

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME LVII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
VOLUME XLVI.

VOL. X., NO. 28.

SAINT JOHN, N. B., WEDNESDAY, JULY 11, 1894.

Printed by G. W. DAY, North Side, King St.

—The National Division of the Sons of Temperance in North America meets this day, July 11th, at Waterville, Me. Preparations for this meeting have been carefully made, and it is expected that the occasion will be one of considerable interest. A large number of prominent men of the order are expected to be present. The Most Worthy Patriarch of the National Division is Mr. C. A. Everett of St. John.

—Mrs Frances E. Willard who has spent the last year on the other side of the Atlantic has returned to the United States, and was recently given an enthusiastic reception in Calvary Baptist church, New York. The reception was held under the auspices of the W. C. T. U. of the State, and was presided over by Mrs. Mary S. Burt. Letters were read from distinguished friends of Miss Willard in all parts of the country, and inspiring addresses delivered by those who delighted to do her honor. Miss Willard's prolonged absence has been on account of impaired health, and her time for the most part has been spent quietly in England gathering strength for future work.

—In a baccalaureate address recently delivered before the graduating class of the Mount Hermon school, Northfield, Mass., Mr. Moody warned his hearers against permitting themselves to be dominated by the insidious and weighty spirit of jealousy, saying: A selfish, mean man of any profession kills himself for doing good work. I once had to do a terribly hard thing in Chicago. I found myself jealous of a certain minister, and I determined to cure myself. I invited him to preach and then I advertised and filled the church. I took a back seat and made my old human nature squirm. Pretty soon I began to like the man and have liked him ever since. No man can ever get a grip on the conscience if he is possessed of jealousy. I like a man with a fiery temper, but he must have it under control.

—On the seventh of December last the Dartmouth Baptist church held a special service which combined a commemoration of the fifteenth anniversary of its organization with a welcome to its pastor, Rev. S. B. Kempton. A neat pamphlet recently issued gives an extended account of the proceedings, which included an address by the chairman, Judge Johnson, also addressed by the pastor of other Baptist churches in Halifax and other brethren, and a responsive speech by Pastor Kempton, with a history of the church by William L. Bars, Esq. During its 50 years of history the church has had nine pastors; these have been Rev. A. S. Hunt, who was twice pastor of the church, Rev. John Miller, Rev. R. D. Porter, Rev. John Clarke, Rev. H. A. Spencer, Rev. E. J. Grant, Rev. C. W. Williams, Rev. W. M. Smallman and Rev. S. B. Kempton, D. D. the present pastor. During the fifty years two hundred and eighty-nine members were added to the ten who composed its original membership. Of these 192 were by baptism, 97 by letters from other churches and by experience. From this number 61 have been dismissed to unite with other Baptist churches; 55 have been removed by death and 33 by exclusion. The total membership of the church on the 29th Oct. last was 142.

—In THE MESSENGER AND VISITOR OF June 6th, some account was given of the recent flood in the Fraser River, County of British Columbia. This account was gathered from telegraphic dispatches which were then current and were supposed to describe the actual condition of things in the flooded country with a reasonable degree of correctness. But a correspondent now writes us from New Westminster to say that the reports of the damage inflicted by the flood were greatly exaggerated and that they were sent out by a Vancouver man who is now on trial, action having been taken against him by the C. P. R. Company for issuing false and defamatory reports. As regards loss of life, our correspondent says that only two persons were drowned, one of them a little child, and he does not believe that more than 50 animals of all kinds were lost, instead of thousands, as the reports sent out represented. The statement that boats were used over most of the city of New Westminster, he intimates, was entirely untrue, as the city is built on a hillside and not even the water front was submerged except in one locality. From accounts given by the Canadian papers also, it would appear that while the damages from the flood have been sufficiently widespread and serious, the first reports received were greatly exaggerated. The person who for the mere purpose of trafficking in sensational news or for still baser motives, fabricates and sends forth such injurious reports should certainly be punished.

—The story, given out some months ago, that a Buddhist life of Jesus had been discovered by a traveller through Central Asia probably obtained little credence, and evidence is now forthcoming to show that the pretended discovery was a hoax and the "translation" published, a forgery. It was said that the traveller, whose name was given as Notowitch, having the misfortune to break his leg was carried to the Convent of Hemle, near the town of Leh in Northern India, and was there nursed by the monks who showed him a Pali manuscript containing the story of Issa or Jesus. The story, if not the manuscript, it was said, dated back to 200 A. D., and the account of the pretended discovery was accompanied by what purported to be a translation of the story. A Moravian missionary, Mr. F. B. Shaw, in the neighborhood of Leh, writing to the daily London News in reference to the matter, gives such information as makes it evident that the story of finding such a manuscript is wholly without foundation.

—The Prohibition convention held in Montreal on Wednesday and Thursday of last week was attended by Neal Dow, Frances Willard and other prominent prohibitionists and temperance reformers. The convention adopted the report of the Dominion Alliance, declaring the time had come when the Dominion parliament should enact legislation for the total prohibition of the liquor traffic; that the provincial legislatures should use all the power they possess towards the same end; that the prohibition candidates should be nominated and supported wherever necessary. Resolutions were also passed recommending the diffusion of temperance literature, and endorsing the polyglot petition of the World's W. C. T. U., addressed to the rulers of all countries in the world, asking the suppression of the liquor traffic; also a resolution calling upon members of parliament to oppose the ratification of the French treaty, if the treaty would interfere with or hinder future prohibitory legislation. It was recommended that plebiscites on prohibition be taken in territories and provinces where they have not yet been held, and also that prohibition clubs be formed in the various counties to organise the temperance vote in view of the approaching Dominion elections.

—On Tuesday evening of last week a service was held at the Tabernacle church, St. John, for the purpose of extending a welcome on behalf of the Baptists of the city to the newly settled pastor, Rev. E. K. Ganong. The evening was unpleasant and the attendance was no doubt smaller than it would have been had it been fine. It is but just, however, to say that the attendance was smaller than it might and should have been under the circumstances. A hearty demonstration of goodwill and sympathy toward the brethren of the Tabernacle and Pastor Ganong on the part of the other churches would have been very much in place. We certainly believe that among the Baptists of St. John generally the feeling toward the brethren who worship at Haymarket Square is one of good-will, and the dampness of the evening ought not to have proved sufficient to prevent a fuller expression of that feeling. The pastors of the city, however, were present in force and performed their duties heartily and well. The Schubert Quartette were also present, and added to the enjoyment of the evening by their singing.

Prof. Keirstead, of Acadia College, and Rev. Adam Burwash, of Quebec, who happened to be in the city, were also present, so that on the platform there was almost an embarrassment of talent, but the seats showed a conspicuous absence of the Baptist people of the city. After singing, reading the Scriptures and prayer, an instructive and earnest sermon was preached by Pastor Gordon, of Main Street, his text being 1 Chron. 12: 28. Pastor Baker, of Leinster Street, heartily and with appropriate remarks extended to Pastor Ganong a welcome on behalf of the Baptist pastors and people of the city. Pastor Carey in words of wholesome counsel gave a charge to the pastor, and Pastor Gates performed a like service toward the church. Prof. Keirstead and Rev. Mr. Burwash gave brief addresses, and the meeting closed with a few words from Pastor Ganong in which he declared his firm belief in the Christian doctrines as held and taught by Baptists, and his purpose to preach the gospel of Christ. We trust that Pastor Ganong and his people may be mutually and greatly blessed in the relations into which they have entered.

—A very serious railroad accident occurred early on Monday morning July 2nd, on the C. P. R. near the station of Moosehead, Maine. Owing either to obstructions placed upon the track or to the unsafe condition of the wooden trestle work by which the iron bridge over a deep ravine is approached, the trestle work gave way and the engine, baggage and mail cars with the second class and the first class passenger cars were thrown from the track and precipitated into the ravine. The sleeper was the only car which did not leave the track. Four persons were killed outright. These were Fred. Leavitt, engineer; Walter Starkie, mail clerk, of St. John; F. Foss, station agent, at Greenville, who was riding on the engine; and a second class passenger named Hoyt, from Fort Fairfield. Two others, Angus McDonald, fireman; and C. G. Grant, of Jackman, were so badly injured that they are not expected to live. Several others were more or less seriously injured, and all the passengers in the second and first class cars were pretty badly shaken up. The cause of this terrible accident is the subject of much enquiry and discussion. On the part of the C. P. R. officials and employees it is said to be confidently asserted that it was the work of train wreckers, that there is evidence that sleepers had been placed across the track, and that the fact that the engine was reversed and that the fireman jumped, go to show that an obstruction had been seen on the track before the trestle gave way. It is also stated that the trestle had been inspected only a week before and had been found safe. On the other hand, some of the passengers and others are understood to express the opinion that the wrecking of the train resulted from the weakness of the trestle work. The utterly diabolical character of the deed, with no apparent motive either as to revenge or plunder, makes one hesitate to accept the theory that the disaster was the work of train wreckers. It is to be desired that the investigation of the matter will be made as thorough as possible. It is stated that the C. P. R. has offered a reward of \$4,000 for the apprehension of the person or persons who caused the wreck. If McDonald, the fireman, who is believed to be fatally injured should regain consciousness, it is hoped that he will be able to throw light upon the point in question. Further investigation of the cause of the disaster, according to reports received since the foregoing was written, appears to leave little or no room for doubt that it was the work of some friend or friends in human shape who deliberately planned to wreck the train. It is to be hoped that so diabolical a crime may not go unpunished. Station agent, Charles Grant, the fifth victim of the disaster, died from his injuries Friday morning last. Fireman McDonald remains unconscious, but may yet recover.

## The N. B. Baptist Convention.

The N. B. Baptist Convention is now a fact, and those who feared that this movement had gathered considerable strength, will breathe more freely since its full strength has been exhibited in Brussels street on June 20. No one will doubt but that every church in sympathy with the movement sent delegates to that meeting, and if my information is correct, at least two of the strongest churches represented at the meeting on the 20th are strongly opposed to the separation.

Let us see then what is the strength of this new Convention, according to its own showing in the St. John Sun newspaper.

Of the 163 N. B. Churches, 29 were represented at the meeting. Of these 29 churches 15 gave nothing last year for denominational purposes, according to report in Year Book. The other 14 gave \$683.83. The total membership of the N. B. churches, as reported last year, is 16,096. The membership represented in the new Convention is 8,274. Hence we see that after years of canvassing and special pleading on the part of those who are leading in this movement, they represent less than one-fifth of the denomination in New Brunswick.

Yet this bold little body is actually seeking to force the whole denomination in this province to break faith with the sister provinces, and according to the report of its proceedings in the press, has appointed a committee to come to the Maritime Convention and demand the control of funds held in trust by that body for the whole of New Brunswick. This could hardly be regarded as extreme modesty on the part of the brethren who have taken

## Conventions and Associations.

At the N. B. Western Association, in 1892, there were present 14 ministers and 64 lay delegates, representing 36 churches. Such are the facts, any one can make the inference.

HERBERT C. CREEF.

Fredericton, July 4.

## W. B. M. U.

MOTTO FOR THE YEAR:  
"Lord what will Thou have me to do?"  
Contributors to this column will please address Mrs. Baker, 31 Princess Street, St. John, N. B.

## PRAYER TOPIC FOR JULY

For our mission workers at home and abroad.

The Western Association of Nova Scotia is meeting this year in Brookfield, Queen Co. Away from the railway at least twenty miles. Noloveller spot could be found. Whether correct or not, the railway passes through the larger here than in any other part of our province. In Brookfield, great magnificient pines and other forest trees stand like tall sentinels round the church and form a beautiful shade during the hot days.

Our Women's meetings have been two. The first was held on Saturday afternoon in a small hall opposite the church.

On Saturday, the first half hour was spent in prayer, the meeting being led by Miss Steadman, of Mill Village. She gave the key to the meeting in her inspiring words from Paul's first chapter to the Romans, in V. 15, "I am ready," and in V. 1, "Called to be a servant."

Prayer and praise followed in quick succession, and then the secretary called the roll of Aid Societies. A goodly number out of the 42 in the Western Association responded. Then Mrs. Courchell spoke and was warmly received. A collection of \$7.97 was taken at this meeting.

The Monday afternoon session was preceded by a half hour of praise, prayer and testimony. Grand, stirring addresses followed by Mrs. Churchill, Mrs. Brown, Miss Steadman, and Rev. Mr. Burwash, of the Grandine Mission. This meeting was led by Mrs. L. H. Brady, of Milton, our Co. Sec'y for Queen's.

Towards the close the secretary urged upon the delegates the importance of making an extra effort in raising money during this year, in order that there be no deficit. Several matters of business were attended to, a collection taken and the sisters separated for another year's work, realizing, we think, that it was good to meet together in the interests of the Redeemer's kingdom.

On Saturday the first meeting of delegates from the aid societies from the Central Association was held in Windsor. Our cor. secretary led the devotional meeting, and then when the secretary was about to call the roll, it was suggested that we limit our session to one hour; many of the sisters being S. S. workers were anxious to hear the discussion on S. S. work which was to commence at 3:30 in the association proper. This was, on motion, agreed. Before doing so, however, the following resolution was moved by Mrs. Hall, of Halifax, and seconded by Mrs. Brown, of Bridgewater.

*Resolved.* That in future we hold but one session during our associational gathering; that meeting to be held at a time which shall be decided on by the provincial secretary; the notice of said meeting to appear in the MESSENGER AND VISITOR at least two weeks in advance.

It really seems that this resolution will solve a problem which has occupied some of us for several years. Many of our sisters want to attend the association meetings, and of course it is impossible for them to be in two places at one time. Our annual meeting coming so soon after it is impossible for all to have reports at our June gatherings; therefore it seems desirable that our W. B. M. U. meetings at the associations should, in the future, partake more of the nature of a worker's conference. It will be easy for the provincial secretary to consult with the chairman of arrangements for the association, and thus choose an afternoon when business of less importance to us than S. S. work is under discussion.

Our second meeting in Windsor was fixed for Monday evening. The session was to have been opened by Mrs. Nalden, our secretary for Eastern, but Mrs. Nalden being detained, it devolved upon that the provincial Sec'y to take the chair. Ernest addresses were given by Mrs. Currie, Mrs. Martell and Mr. Burwash; and as many reports from the societies were heard as there was time for. Many were obliged to leave by the afternoon train, which interrupted a little, but could not be avoided. A beautiful solo which touched all hearts was given by Miss Shand, and an interesting letter from Mrs. Archibald (written to be in time for this gathering) was read by Mrs. Nalden. The meeting adjourned after the benediction was pronounced by Rev. Mr. Burwash.

AMY E. JOHNSTON,  
Prov. Sec'y, N. S. W. B. M. U.

BEWARE OF IMITATIONS OF DR. FOWLER'S EXTRACT Wild strawberry. It is the only sure cure for summer complaint.

USE SKODA'S DISCOVERY,  
The Great Blood and Nerve Remedy.

## WHAT OWESTHOU UNTO THY LORD?

MRS. L. G. BARRETT.  
What owest thou unto thy Lord?  
Soft the question comes and low,  
Will thou send th' gifts an' prayers  
To appease the heathen's woe?

What owest thou unto thy Lord?  
Loud now the summons comes,  
Will thou give thyself to bear  
Gospel news to darkened homes?

Doth thou pray that God's own light  
Will illumine all the land?  
Doth thou dare to breathe that prayer  
And without thy helping hand?

Yes, dear Lord, we bring to thee  
Offerings, prayers and all our day,  
For thy love constraineth us  
And then to thee shall be the praise.

Gladly do we bring the gift  
Of our lives unto our God;  
Cast our lot where'er he may  
Lay on us his chastening rod.

But the question comes again,  
Piercing as the keenest dart,  
And this time from it we shink  
For it chills our very heart.

What owest thou unto thy Lord?  
Will thou give that sleeping babe,  
Dearest treasure of thy life,  
For the Christ who died to save?

Doth thou pray that he will send  
Christians o'er the ocean wild,  
Doth thou dare to breathe that prayer  
What if he should call thy child?

In an agony of soul  
Deeper far than e'er before,  
Do we fall in bended knee  
And our Father's grace implore.

Give, oh, give to us the strength  
All to the freely living,  
Even though they should require  
Our child's life the offering.

In the stillness of the night  
God's spirit brings the answering word  
In our heart of hearts we feel  
Evermore the peace of God.

What owest thou unto thy Lord?  
Still again the question comes,  
Hast thou pray'd that God would send  
Thine own child to darken home?

God of grace and God of love,  
As his opening powers unfold,  
Lay on him we beg of thee,  
The burden of a dying world.

Use him in thy chosen way,  
Place him to us; land thou wilt,  
Lead him to proclaim the plan  
Of redemption from sin's guilt.

What owest thou unto thy Lord?  
From afar I hear the call,  
God asks every child of his  
To consecrate to him their all.

—Home Mission Echo.

## SHOOTING THE RAPIDS.

By H. F. ADAMS, THRUO.

Several months previous to the meeting of the General Assembly of Presbyterians in St. John, I noticed a statement by our "Ontario Letter" writer, to the effect that two ministers of Upper Canada had left the Baptist denomination for that of the Presbyterian—Pastor P. A. Tinkham and F. Harvey Anderson of the Maritime Provinces had also left the Baptists, hoping to get into the Presbyterian fold. Theirs had been brought over a Methodist (in the Church of England) and I joined the Baptists, because I could find neither a command nor an example of infant sprinkling in the New Testament, but found that every baptism was the immersion of BELIEVERS only. I was very much interested in these gentlemen, because they had been converted the opposite way to myself. And there fore was very solicitous to read or hear the new and convincing reasons they might give for this novel and rare reversion of Baptist to Methodist views. Of course I expected two things would mark their entry into the Presbyterian body—1. That they would leave from God's Word some new and unanswerable proof that infant sprinkling was the baptism of the New Testament and not the immersion of the believer. 2d. That these reasons would in candid, conscientious and manly way be publicly made. A study of the American Baptist Year Book shows that hundreds of ministers leave other denominations and unite with the Baptists, sometimes as many as fifty in a year. And in every case there is a public declaration of the New Testament—reasons why the brother unites with us. In many cases the change has involved great sacrifices, both of money and of friendship, for example, Baptist Noel Dr. McBride, etc.

Since these three ex-Baptist ministers had an overwhelming sense of duty to a burning conviction created by a new and powerful proof from Scripture, that to renounce believe' baptism and adopt infant sprinkling was right. And for this new light on a subject that I have studied pretty thoroughly, I was looking for no small degree of interest. Not only was I *expecting*, but surely the whole *assembly* was hoping, that this trio of courageous preachers from the *Hardsell* Baptists would on their entry into the *hardsell* Presbyterians throw a bomb into their new enemies' camp that would for ever silence them on the subject of baptism. I know of one Presbyterian minister who used the prophesied triumphant entry of these three men as an argument to persuade another Baptist minister to unite with his body. But, behold, my great astonishment when I read the report of the meeting of the assembly when these ex-Baptist ministers were brought up.

In Thursday's (June 21) issue of the daily *Telegraph*, containing the proceedings of the assembly of the previous day, I read the following as part of "the report of the committee on the reception of ministers": Rev. Mr. Harvey is not to be received. He is applied for by Sirs. Presbytery. Rev. W. P. Anderson (formerly of Guyborough Baptist church) asked for by Pictor Presbytery he is not received. Rev. Mr. Tinkham is received by the Hamilton Presbytery after one year's

ATTENDANCE AT A PRESBYTERIAN COLLEGE." I was simply amazed. Once more; I was dumbfounded for several seconds. What can cause the candidates give no public reason why they wanted to get into the Presbyterian denomination, and then, because the Assembly's Committee gave no public reason why two of the three were rejected. Did Mr. Tinkham's reason satisfy the committee, then why not in a manly way publish it? On the Word of God we Baptists stand, and if Mr. Tinkham's reason is not a New Testament one, he has had to throw the Word of God overboard on changing denominational grounds. Let me hope that the year he spends in that Presbyterian college will reveal to him the fact, that the traditional infant sprinkling of the Westminster Confession of Faith is not the Baptism of that sacred volume, the Inspired Word of God.

Did the reasons of Morris, Harvey and Anderson fail to satisfy that strong committee, convened by the able and cultured President of Dalhousie? Then they are in honor bound to publish them. For silence in such a grave matter as to the cause of rejection, leaves people to suspect all kinds of serious defects of creed or character. And not only so, but if these two men are unworthy to stand in a Presbyterian pulpit as public exponents of the Longer Catechism, they are unworthy to be Catechists of the Word of God in any kind of public office. Therefore, as a warning to other churches the reason for their rejection should be published. We cannot but feel for these two gentlemen in their present condition, as they are unattached and cease to be ordained men. They renounced their views of Obedience to Christ in all things as held by Baptists, and without, therefore, renounced inclusively their ordination. The Assembly refused to accept them candidates for ordination, they are therefore now only laymen. The three tried to shoot the rapids, only one succeeded, the other two went down.

P. S. An American Presbyterian boat containing a Presbyterian minister from the "no" side, through the rapids in fine form, for it is a D. D. to beat it half past. And I saw that a little Methodist boat tried to shoot the foaming waves, and that came in a good second, for that also had a D. D. in it and another gentleman, a Rev. Mr. Livingstone. There a Congregationalist boat tried, but though it had three men in it at the start, one fellow had to get out, as the Committee appended an "I" to his name, and he will have to wait till another little Congregational craft ventures on the heaving billows. However, two "got there" of the Baptist boat two "got left." Lastly came a vessel, fully manned, a 2nd mate, 2nd master, cook, cook and all the crew. This ship was from Bohemia. Pastor Kovacs of the Reformed church of Bohemia, "brings his congregation of Hungarians with him" into the Presbyterian denomination.

H. F. ADAMS.

## Northwest Letter.

Spring weather in this district was wet and muddy for six weeks, which kept the rustic in use, and the traveler in mud to the hub. Then fair weather came, and all were astir with plow, harrow and seeder, in hope of harvest. Several days of unusually wet weather for a month when the lightning awoke the skies, announced copious showers to refresh the thirsty fields and gladden the hearts of the sons of toil. Crop prospects at present are good, but not the best throughout the land.

## OUR SKIES.

After a harvest of souls, in which about two hundred were gathered into the churches of the Convention, all are again sowing the seed of the kingdom of God beside all waters. Pastors and students throughout the whole field were never harder to work, and were never doing more faithful work than at present. We read of the large gatherings in the East with gratitude and joy, and hope that they may continue. Some may say why are you not having the same in the West? The answer is, in preparing the conditions, our progress is greater, and one only can know what the circumstances of refuse to say that the church has not done enough and David has ten thousand souls.

OUR CONVENTION.

The agent of the year is the Convention. This year it is to be held in the first church, Winnipeg, July 9-12. To the Baptists of this country it is a big gathering, and they expect a big time at home with the mother church, which is large enough for all their children. Our Convention is not interesting because it is a combination of men and women, Association, Institute, Young People's Union, and S. Association. Supt. McEwan and Prof Trotter are expected from Ontario, and Dr. Williams is expected from Chicago. Who will be the maritime greetings to the brethren of the West? After a personal trip over all the field last year, the conviction is, that Bro. C. J. C. is the best man to hold our Convention and then take a glance at our large and important field. He would be in a position to get the Maritime Baptists to double their financial interest in the Rodemeyer's kingdom in this country.

## INDIAN SUN DANCE.

To create an interest in the welfare of the Indian with whom we have a mission in this country, I give the following description of their "Sun Dance": On Saturday and Sunday last the Indians on Flapow's, Muscowpetung, and Pigeon River, etc., uniting in holding their annual sun dance in the Assiniboe Valley, about thirty-five miles northeast of Regina. There were over one thousand Indians, men, women and children, assembled, and the usual performance was gone through, with the exception of the making of braves, which appears to be pretty well abandoned by these bands. However, the savage was there in all his glory, painted in vermilion and cloth, in pristine splendor. The tents of the Indians were pitched in a circle on the plain, and in the centre of the circular

space was a large tent in which the dance was held. The Indians entered into the ceremony with an earnestness which showed that it was one which appealed to them with a wonderful power. Between the dances a chief or prominent man would harangue the crowd sitting around, explaining the object of the dance, and offer up a sort of prayer to the hot, burning sun. Many of the Indians kept up the dance until they sank exhausted with the heat, when others would take their place. Several of them danced continually from Saturday evening until Sunday evening, without food or drink. There was no disturbance of any kind during the dance, and Inspector Scarth and his two policemen, who had gone out to maintain order, had no occasion to interfere during the days. In fact the Inspector said the Indians were all well behaved.

At one of these dances recently held in the south, Little Bear, the head chief, is reported as saying given the following explanation of its origin and object:

"In the Springtime, when the children of Manitou are sick and the grass is coming up and the trees putting forth their leaves, we dance the north wind. We make a ceremonial calamity, many a bereavement, many a trouble that may strip a man of canvas or cordage, but never touch the solid wealth and strength of his godly character. When Martin Luther was struck with sudden tempest he used to sing the forty-fifth Psalm above the roar of the wind; his anchor never dragged. Paul's answer to the assault of men or devils was, 'I know whom I have believed.' These persecuted Apostles were wonderfully calm and composed and heroic men; we never hear a whimper from them. In my long experience as a minister I have seen many a fanatic and狂热的 Christian—sometimes in a lowly room of poverty, sometimes under distressing sickness, sometimes under cruel injustice and unkindness, sometimes under desolating bereavements. Oh, God, thou dost keep in perfect peace the soul that layest upon thee!"

3. I have not alluded to all the dangers that beset the soul. If an anchor is necessary to hold you from drifting into doubt and unbelief, or when assailed by tempests of adversity, it is equally needful to keep you against the treacherous undercurrents of temptation. An unanchored ship may be lying on waves with no shelter, as great as the anchor is, and the anchor is on a rock. The invisible tide bore him away so softly and so silently that he did not observe the motion. So are thousands of people—yes, and of professed Christians, too—carried on the rocks every week, not on the gales of adversity, but by undercurrents of strong temptation. One man is slowly seduced into slavery to the bottle; or he feels the grip of sensual temptation on the keel, but takes no alarm until he strikes the rocks with a hideous rent of character. Here is a church member who insensibly drifts into neglect of the Bible, neglect of prayer and laxity of Sabbath observance. Another gets in an undercurrent of bitter malignities; it twists and alights and abides until he has lost sight of his high-toned gospel; he is aroused by no sudden shock, but when we look for him where he ought to be, he is not there. The world got hold of his keel, and his anchor had no hold on Christ. This is the secret of the larger part of all the backslidings in the church.

My friend, it is no dream of pious fancy and no delusion of a devout imagination that I present to you when I exhort you to fasten your immortal soul to Jesus Christ. He is the "anchor both sure and steadfast and which entereth into that within the veil." This anchor reaches into eternity. The cable of Christ's love will not only keep you safe through life's storms and trials and through its treacherous undercurrents, but will advance you heavenward. The refusal of Jesus Christ means the shipwreck of your immortal soul. Fasten in faith your weakness to his strength, your sinful heart to his cleansing grace, yourself to his infinite grace, and you are saved. If you reach heaven, my friend, you will come in like a returning ship from its long voyage, your anchor at the prow. You will give all the glory not to your own skill or your own seamanship, but to Him whose atoning grace purchased your redemption, and whose mighty arm of love brought you into the heavenly port. Today Christ may be yours! To-morrow may be too late. Lay hold on Jesus now, now, now.—*The Independent.*

ITEMS.

Pastor E. B. McLatchey has resigned at Warden, and has returned East soon to engage in theological study.

H. P. Whidden, of Antigonish, N. S., has accepted a call to the church, and is engaged in writing a history of the church.

Pastor G. M. Leechy, of Ontario, has accepted a call to the church, and is engaged in writing a history of the church.

Pastor C. T. Isley left Rapid City, South Dakota, for the Northwest, and through the Brandon church.

Pastor H. C. Wise, of Calgary, has resigned, to take effect Aug. 1st. His purpose is to engage in theological study.

Twenty members have united with the Emerson Church since January last. About one hundred have been baptized in the First Church, Winnipeg, during the past year.

EMERSON, MAN.—J. HARRY KING.

## Has Your Soul an Anchor?

BY THEODORE L. CUTLER, D. D.

My friend, on your voyage to eternity will your soul any "anchor sure and steadfast"? The Apostle Paul tells us what it is, and he knew all about it from his own experience. It is the hand of Christ that holds on Christ which is to the human soul what the other is to a ship. You cannot have it without knowing it, and if you have it, you will be none the better for it unless you use it in every hour of need.

Twenty members have united with the Emerson Church since January last. About one hundred have been baptized in the First Church, Winnipeg, during the past year.

EMERSON, MAN.—J. HARRY KING.

—*The Independent.*

—<i

July 11

## MESSENGER AND VISITOR.

3

## Sabbath School.

## BIBLE LESSONS.

Adapted from Pusey's Select Notes.

## SECOND QUARTER.

Lesson IV. July 22. Matt. 2: 13-23.

## FLIGHT INTO EGYPT.

## GOLDEN TEXT.

"The Lord shall preserve thy going out and thy coming in." Ps. 121: 8  
PLACE IN THE STORY.—This lesson follows immediately after the last. Joseph and Mary started for Egypt probably within a day after the departure of the wise men. This account is found only in Matthew.

## EXPLANATORY.

1. THE CHILD JESUS IN DANGER.—Vs. 13. "And when they," the wise men from the East, "were departed." Returning home, but not by way of Jerusalem as Herod had requested. "The angel," Better, as in *Revised, an angel of the Lord*. The coming of Christ was attended, as we should expect it to be, with supernatural events. "Appeareth to Joseph in a dream." This means, not that Joseph dreamed that an angel appeared to him, but that an angel actually presents himself to him in a dream. "Take the child," Now the first time most persons charge the angel with causing danger. "Flee into Egypt." See under next verse. "Until I bring thee word." Everything was to be done under divine direction, and thus would be done safely and successfully.

"For Herod would seek the young child to destroy him." To realize the danger, we must recall the horribly cruel and abominable character of Herod. It was that Herod who, at the close of a blood-stained life of seventy years, maddened by the thought that the Jews, instead of bewailing his death, would rejoice over his grave, caused the chief men of the city to be assembled in the circus of Jericho, where he lay dying, and issued a secret order that after his death they should all be massacred together, so that kindred at least, should have cause to weep for his death. Macробius, in his *Saturnalia*, II, 4, reports that the Emperor Augustus said of Herod, "It would be better to behis son than his son."

2. TROUBLES OF GOOD MEN. There is watchful care, and there is deliverance, but there is no exemption from trouble for God's children in this world. Abraham, David, Isaiah, Paul, all had their trials and dangers. They were brought into troublous enough trouble, but not altogether from trouble. So it was with Jesus, our great exemplar, even in his earliest years; and that fact is a wonderful comfort to us.

ANGELS MINISTERING. "I believe that angels wait on us as truly as ever they waited on Abraham, or Jacob, or Moses, or Elijah, or Mary, or Jesus himself. The medieval painters were fond of filling the background of the Infancy with countless angels; the representation, though literally false, was morally true. I believe that angels are encamping around them that fear the Lord."

III. THE ESCAPE BY FLIGHT INTO EGYPT.—Vs. 14, 15, 16. "When Herod saw that they had prompt and wise obedience of all who fully trusted the Lord." He took the young child, by night. Probably the same night, for (1) there was great haste. They would not wait in such danger, after such a warning (2) it is customary in the East, when one has to make a long journey, to start early in the morning, hours before daybreak. (3) They could leave thus suddenly and unexpectedly in the night, without danger of Herod's discovering where they had gone, or even the fact of their leaving. "And departed into Egypt."

Egypt was almost the only available place of refuge. Its advantages were: (1) that it was far enough away, being about 300 miles from Jerusalem; (2) that it was the nearest safe refuge, the road to it taking them directly away from Herod, and to the nearest borders of his kingdom. He could have reached them anywhere in Palestine. (3) Good and frequented roads led them through the desert to their destination. (4) Egypt was wholly independent of Herod, although it was under the Roman government. (5) They would find there a large and liberal Jewish community, under the protection of a civilized government. It was almost another Judea, for the favor shown to their race by the Ptolemies had induced as many as a million of Jews to settle in the Nile valley; and of the five quarters of Alexandria, with the 300,000 free citizens, Jews occupied more than half.

(6) "Until the death of Herod." On the first day of the following April. How long they remained after this is uncertain. "That it might be fulfilled which was spoken of the Lord by the prophet." The expression would be more literally rendered by the *Lord through the Prophet*, as in the *Revised*. "Out of Egypt have I called my son." The prophecy here cited is found in Hosea 11: 1. It was originally written of Israel's Exodus from the bondage in Egypt, not as a prophecy but as a historical fact that took place many centuries before, and recounted them as the proof of God's love to his people Israel. The true Israel, the ideal Israel, who fulfilled the purposes for which the nation was selected and trained by God, was the prototype, the representative of Christ, as we see in Isaiah. So that many things in the history of Israel have their parallel in Christ also, and are applied to him. This explains many of the New Testament applications of Old Testament prophecy.

III. THE MASSACRE OF THE INNOCENTS.—Vs. 16-18. 16. "When he saw that he was mocked." Made a fool of, outwitted. "Was exceeding wrath." Angry beyond all bounds, in a rage. Slew all the children that were in Bethlehem." All the boys; for so the original means. Herod's object was to destroy the lately born King of the Jews, and he did not need to kill any but the male children. The population of Bethlehem could hardly have been more than 2,000, and the number of boys under two years of age in that number would be between 20 and 30. It was an act every way in harmony with Herod's character. "And in all

the roads: i. e., borders, the neighborhood, surrounding the houses and hamlets which belonged to the territory of Bethlehem." He would be sure to reach out widely enough to include the new-born King. "From two years old and under." From two years old down to the youngest male child at the breast. The star must have appeared several months before this, as we saw in our last lesson, but Herod would take the outside limit, so as to preclude any possible risk of the child's escape. "The whole scene must have been very different from that which is presented to us on the canvas of the great medieval artists.

17. Then was fulfilled that which was spoken by Jeremiah" or *Jeremiah*. The passage quoted is found in Matt. 2: 15. The inhabitants of Jerusalem and Bethel, before being finally carried off to Babylon by Nebuchadnezzar, B.C. 586, were collected together in chains at Ramah (five miles north of Jerusalem) and thence they were carried away captive, in gangs" (Jer. 40: 1). "No doubt there was there a cruel massacre of those who were too young, or otherwise unfit for the journey." Rachel was buried not far from Bethel in eight or nine miles from Ramah, and yet she is pictured by a metaphor as weeping for her descendants with so intense a grief that it can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

MODERN MASSACRES OF THE INNOCENTS.—There are not a few Herods who still slaughter the innocents. Fashion murders, ignorant murders more; those who neglect children, those communities which do not gather them into schools and churches, those who tempt the little ones to evil, those who sell them cigarettes or intoxicating liquors, those who over-work and overburden them, all these are Herods. There is many a factory which cuts off the hands of its little children.

IV. THE RETURN TO PALESTINE.—Vs. 19-23. "Then Herod was dead," only a few weeks after the flight into Egypt. Herod died at Jericho just before the Passover (April 12) in the year 70 after the building of Rome, four years before the date from which we reckon our time. An eclipse of the moon which occurred about the same time fixes the date. The Passover occurred April 12, that year, and Herod died 7 to 14 days before. (See the horrible description of his living death in *Jos. Ant.*, XVII, p. 6, v. 5.) He was buried within the bounds of Bethlehem where he had made his capital. The West sends Lawrence, Henson, Grendell, C. office, Pierce, Geissweitz, McLaughlin, Price, The East sends Bixby, MacArthur, Hull, Morehouse, Mabie, Lawson, B. John and Stewart.

The Editor of this department would be glad to have placed in his hands brief reports of B. Y. P. U. work at the Associations. We would also urge that our educational and mission work for the young in our churches be not overlooked, for we often gain our best preparation for God's highest work.

18. Jesus was a child, that he might be the Saviour of children.

## Literary Notes.

A striking full-figure portrait of Captain Alfred T. Mahan, U. S. N., whom Cambridge has recently conferred the degree of Doctor of Laws, forms the frontispiece of the Review of Reviews for July. That number contains many interesting portions. Postmaster General, Senator and Representatives at Washington, Mr. John W. Goff, the successful counsel of the New York Senate's Police Investigation Committee; Sir George Williams, the founder of the Y. M. C. A., the late William Walter Phelps, Professor William D. Whitney, the Hon. George Peabody Wetmore, Rhode Island's Senator-elect; M. Casimir Perier and Charles Dupuy, French statesmen; Samuel Gompers, President of the Federation of Labor; the Oxleyé leaders, Professor Henry Drummond, Governor-elect Lord of Oregon, and other people prominently before the public.

THE ARENA FOR JULY.—Among the notable and valuable articles in July's "Arena" are Mrs. Helen H. Gardner's paper on "Emancipation: Can H. credibly Modifit?" a question now being discussed by all thoughtful people. Senator and Representative at Washington, Mr. John W. Goff, the successful counsel of the New York Senate's Police Investigation Committee; Sir George Williams, the founder of the Y. M. C. A., the late William Walter Phelps, Professor William D. Whitney, the Hon. George Peabody Wetmore, Rhode Island's Senator-elect; M. Casimir Perier and Charles Dupuy, French statesmen; Samuel Gompers, President of the Federation of Labor; the Oxleyé leaders, Professor Henry Drummond, Governor-elect Lord of Oregon, and other people prominently before the public.

The programme of Convention meetings now at hand indicate several Maritime speakers. Thursday afternoon a ten minute address, "Uniform Topics—Why," by S. L. Walker, M. D., Rev. Dr. A. Steele presiding over an auxiliary meeting for C. O. S. Wallace the same afternoon. Rev. C. J. Baker, a paper, "The purposes of each of the three C's defined," and Mr. A. H. Chipman to conduct the opening service Friday evening. Saturday evening will be a grand field review. The department of the red will meet in the Walmer Road Baptist church, Rev. O. C. S. Wallace, Toronto, presiding. Dr. S. L. Walker will speak on "The present position and outlook in the Maritime Provinces.

Maritime Unionists please notice that Wednesday, July 18th, and not July 22d as in last issue of *Messenger* and *Advertiser* will be opened. They have not as yet completed all arrangements for our visits to Montreal and Quebec, but while en route that can easily be managed. It is indeed gratifying to know that such a large delegation of Baptists will be found at the Convention from the Maritime Provinces. The western counties of N. S. will send the largest representation—between 30 and 40. These friends will cross the Bay to St. John and go right to their hotel for dinner while their baggage will be transferred directly from the boat to the station. A few words about ways of travelling may not be amiss. By the aid of your lunch baskets but one buffet car service will be necessary Monday. Tuesday and Wednesday will take an extra outfit car to Montreal. From Tuesdays noon thereafter we will dine at hotels. At Niagara Falls we would suggest individual lunches—a basket picnic. As the palace rate is \$1 per night is so cheap we are glad to notice the majority of delegates are selecting full berths—two persons taking an entire section—which will make the car definitely light and you have the best accommodation possible.

In order to oblige our Halifax delegation, which promises to be very large,

THE MISSIONARY REVIEW OF THE WORLD for July is an even more than usually attractive number. The opening article by the Editor-in-Chief, is an able and convincing presentation of "The Imperative Need of a New Standard of Giving." The wonderful work of God in Formosa, is described by Dr. G. L. Mackay, by whom the work was started and under whom it has been carried on, until now the light of the Gospel is shining above the island, and hundreds of churches are ministered to by native pastors, who but a few years ago were fierce and naked savages. This article is accompanied by five fine photographs supplied by Dr. Mackay, illustrating the progress of the work in the transformation from heathenism to Christianity. The subject of "Unoccupied Mission Fields of the World" is continued by Rev. James Douglas, who this month takes up Mongolia, III, Nepal and Bhutan, Afghanistan and Dzocholistan, Siberia, Annan, etc. Other articles of special interest in the number are—"Missions among the North American Indians," by Egerton R. Young, author of "Stories from Indian Wigwams," etc.; "Christians Movements among the Jews" by Geo. H. Schodde; "Philistines and Peleks and the Great Wall" by Rev. James L. Smith, author of "Chinese Characteristics." The Field of Monthly Survey contains valuable statistics on Circumpolar Missions, North American Indians, and the Islands of the Sea, beside Physicians, the world over, endorse it.

THE MARSHAL OF THE INNOCENTS.—Vs. 16-18. 16. "When he saw that he was mocked." Made a fool of, outwitted. "Was exceeding wrath." Angry beyond all bounds, in a rage. Slew all the children that were in Bethlehem." All the boys; for so the original means. Herod's object was to destroy the lately born King of the Jews, and he did not need to kill any but the male children. The population of Bethlehem could hardly have been more than 2,000, and the number of boys under two years of age in that number would be between 20 and 30. It was an act every way in harmony with Herod's character. "And in all

take the meaning of Nazareth to be one who protects or saves, the name Nazarene would have reference to Jesus' work as a Saviour.

## PRACTICAL SUGGESTIONS.

1. There is a divine guidance and care over all God's children. He speaks to us in various ways, in every time of perplexity.

2. There are very trials and difficulties that stand in our way and the opposition of men, God causes to be the way to our highest success (Rom. 8: 28).

3. Angels are ministering spirits, sent forth to do service for the sake of them that shall inherit salvation (Heb. 1: 14, R. V.).

4. God causes worldly men, without their knowledge or intention, to fulfil his word, and to aid his kingdom. See the use God makes of the commerce, the printing presses, the inventions, the wars, the roads, men have made for themselves.

5. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

6. Correspondents to this department should address their communications to Rev. J. J. Baker, St. John, N. B.

For the Week Beginning July 1st.

Will contribute to this column

please send all correspondence for the next month to Mr. Black, the Editor.

Mr. Baker will be absent from the city.

7. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

8. Angels are ministering spirits, sent forth to do service for the sake of them that shall inherit salvation (Heb. 1: 14, R. V.).

9. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

10. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

11. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

12. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

13. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

14. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

15. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

16. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

17. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

18. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

19. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

20. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

21. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

22. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

23. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

24. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

25. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

26. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

27. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

28. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

29. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

30. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

31. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

32. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

33. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

34. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

35. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

36. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

37. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

38. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

39. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

40. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

41. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

42. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

43. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

44. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

45. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

46. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

47. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

48. The one best and safest place for us to be is in the Word of God. It can be seen even in Ramah. Nowhere else weeps with equal bitterness over those slain at Bethlehem. The one sorrow in the type and expression of the other.

## Messenger and Visitor.

\$2 00 per annum:  
When paid within thirty days, \$1.50

S. MCC. BLACK, - - - - - Editor.  
J. H. SAUNDERS, - - Business Manager.  
OFFICE—No. 8 PUGLEY BUILDING, PRINCE  
WILLIAM ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

PAYMENTS FOR THE MESSENGER AND VISITOR must be by check or registered letter; otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be stamped within two weeks.

DISCONTINUANCE.—THE MESSENGER AND VISITOR will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice.

A CHANGE IN ADDRESS will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

ADVERTISING RATES furnished on application.

## Messenger and Visitor.

WEDNESDAY, JULY 11, 1894.

## N. S. Central Baptist Association.

The N. S. Central Baptist Association convened in its 44th annual session in Windsor, N. S., June 23d, 1894, at two o'clock.

Rev. W. E. Hall, the moderator, called the association to order. Devotional exercises were enjoyed for a season. The officers for the current year were appointed: Rev. A. C. Chute moderator, Rev. Jos. Murray secretary, Bro. M. A. McLean assistant, Bro. E. D. Shand treasurer.

The committee on history of churches reported, and Bro. W. A. Porter read the history of the Hantsport church. It was voted to ask for this paper a place in the MESSENGER AND VISITOR.

The committee on questions in letters recommended that the church organized recently at Kingstion, Kings Co., be received for membership in this association. This recommendation was agreed to, and the hand of fellowship was given to Rev. S. March as representative.

A committee to draft a resolution on the matter of separate convention was appointed. Bro. B. H. Eaton, the delegate of this association to the Convention, reported that he had used his privilege as delegate, and that when the question was put to the Convention respecting the removal of academic education and home missions from the Convention, he had, on constitutional grounds, opposed the motion.

A resolution was passed expressing appreciation of the services of Bro. Eaton, without, however, giving any opinion on the merits of the question involved in his report.

## FRIDAY EVENING.

A missionary meeting was the order of the hour. The committee on missions reported to the Association by Rev. A. C. Chute, the chairman.

Rev. A. Cohoon, was called to the platform. He took for his text the last clause of the admirable report just read, viz. There is no sin which we can commit that will so surely find us out as the sin of neglecting to support our Home Mission. This subject was discussed by the speaker, with his well known ability, in a practical way, with a reasonable appeal for the support of our home mission work.

The Rev. A. Burwash, of the Grande Ligne Mission, upon introducing expressed his abiding interest in all the departments of our missionary work. He regarded the success of one mission as condition on the success of other missions. As to the methods of work in the Grande Ligne Mission they claimed no patent. The directions given and followed in the New Testament work were the methods to employ—we have the commission—the waiting for the edification from on high—the keen, loving sympathy for the benighted unsaved who are as sheep having no shepherd. The people are bondage, their priests are masters, not teachers. When we take this to our hearts then the call and the methods Christ has ordained will come to us. As we go on with our work opportunities for enlarged operations are appearing. The demand for laborers and means for their support are the great needs of the hour.

These addresses commanded the attention of a large meeting till a late hour. The presentation of the claims of the N. W. Mission, which duty was assigned to Rev. D. G. McDonald, was, for the want of time, deferred to some future session of this Association.

## SATURDAY MORNING.

The Association began the day with a prayer service from 6:30 to 7:30, and again a large number gathered at the house of prayer from 9 o'clock to the hour of opening the business session.

At 10 o'clock business was resumed. The special committee appointed to frame a resolution on the matter of a change of the constitution of the Convention of the Maritime Provinces reported as follows: Your committee beg to recommend the adoption of the following preamble and resolution:

"Whereas notice of motion was given

at the last meeting of Convention for the amendment of its constitution so as to exclude Home Missions and Academic Education from the work of the Convention;

And whereas, as an Association, we are organically connected with the Convention and have the right to send delegates to represent us in that body;

Therefore resolved, That it is the opinion of this Association that the proposed amendment would be detrimental to the best interests of the two important departments of work therein mentioned, and we trust that no such changes will be considered necessary.

Further, it is our earnest desire and great-reaching importance, and it needs the full, united strength and wisdom of the entire denomination in these Maritime Provinces. It is our firm conviction that no benefit would ensue to any of our churches by separation in our work, but that it would be to the best interests of all in all sections of these provinces that we should continue to work together as we have so long done.

Respectfully submitted,

B. H. Eaton, Chairman.

This resolution was unanimously adopted by the association without division.

On Saturday afternoon, after Sabbath service had been provided for by the committee of arrangements, the Rev. Chas. Henderson who had lately settled with the church at Tancook, Lunenburg Co., was introduced to the association by the moderator. In a few well chosen words Bro. Henderson responded to the welcome given him.

The reading of the statistics of the churches, as reported by them to the association, was proceeded with by the secretary and assistant, who were helped in this service by brethren appointed by the association.

From these reports of the churches, it was learned that the membership of the churches comprising this body had been increased by 34 baptisms, and had made a net increase of 133 members during the year. Six small churches were reported as pastores.

The committee on denominational literature reported through Rev. W. E. Hall, the chairman. On motion this report was considered clause by clause. The clause in which the character of our Sabbath-school literature found mention called forth the usual lengthy discussion ere it was passed. The section of the report referring to colporteur work called up a strong advocacy for extended operations along this line. Up reading the clause in which the character and work of the MESSENGER AND VISITOR found place, after discussion a motion carried referring this back to the committee for amendment. The committee was enlarged for this purpose.

The Rev. D. G. McDonald presented the following resolution:

"Whereas, the dissemination of pure, solid scriptural literature is a very important factor in our work as a denomination;

Therefore resolved, That we express our appreciation of the work that is being done by our Book-room in Halifax with its *alleged too limited capital*, and that we urge upon our churches the necessity of their heartiest support, both in patronage to the rooms and in supporting any legitimate effort the management may think necessary to make to increase the capital and colportage funds."

This was adopted by the Association.

## SATURDAY EVENING.

The Rev. C. H. Martel, of Canard, H. N. "Farry" of Chester, H. S. Shaw, of Mahone Bay, and W. N. Hutchins, of Canning, who had come to pastorates in this association since its last session, were introduced, and responded in few words.

A very excellent and full report on the character, purpose and prospects of our educational institutions at Wolfville was presented by Rev. P. A. McEwan, the chairman of the committee on education.

The Rev. Dr. Sawyer, president of Acadia University, was introduced and gave a most excellent address on the nature of our associational work and the proper qualifications and habits of our people demanded in order to fully meet the conditions of successful existence. This address was far too valuable to be heard only by one audience. It should be reproduced in our columns and widely read. In this way it would do much to uplift our pastors and people to a higher plane of character and action in every department of Christian service.

Rev. S. B. Kempson, D. B., came to the platform as a representative of the Board of Governors and gave an excellent address on the grand opportunities of our schools and their present pressing needs. It would do all our people good to know the facts presented in this plain, practical and forcible address.

Professor Kierstead followed with his usual clear and happy style of address, in which he presented a large array of reasons for the continuance of our educational work. These schools should have more students. One from each church was not too many to expect or beyond the ability of our people to afford. The pastors and friends of our institutions have this duty upon them

to look up these students. It is to be hoped that good results will come of this meeting.

Extensive arrangements were made for the supply of the pupils in Windsor and surroundings for the

## SABBATH SERVICES.

At 11 o'clock the annual sermon was preached by Prof. Kierstead, who selected Ephesians 3: 19 as the text. As the Association voted that this sermon find place in the MESSENGER AND VISITOR, our readers may ere long have the privilege of sharing in the good things enjoyed by the Association.

A large meeting was held on Sabbath afternoon in the interest of Sabbath-schools. The Sabbath-school of the Windsor church was present, and were addressed by Rev. P. G. McGregor, J. A. Marple and D. G. McDonald.

Sabbath evening was given to a platform missionary meeting. The Rev. D. G. McDonald gave a short address on the vast area, great needs, and bright prospects of our North-west mission. The Rev. A. C. Chute plead the cause of foreign missions. He briefly sketched the history of the progress of evangelical religion from the time when truth and the Bible were chanted—spoke of the experiences of Luther and the progress of truth as the Bible was translated and the church was unchained, of the rise and progress of missionary enterprises. He emphasized the important place assigned to money in this world for the world's redemption. "A gospel that lets money alone is not the true gospel. When God's will is understood and obeyed there will come an unchainment of money." There is one programme of many parts, and we are properly engaged when we enter into this programme, otherwise we throw our lives away.

The Rev. C. H. Martel came before the association as a representative of the Foreign Mission Board, of which he is president. He called attention to the circumstances under which the commission was given to the church, and the great needs of the world which demanded that the commission given to the church should be obeyed. A church that understands this will not be narrow—we lose if we do not enlarge. We have reasons for gratitude that we have been permitted for 20 years—which is but a short period in mission history—to labor and witness results. The lives of all our missionaries have been spared. We have come to a crisis in our history, and the board is in agony. Are our churches going to cut off resources? We need the unchanged money.

Mr. Johnson next spoke in behalf of the W. M. A. Societies. Of the work they proposed to do; of the great needs of the heathen world.

Mrs. Jackson addressed the Association on behalf of the Executive of the Women's Missionary Union, pledging hearty co-operation in our home and foreign missionary work.

Rev. R. Sanford, our returned missionary, made an earnest appeal for the support of our Telugu mission.

He made a very touching reference to the missionary meeting held here 23 years ago, when our first missionaries were designated to our first independent effort.

He expressed his confidence in the success of our mission, and of his most earnest desire to continue in the service if it be the will of the Lord.

This was a meeting of more than usual interest. The speaking, as well as the singing of the choir, was of a high order. It cannot but be that a fresh impulse is given to the missionary spirit in the churches here represented.

## MONDAY MORNING.

The work of this day began as the work of other days during this association—with prayer meetings from 6:30 to 7:30 and from 9 to 10.

At the opening of the session for regular business a short session was also spent in prayer for our church members that all these may accept the truth and the fellowship of Christ and His people in all the services and sacrifices ordained for them.

The chairman of districts reported to the association:

District No. 1, Kings Co.; district No. 2, Hants Co., reported by Rev. J. S. Murray; District No. 3, Halifax Co., reported by Bro. G. A. McDonald.

The report of district No. 3 was considered clause by clause. The clause referring to the organic relation of the district committees to the Home Mission Board called up a long discussion. A recommendation for the appointment of committee by this association to take into consideration this whole matter was carried, and a committee was appointed.

The committee on arrangements reported the programme for future sessions.

## FRIDAY EVENING.

Devotional exercises from 7:30 to 8. Platform meeting on the subject of Sabbath-schools. Bro. N. J. McDonald was the first speaker. He had some encouragements to offer to Sabbath-school workers.

Bro. C. A. Read, D. B., gave an address on the hinderances and helps of Sabbath-school teachers.

Rev. W. H. Warren spoke of the time given by this association to the consideration of this work as indicative of its importance. His experience of 22 years in the pastorate was in accord with this view of its value. The theme he selected for discussion was "The attractiveness of the progressive Sunday-school."

Bro. Theodore S. Robinson spoke of the committee on benevolent funds reported by Bro. J. H. Hall. This was considered clause by clause. The section of the report in which the giving of the tenth was recommended as a

minimum called for the usual discussion, in which a diversity of opinions found expression. A majority voted for the adoption of the report.

## MONDAY AFTERNOON.

The report on Sabbath-schools was presented by Bro. John Nalder. By previous arrangement the Rev. J. W. Brown gave an address on the limitations and possibilities of teaching in the S. S. Rev. A. C. Chute gave a brief review of Dr. Trumbull's book, "Teaching and Teaching."

It was voted to accept the invitation of the Mahone Bay church to hold the session of this Association in 1895 with them.

A motion to adopt the report of the committee on missions, brought up the question of ways and means. The Rev. D. G. McDonald presented a resolution proposing a change in our plan of collecting the contribution of our churches. After a careful and kind discussion this motion was lost by a very close vote.

The circular letters of this Association to the churches of which it is composed, in response to the letters received from the churches, was prepared and presented by the Rev. S. March, the chairman of a committee appointed for this purpose. This was a careful review of the condition of the churches as indicated by their reports to the Association, with valuable suggestions for improvement. It was voted to have this printed in pamphlet and sent to the churches at the expense of the Association.

The committee on nomination reported arrangements for the work of the coming year. Among these provisions is made for having the History of churches prepared and read at the coming Association.

The committee on denominational literature brought in an amended report, which was adopted.

On Monday evening a large meeting was held in the interest of temperance, and were rewarded by the privilege of listening to very instructive and inspiring addresses on the topic of the even-

ing as we proceed in this noble enterprise.

## SATURDAY MORNING.

A prayer service was held for half an hour.

A brief report of the state and work of the churches composing this Association for the past year was presented by Rev. J. C. Spur. This report was supplemented by verbal reports from several brethren who are acquainted with the churches from whom no full report by letter had been received. Baptisms reported, 105. The contributions of the churches for denominational work in advance of last, about \$900 was raised with no material change in membership. The reports of the churches summarized shows that the most of the churches are supplied with pastoral care, and all our churches have enjoyed the preaching of the Word. A great change has come to our churches in this province in the pastorate during the year. As the summary states, "The Lord has sent us a band of earnest and consecrated young men to lead in the work." Converting power has been manifested. The young people's movement has gained rapidly, and is doing good work.

The statistics show that the contributions of the churches of this province have an average per member above that of either Nova Scotia or New Brunswick. The number of fields have been increased by 60 during the year. This Association has found a complete solution of the vexed question so much troubling all our Associations in these Maritime Provinces as to how we shall use the letters of our churches in our Associations. Under the skillful direction of Rev. J. C. Spur the status and yearly work of each church is presented to the body in an interesting and complete way, and a full session is given to the consideration of local church matters.

## SATURDAY AFTERNOON.

The circular letter was read by Bro. Norman McLeod, the writer.

This letter was accepted as the Association's letter to the churches. A copy was requested for the MESSENGER AND VISITOR.

## MONDAY AFTERNOON.

The committees for the coming year were appointed upon a report of the committee on denomination.

A resolution was passed commanding the support of the monthly ministerial and lay conference recently organized in P. E. I.

## SATURDAY EVENING.

A welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by the moderator to Rev. W. C. Corey, B. H. Bentley, M. C. Higgins, Kierstead, and licentiates C. A. Read and C. A. Shaw, who had come to pastorates in the several sessions of the body.

The welcome was extended by

July 11

## MESSENGER AND VISITOR.

ding of the re-  
acter; this was  
and eloquent  
faning on our  
prise, and Rev.  
our home mis-

a service of  
ur, and the day  
he service held  
an endeavor  
to the service  
of his salva-  
at the close  
been led to ac-  
tivity.

was taken from  
ause by clause,  
some explana-  
tion work,  
most earnestly  
and contribu-  
Dr. F. H. Big-  
comparative  
stant religion.  
lam is far more  
people were  
the twelfth tribe  
This ratio of  
churches would  
be of pastors and  
mission work.  
sented his sym-  
and boards who  
large. Rev. J.  
one practical  
s for our mis-

s experience on  
power of pray-  
the practice of  
missions. Bro.  
edge for an ad-  
y staff. Bro.  
that the money  
securated to mis-  
motion of the  
ferring to the  
Cohoon gave  
the present con-  
nsions.

The coming year  
report of the  
ad commanding  
hly ministerial  
nally organized

ne next meeting  
the church at

stematic bene-  
was considered

on was presented

otion was given  
the Maritime  
change the con-  
in such a  
issions and in  
its control;  
at this Associa-  
upon this pro-  
of opinion that  
not be managed  
Convention of  
now constituted.  
temperance pre-  
and full report.  
The Association  
large congrega-  
listen to a dia-  
of temperature.

P. P. was the  
form, when he  
and forceful  
the evils of the  
hibition as the  
ission he gave  
gress of the rise  
in favor of pro-  
some sug-  
deavor for its

Quarterly Meeting.  
The Carlton, Victoria and Madawaska  
Counties Quarterly Meeting convened  
with the Rockland Baptist church, on  
Friday evening, June 15th. Bro. Tom  
Todd, in the chair. The Rev. Calvin  
Curry preached practical and well re-  
ceived sermon. Saturday morning was  
spent in planning for future work and  
discussing various topics. The after-  
noon was devoted to the quarterly con-  
ference, and was a meeting of deep in-  
terest. The evening was utilized in  
consideration of the needs of the  
heathen. The main address of the  
evening was given by Bro. Cahill. He  
discussed the important subject of  
Beneficence, and laid down the principles  
which should govern the children of God in giving to benevolent objects.  
On the Sabbath the following program  
was carried out in the presence of im-  
mense audiences. 11 o'clock a.m., quar-  
terly sermon by Rev. A. T. Scott; 2 p.m.,  
practical sermon by Rev. J. C. Black-  
burn; 7 p.m., preaching by Rev. Amos H.  
Hayward. Following nearly all of the  
sermons were social meetings, in which  
our souls were much blessed. This was  
the best quarterly meeting the writer attended since coming to Car-  
leton county a year ago. The country  
at its best, the people as generous and  
as hospitable as they could be, with the  
blessed Holy Spirit brooding over all  
the services made it the very gate of  
heaven to our souls. The sum of \$23  
was taken for convention purposes.  
Our next gathering will be in Wood-  
stock, on the third Friday in Sept.

A. F. BAKER, Sec-Treas.

Delegates to the Maritime Baptist Convention  
will take Notice:

1. We shall be pleased to afford free  
entertainment to the extent of our  
ability.

2. Hotels and private boarding houses  
will provide accommodation at moderate  
rates for such as prefer to pay and  
for such as cannot be accommodated in  
our homes.

3. All delegates must send their  
names to the undersigned not later than  
Aug. 6th.

4. We shall consider it unkind on the  
part of any who will not take the trouble  
to inform us of their coming, and yet present themselves to the entertainment  
committee, at meetings of convention  
and express what is provided for.

5. Delegates who purpose coming in  
their own conveyances should state  
this in order that they may be so located  
as not to be obliged to make use of  
public boarding stables.

6. Attention to the above will greatly  
relieve us in the difficult work of loc-  
ating pleasantly the large number of  
delegates usually attending Conven-  
tion.

EDWARD CLARKE,  
Chairman Entertainment Com.

Bear River, July 5, '94.

On Saturday, . . .

A council will be held at the Sennett Baptist church, June 29th, and ordained E. B. Galley of the '94 class of Rochester Theological Seminary. The council was called to order at 2 p.m. Rev. W. Bates, of Moravia, was elected moderator, and evangelist James Thorn, clerk of the council. At the examination the candidate proved himself "a workman that needeth not to be ashamed" "strong" in doctrine. The sermon was preached by Prof. B. O. True; ordaining prayer by Rev. Geo. Harrisson; hand-of-fellowship by his life-long classmate Rev. R. O. Morse; charge to candidates Rev. W. L. Swan; charge to the church, Rev. E. Richmond; election of delegation, Rev. E. Gates. JAMES THORN, June 29, '94. Clerk of Council.

Personal.

We are pleased to learn that Rev. C. H. Havercroft, of Pugwash, is much improved in health and hopes, after a short period of rest, to resume his regular pastoral duties.

Rev. W. H. Warren wishes us to say that his present address is North River, P. E. I. The note in our news column last week, in reference to Mr. Warren, should have been credited to the *Chapman Post*.

Rev. C. A. Eaton, pastor of the Baptist church in Natick, Mass., expected to sail by the Umbria on the 7th inst., in company with Rev. Dr. Larimer, of Boston, for England. Mr. Eaton's purpose is to attend the summer school of Theology at Oxford University.

## Revival Work at Paradise.

The Baptist church at Paradise has just closed a week's meetings which was participated in by the Bridgetown and Lawrence town churches. The evangelist, Rev. D. P. Brown, of Boston, being present at the Western Baptist Association, held recently at Brookfield, Queens Co., he presented his credentials to examine them, who reported favorably, and Bro. Brown was heartily endorsed by the Association.

In connection with the Association at East Point, July 2nd, the annual meeting of the Woman's Baptist Mission Aid Society was held Monday afternoon at 2:30.

In the absence of the president, Mrs. Spurr presided.

Meeting opened with singing, reading of Scripture and prayer. Then followed a number of earnest prayers by some of the sisters.

It being the first annual meeting of the Societies that Mrs. Higgins and Mrs. Corey had the privilege of attending, they were welcomed to the privileges and work of the Societies in very kind and earnest words by the president. They replied in a few appropriate and feeling words, stating their growing interest and love for the work.

A paper was then read which had been sent by the President, Mrs. Clark, which was full of helpful words.

Reports from the different Societies were then listened to, and for the most part were very encouraging. Three new Societies have been organized. Letters were then read from two of our friends, Mrs. Archibald and Miss Wright. In both letters earnest appeals were made for help, and in both progress were reported. Motion was then made that Miss M. C. Davis be recommended to the W. M. B. U. as principal secretary for the Island.

Quarterly Meeting.

The Carlton, Victoria and Madawaska Counties Quarterly Meeting convened with the Rockland Baptist church, on Friday evening, June 15th. Bro. Tom Todd, in the chair. The Rev. Calvin Curry preached practical and well received sermon. Saturday morning was spent in planning for future work and discussing various topics. The afternoon was devoted to the quarterly conference, and was a meeting of deep interest. The evening was utilized in consideration of the needs of the heathen. The main address of the evening was given by Bro. Cahill. He discussed the important subject of Beneficence, and laid down the principles which should govern the children of God in giving to benevolent objects.

On the Sabbath the following program was carried out in the presence of immense audiences. 11 o'clock a.m., quarterly sermon by Rev. A. T. Scott; 2 p.m., practical sermon by Rev. J. C. Blackburn; 7 p.m., preaching by Rev. Amos H. Hayward. Following nearly all of the sermons were social meetings, in which our souls were much blessed. This was the best quarterly meeting the writer attended since coming to Carlton county a year ago. The country at its best, the people as generous and as hospitable as they could be, with the blessed Holy Spirit brooding over all the services made it the very gate of heaven to our souls. The sum of \$23 was taken for convention purposes. Our next gathering will be in Woodstock, on the third Friday in Sept.

R. B. KINLEY,  
F. M. YOUNG,  
J. T. EATON.

Capitol Fund of Baptist Book and Tract Society.

Collected by Rev. D. W. Crandall.

West Yarmouth—Collection \$4.25.

David Black \$1. James Scoville \$1. Jeremiah Potter \$1. Weymouth—Collection \$3.30.

Jacob Wyman \$1. H. Hankinson \$1.

Mrs R. P. Marshall \$1. W. C. Hankinson \$1. G. L. Lent \$1. C. W. Salom \$1. H. Brooks \$1. G. L. Cook \$1. C. Muller \$1. F. Salom \$1. E. Brooks \$1. Mrs Jas. C. Westport—Rev. C. O. Burgess \$1. Capt. M. Haycock \$1. F. B. Bourne \$1. Capt. M. D. Payson \$1. Capt. J. Powers \$1. Jas. F. Peter \$1. G. C. Bailey \$1. F. E. Lester \$1. F. Collins \$1. A. friend \$1. Mrs E. Davis \$1. E. Davis \$1. Mrs H. D. Rice \$1. A. Bailey \$1. E. C. Bowes \$1. Mrs C. Hicks \$1. C. W. Denton \$1. Freeport—Rev. E. P. Colwell \$1. Stephen Westcott \$1. C. B. Haines \$1. Mabel Hanes \$1. Deacon Isaiah Thurber \$1. Frank Lent \$1. Geo. Lent \$1. A. H. Morse \$1. B. Harvey \$1. Miss Harvey \$1. Geo. Theo \$1. Little River, Digby—P. W. Frost \$1. K. Denton \$1. Harding Denton \$1. Mrs W. T. Tracy \$1. Captain Tracy \$1. R. Gransham \$1. Mrs Jas. Denton \$1. Centerville—Mr. David H. Parker \$1. W. Titon \$1. M. B. Davis \$1. George Miller \$1. B. C. Robinson \$1. W. W. Coombes \$1. W. G. Denton \$1. St. Marys Bay—Rev. W. McGregor \$1. Alden Marshall \$1. Mrs T. C. Peters \$1. Mrs J. M. Smith \$1. Dr. Miner \$1. J. G. McNeil \$1. Mrs J. Young \$1. N. E. Wescott \$1. Albert McNeil \$1. Dickey—J. F. Saunders \$1. Capt. J. Dillon \$1. David Sprout \$1. J. L. Peters \$1. C. Lyman \$1. A. Nichols \$1. Hillgrove—Deacon R. Read \$1. R. A. Bill \$1. Bear River, Digby—Deacon E. Clark \$1. E. W. Miller \$1. Capt. G. F. Miller \$1. W. W. Clark \$1. Capt. W. T. Marshall \$1. collection \$4.40. Kentville—Judge Chisham \$2.50. Hantsport—Rev. F. McTavish \$1. E. Sweet \$1. W. Clements \$1. R. B. Steeves \$1. Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P. M. G. Archibald \$1. Rev. W. Parker \$1. E. W. Coming \$1. W. Cumming \$1. J. B. Foster \$1. Brookfield—Alex Sutherland \$1. L. A. Ryan \$1. Alex Steeves \$1. E. Steeves \$1. R. B. Steeves \$1. Mrs. Scott \$1. Chas Marshall \$1. E. W. Cox \$1. W. Cox \$1. Mrs Jno Stevens \$1. W. A. Hamilton \$1. F.oly Lake—J. W. Irving \$1. Billtown—W. C. Bill \$2. C. E. Wood \$1. R. S. Palmer \$1. E. Isley \$1. J. T. Walker \$1. Mrs L. Walker \$1. W. D. McCullum \$1. P

## MESSENGER AND VISITOR.

## THE TWO BENS.

BY THE AUTHOR OF "COLONEL KIT."

**Big Ben**, the great clock on the Parliament House in London, had just struck twelve. Little Ben, sitting on the Thames embankment, looked across and counted the deep strokes. He nodded approvingly; then, as somebody edged him against the arm of the seat, he got up and moved away. Ben was hump-backed, pigeon-chested, and altogether rather a miserable little object, yet his face had a bright intelligence and alertness that made him almost attractive.

He was short, and the parapet of the embankment was high, but by placing his toes on the little projection, and hooking his outstretched arms over its broad top, he could look over. It was a very fair scene on which he gazed; the sun was setting; its level rays turned the muddy Thames water into a stream; up the river, the House of Parliament showed clearly, but the light haze which hung about gave an air of unearthliness to everything.

Ben blinked as the sunlight came into his eyes, but, by turning a little, he had the shadow of a lamp to protect them, and he could look on with comfort. The river traffic did not attract him; he scarcely noticed the passing steam-boats. This was his favorite time, but it was not always so pleasant. Ben could not understand why the sunset hour made him feel quiet and peaceful, but the sharp look of the London street-boy left his face, and was succeeded by one of contented longing.

Ben's toes slipped, and he came down, grazing his cheek in doing so; he did not climb up again, but sauntered on, taking very little notice of the other ragged children who played about noisy. Across the water was St. Thomas' Hospital, and Ben was fond of watching the sick people, who spent a good deal of their time in the finer weather on the verandas outside the wards. There was one young man whose bed used to be brought out in which Ben took a great interest; but he had not seen her lately, and the boy quite missed him.

The sun had gone down now, all the lights had faded out of the sky, and a little chilly breeze came from the water. Ben had crossed the bridge and the hospital, and was walking past the archbishop's palace and St. Mary's, Lambeth. He knew nothing of history, or his thoughts might have dwelt on the many things that had happened about there; he might have pictured James the Second's unfortunate queen waiting in the cold and darkness for her means of escape. Ben knew he liked the place, but could have given no reason for so doing; he liked, too, to look at the curious half-pagan monuments in the churchyard, which was so still and peaceful amid the stir and tumult of the world life around.

Outside the churchyard a man and woman were "having walk," but Ben did not notice them, and turned back the way he had come. Most of the seats on the embankment were occupied, but on one there was an elderly gentleman at one end, and Ben took his place at the other, glancing now and then at his companion, as though to intimate that he was quite ready for conversation. Evening had quite settled down, and the great bell struck eight.

"Same name as me," said Ben, after counting the strokes.

"Indeed," said his companion, looking a little smug.

"Yes," said Ben; "then, as if he must do the honor of the place, 'lets come here.'"

The gentleman bent his head.

"Wonder I aint seen you. What, goin' alone? I'm'nor! I'll look out for you tomorrow."

Mr. Grange was in his way, feeling curiously interested in the little waif. He had been bitterly disappointed in one he deeply loved, and from that time had shut his heart against love and friendship. Sometimes overtures had been made to him by those who pitied his loneliness, but they had been rejected so decidedly that there was no encouragement to try again. So now for many years Mr. Grange had led a solitary life in his old-fashioned house in South Lambeth. His housekeeper and servants did what he needed them to do himself, and lived their own simple, cheerful life in a different part of the house. Of late, Mr. Grange had taken to walking on the embankment at night, sometimes not returning home till the small hours. His selfish, bitter life had left its impress on his face, which was by no means attractive now.

Yet somehow little Ben had been attracted by it, and next night, when Mr. Grange took to pacing the embankment, he found the little Arab following him.

Perhaps he was tired of his loneliness; and the boy seemed safe to speak to, and there was no one to notice, so, almost to his own surprise, the solitary man took to talking to his small admirer.

"You ought to be in bed," he said once, when it was late, but Ben's patient little shadow still followed him. Ben grinned. "Ain't got no bed, sleep under arched if the coppers don't move me," he said.

"But haven't you any one belonging to you?"

"Only him," answered Ben, with a sweep of his arm.

Mr. Grange was puzzled; there was no one very near him, but the great clock was chiming the quarter.

"Him," explained Ben; "he's just like a brother, and we've got the same name; and he never goes on at a fellow, but talks kind and cheerful; even when it's too foggy to see him, he speaks up to say he ain't going to leave me."

Mr. Grange looked at the eager face rather pityingly. "So that's why you like to be here," he said.

"Yes; seems as if he looks long."

"Can you read, Ben?" asked Mr. Grange, suddenly.

"No," said Ben. When I lived with Aunt Bet, before she was took, some one said I had oughter go, to the Quiver.

The Clergy have used K. D. C. and pronounce it the best.

school, but Aunt Bet ups and says, 'Bless your soul! don't bother the boy; he'll never be a grown-up man; and better for him, such a poor little 'natom,'" he concluded, as calmly as if talking of some one else.

"Do you know what she meant?" asked Mr. Grange.

"Meant I shall die," Ben said indifferently.

"You ever heard of God, Ben?" said Mr. Grange.

"'Him as people speak to, though they can't see 'em,'" said Ben, in an awed whisper.

"Yes, Ben, may He take you to Himself when you pass from this world?"

Ben would have liked to ask some questions, but Mr. Grange had turned away, and was striding homewards. The man was strangely stirred and shaken by the child; the voice of conscience which he had stilled for so long was making itself heard again.

"Iaint dark now," he said, as if surprised, as he turned his hand to the dim light, perilingly around.

Ben heard, and the words brought into his mind something he had learned in the hospital: "Through the darkness be Thou near me; wash my sleep till morning light," he said.

Morning light was very near for him, though over the city the sun had set and twilight was fast turning into darkness.

The man was strangely stirred and shaken by the child; the voice of conscience which he had stilled for so long was making itself heard again.

"Iaint dark now," he said, as if surprised, as he turned his hand to the dim light, perilingly around.

And Big Ben, as it solemnly struck seven, almost seemed to tell of a trum-

"Here I am, my dear; I have not left you."

"I can't see you; it's getting very dark. Oh, guv'nor, hold me!"

The sun was setting behind clouds, but great shafts of light came from them, while higher still, little golden and crimson clouds floated over the blue. The boy's eyes were dim and frightened, and he moved his head from side to side.

"Lighten our darkness, we beseech Thee, O Lord," prayed Mr. Grange, in words with which he had once been familiar.

Ben heard, and the words brought into his mind something he had learned in the hospital: "Through the darkness be Thou near me; wash my sleep till morning light," he said.

Morning light was very near for him, though over the city the sun had set and twilight was fast turning into darkness.

The man was strangely stirred and shaken by the child; the voice of conscience which he had stilled for so long was making itself heard again.

"Iaint dark now," he said, as if surprised, as he turned his hand to the dim light, perilingly around.

Ben heard, and the words brought into his mind something he had learned in the hospital: "Through the darkness be Thou near me; wash my sleep till morning light," he said.

Ben's was a very short, perhaps unsatisfactory life story; but there is one, at least, who is ceaselessly thankful for it. Mr. Grange no longer lives a lonely, solitary life; and in helping others whom he himself blessed; in making them happy he finds true happiness.—*The Times*.

## A Cluster of Trailing Arbutus.

BY LUCY HERSTETTA WRIGHT.

"An' so I thought p'raps I could make it myself. It's such hard times, with Ned out of work, and the dear knows many extra expenses piling up."

"O, yes," Mrs. Myers sighed drearily, as she folded up the garment she had been patching. "For that matter it is always hard times with us; it does not seem to make much difference somehow, and I suppose one has just to get used to it."

"O, no," said her neighbor, sympathetically. "That's what you with your husband williling. It can't help, but be pretty tight work to make ends meet. Now, if Mr. Ford was to lose his place I don't know what I would do; I declare I'd be clear discouraged, but you do keep up so well, Mrs. Myers, I can not for my life see how you do it."

"There's no use in complaining, as I see." Mrs. Myers' face grew grave and spoke grimly. "Things have to be done, and it seems I'm the only one to do, so what's the use of fussing?"

"Well, as I many a time say to Mr. Ford, I do for you—'till declare there's our May cryin' as though she was hurt; but I have to run over home to see her."

"Thank you," said Mr. Grange, moving off quickly.

The doctors at the hospital looked very grave over little Ben; there was an internal injury, they said, and they might have to perform an operation; at any rate, they must keep him; and Mr. Grange went away, knowing that the little fellow was in good hands.

When he went to the hospital next day, he was told that Ben was in a serious condition, and must have been born at the hospital; and then at his companion, as though to intimate that he was quite ready for conversation. Evening had quite settled down, and the great bell struck eight.

"Same name as me," said Ben, after counting the strokes.

"Indeed," said his companion, looking a little smug.

"Yes," said Ben; "then, as if he must do the honor of the place, 'lets come here.'"

The gentleman bent his head.

"Wonder I aint seen you. What, goin' alone? I'm'nor! I'll look out for you tomorrow."

Mr. Grange had been in his way, feeling curiously interested in the little waif. He had been bitterly disappointed in one he deeply loved, and from that time had shut his heart against love and friendship. Sometimes overtures had been made to him by those who pitied his loneliness, but they had been rejected so decidedly that there was no encouragement to try again. So now for many years Mr. Grange had led a solitary life in his old-fashioned house in South Lambeth. His housekeeper and servants did what he needed them to do himself, and lived their own simple, cheerful life in a different part of the house. Of late, Mr. Grange had taken to walking on the embankment at night, sometimes not returning home till the small hours. His selfish, bitter life had left its impress on his face, which was by no means attractive now.

Yet somehow little Ben had been attracted by it, and next night, when Mr. Grange took to pacing the embankment, he found the little Arab following him.

Perhaps he was tired of his loneliness; and the boy seemed safe to speak to, and there was no one to notice, so, almost to his own surprise, the solitary man took to talking to his small admirer.

"You are doing something, sir," said the nurse who was standing there; "it's some one he wants to see, I think. —The other Ben," he called him.

"The clock; isn't that it?" asked Mr. Grange; and Ben brightened and looked more satisfied. The ward he was in did not face the river; but when the authorities were told of the boy's great desire, he was moved into another; and whenever the weather permitted his bed was whirled outside.

"It's very comfortable," he said one day to his friend; "and the big'un," said Mrs. Myers, "is so well."

Mr. Grange had bitterly regretted that his resolve to help the little waif had come so late; very falteringly, feeling how far behind he was in practice, he tried to teach the child of better things. It was quite wonderful to see how much Ben could grasp and understand, and it seemed as if the evil amid which he had lived had not been allowed to harm him. The good Shepherd had watched and guarded His lamb, and now was leading him into the fold of Paradise.

"He just had been kind," said Ben one day, as he looked at a picture of the Good Shepherd, "and I can do nuffin for Him," and the thornie hurt him so.

Ben was doing something, sir," said Mrs. Myers. "She did not think she could make over her dress herself, and she thought over her words, as Mrs. Ford had done. It was true she had not, and that when she had for years been accustomed to struggle against poverty, yet the day before pretty Della Foster had stopped at the door in her carriage to say that she would need Mrs. Myers only a week to sew her, instead of three weeks as usual. Since the mills had been closed all winter, pap told her he must economize, so she would have to do without several of the new dresses for which she had been planning. Then Miss Berger had sent word that she would not be able to attend her cousin's party, so Mrs. Myers did not reserve the time for her dress, and when Mrs. Ford came to call, and find that she had not been for days, she thought she would not have given way to her disappointment. It did seem very hard. She had taken up the little envelope on the shelf, looking at it sadly. Only twenty-five cents to put in it, and she had hoped to give at least a dollar. It seemed so little, and God had blessed her. And then had come that tempting thought. What have you been thankful for? What has God given you but sickness, struggle and poverty? If it was for these things you are thankful? While she was indulging the thought, she had his big'un, the good-looking, comely-looking little Mrs. Ford had run over, and she had put her dinner to bed.

But today, this balmy spring morning, she was sadly disheartened, and the color rose in her face, as she thought over her words, as Mrs. Ford had done. It was true she had not, and that when she had for years been accustomed to struggle against poverty, yet the day before pretty Della Foster had stopped at the door in her carriage to say that she would need Mrs. Myers only a week to sew her, instead of three weeks as usual. Since the mills had been closed all winter, pap told her he must economize, so she would have to do without several of the new dresses for which she had been planning. Then Miss Berger had sent word that she would not be able to attend her cousin's party, so Mrs. Myers did not reserve the time for her dress, and when Mrs. Ford came to call, and find that she had not been for days, she thought she would not have given way to her disappointment. It did seem very hard. She had taken up the little envelope on the shelf, looking at it sadly. Only twenty-five cents to put in it, and she had hoped to give at least a dollar. It seemed so little, and God had blessed her. And then had come that tempting thought. What have you been thankful for? What has God given you but sickness, struggle and poverty? If it was for these things you are thankful? While she was indulging the thought, she had his big'un, the good-looking, comely-looking little Mrs. Ford had run over, and she had put her dinner to bed.

A quick step on the walk, and a flushed, boyish face appeared at the low kitchen window.

"Stop with me, guv'nor," pleaded Ben one day, in a strangely weak voice; the thin little fingers grazed his own, the great, dark eyes looked at him imploringly, and Mr. Grange stayed.

Ben's was the only bed out on the veranda, and it was sheltered as much as possible; the boy had begged so hard to where he could see his namesake, that he had his way. Mr. Grange sat at his side; nurses and doctors came to look at him every now and then, and went away again softly.

Ben lay very still; when Big Ben chimed the quarters struck the hours he responded with a smile or weak motion of his hands. His fingers plucked at the counterpane; once Mr. Grange laid his own on them, but they would not be stillled.

"Guv'nor, where are you?" he cried presently.

"I am pleased to recommend Skoda's Discovery

and Skoda's Liniment

to the Quiver.

Sour Tempers sweetened by the use of K.D.C.

K.D.C. Pills tone and regulate the Liver

mother. Those rich city ladies can't have anything prettier, even if they do wear fine clothes."

"You're a thoughtful boy, for your mother, Frank," said Mrs. Myers, stooping to kiss the boy's face and spoke to him.

"I don't know how I could be otherwise; I'd be a queer chap if I didn't try to do something to pay back all you do for us."

"As if I did anything more than a mother ought."

It was with a light heart, filled with gratitude, that Mrs. Myers left the house that morning, turning to wave a last farewell to her husband and little daughter, who were at the window.

She smiled, and her thoughts were pleasant, as she rode into the city in the electric car, glancing down occasionally at her fragrant cluster of trailing arbutus. Even the thought of the tiny envelope with its mite could not bring back again; and there stands the patient of Jesus Christ. His name, Follow Me, and again we say, That looks as if it were a pretty steep hill—

"Lighten our darkness, we beseech Thee, O Lord," prayed Mr. Grange, in words with which he had once been familiar.

Ben heard, and the words brought into his mind something he had learned in the hospital: "Through the darkness be Thou near me; wash my sleep till morning light," he said.

"There's not one of those missionaries you'll see today, who has lived a more beautiful, devoted life than you have, Mary."

It was an enthusiastic missionary conference, and the morning passed quickly away. At luncheon Mrs. Myers met a number of old friends whom she had not seen for years.

"Ada Crawford, it is not possible you are here. I should have known you anywhere."

"And yet it was more than ten years ago that we met last. I remember seeing you with your little boy."

"Yes, it is a big boy now," Mrs. Myers said proudly. "Where is your home now, Ada?"

"In Chicago, but I am at home on a visit. Perfectly well, thank you."

"I am a perfect cure by Hood's Sarsaparilla."

"It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read

"Suffering is a great teacher. We learn our best lessons in the school of suffering."

"We learn what truth is by suffering from error. We learn what holiness is by suffering from sin. And we learn especially the one great lesson of obedience. God does not pick out men and women and send them specific sufferings as the token of His special wrath or indignation; but He teaches, and He helps us to build up others, through the ministry of pain. We are all in a great forest; and the Christ calls to us, Follow Me; and we say, We do not like the look of that path; it does not look very practicable; we will try this way, to the right; and Christ says, Very well, try the other way; and we try it, and we get in among the briars and brambles, and are wounded and bleeding, and come back again; and there stands the patient of Jesus Christ. His name, Follow Me, and again we say, That looks as if it were a pretty steep hill—

"Lighten our darkness, we beseech Thee, O Lord," prayed Mr. Grange, in words with which he had once been familiar.

"There's not one of those missionaries you'll see today, who has lived a more beautiful, devoted life than you have, Mary."

It was an enthusiastic missionary conference, and the morning passed quickly away. At luncheon Mrs. Myers met a number of old friends whom she had not seen for years.

"Ada Crawford, it is not possible you are here. I should have known you anywhere."

"And yet it was more than ten years ago that we met last. I remember seeing you with your little boy."

"Yes, it is a big boy now," Mrs. Myers said proudly. "Where is your home now, Ada?"

"In Chicago, but I am at home on a visit. Perfectly well, thank you."

"I am a perfect cure by Hood's Sarsaparilla."

"It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read



FRANK LEAKE  
Oshawa, Ont.

Pains in the Joints

Caused by Inflammatory Swelling

A Perfect Cure by Hood's Sarsaparilla.

"It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read

"The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper."

## THE PITCHER OF TEARS.

The woman had closed her eyes,  
A sleep with no slumber,  
She layed on the empty cradle,  
And sobbed in her sleeping.  
Her breast, like the wave of the sea,  
Was rising and falling;  
Her heart, through the midst of sleep,  
On her baby was calling.

Then her soul was lifted away  
To the garden of heaven,  
Where it were shine like stars in the  
gates.

So smooth and so even;  
And the sun where 'mid roses and May  
An angel did wander,  
With bright children, who looked in  
his face.

To dream and to wonder.

Alone, and apart from the rest,  
A little child tattered,  
And in his small arms, soft and round,  
A pitcher he carried.  
His sweet eyes looked wistfully toward  
His mates in the meadow.

Heaven a glory was bright, but his face  
Bore the touch of earth's shadow.

The woman knelt down where she stood.  
"My own and my dearest,  
Now why do you wander alone,  
With little foot weary?  
If you cannot come back, come back,  
To the arms of your mother,  
Tis your sweet hand the angel should  
hold,

And never another."

"Oh! mother, the pitcher of tears,  
Your tears, I must carry;  
So heavy it weighs, that behind  
I linger and tarry.  
Oh! mother, if you would smile,  
And cease from your weeping,  
My place by the angel's side  
I'd gladly keep."

The woman waked by the cradle,  
And started at the waking.  
"My baby, the pitcher of tears  
To my heart I am taking.  
Go, frolic and sing with your mates;  
My smile shall be given  
To make a new light round your head  
In the Garden of Heaven."

—Laura E. Richards, in *Youth's Companion*.

## THE HOME.

"As a Man Thinketh."

By HELEN EVERETT SMITH.

It is only of late years that people have seemed to comprehend that if we wish a child to grow large and strong we must not only give him plenty of exercise, but feed him upon muscle and bone-making foods. The same thing in regard to mental and moral growth was, perhaps, better understood two or three centuries ago than now, at least it was better remembered by some of those who had the training of youth. Now our best educators are prone to forget the fact that it is not what we know, but what we think about the things which we know, which is of the highest importance.

No certain extent opinions are character. The things we admire and honor we shall naturally strive to imitate. The boy who admires the deeds of a highwayman or a prize-fighter has in himself the seeds of an evil which may sprout and grow into deeds of lawlessness. The girl who gazes with envy upon the dress and equipage of a woman who has earned them only by the sacrifice of her womanhood is in grave danger of rating these purely material benefits so highly that she shall forget, perhaps, some day that she is better off than any other, than an honorable man who is poor. Thought, opinions, beliefs are not veneers or paints which may be laid on without changing the wood beneath them, but are dyes which penetrate the mind and, if they do not actually change its nature, do certainly change its manifestations. For instance, two boys may be equally endowed with courage, yet the one may become a Jesus James, while the other proves to be a Father Damien. The difference between the two men is in that of the thoughts and dispositions which animate them, for in this case these words are synonymous. The child, and therefore the mind of the woman, is literally "as he thinketh."

To educate the mental faculties without directing and training the character to which these faculties are only tools, is to give firearms to savages. To prove that this sort of one-sided education is productive of the worst results, we have only to remember that the crimes of anarchy are not usually committed by ignorant men. It is not enough for parents to send their children to schools where they shall be well instructed in the arts and sciences. The character, the thought, that is, the individual boy or girl, must be trained; the animating spirit must be suitably fed, or the soul will not be actuated, or act, rightly. Our ancestors used to talk a good deal about "the evolution of man." It is now but rarely that we hear this term even from pulpits called orthodox—probably because ministers are so afraid of laying themselves open to the charge of "catt."

But would it not be better to run this risk than that of forgetting, or of allowing it to be forgotten, that there is a soul, and that it is this soul which thinks and directs the actions of those inferior faculties which collectively we call mind?

The mysterious principle of the life within us shapes our minds, and even our physical beings, to show forth its own likeness. As we think, so we are. What we are, we only show to others by the fruits of our own selves. And the nature of our thoughts depend not entirely upon our inherent or inherited characteristics, but in no small degree upon the mental and moral diet upon which we are fed in youth. If the child be not taught to consider the moral aspect of every question we need not expect the man to do so. If the child be not taught self-sacrifice, the man will be self-indulgent. If the child be careless of

sufferings of others, the man will be even cruel. If the child be not taught the difference between "mine and thine," the man will not hesitate to seize anything he covets and can get without the fear of punishment. If his thoughts are wrong, his acts are wrong. "As a man thinketh, so is he." Hence in the selection of schools, or instructors, the parental choice should not be influenced alone by the intellectual attainments of the teachers. Their moral characters and religious beliefs are still greater importance.—*Congregationalist*

## Homey Hints.

Persons are warned over and over again in regard to the practice in ice but hundreds and thousands of pounds of water are used in it in drinking water. It has ever been found on careful investigation that typhoid fever germs are frequently discovered in the interior of solid blocks of ice. Unless you are sure that the ice you use has been collected from pure sources, put your drinking water into covered bottles or glass jars and place them in the ice chest.

Linen is not a healthful dressing for beds even in summer. It is cold and slippery, causing a chill to sensitive persons and moreover it wrinkles and tumbles much more easily than cotton, giving the bed a slovenly and uninviting appearance.

This is the season when danger from ivy-poisoning is imminent, and while people who go into the country during the summer should be careful in picking wild flowers, it may be well for them to know that an excellent remedy is LaBarque's solution, a solution of chlorinated sodium. It should be applied by means of soft linen kept constantly wet with the liquid.

Articles of food that are damp or juicy should never be left in paper. It contains glue, lime and similar substances, with acids and chemicals intermixed, and when damp is unfit to touch things that are to be eaten.

In the canning season it is well to know that boiling fruit is not the most dangerous way to preserve it. To my heart I am taking.

Go, frolic and sing with your mates;

My smile shall be given

To make a new light round your head

In the Garden of Heaven."

—Laura E. Richards, in *Youth's Companion*.

sufferings of others, the man will be even cruel. If the child be not taught the difference between "mine and thine," the man will not hesitate to seize anything he covets and can get without the fear of punishment. If his thoughts are wrong, his acts are wrong. "As a man thinketh, so is he." Hence in the selection of schools, or instructors, the parental choice should not be influenced alone by the intellectual attainments of the teachers. Their moral characters and religious beliefs are still greater importance.—*Congregationalist*

It Pays to Thin Fruit.

Thinning the fruit is not a popular practice with farmers. But it pays. As Dr. Fisher, the fruit expert, used to say, when speaking of thinning apples:

"The fruit must all be picked, anyway, either in June or October. It is no

more work to pick part of it in June; then what remains in October will be worth something."

Dr. Fisher's large, handsome apples sometimes sell at

three times the price of the common fruit. One cause of the short life of many peach orchards is found in the neglect of the grower to thin out the fruit. The trees are allowed to mature a big crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is the pulp. After bearing an exhausting crop the peach easily winterkills. Plum trees are especially liable to be injured where the fruit is not thinned. The black knot picks out the trees that are weakened from overbearing. Besides, the plums are born in clusters which are easily thinned, rapidly causing a loss of fruit. In the case of peaches, it is to give fewer clusters, but about the same weight of fruit. The trees are planted to mature a large crop, and to become weakened by the strain. It is more exhausting for a tree to ripen two small peaches and two stones than to mature one peach as large as both together and one stone. That is, the worthless stone is a greater tax on the life of the tree than is

## SUMMARY NEWS.

## Dominion.

— Arthur L. Calhoun, Esq., of Tacoma, has returned to St. John, visiting his father John R. Calhoun and family.

— Albert Dupree, a young man, was instantly killed by lightning, last Thursday, while cutting grass in a field near Woodlands, Ont.

— Mr. P. A. Peterson, engineer of C. P. R., has just returned to Montreal from the flooded district of British Columbia, and says the reports sent out were enormously exaggerated.

— Rev. Chas. A. Eaton, pastor of the Baptist church in Natick, Mass., leaves for Boston July 6, for a tour in England and Scotland in company with the well known Dr. Lorimer, of Tremont Temple.

— Railway strikes are affecting westward travel as far as St. John. No trains can be caught at the I. C. R. station here or points west of Detroit, so officials cannot be sure that passengers will be profitably transported.

— The Intercolonial made a profit during the last year of \$210,161. The P. E. Island railway a loss of \$63,731, and the Windsor branch a profit of \$17,426, making a net loss on the whole of the government railways of \$26,154.

— Graduates of Whistler's Commercial College for the month of June are as follows:—George Hutchison, Dartmouth; George J. VanBuskirk, Bedford; Robert W. Wright, Halifax; Wm. M. Martin, Port Hawkesbury; Alonzo Hunter, Mt. Pleasant.

— The output for the month of June at the International pier, says the Island Reporter, was 37,000 and some odd tons, by far the largest in the history of coal shipping in Cape Breton. The output at the reserve was 20,000 tons, which is also the record for that pier.

— Mr. Fowler, station agent at Dartmouth, has been discharged for going to Moncton on Dominion day against orders, and Breau, the night agent, has been suspended for a week for trying to shield Fowler. The latter has offered a subordinate position in Halifax or St. John.

— London despatch says:—Arrangements have been nearly concluded to provide for the necessary capital to finish the Chignecto ship railway connecting the Bay of Fundy with the Gulf of St. Lawrence. The present and sanguine hope is that the railway will soon be in operation and will shortly submit a proposal regarding it to the Dominion government.

— While Howard King, aged 21, son of James King, famous Nova Scotian lumberman, N. S., was bathing in River Philip, Wednesday night, he went beyond his depth and was drowned. When sinking he caught hold of DeWolf, and it was with the greatest effort the latter got clear of the drowning man. The body was recovered two hours afterwards.

— Ira D. Sankey, the well known singing evangelist and co-worker with D. L. Moody, was in Halifax last week, accompanied by Mrs. Sankey and their son, stopping at the Halifax hotel. They came from Charlottetown, where Mr. Sankey has been for several days. The famous hymn singer and composer is a man of rather striking appearance, prominent eyebrows and kindly face and rather stout physique.

— The following comes to the Chronicle from Isaac's Harbor: It is generally reported here in Isaac's Harbor, and it seems that the report is correct, that some people belonging up County Harbor, have uncovered a large and extraordinary rich gold lead, near the upper waters of Isaac's Harbor. The fortunate discoverers are jubilant over their find, which it appears is uncovered for several hundred feet.

— The boiler of the steamer Queen exploded Wednesday in Nor' h Thompson river, 12 miles north of Kemptville, B. C., and the crew was unable to save eight men on board the boat. Fireman Joseph Rusconi and the cook, Joseph Priette, were instantly killed and nothing could be found of their bodies. Captain Ritchie was seriously scalded, cut and bruised. Engineer Martin was badly cut. The other four men on board escaped with slight injuries.

— At the corner of Granville and Buckingham streets, Halifax, W. H. Johnson & Co. (Limited) have fitted up and are now occupying one of the finest establishments in the City of Halifax, for the sale of Pianos and Organs. Their spacious and beautiful apartments are filled with first class goods—pianos ranging from \$300 to \$1,000. The stockholders of this company, being among the largest manufacturers of pianos and organs, bring the stock and the customers very near together.

— Rev. Norman McKinnon arrived in St. John last week and will at once take pastoral charge of the Congregational church. Mr. McKinnon and Mr. Philip H. Moore, post-graduates of Bowdoin College, and former graduates of Bangor Theological Seminary, were ordained by consistory of the Congregational church, Sac, Maine, on Friday evening. Rev. Dr. DeWitt Hyde, president of Bowdoin, preaching the ordination sermon. Mr. McKinnon's address is No. 145 Duke St.

— The fiftieth annual session of the National Division of the Sons of Temperance of North America will convene at Waterville, Maine, on July 11th. Two years ago Mr. Charles A. Everett, of this city, elected Mast Ward, Patriarch of the National Division, and at this session he will in accordance with the usual custom deliver up the seal of his office and a successor will be elected for the next two years. St. John will be well represented at the meeting. Mr. W. C. Anslow, of Newcastle, is en route to Waterville.

— The steamer State of Maine, which arrived from Boston Wednesday, reports the loss of Cape Ann on Tuesday night of James Johnston, one of the firemen. Johnston was sitting on the rail, when the vessel made a sudden pitch, throwing him overboard. The body could not be recovered, of course. Johnston was a son of Capt. Thomas Johnston of the tug Dirigo. He was about 25 years of age, and left a widow and one child, who reside at Portland, Maine. The deceased was a capable man and was a general favorite.

— SKODA'S LITTLE TABLETS  
Cures Headache and Dyspepsia.  
— Rev. J. C. Potter.—At Clementsvale, N. S., June 12, by Pastor E. A. Allaby, Lindsey C. Sprout and Abbie V. Potter, both of Clementsvale.

— NEWCOME POTTER.—At Clementsvale, N. S., June 24, by Pastor E. A. Allaby, Rupert Newcomb and Ethel Potter, both of Clementsvale.

— TIRPES COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

— SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

— SINCLAIR TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

— FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

# Royal Baking Powder

ABSOLUTELY PURE

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

VEINOT.—At Mahone Bay, June 12, of consumption, Adelaidie, daughter of Elzene Veinot. Our sister had been in ill health for a number of years, but full of ambition she held to her work as a teacher in the public schools until within a few months of her death, when her voice completely failed her, and she was obliged to resign her position. From that time onwards her decline was rapid. She bore her sufferings with heroic fortitude and calmness, never murmuring because of her great affliction. She lived a quiet life, yet a happy and Christlike one. She met death gladly as a happy release from sin and disease. Hers was a beautiful triumph over the "last great enemy."

DELIVY.—At Dartmouth, on the 2nd inst. John Delivy, in the 65th year of his age. He was for many years deacon of the First Baptist Church of Preston. His mysterious death has cast a gloom over the village. Being on his way from Preston to Dartmouth to conduct his son, his godson, when he died that morning, his horse took fright and he was thrown violently to the ground, breaking two ribs and receiving other internal internal injuries. He was taken to brother Jacob Tyne's house, whose hospitality is unbounded. Medical aid was called by his wife, who was with him at the time of the accident, and everything that a loving wife could do, by the aid of the best medical advice, to alleviate his suffering were provided. His age was against him. He quietly passed away on the above date fully trusting in Jesus. "Blessed are the dead who die in the Lord." He leaves a kind wife, no children, but a large circle of relatives and friends. In his death the Church loses a faithful servant; deep sympathy is felt for the bereaved ones. His brother-in-law was buried on the 1st and he on the 4th.

ROBAR-FOSTER.—At the parsonage, Bridgewater, N. S., June 18, by pastor J. W. Brown, Millidge Jones, of Northfield, and Ada S. Veinot, of New Cornwall, both of Lunenburg Co.

BELVOY-ANTHONY.—At Red Head, N. B. at the residence of the bride's father, 27th June, by Rev. A. J. Kempton, J. R. Dougall; Nova Scotia—A. R. Dickie, M. P. and T. B. Flint, M. P.; New Brunswick—Dr. McLeod and A. A. Hanning; Prince Edward Island—Hon. David Laird and S. Crabbe; Manitoba—Rev. Dr. Bryce and R. Mulock; North-West Territories—IIon. Dr. Schultz and Rev. L. Gaetz; British Columbia—Noah Shakespeare.

UNITED STATES.

— At the California Mid-Winter Fair, Manitoba was awarded 100 points and the gold medal for the finest grain exhibited.

— A monument erected to the pirate king Captain Kidd, at Pleasure Beach, opposite Bridgeport, Conn., was unveiled last week. This is one of the many spots where he is supposed to have buried his treasure.

CALDWELL-Scribner.—At the residence of the bride's father, July 4th, by Rev. Abram Parry, John Caldwell, of Cumberland Bay, Queens County, to Rachel H. Scribner, second daughter of Thomas Scribner, of Lavelock, K. C.

DEATHS.

SPENCER.—At Mira Gut, Cape Breton, N. S., April 20, Esther Alice, infant daughter of Zacheus and Annie L. Spencer, aged 24 months.

SURFORD.—At South Head, Cow Bay, C. B., Feb. 26, of a gripe, George A., youngest son of George W., and Ada M. Shepard, aged 2 years and 9 months.

ROBINSON.—At Newcastle Creek, Q. C., on June 10, Nettie, beloved daughter of Deacon John Robinson, aged 29 years. Her end was peace. She leaves a sorrowing sister and father to mourn their loss.

BURKE.—At the Range, N. B., June 15, of consumption, Sadie, aged 4 years and 4 months, beloved child of Enoch M. and Maria Burke. May the consoling influences of Divine grace be manifested unto the bereaved.

FREEMAN.—At Milton, Queens Co., N. S., May 26, Elizabeth A. Freeman, aged 56 years. Our sister was a member of the Milton Baptist Church, having united with the same about twenty years ago. She was baptized by Rev. Mr. Durkee.

CARTER.—At Preston, N. S., on June 29, after a wearisome illness of several months, born with patience, Charles Carter, in his 63rd year; for many years a member of the First colored Baptist church. He leaves a widow and several children, who have our sympathy.

WASSON.—At Cumberland Bay, N. B., June 19, of paralysis, Sarah M., aged 65 years, beloved wife of Thomas O. Wasson, leaving a husband, three daughters, and one son, besides many other relatives and friends to mourn their loss, which we trust is her gain. May God bless and comfort the bereft.

ZINK.—At West Dover, Halifax Co., of heart failure, James Zink, aged 41 years. Our brother never made a public profession of religion. Still he entertained strong hopes of Jesus. Still he maintained his earnestness, and died trusting in His merits. He leaves a wife, four children, and a large circle of relatives and friends to mourn. May the Lord comfort and sustain them in this their time of trouble.

SHARP.—At South Head, Cow Bay, C. B., March 23rd, of consumption, Charles H. son of the late Seth and Patience Shepard, aged 21 years. In early life our brother gave his heart to Christ and united with the Hulmeville Baptist Church, of which he remained a member till his death. He died happy in Jesus. The funeral services were conducted by Rev. J. Lewis, Sidney.

LUTZ.—At Steeves Mountain, June 26, Sarah, aged 28 years, beloved wife of Amos Lutz, and daughter of Amos Wilson, deacon of the First Salisbury Baptist Church. A sorrowing husband, father, one little girl, and numerous relatives and friends mourn the loss of a loved one. Our sister was a respected and consistent member of the Baptist Church. Though called upon to endure great suffering yet her hope was in God.

KRUM.—At Boston, Feby. 1, Keith A., merely of Kinness Settlement, son of Deacon Daniel Keith of Kinness Settlement. Our dear brother was called home after a short sickness, just as he was entering upon his life's work, aged 31 years. His last moments were filled with the presence of Jesus. He has gone home to be with Christ, which is far better. The funeral sermon was preached by Rev. A. F. Brown in the meeting house at the place of his birth. A great crowd of friends gathered to show their last respect. Great sympathy is felt for the dear parents and family.

ESTABROOK.—At her late residence, Prince William, York County, N. B., Mrs. Lydia Estabrook departed this life June 30th, aged 72 years. She was a daughter of the late deacon William MacAdam, and at the age of 24 gave her heart to God, and was baptized by Rev. Father Walker, and joined the Prince William Baptist Church, of which she was a worthy member until the day of her death. Her sickness was long and painful, but through it all she was cheerful and happy. Day and night she was watched over and cared for by her two devoted and loving daughters, and at last, according to her own wish, while the roses of June were still fragrant, she peacefully passed away to the beautiful city of God. A funeral sermon was preached by Rev. F. D. Davidson, of Gibsons. Rev. Mr. Ross (Presbyterian) assisted in the service. A very large congregation assembled to pay their last respects to a kind friend and neighbor. May the Grace of God sustain those left to mourn.

MARRIAGES.

SPROUT-POTTER.—At Clementsvale, N. S., June 12, by Pastor E. A. Allaby, Lindsey C. Sprout and Abbie V. Potter, both of Clementsvale.

NEWCOME-POTTER.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by Rev. H. S. Shaw, J. Henry Schwartz, to Letta Rodeneimer, both of Lunenburg, N. S.

SINCLAIR-TOOLE.—At Carleton, Saint John, at the residence of the bride's father, June 5th, by Rev. A. J. Kempton, James Sinclair to Matilda Toole, both of St. John.

FARNWORTH-MILLS.—At the Baptist parsonage, Bear River, on June 29th, by Rev. B. N. Nobles, Edward Farnsworth and Jessie Mills, both of Lower Granville, N. S.

TIRPES-COCHRAN.—At Berry's Mills, June 24, by Rev. Milton Addins, Wellington Trites, of Lutz Mountain, to Mrs. Amanda Cochran, of Berry's Mills.

SCHWARTZ-RODENEIMER.—At the parsonage, Mahone Bay, June 18th, by