conversation with their converted brother. What threats, pleas, or promises they made, I cannot tell. But in half an hour's time Luxminarayana came to me asking leave to return home with his uncle and brother. That this was the most unwise step he could take under the circumstances I am not more fully persuaded now, than I was then. We tried to show him the folly of his proposal. We told him of some cases similar to his own in connection with the history of our mission; and of the sad results that had followed such action as he now proposed. On one occasion, a Brahmin was baptized. His people raged and mocked and wept and threatened. But he remained firm. Did they then give up hope of reclaiming him, and agree to let him live a Christian? Decidedly not. They would rather see him a life-long imbecile, or even a corpse, than a Christian. And so they formed a diabolical plot to poison him whom they called friend and kinsman. Assuming a gracious attitude, and making as little of what he had done as possible they repeatedly invited him to their home, assuring him that he would receive only kindness at their hands. He finally yielded to their entreaties thinking that no serious harm could result thereby. But their kindness cost him his reason for the time being, his happiness and usefulness afterward and possibly his soul's salvation. The first food he ate there contained the deadly drug. He immediately became unconscious and though he afterwards recovered, he was left a mental wreck of what he had been and without will-power or moral courage to do his known and acknowledged duty before God and man.

We reminded our brother that unless he was prepared to deny his Saviour and declare that he had been deceived, and submit to the trying ordeal of being taken back into caste thus renouncing, *in toto* what he had said and done, he might expect all this, and even more if he put himself into the hands of his relatives as he seemed disposed to do.

He listened most earnestly and respectfully and thanked us heartily for all the advice we had given him. But he had a better opinion of his people than we had. Were they not educated and enlightened?

Would they be so narrow minded so unreasonable so cruel? Had they not always treated him with the greatest kindness and would they now persecute him for being obedient to the dictates of his own conscience? Thus he reasoned and accordingly, against our wishes and our warnings, decided to return to his home. We reluctantly consented on the condition that he remain to the morning service to receive the right hand of fellowship.

It was not until after this decision was reached that I met his elder brother and uncle, the former a college graduate, at present studying for the bar. I never shall forget his countenance. It spoke whole volumes. More forcibly than words could utter, it told us that he was ashamed and shocked and injured, to a degree that tongue could not tell. Had he said in plainest English or Telugu, we hate you and despise your teaching; and if we had it in our power, we would wipe you out of existence together with your Christianity and its Christ, all this and more, would not have expressed as much as did the unspoken language of his look. True the man made a most heroic effort to be respectful and succeeded admirably. But the inward wrath and contempt, and pent-up rage and revenge, could not be concealed. He was decidedly unwilling for his deluded brother to remain a minute longer under the influence of those who had poisoned his mind and morals; and who had brought such shame upon them. We on the other hand

were as determined that he should not leave the Compound till after the morning service. By the help of the Lord, we prevailed, and a little later were worshipping together in the Mission House.

The subject that morning was Christ's Temptation chosen in view of the special need of our new brother. He seemed to grasp the teaching, and to feel the force of applications made. The right hand of fellowship was given and we sat together at the Lord's table to recall our Saviour's suffering, humiliation, and death for us; and that other great and comforting, soul-inspiring and courage-giving event, which our Lord Himself definitely promised should take place, namely: His second coming in power and great glory.

It was well that we took the precaution to have the service in the Mission House that morning, for long before it was finished we heard the sound of a storm brewing outside. Already a little cloud or two had burst, and things looked unusually threatening. But none of these things seemed to disturb our brother Luxminarayana. He was as composed as possible. Very leisurely he conversed with one and another of the Christians, all of whom were eager to speak some sympathizing word, and finally bade us farewell, to join those who were so impatiently and angrily waiting outside.

As I stood on the Compound wall looking upon that excited crowd, witnessing the hate and scorn of friends and relatives, that was being hurled at us by word and look and gesture, I found myself in serious inquiry as to what evil thing we had done. For a moment it seemed that we must be guilty of some heinous crime. Had we brought upon their community some devastating pestilence; or purposely shed innocent blood of some one loved by them; or had we entered the homes of those present and stolen silver and gold; had we done any one, or all, of these things, we might reasonably expect such a display of anger and resentment. Had that young man's action been such as to condemn him to the gallows we would not be surprised at such excitement and such sorrow. See that dear old-grandmother! Hear her wail! Look at her beating her breast and pulling her hair! Luxminarayana makes his way through the crowd, puts his hand in her's and says: "Why are you crying this way? Wipe away your tears and look at me. I am not dead." Her look and gesture which immediately followed unlike the brother's, before mentioned, are photographed upon my mind so that I could not forget them, if I would. Her's however, was not a look of anger or revenge. It expressed a tenderness and a grief that made one heartily sorry for her. It seemed to say "How could you be thus cruel to those who love you so dearly? Don't you know that this has caused me more sorrow than your death itself would have done? A sword driven to my heart, would not hurt more than this. And then with true parental love she caressingly drew him to her side. I verily believe that some young man might live a most immoral life, commit atrocious crime, die a wretched death, and go to an eternal hell, without causing his people as much anxiety and sorrow as he did by being baptized into the name of God's Holy Son, his avowed Lord and Saviour.

It is true that a man may believe most anything and be most anything, and at the same time remain a good (?) Hindu, so long as he does not break caste. He may be a Buddhist, Theosophist, or an infidel; he may be a liar, rogue, and an adulterer, a standing disgrace to human society, and notwithstanding all this command the respect of the Hindu public and be regarded as a gentleman. But he may not be a Christian, because he thereby necessarily parts company with those customs and ceremonies the observance of which makes him a Hindu, and diametrically opposes the fundamental principles of Christian teaching. Should anyone, perchance, dare to assert his independence and break away from the caste slavery of his fathers he is at once regarded as an object of pity and contempt, or a fit case for the lunatic asylum. And should all efforts of his people to induce him to abandon his (to them) mad and silly course, prove fruitless, he is ostracised from society and regarded as an outcast not worthy of respect, even though he have the purest mind and holiest character of all India's sons; and even though all his life previous to the time of his Christian profession, he were a Brahmin, feared, revered, and worshipped as a God.

Half an hour after the crowd had dispersed we were gathered in prayer on behalf of our brother Luxminarayana, who was doubtless at that very time being put to the severest test. Just how much he was tried and tortured, how courageously he fought, and how sadly he fell, we can only judge.

Two days later Veeracharyulu received a letter from him from which the following is a quotation: "I am sorry to say that for certain reasons which unhappily did not occur to me before, my faith in Christianity is not strong enough to constitute me a Christian. I wish therefore to inform you of the fact; and to request you, the missionaries, and the other Christians, to excuse the trouble given, and to kindly except my best thanks for the inconvenience you underwent on my behalf." Did this letter cause us heartache? Yes. Did we think we had been deceived and duped? No; the devil suggested it but we did not believe him. Did we think that the young man really felt that he had made a mistake and that this letter was a true and voluntary expression of his heart's conviction? Emphatically no. We had good reason to believe that he had been forced to write the letter. Do we think that he will ever come back to us, sorry and ashamed for this denial of his Saviour? Why should we not think so? Is brother Luxminarayana made of any poorer material than was brother Peter? Peter's denial certainly seems as inexcusable. Is the Lord any less loving, faithful or powerful, than he was in Peter's day? Satan has desired Luxminarayana as he did Peter. And he seems to have realized his desire to some considerable extent. But we believe that Christ has prayed for him. We are praying for him. And now in closing I want to ask you all to join us in persevering prayer to God that this dear brother may be brought to tears, as was Peter, and be graciously raised from the pit into which he has fallen, a wiser, purer man, and a useful Christian.

Thus far all efforts to communicate with him have been carefully guarded against by his relatives who keep him in virtual imprisonment. Our only way of access to him, at present, is via the throne.

Yours in Him,  
Bimilpatam, July 9th, 1901. R. R. GULLMON.



## Messenger and Visitor

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### The Convention.

For the fourth time in the fifty-five years of its history, the Baptist Maritime Convention has met this year with the First Moncton church. The Convention's first meeting in Moncton was thirty-nine years ago. Moncton at that day had scarcely outgrown the proportions and character of a village, and its more recent growth and its importance as a railway centre had scarcely been anticipated. The First Moncton church then reported a membership of 170 and the Second Moncton church about half that number. The Convention at that date was only sixteen years old. The number of delegates was 87, representing a Baptist church-membership in the Maritime Provinces of 23,677. Now we have a reported membership of a little over 50,000 and the average attendance of delegates at Convention for the past ten years has been about 300, from which it appears that, in respect to numbers, the Convention has considerably more than kept pace with its constituency. This was naturally to be expected, since the facilities of travel in all parts of the country are now so much greater than they were forty years ago. In material development and increase of population Moncton has of course much more than kept pace with the country in general. The Baptist cause in Moncton has grown and strengthened with the development of the place. The First church, is now, by several hundreds, the largest in the denomination, its reported membership last year being 1,159, of whom however, as is the case with most other churches, about 25 per cent. have to be classed as "non-resident." The church has been blessed with a succession of able and faithful ministers. Among those who, in more recent years, have served the church in the pastorate, may be mentioned Rev. Dr. Gates, now of Windsor, N. S., Rev. W. B. Hinson, now of San Diego, Cal., and Rev. W. W. Weeks, of Toronto. The present pastor, Rev. D. Hutchinson, late of Brantford, Ont., has come to the church during the past year. He is a man of strength and of fine Christian spirit, who has already won a large place in the esteem and affection of his people and will, we doubt not, as he becomes better known among us, win a similarly large place in the regard of the whole denomination.

It is interesting to look back to that first meeting of the Convention in Moncton, and note who were the leading spirits in the denomination at that date. The Convention record informs us that the President of the Convention in 1862 was Hon. J. W. Johnston (the father of the late Judge Johnston.) The Secretaries were Revs. Isaiah Wallace and E. C. Cady, and the preacher of the Convention sermon was Rev. Dr. Cramp, then President of Acadia College. Among others who were generally found in attendance at the Conventions of that day and taking an active part in its discussions, were Revs. Dr. Tupper, S. Robinson, William Chipman, Dr. Spurden, Dr. Pryor, Thos. Todd, A. S. Thompson, A. S. Hunt, N. Vidito, J. Davis, W. G. Parker, G. F. Miles, James Parker, D. W. C. Dimock, S. W. D. Blois, and along with these ministers, such men as Hon. A. McL. Seely, Z. G. Gable, Hon. Jonathan McCully, Hon. Dr. Parker and J. W. Bars. Of all those named the last two only are still among us, and they, to the sincere regret of their brethren, find their physical strength no longer equal to attendance upon the meetings of the Convention. Men who are now regarded as veterans in our ranks—as for example—Edwin D. King, Herbert C. Creed, Revs. Dr. Steele, E. N. Archibald, Joseph Murray, T. A. Blackadar and J. Coombs, were then boys in College, while some of us who have now attained to the dignity of gray hairs had not then thought of going to College.

The second meeting of the Convention in Moncton

was in 1884, twenty-two years after the first. The number of delegates had then grown to be 252, and the reported membership of the denomination was 40,362. At this meeting Rev. Dr. Sawyer presided, and the preacher of the annual sermon was Rev. G. Goodspeed, M. A., now Dr. Goodspeed of McMaster University. The third meeting of the Convention in Moncton took place just ten years ago, when C. B. Whidden, Esq., of Antigonish presided, and the sermon was preached by Rev. J. H. Poshay, then of Yarmouth. The number of delegates in attendance was 310, and the reported membership of the churches 42,777.

B. Y. P. U.

WEDNESDAY EVENING.

There was a fairly good attendance of delegates for the first meeting of Convention—a platform meeting in the interest of the B. Y. P. U. work of the Maritime Provinces. A welcome to the visiting delegates was extended by Albert Weldon on behalf of the local Union, and Rev. G. A. Lawson of Isaac's Harbor responded. An address was delivered by Rev. F. M. Young, who based his remarks on Luke 2:9, "Wist ye not that I must be about my Father's business." It should be the business of the Unions to bring Christ and the world together. An address was also given by Rev. Dr. Burch, pastor of the Zion Baptist church, Truro. He urged a greater loyalty to Christ and his teachings on the part of the young people. The last speaker of the evening was Rev. J. D. Freeman who was heard with great pleasure as he talked on the timely subject of spirituality. We wish that many more of our young people could have been present at this very helpful and inspiring service.

THURSDAY MORNING.

The first business session of the B. Y. P. U. Convention convened at 10 o'clock, with Pres. Lawson presiding. On account of illness the Sec'y.-Treas., Mr. A. R. Wall, was unable to be present, and the report of statistics, etc., was submitted by the assistant secretary, Rev. H. H. Saunders. This showed a membership of the 30 Unions reporting of 1500 active and 447 associate, with 6 Junior Unions having a membership of 379. Three Unions have been organized the past year, and one re-organized. Several of the largest unions did not report, but the work seems to have been carried on with average success.

A discussion arose in respect to a question on the cards sent out yearly, viz., "number of conversions traceable to our work." It was thought that there would be some difficulty in answering this in many instances. The matter was referred to a committee.

The election of officers resulted as follows:—President, Rev. G. A. Lawson, Isaac's Harbor, N. S.; Vice-Pres. for N. B., R. J. Colpitts, Petitcodiac; Vice-Pres. for P. E. I., Arthur Simpson, Cavendish; Sec'y.-Treas., Rev. J. H. McDonald, Fredericton, N. B.; Asst. Sec'y., Rev. J. G. A. Belyea, Westchester Station, N. S.; Editor B. Y. P. U. column, Rev. W. N. Hutchins, Canning, N. S.; Transportation leaders, Rev. M. A. McLean, Truro, N. S.; Albert Weldon, Moncton, N. B.; Rev. G. P. Raymond, Charlottetown, P. E. I.

The question in regard to a convention of the young people apart from the annual convention of the churches was introduced by Rev. G. W. Schurman, who spoke strongly in favor of such a convention. This precipitated a lively and almost interminable discussion in which there were almost as many opinions as there were speakers. But the general impression seemed to be that the present arrangement was unsatisfactory as far as results were concerned. On motion the question was at last laid over until the afternoon.

THURSDAY AFTERNOON.

After the opening exercises an animated and profitless discussion was indulged in on a motion to add to the statistical reports a question asking the number transferred from the associate to the active membership during the year. The reports from associational Unions gave no definite information respecting the work. The treasurer reported a balance of \$31.82. A vote of thanks to Rev. J. W. Brown, the retiring editor of the B. Y. P. U. columns of the MESSENGER AND VISITOR was unanimously passed.

Rev. G. R. White gave a suggestive address on "Our Future Policy." Having referred to the supreme importance of the questions, and the crisis through which the work is now passing, the speaker strongly recommended the continuance of the essential features of the B. Y. P. U. work and the Maritime B. Y. P. U. Convention. He emphasized the importance of the educational work of the Union and suggested that a strong committee be appointed to consider and arrange for a course of study apart from the International Union. This suggestion brought on a general and vigorous discussion, and all who spoke seemed to favor such a course of study. On motion the nominating committee were instructed to name a committee as recommended. The following were appointed: Revs. G. R. White, T. Trotter, E. M. Keirstead, H. R. Hatch, C. H. Day. The adjourned discussion in reference to separate B. Y. P. U. Convention was then taken up and called forth great fer-

tility of suggestion and prolixity of speech but without reaching any definite conclusion. At last on motion the question was referred to a committee which should report on Friday morning.

THURSDAY EVENING.

The first address was on 'A Definite Purpose as related to Success,' and was delivered by Rev. H. F. Adams, of Truro, who spoke fluently on the influence of a definite purpose on the life as shown in the history of successful men in different walks of life, with special reference to the purposeful life of Jesus Christ. The highest purpose which a Christian can have is to live the Christian life after the example of Christ.

The second speaker was Rev. D. Hutchinson and the pastor of the Moncton Baptist church was listened to with pleasure by his own congregation and the delegates present as he spoke of 'The Young Christian's Self-Heed.' Young people should be heedful in respect to their physical organism, for youthful excesses are drafts drawn upon vitality which must sometime be paid with heavy interest. Young people should take heed to themselves mentally. The speaker dwelt strongly upon the need of care in the selection and use of reading matters. Take heed socially. Young people may rightly wish to have a good time, but too often there is a wrong idea as to what constitutes a good time. Anything which degrades or weakens a man physically, mentally, morally, or spiritually cannot be a constituent part of a good time. Take heed morally. The world needs and is calling out for men of uprightness of life and nobility of character. But above all take heed spiritually, for this is the crown and glory of manhood and womanhood.

FRIDAY MORNING.

The early morning prayer-meeting, led by Bro. Frank Erb, was but poorly attended, but a precious season was enjoyed by those present.

At 9 o'clock a business session was held to listen to the report of the committee in regard to the future of the Convention. The report recommended that next year the Convention hold a platform meeting on Thursday evening and the business sessions in the mornings before the sessions of the Convention proper, and that the following year a separate Convention be held. After another long discussion the recommendations of the committee were adopted with the substitutions of Friday evening for Thursday if arrangements could be made whereby that evening could be secured. The sessions closed with prayer by Rev. H. F. Adams.

THE INSTITUTE.

The meetings of the Institute were held on Friday as usual. Three papers were presented and discussed, one in the morning and two in the afternoon, and both the papers and the discussion by which they were followed were of a highly interesting character. The morning paper was by Rev. R. O. Morse, and the subject "Expository Preaching," received the thoughtful and judicious treatment which was to be expected from the author. The paper was received with very general appreciation, and following the reading of it, there was a free discussion in which quite a number of the pastors and others present took part, and which was doubtless of a generally helpful character.

At the afternoon session a paper was read by Rev. E. E. Daley of Bridgetown on The Millennium in Relation to the Second Coming of Christ. Mr. Daley took the pre-millennial view of the Second Coming, dealing with the subject in vigorous style, presenting an exposition of a number of passages from the Old and New Testament, which are generally held by the advocates of the pre-millennial view to support their position. In the course of his paper Mr. Daley also criticised quite freely, portions of Dr. Goodspeed's recently published book on the Second Coming. The paper was well received, and the views presented evidently found much favor with a number of those present.

At the close of Mr. Daley's paper it was announced that some time would be given for discussion. Dr. Goodspeed being present was called upon to speak, and upon rising said that he had with him a paper upon the same subject, prepared for another occasion, and that if the Institute preferred it he would read that paper instead of the one which he had been announced to read in criticism of Dr. Strong's Ethical Monism. The Institute did prefer it and Dr. Goodspeed accordingly read his paper on the Second Coming which was a strong presentation of the post-millennial view.

After the reading of the papers there was an open discussion upon the subject participated in by Revs. E. E. Daley, President Allison of Sackville, J. D. Freeman, D. Hutchinson, R. O. Morse, P. S. McGregor, D. W. Crandall, S. McC. Black and W. A. Snelling. The discussion indicated that while the prevailing view among our ministers is still in favor of the post-millennial position, there is a disposition on the part of a growing number to favor the pre-millennial view.

In the evening a meeting was held under the auspices of the Institute at which Rev. E. T. Miller of Hebron, N. S., preached to a large congregation a practical and searching discourse on the words of our Lord found in Matt. 25:45. "Inasmuch as ye did it not unto the least of these, my brethren, ye did it not to me." After the



sermon there was an evangelistic service led by Rev. J. W. Rutledge, in which a large number took part.

THE CONVENTION.

The fifty-sixth annual session of the Convention opened at ten o'clock Saturday morning, the president, Mr. C. W. Roscoe, in the chair. A large number of delegates were in attendance. Up to Saturday morning about 300 had been provided for by the Committee of Entertainment. The congregation united in the singing of hymn 257 in the Canadian Hymnal

"Come Spirit of the Lord  
Teacher and Heavenly Guide!"

The 53rd Chapter of Isaiah was read by Rev. E. E. Daley and prayer was offered by Rev. N. A. McNeill.

After the adoption of the provisional programme for the Convention had been adopted, with some slight modifications suggested by the Committee of arrangements, the Nominating Committee of the Convention was appointed as follows:

B. H. Eaton, Esq., Rev. S. H. Cornwall, J. J. Wallace, Esq., Rev. J. C. Spurr, Rev. J. D. Freeman, Rev. O. N. Chipman, Rev. N. A. McNeill, Rev. H. N. Parry, Rev. J. B. Woodland, Rev. P. S. McGregor, Dr. J. H. Saunders, Hon. H. R. Emmerson.

The following visitors were invited to seats in the Convention: Rev. W. D. McKinney of Ansonia, Conn.; Dr. David Allison, of Sackville; Dr. C. Goodspeed, Toronto; Rev. G. Swimm, Moncton; Prof. E. R. Morse, Bristol, Va.; Mrs. L. C. Archibald; Mrs. Mary Smith and Mrs. C. H. Martell of the W. B. M. U., and Mrs. Amelia Green of Los Angeles, Cal. Responding to the invitation of the president, all those mentioned above, except Mrs. Martell who was not present, briefly addressed the Convention; also, Rev. J. E. Brown, Refd. Episcopal of Moncton and Rev. W. F. Stackhouse of Winnipeg.

A communication was read by Secretary Creed from Rev. J. H. Shakespeare, Secretary of the Baptist Union of Gt. Britain inviting the Convention to appoint representatives to the Ecumenical meeting of the Union in Edinburgh in October next; also a communication from Rev. A. L. Therrien of Montreal in reference to the Grande Ligne Mission; also from Rev. J. G. C. White of Lethbridge, Alta., tendering his resignation as a member of the Board of Governors of Acadia College, also from Rev. W. T. Stackhouse, requesting permission to address the Convention in the interest of the North West work; also letters from Rev. J. B. Morgan and Rev. Charles A. Eaton, D. D., in reference to the next meeting of the Dominion Baptist Convention.

On motion of Hon. H. R. Emmerson the communication in respect to representation at the Ecumenical Union in Edinburgh was referred to a special committee consisting of Dr. Black, Dr. Trotter and Dr. R. M. Saunders. The other communications were referred to the Boards or standing committees to which they were severally related.

The Nominating Committee presented a partial report through E. D. King, Esq., naming as President, J. J. Wallace Esq., of Moncton; Vice-presidents, Rev. W. H. Warren of P. R. Island and Rev. F. M. Young of North Sydney, C. B.; Assiat-Secretary, F. O. Erb, Lic.; Treasurer, A. H. Jones, Esq., Moncton. Mr. H. C. Creed appointed as Secretary last year for a term of three years, continues with recognized ability to discharge the duties of that difficult position.

The report was adopted and Mr. Wallace having been declared president was introduced by President Roscoe and on assuming office thanked the Convention in felicitous terms for the honor conferred upon him.

The report of the Committee on Obituaries was presented by Rev. W. H. Warren. The names of ministers in connection with the Convention who have been called away by death during the year are Rev. J. W. S. Young, Rev. S. W. Kierstead, Rev. G. W. Springer, Rev. Thomas Todd, all of New Brunswick, and Rev. Geo. A. Weathers of Nova Scotia. To the life and labors of these departed brethren the report made suitable reference. It also made mention of the late Arthur C. Kempton, of Janesville, Wis., and Dr. E. Allison Read who were born and educated in these Provinces; also of the late Judge Johnston of Dartmouth, Deacon J. H. Harding of St. John, Miss Amy Johnston of Dartmouth, and Miss Mary Graves, formerly principal of Acadia Seminary.

On motion of Rev. G. W. Schurman, it was resolved to send a telegram to Rev. W. E. Hall of Halifax, expressing the deep sympathy of the Convention with him and his family in his present serious illness. The Convention was also led in prayer on behalf of Bro. Hall by Rev. Dr. Trotter.

Before the morning session closed the printed reports of the Secretary and the Treasurer of Acadia College were distributed.

The report of the secretary embodied many facts in reference to the work of the schools during the past year, of which the readers of the MESSENGER AND VISITOR have been placed in possession. In reference to ministerial students and theology, the report makes the following statement:

MINISTERIAL STUDENTS.

"The number of students in the University who have announced their intention of entering the ministry was 27, of whom eight were members of the senior class, ten of the junior class, seven of the sophomore class, and two of the Freshman class. These all received their due share of the Payzant beneficiary fund, amounting in all to \$1,235 00."

THEOLOGY.

"After a careful examination of the G. P. Payzant fund, your Board have found it feasible to establish two chairs for Biblical and Theological instruction with a fair prospect of a permanent endowment of \$1,200 per annum to each. These are to be known one as the 'G. P. Payzant professorship of Apologetics, Homiletics and Pastoral Theology,' and the other as the 'G. P. Payzant professorship of the Hebrew Language and Biblical Literature.' To the first of these professorships Rev. Dr. Trotter, President of the College, has been appointed. To the chair of the Hebrew Language and Biblical Literature, Rev. A. C. Chute, D. D., formerly pastor of the First Baptist church, Halifax, has been elected. Dr. Trotter has already been serving the institution for several years in the capacity of teacher as well as administrator and nothing need be here said regarding his eminent qualification for work. Respecting Dr. Chute as a new professor we may say that he is so well and favorably known throughout the denomination for his intellectual ability, his studious habits, his scholarly attainments, his sound orthodoxy and his earnest piety that your Board feel assured that his appointment will meet with universal approbation and that it will materially strengthen the work at Wolfville. A carefully prepared scheme of instruction has been adopted including the study of the English Bible, Homiletics, Apologetics, Christian doctrine, Pastoral Theology and the Hebrew Language. Other subjects as New Testament Greek, Church History and Practical Ethics, will be taken up as occasion demands. This provision for Biblical and Theological work, while not constituting a full balanced course in Theology, should be of great value to those who cannot take a full course, and incidentally also to all ministerial students pursuing the Arts Course."

The report concerning Horton Academy is favorable. In reference to the proposed enlargement of the building the report says:

"It will be remembered that last year a proposal was adopted by you looking to the expenditure of \$15,000.00 in the improvement and enlargement of the Academy building, whenever that amount should have been raised, including \$4,000 available from the 'forward movement' for this purpose. In furtherance of this proposal the Board has already proceeded to expend \$2,500.00 in furnishing the Academy home with a hot water heating system, electric lighting and certain other internal improvements. In respect to the further work of enlargement of the building we have to say that the raising of the necessary funds has not proceeded so well as to warrant the expectation, that in any reasonable time so large a sum can be raised as was last year contemplated. Your Board is therefore disposed to curtail the proposed outlay by several thousand dollars and to make an enlargement to cost about \$7,000, so soon as the Principal shall have succeeded in raising that amount. Towards this sum the pledges so far received amount to about \$1,200. We bespeak your continued loyalty in this very important matter, so that sufficient accommodation may be provided for the increasing number of pupils."

In reference to the Seminary the changes in the teaching staff, of which the readers of the MESSENGER AND VISITOR have been informed are mentioned. The report says:

"Rev. H. Todd DeWolfe, late of Foxboro, Mass., has been appointed Principal of the school. Mr. DeWolfe graduated at Acadia in 1889. He afterwards studied at Newton Theological Institution and graduated there. Subsequently he was assistant Professor in that institution for several years in the department of New Testament Greek. Mr. DeWolfe comes to us with high recommendations from competent authority, and has entered upon his work at Wolfville with hopefulness and determination."

Mention is made of the restoration by the Nova Scotia Government of \$7,900 on account of the succession duties in the Payzant bequest, in accordance with the principal of the abrogation of the law imposing succession duties on bequests for religious and charitable purposes.

In regard to financial conditions and the Forward Movement Fund the report says:

FINANCIAL CONDITIONS.

"We regret to state that the Treasurer's report will show a discouraging condition as regards this vital feature of the work. It is our conviction that the time has come when our schemes of denominational finance must receive new consideration at the hands of this Convention which will secure, by radical change of plans or revitalization of existing ones, such a new impulse as will deliver our denominational enterprises from their present serious embarrassments."

FORWARD MOVEMENT FUND.

"The work of collecting has been prosecuted by Rev. W. E. Hall, with much vigor and success. In March last the third installment of Mr. Rockefeller's pledge was secured. Fair progress in collecting since then has been made, although Brother Hall has been far from well. The treasurer's report will show the present state of the fund.

On the 8th inst., we regret to have to report, Brother Hall was stricken down with paralysis, and has since been confined to his bed, though we are pleased to add his condition has been improving. In this severe affliction our Brother and his family will have the sincere sympathy of the Board and denomination in these Provinces.

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The Consolation of Forgiveness.

Forgiveness and the sense of it are among the earliest experiences of the consoled believer. These are accompanied and followed by spiritual trials, which arise from the presence in us and outside us of tendencies and of principles which challenge the supremacy the joy of forgiveness claims for Christ. Who does not know the conflict between the ideal of the new life and the habits of the old? Who has not wondered at the strength of sentiments, of proclivities, of emotions, which are regarded as the merest follies, but which we found possessed of extraordinary powers of resistance as soon as we began to attack or to expel them? What a new realm opens to the gaze of the Christian in serious conflict with the undergrowths of his own past? Sins of the fancy must be refused the least approach to truce. Sins of the tongue! How varied in their nature, character and number! Words may be spoken, and by no means rapidly, at the rate of one hundred and sixty a minute! They may be false, cursed by habitual untruth, or charred by the heat of exaggeration. They may be malicious, combining a minimum of truth with a maximum of insinuation, and deadly in dejection, dastardly in malignant scandal, and cruel in their cowardly defamation of the absent, the innocent, the helpless. They may be foul, reeking with putridities, which defile and destroy. And what of actions? What of dispositions, antagonistic to and incompatible with the beautiful ideal that lives before the followers of Christ in the holy gospels? Under the stress of these conditions we can but look to him whose incipient and elevating mercy has revealed them to us. Christ, by his spirit, has made us conscious of these fallings. Shall he leave us with this unwelcome experience! Helpless? Disheartened? Surprised? Never. He who bestows gratuitous and immediate forgiveness encourages us to continue in the paths of spiritual progress by bestowing power over the sin he alone can pardon. Men sin because sin is stronger than men. Christ makes a man stronger than his sin. He is here the Christian's Consolator.—The Quiver.

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Meditation.

Spirit of Christ, Spirit in whose breath I live and move and have my being, reveal day by day the power of Thy presence within me. Reveal to me that the power of Thy presence is the power of my resurrection, the certitude of my immortality. Ofttimes I stand aghast before the gates of the great mystery; I wonder what things shall be in the state after death. Teach me that the state after death exists already before death, that I need not taste of death until I have seen the Kingdom of God. Teach me that my immortality is not to come, that it is here, that it is now. Teach me that life eternal is not merely the life beyond the grave, but the life on this side the grave. Reveal to me that I am now in eternity, that I am breathing the very air of those that have passed the gates. Let me have more than hope; give me fruition. Let me feel that I am already immortal, that death could no more destroy my life than it could destroy thine, because mine is thine. When my strength is weakened in the way, when the shadows of the grave seem to encompass me, help me to remember not so much that there is a life above as that there is a life within. Help me to remember, not that thou art waiting for me across the valley, but that thou art waiting with me in the valley; then shall the rod and staff of my comfort be, "Thou art from everlasting, therefore I shall not die."—Moments on the Mount.

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Light in the Darkness.

The room must be quite dark before the view on the canvas comes out bright and clear. Many of the promises of God are only seen in the same way. Some of God's grandest visions have come to those sitting in the darkened rooms; the vision has always been there, but the room was not dark enough to see it. It was to the Jew who was an agriculturist, and not a sailor, that the promise, "no more sea" came with much meaning; only those who have suffered here can understand the promise. "And the inhabitant shall not say, I am sick." Those who are seeking to escape experiences can never know the sweetness of God's promises for experiences. Said Dinah in Adam Bede, "I think, maybe the promise is sweeter when the life is dark and weary, and the soul gets more hungry when the body is ill at ease." Physical blessings may keep back the richest gifts of God.—Baptist Union.



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

### A Frog Concert.

BY RURIB.

"Listen!" said Tess, one moist, warm evening drooping down on the fresh grass where Tim and Jack were stretched at ease. "The concert's beginning."

"What concert?" demanded Tim, rising on one elbow.

"Why, the Frog Concert," responded Tess.

"A Frog Concert! Who ever heard of such a thing, I'd like to know?" said he, derisively.

"Well, you just keep still and listen, and you'll hear one now. There isn't that just the way the orchestra tune up before they start?"

The denizens of the pond did indeed suggest the ludicrous resemblance Tess had remarked. At first a single scrape was heard, then several of them uttered their notes at intervals, like the performers in an orchestra tuning their instruments; then they all, as if by one impulse, joined in the chorus, deep and loud, from the thinnest of shrill pipes to the booming base notes of the oldest bull-frog in the puddle, who filled in his parts with regular intervals of rest.

"My, doesn't that old fellow think he's got a voice!" said Tim. "He just spoils the whole thing, though."

"Do you know what the frogs say?" asked Jack, after a few minutes.

"No, do they say anything?" asked Tim, with sudden interest.

"Well, we boys used to think the little shrill fellows sang. 'Cut across! Cut across! Cut across!' and the old, wise ones piped, 'Go round! Go round! Go round!'"

"What does that old base frog say?" inquired Tess.

"Snakes! Snakes! Snakes!" said Jack.

"Why, what have frogs to do with snakes?" she asked, in astonishment.

"A great deal more than they like, often," laughed Jack. "Snakes never want any other food if they can get a nice live frog to swallow."

"Oh, Jack, they don't swallow it alive!"

"That's their favorite way of dining," he returned.

"I've often seen a snake with a frog's head and three legs projecting from its mouth, and they were gradually disappearing. Sometimes the frog is alive when it reaches the snake's stomach."

"How dreadful!" shuddered Tess. "Poor, poor frogs! No wonder the old ones croak 'Snakes!'"

"The frog himself subsists in his turn on slugs, snails, beetles, and such insects," went on Jack. "He can whip an insect down his throat like magic. You see, his sticky tongue points backward. He captures his prey by suddenly throwing the tip of the tongue forward upon the insect, covering it with this slime, and quickly drawing it back, tossing the insect down his throat so swiftly that it requires sharp eyes to see it."

"I saw a lot of frog's eggs in the pond one day," remarked Tim. "Little dark specks in queer, slimy stuff, like jelly."

"Yes, that dark color of the yolk attracts the heat of the sun, which hatches out the young tadpoles. The spawn is deposited at the bottom of the pond at first, but in a little while floats to the top."

"Oh, I saw some young ones yesterday," broke in Tess, eagerly. "Queer little black things with long tails, wriggling through the water. What happens to their tails, Jack? Do they drop off, or do they pull them off like the mosquitoes do their skins?"

"Neither," smiled Jack. "First, the hind legs appear, and a short time after the front ones grow out, and then the tail is gradually absorbed into the body. When this is completed, the young frog ventures for the first time to leave the water. It is during the breeding season that what Tess calls the 'Frog Concerts,' take place, when the males perform their loudest and most musical feats in croaking."

"Where do they stay all winter?" asked Tim.

"When winter approaches they all cuddle down together, embracing each other in the mud at the bottom of the pond so closely as to appear like one continuous mass. Here they remain in a torpid state until the ice breaks up in the spring. You know we have a saying in the country that the frogs must croak and be frozen under three times before Spring is really here."

"Are there many different kinds of frogs?" asked Tess.

"About a thousand species of frogs and toads," was the answer. "The changeable Tree-Frogs are interesting little fellows. One as green as a leaf to-day may be found all grey or spotted to-morrow. And there is a curious Flying Frog in Borneo, whose long webbed feet and forelegs bordered by membrane, and a body which can be much inflated, enable it to make a sort of slanting flight down from the tree-tops. The hind legs of the edible frog are considered quite a dainty."

"Tess," murmured Tim, sleepily. "I'm going to have frogs' legs for our supper to-morrow night."

"You may eat them yourself, then, for I shan't," retorted that small maiden with some scorn. "Come indoors, or you'll dream you are a frog yourself before morning."—The Christian Guardian.

### The Reign of the Rose.

A door opened, and a painful of rubbish was thrown into the alley. It contained a tuft of green, feathery parsley, only a little wilted. Two children caught the flash of green at the same instant, and both sprang for it.

"Give it to me; I saw it first!" cried the little girl.

"But I got it first, and it's mine; ta-ta," said the boy, and, sticking the trophy into the buttonhole of his ragged jacket, he strutted away, leaving behind him a very angry and dirty little face which looked as if its owner was undecided whether to hurl after him opprobrious epithets or to sit down and cry.

A woman with a covered basket, coming through the alley, had seen the little skirmish and stopped by the side of the vanquished child. She had a gentle face, and wore a quaint little black bonnet with white ties.

"Do you like flowers? See, here is a pretty one," and, lifting the cover from her basket, she took out a great, dewy, pink rose, put it into the child's hand, and hurried away. Three or four little ragamuffins were on the scene immediately, crying, "O, lady, please give me a flower," but the deaconess had escaped what would soon have been a mob of clamoring children by turning into a side passage and shutting the door behind her. The child held the flower a moment, looking at it stupidly, and then, as faces and voices grew more numerous, and were turning toward her, she suddenly scud down the alley.

"O, mother, look! just look! A lady give it to me! She burst into a little foul-smelling, half-lighted room. The mother, sitting on the edge of a tumbled bed, regarded the rose with a mild interest.

"Ain't it a beauty! Put some water in a dish, Anette, an' set it on the table by the window so it'll keep fresh."

The dish indicated was a broken-nosed pitcher, none too clean, and the rose hung over the edge until only its outer petals and its green calyx were to be seen.

"Say, mother, don't yer think the rose 'ud look better in the glass?"

The "glass," the only tumbler the establishment contained, was stained with ancient beverages of a questionable character and opaque with the marks of dirty fingers. Anette took it to the hydrant, where she rinsed and polished it until it shone and brought it in clear and dripping. Then ten minutes were spent strengthening the stem of the rose with a hairpin, that it might stand at a proper angle to display all its beauties.

Never was a fairer rose—pale-tinted, beautifully cupped, crisply-curved, sweet-breathed; a dainty thing, looking as much out of place in that miserable dwelling as a golden-haired princess in a coal mine.

"Mother, don't you think the rose 'ud look prettier if they was sunthin' white under it—sunthin' clean and white?"

The woman looked at it considerably. She was very fat and very dirty. Almost unconsciously she pulled down the baggy folds of her limp calico dress, and with both hands smoothed her unkempt hair. Then she touched the rose with a stubby forefinger, as one would lift a baby's chin.

"I'll see if I kin find sunthin'."

She went to a broken trunk and began to turn over a heterogeneous collection of old rags. From somewhere near the bottom she produced a damask towel, worn and ragged, but tolerably clean—a relic of better days, perhaps, or included in some collection of old clothes from the charity inclined. Anette took the towel and spread it on the table, folding it carefully, so that the ragged places were hidden. Exactly in the centre of this she placed the rose in its tumbler, where it stood like a queen in its little space of cleanliness and purity.

One little clean spot! But it acted like a magnet. The woman's eyes turned toward it continually, and as for Anette, she forgot everything else and gave herself up to the worship of the rose.

"Mother, let's wash up the dishes and put away these things on the table. They don't look nice with the rose."

"Good land! What's come over ye?" was the mother's only protest. But the dishes were washed, and the away of the rose extended over the entire table, which was reduced to a condition of comparative cleanliness and order.

Four days the rose stood in the fulness of its beauty, and each day extended its empire of purity. The room was swept, the window cleaned, and every day Anette washed her face and hands, and made a pretence at least of combing her tangled hair.

On the morning of the fifth day, without any sign of drooping or decay, the petals led go their hold and lay scattered like pink shells on the white cloth. Anette gathered them up, kissed them, and laid them away in a box that she bought of Sadie Jones for a cent.

The room had been cleaner and hearts gentler for those four days, and yet the rose had said nothing. It had only been sweet and pure and had not held itself aloof from anything.—Miss Isabel Horton, in The Sunday Advocate.

### By Keeping at It.

BY MISS JULIA D. COWLES.

"Mamma, I just can't do these examples in fractions," said Fred Vinton one afternoon, as he bent over a big sheet of paper filled with figures.

"How long have you been studying fractions?" his mother asked.

"We began them this week," Fred answered, "but I am sure I never shall be able to understand them."

"I will help you with a few examples," said Mrs. Vinton, "and then probably you can work those that your teacher has given you."

Fred made a place beside him for his mother, but his forehead did not lose its puckered appearance, although he worked perseveringly till his examples were at last all done. It was only the next day as he was playing with Rover in the yard that his mother heard him say:

"I don't believe I shall ever be able to teach Rover those tricks. It seems as though he never would learn, and yet I am sure he is as bright a dog as Charlie Kent's."

Mrs. Vinton did not appear to notice what Fred was saying, but she thought about it afterward, and remembered what he had said about his examples in fractions.

After school that same day, Fred was set to work at piling the wood which John had split. He had worked for perhaps fifteen minutes, when the wood slipped, and part of the pile came tumbling down.

"Oh, dear," exclaimed Fred, "I don't see how John piles this wood up so that it stays piled. I'm sure I can't."

Once more mamma happened to hear what Fred said, and this time she began thinking seriously, for she saw that Fred was forming a habit which would be sure to bring him trouble.

It was not long afterward that Fred came into the house, the wood was scarcely half piled, and sitting down upon the floor began to play jackstones.

He played away up through "fourteens" before he missed, and then he began at "ones" again to see if he could not play farther the next time before making a mistake.

"It seems to me that you can play jackstones pretty well," said Mrs. Vinton, stopping in her work to watch him.

Fred flushed a little at this bit of praise from his mother. "Yes," he said, "I play with the big boys at school and they won't let many of the boys in my room play because they miss so soon."

"I can remember when you couldn't catch 'ones,'" his mother said, "and it doesn't seem very long ago either."

"It wasn't long ago," Fred answered with a gay little laugh. "I learned pretty quick, I guess."

"How did you manage to do it?" Mrs. Vinton asked earnestly.

"Oh," said Fred, "I just kept pegging away every chance I got, and it wasn't but a day or two before I could do 'fives.'"

"Then there was no trick to learn or any magic moves to be acquired. It was only necessary that you should keep at it, in order to learn to play well?" Mrs. Vinton said in an enquiring tone.

"Yes," Fred replied, "that was just all there was to it."

"Well, Fred," said Mrs. Vinton, "if you were to apply the same principle, don't you suppose it would work as well with other things as it did with jackstones?"

Fred looked a little surprised at the turn the conversation had taken. He didn't quite catch his mother's meaning.

"Don't you think that if you just keep 'pegging away' you will soon learn to understand fractions; and if you keep on persevering, you will in time teach Rover those tricks you so much want him to learn, and—?"

But Fred had caught her meaning now, and he laughingly interrupted her to add:

"And if I keep on trying I will be able to pile wood so that the pile will stand up. Well, I shouldn't wonder anyway I'll go and try," and in a moment more he was in the yard working with an energy which was bound to bring success.—New York Observer.

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### Johnnie's Picnic.

AN INCIDENT FROM LIFE.

"Are you going to the picnic! Why, Johnnie, you've left your shoes at home!"

"Yes, I'm going, Billie," said Johnnie, bravely, as he hurried on toward the big waggon.

"Billie stopped to speak to Jimmie Wilson, and let Johnnie go on alone. When he thought he would not be overheard, he said to Jimmie:

"He wouldn't go if I were superintendent of the Sunday-school. It isn't nice for boys to go barefoot to pic-



The Young People

nics." He then looked with childish pride at his nice shoes and stockings.

"That's so," answered the other, trudging along. "S'pose we speak to Mr. White about it; he may not see Johnnie in the crowd. My mother'd be shocked to have me ride with a barefooted boy through town."

Billie assented, and they hurried round to the side of the hall to speak to the superintendent before the school started. He heard their remarks very kindly, but simply said:

"Johnnie's bare feet won't hurt you any, my boys, and they may do somebody some good before night. We'll let him go."

When the children arrived at the beautiful park, and ran down to the shore of the little pond, there were many who stripped off shoes and stockings, and Johnny had lots of company for his wading in the water. So he forgot for a while that he was different from the others. When the rest hurried on their shoes and stockings to go to the big tables for dinner, Johnnie felt the lump in his throat again, but he went on with the rest.

After such a dinner as he had not had since last year's picnic, Johnnie walked over to the big swing, and was soon in the height of glee. Rising away, away, oh, so high in the air! then sinking swiftly backwards, but to rise again still higher. After a little while Billie and Jimmie came up and watched him. Nobody had swung so high before, and they could not help wondering how he did it.

Pretty soon, Billie asked if he might get on too, and Johnny gladly "let the old cat die"—that is, he let the swing stop itself—and then the two swung together a good long time. Suddenly, when they were high at the back just starting down on the swift long sweep, they were startled by the cry, "Run away, sissy, Run, quick!" They saw a toddling baby right in their path. They would surely kill her.

"Down with your feet, Billie! Stop her hard—and hang on!" yelled Johnnie to his seatmate as they came down like a flash. But Billie was too scared to do anything but hold on while Johnnie struck the ground in full force and held himself straight and stiff until the swing stopped, just beside the little girl.

The crowd rushed up to cheer the brave boy and take the baby out of danger. Then they saw that Johnnie's poor bare feet had great gashes cut in their soles, and that he had stood the pain like a hero to save the little girl's life.

Kind hands quickly bound up the bleeding feet, and two boys, besides some others, felt that those bandages were far more honorable than the finest shoes and stockings that were ever made. What made Johnnie happiest however, was that one man promised him work at good wages. Do you suppose Johnnie disappointed him?—J. Fred. Smith, in S. S. Times.

Midsummer Music.

Oh, hear the blithe bumblebee booming along,  
His trail in the garden a ribbon of song;  
He drifts from the porch to the trim hollyhock,  
Then pauses awhile on the rose-tree to rock.

He tosses and tumbles  
About in the sun,  
And buzzes and bumbles,  
His heart full of fun;  
Then out of the garden he whirls on his way,  
To frolic and friak with the breezes at play.

Oh, hear the gay bobolink carol in glee,  
A beam on the bough of the low apple-tree,  
Or circling about in a dream of delight  
Where clover-seas dimple in crimson and white.

No care his heart troubles;  
With rapture he brims,  
While madly he bubbles,  
With song as he skims  
Across the green field and the swift-flashing stream,  
Whose gold-hearted lilies in peace dip and dream.

Oh, hear the red-squirrel that gambols, care-free,  
And chatters 'way up in the hickory-tree  
O'erjoyed as the cricket, whose notes rise and fall,  
As shrilly he fifes in the mossy stone-wall.

The wind in song's fitting—  
The tree-toad in vain  
Is rasping and splitting  
The welkin for rain;  
While, leaf-screened, the locust, in sharp and in flat,  
Sound loud the ta-ra of his rat-tat-tat.

Oh, midsummer's music's supreme in the mead;  
It laughs in the rillet, and lisp in the reed;  
It rustles and ripples and romps in the leaves;  
It sobs in the rain, in the whirlwind it grieves.

The bright daffodilly  
It lures to repose;  
It sighs in the lily  
And dreams in the rose;

While haunting the nooks where the fairies abide,  
The charms it interprets of midsummertime.

—R. K. Munkittrick, in the August Woman's Home Companion.

"Little minds are tamed and subdued by misfortune, but great minds rise above it."

"The real man is the one who always finds excuses for others, but never excuses himself."

"In the path of duty you are sure to journey with God."

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Spiritual Acquaintance. Job 22: 21-23.

Daily Bible Readings.

Monday, September 2.—Job's complaint at his friends' cruelty (vs. 3). Compare Gen. 31: 7.  
Tuesday, September 3.—Job 20. Zophar—the end of the wicked (vs. 29). Compare Job 27: 13.  
Wednesday, September 4.—Job 21.—Job—the wicked perish at last (vs. 19). Compare Ex. 20: 5.  
Thursday, September 5.—Job 22. Eliphaz—Job exhorted to repent (vs. 23). Compare Ps. 119: 11.  
Friday, September 6.—Job 23. Job—God knows my ways (vs. 10). Compare Ps. 139: 1-3.  
Saturday, September 7.—Job 24. Job—the wicked get their dues (vs. 17). Compare Prov. 10: 7.

By the time that this issue reaches our readers a new editor will have been appointed for this department. We are fully conscious that we have rendered an imperfect service. We have not reached the ideal which we set at the beginning of the year. With the many urgent demands of a large pastorate upon us, much of the work has necessarily been done under a high pressure. We have tried to do our best.

We express our gratitude to the Unions that have co-operated with us in making a success. We likewise take pleasure in expressing our thanks to all the brethren who have so acceptably treated the Prayer Meeting Topics, and also to those who have responded to our requests for articles from time to time. Many valuable suggestions have been given in these articles. We sincerely trust that some one with more ability and more leisure to devote to this work will be chosen for the coming year.

Prayer Meeting Topic—September 1.

Spiritual Acquaintance. Job 22: 21-23.

It is wisdom supreme to know God. There is no such thing as deep and true peace without an acquaintance with him. Suppose the case of one possessing high intelligence allied with all the virtues of human life, but who lacks entirely any personal faith in God as a person. If you ask if his nature is at peace, he answers, Yes; I have no fear, no trouble, except that which comes by ignorance or inattention to law. Life is not long; I shall soon be in the dust, and that will be the end of me. I am at peace. The peace of such a man may be calmness, indifference; but it cannot be the same thing that comes into a soul and flows through it and down into its far depths as the result of acquaintance with God.

Imperfect and partial knowledge of God is practically more disturbing and alarming than complete scepticism. Once allow his existence, and it is impossible ever to put that existence anywhere but in the primary place. Those who are imperfectly acquainted with God look at some of his attributes separately, but never at the centre and essence of the character where all the attributes meet.

Acquaintance with God means dwelling with him; making one's home with him. Even as the branch dwells or abides in the vine we may abide with him. This is not done by unceasing effort on our part, but by quietly accepting Christ as our home and living in him. Worry and anxiety will then give place to trust and sweet repose. The branch is simply held by the vine, and lives because the vine lives. So we live because Christ lives. Our life is hid with Christ in God.

Our lesson sets forth the result of acquaintance with God. Good will come to us, and we will be built up. Job had been shattered, but now a return to God was to bring reconstruction—he was to be built up. We have all been shattered with sin, and are in need of reconstruction such as is found in Jesus Christ. Good will surely come to those who become acquainted with God. No man is good who avoids the society of God. This is the supreme criterion of goodness, and the pledge that all goodness in abundance and variety will come. The "good" that comes is nothing less than all the benefits and blessings of the gospel.

Gathered Thoughts.

'What is the difference between anarchy and Christianity?' asks some one in the 'Advance,' and the reply is as follows: 'Anarchy says what's thine is mine. Christianity says what's mine is thine, and the difference is world-wide.'

The religion of Christ is suited to tired women and peevish children. It is suited to the office, the cradle, the sewing-machine, the headache, the heart-ache, the nursery, the school-room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart.—Rev. J. N. Fradenburgh, D. D.

The greatest danger Paul sees for the Christian soldier is just at the point where he has 'done all.' And is not Paul right in his perception? Is not the arduous bit of a Christian's life rather the camp than the field? When a man feels he is surrounded by a great cloud of witnesses it is comparatively easy to lay aside every weight. But when there is no outward battle, no visible foe, no possible wreath for the victor; when the field is his own heart, and the enemy his own wish, and the spectator his own conscience; when there is no human voice to cry 'Well done,' and no public opinion to say, 'He has fought the good fight'—that is the time when he needs the Christian armor.—George Matheson, D. D.

It would be well if many Christian workers would ponder the following remarks of a writer in 'The Life of Faith': 'A Sunday School superintendent, speaking of one of his teachers, recently said, "He is a good, earnest fellow, but he is always a quarter of an hour late." The thought at once occurred as to how this chronic unpunctuality could be consistent with the teacher being "a good earnest fellow," and, further, whether his goodness and earnestness would avail him with an earthly master if he were invariably late for business. Is it not puzzling that Christian people offer to the Lord what they would never dream of offering to an earthly employer? How are we to account for this persistent forgetfulness of faithfulness "in that which is little?"—"Faithful Witness.'

Of the story of the Prodigal Son, Dean Farrar says: 'Never certainly in human language was so much—such a world of love and wisdom and tenderness—compressed into such a few immortal words. Every line, every touch of the picture is full of beautiful, eternal significance. . . . Put in the one scale all that Confucius, or Sakya Mouni, or Zoroaster, or Socrates ever wrote or said—and they wrote many beautiful and holy words—and put in the other the parable of the Prodigal Son alone, with all that this single parable connotes and means, and can any candid spirit doubt which scale would outweigh the other in eternal preciousness—in divine adaptation to the wants of man?'

It is the opinion of the Rev. Dr. Arthur T. Pierson that God can not use a man for his glory while the man is intent upon his own glory. He goes on to speak of his own early ambitions after entering the ministry, his thirst for a great pastorate, a fine church, for literary successes, and all that. While these ambitions were consuming his energies he marked the lack of spiritual fruit in his ministry, as betokened by few conversions and no great advancement in the spiritual life of his parishioners. His soul was troubled. He felt that he must choose at once and forever betwixt carnal ambitions and spiritual usefulness. He prayed over it, told his wife about it, talked with evangelists, and finally resolved that soul-saving should become the absorbing work of his life. From that time on he was supremely blest.

A fire may be fanned with wind, but it must be fed with fuel; and facts are the fuel to be gathered, then to be kindled by God's Spirit, and then scattered as burning brands to be as live coals elsewhere.—A. T. Pierson, D. D.

"Live as long as you may, the first twenty years are the longest half of your life."



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.

That God's blessing may follow the meetings of Convention and all needed help be given to carry out the plans made for advancement in every department of his work.

W. B. M. U. Annual Convention in Main Street Church.

According to appointment the delegates to the W. B. M. U. Convention assembled in the audience room of Main St. Baptist church Wednesday morning the 21st inst. The floral decoration was beautiful and most artistic in arrangement, presenting a charming appearance. After the usual exchange of greeting on such an occasion the first session was opened by a short prayer service after which the President took the chair and proceeded with the business of the Union.

The reports of the provincial secretary were then called for.

Mrs. M. S. Cox of Chipman, the provincial secretary for New Brunswick, reported that the year financially had been a very good one. The sum total from aid societies and bands raised during the year was over \$3,000. There are 80 working societies, with a membership of about 1,700. Returns from 53 societies have been received. Two new societies have been formed during the year, one at Beulah, Kings county, and another at North River, Westmorland county. Moncton leads the societies in amount of contributions, sending in more than \$300. Fredericton, Chipman, Sackville, St. Stephen, and Germain street, St. John, all have sent in more than \$100. Nine life members have been made during the year.

Mrs. J. C. Spurr of Pownal, provincial secretary for P. E. I., presented her report. There are 22 societies, the same as last year, with 355 members. Three life members were made last year. The societies have contributed this year \$620.68; \$449.59 for foreign missions and \$171.11 for home missions. Last year the contribution amounted to \$655. Seven deaths have been reported. Joyous meetings have been held during the year. Forty copies of the Link are taken by the members.

Miss M. E. Hume, Dartmouth, acting provincial secretary for Nova Scotia, reported that it was difficult to give a correct statistical report. There are, however, 5,778 women in the churches reported, of whom 2,257 are contributors. 437 copies of the Link have been taken. Societies there are 141. Touching reference was made to the late Miss Johnston, former provincial secretary. This report was exceedingly comprehensive, touching upon all the various phases of the Union's work.

The report was received and adopted, and the thanks of the Union was presented to Miss Hume, who had at great inconvenience to herself taken up the work of the late provincial secretary.

The committee on the Link brought in a resolution to the effect that the Union's department be continued in the Canadian Missionary Link, but in a larger and more comprehensive manner, and that a special editor be appointed to look after this department. Also that letters from Tidings be published and reports from the provincial secretaries.

TREASURER'S REPORT.

The Convention then adjourned. The ladies of the W. M. A. S. of the Main street church provided luncheon in the school room. Three long tables were placed the full length of the room, with a seating capacity of about 175. A very dainty luncheon was served.

At the afternoon session a cordial address of welcome to the visitors on behalf of the local societies was delivered by Mrs. Wm. Alwood. Mrs. Blackadar made a graceful and appropriate reply.

The reports of the treasurer for Mission Bands, Mrs. Ida Crandall of Chipman, and the treasurer of the W. B. M. U., Mrs. Mary Smith of Amherst, were then given as follows:

For foreign missions	\$6,500.37
For home missions	1,833.27
From mission band treasurer for foreign missions	1,747.45
For home missions	139.93
Total for foreign missions	\$8,247.82
Total for home missions	2,023.20
Grand total	\$10,271.02
Total expenditure	7,136.47
Cash on hand	\$3,946.66

There were this year 44 life members, nine of whom were from New Brunswick. The donations from Nova Scotia W. M. A. societies were \$4,859.84; from New Brunswick W. M. A. S., \$2,531.86; from P. E. I., \$627.19; from donation, \$231.58; from other sources, \$134.05; grand total \$10,088.13.

The Corresponding Secretary's report and also the Home Mission report will be published in full at an early date.

The president's address as delivered by Mrs. Dr. Manning referred to the needs of the times and the many

agencies at work for good. The Sunday schools, the W. C. T. U., Y. M. C. A. and kindred societies, all worked for the coming of the kingdom, and the W. M. A. S. was no less a means for accomplishing the divine work. She dwelt earnestly on the crying need of the heathen countries and told of the purposes and accomplishments of the Women's Missionary societies during the past thirty years. If the purpose were only sincerely appreciated the society would go into the new century with a greater earnestness. The task was great and co-operative work and prayer were needed for any success. Sacrifice was also necessary. Christ gave his life and nothing less than ours could suffice now. The harvest was worth the sacrifice. More interest was needed—more incentive for the work and the only lasting source of inspiration was in Christ. Financially the funds of the society had steadily increased for years, but there was room yet for much more money and self-sacrifice. The time would yet come when each church should have its missionary on the foreign field. But raising money was not the primary work. The educational work should come first, and in this department the advance had been incalculable. One of the greatest needs of the society was a larger measure of Christ in the hearts and minds of the members, and another crying need was more workers. The master had called to the higher life many of their best, and the vacant places had to be filled with consecrated, earnest women, with souls filled with love of Christ.

The estimates for the year 1901-02 were presented by Miss Mary Smith as follows:

FOREIGN MISSIONS.	
Miss Clark's salary (past year)	\$325
Helpers and travelling	100
Miss Harrison's salary	500
Helpers, and etc.	100
Miss Newcome, salary	500
Helpers, etc.	100
Miss Archibald, salary	500
Help, teachers, etc.	200
Miss Blackadar's salary	500
Teacher	50
Miss Flora Clark's salary	500
Teacher	50
Books and tracts	100
Schools	250
Home literature	75
Contingent fund	250
School at Bobbills	100
Hospital at Chicacole	500
Native Helpers	500
Two little girls with Mrs. Churchill	50
Tent for Bilimpitiam field	100
For male missionaries, salary	2650
Total	\$8000

In addition to this, \$1,200 from the standing fund will be granted to pay the outward expenses of the departing missionaries.

HOME MISSIONS.	
North West	\$600.00
Indian work	200.00
Grand Ligne	500.00
Home Missions N. B.	350.00
Home Missions N. S. and P. E. I.	450.00
Japanese work in B. C.	100.00
Total	\$2,200.00

The following officers were appointed: Mrs. J. W. Manning, president; Mrs. C. H. Martell, secretary; Mrs. Mary Smith, treasurer.

At six o'clock tea was served for the delegation and friends by the ladies of Brussels street Baptist Church. From the three long tables in the large vestry, daintily decorated with snowy linen, glittering cut glass and silver, and flowers in profusion, an elaborate supply of eatables was furnished to about 230 ladies.

At the largely attended evening service, after devotional exercises, Mrs. Ira Smith gave an earnest address of deep interest. History, she said, was full of the stories of women who had changed their countries for good or for evil, and the same power was theirs today to wield in either direction. As instruments in the hands of the Lord, their influence for good could be made incalculable. If the women of these provinces would take as their motto "Canada for Christ" it would soon be said of us, "Blessed is this nation whose God is the Lord." The women could doubtless do much good if they possessed the franchise, but that hope was as yet unrealized. Meanwhile they had a field in which much good could be accomplished; in which there was room for all their energies, and that was home missions.

A solo by Mrs. H. R. Hatch was followed by an address from Mrs. J. C. Archibald, returned missionary, on the needs of the work in India. She referred to Christ's command to preach the gospel in the uttermost parts of the earth, and pointed to the Christian's duty to carry salvation to all who were without it. There were many difficulties in the way both abroad and at home. The condition in India presented strong opposition to the spread of Christianity, but the obstacles were not all there. One of the hindrances at home was the prevalent thought that the heathen would be saved anyway; that God in his mercy would not condemn even these people who lived without a consciousness of guilt and died without repentance. Some try by this false belief to escape the responsibility that rests upon them. She had lived and suffered among these heathens, and knew that they were lost without the knowledge of Christ. She praised the work done by the women at home, but pressed the urgent need of three more missionaries this fall and many others later. We were stewards of the manifold grace of God, and upon us was the responsibility of carrying it to others. She appealed to those at home to put away their selfishness and engage more faithfully in the work.

Rev. L. D. Morse of Bilimpitiam, India, who followed, pressed the claims of his work with deep earnestness. The W. B. M. U., he said, had been a source of great en-

couragement and cheer to him. Of all he had told the heathen of his native country nothing was more amazing than the accounts of the work the women here were doing for them. In a few graphic words he sketched the situation out there, making that great land and its needs, for a time at least, a matter of personal, vital interest to his hearers. To solve the missionary problem all that was necessary was to serve the Lord faithfully and wholeheartedly. Serving consisted in doing what we were told. Did we do this, he asked, we who professed to be his servants? Did we do what he asked, or did we serve our own selfish ends? The Lord's command was to make disciples of all the nations. This could only be done through our instrumentality, for God only wrought human salvation through human means. On us was the responsibility.

Thursday morning's session was devoted to the Mission Band department of the work. Reports were received from the different provincial superintendents and plans for increasing the usefulness of the Bands were discussed. The meeting was made more interesting by the presence of a number of members of the local Bands, who were addressed by Mrs. Archibald and Rev. L. D. Morse, returned missionaries, on Phases of Child Life in India.

After these addresses the reports of the provincial superintendents were received. Miss Flora Clark, N. B., Mrs. P. R. Foster, N. S., and Mrs. A. F. Brown, P. E. I., showing a marked advancement in this department.

At the close of this session the delegates were entertained at luncheon by the ladies of the Germain Street Baptist church.

Resuming at two o'clock, an impressive memorial service was conducted by Mrs. M. S. Cox of Chipman. After devotional exercises and appropriate music, a poem written in memory of Miss Amy Johnstone was read by Miss Bertie Webb, and the list of those of the society who had departed during the past year was given. Many touching references were made and earnest prayers offered for the bereaved ones.

An interesting paper on Canada and Home Missions was read by Mrs. Hutchison of Moncton. She dwelt upon our country's vast extent of lands and resources, of its religious, industrial and educational facilities, of the internal evils that militated against its progress, and of the remedies to be applied. The incoming tide of immigrants of all nationalities, while it brought increased prosperity, also brought increased responsibilities, not only for the government, but for the church, to which was given a glorious opportunity to serve its God and its country simultaneously. The work was large and ever growing and the laborers were far too few. Professed Christians in this part of the country should accept their personal responsibility in the matter, and strive together in doing their part in making the people of the Dominion an enlightened, God fearing and prosperous nation.

Greetings were then received from other societies. A letter from the Baptist convention of Manitoba was read by the president, and Mrs. Hutchison read greetings from the women's board of Ontario.

After a solo by Mrs. Curry, Miss Rita Yull presented the programme of the Mission Band lessons for the ensuing year, which was adopted.

Rev. W. T. Stackhouse, the newly-appointed superintendent of Northwest missions, a young maritime province man who has met with marked success in his western work was the next speaker.

After a dainty tea, served in the vestry by the ladies of Leinster street Baptist church, the delegates of the W. B. M. U. assembled in the Main street church for the last meeting of their convention. The large auditorium was filled, and the proceedings of the service listened to with deep interest. Opening devotional exercises were followed by an interesting missionary address by Mrs. Nalder of Windsor, N. S., and a solo by Miss Taylor of New York, after which Miss Flora Clarke of Moncton, the society's missionary-elect, told of the influences that had led her to engage in mission work. She dwelt upon the vastness and deep necessity of the work, and pleaded for more unselfish interest in it from those at home. In closing Miss Clarke bade an affecting farewell to the officers and members of the union, with whom she had labored for five years. She was grateful to them for the trust they had reposed in her, and would try to justify it. She implored them to be true to the cause and to follow her with their continued prayers in her far-off field of labor.

Mrs. W. V. Higgins expressed her thankfulness at being once more fit for service. The thought of rejoining her husband and re-engaging in the work she loved was pleasant, but it was accompanied by keen suffering at leaving loved ones behind. For the proper prosecution of the mission enterprise there were needed lives consecrated to God and continually immersed in prayer. The prayers of those at home were needed even more than their material aid, and she pleaded with the members to be faithful in this respect.

A solo was given by Mrs. Hatch and Rev. J. C. Archibald, who followed, placed again before the society the needs of the mission work.

Following another solo by Miss Taylor of New York, Mrs. Archibald spoke of the Chicacole hospital work, telling of the inauguration of the enterprise and its accomplishments since, and asking for aid for its endowment.

A few heartfelt words of farewell on behalf of the W. B. M. U. were then extended to the departing missionaries by the president, Mrs. Manning. Three of them would be greeted on their return by the eager faces of those to whom they had ministered and for whom they had suffered sorrow and heartache and sickness. Her heart was filled with gratitude that their health had been restored and further opportunity for service given them. To Miss Clarke it would be an entirely new experience, and she hoped that her labors would be crowned with great success. She pledged on behalf of the society the deep sympathy, interest, support and prayers of the workers at home, and reminded the missionaries to keep the society informed concerning their needs and work.

The meeting closed with a brief consecration service conducted by Mrs. C. H. Martell and participated in by many of the delegates.



**THE WATERMELON A FRUIT.**

Some men have never been willing to class the luscious "watermelon" as a vegetable, and on this point the United States government has been forced to come to the dark's point of view. The decision has been made by the general board of appraisers on a case arising at Nogales upon the right to import melons as vegetables. The board decided that "the melon is known technically, popularly and commercially as a fruit and therefore dutiable as a green fruit rather than a vegetable." The same view is taken technically by the department of agriculture, and we may now rest assured that the status of the watermelon, muskmelon, canteloupe and their whole kindred has been raised a few points officially and permanently. Idaho may now claim to be one of the most promising fruit sections of California without a tree in sight.—Ez.

**OLIVE OIL.**

Dr. Cohnheim at the international medical congress detailed his experiences with large doses of olive oil in cases of severe gastric distress. In his first case the young man had suffered from an injury in the gastric region, and it seemed probable that an ulcer had resulted. The pain on eating was so great as to make him avoid food. A wine glass of olive oil taken before meals gave complete relief. The same remedy was tried in other cases in which stomach discomfort was a prominent symptom. Even in cases of gastric cancer relief was afforded to many symptoms.—Ez.

"What we need do," cried I, hotly, "is to take money out of politics!" "I took out all I saw, sir!" protested the legislator, with convincing candor.—Detroit Journal.

Interested party—"And so you are married now, Lydia? I hope your husband is a good provider."

The bride—"Deed he is, missus! He got me three new places to wash at during last week."

If you want to forget all your other sorrows get a pair of tight shoes.—Des Moines Leader.

Mrs. Jones—"Don't trouble yourself to see me to the door, Mrs. Smith."

Mrs. Smith—"No trouble. Quite a pleasure, I assure you."

Flash—"Are you a suitor, for Miss Brown's hand?"

Sprat—"Yes; but I didn't."

Flash—"Didn't what?"

Sprat—"Suit her."—Tit-Bits.

A—"Do you know of anything to do for seasickness?"

B—"Give it up."

A—"That's just what I did when I was seasick."—Harvard Lampoon.

**Notices.**

**Sunday School Convention.**

The Digby county Sunday School Association will meet in annual Convention in the Baptist church, Bear River on Sept. 5th, beginning at 10.30 a. m. All Sunday Schools are asked to send delegates. Will delegates please notify Rev. J. E. Donkin, Bear River, of their expected attendance? Collections in aid of our provincial work.

C. F. SABBAN, Cor.-Sec'y.

New Tuskot, Aug. 22.

**Colchester and Pictou Counties Quarterly Meeting at DeBert, September 9th and 10th.**

Programme will include sermons by Pastor Ingram and Dimock. A paper on "The Holy Spirit" by Pastor Jenkins. Papers on "Church Discipline" and "Our Covenant Relation."

Tuesday afternoon, the Women's Missionary Aid Societies will meet under the leadership of our County Sec'y.

F. R. ROOP, Sec'y.

**Notice of the Baptist Sunday School Convention of Kings county, N. S.**

The above named Convention is to be held at Berwick, Sept. 5th. It is hoped that all the Sunday Schools will report, and that a goodly number of delegates will be present. One of the subjects to be discussed is the "Future of the Convention." Rev. H. J. Chute of Somerset is the Secretary of the Convention. Superintendents are requested to see that the reports are sent to him, if possible previous to the meeting.

M. P. FREEMAN.

The regular meeting of the Hants Co. Baptist Convention, will be held in the Baptist church, Noel, N. S., beginning on Tuesday, September 10th next. Delegates wishing to travel by rail, will take passage by the Midland Ry. from Windsor and intermediate points to Kennetcook Corner, where teams will be provided to drive to Noel. Hour of departure of Midland Ry. train, with full travelling arrangements will be announced later.

L. H. CRANDALL, Sec'y.

Scotch Village, N. S., Aug. 15th.

The next meeting of the Baptist Conference of King's Co., N. S., will meet (D. V.) with the Berwick church, Wednesday, the 4th of September, commencing at 10.30 a. m. A good programme is provided, and a large attendance is requested. Will the churches attend to the appointing of delegates for the occasion who will make the meeting strong and successful by their presence.

M. P. FREEMAN, Sec'y.

The Albert County Quarterly Meeting will convene with the church at Waterside, on the first Tuesday in Sept., at 2 o'clock. The Westmoreland County Quarterly is expected to meet with us on that occasion and as there are matters of importance coming up we would urge the churches to send a full delegation. We would also remind the churches that this will be our annual meeting when the officers for another year will be elected.

F. D. DAVIDSON, Sec'y.-Treas.

The next session of the Prince Edward Island Baptist Conference will be held at Murray River on Tuesday and Wednesday, September 10 and 11. If delegates will notify Rev. H. Carter, Murray River, they will be met at Cardigan station.

G. P. RAYMOND, Sec'y.

The eighth annual session of the New Brunswick Baptist Convention will open at Hartland, Carleton County, on Friday, Sept. 13th, at 10 a. m. The Sunday School Conventions will hold their sessions on Thursday preceding the regular meeting of Convention. The Baptist Annuity Association meets with the same body on Saturday at 3 p. m. The churches and Sabbath schools are requested to appoint delegates, so that a full attendance may be assured. Travelling arrangements will be announced later.

W. E. MCINTYRE, Sec'y.

**New Brunswick Convention. TRAVELLING ARRANGEMENTS.**

The following arrangements are announced to delegates attending the Convention at Hartland. The steamer May Queen, the Star Line steamers and the Canada Eastern Railway grant free return. The I. C. R. returns free if more than ten have standard certificates. Delegates coming by this line are advised to purchase at starting point through tickets over both I. C. R. and C. P. R. direct to Hartland. The C. P. R. return delegates passing over their line at one-third fare, if more than fifty have standard certificates. If less than fifty return tickets will be half fare. In all cases delegates are advised to ask for standard certificates when starting.

W. E. M.

**Cattarrh of the Nerves.**



The above is a name of my own. There is no such term in the Medical Text Books as Cattarrh of the Nerves, but it is the best I can think of under which to classify the following train of symptoms.

During the seventeen years I have been studying and treating Cattarrh in its many and various forms, I have found many whose system was much run down. No organ of the body was working properly, the blood was poor in quality and deficient in quantity, so much so that it did not nourish and tone up the nervous system properly. Such persons are usually debilitated, despondent, always ready to look on the dark side of things. In short, life has lost its charm.

Very often such people are misunderstood by their friends, who tell them they are not sick, that they only imagine they are unwell, and that if they just brace up they will be all right. All this is very wrong, it only makes the poor suffer worse. Instead of this they should receive the utmost consideration, and all gentleness, kindness and sympathy.

It has been my privilege to treat very large numbers of such persons. My heart always seems to go out to them in their sufferings, and when I have once more restored them to health, I feel highly gratified and that my life is not being spent in vain, that it is being given for the good of my fellow human beings, and what a number of friends I have thus gained who were formerly my patients. You would be astonished at the number of letters I am all the time receiving, thanking me for the good I have done them, for once more bringing brightness back into their lives. There is one which I will reproduce, as it

may be of interest to some of my readers. It is a piece of poetry.

And are these years of weary pain  
Forever passed away?  
These seven long years of weary night  
Turned into endless day?

I sometimes think 'tis all a dream,  
And I shall on the morrow,  
Wake up to all my aches and pains,  
The old, old grief and sorrow.

Oh, no! 'tis true I walk abroad,  
With peace and heavenly joy,  
The sweet songs of the summer birds  
No more my nerves annoy.

'Tis by thy aid, my gracious friend,  
That I have found relief;  
For God has blessed your skillful work  
And sent this heavenly peace.

Oh, may thy future life be crowned  
With blessings from above,  
And may you long be spared on earth  
For the great work of love.

How many sickly homes you've cheered,  
How many hearts made light;  
For sickness reigns no longer there,  
And all is calm and bright.

God bless your life, God bless your home,  
That home across the sea;  
A thousand, thousand thanks I send  
For what you've done for me.

Such communications as the above are highly gratifying to me, and are kept among my most valued possessions.

The most common symptoms of Cattarrh of the Nerves are as follows:

- Do you get giddy?
  - Is your mind dull?
  - Is your memory poor?
  - Are you easily dazed?
  - Do you have headache?
  - Are you easily excited?
  - Do your temples throb?
  - Do your hands tremble?
  - Does your heart flutter?
  - Are you easily irritated?
  - Are you always anxious?
  - Do your muscles twitch?
  - Is your temper irritable?
  - Is your brain fagged out?
  - Suffer from sleeplessness?
  - Are you easily frightened?
  - Does not sleep refresh you?
  - Do you forget what you read?
  - Do you have horrible dreams?
  - Does the least thing annoy you?
- If you have some of the above symptoms mark yes or no to each question, cut out and send to me, when I will take pleasure in answering your letter to the best of my ability. Dr. Sproule, B. A., English Cattarrh Specialist, 7, 9, 10, 11 and 12 Doane Street, Boston.

**The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT.**

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

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

Emerson Morehouse, of Zealand Station, York county, was crushed to death by a falling tree which he and another man had cut. He was married, but leaves no children.

The royal yacht Ophir, with the Duke and Duchess of Cornwall and York has arrived at Simonstown, Cape Colony.

Irish and British farmers are again agitating against what they term the practically monopoly of the London meat market by Americans, and the board of agriculture has promised to inquire into the matter.

An explosion of molten metal at the Ohio plant of the National Steel Company Sunday, Aug. 18th, resulted in the death of three workmen and the injury of eleven others.

I was cured of Acute Bronchitis by MINARD'S LINIMENT.

J. M. CAMPBELL.

Bay of Islands.

I was cured of Facial Neuralgia by MINARD'S LINIMENT.

WM. DANIELS.

Springhill, N. S.

I was cured of Chronic Rheumatism by MINARD'S LINIMENT.

GEORGE TINGLEY.

Albert Co., N. B.

**Scrofula**

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

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

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

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

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

**Hood's Sarsaparilla**

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



**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 so. 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,  
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Wedding Invitations, Announcements etc., a specialty.

**GRANDMOTHER used it, MOTHER used it**

I am using it, And we have never had any to give better satisfaction than

**WOODILL'S GERMAN.**

This can be used in many Households.



**Wanted Everywhere**

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

Address to-day the  
VARIETY MFG CO.,  
Bridgetown, N. S.

**Real Estate**

For sale in the growing and beautiful town of Berwick.

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

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

**Notice.**

The annual meeting of the Maritime Baptist Publishing Company will be held in the vestry of the Moncton Baptist church on Saturday, August 24, at 8.30 a. m., for the election of directors and the transaction of such other business as shall legally come before the meeting. The directors of the Company will meet on Friday, the 23rd of August, at 7 o'clock, p. m.

(Signed)  
E. M. SIPPRELL,  
Acting Secretary.

**No Summer Vacation.**

Our arrangements are complete for our usual Teachers' and University Students' Classes during the vacation season.

Any desired selection of studies from either our Business or Shorthand Courses (or from both) may be made.

REMEMBER—St. John's climate and our superior ventilating facilities make study in summer just as pleasant as in any other season.



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

**The Home**

**BAKED OR BOILED FISH.**

In summer fish is generally found in good supply from the lakes or ocean. It may largely take the place of meat in August, when the heat has made the appetite fickle and there is usually a demand for change. Fish are cheap and excellent in every way, and a most desirable change after a heavy meat diet. Properly served, with a good sauce, baked fish or boiled is nutritious enough to form the basis of a family dinner.

A rich fish, like a bluefish, as fresh as possible, or a good inland or rock bass, should be chosen for a dinner fish, and may be accompanied by tomatoes, cucumbers and the many other vegetables that are more suitable served with fish than with meat. Cold cooked fish that is left over from dinner may be used for salad on the supper or luncheon table.—Ex.

**APRICOT OR PEACH PUDDING.**

This is a boiled pudding, which may be made with apricots or with peaches. When peaches are used choose a luscious, yellow peach. The apricot, which is a fruit more like a plum than a peach, ripens in this State early in July, when the cherry is also ready for market. It is superior for cooking purposes even to the peach, but hardly equal to the choice varieties of the peach when eaten from the hand. It ripens so early in the season that it is grown extensively in places where it flourishes. For dumplings and for pies as well as for this pudding the apricot is extensively used. Canned apricots, as well as canned peaches, may be used.

Make a batter by boiling half a cup of milk with two tablespoonfuls of butter and stirring in a cup and a half of flour which has been sifted. Add three egg yolks one by one, and then a quarter of a cup of cold milk. Add finally the whites of three eggs beaten to a stiff froth. Mix well. Butter a mold holding three pints. Spread a layer of the preparation in the bottom, slice peeled apricots or peaches over it, put in another layer of the preparation, and continue until you have four layers of the fruit, with the batter at the top and bottom. Then cover the mould tightly with a tin or any metal cover and set it in boiling water to steam an hour and a half or two hours. Serve it with a caramel sauce made of a pint of cold water and a cup of sugar boiled together and two stirred in. When the sauce is a golden brown and well flavored with caramel it is done. This is an excellent sauce to serve on a peach or apricot dumpling.

Stew apricots or peaches with their skins on for a meringue pie. Strain the pulp to remove the peel. Add to two cups of pulp a tablespoonful of lemon juice and sugar to taste. Spread the fruit in a pie-plate lined with a piecrust that has been well baked. Cover the pie with a well sweetened meringue flavored with half the juice of a lemon. Bake the pie twenty minutes in a slow oven, or until the meringue is firm. Serve the pie cold.—Ex.

**CORN FRITTERS AND CORN PUDDING.**

Corn fritters are a common accompaniment of fried chicken at the South. They are made of green corn grated or scraped from the cob. If it is to be scraped, cut through each row of kernels lengthwise, then scrape them down, drawing out the pulp of the kernel and leaving the horny covering. Measure the pulp and allow an egg and a tablespoonful of milk or cream to every cup of pulp. Beat the eggs together, adding the corn when the eggs are beaten. Add also salt to the taste and a tablespoonful of melted butter to every pint of corn pulp and about half a cup of sifted flour. These fritters are very nice cooked on a hot griddle which has been properly greased with a piece of salt pork. The old-fashioned Southern rule for flour

allowed only flour enough to hold the mixture together.

Corn pudding was an old dish, commonly served with fried chicken or with broiled lamb. It was a Southern and a New-England dish and was made in about the same way in these sections of the country. Grate or scrape twelve ears of corn from the cob as described. Beat the yolks and whites of four eggs separately. Add a generous teaspoonful of salt, two tablespoonfuls of butter and one of white sugar to the pulp of the corn. After this stir in gradually a pint and a half of rich milk. Add the yolks of the eggs first, and finally the whites. Pour the pudding into an earthen baking dish. Cover it with a plate and bake the pudding for one hour; then remove the cover, and let it brown finely. It will take about half an hour longer unless the oven is very hot. Then it may brown sooner.—Ex.

**HOUSEHOLD SANITATION IN SUMMER.**

Few housekeepers are wise enough to examine their cellars for dampness in summer, when mould is apt to collect. Many sudden outbreaks of disease may be traced to the damp cellars that are allowed to become damp through neglect of simple natural laws. Not every one knows that hot air contains more moisture than cold air, and when it strikes any cold object, as, for instance, the wall of a cellar, the moisture it contains is always deposited in drops of water. If the windows of a cellar are kept open in summer the walls will be continually moist, so that streams of water will run upon the floor and keep the floor damp. In a short time the result will be seen in a growth of mould and an unpleasant, mouldy odor to the cellar and to everything kept in the cellar. The final result may be an outbreak of disease. There is only one way to keep a cellar dry in summer, and that is to air it at night, and to keep it closed during the day. Whitewash the cellar wall in May and keep boxes of lime in the cellar, changing them every month while the hot weather lasts. This will do a great deal to keep the cellar from being damp and from having a musty, unwholesome odor. The cellar should be swept often in summer and no source of dampness should be allowed to remain. Clean the cellar in the fall and spring and whitewash it again in September, or when the furnace is prepared for lighting.—Ex.

Eight men miraculously escaped death at the "Stripping Mines" at the Boston settlement during the thunder storm which swept over the city, Monday 12. The miners worked during the heaviest lightning, carrying long "T" rails from a nearby track. Flashes struck all about them, but the men did not flinch, under orders to continue work. About five o'clock, when eight of the men were nearing the mine, carrying with them one of the long rails, the steel was struck by a heavy lightning bolt, and the men received the full current. They were hurled to the ground and several of them were unconscious when carried to their homes. Martin Nealon was senseless for three hours.

**If You Catch Cold.**

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

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

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At any season of the year it cures cramps, colic, headache, neuralgia, rheumatism, sprains, strains, cuts, wounds, ulcers, open sores, bruises, stiff joints, bites and stings of insects, coughs, colds, contracted cords, rheumatism, neuralgia, bronchitis, croup, sore throat, quinsy, whooping cough and all painful swellings.

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The Sunday School

BIBLE LESSON.

Abridged from Felonbeta's Notes.

Third Quarter, 1901.

JULY TO SEPTEMBER.

JACOB AT BETHEL.

Lesson X. Sep. 8. Genesis 28 : 10-22.

GOLDEN TEXT.

Surely the Lord is in this place.—Gen. 28 : 16.

EXPLANATORY.

10. AND JACOB WENT OUT FROM BERSHEBA, AND WENT TOWARD HARAN. One of the first effects of wrongdoing is to destroy the home or to drive the wrongdoer out of it. A loving, unselfish, God-fearing home is the chief preventive of crime. At the same time, it is the chief training-school for "the home over there."

11. AND HE LIGHTED UPON A CERTAIN PLACE, AND TARRIED THERE ALL NIGHT, BECAUSE THE SUN WAS SET. After Jacob's wrestling with the angel at Peniel, we read, "The sun rose upon him." This is the darkest period in Jacob's life; selfishness always makes the world a dark and gloomy place. But "it is always darkest just before day," and the time of Jacob's enlightening was at hand. So with us, when the night of our sins and sorrows comes, if we look heavenward, God will send his angels. AND HE TOOK OF THE STONES OF THAT PLACE, AND PUT THEM FOR HIS PILLOWS. He took one stone only (see v. 18). "This would be the second or third evening of his flight." No one can get much out of this world which requires much in it.

THE PROMISE CONFIRMED.—Va. 12-17. 12. AND HE DREAMED. It was in a dream that Solomon made his wise choice. It was in a dream that Paul heard the Macedonian cry. "We dream of that which has occupied our thoughts when awake. Jacob was humbled already, else God would never have revealed himself to him as he did." AND BEHOLD A LADDER SET UP ON THE EARTH, AND THE TOP OF IT REACHED TO HEAVEN. The Hebrew word translated "ladder" occurs only here, and would better be translated "staircase." "In approaching Bethel the hillsides present frequently such an exact resemblance to the steps of a stair, that it may have been from them that the vision was borrowed." AND BEHOLD THE ANGELS OF GOD ASCENDING AND DESCENDING ON IT. The word "angel" means a messenger, one sent. God's errands are many, beyond our reckoning, and glorious beyond our comprehension. If it is a grand thing to be an ambassador for our country, what an infinite honor to be an ambassador for the King of kings! That honor we shall not gain in the next world, however, unless we learn how to do his errands here on earth.

Maurice reminds us that just as in the very first book of the Bible we have this ladder-symbol of God's communion with men, so, in the vision of Christ in the midst of the candlestick, in the last book of the Bible we have the same great truth symbolized.

13. AND BEHOLD, THE LORD STOOD ABOVE IT. Or, as in the margin of the R. V., "stood beside him," near, as a friend. That was what the lonely traveller needed, —not the vision of the splendid stairway and the magnificent angels, but to see God, and receive God's blessing. Nothing more is said about the angels and the staircase; Jacob's mind was filled with God. So it is with everything that leads Godward,—nature, art, music, literature, even holy men. When we have reached God, everything else is seen to be of little moment. This is something to remember, too, in bringing men to God. We may make use of all these means to draw their eyes upward, but let us remember that they are not hungry for our books or our speeches, our songs or even our prayers. They are hungry—all men are hungry—for God.

A NOVEL WAY.

To Keep Grape-Nuts Crisp.

A novel way of opening a package of food is shown on the Grape-Nuts package, where a line indicates that a slit should be made with a knife, and the package squeezed, which makes it gap enough to pour out what is needed for a meal, then the package automatically closes, preserving the contents from the moisture of the air.

As a rule, Grape-Nuts packages are not kept on hand very long in any family, but it is well to know how to keep the contents of the package in prime condition. Grape-Nuts Food is ready cooked, very crisp, and can be served immediately with a little good cream or milk. This feature is of great advantage to those who appreciate ease and convenience in preparing breakfast.

AND SAID, I AM THE LORD GOD OF ABRAHAM THY FATHER, AND THE GOD OF ISAAC. It is a great deal easier to be a child of God if one is the child of parents and grandparents who have been children of God. Every one is a Christian not only for himself and those around him, but for all that come after him. We may be as poor as Jacob, with a stone for our pillow, yet in this inheritance we have the richest gold mine in the world. THE LAND WHEREON THOU LIEST, TO THEE WILL I GIVE IT, AND TO THY SEED. "The history of God's revelation becomes now the history of Jacob." God bestows upon this fugitive the mighty pledge given to Abraham (Gen. 12 : 1-3; 17 : 1-8) and to Isaac (Gen. 26 : 3, 4). Does God here justify the fraud by which Jacob obtained Esau's birthright? Certainly not. Jacob's exile from home, that very pillow of stone, testified to God's displeasure, and the long toll of twenty years was to punish the sinner still more. But God's blessing always goes to the fittest man, and the lives of Jacob and Esau proved how wise and necessary was God's choice.

14. AND THY SEED SHALL BE AS THE DUST OF THE EARTH. Perhaps it is significant that the comparison is not to the stars above him, but to the dust of the earth on which he was lying and with which his travel-worn clothes were covered. God would make out of his very trials a symbol of blessing. God always places his rainbow against the background of a storm. AND THOU SHALT SPREAD ABROAD TO THE WEST, AND TO THE EAST, AND TO THE NORTH, AND TO THE SOUTH. The later Jewish empires centered near Bethel; Jerusalem and Shechem were close at hand. AND IN THREE AND IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED. This was true through all their history down to the culmination of the promise in Christ,—the Jews were the constant source of blessing to the world. You are not worthy to have a life unless you try to make that life a blessing to others; and the only way to get influence, which is the outflowing of power, is to receive the inflowing of power from God.

15. AND BEHOLD, I AM WITH THEE. Jacob had had time to grow lonely, and this was just the assurance he needed. Henceforth he had a companion in all his journeys. AND WILL KEEP THEE IN ALL PLACES WHITHER THOU GOEST. Jacob was a calculator, very different from Esau, who lived in the present. As he journeyed, he must have looked forward anxiously to Laban's reception, and to the difficulties and trials of the coming years. Now all such cares were dissipated. Are you worrying about the future? This same promise, made general in a thousand Scripture passages, is for you, if you have given yourself to the Saviour. AND WILL BRING THEE AGAIN INTO THIS LAND. That was the climax, that he was to get home again! And this promise also is for every Christian, though he may be homeless on earth; Christ has gone "to prepare a place" for us, our "home over there." FOR I WILL NOT LEAVE THEE, UNTIL I HAVE DONE THAT WHICH I HAVE SPOKEN TO THEE OF. God was, indeed, with Jacob in the hard, stern discipline of the following years, which was to refine his nature and transform him from the crafty Jacob to Israel, the prince.

16. AND JACOB AWAKED OUT OF HIS SLEEP, AND HE SAID, SURELY THE LORD IS IN THIS PLACE. "Jacob and his fathers believed that Jehovah was 'God of heaven and of earth' (Gen. 24 : 3; 14 : 22), but they also believed that he manifested himself in certain places, and was more accessible as the covenant God of grace in these places." AND I KNEW IT NOT. Why not? Because he had not been taught to recognize God's omnipresence, and because he was preoccupied with his worries.

17. AND HE WAS AFRAID, AND SAID, HOW DREADFUL IS THIS PLACE! It is true that we do not love God enough, but it is also true that we do not fear him enough. "Perfect love casteth out fear," but "the fear of the Lord is the beginning of wisdom," of love. THIS IS NONE OTHER BUT THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN. What is the house of God? That place, above others, where men find God.

THE VOW OFFERED.—Va. 18-22. 18. AND JACOB BOKE UP EARLY IN THE MORNING. To be sure, there was no soft couch, no downy pillow, to prolong his slumbers; and yet men like Jacob are early risers everywhere. AND TOOK THE STONE THAT HE HAD PUT FOR HIS PILLOW, AND SET IT UP FOR A PILLAR. An ancient and natural custom was observed by Jacob. Such a memorial was the Mizpah pillar (Gen. 31 : 45), the second Bethel pillar (Gen. 35 : 14), the memorial of the crossing of the Jordan (Josh. 4 : 9). Every Christian should set up memorial stones in his life; should record not only in his memory, but also in writing, the great blessings God has bestowed upon him. AND Poured OIL UPON THE TOP OF IT. "With the idea

of consecrating it, of marking the spot as sacred.

19. AND HE CALLED THE NAME OF THE PLACE BETH-EL. That is, the house of God.

20. AND JACOB VOWED A VOW. The natural impulse of gratitude is to give something in return for the gift just received. SAYING, IF GOD WILL BE WITH ME, AND WILL KEEP ME. This is often understood, and unfairly, as being a mercenary vow, a bargain with God. It is nothing of the kind. God had already promised these things, and Jacob knew God would keep his promise, so he said, in effect, "Since God will do all this, then, he shall be my God."

21. THEN SHALL THE LORD BE MY GOD. Some scholars prefer the translation given in the margin of the revision: "If God will be with me . . . and if the Lord will be my God, then this stone . . . shall be God's house." This vow, thus understood, was fulfilled on Jacob's return from exile (Gen. 35 : 1-15), though it seems that God had to remind him of it.

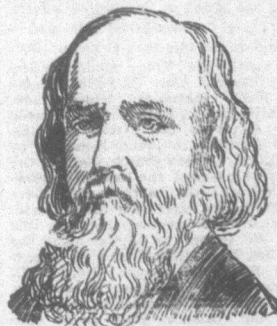
22. AND OF ALL THAT THOU SHALT GIVE ME I WILL SURELY GIVE THE TENTH UNTO THEE. This was a very ancient custom. Abraham had given tithes to Melchizedec (Gen. 14 : 20). The law of tithes is given in Lev. 27 : 30-33, the last thing in the book. Are we still under that law? No answer is given in the New Testament, except, possibly, our Lord's charge against the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law; . . . these ought ye to have done, and not to leave the other undone" (Matt. 23 : 23). Certainly, no Christian is authorized by "the gospel of liberty" to give less generously or systematically than the Jews.

For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Weichold gives pretty good advice on this subject, he says: "I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers, or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets. "My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, peptones and diastase, and after using them a few weeks I have never ceased to thank him for his advice. "I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because they use brings health to the sick and ailing and preserves health to the well and strong." Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favor. All druggists sell Stuart's Dyspepsia Tablets, full sized packages at 50 cents and for a weak stomach a fifty cent package will often do fifty dollars worth of good.

Gates' Certain Check

—FOR—

Summer Complaint

Bayside, June 21, 1901.

DR. A. B. GATES, Middleton, N. S. DEAR SIR.—I received your kind letter some time ago but was unable to answer it until now. I am selling quite a lot of your medicines and consider them wonderful remedies for sickness. About two years ago I was very much RUN DOWN and in poor health generally. I began using your Bitters and Syrups and at once noticed a marked improvement in my health and soon was as well as ever. My son and daughter have both used your CERTAIN CHECK with the most wonderful results, and in the case of the latter I believe it was the means of saving her life after everything else had failed. One gentleman, a doctor of Halifax, bought a bottle of your Certain Check for his little daughter, who was suffering from dysentery, and it made a speedy cure. These and numerous other instances show what wonderful medicines yours are. Trusting that you may be spared many years to relieve the sick and afflicted, I am yours very truly,

MRS. NOAH FADDER.

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MONTREAL AND WEST THEREOF. All agents issue via St. John and Canadian Pacific Short Line. Tickets good via Niagara Falls and good to stop over at that point. For tourist tickets good to stop over any where and to return until November 1st; also for rates going one way and returning another, and information in reference to train service, hotels, etc., write to A. J. Heath, D. P. A., C. P. R.

New Route to Quebec via Megantic. Lv. St. John 6.15 p. m. daily, except Sunday. Ar. Quebec 9.00 a. m. daily, except Monday. Through sleeper and coach.

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The New York Press says: J. Pierpont Morgan has planned the greatest labor union of the age—a union of labor and labor's ally, capital. Stock of the United States Steel Corporation valued at several million dollars at par has been set aside for purchase at inside figures by the 165,000 men employed by the companies that make up the great steel combination. It is contemplated to form this co-partnership between the share-holders and the employees of the United States Steel Corporation.



From the Churches.

Denominational Funds.

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

RIVER PHILIP, CUMBERLAND CO., N. S.—I had the privilege yesterday of burying in the likeness of their Lord's death and resurrection, two young women and a man in middle life. Expect to visit the river again next Sabbath. A. F. Baker. Aug. 19.

MEDUCTIC, N. B.—The Lord is favoring Zion, Sunday, Aug. 18th, three happy souls, two brethren and one sister were baptized and united in fellowship with the 3rd Canterbury church. God is still calling. Sinners are trembling. Brethren pray for us. C. N. BARTON, Pastor. Aug. 19th, 1901.

ALEXANDRA AND HAZELBROOK.—The Lord's presence is with us in these churches. It was my privilege to baptize seven happy believers in Christ on Sunday, Aug. 18th. Others are trusting in Christ and will obey him. Brethren pray for us. J. C. SPURR.

ROTHESAY, N. B.—As a result of two weeks special services seven happy believers in Christ were on Sunday, Aug. 25th, baptized into the membership of the Rothesay Baptist church. During the summer months the undersigned has been preaching at Rothesay every Sunday afternoon. The Baptist interest at Rothesay has to a large extent been kept alive through the earnest labors of our esteemed brother, Rev. J. W. Keirstead.

PERRY J. STACKHOUSE.

OAK BAY, CHARLOTTE COUNTY, N. B.—We were permitted again through the loving kindness of our Heavenly Father to baptize one sister of this place, our beloved descom's daughter, Juna Doten. Our Sister Doten is one of our choicest young ladies and a true Christian and is a grand helper. Our church is doing nicely, congregations are fine and prayer meetings good as can be expected. Our Sabbath school is improving all the time I think. A few weeks ago we collected means enough to purchase a very fine library for the school, which has helped the Sabbath school much. The books are good indeed. There is a good interest manifested in the work of our Sabbath School and I am glad to see it.

H. D. WORDEN.

RIVER JOHN.—We cannot report any addition to the churches of this field during the past year, but there are other phases of the work which are encouraging. The congregations are much larger, and we hope the Lord will soon gather some into his kingdom. One indication that these churches are alive to the interests of God's kingdom is, that they are always ready to reach down into their pockets when they believe the work may be advanced by doing so. We have already reported the house of worship erected in New Annsan. Although that was a heavy tax upon them, yet this summer, when it seemed as though they were going to be compelled to be without a pastor because there was no proper residence for one, they resolved to buy a place for a parsonage. This they have done; and we are now comfortably settled in our new home. It has cost the brethren a great effort. There is still a debt on the property which we hope to cancel soon. Any help to do so will be thankfully received.

Aug. 21st

J. T. DIMOCK.

MABOU—Spent my first Sabbath here yesterday, being very much encouraged and helped in all the services by our brother, Rev. J. A. Marple. The church building having been destroyed to make way for the new railway, our services were held in the Halls at Hillsboro and Mabou Village. We had the privilege, in the afternoon, of visiting the pretty little stream at Hillsboro, to witness the baptism of Miss Annie, daughter of Robert Frizlie. Baptism was administered by Bro. Marple. Two weeks ago the church and community sustained a great loss in the death of Mrs. F., mother of the candidate, and it gave us great joy to receive the daughter into church fellowship. We have to regret, however, that Brother F. contemplates leaving this place, for he has long

been one of the pillars in the cause here. Brethren pray for us that God may make up to us in some way what we lose in the removal of these valued members. We are hoping to be able to rebuild next spring, so as once more to have our own place of worship. May God send us help in all our work. E. M., L. C. 19th Aug., 1901.

AYLESFORD, N. S.—On Sunday, the 4th, I baptized Mrs. Edgar Palmer and extended to her the right hand of fellowship together with Bro. and Sister Robinson from the Billtown church. Our hearts were made glad in thus being able to use the baptistry in our new church for the first time. The house was full and the impressiveness of the scene was very marked. Along with this scene, however, full of joy and delight, there comes the memory of another standing in marked contrast with it. Some time ago Mrs. Palmer and her only daughter, Hattie, were about to offer themselves as candidates for baptism when Hattie was taken sick. Patiently the mother waited for the recovery of her child, when together they might follow Christ in this ordinance. But the Master had a different purpose, and took Hattie home that he might have her with him forevermore. We well remember the day of Hattie's funeral—oh what sorrow filled that home! It had been Hattie's request that I should preach a funeral sermon, this I did, it being the first funeral sermon to be preached in the new church. And now the mother, true to the resolve made by herself and child, has followed Christ in baptism, she being the first to be baptized in the new church. May the blessed Lord fill her heart continually with the sunshine of his gracious presence. A. S. LEWIS.

FLORENCEVILLE, N. B.—Since our last communication to MESSENGER AND VISITOR we have enjoyed much of the Divine presence. We spent two weeks with Bro. Miller at River Bank, and baptized seven, one a man over 70 years, another the youngest daughter of our lamented Bro. Young. July 26th we went to the assistance of Bro. E. Leroy Dakin, at Union Corner, Richmond. Bro. Dakin had commenced meetings two weeks before. God's blessing has rested on our united efforts. August 4th we baptized Sister Bell aged 74 years, and on the 18th inst. 11 more. Borden Maxwell, Orren Tracy, Mande McSerlin, Eva Barton, Lena McSerlin, Jennie Chase, Jennie Flemming, Jenny Tracy, Mrs. Hattie Baggers, Ruby Gildart, Almada Tracy. At 3 p. m. Bro. Dakin gave the hand of fellowship to Jennie Flemming in the McKinzie Corner church, and in the evening he extended the hand of fellowship to the other ten baptized with sister Annie Turney by letter from the Fredericton church. The meetings continue this week. We expect to baptize again the 25th. Bro. Dakin is held in high esteem by the Richmond people. Bro. A. C. Horseman of the class 1901, is spending his summer party with us on the Aberdeen church the balance with us on the Florenceville group that enables me to do some missionary work that is so congenial to me. A. H. HAYWARD.

A parliamentary paper gives General Dixon's account of the fight at Viakfontein, where, it is alleged, the Boers, after capturing several guns, shot British wounded officers who refused to show how to work them. Lord Kitchener in forwarding this statement says affidavits show that there were five or six cases where the Boers shot the British wounded, but General Dixon's report makes no mention of any such occurrence. His account of the fight shows the Boers used the captured guns before they were retaken by the British.

Details of the operations of Steinaker's Horse show that they have done excellently in Swaziland, patrolling from the Portuguese to the Swaziland border. Valuable captures were made. The command suffered considerably from the unhealthy nature of the country. A small British force vacated Bremersdorp, but took up position near by. The Boers pursued them, but were repulsed. The Boers received five hundred reinforcements and then compelled the British to retire. The latter made a last stand ten miles away. The Boers, assisted by Swazis, captured three wagons loaded with rations and a Maxim gun. They afterwards burned Bremersdorp. The British lost four killed and fourteen captured. The Boers lost heavily.

Edward Kimber, Gentleman Usher of the Black Rod, died on Friday.

That is simple and plain. Do the Father's will, and you will be to Jesus as his brother. What is the will of the Father? It is that we should be loving, pure of heart, clean of speech, unselfish of service, true in our inward part, men and women without guile or furtiveness of character. The will of God is that we should give ourselves to establishing his kingdom on the earth, and to this end that we should come into right relations to his Son. "This is the work of God," said Jesus, "that ye should believe on him whom he hath sent." The will of God is that we should be brothers of Jesus. To be brother of Jesus we must do the will of God.—Robert E. Speer.

NEW PRODUCT FOR WORKSHOPS.

A convenient addition in the laboratory or workshop is the resin cored solder recently introduced by a company in England. This commodity is guaranteed to consist of pure metals mixed in the most efficient ratio and has incorporated with it the requisite amount of resin to make any additional flux necessary. The solder is in the form of a tube with a central core of resin, and the sticks are of four sizes, varying from one-sixteenth to one-quarter of an inch in diameter. Work in different positions is much facilitated by this simple device.—New York Sun.

TWO VIEWS OF IT.

"You cannot fail to note," said the French war expert proudly, "that we are taking the lead in developing the balloon and the automobile. Think of the races that have been held recently!" "That is a wise precaution," returned the Yankee, "for those who anticipate that they may want to get away in a hurry, but it lacks interest for those who look at the matter from another point of view."

Corn is, next to sugarcane, the principal crop grown in Queensland, and is one of the most important products of New South Wales.

A physician says: "Girls in feeble health should take a tramp through the woods or fields every day." But suppose a tramp should object to be taken through the woods or fields every day by girls in feeble health?—New Jersey Mirror.

The Injustice of it.—"If I sh'd die, Mollie, ye'd buy a foine suit o' clothes f'r me, wudn't ye?" "Av coorse I would, Larry. Ye know that." "While I'm alive, though, ye think rummage sale stuff is good enough f'r me, do ye?"—Chicago Tribune.

A mother who was curling the hair of her three-year-old son, remarked to a lady visitor: "This makes me so much work, I shall have to get Norman's head shingled." The child kept meditatively quiet until his ringlets were arranged, and summed up his reflections in the query, "Mamma, when I have my head shingled, then will I be a house?"—L. D. P.

BOBOLINK.

Daisies, clover, buttercup, Red-top, trefoil, meadow sweet, Ecstatic wing, soaring up, Then gliding down to grassy seat. Sunshine, laughter, mad desires, May day, June day, lucid skies, All reckless things that love inspires, The gladdest bird that sings and flies.

Meadows, orchards, bending sprays, Rushes, lilies, billowy wheat, Song and frolic fill his days, A feathered rondeau all complete.

Pink bloom, gold bloom, fleabane white, Dew drop, rain drop, cooling shade, Bubbling throat and hovering flight, And jubilant heart as e'er was made.—John Burroughs in McClure's.

THE NEW ARTIFICIAL EYE.

Within the past year or two a notable improvement has been made in the shape of the artificial eye: the new form is hollow, more or less full, with a closed back. It has no sharp edges or corners, and in the best quality is beautifully finished and rounded. It is very comfortable to wear, has a natural movement, is more sanitary, and fills out the orbit better than the shell eye. The new eye is favorably known in the large centres of Europe, and is fully endorsed by the Medical Profession. It is now offered for sale in Canada, and the best quality is being received by us. Having fitted several persons to their complete satisfaction, we offer the new artificial eye with every confidence. We continue as for many years past to sell the highest grade of old form shell eye. In these our stock is probably the finest in quality if not the largest in number in Canada, and having in addition the only stock of the new form of artificial eye in the Dominion, we offer unequalled service to those who have had the misfortune to lose a natural eye. Descriptive leaflet on application. CHARLES POTTER, Optician, 85 Yonge Street, Toronto

ACADIA UNIVERSITY WOLFVILLE, N. S.

FOUNDED 1838 as a Christian College. Arts' course marked by breadth and thoroughness. Wide range of electives in last two years. Eleven professors, specialists in their respective departments. Standard of scholarship high. Quality of work recognized by Harvard, Yale, Cornell and Chicago, as equal to that of best Canadian Colleges. One hundred and forty students pursuing arts course last year.

Elective course in Pedagogy recently added to curriculum. Students desiring to take only partial course may select studies, subject to the approval of the Faculty.

A partial course in Biblical and Theological studies is also provided for ministerial students to which two professors devote all their time.

Expenses reasonable. A considerable number of scholarships available.

Next session opens Wednesday, October and. For Calendar, or further information, send to

T. TROTTER, D. D. President.

HORTON COLLEGIATE ACADEMY 1828-1901.

A CHRISTIAN SCHOOL for young men and boys offers the following courses: Articulation course, Scientific course, General course, Business course and Manual Training course. There are nine teachers on the staff, four of whom are in residence.

The Academy Home is undergoing repairs and will henceforth be heated by hot water and lit by electric light.

In connection with the school there is a Juvenile Department for boys under fourteen years of age. School re-opens on the 4th of September.

For further information apply to

H. L. BRITAIN, Wolfville, N. S.

Acadia Seminary WOLFVILLE, N. S.

FOR YOUNG WOMEN. Offers FIVE regular courses.—Collegiate, Vocal Music, Piano Music, Art, Elocution,—under the skilled direction of the best University and Conservatory Graduates of unquestioned ability as instructors. Violin instruction by resident teacher, Graduate of Royal Academy of Music, Munich. Special instruction in Typewriting and Stenography.

Easy of access, unsurpassed location, modern and sanitary in equipment. Deeply Christian in Association and Influence.

Fall term begins September 4th. For Calendar and further information apply to

HENRY TODD DeWOLFE, Principal.



MARRIAGES.

VAUGHAN-DAVIES.—At the Baptist church, St. Martins, N. E., on July 30th, by Pastor S. H. Coruwall, S. Ernest Vaughan to Jennie V. Davies, both of St. Martins.

HEBB-BROWN.—At Virginia, N. S., Aug. 14, by Rev. L. J. Tingley, Raymond Hebb of Matland, N. S., to Ina C. Brown of Virginia, N. S.

FRAZEL-RAMY.—At Charleston, Queens county, N. S., July 24th, by Rev. Frank E. Blahop, Edward Frazel of Charleston and Winnie B. Ramy of Torbrook Mines, Annapolis county.

HATT-FREEMAN.—At the Baptist parsonage, Fort Medway, N. S., August 15th, by Rev. Frank E. Blahop, Joseph B. Hatt of Mill Village and Margaret A. Freeman of Liverpool.

EVERETT-GREENE.—At Weymouth, July 25, by Rev. J. T. Batou Geo. Howard Everett to Mary Agnes Greene of New Tusket.

HANKINSON-McDONALD.—At Weymouth, Aug. 22, by Rev. J. T. Eaton, Robert Watson Hankinson to Mary Belle, daughter of Charles McDonald, Esq.

DEATHS.

PHALEN.—At Mill Village, N. S., August 13th, James Phalen, aged 51 years. He was a member of the Mill Village Baptist church. His faith in Christ as his Saviour was strong. A wife and daughter are left to mourn the loss of a kind and loving husband and father.

SMITH.—At her late residence, Main street, Yarmouth, N. S., Aug. 20th, Sarah, widow of the late Samuel A. Smith, fell asleep in Jesus, aged 82 years. From early life until her decease our sister, Mrs. Smith, has been a close follower of the Lord. "The Fountain of Living waters" became increasingly attractive to her and her pleasures were in her Master's service. The kingdom of God was "first" in her life, as her "will and testament" plainly indicates. Mrs. Smith was a devoted and highly esteemed member of Temple church.

Twentieth Century Fund.

RECEIPTS FROM JULY 4TH TO AUG. 19TH. Argyle church \$8.60; Antigonish \$5.39; Springfield W M A S, \$5; New Albany, W M A S, \$2.50; N. E. Whitman, New Albany, \$2.50; Sydney church, \$6.85; Upper Wilmet, \$13.30; Maccan \$6.10; Walton \$10; C. H. Harrington, Esq., Sydney \$1.25; Lake George church, \$10.50; Manchester church, \$9.50; Mrs. Sarah Edwards, Truro, \$1.00. \$207.24. Before reported \$280.06. Total \$487.30.

A. COHOON, Treas. D. F., N. S. Wolfville, N. S., Aug. 19th, 1901.

Acadia Forward Movement Fund.

A. W. Bennett, \$10; Mrs. Mary Smith, \$25; S. H. Davis, \$5; Capt. James Shaw, \$2; Mrs. Wm. Isour, \$3; Miss Carrie Johnson, \$1; Arthur Richardson, \$2.50; Rev. C. W. Jackson, \$5. Total, \$53.50. I am glad to report that Mr. Hall's condition is somewhat improved.

M. B. HALL.

Charles Phillips, of Bath, Maine, one of the excursionists on the harvesters' train wrecked at Ingolf, has disappeared with \$102 contributed by the people on the train for Fireman Gorwin, who lost one of his legs. The money was in the custody of Phillips.

GOLD MEDAL, PARIS, 1900.

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



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

WALTER BAKER & CO. Ltd. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

THE LIFE OF A WATCH.

"Watches," said the jeweller, as he screwed a little glass into one eye and squinted into a case of wheels, "are like human beings in many ways. They are delicate; they run well only when in perfect order, and they require attention once in so often, whether they stop or not. They become sick, in a way, as we do, and they get off their balance. But, unlike us, when their mainspring breaks they are not necessarily done for, unless in another world. They can have new mainsprings. We can't."

"Watches, all jokes aside, are really almost human sometimes. They take cold readily. Never lay a watch on a cold marble table or near an open window all night after you have worn it next to your warm body all day; it will contract a sort of pneumonia, and ten to one it will stop before long if the practice be continued. The cold contracts the metal pivots, which small as they are, must not be smaller, and they shrink. Thus the wheels cannot move."

"Watches are magnetized, too, by the persons who wear them. I have seen the statement that watches vary in timekeeping with the health of the wearer, and that if changed from one person to another they will also show slight variations. All of that is true. The static electricity of a person may affect a watch. All of us throw this off; some more than others. Dark persons give off more than light ones do, a dark woman more than any one else. Dark women should have rubber cases for watches if they wish to have them keep perfect time."

"Never lay a watch flat, at night, after it has been worn in a vertical position all day. It throws it off its base, so to speak. If the pivots be worn, the wheels will not run level."

"A sudden jar will often stop a watch, which runs regularly at that; such a jar as getting on or off a car suddenly. The hairspring's catching does this. The jolt comes at the exact fraction of a second when the spring is in a position to catch. This occurs at infrequent intervals, as may be readily imagined. A watch should be fed or oiled every eighteen months, even if running in the best of time. The oil dries in that time, and the wheels are likely to wear one another."

"All jewellers examine watches in the same way; it seems to be a tradition of the craft. First, a man will look at the hands, as I have been doing. If they are not caught they will take out the balance wheel and examine the pin and the pivots, which you see here. Sometimes I do not find the trouble for days. The hardest thing to detect is a slight 'burr' on one of the wheels, this may throw the entire watch out of gear."

"Now, I will wind this watch of yours, and show you that all the trouble with it is that it is run down. Usually! Oh, no; that frequently happens. Some one is in here every day with an unwound watch, thinking that it is out of kilter because it will not run. They forget to wind it, and are afraid to do it over again. Women are our best customers in that line. Of course I could get \$1 for this, but the talk will answer."

"Now, when you go home wind your watch in the morning. No; not at bedtime, but when you get up. That gives it the full spring to work on during the day, when the jars and jolts are more numerous. And hold your watch still when you wind it, and wind the key. That's all, try that."

And the jeweller handed back the watch, running beautifully.—From The Kansas City Journal.

John Ruskin, speaking of the forced interruptions in service, said: "There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. See him beat the time with unvarying count, and catch up the next note as if no breaking place had come between. Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the "rests." They are not to be omitted. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear.—A. T. Pierson.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away, and after all the use that is made of them, they are still not exhausted.



"Standorette."

The "Standorette" is a swinging and tilting top table which combines an Easel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one.

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

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

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

Price, \$6.50.

Send for "STANDORETTE" Booklet.

Manchester Robertson & Allison

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

Martin Luther said, quaintly: 'Whoever has a good work to do must let the devil's tongue run as it pleases.' There are times when the whitest lives must walk amid assailing voices which whisper and defame the motives and character, but time silences these and brings vindication to those who deserve it.—Natalie H. Snyder.

Pure Gold Jelly Powder

Joyfully Quick and Healthy too.

Beware of Imitations. WANTED by a lady, a situation as mother's help and companion, in Nova Scotia or in New Brunswick. Is fond of children. Best reference given. Address, R., Drawer 2, P. O., Weymouth, N. S.

A mistake has been discovered in the population of Calgary, Northwest Territories, owing to the incorporation of some returns given for another place. The correct figures are 4,894, instead of 12,142, as given out.

A report from Newfoundland says that the government has invited Premier Laurier to visit them with the royal party when they are on their way home and have a talk with Premier Bond and his colleagues on the question of improving the St. Lawrence route.

Steamer Islander, on the Alaska route, struck an iceberg off Douglas Island at 2 o'clock on the morning of Thursday last and went to the bottom carrying from 65 to 80 souls, including passengers and members of the crew.

It is reported J. R. Ellerman, of the Lepland line, has purchased the City line of 14 steamers engaged in the East Indian trade, the price being nearly £1,000,000.

A CANDID HORSE AD. A gentleman who has a Christian spirit and a horse for sale advertises as follows: We have a good family driving horse for sale, providing you carry insurance.

He is not overparticular as to feed. In fact, he prefers our neighbor's haystacks and corncribs to our own.

We feed him whenever we can catch him, which is seldom.

He is partly gentle. The other parts are not, and you must govern yourself accordingly.

We will throw in the derrick and telegraph pole combination which we use to hitch him up with.

If you are fond of driving, we would advise you to engage a cowboy that owns a fast horse to do your driving and be sure and get on top of the barn before he begins to drive the horse.

For price and coroner's address apply to owner.—Ex.

"Your husband loved you very much, did he not?" "Yes, indeed! He even insisted upon remaining in the house when I practiced my vocal exercises!"—Brooklyn Life.

Ethel to her younger brother, who had been whipped—"Don't mind, brother, don't mind." Brother (between sobs)—"That's just what I was licked for."

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 25,000 CHURCH BODIES & OTHER PURE BELL CASTINGS. G. MENEELY & CO. WEST-TROY, N. Y.

CANADIAN PACIFIC RY.

Toronto Exhibition

Aug. 26th to Sept. 7th, 1901! Going Aug. 27th to Sept. 3rd, Return to Sept. 12th, 1901.

From St. John, \$20.50. Going Aug. 30th and Sept. 2nd only. Return to Sept. 12th, 1901. From St. John \$20.50.

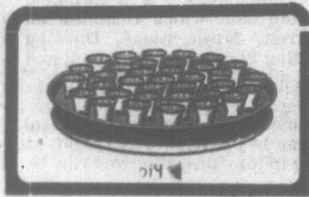
Only One Night ON THE ROAD TO Toronto and Buffalo.

If you travel by the Canadian Pacific.

All tickets to Buffalo good to stop over at Toronto. Try our Personally Conducted Excursions to the Great Pan-American on Sept. 17th and Oct. 15th. Call on nearest Ticket Agent or write to A. J. HEATH, D. P. A., C. P. R., St. John, N. B.



## INDIVIDUAL COMMUNION SERVICE



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

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

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

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

Yours cordially,

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

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

Yours truly,

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

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

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

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

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

American Baptist Publication So.,  
255-258 Washington St., Boston, Mass.  
Send all orders to MESSENGER AND VISITOR, St. John, N. B.

### News Summary

It is expected that the Czar will visit Paris about Sept. 15 or 20.

Sir Mackenzie Bowell and party were not on board the steamer Islander. Sir Charles Tupper is in Toronto, en route to England, and will return in October.

Another case of smallpox has broken out in Ottawa. Two more cases have been discovered in Hull.

Lieut. Col. Marchaud, of Fashoda fame, has been promoted to the chief command of French troops in China.

The winery of W. H. Hotchkiss & Co., at Lanta Ross, Cal., was destroyed by fire. Loss \$150,000.

King Edward has decided to erect a memorial to the late Dowager Empress Frederick of Germany, probably at Frogmore.

Sandford Johnston, a commercial traveller, was arrested in Toronto, Tuesday, charged with passing several counterfeit bills.

J. F. Richards, chief electrician of the Canadian Pacific railway, has laid a new cable between Prince Edward Island and the mainland.

Medical lectures at McGill will not open this year until October 1 on account of the non-completion of the new buildings.

Rev. Headley Carr Glin Moule Morrison, professor of divinity at Cambridge, has been appointed Bishop of Durham in succession to the late Dr. Westcott.

Alf Wilder, a negro, charged with the murder of Mrs. Chaldwell, a Grayson county farmer's wife, was burned at the stake near Red Ranch, Texas, on Tuesday.

The British admiralty intends to install the Marconi system of wireless telegraphy on Cape Race, Nfld., in order to communicate with the British Royal Yacht Ophir.

Mrs. Ross, wife of the governor of the Yukon territory, who was drowned in the Islander disaster, was born in Prince Edward Island and her parents live in Victoria.

A cablegram was received at Kingston Tuesday announcing the dangerous illness in South Africa of Lieut. Col. Gordon, late D. O. C. at Montreal.

Advices from up river are that the corporation drive is making excellent progress and that the water is keeping up well. In all there are about 25,000,000 feet on the move.

Fire destroyed the J. Wright Company plant of the American Cigar Company in Richmond Monday. Total loss, about \$200,000; insurance, \$118,000.

At target practice on Fort Riley reservation, half a mile north of Junction City, Kas., a seven inch 107 pound shell exploded. Casualties: One man killed and eight men wounded.

Ferry steamer Laprairie, running between Montreal and Laprairie, has been placed in quarantine with a case of smallpox on board. Her crew, fourteen in number, have been vaccinated.

Moncton city, N. B., is quoted in the census as having only a population of 5,165 in 1881 instead of 8,762. The authorities are busy calculating the proportionate diminution of the province and its effect on representation.

The omission from the Chinese peace settlement protocol of a provision for the destruction of the Chinese forts was due, it is said, to Li Hung Chang's protests, but their destruction will be carried out on the ground of military necessity.

Fire took place in Montreal Monday, destroying D. Gagne & Co.'s sash and door factory; Holmes & Arpin's box factory, and Beckham & Co.'s silk factory. Davis & Lawrence's drug house was badly scorched. Loss is about \$30,000, fairly insured.

The Dominion government telegraphs have been extended to Chateau Bay, in the Straits of Belle Isle, and stations have been established at Point du Maurier, Harrington, Mutton Bay, St. Augustin, Bonne Esperance, Blanc Sablen, Red Bay and Chateau Bay. From the latter place the cable will be laid in Belle Isle and a signal station established.

## 1 to 3 Per Cent. Monthly AND 100 Per Cent. Yearly Profits

Seem excessive, yet many of our customers have realized these unusual profits during the year 1900 by following our intelligent plan of combination investments in mining stocks, dividing the investments, obviating loss, and by combining first issues of stocks in promising mines and dividend payers. The payment of the regular monthly dividends on the properties we handle as fiscal agents, June 1, required

### Three Thousand Dividend Checks

And we have never yet made a loss for a customer in any mining stock recommended by our house. We make profitable mining investments a specialty and will not handle as financial agents any but meritorious working mines that possess all of the requisites necessary to make valuable producing properties, with conditions favorable for possible "Bonanzas."

### We do the Largest Business in Mining Stocks

Of any firm in the United States, because we make our customers' interests our own, and do not advise them to invest in any property that we have not first thoroughly investigated, with our own experts and are willing to take a financial interest in, which with their own holdings will insure control and the proper and economical management of the property for profit to its stockholders.

Send for prospectus of new and promising mines and dividend payers, together with subscription blanks and reports showing present conditions of the properties and also booklet "ABOUT OURSELVES," giving in detail our intelligent plan of securing the large profits of legitimate mining without risk of loss.

W. M. P. McLAUGHLIN & Co.,  
The McLaughlin Buildings, St. John, N. B.  
CANADA MANAGERS  
DOUGLAS, LACEY & CO., Bankers,  
NEW YORK.

### NEW FAST LINE.

TWO STEAMERS WILL RUN TO CANADA.

Mr. S. G. Fraser, a Dublin engineer, who has prepared the plans for the new harbor at Bearhaven, Bantry Bay, Ireland, in connection with the proposed steamship line, which is to have steamers capable of crossing the Atlantic in four and a half days, has informed a representative of the Associated Press, that the line will consist initially of six large steamers, four for the New York and two for the Canadian trade. It is the intention to burn Texas oil. The Canadian port will be Sydney or Halifax. By building sixty-five miles of railway and connecting Bearhaven with all the Welsh lines, the new company will be able to take passengers and mails from Bearhaven to London in twelve hours, thus landing passengers in New York and London in five days. The English port will be Liverpool or Southampton until the new works at Dover are completed.

Messrs. Austin Chamberlain, Gerald Balfour and George Wyndham, respectively financial secretary to the treasury, the president of the Board of Trade, and Chief Secretary for Ireland, besides Lord James Hereford, Chancellor of the Duchy of Lancaster, actively supported the bill and advised silence on this side of the Atlantic until the bill was passed.

Mr. Fraser says much American capital is interested in the scheme.

A Toronto despatch says: The Ontario government's crop bulletin shows nearly all grains will be a short crop this year, probably not more than 60 per cent. as compared with last year. The yield is estimated at 16,000,000 bushels, compared with 23,000,000 last year. The yield of all spring grains, except peas, is considerably less than last year. Hay and clover crop, however, is exceptionally heavy. The peach and apple crops are failures.

Newcastle Advocate: We understand that Messrs. James Brown and Geo. McKay have purchased a tract of land on Trout Brook, which contains a clay mine. This clay is used in making crockery, etc., and is becoming valuable. It will be operated by a company, and will be known as the Caledonia Mining Company. A

quantity will be shipped immediately to England, France and Germany. We wish their success in their enterprise

Hon. C. H. LaBillois, chief commissioner of public works, has awarded the following contracts for bridges in the counties of York and Sunbury: Snake Creek bridge, Sunbury, David Smith; Batey Creek bridge, Bright, York county, W. R. Fawcett; Long's Creek bridge, Kingsclear, York county, Coun. A. E. Cliff; Lower Trout Brook bridge, Manners-Sutton, York county, to J. A. Richardson and David Johnson; Upper Trout Brook bridge, Manners-Sutton, to Simmons & Cunningham.

Lord Kitchener's despatch dated Pretoria, Aug. 16th, says: "While a party of fifty of French's scouts were proceeding to join a column near Bethesda, they were surrounded in the hills by a superior force under Theon, and surrendered. One was killed and three were wounded. Captain Bethelheim dangerously. Kitchener, with a strong force, is moving on Hondsden, on the border of Zululand, where Gen. Botha is reported to have concentrated 4,000 Boers. An important engagement is expected."

When the great chemist, Chevreul, whose statue was recently unveiled in France, attained his 100th birthday he was entertained at a public dinner, at which his son, a high official in the department of justice, 67 years old, was also present. The old man made a speech, and in telling an anecdote made a slight slip, which his son corrected. Old Chevreul turned around quickly and said in a sharp tone: "Hush youngster, when I am talking," and the "youngster" held his tongue.

Charley Boyd, who has confidential relations with the South African Chartered Co., recently declared in the London Spectator that Cecil Rhodes, by a contribution of £5,000 to the funds of the party, had induced the Liberals to abandon their policy as to Egypt, which favors evacuation. Thereupon the Spectator insinuated that this arrangement explained the tenderness which the Liberals displayed toward Mr. Rhodes on the inquiry as to the Jameson raid. Sir Henry Campbell-Bannerman declared the story "a lie from beginning to end." Mr. Rhodes promises to get the correspondence on the subject from Africa.



**The Farm.**

**HOME FERTILIZERS AND FERTILITY.**

The main thing in farming is keeping up the fertility of the soil while annually gathering crops from it. If the soil degenerates just a little each year it must be only a short time before bankruptcy must stare the farmer in the face unless he makes sufficient profit from his crops to lay aside something. But even this is a poor policy. That effort should be made to maintain the fertility of the soil up to a high standard. This is just as important as it is for a business man to keep a good stock of goods on hand, and not let his business run down through lack of a good plant.

Soil fertility is a question intimately connected with the question of home fertilizers. The farmer cannot depend upon commercial fertilizers to supply his plants with food. They may help at certain times, and add to the land particular ingredients that are lacking, but they can never take the place of home fertilizers. Barnyard manure and green fertilizers must always be the chief dependence of the farmer for enriching his soil. Contained in these are all the elements needful to make plants thrive. They vary in different foods, and their proportions are sometimes not all that we need. One soil may become deficient in nitrogen, phosphoric acid or potash, and sufficient of the proper element cannot be supplied with the natural manures. It is then that an application of the right commercial manure comes in to make matters right. But no application of artificial fertilizers will ever keep a soil up to the proper standard.

We may stimulate the plants for a few seasons, and think that we are performing wonders, but we are doing it at the cost of soil fertility. Sooner or later we will discover that the soil has become thin and worthless, with hardly sufficient strength to grow a blade of grass, and then we may realize that we have been raising crops on stimulants. We may as well attempt to fatten and strengthen a man on alcoholic drinks, which do for a time stimulate the body and muscles to unusual performances.

The backbone of our farming is barnyard manure and green fertilizers. Plough these under every year in sufficient quantities, and the heaviest crops can be raised without injuring the land. Then, when needed, dress the land with artificial fertilizers to add nitrogen, potash or phosphoric acid, as the case may need. Some crops absorb more of one of these elements than others, and it is essential to know which is being used in excess of others.—(C. L. Mason, in American Cultivator.)

**HARD TO PLEASE.**

Regarding the Morning Cup.

"Oh how hard it was to part with coffee, but the continued trouble with constipation and belching was such that I finally brought myself to leave it off."

Then the question was, what should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa we soon tired of; milk was not liked very well, and hot water we could not endure.

About two years ago we struck upon Postum Food Coffee, and have never been without it since. We have seven children. Our baby now eighteen months old would not take milk, so we tried Postum and found she liked it and it agreed with her perfectly. She is today, and has been, one of the healthiest babies in the State. I use about two-thirds Postum and one-third milk and a teaspoon of sugar, and put it into her bottle. If you could have seen her eyes sparkle and hear her say "good" to-day when I gave it to her, you would believe me that she likes it.

If I was mother of an infant's home, every child would be raised on Postum. Many of my friends say, 'You are looking so well!' I reply, 'I am well; I drink Postum Food Coffee. I have no more trouble with constipation, and know that I owe my good health to God and Postum Food Coffee.'

I am writing this letter because I want to tell you how much good the Postum has done us, but if you knew how I shrink from publicity, you would not publish this letter,—at least not over my name.—Milford, O.

**WHY DAIRYMEN PROSPER.**

One reason why the people engaged in dairying are prosperous is because dairying is a cash business. There is no credit with the old cow. You feed her to-day and to-morrow she pays you back in cash. The dairyman does not have to tell his hired man that he can pay him when he sells his wheat, or when he sells a bunch of lambs, or when the peaches are marketed. He has the cash every week or every month. The dairyman need not run a bill at his grocery or anywhere else. His business is a cash business, and he can pay as he goes. This is one of the basic principles of prosperity. Run up no debts, pay as you go. It gets a man into the habit of doing business on business principles, and when he does this he has started on the road to prosperity.

Again, the dairy business is a continuous business. It brings in cash every week in the year. The fruit man or the wheat man, or the steer man, or the lamb, gets his money in large sums and at irregular intervals. This tends to extravagance in expenditure. When people have lots of money they spend lots, and when the source is cut off they feel it severely. The dairyman's income is more uniform and steady, and he governs his expenditures accordingly. He is not flush at one time and totally strapped at another, but has a modest, uniform, continuous income, and is thereby made more prosperous.

Dairying is a safe business, and therefore brings material prosperity to a person or a community. People have been financially ruined by fattening lambs or cattle, and, in some instances, by growing fruit or wheat. But no one ever heard of a man becoming bankrupt in the dairy business. These other businesses may at times bring a larger profit, but there is a large element of speculation about them. The dairy business is almost devoid of speculation. It is a rather slow, humdrum sort of business, but it is safe, and one can put his money into it with the assurance of a modest profit from year to year.

If crops fail in almost any other kind of farming the farmer is flat, but even if all the dairyman's crops should fail, if he has a good herd of cows he can buy all his feed and still pay expenses and have a small profit besides. Dairying may be a little slow, but it is sure.—(Dairyman and Cr. amery.)

The farmer needs recreation, but not more violent exercise, such as rowing, baseball, or football. Fishing, hunting, sailing, or picnicking to divert his mind may give him needed rest. Good reading is another excellent form of recreation, and no farmer's home should be without access to a good library, and such good periodicals as his means will permit. A little thought will provide the means for these in the humblest farm home.

Four things are requisite in a good fence—that it cannot be leaped or broken through by stock, that it has stability, that its cost is moderate and that it can be worked close up to, so that brush and weeds may not get established beside it. A fifth point might be added, especially for fences that inclose cultivated fields—that it present a neat appearance. A rough crooked fence is always an eyesore, even if it is strong and serviceable.

An Irishman has, it is said, discovered that bees will make honey in bottles as well as boxes. Peter Skerrey, of Headford, County Galway, Ireland, had an inspiration. He placed a bottle inverted into a hive, as an experiment, hardly daring to hope that the bees would take the innovation. But they did, and when he took the bottle out he found it was filled with nine pounds of delicious honey. Apiarists everywhere doubtless will be glad to learn this, because getting the honey-comb ready bottled is likely to prove a distinct aid in shipment and sale.

**Breakfast is Ready.**



Preparing breakfast is only a matter of a few minutes with a "FAMOUS ACTIVE" Range.

Check damper on a "Famous Active" keeps coal lit over night, but prevents it from burning up. Result is that as soon as drafts are turned on, the fire is all aglow in a minute—no fresh fuel necessary.

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**HAS BEEN IN USE FOR HALF A CENTURY.**

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

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

**USED 9 YEARS.**  
Mrs. Jones, Northwood, Ont., writes: "My baby, eight months old, was very bad with dysentery. We gave her Dr. Fowler's Extract of Wild Strawberry and it saved her life. We have used it in our family for the last nine years and would not be without it."

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





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Consumption is the bane of our country. It destroys hundreds of precious lives yearly. Upon the first appearance of the symptoms, or where a predisposition to this dread disease is feared,

PUTTNER'S EMULSION should be at once resorted to, Begin with small doses, but take it regularly and persistently, and you will surely benefit. Many a life has been saved by taking this invaluable remedy in time.

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

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SHIPYARD FOR NOVA SCOTIA.

The policy of the government of Nova Scotia, with regard to the promotion of the steel shipbuilding industry in the province is announced by the Premier, the Hon. Mr. Murray.

He says: I am prepared to state on behalf of the government that we will be willing to make an appropriation of \$100,000 payable to the first company establishing a ship yard in the province equipped with the most improved mechanical appliances, upon specifications to be approved by the Governor-in-Council, capable of building at least five steamers a year of the capacity of 5,000 tons each, and in addition to such an equipped ship yard, having sufficient working capital for efficiently carrying on the business; the terms upon which the government bonus shall become payable to be settled by an agreement with any company furnishing evidence of its bona fides and financial ability to successfully carry out what is contemplated.

News Summary.

There are forty cases of typhoid fever in New Bedford, Mass.

Five persons were killed and ten injured in a trolley car collision at Chicago on Saturday, Aug. 17th.

A man named Girard lost an arm in the Mair mill, Restigouche, by falling against a saw a few days ago.

The Canadian Rubber Company's works at Montreal were burned last Saturday night. Damage \$5,000. Two persons burned to death.

Swift & Co., the Chicago packers, have been robbed of a considerable sum of money by their secretary and treasurer, John T. Hayden, 35 years old.

While a number of boys at Three Rivers, Que., were firing with a Flaubert rifle, one of them, the son of John Young, aged 10, was accidentally shot dead.

On Sunday, Aug. 18th, at New York, in a quarrel, Emil Nielson struck Herman Holt a swinging blow on the jaw with his clenched fist. Holt fell unconscious and died an hour later.

A man named Boudreau was caught in the belting at the Oak Bay mills, Restigouche county, Saturday evening, and so seriously injured that it is feared his injuries may prove fatal.

Herbert Tackaberry, of Ottawa, Ont., was shot to death at Saratoga, N. Y., Saturday, Aug. 17th, by Joseph Charles Banks, of Seneca Falls, N. Y., the manager of Sawtell's circus.

Some Americans staying at a big hotel in London have protested at the presence in the hotel of the Afro-American delegates to the International Ecumenical Council which is to meet in Wesley chapel next month.

At a fire in a nest of burning oil tanks at the Atlantic Oil Refining Company's plant, at Point Breeze, Philadelphia, Monday, an immense tank of benzine exploded. Three or four firemen were killed and many badly burned. The loss is probably half a million dollars.

It is reported at Bangor that the Armours, of Chicago, are making an effort to corner the apple crop of Maine, and that they have set apart for that purpose a fund of \$3,000,000, and have agents travelling through the state making offers for the entire crop of orchardists.

The visit of the Duke and Duchess of Cornwall and York to Cape Town and their enthusiastic reception there are commented upon by London papers with intense satisfaction, there having been some misgivings as to the prudence of the visit at the present juncture.

The Department of Agriculture has sent Prof. Baker, of McGill University, to Pellyham, township of Lincoln and Niagara, Ont., to take measures to stamp out hydrophobia among cattle and horses there, caused by the bites of a rabid dog. Many animals have died and others affected will have to be destroyed.

A small column of the Duke of Edinburgh's Volunteers and Welsh Mounted Infantry made a forced march from Prieska, Cape Colony, and surprised a Boer camp at Muddleputh (Middle Drift?) The Boers fled, dismounted, in the darkness and abandoned everything, including 86 horses and a large quantity of ammunition. Eight colonial rebels were captured.

The mayor of Montreal at a meeting of the Harbor Board the other day, drew attention to the sumptuous new special train which is being built by the Canadian Pacific Railway Company for the purpose of conveying the Duke and Duchess of Cornwall and York across the continent to the Pacific coast. From an architectural point of view this train has never been equalled in Canada, and with respect to its appointments he believed it would be without a rival in the world.

The Indian Secretary, Lord George Hamilton, in the House of Commons Friday, presented the financial statement for India. He said that in spite of three years of famine and acute depression in the three agricultural staples, tea, indigo and cotton, he was able to present the most favorable balance sheet since India came under the crown. The relief expenditure for three years totalled 15,000,000 sterling, but the same period showed a surplus of 25,377,000. The season's rains, though below normal, had been sufficient for agricultural purposes. The crop outlook was fair and there was a prospect of a material reduction in the relief expenditure. The results of the gold standard policy had more than realized the Government's expectations. Lord George concluded with praising the administration of Lord Curzon of Kedleston as Governor-General of India.

FRAUD on CONSUMERS

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Few men in the average community are more sharply criticized than the pastor, and, as human nature goes, few deserve it less. The good man is expected to be perfect—in this the critics are unanimous. Each individual, however, has his own very clear idea of what ministerial perfection is, and applies this standard of his own to the minister's sermons, his delivery, his voice, his views of religious questions, his business ability, his home life, his family, and everything that can go toward making up the man. Unless the pastor be a man of rare faith and strength, it is often impossible for him to make any headway against such adverse currents, and this is eagerly seized upon by his tormentors as so much additional evidence of the preacher's incapacity.—Union Gospel News.

When the two disciples had reached Emmaus and were refreshing themselves at the evening meal, the mysterious stranger who had so enchanted them upon the road took bread and brake it, made himself known to them, and then vanished out of their sight. They had constrained him to abide with them, because the day was far spent; but now, although it was much later, their love was a lamp to their feet; yea, wings also; they forgot the darkness, their weariness was all gone, and forthwith they journeyed back the three score far-

longs to tell the glad news of a risen Lord, who had appeared to them by the way.—Spurgeon.

Augustus Kemp, a Wall street broker, thinks he has rescued a five year old girl from the clutches of a woman kidnapper. The child said her father was Frederick Hedrick, of 402 Berry street, wrong side of East-river. Hedrick has gone to Greenwich, Conn., where the broker found the tot, to see whether she is his missing daughter. The little girl, bitterly crying, was being led by the hand of an unknown woman along a street in that town last Friday evening. The broker came along and questioned the woman, who fled.

Charles Cromwell, a negro laborer, was terribly slashed on the arms and across the abdomen with a razor in the hands of Geo. A. Jones, another negro, at Plymouth, Mass., on Saturday, Aug. 17th. His condition is critical.

Two good swimmers, Frank Judge and David Rafferty, of Haverhill, Mass., were drowned in the Merrimack river on Sunday Aug. 18th, because of the strong current into which one had unconsciously gone and the other while attempting to make a rescue.

RED ROSE TEA is good Tea