

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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The Convention.

Our report of the proceedings of the Convention last week carried the matter up to the conclusion of the discussion of the Foreign Mission Board's report on Saturday afternoon.

After the report of the Foreign Mission Board had been disposed of, the report of the Committee on the 20th Century Fund was presented by Rev. W. N. Hutchins. The report showed that the Committee had held a meeting in Wolfville last Dec. and had authorized the secretary to communicate with Rev. H. F. Adams with a view to securing his services in connection with the raising of the Fund. Mr. Adams had undertaken the work about the first of the year, on a salary of \$1000 a year and expenses. His work has been chiefly in New Brunswick and the canvass of that Province has been nearly completed. In N. B., 113 churches have subscribed \$2,051, in N. S., about \$13,750 has been subscribed, in P. E. Island \$112, in India \$1,000,—making a total of \$26,919. Of this sum nearly \$7,000 have been paid in. The Committee reports that Mr. Adams' labors on behalf of the Fund have been attended with a good degree of success and bespeak on his behalf the sympathy and prayers of the denomination.

The attendance at both the morning and afternoon session had been large, notwithstanding the rain that was falling, and at the evening session the church was filled to listen to the addresses which had been announced on the subject of Foreign Missions. Rev. W. F. Armstrong who was formerly connected with our mission to the Telugus, but who has been now for many years laboring among the Telugu, Tamil and Hindustani people of Burma, in connection with the American B. M. Union, was the first speaker. Mr. Armstrong is held in the kindest regard by those who have known him in the past, and he was heard with deep interest. Like many of his contemporaries he has grown gray in the service since he last appeared in our denominational gatherings, but his heart is young and his spirit is strong and eager in the great work to which he has devoted his life.

Mr. Armstrong spoke of his deep interest in the Baptists of the Maritime Provinces and their work. He referred to previous occasions on which he had met with the Convention in Yarmouth, and proceeded to speak of his work in Burma and of the good measure of success which by the blessing of God had attended his labors there. And now with Mrs. Armstrong, and himself their daughter and their two sons are all engaged in the work in Burma, and he felt that if any man had reason to be grateful to God he was that man. Mr. Armstrong gave an interesting account of two controversies in which he had been engaged in Maulmain, in one case with a champion of the Hindu faith and in the other case with a Mohammedan. In both instances, by the help of God and the prayers of the Christian people, the result had been for the furtherance of the Gospel. In a few months he expected to go back to resume his work in Burma, and he earnestly requested that he and his work might be remembered in the prayers of his brethren and sisters in these Provinces.

A solo at this point, sung by Mrs. Hatch of Wolfville, was very much enjoyed by the congregation.

Rev. S. C. Freeman, missionary elect, was the next speaker. He spoke of his personal religious experience and of the development of his interest in missions. He had felt a strong interest in all the mission fields which he had studied, but had desired to go out in connection with the Maritime Board. Every obstacle to his going had been taken away. He had feared that as the Board had felt that financial conditions would permit the sending out of only one missionary this fall, he might be standing in the way of a better man, but from what he had heard in Convention during the discussion of the report he felt sure that the means would be forthcoming for Bro. Glendinning's support so that they might both go. His great motive in giving himself to the Foreign work was that he might obey the will and command of the Lord Jesus Christ. Mr. Freeman spoke with a simplicity, directness and evident sincerity of conviction and purpose that quite captured the hearts of the people and created the most favorable expectations as to his success in the work to which he is devoting himself.

The third address of the evening was by Rev. Dr. Keirstead. His subject was "The Relation of Foreign Missions to other Great Movements of the Time." In

this connection the speaker mentioned 1. The Movement for the Accumulation of Wealth; 2. The Advance in Intelligence and Social Life; 3. The Advance of Woman; 4. The Imperialistic Movement. He showed how these movements were created or stimulated by Christianity, but if not kept sweet and pure and true to the highest purpose by the controlling spirit of Christ their tendency would become evil rather than good, and a source of corruption to the world. It needs a great Christian motive, like that which Foreign Missions affords, to call forth self-sacrifice and devotion to the highest ends, give to life true purpose and inspiration and so to preserve it from falling into the shallows and quagmires of materialism and sensuality. With every motive and power and possession brought into obedience to Christ in the carrying out of His great commission to evangelize the world, life will be kept pure in motive, strong in spirit and in the highest degree beneficent in results. Dr. Keirstead spoke with great power and eloquence and was heard on this occasion, as always, with the deepest interest.

SUNDAY SERVICES.

The numerous Baptist churches in the vicinity of Yarmouth enjoyed on Sunday the services of ministers in attendance upon the Convention. The Free Baptist, Presbyterian, Methodist and Congregational pulpits of the town were also supplied.

At seven o'clock, according to appointment, the Convention sermon was preached by Rev. A. C. Chute, D. D., of the College. The preacher chose as his text Matt. 9:36-38. The sermon emphasized the need of laborers at the present time, the importance of spiritual motives and methods in all endeavor to promote the Kingdom of God. It was strong in thought, excellent in spirit and expression, and was evidently heard with great interest and profit. As the sermon appears in full on the second and third pages of our present issue, it is unnecessary to attempt to present any abstract of it here. It will richly repay reading.

In the afternoon a meeting was held under the auspices of the Sunday School Board and in the interests of the Sunday School work. The speakers were Revs. G. A. Lawson, B. R. Daley and W. F. Armstrong. The addresses given were of the earnest and helpful character.

At the evening service at Zion church, Rev. George B. Titus of Brockton, Mass., was the preacher, and was heard with deep interest. At the close a helpful evangelistic service was led by Rev. A. F. Baker.

MONDAY MORNING.

The Convention resumed business on Monday morning at 9.30 with Vice-President Hutchinson in the chair. Some alarm was felt when it was learned that the President of the Convention had experienced an ill turn and was not able to be present. All were glad to learn later, however, that Dr. Saunders' indisposition was not of a serious character, and at the afternoon session he was able to be present and take part in the proceedings.

The first business taken up was the report on Northwest work prepared by Rev. H. R. Hatch and read by Rev. H. H. Roach.

This report showed that during the past year there had been organized in Manitoba and the Territories eight new Baptist churches, and eight church edifices had been opened. These buildings with the land upon which they are built are valued at \$20,000. Nine new pastors have entered upon work in the Northwest, but this has been rather more than balanced by removals. There are now 15 self-supporting fields, embracing 19 churches; and there are 72 Home Mission churches, making 91 churches in all; 250 preaching stations; 73 ministers of whom 51 are ordained, and 60 church buildings. To take advantage of the opportunities offering in the country these figures ought to be multiplied by two. During the past year the work has been embarrassed by lack of funds. The contributions to the N. W. work in Ontario and in the Maritime Provinces have not been so large as were hoped for. As a result it has not been possible to open new fields, and the Board has been obliged to incur a heavy deficit in carrying on the work which it had in hand. The means at present at command are quite insufficient for the work. There are fifty towns of from 300 to 2500 people where there is no Baptist mission or missionary, and 100 places where missions should be opened. The population of the country is rapidly increasing, the opportunities and the needs are correspondingly great. The report speaks most favorably of the work of Brandon College. There have been 146 students

the past year, and of these 22 have the ministry in view. The religious spirit of the school has been highly gratifying.

Rev. W. T. Stackhouse, Superintendent of missions for Manitoba and the Northwest, addressed the Convention in the interest of the Northwest work. He said that Baptist principles were well received in the Northwest. He spoke of the German work as especially prosperous and hopeful. There are now about 1000 German Baptists. There are many open doors, which, with the present working force of the mission, cannot be entered, many overtures made to which the Board cannot respond. There are great opportunities which must be utilized at once or lost. Other denominations are taking advantage of the situation and are occupying the ground. Fifty additional men were needed in order to take advantage of the opportunities now presented. In view of the great and pressing needs of the work in the Northwest he asked for the endorsement of the Convention to his visiting the churches of the Maritime Provinces in the interest of that work.

Rev. H. F. Adams said that in his canvass for the 20th Century Fund he had found a great and growing interest in the Northwest work. He thought it would be well to appoint four brethren as agents in order to complete the Fund within the present year and that Bro. Stackhouse should be one of them. In connection with this he believed the proportion that should go to the Northwest should be increased so that that interest should receive \$10,000 of the Fund instead of \$5,000.

After some further discussion a resolution was passed favoring the proposal that Mr. Stackhouse should visit the churches in the interest of the Northwest, arranging with the 20th Century Fund Committee in regard to the plan of his work.

The report of the Committee on Obituaries was presented by Rev. J. H. Saunders, D. D.

The report presented brief biographical sketches of three ministers of the body who have passed away during the year. These were Rev. Ezekiel Hopper, Rev. William McGregor and Rev. A. C. Shaw. Only the latter was engaged in pastoral work at the time of his death. The report also made appreciative mention of several brethren, outside the ranks of the ministry, who have been devoted servants of the denomination and prominent in its councils and its work, who have been called away during the past year. Among these were Deacon A. C. Robbins of Yarmouth, Dea. J. W. Baras of Wolfville, Hon. A. F. Randolph of Fredericton, Dea. C. B. Whidden of Antigonish and Dea. Harris H. Crosby of Helton.

EDUCATIONAL WORK.

The annual report of the Board of Governors of Acadia University was presented by the Secretary of the Board, Rev. Dr. Kempton.

The introductory clause and two or three following embodied facts in reference to the work of the schools for the year which have already been given to the readers of this paper. Clause 4 of the report, on Ministerial Students, showed that 22 students were studying theology last year at Acadia. Of these 9 were Seniors, 8 Juniors, 2 Sophomores, 2 Freshmen and one special student. In this connection the report calls attention to the decline in the number of students having the ministry in view—a fact which calls for enquiry as to the causes of this decline and earnest efforts to remove them.

At this point Dr. Henry C. Vedder, President of Cross Theological Seminary was called to the platform and gave an interesting and stimulating speech in reference to the subject before the Convention. Dr. Vedder especially emphasized the importance to the minister of a thorough study of the English Bible as a preparation for his life work.

President Trotter spoke briefly in reference to the matter under consideration and showed that a good deal was being done at Acadia in the way of giving instruction in the Bible.

Rev. Dr. Welton of McMaster called attention to the fact that much importance was attached to the study of the Bible in that institution.

The next clause made very appreciative reference to the services of Dr. Chute, appointed last year as Professor in the Hebrew Language and Biblical Literature.

The sixth clause of the report dealing with the "Alumni Deficit" is as follows: Reference should be

(Continued on page 4.)

The Need of Laborers and the Way to Get Them.

The Convention Sermon preached at Yarmouth, N. S., August 24th, 1902, by Rev. A. C. Chute, D. D.

"But when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then he saith unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Matthew 9: 36-38.

At the time when these words were spoken Galilee was a populous district, thickly studded with towns and villages. From the hills that encircled Nazareth our Lord often beheld this densely peopled region and longed that dwellers therein might share in the ample provisions of divine love. Palestine was infested with wild beasts and robbers so that there was special aptness in representing the people's condition as that of shepherdless sheep, gone astray and helpless. These human beings were beset and victimized by the ignorant and ill-disposed, the impositions of the Pharisaic religion constituting some of their sorest afflictions. In these, men and women, as in all of every clime and age, were yearnings after holiness and satisfaction, and yearnings, too, which were not being ministered unto. Therefore in contemplating their state Jesus was stirred with tenderest pity on their account. "Moved with compassion," indicates not a mere surface agitation but a profound concern. Here by his side were a few persons who had passed over into the safety and peace provided for mankind and they were ready to do what they could toward meeting this destitution; but, speaking, now in agricultural figure, how few were the workers compared with the vast stretches of ripened grain. So the disciples are bidden to pray that the laboring force may be brought into nearer correspondence with the requirements. Christ's eye saw, his heart compassionated, and his wisdom named the remedy.

I.—THE SIKING EYE.

Many besides Christ looked from the heights about Nazareth, and the same objects were in front of all—plain and valley, hill and stream, feeding flock and moving caravan, weary traveller and busy husbandman, walled city and unwall'd village. But what one sees depends upon the eye he has. There is the eye that is commercial, only that and nothing more, the eye that is æsthetic, the eye that is historic. There is also the eye that is Christian, which at the same time may be financial or geological for Christian ends. Some really see the world while scarcely passing beyond their own rural communities, while others see it not though again and again they encircle the globe. Piercing the shell of existence Jesus saw the spiritual poverty of the multitudes, saw them under their load of sin, saw them as those drawing no actual gain from the plannings and toilings and varied experiences of every day. It availed little that their spot of earth was rich and beautiful. Of what use is beauty apart from a heart-union with its Author? One family by Kadraon's Plain or Lake Genesareth might have a good roof for shelter while another had a poor one; one man's herd might be large and his neighbor's small; some might be robust in body and others delicate. All such outward differences were obscured in the prevailing poverty of soul.

Now this Convention is a hill-top to which we have come for an extended outlook. From all quarters we have climbed to this eminence that we may behold the harvest fields. Leaders in Home Missions, Foreign Missions and Higher Education, who by virtue of their positions are likely to have views that correspond considerably with Christ's, ardently direct our gaze to various points. But after all, their most glowing depictions and exhortations are but poor and cold. Within the shadow of some of our strongest churches people are perishing for lack of knowledge, as if none cared for their souls. Our missionaries of Telugu land talk and write to us and our response, judged even from the stand-point of our imperfect consecration, cannot be called generous. We see the whitened fields yet do not see them; we hear the calls yet do not hear them. What kind of an eye have you brought my brother, to this meeting-place of Baptists? It is important to ask it. It is more important to ask, What sort of an eye will you take away? This conference of saints is meant to be an eye-opener, and it will be nothing short of that if the Holy Spirit has his unhindered way in our sessions. Well, whatever the eye in coming, may it get more like Christ's eye as we sit together, as we speak and hear and pray, as intelligence is borne from far and near, and as in all we commune with him who issued the order ere he went from tenting among us, "Go ye into all the world, and preach the gospel to every creature."

II.—THE COMPASSIONATE HEART.

The Saviour's seeing was attended by his pity. Out of unerring vision there sprang a depth of solicitude which told how distressing was the situation of those upon whom he looked. Of course there was a preceding compassion or he would not have seen as he saw. Love brought him down. The heart formed the eye. But as Son of Man his tenderness was stirred and enlarged as he scanned the needy hosts. The beholding of rebellious Jerusalem elicited his lament and approach to Lazarus' grave broke up the fountain of his tears. What was already in his breast was manifested upon getting into touch with the victims of sin's destructive energy. His words and deeds went forth to meet the special exigencies as they were encountered. Now in him we are summoned to a nearness of contact with the sin-marred and to an accordant activity for their welfare. You go to the home of a poor family where you discover that there is no food, and the crying of the children and the mother's anxious face hurry you to your own store that you may relieve the distress. There was something in you for this destitution to seize upon, and by surrender to the kindly impulse begotten of the occasion, you are made a

better man, one capable of larger sympathy than before and bent upon larger service. There is need of the seeing eye to draw out the compassion of which the heart is capable, there is need of the compassionate heart that the eye may be caught by the lack, there is need of serving that heart and eye may both be improved. How alert men are to be informed of spiritual destitution! If thoroughly devoted to the true business of life. They walk abroad to see how it fares with eternity-bound neighbors and are active in bestowment, they are fascinated by missionary literature because it gives direction to prayers and offerings. Their feeling of compassion is not succeeded by an inertness that leaves the heart less responsive under the next incitement. Christian deed follows hard upon Christian impulse. Oh, the amount of right emotion and inclination that hastens not on to its goal. Herein is explanation why we pass through cities and communities but slightly moved by the godlessness that abounds. From the knowing of God's will without the doing of it, it becomes a trifling matter that the feet of young men run in ways that are dark and that millions are perishing over the seas. God have mercy upon those who are "shutting up their bowels of compassion," who see much want yet see it not, for the reason that they have not been busy in giving relief, who hear unmoved about the "distressed and scattered," the selfishness of to-day being greater than that of yesterday.

III.—THE REMEDY WHICH WISDOM NAMED.

Our Lord indicated that this spiritual destitution was to be met by the multiplication of laborers. Hundreds of years have gone over to eternity past since the words of our text were uttered, and it might be expected that they would no longer be applicable to the world's condition. The harvest was plenteous and the laborers were few; but there must surely be laborers sufficient in number today and there must be little remaining to be done. But not so. Met in this assembly in this Twentieth Century the words are still appropriate: "The harvest truly is plenteous, but the laborers are few." Multitudes are still "distressed and scattered, as sheep not having a shepherd." Pressing indeed is the need for the conviction to roll in upon us, a mighty propelling conviction, of man's sad state on the one side and of the adequate provision of God's love on the other. Many of our own dear children are not Christians, which means that they are prodigals off in a far country wasting their substance. A good proportion of our acquaintances are entirely absorbed with the unsatisfying things of earth. Numerous are the regions in these Provinces where Sabbath pass with but little of religious teaching. And as for the millions of heathen, hosts of whose vastness we have but small conception, operations among them have but well begun, though we are as surely ordered to carry the gospel to them as to publish it in our own land.

"The laborers are few." This has been having some special emphasis of late. It is being affirmed on all sides that the number of candidates for the gospel ministry is on the decrease. In our own college those looking forward to the pulpit from the lower classes are fewer than those with the same intention in the higher. The Presbyterian College at Halifax has been expressing regret over the smallest attendance during the past year of any year for some time. At the last meeting of the General Assembly of Canadian Presbyterians, the retiring Moderator spoke of removals from their ministry by death and other causes as exceeding the number of graduates from their Theological Schools. Religious papers of the United States have been noting the same shrinkage within their borders and journals across the water have been exercised in the same way. To no one denomination or country is this state of affairs confined. Think ye that this tells of an eye grown dim and a calloused heart? It is certainly fitting to go in search of the cause.

It is now better understood than it used to be that religion is a matter of the every-day life, a thing to permeate and control every sort of activity, as salt permeates every drop of the ocean. The distinction between sacred and secular is being obliterated by a fuller appreciation that all may be done—the work of preacher and ploughman alike, of merchant and missionary—all for the glory of God. This is why in later years there has been so much preaching upon economic and social questions, although preachers must beware lest they go too far afield and lose touch with what alone can make all things sacred and keep them so. It should be noted, also, that there has been a multiplying of spheres wherein that which, for convenience sake, is called distinctively religious work may be done, as for example the sphere of the Young Men's Christian Association. No doubt such institutions, closely allied as they are to pastoral labor, have drawn into them some who would otherwise have entered the Christian ministry. These things may at least be maintained as reminders that, it is possible to reach too hasty and too depressing a conclusion respecting the matter before us. Not forgetting these alleviating features, therefore, we may pass on to suggest a few reasons out of many that might be named why the ranks of the rising ministry are not fuller.

Undoubtedly it is quite superficial to say in this connection that, as a rule, inadequate provision is made by churches or congregations for the temporal necessities of preachers. But a symptom assists in getting at the seat of the disorder. There is no calling in which a man can do so much, nor in which he can do so little, according to the spirit he is of, as in the pastorate; and so there are lazy ministers as there are lazy mechanics, both receiving all of this world's goods that they deserve and a little more. But as a class there is no harder worked nor poorer paid band than preachers. Some will question both parts of this statement; but truth to tell most people appreciate not the extent to which a zealous pastor's powers are taxed, nor the demands his position makes upon his purse. Every under-shepherd to whom the word faithful is applicable, whether he be in country or city, in Nova Scotia or India, has his time filled with arduous and wearing toil; and ordinarily the requirements of his home and of his study, together with the legitimate calls upon his generosity, are not suitably provided for in the monetary returns the people make. Of course when a people are doing all that they are able, then well and good; shepherd and flock are partners in poverty and must rejoice together. But not infrequently there is a one-sidedness which is to the preacher's disadvantage and so to the loss of the good cause at large. No pastor should have to worry unnecessarily about how to make ends meet, nor should he be needlessly bereft of literature for the enriching of mind and life. The period

of preparation for the pastorate is long, where desirable courses of study are taken, and the outlay heavy. Then the period of active ministry is frequently short in these times when wisdom and experience do not count as in law and medicine. Furthermore a man's hold upon a particular church is much too easily severed, especially in democratic bodies where the crochety and ignorant and unspiritual so readily press to the front. An educated and godly man may be elbowed out by a sorehead or a crank. Now if men are constitutionally given to forethought, and their native quality is stimulated by observation, if they see looming up ahead a galling dependence upon others before old age arrives, or the necessity of some unremunerative and perhaps humiliating occupation at a stage when they ought to be capable of their very best work, they are likely to inquire, at feeling impulsion toward the pulpit, whether the Lord will not allow them to take some kindred pursuit, where there is promise of a more comfortable and more prolonged and so of a more useful career. It might be profitable for the rank and life to turn this over in their minds. The law of sacrifice and of enduring hardness as good soldiers of Jesus Christ is not designed for an exclusive but for a general application.

But young men must be careful to entertain no erroneous views touching this ministry of reconciliation. A people cannot pay in money for a ministry of love, with its giving of self, though a duly responsive love will seek to furnish enough of it to facilitate the most lavish giving of the best Christian self. Forethought is useful in the extreme when it leaves little room for the exercise of trust. Too often does it appear, from the conversation of those who should leave a very different impression, that the test of ability and success is the salary one can command, as if pulpits were to be taken for the gold that can there be won, like as a man opens a jeweler's shop for that end. While, then, we would implore the people, for Christ's sake and by no means for the sake of preachers themselves, to provide favorable conditions as far as possible, for pastors and missionaries to work in, we would also appeal to the heroism and faith of Christian young men, and beseech them to cherish nothing short of the loftiest and holiest ambition. If church members try to see how small the number of dollars they can contribute for spiritual ministrations, and ministers are brisk to see how many they can get, then both are in a sorry state, the blind leading the blind and falling together into the ditch. Attending the grievous malady of sin, which everywhere reigns, there is stout aversion to the one only remedy, so that while the herald of the Cross seeks the welfare of all who are about him, he can, at this distance from the millennium, hope for the sympathy and help of but part. Human nature is now exactly what it was in the day of Christ's sojourn below, a poor wicked thing, quite unaltered by the gospel's spread and the march of civilization, save in the individual cases where birth from above has been had, so that those who tell the gospel story, whether in Christendom or heathendom, must count upon taking the bitter wind in their faces for Jesus. At great cost has the plan of salvation been provided, and at great cost is righteousness established in the earth. Men eagerly pursue things inferior and injurious, but only take what is of infinite worth by the sacrifice of the choicest of their fellows. "It is enough for the disciple that he be as his Master."

Again: the spiritual methods into which churches have fallen in our time have not tended to the making of Christian ministers. The idea of furnishing things new and entertaining in the house of God has recently gained a large place. Church-going is too much of a pastime. Leaders have descended somewhat to the prevailing taste instead of lifting it. A sermon is now discussed after its delivery with the same flippancy that a play would be, both pastors and congregations being at fault. Smooth things are prophesied instead of faithful dealing and declaration of the whole counsel of God. Fear of offending, along with recoil from the more austere sides of truth, has too much figured in Sabbath messages. It goes without saying that a conciliatory manner is to be cultivated by those who would win souls, but the smile of man is not to be put in the foreground while the aim to please God has a corresponding recession. In the musical parts of Sunday worship there is a catering to a concert-loving public, to those unconcerned about inspiration to holy conduct, to people who want the pleasant and passing emotions awakened by artistic productions, quite apart from any desire for the enthronement of Christ by the development of Christian character. Crowds are too often taken as the sign of success. The methods adapted spring frequently from men of commercial spirit, from the fin d'etier whose vision goes not beyond the Sunday offerings and the balance-sheet—reason enough why funds get so low. Dullness and deadness are assuredly unpardonable, but choice is not confined to a quiet church that has scarce any life and a noisy one that may have less. In the raising of monies for the home programme and for missionary treasuries, how heavily has ingenuity been taxed to devise novel and taking means. Amusement is offered in doubtful and varied forms, dainty dishes are served, knock-knacks and ornaments are put on sale—in fine there is no end of strange devices for elicitation of coins from unconsecrated or partially consecrated purses. I verily believe that we are not aware how this militates against vital godliness and fosters in our youth erroneous conceptions of the manner in which the Lord's work should be done. Money should be furnished out of the internal pressure of a love nourished by sound instruction from the Word, rather than by extraneous persuasion, even as a cork is thrown out of a bottle by a force exercised from within rather than by the pulling of an outward hand upon a corkscrew. Not only is a tight end essential, but the means must be perfectly in accord therewith, else imperceptibly the aim itself is lowered. Then out of that impaired atmosphere, out of the unspiritual conditions which have so artfully insinuated themselves, there cannot be expected to arise in needful numbers those wishing to be publishers of salvation through a crucified Redeemer. And such as do emerge from such surroundings for such employment are apt, unless lifted by other influences to a superior plane, to perpetuate the self-same blemishes. By a steadfast holding to truly spiritual ends, and a like holding to thoroughly harmonious means, our children are best helped to those very spheres of labor which God would have them enter and most is done to ensure their success therein. It is the business of the church of

Christ, as implied in this discourse throughout, to promote God's kingdom among men, to carry out the Great Commission, and any descent from this holy calling, any half-heartedness in fulfilling its demands, any stepping down to selfish or merely local designs, cannot fail to be accompanied by all sorts of abuses, so that there must be a return to truly missionary endeavor, to the spirit of the Saviour in coming down and dying for our lost race, before there can be a rectification of disorders and a production of men and women completely devoted to this supreme and only worthy mission.

Turning to the schools of the prophets it is noticeable that changes have taken place in traditional beliefs and in the teaching that is given. Advanced scholarship has produced distrust of some of the old views and modified many of the old statements. And precisely this is to be expected from time to time in view of the depths, heights and breadths of divine revelation. As one is credited with saying, "the Bible is no end of a book." The very conflicts that are waged around it attest to its wealth of truth, truth that hungry humanity is eager to grasp. Much light has already broken from it and much yet remains to stream forth. Some would be pleased to have theology in "crystallized and unchangeable forms; but the Bible is too large and too emphatically a living book, a book designed for too many generations to make any hard and fast expression of its import possible. Others again would cut themselves almost entirely clear of what the past prayerful study has reached, and of what has operated so splendidly for the saving of men and the new-making of nations, as if there were no teachers sent from God until they arrived upon the scene. And ordinary folk are tossed up and down in their minds, they are grieved and perplexed and unnerved for effort by these destructive critics. But between these two extremes, hyper-conservatives and hyper-progressives, the mass of Christian scholars have their place, I think, men who recognize that there is yet a vast deal to be learned, whose minds are open to receive light from any and every quarter, and men, too, who are cognizant that there is no real progress without a true conservatism. This ought to be reassuring. It is the iconoclast, moreover, the smasher of beloved tenets, who draws most attention. A hundred preachers who preach according to the old standards are not particularly noticed, but let a gifted and scholarly young brother who has caught some new and perhaps true glimpse, a glimpse which a yet clearer discernment and a better balanced mind would profitably relate to what are accounted the orthodox teachings, let him rush forth as the antagonist of his ninety-nine brethren and straightway he becomes the cynosure of eyes. The press readily puts itself at his service, and for the moment the state of things in religion appears to be the inexperienced to be vastly worse than it really is. With a crowd at the heels of such a preacher or professor, many of the more stalwart and sober are needlessly in tears. The disturbance will pass, of course, and some contribution be made, possibly, to the ever-enlarging total of the truth that is grasped. Every time is a transition time, but the present seems, perhaps only because it is our own time, to be a time of exceptional disquietude. Such emphasis has been placed of late, and rightly too, upon the law of heredity and the effect of environment, that there has been an unwarrantable and baneful belittlement of the heinousness of sin and a corresponding misconception of the nature and value of the atonement. Crime is listed with disease and the life and death of Christ are deemed to be nothing but exemplary. The might of the old heredity is proclaimed to a forgetfulness of the far greater might of the new heredity secured through faith in Jesus. From undue exaltation of the reason and inner consciousness, the mysteries of inspiration, of incarnation, of crucifixion have led to teachings that strike, unless we are mistaken, at the very foundations themselves. Since God has his dwelling-place among us, the issue, let us be persuaded, will be blessed, leaving us with better knowledge of himself and of his will. But meanwhile the effect is somewhat paralyzing. Doubt is awakened and indifference, that indifference which is of the worst type since it poses as tolerance or liberality. There is a subtle connection, I believe, between the present teaching of men and books that attract notice from being far out of the beaten track, and the decreased attendance at Theological Seminaries. There is not enough of personal contact with the Bible itself among the people at large, and the Holy Spirit is not sufficiently honored by the many to neutralize the delinquencies of the few. If the book which has produced the institutions and civilization of which we are justly proud is refused its proper place in our common schools, where early and lasting impressions are made, serious damage is unavoidable. Most loudly are parents and children and the teachers of every grade and sort, summoned to the study of the Word of God for themselves, to a place at the feet of the Great Teacher himself, the One who takes the devout peasant away ahead of the scholar in an understanding of what is central and vital, in case the scholar depends too much upon his erudition and leans too largely to his own understanding. Only let the Bible be duly exalted, let old preachers and young preachers, old school men and new school men, conservatives and radicals, whether young or old, maintain humility and docility, so becometh all, let both preserve the upward gaze. Knowing that the Holy Spirit is the true enlightener, let those who are not theologians and scholars and those who are, keep their hearts fixed on God and their lives running obediently in the paths opened before them by daily use of the Bible and by daily prayer, then shall the cause of Christ flourish and the due quota of men be forthcoming to lead safely in matters pertaining to the soul and eternity. There will be improvement in the quality as well as in numbers.

Passing from churches and schools to the households of the people, where the character of schools and churches is so considerably determined, it may be said, and cannot be said too often as a stimulus to improvement, that not enough regard is paid to home religion. Life is less simple and more intense than it used to be, so that now there are more things clamoring for time and thought. New encroachments urge curtailment of family prayers and home instruction in religion. If to the Sunday School and meetings of the church the Christian nature of the young is largely left, as if multiplied agencies outside the home made painstaking effort within it less essential, then general declension will not be long in making itself evident. If the pastors in these

pews were each to speak to us upon the influences of their early lives a large proportion would refer touching, I doubt not, to the effect of the family altar, and ascribe much of the good they have done to the workings of that benign agency. Few will question the statement that family worship is not so well sustained as once it was. Along with boasted advance, over which speakers get eloquent sometimes, there have been some backward steps, so that further advance must include reversion to some of the former ways. Religion's biography is very instructive just here. The case of James Paton is representative, like that of William Burns as pictured in "The Cotter's Saturday Night." In referring to his old home Dr. John G. Paton has written in his thrilling autobiography: "No hurry for market, no rush of business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented our kneeling around the family altar, while the high priest led our prayers to God and offered himself and his children there." And see how the sweet aroma of those boyhood days remained with him. "Never," he wrote when his hair was white and appearance patriarchal, "never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under the humble roof of that and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and hearing still the echoes of my father's cries to heaven, would hurl back all doubt with the victorious appeal, he walked with God, why may not I?" Dear parents, what legacy is there that we can leave our children at all comparable with that? I remember hearing the late Dr. A. J. Gordon in one of his spiritual addresses on missions, suggesting as it did the strong flow of a majestic river. In alliterative way he named three needs: More missionary money, more missionary activity, more missionary mothers. Praise God for the present activity of women in moral and religious movements. But unmistakably they make not enough of their chiefest opportunities, opportunities unequalled in this working-day world, if ever they abbreviate home effort that the more may be done beneath the public eye. So the farther we go in our mornings' investigations, the more apparent does it become that after all the procuring of harvesters is a personal matter. It is to begin at our own firesides. Veilily I speak for God in reminding you of this. And if some fathers and mothers return to their families to give the go-by to some minor affairs in order that there may be more of watchful piety in their households, that they may get nearer their boys and girls with the tender yearning of the Christ himself, then there will be a harvest of glory to the Redeemer from this hour in this beautiful sanctuary.

But notice now, provided you have patience for anything further, Christ's specific command relative to this destination. Those already joined to Christ are to offer prayer that workers may be multiplied. "Pray ye the Lord of the harvest that he send forth laborers into his harvest." This necessarily involves a constant calling upon God to add day by day to the number of the regenerate. There must be a continued importunity for the salvation of those in our homes, for Sunday School scholars, for husbands and wives, for neighbors and friends, for people near by and far away—that sincere, sustained and agonizing prayer which ensures as an attendant a thorough-going consistency of life and wise and zealous use of means looking to conversions. This again will bring with it requests for all who feed the flock of God, for teachers of every sort that their teaching may make, directly or indirectly, for soul-securing and establishment in sound doctrine. It will remember the writers of books and those having the conduct of the religious press that printed pages may be leaves for the healing of the nations. In a word there must be ceaseless petition-making for the replenishment and enlargement of the converted hosts, and for all employed not only to turn people to God but to facilitate them to diligence in blessing yet other souls.

Then the text indicates, in the next place, that the Lord of the harvest is to be appealed to that he may assign the converted to their respective places of labor. In those primitive days, days of comparative simplicity, without the division of labor begotten of modern life, days of beginnings, the "laborers" were to be chiefly heralds, announcers of the coming kingdom, preachers of repentance and faith, men who were to call the spiritually poor to the ample supply in Jesus Christ. The sphere for heralding was the immediate neighborhood, the very towns and villages desolated from the tower provided by the hills of Nazareth. Since that time, by the love and wisdom and power of God, the gospel has spread widely, until all natives have heard something of the glad tidings, while some have been marvellously transformed thereby. But much more remains to be done than has yet been accomplished. Simplicity has been displaced by complexity, and there are many more ways now than then of helping to bring in the Kingdom of God. Therefore according to the great breadth that inheres in Christ's teachings, so that there is no such thing as outgrowing them, the word "laborers" includes all sorts of workers in the world's vast fields of Christian enterprise. The innumerable engagements of the men of today and tomorrow are all to be articulated with the true end of all endeavor—the redemption of mankind. When a person surrenders to Christ, if not required to leave the calling followed at his discretion, that calling is henceforth to be contributory to the winning and edifying of souls, all being made sacred that before was all secular. Preachers are needed and Bible translators and teachers. Many besides are to toil in offices and fields, in shops and sewing-rooms, that the others may, through the prayers and gifts of the larger number, devote themselves entirely to the preaching, translating or teaching. And who will say that one class is more important than the other since both are essential. "Lord, what wilt thou have me to do?" is a prayer for every one and for every day. Before God's command to "Go," whether to Tekkall as a missionary or to a workshop to get something to help and a missionary, comes his command to "pray." Only after prayer do we know our path.

The age requires lawyers, merchants, artisans, farmers of pronouncedly Christian stamp. No man is half a man who is not a Christian and doing what he does with the

all-dominating purpose of exalting the Name that is above every name. See how the text makes prominent who the Proprietor is, as though there were danger of making a mistake: "Lord of the harvest . . . his harvest." Havoc is wrought when a servant acts as if he were master. "Pray ye the Lord of the harvest that he send." Mark it well: the assignment of men to their respective places is God's affair. The pastor cannot appeal to a young man to shape his course with the pulpit in view, unless indeed he has been so praying over the case as to be impelled by the Holy Spirit to this very thing, God using him to show the youth what the divine will is. You cannot pick up any one at random and say that the schools can mould him into a preacher. I cannot set apart my boy to the gospel ministry. I can offer him to God, I can say in all sincerity, as on my knees I fall, Lord take him and use him as thou wilt, lead him into the place of thine own choosing. Make him a preacher of the Word if it please thee, but if thy plan is otherwise, employ him where thou seeest he can best promote thy glory. Thy will be done. If that son comes up to preach, I rejoice. If assured that he is led of God into something else, and if seeing that he does honorably there, I ought not to rejoice the less, although somehow we incline to esteem it best of all to be a pulpit ambassador. My brethren, care is needful lest we trespass upon the divine prerogative, presuming to select persons for this station and that. God has definite plans, not for a scattered few, but for each and for all, and it will never do to be luring into the ministry those designed for something else, nor to be taking away from it those whom God beckons to it. Doubtless those meant for physicians or merchants sometimes stray into the pastorate. More frequently, however, for selfish and temporal reasons, those whom the Lord would have in the pastorate get scattered around in other vocations. It is a pity to miss the right place, or to get the right place and there do poorly, since their need be neither, prayer giving us access to infinite wisdom and power. How great, then, is the sin of neglecting prayer or of making little of it. The multiplication of laborers for the waiting acres that stretch far away on every side is somewhat and somehow in our hands. Weighty responsibility, we say. Yes; but why not rather say, magnificent opportunity. Oh for grace to rise as a body to the greatness of our privilege. Dark and dead it all is when the Master is little resorted unto. The home atmosphere, meant to be heaven-like, is other than sweet and wholesome. Greed and over-reaching obtain in business. Society is corrupt. Men in political life serve not for their country and their God but for themselves. Sabbath desecration increases. The churches languish, they grow worldly, conversions do not occur in them, by pittance is money doled out, and benighted heathen get little from those bidden to take them the Bread of Life. How many will lay the lesson to heart this day that a lost race may be brought home to the bosom of God.

Finally, prayer is to be offered not only for births into the Kingdom, and for the assignment of the regenerate to their respective posts, but also that needed pressure may be employed to bear men forward to the spheres that they ought to take. Observe, will you, that strong expression, "Pray that he send forth." It is cast forth or thrust out, implying urgency and propulsion, as though there were much to hold men back from entrance upon the undertaking. And true is it that restraints are many and mighty. Who is sufficient for what is exacted of the Christian, whether missionary or merchant? Terribly bitter is the enmity of the world against God and his messengers. What a thankless task it often is, so far as men are concerned, the effort to extend the spiritual kingdom in hearts and communities. How the flesh shrinks from privations that often wait upon the fulfilling of this high commission. The burdens of others have to be made our own; their sins, when learned of by closeness of touch, press us down; their ingratitude for choicest labors on their behalf is apt to take away all our spirit for sustained attempts. Therefore importunate prayer is necessary, continually necessary, that the power and tenderness of our Lord may just bear us forth, bear others forth, in spite of everything, to the doing of that which we and they were born to achieve. Tarrying to count the cost, to take an inventory of the little we have of our own to do with and of the much that must inevitably be encountered, turning over in our minds the hardships that may arise and the improbabilities of any great success, we get weaker and weaker, while souls keep perishing and the purpose of Christ's dying goes not on to its glorious completion. Hence love's own compulsion must thrust us out, leaving us no other reliance than the promise of divine guidance and sustaining. It may escape our appreciation that a great deal which overtakes us in our lives, some of which is painful to bear, is in answer to our asking that the Lord send forth laborers. Some mere incidental of living is absorbing our thought, means are used as though they were ends, making it necessary that by vigorous treatment we be shaken out of the wasteful way. Our own plans are ruthlessly upset that the neglected plans of God, which ought to be ours, may be taken up with. A thrusting force is exerted upon the neglectful and half-hearted, upon the fearful and hesitating, in the reading of the Word of God with its story of sin and redemption through pastor's sermon and missionary's appeal, by the affliction that draws the mind to higher concerns, in the drying up of the earth-fountains from which so much was expected, by the hedging up of the way on this side and on that, and from the strong and patient action of the Holy Spirit in conjunction with the divers opportunities and experiences. May the folly of resistance be exchanged for the wisdom of surrender. "Pray," "Go," and "Lo I am with you alway." The call of the morning, then, is a call to prayer,—prayer in the closet, around the family altar, by the wayside, in the house of God, everywhere,—to an upending of united cries to-day and in the days to follow for a baptism of the Holy Spirit and a revival of pure and undefiled religion. With general response to the call there shall dawn a fairer, gladder day than we have seen for long. Then shall we have Christ's eye and heart and live his life, then shall he see of the travail of his soul

"Send forth thy laborers, Lord, to call
The thoughtless young, the hardened old
A scattered, homeless flock, till all
Be gathered to thy peaceful fold."

Messenger and Visitor

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— Elsewhere in this paper a communication will be found from the Secretary of the Committee in charge of the 20th Century Fund. The attention of our readers is especially called to this communication in view of its practical importance to all the interests concerned in the success of the canvass on behalf of the Fund.

— It will be seen that our present issue is pretty fully devoted to a report of the proceedings of the Convention just held in Yarmouth. We have believed that our readers generally would appreciate as full a report as was practicable, and in order to complete the report in this issue it has been necessary to use all available space. We have therefore no space at command for editorial comment upon the Convention or other matters of interest. It must suffice to say that the good-will and unanimity which pervaded the meetings were most gratifying, while the spirit of hopefulness and liberality which prevailed augured well for the future of our work. The general feeling among the delegates seemed to be that the Convention just closed had been one of the best in our history.

The Convention.

(Continued from page 1.)

made in this report to the accumulated deficit on the Alumni Professorship account, which is stated in the last Year Book as \$553.82. Without going into the history of the case it may suffice to state that a Committee of your Board conferred with representatives of the Alumni Association on the subject, with the result that the obligation of the Alumni respecting such deficit has been cancelled; but they are still held responsible, however, for the annual support of the professorship to the extent of their net income from fees and special contributions, and they are expected to make a determined effort to increase the endowment of the professorship to \$10,000.00 within five years. The amount now in hand towards such endowment is \$1825.00. It is understood that the Alumni will at the end of five years seek a further readjustment of financial relations with the Board with a view to the Association's assuming as rapidly as practicable the full support of the chair.

In its reference to Horton Academy the report notes that there had been an enrolment of 80, with 45 students in residence at different times during the year. There were 17 in the matriculating class, a good proportion of whom it is expected will enter college. Two students took the course leading to the Provincial B certificate, and 30 students took the Business Course in whole or in part. The report commends the quality of the work done in the Academy and notes the improvement in the building by its renovation and the introduction of electric light. The Manual Training department has been well patronized during the year and owing to better equipment the quality of the work has been much improved. Mr. Charles E. Morse, B. A., who has for some years rendered efficient service as teacher in residence next the Principal, has resigned to pursue further studies at Yale, and Mr. John S. McFadden, B. A., has been appointed in his place. The Board regards the work of the Academy of great importance and commends it to the support of the denomination. Principal Brittain has succeeded in obtaining an increase of the subscriptions for enlargement of the Academy Building; but such increase is not yet sufficient to warrant the Board in undertaking the proposed construction at present, and the matter is laid over till the completion of the "Forward Movement."

The report also presents, in reference to the work of Acadia Seminary for the year, facts which have already been placed in the hands of readers of the MESSENGER AND VISITOR. The attendance last year was the largest in the history of the institution and the outlook for an increased attendance this coming year is good. The financial statement shows a slight balance on the right side of the account. Principal De Wolfe enjoys in a high de-

gree the confidence of the Board and the work of the Vice-Principal, Miss Patten, is highly appreciated. A department of Domestic Science will be opened this autumn under the direction of Miss Cora P. Archibald, who is strongly recommended for the position. The resignation of a number of the teachers in the Musical Department created a favorable opportunity for considering the advisability of some change of policy in that department. After prolonged consideration it was decided that the time had come when it would be best to place a man of thorough musical training and general culture at the head of all the musical work of the school. This course will give added prestige to the musical work, and secure a unity of administration in the department not attainable under the former policy.

The new appointments to the teaching staff have already been published in these columns. "The Seminary teaching staff is now the largest, in the history of the school, and including the teachers of the new departments of Business and Domestic Science, the department of Stenography and one additional teacher upon the literary staff, in place of assistant hitherto employed, will number 16. The quality of the school's work is guaranteed by the training and the efficiency of the staff."

Under the head of "General Matters" the report refers to the religious life of the institutions. Though there has been no special work of grace during the year, there has been on the whole a sound healthy religious condition. The daily chapel services and Sunday and mid-week prayer meetings have been well sustained. The day of Prayer for Colleges was observed with impressive services, and Bible study both in College and Seminary has been organized afresh and has been conducted, it is believed, with increased profit.

The "Forward Movement" begun five years ago for the raising of \$75,000 will soon reach its close. At the time of presenting report there remained a balance of about \$3,700 to raise before November 1st, in order to complete the report. [At a later session of the Convention about \$2,000 of this amount was provided for.] "With the most grateful appreciation of the devotion and loyalty of our people exhibited in this movement" the report says "we bespeak a spirited effort at its close that the goal may be reached."

A clause of the report under the heading "In Memoriam" shows that an unusual number of the old and tried friends of the college have, during the past year, been removed by death. This clause makes fitting and appreciative reference to the late Hon. A. F. Randolph of Fredericton, C. B. Whidden, Esq., of Antigonish, Harris H. Crosby, Esq., of Yarmouth, John W. Barrs, Esq., of Wolfville, and Professor D. F. Higgins, Ph. D. Concerning the latter the report says: "A graduate of Acadia, he gave his whole life to her interests. . . . His influence at your institutions was strong and healthful. He gave to the students an example of cultured, industrious, godly manhood. His relations with the governing bodies was ever of the most satisfactory kind."

The last clause of the report had reference to the matter of "University Consolidation," and to a communication received by the Board from a joint committee of Kings and Dalhousie relative to that question, requesting the Governors of Acadia to appoint a committee to unite with them in considering a scheme of amalgamation. Replying to this communication the Chairman of the Board of Governors informed the joint committee that the proposition would be submitted to the Convention of the Maritime Provinces, from which any authority to act in such a matter must be obtained. In this connection the report continues: "Since the meeting of the Board in June, however, events have transpired which your Board deems it advisable to report to you. It has become publicly known that the authorities of Mount Allison University have decided not to appoint a committee of conference. The University of New Brunswick has appointed a committee but apparently with no expectation of entering into any scheme of amalgamation. The Roman Catholic colleges, so far as is known to your Board have made no public announcement of their attitude. It is obvious that by the action of Mt. Allison, and the U. N. B., the amalgamation scheme as a scheme including New Brunswick has in effect been declared impracticable, and any proposal that now remains is really a proposal of a provincial sort, looking to the amalgamation of Kings and Dalhousie, and any other Nova Scotian institutions that may be favorably disposed, by the founding of a new institution in the city of Halifax. Such a proposal cannot reasonably be even considered by this Convention, whose educational institutions are as much New Brunswick as Nova Scotian institutions, and whose interests must always be considered with respect to the three provinces. On this ground alone your Board feels that there is no practical question open for consideration, and that the appointment of a committee of conference is needless and misleading."

"Apart, however, from these considerations, your Board sees no reason for any change of the policy so long pursued in the conduct of our college work. Should the Convention concur in this opinion, the Board suggests to the Convention the propriety of formally re-affirming

at this time the principles which underlie this policy, in order that the younger people of the denomination may be duly informed, and that the public may understand our position.

"If the Convention adopt this view, your Board is prepared to submit such a re-affirmation."

Before the adjournment of the morning session, Dr. Trotter said it was hoped that at least a large portion of the amount necessary to complete the Forward Movement Fund might be provided for at the evening session, and gave some intimation of the method which it was proposed to adopt.

MONDAY AFTERNOON.

At the opening of the afternoon session the report of the Secretary-Treasurer of the Ministers' Annuity and Aid and Relief Funds were presented.

The report showed that in connection with the Annuity Fund 19 ministers, 14 widows and 6 children received during the year \$1724.88. Ministers connected with the Fund have contributed \$779.83, of which \$169.23 went to pay yearly dividends, and \$610 was added to capital. This with \$125 received in donations makes \$735 added to capital during the year. The report makes mention of \$200 prospective donation from Mr. C. H. Harrington of Sydney, and \$40 from Mr. C. E. Young of Pictou. During the year two ministers have united with the Fund. The collections from churches and individuals for the year have amounted to \$359.89, compared with \$233.11 last year. From the Ministers' Relief and Aid Fund nine widows have received \$587.50. The Ministers' R. and A. Fund has funds in mortgages, real estate and cash balance amounting to \$8146.87. The Annuity Fund has in mortgages, real estate, good subscriptions and balance for the year \$15,474.69. The capital of the two Funds accordingly amounts to \$24,621.56. The Secretary states that the Annuity Fund should be increased to \$50,000 as speedily as possible. This report, with the financial statement accompanying it was after consideration adopted.

The consideration of the report of the Board of Governors was then resumed and concluded with the exception of the clause having reference to University Consolidation which after some discussion was tabled until the delegation from the joint committee of Kings and Dalhousie should arrive and be given a hearing.

The report of the Treasurer of Acadia University was then read and after due consideration was adopted. The report showed:

1. The deficit on College account is much less than last year, notwithstanding the loss, for the year of the \$600 regularly received from the late A. S. Robbins Esq., for so many years. The absence of this explains the decrease in the item "Interest from donation notes."

It is expected that when Mr. Robbins' estate is settled the principal sum, \$10,000 will be paid to the College.

2. The Seminary has had its most prosperous financial year. Though the expenditure was unusually large, in some departments, there is a surplus of \$40.72 on the business of the year.

3. The Academy on the other hand, shows a deficit of \$944.54. This is accounted for, in part, by the fact that the \$400 that has been annually placed to the Academy, on account of Chipman Hall, has not been so placed this year. There has also been a falling off in the number of pupils in residence, as compared with last year. Even some of those enrolled as residents were late in coming in.

4. Large repairs on the exterior of Chipman Hall have caused a deficit of \$287.33, for the year, in that department, notwithstanding the discontinuance of the \$400 heretofore paid the Academy.

Further effort is required on behalf of the Forward Movement Fund, as upwards of \$3,000 must be raised to complete the undertaking. There are quite a number of unpaid subscriptions but, owing to the changes that time has brought, many of them cannot be collected, though we hope considerable may yet be gathered from them.

The amount collected this year has not been divided among the different departments as in former years. According to the agreement with the A. B. Education Society the college must yet receive \$7000 of the amount raised by us, and the remainder will be divided between the Seminary and Academy. There will be \$1674.08 more from the A. B. Education Society when the full amount is made up.

At about 5.30 the delegation of the joint committee of Kings and Dalhousie, consisting of Rev. W. J. Armitage, Rector of St. Paul's Episcopal church, Halifax, and Mr. A. deB. Tremaine, also of Halifax, arrived, and were given a cordial reception. President Saunders in introducing the delegation made some reference to the past history of the denomination in respect to educational matters, and especially to two previous occasions on which the question of college consolidation had been before the body.

Rev. Mr. Armitage spoke first on behalf of the delegation and addressed the Convention at considerable length. In a pleasant vein he reminded the Convention of the debt of the Baptist denomination to old St. Paul's for having given it the first Judge Johnston, Dr. Crawley

and other men who had been highly influential in its policy and history. He would not say that the fathers had not been wise in rejecting consolidation, but the conditions had changed in every department of education, and he contended that now a federation of existing educational forces in the Provinces would promote a larger influence for good and would conserve all that is good and healthful in Acadia's policy, building it into the general work. He disclaimed on the part of those promoting a federation of the colleges any disposition to ask Acadia to give up its cherished plans and ideals. In fact all that was at present asked was that a committee should be appointed to take counsel with the representation from Kings and Dalhousie in the matter in respect to the educational problem and ascertain whether some plan of united action might not be reached which would be acceptable to all. If such a plan was not already found, he felt that it should be possible to find some feasible plan of action, which would be acceptable to the Baptist denomination as well as to the others concerned. At any rate it would seem to be time enough to reject all proposals when the question should have been thoroughly considered in a joint committee and found impracticable. The speaker proceeded to argue at considerable length in favor of the principle of amalgamation on the ground of its economy of educational forces and resources, its larger and more satisfactory results in respect to advanced collegiate and university education and its setting free for denominational use funds and other resources necessary for the promotion of Academic and theological education. It would certainly appear from the vote on the subject afterwards taken by the Convention that Mr. Armitage did not convert many to his way of thinking. But at any rate his able presentation of the case was heard with all respect and not without interest, and however much the members of the Convention differed with the speaker on the subject under consideration, all appreciated his manly Christian bearing and all must have felt that they were listening to one who was as sincerely and earnestly devoted to the cause of Christian education as themselves.

Mr. Tremaine spoke more briefly in support of the aims of the joint committee, and as it was now six o'clock, further consideration of the subject was deferred until the evening session.

MONDAY EVENING.

At the commencement of the evening session President Trotter replied to the delegation which had been heard in the afternoon. The Convention, he said, had listened with pleasure to the delegation. The gentlemen who had spoken to them in the interests of University Consolidation had been heard sympathetically. He did not consider it necessary to argue the question before the Convention. The Convention was a democratic body and was able to make up its mind on the subject independently and intelligently. He would not seek to use his personal influence to control the action of the Convention in the matter if he could do so. Yet he felt it necessary out of courtesy to the gentlemen who had come as a delegation from Halifax to state what he conceived to be the sentiment of the body in respect to the subject before the Convention. There were two questions involved. First there was that of the appointment by the Convention of a committee to unite with the joint committee of Kings and Dalhousie in considering the feasibility of amalgamation. This, in view of the action of Mount Allison and the University of New Brunswick in the matter, the Board of Governors had considered impracticable. Acadia is not a Nova Scotia college. It belongs to the Baptists of New Brunswick and P. E. Island as truly as to those of Nova Scotia, and if there should be an amalgamation of Acadia with Nova Scotia institutions, New Brunswick Baptists might be expected to prefer to take their share of the endowments and invest them in an institution in New Brunswick. Therefore, as consolidation on a provincial basis seemed impracticable, the appointment of a committee to consider the matter seemed useless and might prove misleading and harmful.

Then, secondly, as to the principle involved in the proposal for amalgamation. It was recognized that there must be advancement in accordance with the demands of the time. Baptists have kept a high ideal before them in this matter, and they know that to maintain this ideal will mean much strenuous effort and sacrifice. But advancement does not necessarily mean a great increase of size. The assumption that bigness in a college means excellence is a fallacy. And the speaker went on to show that in some very important respects, especially in respect to personal contact between the professor and the student, the advantage is distinctly on the side of the smaller college. Frequently too, in the large college, the work of the class room is committed to the hands of assistant professors and tutors, while the professors whose names lend distinction to the institution are frequently men distinguished much more for their erudition and their authorship than for their power in the class-room. For these reasons he was strongly convinced that there was still a place for the small college. And besides all this, Baptists were convinced that only by maintaining their own college could they hope to maintain the prin-

ciples of education which they believe to be in harmony with the gospel of Christ. In support of this Dr. Trotter here read again the declaration of principles which he had read at the afternoon session in connection with the last clause of the report.

The report was then taken from the table and adopted without dissent.

On motion of Dr. Keirstead the Convention by a rising vote affirmed the declaration read by President Trotter. This declaration was as follows:

"The principles which have justified the existence of Acadia as an independent institution are as fundamental and forceful today as ever they were."

"The College which is administered by this Convention is a Christian College by open avowal and design. While embracing in its curriculum all the studies of the secular College, which it is its aim to teach with the highest efficiency and which may be handled by its professors with the utmost freedom, it provides that the work shall be carried on under distinctly Christian auspices. Its work proceeds upon the assumption that the students are moral and spiritual as well as intellectual beings, whose spiritual attitudes and relationship constitute the determinative factor in their lives for time and eternity; that Jesus Christ is the Saviour of men and the rightful Lord over all life, and that it is the duty of his people, to the utmost of their power, to promote the recognition of his sovereignty in the realm of learning as in every other realm. Such an idea, it is obvious, could not be realized in an amalgamated institution, though such institution were free from state connection. Including as the amalgamated institution would upon its board of control, Christians and non-Christians and men of all shades of belief and disbelief, compromise would necessarily be a dominant principle till the Christian element would almost inevitably become more and more colorless, negative and ineffective. The Christian idea in order to the most effective realization in any college must have behind it substantial unity in the administration, and liberty to assert itself in a positive way. As things are in the Christian world to day and likely to be in the future, the colleges controlled by the respective Christian denominations are the colleges where the Christian idea is conditioned for positive realization."

"In restating these principles on which its college work has proceeded and reaffirming its sense of their binding obligation the Convention would further record its thankfulness to God for the noble and far reaching work which has already been accomplished by Acadia as a Christian College, would express its conviction that the services of such colleges were never more needed than they are today and would call upon the denomination at large not simply to maintain Acadia in her integrity, but to commit itself to the strengthening and perfecting of her life with new determination and enthusiasm."

The reception of the delegation had necessarily changed somewhat the programme for the evening. Dr. Trotter had been announced to speak upon "Our New Responsibilities," and when he again appeared upon the platform he was greeted with prolonged applause. He announced however that he would not discuss the subject upon the programme but would afford the Convention an opportunity to give a practical demonstration of its faith in the denominational college by assisting to provide the \$3,700 required to complete the Forward Movement Fund. Dr. Trotter said that he had been using the telegraph wires in the hope of obtaining encouragement from some good friends of the College who were not present, and he was able to announce that despatches had been received assuring \$100 subscriptions from each of the following; J. W. Churchill, Hantsport; Edgar C. Whidden, Antigonish; N. A. Rhodes, Amherst; A. P. Shaud on behalf of the Windsor church; Wm. Cummings on behalf of the Prince St. church, Truro; C. H. Harrington, Sydney; S. P. Benjamin, Wolfville; E. C. Whitman, Canoe; A. C. Ross, Sydney. When those present were invited to assist in carrying on the work so happily begun pledges were given by James A. Gates of Middleton, by two members of the Germain St. church on behalf of that church, and by members of the Wolfville and First Varmouth churches on behalf of these churches for \$100 each. Then on behalf of churches and individuals pledges of \$50, \$25, \$10, \$5 and smaller sums were given until the aggregate of pledges amounted to \$2,050. This generous response to President Trotter's appeal should make the gathering in of the full sum necessary to complete the Forward Movement Fund a comparatively easy matter.

Principal H. T. DeWolfe spoke in the interest of the Seminary, indicating some ways in which the school may be brought more closely in touch with the denominational life. One thing is to make it possible for young women of limited means to take advantage of the Seminary course, by providing scholarships which would be available for capable students who needed help. Twenty thousand dollars invested in scholarships for this purpose would give excellent results. Another thing in this line was the establishment of normal courses for the fitting of young women for Sunday School work and also for the Foreign Mission fields. Another thing was to teach young women to play the organ so that they would be prepared to assist in the musical service of their churches. Principal DeWolfe asked that the Seminary might be remembered in the prayers of the people that it might receive spiritual blessings.

Principal H. L. Brittain, gave a spirited address in the interests of the Academy. He felt sure the Academy was needed and that it should be a paying institution in every sense. It was needed to prepare men for college, because there were not many schools which could do

that effectively, and in the case of some men especially the Academy was a necessity. The work done by the Academy in fitting certain men who have the ministry in view for their life work is as valuable home mission service as any that is rendered. The Principal spoke of the excellent influence of the school on boys in residence and said that if there was the loyalty on the part of all Baptists that there should be in sending their boys to the Academy, there would be no difficulty in making the school pay its way.

TUESDAY MORNING.

The Convention opened with Vice-President Hutchinson in the chair. On motion of Dr. Keirstead the Secretary was instructed to reply to the communication of the joint committee of Kings and Dalhousie in respect to University Consolidation in agreement with the action taken by Convention on Monday evening.

Rev. Dr. Kempton presented a bill for printing the report of the Board of Governors. In view of the fact that a similar bill had been presented by the Secretary of the Foreign Mission Board, and had been laid on the table, Dr. Kempton's bill was also tabled and at a later session Convention decided that it would be best that each Board should bear the expense of printing its own report.

Rev. A. Cohoon as Treasurer of the 20th Century Fund for Nova Scotia presented his report showing:

RECEIPTS.	
Balance from last year	\$ 83.80
Western Asso. churches and individuals	\$ 502.42
Western Asso. Sunday Schools	207.21
Central Asso. churches and individuals	1166.88
Central Asso. Sunday Schools	209.18
Eastern Asso. churches and individuals	1456.13
Eastern Asso. Sunday Schools	142.92
General Receipts	19.50
Interest on Deposits	25.94
Total	\$ 4214.04
Expenses.	
Rev. H. F. Adams salary	\$ 83.33
" " expenses	46.52
Blank Book	.60
Total	\$ 130.45

Rev. Dr. Manning presented his report as treasurer of the 20th Century Fund for New Brunswick and P. E. Island showing:

RECEIPTS.	
N. B. Western Association	\$ 310.27
" Southern Association	1037.83
" Eastern	778.58
P. E. Island	100.08
Mr. Adams' list	236.16
Pulpit Supply	60.00
Miscellaneous	27.50
Total	\$ 2550.42

From the 20th Century Fund Committee, Rev. H. R. Hatch reported, recommending a change in the appointment of the Home Mission half of the Fund as follows: 40 per cent. or \$10,000, instead of 60 per cent., to Home Missions in New Brunswick, Nova Scotia and P. E. Island; 40 per cent. or \$10,000 to Manitoba, the Northwest Territories and British Columbia, of which Manitoba and the Northwest should receive \$8,000 or 80 per cent. and British Columbia \$2,000 or 20 per cent.; Grande Ligne to receive 20 per cent. as before. This report aroused a rather lively discussion. Some of the members of the Convention felt that it would not be keeping faith with those who had already subscribed to the fund on the basis of the original apportionment, while on the other hand it was contended that the Convention should seek to act for the best in view of all the facts and that there was good reason to believe that the proposed changes would be generally endorsed by the people. Finally the recommendation of the Committee was adopted, with the provision that the amounts already subscribed to the 20th Century Fund shall not be redistributed in accordance with the apportionment now proposed if the donors object.

Rev. Dr. Manning announced that at a meeting of the Foreign Mission Board held on Monday the Board had resolved to send out Rev. J. A. Glendenning to India this autumn, if the funds in hand should justify such action.

Rev. H. H. Roach, President of the Maritime B. Y. P. U. introduced Rev. Walter Calley, Secretary of the B. Y. P. U. of America, who spoke briefly and was invited to a seat in the Convention.

The report of the Committee on the Year Book was presented by Bro. E. M. Beckwith. This report showed that 3000 copies of the Year Book were printed and distributed last year at a cost of \$483.63. The committee had advertised for tenders in Halifax and St. John papers, and the tender of Mr. Claude DeL. Black of Amherst had been found lowest, — \$1.60 per page for three years or \$1.65 per page for one year for 3000 copies. The committee recommended the acceptance of this tender. The report was adopted, endorsing the tender for one year, with the provision that the committee should have discretion to extend it to three years if the work should prove satisfactory.

HOME MISSIONS.

The report of the Board of Home Missions for N. S. and P. E. Island was presented by the Secretary of the Board, Rev. W. F. Parker.

The report opened with a grateful recognition of the

(Continued on page 8).

* * The Story Page. * *

A Drone in the Hive.

BY HELENA H. THOMAS.

"I admit that I expected great things from him and that he has sorely disappointed me; but, my young brother, I have been such a disappointment to myself, from youth to old age, that I can make more allowances for others."

"Well, if you have been a disappointment to yourself, you have not to your friends," was the laughing rejoinder, "and I am still in the dark as to the why of your ready excuses for one who, like Harold White, seems willing to bury his ten talents out of sight, and be a nobody in Christian service."

"Because I have loved him from his babyhood," said Dr. Roberts, running his fingers through the time-silvered hair, "and, besides, it is easy to have charity for those we pray for. If you have not realized that to be the case, I would earnestly ask you to unite with me in praying that Harold may, in some way, be led to a realization of the fact that he will be held responsible for his many gifts. Will you?"

"Yes, indeed!" was the hearty response, "and we will note the result. Your sweet spirit is a constant rebuke to one of my impulsive, outspoken nature, and I humbly ask your pardon for such severe criticisms of your young friend. But you know he had just returned from college when I came into the church, and he seemed so much superior to most young people, that I congratulated myself on having such a helper; but I have not been able to count upon him in any direction. He only attends church now by fits and starts. But you need not shake your head, my venerable brother, for not another word will I say against the one we will unitedly pray for."

And then the one who was still called "the new pastor," because Dr. Roberts, who had been forced to resign his charge on account of advancing years, still lived where he had for over a quarter of a century, bowed himself out of the presence of the one who was a constant inspiration to him.

The following Sunday was so stormy that the aged minister could not venture out, and he was not surprised that none of his former parishioners had looked in upon him. Still, as he sat alone in the gloaming, with only a housekeeper with whom he could exchange a word, he was lonely and heart-hungry, and gladly welcomed the "ting-a-ling" herald of some one to break the monotony.

"It was exceedingly kind of you to take pity on your old pastor, Harold," was the warm greeting of the man who grasped the hand of a perfect specimen of strong manhood, on the sunny side of thirty. "Now tell me what your pastor preached about this morning, and everything of interest, for it still seems to me as if I were shepherd of that flock, and only laid aside for a little while."

"There, I was afraid that you would corner me into admitting that I did not attend church to-day," rejoined the one who, meanwhile, had removed his storm-coat, and seated himself opposite his genial host with an air of a come-to-stay caller, "but, nevertheless, I determined to risk your censure, for—for I feel the need of your counsel."

This last was uttered in so low a tone that it did not catch the time-dulled ear of the one who was reminded by the first admission of the new pastor's disappointment, in the handsome, as well as gifted, young man before him, and of the united prayers that were daily offered for him. But years had strengthened the natural tact of this man of God, and so he gave no hint of his growing laxity in church duties, but silently prayed that even while the wind whistled around the chimney, wisdom might be given him to so speak as to arouse the seemingly indifferent youth before him. He half forgot the prayers which had been previously offered for this young brother, and so was surprised—like many another when prayers are unexpectedly answered—when Harold opened the subject lying so near his heart, by saying abruptly:

"I have been in the depths to-day, so I did not feel like seeing anyone but you, my dear old pastor."

"Why, Harold White! you quite take my breath away. You are the last person I would suspect of having even a touch of the blues. You are surely jesting."

"I wish I were," said Harold, with a rueful smile, "but I would be slow to confess it to anybody else, except my far-away mother. I imagine people do not give me credit for having a serious thought, but I pity anyone who thinks more seriously than I have to-day."

"A most encouraging outlook, surely, my boy," was the hearty comment, "for so long as one is thoughtless there is little room for improvement. But do you mind telling me why you are especially depressed to-day?"

"No, indeed, for I came here for that very purpose. It came about in this way. I had planned to go to church, as I had failed to secure an interesting book for the day, and feared that time would hang heavy on my hands—how heavy could not have been conceived of then—and as I was making prepara-

tions, I threw open some blinds for more light, which brought to view a great elm, under whose branches I have spent many a Sunday with my books. But as I looked at the tree, which, snow-covered, gives no sign of life, it seemed to be a type of the fruitless life I am now leading. I could not rid myself of the idea, nor have I since been able to shake off the impression it made upon me."

"Don't try to, Harold, I beg of you!" exclaimed the eager listener, "for I am sure it was sent to you in direct answer to united prayer. For, my dear, young friend, I am not the only one who has mourned over your apparent lack of spiritual life, and many a plea has winged itself to the throne of grace that you might weary of the life so fruitless of good works; weary of the worldly husks upon which you have been feeding since you came home from college. You know you cannot serve two masters, Harold."

"I am finding it out, to my sorrow," said the young man, who now looked very unlike the one who, because of his ready wit and brilliant conversational powers, was a favorite in society; "but tell me frankly, my old friend, if you can, why my life seems so like the leafless trees. Now do not hesitate," continued he, pleadingly, "for nothing which could slip from your lips would wound me."

"Well, I was about to say, my boy—for in spite of your years, you will always seem like a boy to me—that it is because you have not given God a chance."

"Not given God a chance!" repeated Harold, in a tone of surprise, "why, as you know, I have always led a clean life."

"Yes, yes, I admit that," was the hearty rejoinder; "still, if you will carefully study the later years of your life, you will not, I am sure, take any exceptions to the statement which I have just made."

Here the tactful old minister took up his constant companion, the Book of Books, and opening it readily, turned to the following passage, which he read aloud: "And he did not many mighty works there because of their unbelief." And then he said:

"Jesus was willing to perform mighty works in Capernaum, but he was hindered because the people did not give him a chance. He could not enrich their lives, because they were not ready to claim him as their King. It is just so in our day, Harold. If you want God to make the most of your life, you must give him the opportunity."

"In what way have I hindered his making the most of my life thus far?" was the low query.

"Could you tell me what books you have read during the past year, my boy?" was the evasive reply.

"Oh, yes," was the ready answer, "for I keep a list of all I read."

He then read over a long list of books recently issued, and ended with:

"Quite a long list for a business man, isn't it?"

"Y-e-s, so long a list that I wonder what time you found to study your chart," said the minister, placing his hand lovingly upon the Bible, as he said it.

There was no response, and so the speaker continued.

"It is written that all shall be taught of God. Now, Harold, God is wanting a chance to make himself known to you through his Word, but what chance has he when your every leisure moment is filled with the reading of books which are, to say the least, scarcely worthy to live, if I have been rightly informed."

"None, I fear," fell from the lips of the one whose eyes had been fixed upon the venerable speaker, as if trying to read even his unuttered thoughts, "but I have come to be regarded as the greatest reader of my circle of friends, and I count it so great an honor, that I am getting to be an omnivorous reader."

"I should judge so by the length of your list; but tell me frankly how many of those books strengthened your faith in Christ and your determination to serve him more faithfully?"

The silence was unbroken for a little space, save for the dismal roar of the wind, and then Harold answered fervently, "Not one, I fear."

"Oh, Harold! Harold!" exclaimed his former pastor, looking at him lovingly and earnestly, "is it worth while, for the sake of the admiration of worldly friends, to so fritter away the precious time which should be given to studying the Book, and reading what is along that line?"

A shake of the head was the only answer to the query put with the old-time fervor, and so he pressed the subject still further by saying, "If report says truly, some of the books on your long list would not bear the search-light of Paul's injunction: 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure—think on these things.' Am I right in this conclusion, my young friend?"

Only a long-drawn sigh filled the pause, and then the man of years and discretion clinched what he

had been saying by this direct question, "Is that giving God a chance?"

"No! no!" was the decisive answer. "I plainly see that I have not given him the shadow of a chance to mold my life; and yet, only a few hours ago, I wondered why I seemed so far removed from him, and why my life was so bare and barren. But tell me, my faithful friend, how to put myself where God can use me, for I am weary of the useless life I have been leading."

"I will endeavor to do so most gladly, my dear boy," was the tremulous answer, "for I have both hoped and prayed for this glad hour. First, you must again consecrate yourself fully to your Saviour, as you did when you gave your heart to him years ago. Then I would suggest the years before you went to college as worthy of imitation in many ways. For you will bear me out in saying that the boy Harold was always in his proper place on the Lord's Day, and that he could be counted upon as faithfully performing his part in the various branches of church work; while the boy grown tall rarely gives God a chance to speak to him through his pastor's sermons and I would not be surprised to learn that he has been a stranger to the blessed influence of prayer meetings for many a year."

Here the speaker paused for a possible reply, but the one addressed kept his eyes fixed upon the floor and was silent.

"The trouble is, Harold, worldliness, in various ways, has so sapped your strength as to leave no room for Christian development," continued the man, who was bent on doing his best, to answer his own prayers, "consequently, at this sudden awakening, you are amazed at the barrenness of your life. But do you not see that you alone are responsible for what so depresses you, as well as what has brought grief to the hearts of those who, knowing of your God-given gifts, expected you to make rapid strides in the Christian life?"

"Yes, yes, it is all as light as day," exclaimed Harold, springing to his feet and pacing the floor with a look of determination on his face, and then, as when a boy, he threw an arm about the neck of his old pastor, and pleadingly he said, "Pray for me!"

It was late into the night when that memorable interview ended, but the one who once more faced the blinding storm heeded it not, for his heart was attuned to the last words which he had spoken as he pressed the hand of this saintly friend.

"I will no longer strive for the plaudits of the world, but give God a chance to use me."

A few weeks later the new pastor remarked to the old one, "I can count on Harold White every time now. He said to me only yesterday, 'Send me anywhere, or ask me to do anything, for I have been a drone in the church-hive so long that I have no disposition to select the easy places.' I tell you he is doing his best to brush up his buried talents."

The kindly face of Dr. Roberts was aglow with joy, but he did not attempt to voice his thoughts beyond saying, as if thinking aloud, "He is giving God a chance."—American Messenger.

Coincidence?

One day the noon mall brought to Rev. A. J. Gordon a letter from a young colored man, whose piety and scholarship had prompted Dr. Gordon to help him pursue his studies. He told the pathetic story of his struggles, of how sparingly he had lived—and inclosed list of his expenditures demonstrating that—and that he did not have a cent to pay his debts.

Doctor Gordon went to the telegraph office, and wrote a dispatch to the poor student to say that he would be responsible for one-half the amount needed, provided he could raise the other half from Mr. W. But as he could not remember the student's street number, nor the amount of money needed, he went back to his house to find the letter.

On his way he called at a certain place to pay a bill—thirty-seven dollars and fifty cents. He handed his check for the sum to the bookkeeper, who, on turning to the account said:

"This bill is paid, sir; you do not owe us anything."

"Who paid it?" asked Dr. Gordon.

"I cannot say; only I know that it was settled several weeks ago," and the book-keeper handed back the check.

Dr. Gordon, surprised to find himself so much better off than he expected, returned home, opened the student's letter, and found that his list of debts came to just thirty-seven dollars and fifty cents. He sent a check for the amount to the poor student.—Isa. 58: 11.

"Conscience."

"When I was a boy in Eastern New York peddlers would bring oysters in little kegs and mother would make soup of them. One day I found a little red thing in the soup, and I didn't know if it were by

mistake or whether mother put it in to flavor the soup."

Here the children smile and volunteer the information that it was a crab; if it's in an oyster country.

"Well, how did the crab get in with the oysters? I'll tell you. You know an oyster has no eyes, nor ears, only knows things by feeling, and that isn't much protection, for you can hear and see danger in time to get out of the way, but by the time you feel it, often it is too late. When an oyster wants to eat or when it wants to enjoy the water that comes by with the tide it opens its shell. Along comes a hungry fish and grabs him out of his shell, and he is gone before he has time to close up.

"Now, the little crab has no shell, and though he can see and hear, he gets snapped up like an oyster. For protection he crawls into the oyster shell and they get along very peaceably, and when a hungry fish comes along the little crab sees him and pinches the oyster and the oyster shuts his shell and both are safe. He would be a foolish oyster if he paid no attention to the crab's pinch, and leave his shell open, just to see what would happen, wouldn't he?"

"Did you ever see temptation, or sin? You have seen only their results. But each one has a little crab inside, and when temptation comes the little crab pinches, and when sin comes he pinches harder, and he bothers us, but if we pay no attention by and by he doesn't pinch—he finds it does no good."
—Sylvanus Stall, D. D.

Prof. Sayce is delivering his concluding course of Gifford Lectures at Aberdeen, Scotland. The subject is the Conception of the Divine amongst the Ancient Babylonians. Dr. Sayce's conclusions are adverse to those of the higher criticism. He maintains that customs and rights that had lost their primitive meaning in Levitical law found their explanation in Babylonia, and that the Mosaic law have drawn its first inspiration from the Abrahamic age, modified and developed though it might have been in the latter centuries of Israelitish history."
—British Weekly.

The Period of Salvation.

BY CHARLES C. EARLE.

It is not only important that man should be saved. It is quite as important that he should be saved at the right time of life. One period is infinitely better than another. Salvation in old age is comparable to a clear sunset at the close of a stormy day. The western horizon is flooded with glory, but just above the field of light and gold, and all the way over the extended heavens to the eastern sky, hang ominous clouds which disclose the wretched past. What is sadder than the contemplation of a mispent life by a man who has been saved in old age.

Salvation in youth is the natural period for it. Then the life is in process of formation; then choices are made and habits formed. As moral elements are essential in the formation of character, in the proper training of the mind, and in the activities of life, it is of incalculable value for every one to determine the moral trend of his life in its early period. This will radically influence all subsequent conduct pertaining to vocations, associations, tastes, disposition and destiny.

A right decision in youth concerning the moral purpose of life determines the whole voyage of life; the construction and equipment of the ship, the precious cargo, and the course over tempestuous seas, and the distant, desired haven. This decision deferred, and the radical principle enters man's life at a period when it creates confusion and discord, being opposed to the habits and character which have been formed, and demanding the reconstruction of the life. Too often this call comes so late that it is difficult to make changes, and desire is weak, and so life fails of triumph, because it lacked a right beginning.—Sel.

How Happiness Comes.

Our happiest moments do not come because we plan for them; they just happen. The more elaborate your preparations for having a good time the more likelihood that you will be disappointed. Your every care and planning nourish anticipations that cannot be met. Like the man in Christ's parable, when we say we have many goods, "take thine ease; eat, drink and be merry," there comes another summons.

Goethe said that his best thoughts came like the singing birds from out the immensities of the air, and all that he knew about them was when they announced their presence. He did not make them, they came. It is so with all our best moods and happiest experiences. They simply come. The carefully arranged pleasure jaunt turns out to be a dead failure, but the outing you take on the spur of the moment turns out to be a pure joy. You meet by accident an old friend, and the half day you spend with him is red-lettered in your calendar. You chance upon a book that opens to you a realm at which before you had knocked in vain. You look up and there is an unsuspected glory in the sky or light in the eyes of one you love that irradiates your heart. Joy does not come by working for it, it is the gift of God.—The Watchman.

The Young People

EDITOR, W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday.—Christ Jesus will surely come again to receive his disciples into the heavenly home. John 14: 1-11.

Tuesday.—Watching for the coming of the Son of Man. Matthew 24: 36-51.

Wednesday.—Ready to meet the bridegroom. Matthew 25: 1-13.

Thursday.—Faithful and diligent during the absence of the Lord. Matthew 25: 14-30.

Friday.—Miss no opportunity to do good to those in distress, for the Judge will reward every deed of thoughtful kindness. Matthew 25: 31-46.

Saturday.—Ready for the coming of our Lord. I Thessalonians 4: 13-5: 11.

Sunday.—Do not quit work because some teach that the coming of the King is in the immediate future. II Thessalonians 2: 1-12; 3: 6-15.

The name which has stood at the head of this column for the past two years disappears with this issue, and in its place will appear that of Rev. Dr. W. L. Archibald of Lawrencetown, N. S. He is in no sense an untried or inexperienced man in journalism. His literary ability is well known, and his wise sympathy with the Young Peoples' Movement has always been in evidence. The Maritime Union has made no mistake in appointing him to this position. We express our gratitude to all who have co-operated with us in the conduct of these columns, and bespeak for our successor the heartiest co-operation of all our fellow-unioners.

Havelock, Aug. 26. J. W. BROWN.

In the report of the Proceedings of the Maritime B. Y. P. U. Convention which appears below, will be found a list of the officers for the ensuing year. The new president, Rev. H. H. Roach, has a message, to which all should give earnest heed. The thanks of the Maritime Union is heartily tendered to Rev. J. W. Brown, Ph. D., for his work as editor so ably and cheerfully given during the past two years. The new editor will expect your hearty co-operation.

NOTE.—Beginning with next issue Comments on the Prayer Meeting Topic will be furnished by some writer within the bounds of our Maritime Union.

EDITOR.

Prayer Meeting Topic, Sept. 7th

"How to look for his Coming? Luke 12: 31-40.

The Kingdom of God First.

Men of every tribe and clime agree that food and clothing are matters of prime importance. Jesus says there is one thing more important still, to be in the Kingdom of God. Hence we should get right first, and then trust to a gracious heavenly Father to provide for our bodily wants. Keep seeking his kingdom, and these things shall be added to you! Of course our Lord did not mean that we should quit work, as some of the Thessalonian Christians seem to have done, because they fancied that the coming of the Lord was at hand. It is all a question of emphasis, and Jesus puts spiritual life above physical existence. When our hearts are right with God we shall not starve or go naked. Men often excuse themselves for dishonesty in business by saying, "We must have something to eat and wear." Such men look upon religion as a Sunday ornament to be put on and off at pleasure. To know, love and trust the heavenly Father is the first thing. It were better to starve than disobey him.

LAYING UP TREASURES IN HEAVEN.

Thoughts of the coming of our Lord to take us home are helpful in overcoming covetousness. The wise man wishes to put his money in a safe place, and the Lord here opens an account in heaven's bank with all who wish to enjoy their treasure forever. There no thief approaches, nor moth corrupts. When Jesus bids us sell what we have and give alms, he does not mean to teach that Christians cannot hold property on earth; but he does mean to encourage us to large liberality and the most generous charity. Perhaps some of the members of the Jerusalem church took too narrow and literal a view of our Saviour's teaching and neglected their secular business altogether, while at the same time selling all their property and distributing the money among the poorer brethren. Few of us are in danger of making this mistake; many are in danger of covetousness.

LOINS GIRDED AND LAMPS BURNING.

Ready to greet our returning Lord, whether he come on the clouds of heaven to gather his elect, or whether he send his messenger death in an unexpected moment. We ought to look forward to the meeting with joyful pleasure, for our union with our Saviour will then be complete and eternal. Faithful

and loving servants hail their Lord's return with delight. The wonderful thing about our Lord is that he comes to serve those whom he finds watching and waiting for him. "He will gird himself, and make them recline at the table, and will come and serve them." The sufferers who are patient, the persecuted who are forgiving, the tempted who stand firm, the strong who are supporting the weak, will be ready to meet the Lord with joy. "We shall be ready when he comes if we are ready always."—JOHN R. SAMPEY, in Baptist Union.

The Yarmouth Meetings.

The Maritime Union of Baptist Young Peoples' Societies held its annual meeting in Yarmouth in connection with the recent Convention. The public platform meeting was addressed by Revs. C. H. Day, Z. L. Fash, and J. L. Miner. The themes presented by these brethren respectively were: "Conquest—The Christian's Ideal"; "Incentives to Conquest," and "Equipment for Conquest." These subjects were discussed with clearness and force, and were most stimulating and encouraging. Under the thoughts presented the delegates must have caught the spirit which determined the action taken at the subsequent sessions. The Union was happy to welcome to its meetings the Rev. Prof. H. C. Vedder of Crozer Theo. Seminary, and the Rev. Walter Calley, the new Secretary of the B. Y. P. U. A. These gentlemen brought to the Unioners words of wisdom and inspiration which will assuredly bear fruit in the history of the Maritime Union. Especially delighted was the Union to meet and to hear Sec'y. Calley, because of the position he fills in B. Y. P. U. work. The Maritime Union welcomes him most cordially to the office of General Secretary, and would assure him of their loyalty and co-operation. The Union has decided to hold a separate Convention next year, believing that such a course of procedure will make for greater interest being taken in the work by the local societies. It is also agreed to co-operate with the Christian Endeavor Society in the matter of holding a general rally of the Young Peoples' Societies of these provinces—such rally to be held on the day following our own Convention and in the same place or town. Another step in the right direction is that for our courses of study the Maritime Union will henceforth look to the B. Y. P. U. A. The experiment made during the year in the matter of providing a course of study for ourselves has not been reassuring and wisdom points out that our proper place is along side of those who pursue the C. C. Courses as outlined in the "Baptist Union." The new officers of the Maritime Union are as follows: President, Rev. H. H. Roach, St. John; vice-presidents, Rev. A. C. Archibald, Middleton, N. S., and Ross Bethune, Charlottetown, P. E. I.; Secretary-treasurer, Rev. W. J. Rutledge, Port Maitland; Editor, Rev. W. L. Archibald, Lawrencetown, N. S. It is the purpose of the new Executive to strike out on aggressive lines and rouse the young people of our churches to a keener interest in the study of Scripture and the work of the Lord.

W. J. RUTLEDGE.

MR. EDITOR:—On behalf of the executive of the B. Y. P. U. of the Maritime Provinces, I would extend greetings to all the young people identified with the several Baptist churches of these three provinces. You have been pleased to place us in a position to direct the important affairs before us during the year of promise now opening. We recognize the confidence placed in us and it is our desire that we may be as worthy of the mantle which has fallen upon us as were our honored predecessors and that if it be possible a double portion of their spirit might rest upon us. We have every reason to be glad of our past history, but all our concern of heart should now be for the future, not to fear that we might fail; but lest we do not have prophetic foresight and Christian zeal, in the carrying out of the ideals set before us at our lake convention at Yarmouth. We shall not soon forget the visit of our International secretary of the B. Y. P. U.—Rev. Walter Calley and Prof. H. C. Vedder of Crozier Theological Seminary. You will please bear in mind that last week it was definitely decided, to return to our former relations to the B. Y. P. U. A. and once more to take up the C. C. Courses outlined by that organization. Therefore at the outset we commend these courses to every church within this Convention. Let us have one hundred classes formed for the study of these courses. Pastors, teachers, presidents' and Associational Officers', let us turn our full attention to these courses. This is the matter now in hand and within the next few weeks the decisions should be made, the classes formed, and the work well under way. The value of these studies is well understood. The courses now ready and which will be published in the "Baptist Union" are prepared at great cost and are suited to the needs of our societies and now that we have decided to return to them, let us take up the work heartily. Even if other courses of study are definitely decided upon, let that decision be prompt. Yours on behalf of the Executive.

HOWARD H. ROACH, Pres.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.

That the blessing of the Lord may follow the meetings of the Convention and the many prayers offered be abundantly answered in rich spiritual results at home and on the foreign field. For our departing missionaries.

CONVENTION OF W. B. M. U. AT HEBRON.

The eighteenth annual meeting of the Woman's Baptist Missionary Union was held in the beautiful town of Hebron, Yarmouth, N. S., on August 19th to 21st. A large number of the sisters arrived on Monday, but the trains on Tuesday brought a larger delegation, and the good people of Hebron said they also brought fine weather with them. Certainly nothing in the shape of weather could have been more delightful, while the natural beauty of the place added to the extreme kindness and hospitality shown to the delegates, all tended to make this one of our very best conventions.

On Tuesday morning at 9:30 the Executive Committee met for the transaction of business, with the President in the chair, and held a three hour's session. A good representation of members from the three Provinces was present, and after a number of earnest prayers had been offered for Divine guidance and assistance during the convention, the annual reports from the Treasurer of Union, Treasurer of Mission Bands, Cor. Secretary, were submitted to the Executive and adopted by them. A discussion followed in regard to the Missionary Link, as to whether or not we continue our department in it. After a free expression of opinion on both sides of the question, it was decided to continue our interest in the Link, and a committee composed of the Provincial Secretaries, Ass. Directors and the Mission Band Supts. was appointed to arrange material for the column in Link.

The Estimates for the coming year were then taken up. It was decided to recommend an advance of \$500 on the Estimates for Foreign Missions, making it \$8,500 for next year. It was also decided that we should raise \$2,500 for Home Missions, an advance of \$500 on last year, Estimates as a whole adopted. At 2:30 in the afternoon business was resumed after a season of prayer. A discussion followed on the Mission Band Lessons, and it was decided on motion to adopt the List of Subjects sent by Miss Yuill. Two invitations have been received for next convention, one from Moncton, the other from Woodstock, it was thought best to accept the call from Woodstock, as we never had an opportunity to meet with the sisters in that direction, and as there is undoubtedly some inspiration and benefit to be derived from our meetings, those societies should have a share in it. In the evening a public meeting was held largely attended. A short prayer and praise service was conducted by Mrs. N. C. Scott of St. John. The President then took the chair and after opening exercises, Mrs. Miller of Hebron Aid Society spoke a few warm words of welcome, which were responded to by Mrs. Gunn of Belmont. Mrs. Manning then gave her annual address to the members of the Union. We hope all the sisters who did not hear this will take the first opportunity of reading these helpful and inspiring words. Prayer was offered by L. D. Morse, and a vocal solo beautifully rendered by Miss Hitchins. A few words were spoken by Mrs. Cox on the Home work. Miss Corring who was about to leave for India under the Ontario Board, was introduced, and told her experience, and the way in which the Lord had led her, in a very touching and interesting way. The meeting closed with prayer.

The Treasurers report showed that the receipts from all sources during the year had been \$10,937.28 with an expenditure of \$11,395.27. There is a balance on hand of \$2487.87, over \$600 more than any previous year. The Treas. of Band work reported 1828.20 raised in all, a little less than last year. The report of the Cor. Secretary was full and comprehensive, and on the whole quite encouraging.

On Wednesday morning at 10 o'clock, after a Prayer service led by Mrs. Trefry of Bridgewater, the convention was formally opened for the transaction of business by the President. The roll call of delegates followed, 150 present. The reports of Provincial Secretaries were read by Mrs. Cox for N. B., Miss Hume for N. S., and Mrs. Brown for P. E. I. Mrs. Spurr not being able to be present which was regretted. All these reports show a growing increase in interest, and in the case of N. S. an increase in monies raised. The President spoke of the importance of the Quarterly meetings and asked for an expression from the sisters in regard to this. Mrs. Blackadar of the Western N. S. Association, Mrs. J. L. Read, Mrs. Pash and Mrs. Brown spoke their experience in connection with these meetings, and Mr. Webb, being asked, gave his opinion, also

Mrs. Nalder of Windsor. The conclusion being arrived at that these Quarterly meetings are very important and have proved helpful. A meeting of County Secretaries followed, conducted by Mrs. Nalder, and participated in by a number of workers. Two new Co. Secretaries were appointed, Mrs. Webb for Lunenburg, and Miss Allen for Yarmouth. The morning meeting then adjourned to partake of a dainty lunch served by the ladies of Hebron church who provided luncheon and supper on the two days of meeting. Mrs. Wheelock of Aylesford conducted a praise service after which business was resumed. Reports read by the Associational Directors, Mrs. Read, Mrs. Blackadar and Mrs. Robinson. It was decided on motion that the Associational Directors' reports be for the future embodied in the Provincial Secretaries' annual reports, and that an hour be given at each convention to these Directors in which to discuss their work. Home Mission report was read. Receipts from all sources \$2,506.08, an advance of \$182.88 on last year.

Miss Martha Clark, coming in at this moment, was warmly welcomed by the Union, all feeling grateful that she was able to come to the meeting. She spoke a few words. A letter of thanks from the Womens Foreign and Home Missionary Society of Manitoba and North West was read, thanking our Society for past favors, and asking still larger appropriations. Report from the Bureau of Literature, Mr. Stackhouse closed with prayer. A very inspiring meeting was held on Wednesday evening addressed by Mrs. M. C. Higgins and Miss Ella McLaren of Boston, Sec. of the Young People's work in New England. These addresses, with a strong appeal from W. T. Stackhouse for N. W. Missions, with beautiful and inspiring music, also a short address from W. F. Armstrong of Burma, the husband of the founder of our Aid Societies, made this a meeting long to be remembered.

THURSDAY MORNING.

There was a Round Table Talk, conducted by Mrs. Martel. This was a prominent feature of the convention. Many difficult questions were asked and enthusiastically discussed. A memorial service was conducted by Mrs. Mary Smith. Mrs. Hatch sang a solo entitled "The Home Land" which brought tears to many eyes. This service was solemn but soul-inspiring. The election of officers took place with the following result: Mrs. (Dr.) Manning, President; Mrs. Mary Smith, Treasurer; and Mrs. (Rev.) Martel, Secretary. The total amount of contributions for the past year was upwards of \$9,000 an increase of several hundred dollars above that of the previous year. About 125 delegates were in attendance. The delegates were delighted with the beautiful town, the magnificent homes and the lovely people. Everything has been done for the comfort and pleasure of the delegates that could be done.

The committee who had charge of the refreshments and waited on the tables did their work in a marvellous manner. The delegates took their seats and without waiting were supplied with a sumptuous feast, good enough even for delegates from Baptist churches.

AFTERNOON SESSION.

The session opened after a devotional meeting led by Miss Alice Logan.

Report of Mission Bands from Nova Scotia was read by the Superintendent, Mrs. P. O. Foster. The report showed 14 new Bands. There were 35 Bands. The amount contributed for Missions during the year was \$915.02.

Addresses were given by Miss McLaren and Mrs. E. Quick.

EVENING SESSION.

After singing "O, Worship the King," and the reading of Scriptures by Mrs. M. W. Brown, Mrs. Nalder was called upon for an address. Miss Martha Clark, returned missionary, said in her address: "The Lord has been very good to me." "Ever since the Lord called me to the work I have tried to do what He wanted me to do." The speaker told of many remarkable conversions and answers to prayer. The address gave an idea of the hard work and lonely yet consecrated lives of missionaries. "In that land of darkness, the people know comparatively nothing of the love of God and His son Jesus Christ." "My dear sisters, this is a grand work." "The time will come—I long for it—when the gospel shall be preached to all those dear people." Mr. S. C. Freeman, missionary-elect for India, was called to the platform. He spoke of the Power of Prayer. "If my work in India is a success, it will be because my friends in the homeland are praying for me." The young man made a good impression, and proved himself to be the right man for the work. Rev. L. D. Morse, the next speaker, came from Boston for the purpose of meeting at that convention. He explained why he could not return to his much-loved work in India. Bro. Morse has the heartfelt sympathy of all who heard him. Rev. Mr. Adams gave an address in support of the Twentieth Century Fund.

Rev. Mr. Stackhouse, superintendent of Northwest missions, made an earnest appeal for help in carrying out the good work in that vast country.

The Convention, after passing resolutions of thanks to the good people of Hebron for their more than kind hospitality, and to the choir for the splendid music rendered, closed one of the most profitable and soul-inspiring gatherings since the society has been organized. M. S. EVERETT, Rec. Sec'y.

The Convention.

(Continued from page 5)

goodness of God in guiding and sustaining the Board through the work of another year. Alluding to changes in the Board—the report notes the resignation by Rev. A. Cohoon of the office of corresponding Secretary and his retirement from the Board, with fitting recognition of his invaluable services in the interests of the work. On account of illness, Deacon W. R. Doty, the efficient chairman of the Board, had been obliged to retire from that office, and his place had been filled by the appointment of Dr. J. H. Saunders. A fitting tribute is paid to the memory of the late Rev. A. C. Shaw, a member of the Board, removed by death during the year. The removal of Rev. P. G. Mose who had been appointed Corresponding Secretary of the Board made it necessary to appoint a successor, and Rev. W. F. Parker was appointed to that office. In reference to

THE WORK AND ITS NEEDS

the report says: It is our belief, that upon the thoroughness with which our denomination does its Home Mission work in these provinces largely depends the growth, strength, and usefulness of the body, and of our other denominational interests. From the weaker churches comes a large percentage of our pastors and of the leading members in our large churches, therefore strong men are needed for Home Mission pastors—men who are wise, well-trained teachers and preachers of the word of God, consecrated to the service of Christ, and full of the Holy Spirit. To accomplish this an adequate support must be provided for them. Hence the need of larger gifts from our churches for this work. We are now in need of thirteen such pastors as we have described. "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

Under the heading "The Year's Work" the report gives a condensed statement concerning the work on the fields in the several Associations, which are being aided by the Board. The summary of the work of the year is as follows:

The forty-five fields now on our list contain eighty-five churches. Thirty-five of these fields have had regular pastoral labor throughout the year, and all the others more or less. The aggregate of labor is 1,697 weeks; preaching services, 3,638; other meetings, 2,659; baptized 261; received by letter and experience 51. The aid given to the churches amounts to \$3,173.98. The supplements of the general missionaries salaries amount to \$169.01.

These totals do not include amounts still due to the laborers for work done during the year, which will be known and paid when all reports have been duly received.

The financial statement for the year was presented by the Treasurer of the Board, Rev. E. J. Grant, and after due consideration adopted.

A statement was made from the 20th Century Fund Committee that Rev. W. T. Stackhouse had agreed to spend three months in the Provinces in the interests of the Fund, during which time his expenses only would be chargeable upon the Fund.

The report of the Board of Home Missions in New Brunswick was read by the Secretary, Rev. B. N. Nobles. This report is the same as that presented to the New Brunswick Association, and noticed in that connection in the MESSENGER AND VISITOR. As it was read for the information of the Convention only there was of course no discussion upon it.

TUESDAY AFTERNOON.

Convention resumed business at 2.15.

Rev. Dr. Keirstend as representative of the Convention at the Baptist Union of Great Britain and Ireland, which met in Edinburgh, October last, reported orally to the Convention in respect to his visit to Great Britain and his meeting with the Union.

The Report on the State of the Denomination was presented by Rev. R. O. Morse. After some discussion the report was referred to an enlarged Committee for consideration and in an amended form was afterward presented to the Convention and adopted. This report

Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

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

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

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

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

Hood's Sarsaparilla

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

It is expected will appear in full in a forthcoming issue of the MESSENGER AND VISITOR.

The report of the Committee on Temperance was presented by Rev. G. A. Lawson. This report also after a serious discussion was referred to a Committee for amendment and was subsequently adopted in its amended form.

At this point Bro. W. J. Gates of Halifax, M. W. A. of the National Division of S. of T. of North America was introduced and gave a short address. Mr. Gates presided for the Convention the greetings of the International body of the S. of T. and gave a brief account of the beginning of the S. of T. movement in New York in April 1842.

The report pronounced intemperance a crime against God, society and manhood, the most gigantic of evils in an economic, moral or social point of view. "The contest is between the church and the saloon. The triumph of one means the defeat of the other. The things for which they stand are mutually exclusive and hopelessly antagonistic. . . . The day of full and final triumph is near or far in proportion as the people of God shall come up to the help of the Lord against the supreme foe of the family, the flag and the faith." The report contained recommendations to the following effect:

1. That the Convention again record its unanimous adherence to the principle of total abstinence for the individual and total prohibition of the liquor traffic.
2. That a Temperance department be introduced into our Sunday Schools and the scholars be pledged to total abstinence.
3. That pastors be requested to preach sermons on prohibition or kindred subjects and to put forth united effort to secure prohibition for the Dominion.
4. That Christian and patriotic men be requested to use their influence to secure the nomination and election of proper men to public office.
5. To endeavor to elect to Parliament men who are prohibitionists as well as possessing other statesmanlike qualifications, and that the effort to obtain Prohibition has the endorsement of the Convention.

The Committee on Finance, appointed last year to consider how best the contributions to benevolent funds might be increased reported through its Chairman, Rev. Dr. Trotter. After some discussion the report was tabled for subsequent consideration.

At four o'clock, in accordance with a previous arrangement, Secretary Manning of the F. M. Board, brought to the notice of the Convention the decision of the Board, to send Mr. Glendinning to India this autumn if the necessary funds were forthcoming. It was believed that the people were willing to contribute the funds necessary for this purpose and it was hoped that guarantee would now be given which would make the way of the Board clear in the matter. Dr. Trotter and Vice-President Hutchinson very helpfully seconded Dr. Manning's appeal, and soon the pledges began to come in from churches, unions and individuals in sums of \$100; \$50, \$25, \$10, \$5 and smaller sums in a way that must have gladdened the heart of the Secretary-Treasurer, and made it abundantly clear that the Convention and the denomination would support the Board in the proposal to add still another man to the staff of workers in India. When the result was announced the Convention sang with fervor—"Praise God from whom all blessings flow," and H. A. Lavers lead the assembly in a prayer of thanksgiving and of petition for the continuance of the divine favor. As some of the pledges were for one year and others (just how many is not known) were for a term of years, it is not possible to state exactly the amount of the subscriptions, but it is understood by members of the Board that pledges to the amount of \$1321 were for one year; \$310 for five years—\$1550, which with \$450 pledged for five years on Saturday, i. e., \$2250 would make an aggregate of \$4220.

The Report of the Committee on Finance was then taken from the table. In respect to the purpose sought to be attained—the increase of the income for benevolent work—the report emphasized the importance of a conscientious acceptance by the churches of the duty of contributing of their means to the furtherance of Christ's work and as a condition of carrying out his commission to evangelize the world. The report also placed emphasis upon the importance of systematic effort on the part of each church in the matter of beneficence, and urged the importance of the pastors taking an active and leading part in the endeavor to develop this grace among their people. As to plans of work the report recommended two alternative plans for the acceptance of the churches. 1. The Convention Plan, so called, which for many years has been followed by a large number of our churches. 2. The Wheel Plan, so called, which is in operation in some of the Western States. The difference in the plans is that by the Convention Plan the offering is taken for all the objects and divided according to the scale giving a percentage to each object. By the Wheel Plan collections are taken for the different objects separately. But any plan to be of service must be diligently worked. And, as an agency outside the churches for assisting in this work, the report recommended the appointment of a treasurer for each Province, with each of whom should be associated two other brethren, thus making a finance committee of three for each Province; the work of this committee to be 1. The Apportioning of the amounts assigned to each Association among the churches. 2. The arranging for the time of presenting the different objects in the churches that adopt the "wheel plan," and 3. to endeavor by all proper means to secure from the churches the amount assigned to them.

To the latter clause of the report an amendment was moved by Rev. E. J. Grant, providing for a general financial agent whose duty it would be, by visiting the churches and otherwise, to promote the work of systematic beneficence throughout the denomination and thus enlarge the contribution to the denominational enterprises.

The amendment gave rise to considerable discussion. A number of those who were prepared to endorse the principle of the amendment felt that while extra expense was being incurred in securing the 20th Century Fund, the time was not opportune for engaging a salaried financial agent. When the vote was taken the

amendment was lost and the report was accordingly adopted unchanged.

TUESDAY EVENING.

Rev. Walter Calley, secretary of the B. Y. P. U. A. addressed the Convention for thirty minutes in the interest of the Young People's work. Mr. Calley began by saying many complimentary things about Canada, and the Canadians, and proceeded to speak of the B. Y. P. U. work in respect to its educational, unifying and inspiring influences. Mr. Calley is a very earnest and forceful speaker and will doubtless put a large measure of energy into the new work which he has undertaken.

The Report of the Committee on the Grande Ligne Mission was presented by Rev. J. H. Saunders, D. D. The report showed that the mission had been continued during the year with a good measure of success. Feller Institute has had an attendance of 112, and more than 20 of the students have professed conversion. Five students have matriculated for the University. By the enlargement of the buildings now about completed accommodation will be afforded for about 225 students, and there is a good prospect of every room being filled. The cost will largely exceed the original estimate but it is hoped that it will be all provided for before the opening which is to take place at the closing of the Ontario and Quebec Convention in October. In the missionary churches the work is encouraging. Some of the missionaries report good congregations, enlarged contributions and a deepening interest on the part of the people. The missionaries still encounter much opposition in their work. The work in Nova Scotia under Mr. Grenier and his wife is carried on under many adverse conditions, but has been productive of good results. The report commended the Grande Ligne work to the generous support of the denomination.

Rev. J. A. Gordon of Montreal followed in an earnest and effective speech in which he dwelt upon the character, the magnitude and the needs of the Grande Ligne enterprise. The Grande Ligne work is in the interests of a larger and a purer gospel for the people on whose behalf it is undertaken, and it is in the interest of a larger and truer national life. All motives of piety and patriotism stand back of the Grande Ligne enterprise. The new wing of the building at Grande Ligne has cost about \$52,000, and the money for defraying the cost is in sight. Mr. Gordon closed with a cordial invitation to his brethren of the Maritime Provinces to attend the Ontario and Quebec Convention which meets this autumn with his church in Montreal.

Rev. D. H. McQuarrie spoke on behalf of the Home Mission work in Nova Scotia and P. E. Island. He regarded Home Missions as being at the foundation of all our enterprises. The fathers founded the institutions at Wolfville to aid in the work of home missions. The Old Testament period might be called a home mission period and our Lord was a home missionary. Mr. McQuarrie recalled something of the early history of the H. M. work in these Provinces in the days of the fathers of the denomination and its development. The flashes of humor in which the speaker indulged served to keep a rather overwrought congregation in the best of humor. Mr. McQuarrie treated his subject with much ability and was heard with great interest.

The fourth and concluding address of the evening was by Rev. W. T. Stackhouse, Superintendent of Missions for Manitoba and the Northwest. Mr. Stackhouse is always forceful, eloquent and interesting. His fund of humorous incident and anecdote stands him in good stead, and when he speaks upon the Northwest as a mission field he has the inspiration of a great subject. The speaker was heard with keen interest as he spoke of the Possibilities, the People and the Problems of the Northwest. It would hardly be possible to reproduce his address here even in outline, and is perhaps unnecessary, as many of our readers will doubtless have the privilege of hearing Mr. Stackhouse for themselves within the next three months. Those who hear him will be sure to feel that the Northwest offers great opportunities and great inducements for the investment of any funds which they may have to put into the Lord's work.

The Convention then resumed business in order to complete its work, there being a number of items on the program yet to be disposed of. The reports of the Denominational Treasurers came next in order. Rev. A. Cohoon reported for Nova Scotia. The report showed that while the full amount asked for in the Estimates had not been raised yet it was a pleasure to note that many of the churches have raised the amounts asked of them and some have given more, so that the receipts for the year are nearly \$2000 more than last year. All the different objects have profited by this increase, save the North West Missions, which in the report shows a slight falling off as compared with last year. It should be added however, that some contributions have been made direct to that mission which have not been reported to the Treasurer so that it is safe to say that more has been given to that, also, than last year.

The Condensed statement accompanying the report is as follows:

RECEIPTS.	
From Western Association	\$3527.84
" Central Association	4758.89
" Eastern Association	3919.87
" African Association	10.00
General Receipts	108.31
	\$12324.91
PAYMENTS.	
For Collection Envelopes	13.63
" Printing, postage, stationery & Exchange	30.09
To Home Mission Board	3255.70
" Foreign Mission Board	4461.83
" Acadia University	1765.07
" Ministerial Education Board	171.10
" Ministers' Annuity Board for M. R. & Aid	358.63
" " " " " Annuity Fund	698.00
" North West Mission Board	870.96
" Grande Ligne Mission Board	699.21
	\$12324.91

Note.—Add to the above the \$6310.46 which appears

in column before the last, reported by the Treasurers of W. B. M. U. and Mission Bands, and we have as the total from Nova Scotia \$19135.37. The amount raised by the W. B. M. U. and Mission Bands goes chiefly to Foreign Missions but a portion is given to Maritime Home Missions and Northwest and Grande Ligne Missions.

Rev. Dr. Manning Treasurer for N. B. and P. E. I. also presented his annual report. The summary of receipts and payments is as follows:

RECEIPTS.	
N. B. Western Association	
To Treas. Denomination Fund.	\$ 884 18
Sent direct to Treas. for Mission Bd.,	201 47
Sent direct to Treas. for Annuity Fund,	17 40
Sent direct to Treas. for Grande Ligne Fund,	7 50
	\$1,110 55
Southern Association	
To Treas. Den. Fund.....	1,226 50
" For. Miss. Board.....	25 00
" Annuity Fund.....	36 85
" Grande Ligne Fund,	10 50
	1,298 85
Eastern Association	
To Treas. Den. Fund.....	1,233 21
" For. Miss. Board.....	30 00
" Annuity Fund.....	6 39
" Grande Ligne Fund,	24 57
	1,294 17
P. E. Island Association	
To Treas. Den. Fund.....	576 03
" For. Miss. Board.....	224 81
" Annuity Fund.....	17 00
" Grande Ligne Fund,	9 13
	826 97
	4,530 54
Expense, Postage, Stationery, etc.....	8 00
	\$4,522 54

PAYMENTS.	
To Treas. Home Mission Maritime Convention.....	\$ 176 74
Home Mission Board, N. B.,	836 34
Foreign Mission Board.....	1,923 18
Account Convention Fund.	
To Treas. For. Miss. B'd direct,	481 28
	2,404 46
Acadia University.....	408 98
Ministerial Education.....	38 69
Ministerial Relief and Aid and Annuity.....	154 71
To Treas. Annuity Fund, direct	77 94
	232 35
North West and Manitoba Mission.....	187 36
Grande Ligne.....	186 02
To Treas. Grande Ligne, direct,	51 78
	237 72
Postage, Discount, Etc.....	8 00
	\$4,530 54

The Committee on Resolutions reported through Rev. D. E. Hatt:

1. Resolution of thanks to the President, Rev. Dr. Saunders, for the courteous and efficient manner in which he had performed the important duties of his office. To this Dr. Saunders fittingly responded.
2. Thanks to the friends of the entertaining church and other friends in Yarmouth for the generous hospitality extended and to the choir for the excellent music rendered. Responded to by Bro. I. H. Goudey, the efficient and indefatigable chairman of the Entertainment Committee.
3. Resolution of sympathy with Rev. W. E. Hall and family on account of Bro. Hall's long and severe illness.
4. A similar resolution for Rev. J. E. Goucher and family.
5. Thanks to Vice President Hutchinson for the able assistance rendered the President, also to the Secretary and Assistant Secretaries for efficient services in their departments.

The Committee on Estimates reported through Bro. J. J. Wallace the following apportionments.

For Nova Scotia	\$ 5,300
Western Association	6,000
Central	4,500
Eastern	40
African	160
General	
Total	\$ 16,000
For New Brunswick	\$ 2,000
Western Association	2,000
Southern	2,000
Eastern	
Total	\$ 6,000
P. E. Island	1,000
For the three Provinces	\$ 23,000

In accordance with the recommendation of the Committee on Finance, a Treasurer of Denominational Funds for each Province was appointed, two brethren to assist him and form a Finance Committee for each Province. The appointments in this connection were as follows:

For Nova Scotia—Rev. A. Cohoon, Treasurer; Rev. G. R. White and Rev. D. E. Hatt, members of Committee; For New Brunswick—Rev. Dr. Manning, Treasurer; Rev. B. N. Nobles and Rev. D. Hutchinson, member of Committee; For P. E. Island—A. W. Stearns, Treasurer; Rev. J. L. Miner and Rev. J. C. Spurr, members of Committee.

The Committee on the Year Book is located in Amherst, and consists of Rev. W. E. Bates, Dr. Steele, G. B. Smith and George W. Christie.

An end of the business was reached about midnight, and Convention adjourned with the benediction by Rev. G. R. White.

What About a Position

When you have completed your course? We do not guarantee positions, but we assist worthy students. Read the record of the 1901-02 Class at the

Maritime Business College
Halifax, N. S.

In attendance June 30.	62
Not heard from since leaving.	34
Graduates in positions.	34
Under-graduates in positions.	153
Average salary of 100 students (graduates and under-graduates) per month.	\$37.43
Applications annually for help, over	250

Classes resume work September 2.
Free Calendar on application to

KAULBACH & SCHURMAN,
Chartered Accountants.

The Whole Story
in a letter:

Pain-Killer
(PERRY DAVIS)

From Capt. F. Loye, Police Station No. 5, Montreal: "We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand."

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

Fredericton Business College

Does Not Close

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

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

—ADDRESS—

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

Joggins Coal

This FIRST CLASS COAL

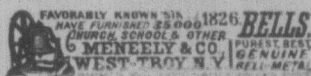
can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

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

Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

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



Try an investment of \$100.00 in a British Columbia Coal Company.

Write for prospectus.

A. W. BELFRY & CO.,
Rooms 40 and 41 Royal Ins. Building,
Montreal.

The Home

WHOLE WHEAT BREAD.

In making whole wheat bread two-thirds whole wheat flour and one-third white flour should be used. Set a sponge of one pint of lukewarm water, one tablespoonful of sugar and one-half cupful of yeast. Add the one-third of white flour, leaving the two-thirds of wheat flour for the dough. Proceed as in the above recipe. In adding the wheat flour sift it lightly into the batter. It may be necessary to add a little more flour for the same amount of liquid, as the whole wheat flour is somewhat glutinous or stringy. A hotter oven is required at the start for whole wheat bread and graham bread than for white bread.—Ex.

FRUIT BREAD—DATES.

Two cupfuls of clean seeded dates. Make the sponge as in the previous directions. In making up the dough knead the dates in with the flour. Care should be taken that the dates are well distributed through the dough.—Ex.

FRENCH ROLLS.

Scald one pint of milk, or milk and cream mixed; when lukewarm add the one-half cupful of yeast and one tablespoonful of sugar, and one teaspoonful of salt. Add sifted flour enough to make a good dough. Knead for twenty or thirty minutes on a board. Set to rise in a warm place, or in a well covered dish wrapped in a blanket.

When very light remove from the dish and knead until the dough is smooth again, then roll out and cut in slices or shapes desired. Place in well greased tins, not too close together. Set in a warm place and cover until light. Bake in a moderately hot oven for thirty or forty minutes.—Ex.

A PRETTY FANCY.

Delicate bits of color continue to be introduced upon neckband tops, on the self-colored belts, and occasionally enter into the sleeves. Sashes are as modish as ever, and tied in such a variety of ways, says Vogue. Ribbons or mousseline sashes, which are single at the start from the belt, receive additions which double or treble their fullness toward the bottom.

A series of rosettes or loose knots and bows, become for many others their downward trimmings. Some of the latest sash trimmings start from the side bodice, seams in folds, seven or eight inches high, then taper down to the middle of the back, dropping on the skirt into a double knot, the ends hanging down close to the bottom of the skirt.

For mousseline gowns, especially black ones, the sash ends are very wide and beautifully inset with lace, black, when the gown is all black, black and white, or all white, when the rest of the trimming is of that character.—Ex.

NEWARK PUDDING.

Beat the yolks of five eggs light; add one cup of fine bread crumbs soaked in a pint of milk; stir to a smooth batter, put in two tablespoonfuls of rice flour, wet this first with cold milk, pour in the other pint of milk, and two tablespoonfuls of melted butter, and a half teaspoonful of baking soda; add half pound of seeded raisins dredged with flour; lastly, the whites of the eggs whipped stiff. Bake an hour in a buttered mould; turn out and pour a sauce over it. Or, you may boil the mixture two hours in a floured cloth or buttered mould. Serve hot.—Ex.

The girl whose pin money is not unlimited, and who desires, as all girls should, to possess a pretty and up-to-date gown, will find nothing quite so satisfactory as a white dotted Brussels net, which is by no means an expensive fabric, and should have the slightly trained skirt made with a godet flounce, reaching to the knee, headed by a narrow line of white satin ribbon. The bodice should be

full, with a real lace tucker, if possible, and the sleeves can be either short or reaching to the elbow. The sash should be of white satin ribbon, with fringed ends and a big bunch of real violets should be worn in the corsage. This would complete a pretty toilette, becoming to dark and fair alike.—Ex.

CHEESE ON THE DINNER TABLE.

Some people think cheese is relegated to its proper place when it appears on the luncheon or supper table, and never place it on the dinner table except as an accompaniment of apple pie. This is a mistake. Cheese is not only a toothsome morsel, but it is also a valuable aid to digestion at a time when the digestive organs are taxed to their utmost. It has been said that a small piece of good old dairy cheese will digest an entire dinner, and it is an assured fact that people having trouble with their digestion are greatly relieved if they form the habit of taking cheese at dinner. The cheese should appear on the table after the dessert and before the coffee, and should be served with water crackers or thin, crisp pieces of toast.

Sometimes a course of jelly and cheese is introduced after game. The South Americans begin their day with an early cup of coffee served with tiny cakes, which consist largely of grated cheese.—Ex.

CARE OF HOT WATER BAGS.

Do not put water into the bag that is hotter than you can hold your finger in; fill the bag only about one-half full or a little more, then lay it in your lap before putting in the stopper, and carefully press out the steam.

This makes the bag softer, as it is relieved of the pressure the steam makes if left in. When not using the bag, drain out the water, let it hang bottom up for a little while, then take it down, with the mouth blow a little air into it, just enough to keep the inside from coming together, then put the stopper in tight and hang it top up. The air keeps the inside from sticking together, as it will often do if there is no air in it, in which case the bag is quite sure to be ruined in pulling it apart. If you have a bag that is stuck together, put into it some hot water with a few drops of ammonia; let it remain a few minutes, then with a thin, dull-edged piece of wood try to separate the inside, very carefully. Never fold a rubber bag after it has been once used. A flannel bag for covering the rubber bag is very useful.—Selected.

BABY'S OWN TABLETS

Are Nature's Cure for Children's Ailments.

Medicines containing opiates should never be given to children—little or big. When you use Baby's Own Tablets for your little ones you have a positive guarantee that they contain neither opiate nor harmful drug. They are good for all children from the smallest, weakest infant to the well grown child. These Tablets quickly relieve and positively cure all stomach and bowel troubles, simple fevers, troubles while teething, etc. They always do good, and can never do the slightest harm. For very small infants crush the Tablets to a powder. Mrs. P. J. Latham Chatham, Ont., says:—"My baby took very sick. His tongue was coated, his breath offensive and he could not retain food on his stomach. He also had diarrhoea for four or five days and grew very thin and pale. We gave him medicine but nothing helped him until we gave him Baby's Own Tablets. After giving him the first dose he began to improve and in three days he was quite well. He began to gain flesh and is now a fat, healthy boy. I am more than pleased with the Tablets as I think they saved my baby's life."

Baby's Own Tablets are sold by all druggists or will be sent by mail post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

ESTABLISHING OUR MACKINACS.

A Telephone Talk.

I spent a week last summer on the island of Mackinac. As he you don't know

where that fairy island is. Look on your maps at the juncture of the three greatest of the Great Lakes,—Michigan, Huron and Superior. Just where the breezes from all three can sweep over it with their full cargo of health and freshness is a little dot that resolves itself, as the steamer approaches it, into one of the most beautiful islands in the world.

It is a rocky bit, "ringed about by sapphire seas," with delightful glimpses, everywhere through the birches and evergreens, of the sparkling water. Historic charms are here added to the charms of nature,—the old trading-station, the battle-grounds where English and Americans had it out, the houses where dwell the heroines of Marion Harland and Constance Fenimore Woolson.

You can see that I enjoyed myself there by the way I run on about it. But what I want to say is this:

When I got back to Boston, I found that my vacation had only begun. Mackinac kept repeating itself. In the midst of all the heat of the sweltering city during the dog-days I constantly was receiving breezes from that invigorating island. It was much to know that somewhere there was coolness. While walking through the narrow streets, often noisome with bad odors, it was much to know that somewhere was fragrance, balmy arbor vitae, and flowers distilling honey in the sunshine. While fretted with many cares, the mere thought of the peace and quiet over yonder on that enchanted island was enough to soothe my spirit and refresh my body. And so, you see, my vacation is being prolonged, and I guess it will last forever.

I was thinking the other day that our spiritual experiences ought to be very much like this. We cannot always be praying or reading the Bible, or meditating on the blessed heavenly inheritance which is to be ours, any more than I could stay forever at Mackinac; but we can establish our spiritual Mackinacs, and, firmly as that lovely island is rooted in the Great Lakes, we can fix them in our lives. We can go to them often enough to know that they are there, and to ensure the prolongation of them through all our living.

And O, my dear Golden Rule, this is a great thing in the midst of all the busy, fretting, anxious hours of this life, to know that there is a resting-place awaiting us, that peace is there, and good cheer, and fragrance, and song, and health, and newness of energy and courage. We have found them there often before; we are soon to find them there again; and the memory and the anticipation prolong them through the periods when we are away from our Mackinacs. And there is no one so busy and no one so poor that he cannot build for himself a cottage on the island of prayer.—Golden Rule.

MESSRS C. C. RICHARDS & CO.

Gentlemen,—In June '98 I had my hand and wrist bitten and badly mangled by a vicious horse. I suffered greatly for several days and the tooth cuts refused to heal, until your agent gave me a bottle of MINARD'S LI-MENT, which I began using, and the effect was magical. In two weeks the wounds had completely healed and my hand and arm were as well as ever.

Yours truly,

A. E. ROY,
Carriage maker, St. Antoine, P. Q.

Another Testimony

—TO THE MERITS OF—
GATES' MEDICINE!!

They cured when Hospital Treatment failed.
Black River, January 4, 1902.

Messrs. C. Gates, Son & Co.,
Middleton, N. S.

Dear Sirs,—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I felt no better, notwithstanding the careful treatment there received. Your agent here, Mr. R. Power, then asked me to try GATES' MEDICINE. I began a course of your Bitters and syrup to purify my blood, and made external applications of your NERVE OINTMENT and ACACIAN LIMENT to the sore. When I had used 4 bottles of Syrup, 8 boxes of Ointment and 3 bottles of Liment the sore was entirely disappeared from my leg, which was completely healed except a very small spot. I feel very grateful for the wonderful cure thus effected, and I certainly think your medicines "can't be beat."

Yours truly,

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson XI. September 14 Deut. 30: 11 20 LOVING AND OBEYING GOD.

GOLDEN TEXT.

For this is the love of God, that we keep his commandments.—1 John 5: 3.

EXPLANATORY.

I. FAITHFULNESS IS POSSIBLE THE LAW IN THE HEART.—Vs 11 14 11. FOR Why does the lesson begin with "For?" Moses had just prophesied (vs. 10) that the Israelites would in the future become so disobedient to God that their enemies would triumph and they themselves be taken into exile. But in their exile they would remember God's commands and turn again to the Lord; he would restore them to their own land again, and they would enter upon a new life of obedience there. "For," Moses goes on to say, "this obedience is possible; the commandment is not too hard for you." THIS COMMANDMENT. Moses was not referring to the vast and complete series of laws he had been rehearsing. Had he intended those, he would have used some such phrase as in vs. 10, "His commandments and his statutes which are written in this book of the law." What the great law-giver insists on as the one essential commandment in the precept laid down in vs. 6, 10, 16 and 20, namely, love to God. "It is the central command of love to God, without which all external obedience is vain, which is the theme of this last great paragraph." WHICH I COMMAND THEE THIS DAY. The commandment was God's, though spoken through the lips of Moses. IT IS NOT HIDDEN FROM THEE (R. V., "too hard for thee.") Moses would avoid confessing and discouraging the people with the multiplicity of laws he had laid down, so he condensed them all to one, "Love God." That, he said, is not too hard to remember or too difficult to do.

NEITHER IS IT FAR OFF. "That is to say, there is no difficulty or mystery about this commandment of love." The true religion was not concealed in "heathen oracles shrouded in mystery, signs and wonders given in the grove of Dodona, the cave of Trophonius, the temple of Delphi, and the oasis of Ammon."

12. IT IS NOT IN HEAVEN. It is not a spiritual mystery, far above comprehension, and needing some messenger from the heavens to explain it, and make us to hear it" (R. V.). Many are waiting for just such an experience of religion, one that will sweep them into the kingdom of God by sheer force, through the commanding intellect of some great preacher or the excitement of some marvellous manifestation. But the kingdom cometh not with observation. It comes quickly, as leaven works in the meal.

13. NEITHER IS IT BEYOND THE SEA. The Mediterranean. In those days, extensive travel was a most important means of obtaining learning. The true religion does not need travellers, to bring it from foreign countries.

14. BUT THE WORD IS VERY NIGH UNTO THEE. "It has been brought so near thee—viz., by prophets and other teachers, and especially in the discourse of Deuteron-

omy—that thou canst talk of it familiarly with thy lips (Deut. 6: 7; 11: 19) and meditate upon it in thy heart (Deut. 6: 6; 11: 18)." "This doctrine of a God nigh to them, a God of the heart, an ever-living Teacher, was the soul of Jewish education, as it was the soul of Jewish history."

IN THY MOUTH God's word must be on our lips as well as in our hearts. "If thou shalt confess with thy mouth . . . and believe in thy heart . . . thou shalt be saved" (Rom. 10: 9) Here and in Romans the spoken confession is named before the faith in the heart, even though faith is fundamental, because the expression of our faith is the visible and conspicuous evidence before the world.

AND IN THY HEART "In the heart and not in the mouth is cowardice; in the mouth and not in the heart is hypocrisy." THAT THOU MAYST DO IT. God's law is not impracticable. It can be done, and therefore it must be done. To know it is not enough.

II. FAITHFULNESS WILL RECEIVE A RICH REWARD.—Vs 15, 16 15 SEE, I HAVE SET BEFORE THEE THIS DAY IN THE ENTIRE SERIES OF ADDRESSES THAT MAKE UP DEUTERONOMY, but especially in the blessings and curses of chapter 28. It was a great satisfaction to Moses to know that he had made a complete testimony. Paul at Ephesus had the same satisfaction (A. ct. 20: 26, 27,) and every Christian should have it in his intercourse with the world. LIFE AND GOOD. "Life, coupled with the secure possession of the Promised Land, is constantly held out in Deuteronomy as the reward for obedience to God's commandments. AND DEATH AND EVIL. Such evils had been predicted as disease, pestilence, the sword, blasting and mildew of crops, locusts, siege, captivity, the scorn of other nations; and all this with the strongest emphasis and solemnity. "I have heard a great man call this sentence the "granite" on which all other spiritual beliefs rest, and so it is."

16. IN THAT I COMMAND THEE THIS DAY TO LOVE THE LORD THY GOD. This command is so often dwelt upon that it is the keynote of Deuteronomy (Deut. 6: 5; 10: 12; 11: 1; 19: 9; 30: 6) Indeed, it is found Deuteronomy (6: 5) that Christ drew his first great commandment (Matt. 22: 35 40.) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

AND THE LORD THY GOD SHALL BLESS THEE. God cannot violate his own nature, and so he cannot bless an unfaithful nation or man. But he is always eager to bless.

III. UNFAITHFULNESS WILL BRING RUIN.—Vs 17 18 Moses now turns to the reverse of the picture. It was less pleasant to paint, but he was a faithful teacher. 17. IF THINE HEART TURN AWAY. It is always men's hearts that turn away, never God's. When husband and wife separate, it is often a question which is to blame; but when God's people turn away from him, it is always because the church, the bride of Christ, has given its heart to the world. SO THAT THOU WILT NOT HEAR, BUT SHALT BE DRAWN AWAY. Sinners are wont to excuse themselves by saying that they are drawn away, but "every man is tempted when he is drawn away by his own lust, and enticed" (Jas. 1: 14) If you do not embark on the rapids, you will not be drawn over the cataract. AND WORSHIP OTHER GODS. Idolatry became the great temptation of the Hebrews, and the cause of the nation's downfall.

18. YE SHALL SURELY PERISH. Every time the Hebrews forsook God for idols, vast numbers of them perished.—in battle, pestilence, exile, slavery,—until the greatest of all denials their denial of Christ, was followed by the most terrible of all disasters, the destruction of Jerusalem.

IV. A SOLEMN APPEAL.—Vs 19 20. F. D. Maurice declares that these two verses embody the spirit of the entire book of Deuteronomy.

19. I CALL HEAVEN AND EARTH TO RECORD THIS DAY AGAINST YOU. As he spoke these words, Moses could point up to the open sky, with the mysterious cloud floating in it over the tabernacle. He could point downward to the desert sands, over which Jehovah had so tenderly led them. Heaven and earth are full of witnesses to God's goodness, and, if we are disobedient, they are witnesses against us. THEREFORE CHOOSE LIFE. You "can" choose. It is the power of choice that makes this difference between a man and a stick or stone. You "must" choose. Either good or evil, life or death, is yours for eternity.

THOU AND THY SEED. The five books of Moses are emphatically the history of a family. "Fathers were to hand down to their children the law, the warnings, and the promises. God was to be as much their God as he had been the God of Abraham, Isaac, and Jacob. One of the strongest motives to a faithful life is its blessed influence on all that come after."

20. LOVE THE LORD THY GOD. Notwithstanding the fact that Deuteronomy

has so much to say about material rewards for those that obey God, this passage and many like it prove that the inward, spiritual blessings were uppermost in Moses' mind, after all. The crown of the law is love, in the Old Testament as well as in the New. FOR HE IS THE LIFE. Obedience to God is "the condition of thy life, and of its prolongation in the Promised Land."

PROHIBITION IN KANSAS.

Prohibition, although imperfectly enforced in some parts of Kansas, has been of incalculable value to the state. It has raised the standard of good citizenship. It has destroyed in large measure the vicious treating habit. It has greatly reduced drinking and drunkenness. It has helped to lessen pauperism and crime. It has saved thousands of the youth of the state from the temptation of the open saloon. It has added to the material wealth and resource of the state. It has increased the efficiency of the industrial system. It has helped to elevate politics. It has made better citizens, happier homes, larger schools, stronger churches, cleaner newspapers and more prosperous business conditions. Prohibition has been a great blessing to at least three-fourths of the state, and is immeasurably superior to any license system.—Selected.

GAVE JOY TO HIS FRIENDS!

The genial John S. King, mathematician, linguist, Egyptologist, and man of many accomplishments, was one day dining with some of his business associates. He gave the waiter his order for a portion of calf's head vinaigrette. This started a discussion, most of those present asserting that the gelatinous stuff which usually came from the carving table with a cannibalistic suggestion of one eye and part of a nostril was not to their liking. "Well," said King, to the great and enduring joy of his companions, "I did not like it much myself at first, but now I find that calf's head is growing on me."—New York Times.

HOW HE RESTRAINED APPLAUSE.

Among the puns treasured in the minds of Harvard men is one made by Edward Cummings, formerly a professor at Cambridge, and now associate pastor in Dr. Edward Everett Hale's church, in Boston. At the close of one of his lectures Professor Cummings was rouridly applauded. Presently the stamping and shuffling of feet were added to the other expressions of approval, and the floor of the old Massachusetts Hall shook noticeably. "Gentlemen! gentlemen!" exclaimed Professor Cummings in a tone of mock anxiety, "I fear these premises will not hear out your conclusions."—New York Tribune.

Hypocrisy.—You may maintain an empty show of religion for a while, but such a life quickly becomes intolerable.

Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Maclaren

Individual Communion Service.

Henry M. King, D. D., of Providence, says: "The ordinance is a spiritual joy NOW to many who shrank from it before."

Made of several materials, with or without handle. Write for particulars.

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Wanted

Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand of such writers and no class of work gives better opportunities for advancement.

Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a stenographic position gives for rising in the world.

Students can enter at any time. S. KERR & SON, Oudfellows' Hall.

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20,000 EXPERIENCED Farm Laborers WANTED

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Going Rate, \$10.00 Returning Rate, \$18.00

For all particulars apply to C. B. FOSTER, D. P. A., C. P. R. St. John, N.B.

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Until you have seen the Year Book of FREDERICTON BUSINESS COLLEGE, outlining our Commercial, Shorthand and Typewriting courses. Send your name and address on a post card and you will get it without delay. Address, W. J. OSBORNE, Principal, Fredericton, N. B.



To the Weary Dyspeptic, We Ask This Question!

Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating?

The first step is to regulate the bowels. For this purpose

Burdock Blood Bitters Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

CHURCH BELLS Chimes and Pools, Best Superior Copper and Tin. Get your price, McSHANE BELL FOUNDRY Baltimore, Md.

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To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B. Wedding Invitations, Announcements, etc., a specialty.

PREACHER'S CHILDREN

Same As Others.

The wife of a prominent divine tried the food cure with her little daughter. She says, "I feel sure that our experience with Grape-Nuts food would be useful to many mothers. Our little daughter, eight years old, was subject to bowel trouble which we did not then understand and which the doctor's prescriptions failed to cure. We had been using different cereals for breakfast and finally becoming discouraged I said, 'I will try an experiment, I will discard all other cereals and use only Grape-Nuts for breakfast.' The three children all like it better than anything else and are so fond of it that I hardly let them have all they want. In a short time I could see an improvement in the bowel trouble.

We began using Grape-Nuts five months ago and now not only has the bowel trouble disappeared but the child has grown so plump and well—in fact was never so fleshy before—that all our friends notice and remark about it. We think we have an ideal breakfast which consists of whole wheat bread with butter, Postum Cereal Coffee and Grape-Nuts. This is all we care for and I think it would be hard to find many families so invariably healthy as is ours." Name given by the Postum Co., Battle Creek, Mich.

From the Churches.

Denominational Funds.

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

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

HOPWELL, N. B.—Evangelist H. A. McLean came to my assistance August 10th, and on the 24th five candidates were baptized at Albert.

F. D. DAVIDSON.

OAK BAY, CHARLOTTE COUNTY.—The Baptists of this place are quite active at present we trust in our Master's work.

H. D. WORDEN.

LEDGE DUFFERIN, CHARLOTTE COUNTY.—Through the power of our loving Lord this church and pastor and deacons are nobly and ably as well doing all they can, we trust, for the Master's kingdom.

H. D. WORDEN.

ROLLING DAM, CHARLOTTE COUNTY.—The Lord's work continues rolling onward and upward by Sovereign grace, and people are on the move from sin to grace, from death unto life and from darkness into light.

H. D. WORDEN

1ST GRAND LAKE CHURCH.—The work in this part of the Lord's vineyard is going on as usual. Our services are well attended, and the spirit of God is with us.

F. P. DRESSER.

SOUTH ALTON, KINGS COUNTY, N. S.—On this part of our field we have always worshipped God in the old school house. The people have long felt their need of a church building, but not until a few months ago did they feel able to make their desire a realization.

GORDON H. BAKER.

KENTVILLE, N. S.—It is certainly a matter of sincere congratulation that the cause of the Baptist church in this town is flourishing to a greater extent than hitherto under the ministrations of the Rev. C. H. Day, M. A.

NICTAUX, N. S.—It was my privilege to supply the Nictaux Baptist church on the 3rd Sabbath in August and to hear the absent pastor, Rev. W. M. Smallman, A. M., and his ministry spoken of in the highest terms of appreciation.

ISA. WALLACE.

1ST AND 2ND ST. MARGARET'S BAY AND INDIAN HARBOR CHURCHES.—The group of churches bearing the above names form a large and very important field of Christian work, and one that should be heartily supported, not only by the people living on it, but by all lovers of Home Mission work as well.

ALLAN SPIDELL.

The 20th Century Fund.

The 20th Century Fund Committee wish to call attention to three matters:—(1). The action of the Convention at Yarmouth regarding a re-division of the

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery, Diarrhoea, Cholera Morbus.

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c a bottle.

RADWAY & CO., 7 St. Helen Street, Montreal.

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

BOWEL TROUBLES. Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold.

1704 Edward Street, Houston, Tex. S. FULDA.

Home Mission half (\$25,000) of that Fund. The Convention voted to divide the \$25,000 on this basis:—

- (a) 40 per cent. or \$10000 (instead of \$5000) to the Home Missions of the Maritime Provinces. (b) 40 per cent. or \$10000 (instead of \$15000) to Western Missions. Of this, \$8000 will go to Manitoba and the North West; and \$2000 to British Columbia. (c) 20 per cent. or \$5000 to Grande Ligne. (This is the same as the old apportionment).

This division of the money will apply to all new pledges, and to the money already pledged unless the donors make objection. Those who have already pledged on the old basis are asked to permit their money to be distributed according to the new basis, but if they object to this they are requested to make known their objection at once to the treasurers of the Fund.

(2). The Rev. A. Cohoon having resigned the trusteeship of the 20th Century Fund for N. S., it has been committed to the charge of H. R. Hatch of Wolfville, N. S., to whom all 20th Century Fund money should be paid.

(3). On account of this increased amount for western missions, Rev. W. T. Stackhouse, Superintendent of Missions for Manitoba and the Northwest, will aid Mr. Adams in the remaining canvass for the Fund, until Dec. 1st, 1902.

- Sept. 7. Amherst. 9. Amherst Shore. 10. River Hebert. 11. Nappan. 12. Parrsboro. 14. Springhill (a. m.), River Phillip (p. m.), Oxford (evening). 15. Pugwash. 16. Wallace. 17. DeBert. 18. Great Village. 19. Truro. 21-28. Halifax. 30. Scotch Village. Oct. 1. Rawdon. 2. Summerside. 5. Windsor (a. m.) Falmouth (p. m.) Hantsport (evening). 6-12. Prince-Edward Island with Sunday at Charlottetown. 26. Wolfville (a. m.) Avonport (p. m.) Gaspereaux (evening). 27. New Minas. 28. Port Williams. 29. Upper Canard. 30. Pereaux. 31. Canning. Nov. 2. Billtown (a. m.) Kentville (evening). 4. Coldbrook. 5. Cambridge. 6. Waterville. 9. Berwick field. 11-14. Kingston, Morristown, Burlington, Wilmot. 16. Upper and Lower Aylesford. 18. Melvern Square.

- 23. Nictaux (a. m.) Middleton (evening). 24. 25. Nictaux field. 26. Lawrencetown. 27. Port Lorne. 30. Paradise, Clarence, and Bridgetown in evening. Dec. 1. Annapolis.

The brethren are asked to give Mr. Stackhouse and the 20th Century Fund the right of way—if possible, according to this schedule—and to communicate at once with Mr. Stackhouse and complete the arrangements for his coming. Mr. Stackhouse, as you will see from the above has some dates left open which may be used by the churches in the vicinity where he happens to be. The Committee has done its best in this matter; you brethren do the rest!

It remains to be said that Mr. Stackhouse while engaged for us in the canvass for our 20th Century Fund receives from us his expenses only. With Messrs. Adams and Stackhouse in our field and hearty co-operation on the part of the churches, we hopefully expect that under the blessing of God's Spirit the canvass will be completed by Dec. 31st, and the \$50,000 raised in full.

For the Committee, H. R. HATCH, Sec'y.

ACKNOWLEDGEMENT.

I wish to acknowledge through the columns of the MESSENGER and VISITOR the receipt of a valuable gold watch presented to me by a number of friends of Cross Roads, County Harbor on the evening previous to my departure from that place after a year of labor. May God abundantly bless the givers. C. E. ATHERTON.

Great Mistake Many women are "down" on washing powders. They tried some, were dissatisfied, and claim that all powders are poor. This is wrong. PEARLINE is not like other powders. Test it for washing. Compare the soap paste made from PEARLINE with that made from any other soap powder or washing powder. 673 ASK A FRIEND

Holy Land and Mediterranean Cruise.

A FLEET PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1903, (under management F. C. Clark of N. Y., London and Paris) by the specially chartered "KAISERIN MARIA THERESA" for a cruise of the MEDITERRANEAN, EGYPT, THE Nile and HOLY LAND. Cost of 65 days tour, first-class throughout, \$400.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31—\$10.00 secures berth at once. References required. CRUISE TO WEST INDIES, MARTINIQUE, St. VINCENT, ETC., JANUARY 14—FEBRUARY 4, 1903, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2—AUGUST 12, 1903, \$300.00 and up. Write for circulars. A. M. CROU, Truro, Nova Scotia

MARRIAGES.

CORMIER-LEVESQUE.—At the parsonage, Andover, N. B., Aug. 25th, by Rev. R. W. Demmings, Frank Cormier and Matilda Levesque, both of Carlingford, Victoria county, N. B.

COLE-BROWN.—At the residence of Charles-Cole, Rowena, Vic county, Aug. 27, by Rev. R. W. Demmings, William Cole of Rowena and Ruth A. Brown of Arthurette, N. B.

CROCKETT-RETTIE.—At the residence of the bride's mother, Truro, N. S., August 20th, by the Rev. W. N. Hutchins, M. A., A. Edwin Crsckett, B. A., of Worcester, Mass., to Ella, daughter of Mrs. E. Rettie of Truro, N. S.

DOW-JOHNSON.—At the residence of the bride's mother, Dow Settlement, York county, N. B., Aug. 28th, by Rev. C. N. Barton, Elmer D. Dow of Canterbury to Julia B. Johnson.

SCHIBNER-CHAMBERS.—At the Baptist parsonage, Dorchester, N. B., on Aug. 25th, by Rev. Byron H. Thomas, Hibbert Ansley Scribner of Memramcook, N. B., and Bessie Gertrude Chambers of Dorchester.

SAUBER-TERRICE.—At East Leicester, Cumberland county, Aug. 28, by Rev. D. A. Steele, George Sauber of New York to Marion A., daughter of Humphrey Terrice.

AMOS-MITCHELL.—At the residence of David Homes, Esq., Doaktown, N. B., Aug. 27th, by Pastor M. P. King, assisted by Rev. Harold Clark, Alexander Amos of Ludlow to Theodosia Mitchell of Boston Mass.

DEATHS.

HAWKS.—At Chipman, N. B., on 21st inst, Valma Lillian, daughter of Walter Hawks, aged seven months.

MISNER.—At Black Point, St. Margaret's Bay, August 19th, of pneumonia, Blanche, child of Mr. and Mrs. Elzarah Misner, aged 4 years.

HISLEY.—At Vernon Mines, Kings Co., N. S., Aug. 15th, Miss Georgie Hisley, aged 28 years. She was a member of the Billtown Baptist church. In health she adorned her profession. In sickness she honored her Saviour by her simple cheerful trust.

BARTON.—At Cox Point, Queens Co., N. B., Aug. 23rd, Priscilla, beloved wife of Fred Barton, and daughter of Mr. and Mrs. James Lovett, aged 20 years. Our sister passed quietly away after five months of sickness, with her trust in him who has gone to prepare a place for her. Besides a husband and parents she leaves two small children, who have our sincere sympathy. Our prayer is that God will bless and comfort them in this hour of trial.

PERKINS.—At her home, Centerville, Carleton county, N. B., Aug. 18th, Eliza Melvina Perkins, aged 53 years, beloved wife of Elisha Perkins, passed away after a lingering illness. She united with the Centerville Baptist church, when only eleven years of age and had since lived a consistent, Christian life. She bore patiently with Christlike fortitude her sufferings. Her faith was strong and without fear she passed into "the valley of the shadow of death." A husband, one son and two daughters, mourn the loss of a faithful wife and true mother.

LOWERISON.—At Mount Whatley, Westmoreland county, Aug. 25, Thos. Lowerison, aged 82. Bro. L. came late into the kingdom, having been baptized just two years ago. He gave evidence of the great change wrought in him by his humility and the patience with which he bore his long and last illness. A fine specimen of the Bay of Fundy captain,—rugged, plain, outspoken, without pretense—he had the virtues and the merits of the sailor, but he showed the genuineness of his conversion by his childlike faith in God his Saviour and by his anxiety to adorn the doctrine he believed.

STEVENS.—At Brookfield, July 14th, John F. Stevens, at the age of 66. Deceased had been a follower of Jesus for nearly forty years, having joined the Baptist church at Lower Stewiacke at the age of 27. When the Baptist church was organized here he became a member and has ever been an earnest and consistent Christian. During his last illness he talked much of the kingdom and often expressed a desire to depart and be with Christ which was far better. He bore the most intense physical suffering with patience and fortitude and died trusting firmly in Jesus. Pastor Baird conducted the funeral service speaking from Matthew 25:31, "When the Son of Man shall come in his glory." May God comfort the mourning ones.

PIKE.—A very sad death by drowning has occurred in the beloved family of our most worthy and aged deacon Daniel Pike of this place. His son Daniel, aged 31 years and 10 1/2 months, while driving a pair of horses on the tow-boat running

between Fredericton and South Hampton on August 15th at 2.30 p. m., was suddenly drowned, there being no fault to either of the two men on the boat. Bro. Pike was a member of the Baptist church of Temperance Vale for a good number of years, and was a true believer in the Lord Jesus Christ. He was not a very active worker, but his life attracted people to him everywhere. He was a young man of great strength, of good health and of bright prospects, but like a flower was cut down in a moment. He leaves a father and mother, four sisters and three brothers to mourn his loss, besides very many friends as he was greatly beloved by many who knew him. This was the first break in this large family circle. Truly God has once more spoken to the young men of this place his solemn warning, "Prepare to meet thy God." May the great head of the church comfort those who mourn in Zion, and the vacancy made in the hearts of loved ones be filled with love to the blessed Saviour who doeth all things well.

Notices.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. A. Cohoon, Wolfville, N. S.

The next session of the Guysboro East, Antigonish and Port Hawkesbury Baptist Quarterly Meeting will be held with the church at Boylston, Monday and Tuesday, Sept. 15 and 16. It is earnestly requested that every pastor in the district make a special effort to attend this meeting, and that every church be well represented.

J. C. WHITNEY, Sec'y.

Port Hawkesbury, Aug. 11.

The Annapolis County Conference and Sunday School Convention will convene at West Paradise, Sept. 15th and 16th next. The first session Monday evening is in the interests of Young People's work.

Notice of Meeting of the King's Co. Baptist Conference, N. S.

The above (D. V.) will hold its next meeting at Lower Casard, Wednesday, Sept. 3rd, beginning at 10 o'clock. It is hoped that there will be a full attendance of the brethren, and that all the churches will be represented.

M. P. FREEMAN, Sec'y.

The annual meeting of the King's Co. Baptist S. S. Convention will hold its next annual sessions at Upper Casard on Thursday, Sept. 4th. The first session will commence at 10 o'clock, a. m. A good programme has been prepared and a profitable season may be expected.

S. S. STRONG, Sec'y.

The ninth annual meeting of the New Brunswick Baptist Convention will be held with the Upper Newcastle church, beginning on Friday, September 12th, at 10 a. m. The Baptist Annuity Association also hold its annual session on Saturday 13th, at 3 a. m.

W. E. MCINTYRE, Sec'y.

P. S.—Delegates coming to Convention will take Steamer May Queen from St. John, on Wednesday or Saturday, and those coming from up river points will connect by Star Line on the same days at Lower Jewsew.

W. E. M.

The next annual meeting of "the Baptist Annuity Association located in New Brunswick" will be held with the new Brunswick Baptist Convention at Upper Newcastle, Queens county, New Brunswick, on Saturday, the thirteenth day of September next at three o'clock p. m.

HAVELOCK COY, Rec. Sec'y.

The next regular meeting of the Hants Co. Baptist Convention will be held in the Baptist church at Cambridge, N. S., on Sept. 29th and 30th. First sessions on Monday 29th, at 2.30 p. m. Delegates will travel by D. A. K. to Hantsport, cross the river by Mr. L. O. Marster's boat, thence to Cambridge by carriage. Will those who go by this route please notify Rev. M. C. Higgins of Summersville, before Sept. 25th.

L. H. CRANDALL, Sec'y-Treas.

Scotch Village, N. S., Aug. 18th, 1902

The seventh annual meeting of the N. B. Baptist S. S. Convention will be held at Upper Newcastle, Monday, Sept. 15th at 10 a. m. Will all V. T. that have not sent reports, do so by return mail.

R. N. BYNON, Sec'y


QUARTERLY MEETING.

The Quarterly meeting of Carleton, Victoria and Madawaska Co's will convene with the Baptist Church at Union Corner, the second Tuesday in Sept. (9th) at 2.30 p. m. A good programme is arranged. Will each church send at least one delegate.

R. W. DEMMINGS, Sec'y-Treas.

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

GLOBE - WERNICKE ELASTIC BOOK-CASE



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

An Ideal Book-Case for the Home.

Memorial Service

On Tuesday evening, August 25th, a very impressive service was conducted at the Narrows Baptist church in memory of Elizabeth Lily, the eldest daughter of the Rev. and Mrs. C. W. Townsend. The circumstances of her death from diphtheria about three months ago will be still remembered. At that time on account of the nature of the disease no funeral service could be held, and as other children in the family were also afflicted it was not possible to have any memorial service for some weeks. The bereaved parents felt that they could not let the summer pass without some public expression of their regret. They accordingly wrote to the Rev. A. B. Macdonald requesting him to officiate.

He arranged for a service on Tuesday, the 20th. In response to a short notice a very large congregation assembled. Mr. and Mrs. Townsend and family occupied the front pew, and immediately behind them were the children of the Sunday school. The Rev. Mr. Bonnel (Free Baptist) assisted in the service. Mr. Macdonald took for his text Rom. 8: 28, from which he preached with much thought and beauty. His remarks were specially comforting as he dwelt upon God's gracious design in afflicting his people, and showed how trials frequently promoted sanctification and fitted for more effective service.

DESERVED APPRECIATION.

After having spent two weeks in visiting Isaac's Harbor, in response to an invitation from the Baptist Church in that community, Rev. W. H. Warren has received an unanimous call to become the pastor of this large and flourishing church. He has accepted the call, and is about to remove to his new sphere of labor. The locality to which he goes is one of much importance owing to the extensive and productive gold mines in that neighborhood, and to the thrift and progressiveness of the people. Mr. Warren will have a strong and appreciative congregation to call forth his best energies and pastoral abilities, and the congregation will have no doubt, will be abundantly blessed. Mr. Warren is a forceful and effective speaker and his sermons are rich in thoughtful matter, admirably arranged. His personality is such as to win respect and love from right thinking people, and while we share in the regret that many friends in this province feel at his departure, we congratulate Isaac's Harbor on its new pastor.—Patriot Ch'town

Personal.

The Germain St. pulpit, St. John, was filled last Sunday by Rev. Dr.

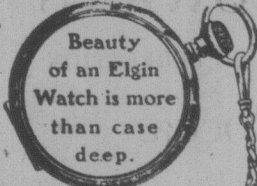
Keirstead who preached to good congregations. The discourses were instructive and uplifting.

We learn that Rev. C. W. Rose who is supplying the church at Port Maitland, Yarmouth Co., N. S. for the summer, was lately instrumental in saving two boys from drowning. A number of boys were amusing themselves in a boat, when the boat was capsized. Mr. Rose who happened to be near the scene of the accident, went promptly and heroically to the rescue, and succeeded in saving two of the boys who were in imminent peril.

Rev. L. D. Morse has received and accepted a call to the pastorate of the Berwick, N. S., church, and will enter upon his work there at once. Correspondents are requested to note the change in Mr. Morse's address.

Rev. W. F. Parker, of the Temple church, Yarmouth, has accepted a call to the church at Windsor, N. S., which will become vacant Nov. 1 by the removal of Dr. Gates to St. John.

The Beauty of an Elgin Watch is more than case deep.



Every part of an Elgin Watch is the work of a perfected mechanical art. Every part of every

ELGIN Watch

Is made at Elgin—the greatest watch works in the world—and is guaranteed against original defect of every character. Every Elgin Watch has the word "Elgin" engraved on the works. Rooliet free.

ELGIN NATIONAL WATCH CO. Elgin, Illinois.

Over 40 Years

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WOODILL'S GERMAN BAKING POWDER

was commenced. It has held against all competitors and today is unexcelled. Could you desire stronger recommendation?



CRAMPS,

Pain in the
Stomach,
Diarrhoea,
Dysentery,
Colic,
Cholera
Morbus,

Cholera Infantum, Seasickness,
and all kinds of Summer Com-
plaint are quickly cured by
taking

**Dr. Fowler's
Extract of
Wild Strawberry.**

It has been used by thousands for
nearly sixty years—and we have yet
to hear a complaint about its action.
A few doses have often cured when
all other remedies have failed. Its
action is Pleasant, Rapid, Reliable
and Effectual.

Dr. Fowler's Extract of Wild
Strawberry is the original Bowel

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water,
applied frequently with dropper or eye cup,
the congestion will be removed and the pain
and inflammation instantly relieved.

CAUTION:—Avoid dangerous, ir-
ritating Witch Hazel preparations
represented to be "the same as"
Pond's Extract which easily sour
and generally contain "wood alcoh-
ol," a deadly poison.

COWAN'S

PERFECTION

Cocoa.

It makes children healthy
and strong.

WANTED.

In Connection with our Schools at
Wolfville.

2. A man and his wife to work in Acadia
Seminary, the man to do the work of a
man servant and the woman to do laundry
work.

3. Two girls to work in dining-room of
Acadia Seminary.

For full particulars as to terms, duties,
etc., write to the undersigned.

A. COROON, Sec'y Ex. Com.
Wolfville, N. S., July 1.

**SYMINGTON'S
EDINBURGH
COFFEE ESSENCE**

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

GUARANTEED PURE. 100

THE FIRST AND THE LAST.

There are those who in this life count
themselves leaders of society and high up
in the social scale who in the future world
will lie in the very depth of dishonor and
degradation. And there are those who
now are in very humble places who in the
future will be exalted to places of high
honor and distinction, to sit upon thrones
and wear crowns upon their heads.

Men do not always judge as God does.
Many a man to-day is highly honored
among men, who is, in God's sight, a
moral leper and outcast, while many a
humble and lowly soul, unnoticed and un-
honored by men, is regarded with tender
and peculiar favor by the Almighty, who
is fitting up for him a palace to be his in
the heavenly life.

The Pharisee who was not like the vile
men of his land and time, who abstained
from vicious indulgences and gave tithes
of all that he possessed, was easily one of
the first men of his community, and the
publican who had no good to remember or
to relate of himself, was one of the last,
but there was such a difference in their
inmost hearts before God, that the first
became last and the last became first, and
the publican went down to his house just-
ified before God, rather than the other.

Dives was a man of wealth and distinc-
tion. He had a fine palace, and a long
retinue of servants. He knew the laws of
culture and rejoiced in the trappings of
fashion. No doubt he was one of the first
men of his region. Lazarus who lay at his
gate was the very reverse of all this. He
was too poor to buy decent clothing. He
needed food to keep body and soul to-
gether. He had no medical attention, and
his open sores attracted the dogs that ran
loose upon the streets. But God looked at
the heart instead of at the outward ap-
pearance. The change came when Lazarus
died and was carried to a place of honor
and blessing in heaven, and when Dives
died and went to a place of torment. So
the last became first and the first became
last.

It is often so. Earthly rank and position
and wealth do not guarantee an elevation
of spiritual life. Lowly and humble places
are often filled by those whose lives are
hid with Christ in God. Many a king
upon his throne is living a life of rebellion
against the great King of kings, and will
at last be subdued and abased to a place
among the outcasts, while many a one
whom we would not think of as worthy of
recognition, will be exalted to a high place
in the service of God. And so many a
learned man whose learning causes him to
put earthly science and philosophy and
theory in the place of God's Revealed
Word will be overthrown, while some of
the humble ones, to illiterate to read in
the books of which the great scholar
prated, will be seen to be wise with an
infinite wisdom, knowing God and being
blessed by him to all eternity.

Yes it is too true, and true in too many
cases, that mere externals give no assur-
ance of internal worth. The wealthy are
not always rich toward God, and the
learned are not always wise unto the ever-
lasting life.—Sel.

TRUTH AND GODLINESS.

BY REV. ROBERT S. REKSE.

Charles Hodge wrote in his time, "Truth
is in order to holiness." But it seems
that it is now becoming the fashion of the
day to put in a little addendum to this
pithy maxim, and write truth and a mix-
ture of error in order to holiness. Arch-
bishop Alexander used to compare the
truth to a die, and the impress it leaves on
the reception wax to the experience which
is the result of a thorough and hearty re-
ception of the truth. But now, it seems,
the die may not be clean-cut and yet the
impression clear and distinct. It may be
worth while to inquire whether there may
not be a close and indissoluble connection
between sound doctrine and a genuine,
thorough-going evangelical experience. A
question may be raised whether such
experience is possible except in connection
with sound doctrine. James Martineau
says there is no more full and direct ex-
pression of a man's mind than the faith by
which he lives, and by this better than by
any single symptom do we know one an-
other and keep apart in strangeness or are

drawn together in love. Frederick W.
Robertson answers the question, Why is a
correct faith necessary to salvation? thus:
"Because what we believe becomes our
character, forms part of us, and character
is salvation or damnation."
Now, here is the testimony of two men
of evangelical faith, and also of two who
departed from it, to the same effect, viz:
a man's belief shapes his whole life, be-
cause it forms his character. And yet it
seems to be becoming fashionable to ignore
doctrine as essential to piety, and correct
faith as essential to genuine experience.—
Herold and Presbyter.

ANSWER FOR YOURSELF.

"What kind of a church would our church
be,
If every member were just like me?"

These lines rhyme well, surely. They
jingle like bells. Repeat them, sing them,
whistle them. Every one "just like me."
Such a church ought to please me. Would
it please the Master? What kind of a
prayer meeting should we have? Every
member "just like me." How about the
Sunday School? And the church treasur-
er? How much money would he have?
"Just like me." What would the uncon-
verted say of such a church? How soon
would God's will be done on earth as it is
in heaven?

Let us say it, and sing it again, and each
answer for himself:

"What kind of a church would our church
be,
If every member were just like me?"

—E. A. Woods.

LESSON FROM BEREAVEMENT.

A few years since God gave to us a
beautiful boy. How we dreamed and
planned for his future. But alas! diphther-
ia, that dread maledy, marked our darling
for its prey. On came the merciless cor-
queror and we saw our angel fall into its
last sleep. In that dark hour there came
to us one like unto the Son of man. "It
is I," said a voice sweeter than all the
music on earth. "I am the resurrection
and the life. He that believeth in me,
though he were dead, yet shall he live, and
he that liveth and believeth in me shall
never die." A new spiritual vision came
to me. I saw heaven opened. I heard a
voice saying: "Open ye the gates. A
jewel from earth is ready to pass the por-
tals." I looked and saw my child, robed
in the morning light, accompanied by a
thousand shining messengers of the sky,
go sweeping through the pearly gates.—
Ray Palmer.

"THE MERCY OF GOD."

Mercy is the fairest flower in the garland
of God's majesty, the brightest ray that
issues out of his unapproachable light, the
loveliest gem that crowns all his boundless,
immeasurable, imperial glory. It is mercy
that leads the great and mighty God to
visit with his consolation the prisoner in
his dungeon, the widow and the fatherless
in their affliction. But the great immen-
sity of his mercy is best revealed in his
redemption of sinful, rebellious man by
the sending of his only begotten and be-
loved Son that whosoever believeth in him
should not perish, but have everlasting
life.

But good things are usually abused, and
so with God's mercy. Many hide behind
it to protect them in their sins. When
tempted to sin they yield with the thought,
"Well, God will forgive me, anyhow." Do
not deceive yourselves. God will not
overlook sin. He did not in the case of
Adam. He did not do so at the time of
the flood. He did not do so even in the
case of his chosen people, the Jews, and
they were carried into captivity, although
God again and again beguiled them to
repent and return unto him that he might
show mercy. He did not overlook sin at
the destruction of Jerusalem because of
her rejection of his Son and salvation.—
George P. Kabele.

SPIRITUAL SIGHT.

No man can understand what lies behind
his experience. A child may be an author-
ity on kites and taffy, but he knows
nothing of hygiene or psychology. No-
body but a mother can understand the
yearnings and joys of motherhood. A
person void of the sense of music would be
a poor judge of the songs of Mendelssohn:
one color blind and lacking the percep-
tion of beauty an incompetent critic of the

paintings of the masters. So the natural
man has no understandings of the things
of the spirit. They are out of his reach.
They require spiritual perception.

Hence it follows that men may be intel-
lectual and scholarly and yet totally in-
competent to pronounce upon the truths of
the Bible or the facts of religious experi-
ence. An ignoramus in other affairs may
be a better authority on these things than
a philosopher, because they require not the
eyes of a philosopher, but the eyes of a
Christ. Therefore Jesus said: "What
thou hast hidden from the wise and prudent,
thou hast revealed unto babes."

Religion must be approached heart first
and not head first. Any man who has
sense enough to give his heart to God will
be able to see what all rationalist critics
will never see. The secret of the rocks is
with the geologist; the secret of the stars
is with the astronomer; the secret of lan-
guages is with the philologist; the secret
of the Lord is with them that fear him.—
C. D. Cleworth.

Humility is the fruit of the Spirit. It
does not grow in the heart spontaneously.
Its seeds come from Christ, and its show-
ers from the Spirit. It can be cultivated.
It has growing qualities. It responds to care
and prayer. Christian endeavor needs to
consider this grace, especially in these
days of prosperity. It is the danger of
great organizations to become self-import-
ant. In Christ's kingdom self-importance
is a slow form of suicide. When we think
we are something, then we are on the road
to become nothing in God's sight. Noth-
ing feeds humility like a look at Jesus.
The Apostle Paul knew this method.
When he or his converts began to consider
themselves as of so much importance, the
wise Apostle gave the injunction, "Let
this mind be in you which was also in
Christ Jesus," or, "Consider him." When
in the presence of the sun, the can-
dles, and even the electric lights are
dim.—Ex.

He who hath appointed thee thy task,
will proportion it to thy strength, and thy
strength to the burden which he lays upon
thee. He who maketh the seed grow thou
knowest not how, and see it not, will, thou
knowest not how, ripen the seed which he
hath sown in thy heart, and leave thee by
the secret workings of his good Spirit.
Thou mayest not see the change thyself,
but he will gradually change thee, make
thee another man. Only yield thyself to
his moulding hand, as clay to the potter,
having no wishes of thy own, but seeking
in sincerity, however faint, to have his
will fulfilled in thee, and he will teach
thee what to pray for, and will give thee
what he teacheth thee. He will retrace
his own image on thee line by line, effac-
ing by his grace and gracious discipline
the marks and spots of sin which have
defaced it.—Edward B. Pusey.

GUARD YOUR THOUGHTS

Says Ruskin: "What fairy palaces we
may make of beautiful thoughts, prof-
ound against all adversity, bright fancies, sat-
isfied memories, noble histories, faithful
sayings, treasure-houses of precious and
restful thoughts, which care cannot disturb
nor pain make gloomy, nor poverty take
away from us—houses built without hands,
for our souls to live in!"

You cannot "lift up" until you first
"look up"; you cannot "look up" without
wishing to "lift up"—E. H. Miller



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People in every walk of life are troubled.
Have you a Backache? If you have it
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This and That

WHEN STONEWALL JACKSON WAS A BOY.

At the "Old Cummins Jackson mills" on the West Fork River, in what is now West Virginia, was living fifty-seven years ago a healthy boy, who had very definite ideas of honor, and a strong sense of right. Little Tom Jackson, like a good many other boys, was fond of fishing, and equally fond of selling his fish, whenever he could find customers.

In the village of Weston, three miles above the mills, Conrad Kerster kept a small store and market. He had agreed with the boy to give him fifty cents for every pike a foot long or more in length that he caught in the mill-pond.

The boy was only ten years old, but he made the contract in good faith; and, as the sequel showed, he knew how to keep it.

As time went on, a good many twelve-inch pike were delivered at the market with mutual satisfaction to both parties in the trade. One day the boy was seen tugging through the village an enormous fish that almost dragged on the ground. It was two inches over a yard long. Colonel Talbot, a gentleman who knew the young fisherman very well, hailed him and complimented him on his success.

"A noble fish, Tom! Where are you going with it? I want to buy it."

"It is sold to Mr. Kerster," said the boy, without stopping.

"That can't be. He hasn't seen it. Say, I'll give you a dollar for it."

"I tell you it's sold. 'Tisn't mine."

"What's Kerster going to give you for it?"

"Fifty cents!" shouted Tom, still keeping on his way.

"The colonel called after him: 'I'll give you a dollar and a quarter!'"

Tom turned a moment with an indignant look and replied: "If you get any of this pike, you'll have to get it of Mr. Kerster." And on he went, bending under his load till he reached the store.

Mr. Kerster was astonished. "Fifty cents isn't enough for that fish," he said. "I shall have to give you a dollar."

"No, sir, it's yours at fifty cents," insisted Tom. "I'll not take any more. You've been kind enough to pay me for some that were pretty short."

And fifty cents was the price paid for the big pike.

This story Mr. Kerster himself, in his old age, gave to his nephew, Judge McWhorter, who gave it to the Chicago Standard.

The fine conscience and keen sense of humor that ruled the boy fixed the habit of his lifetime. The name by which he became known to the world was "Stonewall Jackson—Presbyterian."

DON'T FIDGET.

Don't fidget. That means power going to waste. The one who paces a room restlessly, or drums his fingers, or twirls his hat, is using strength aimlessly. None of us have any surplus. If we are making our lives count as we should, we have ways of utilizing every ounce of energy, physical or mental.

Fidgety people never inspire confidence.

DON'T TRY PRESSURE.

Trust To Intelligence.

You cannot by process of law prevent anyone from drugging themselves to death. We must meet the evil by appeal to the intelligence.

One of the drugs that does the most harm to Americans, because of its wide spread use and its apparent innocence, is Coffee. Ask any regular coffee drinker if he or she is perfectly well. At least one-half are not. Only those with extra vigor can keep well against the daily attack of caffeine (in the coffee). The heart and pulse gradually lose strength; dyspepsia, kidney troubles and nervous diseases of some sort set in and the clearly marked effects of coffee poisoning are shown. These are facts and worth anyone's thought. The reasonable and sensible thing, is to leave it off and to shift to Postum Food Coffee. The poison that has been secretly killing is thus withdrawn and a powerful rebuilding agent put to work. The good effects will begin to show inside of 10 days. If health and comfort are worth anything to you, try it.

Strength should be controlled. In an emergency we turn instinctively to one who is steady, composed, deliberate. The friend who is fidgety and fussy may have as good brains and as warm a heart as the other, but somehow it never occurs to us to lean on him in our need.

Don't fidget. Practice sitting quietly in your chair without either twirling your fingers or swinging your feet. Learn to wait without pacing the room like a captured animal in a cage. The harder it seems, the more necessary is the lesson.—Young People.

THE FARM YARD.

When others go for excitement to city hall or exchange or club, I go to the farm yard, the heart and centre of the life of the farm. From it go forth in the morning the laborers, the teams, the machines, and cattle that give organic life to the domain. At night they flow back again, and here is stored the product of every acre, and here the cows are milked and the butter is made. Everything here has the impress of real life and is full of live interest, even when I find no one at hand ready to discuss the crops and the weather.

Now they are loading hay on wagons to take it to the station. One after another the bales are rolled out of the barn, a strong young man fastens them on an iron hook and weighs them on hanging scales. Then he calls off the weight to the boys, who writes it down on a shingle and afterwards when the bale is lowered to the ground, paints the number of pounds with a brush on one of the slats that surround it. Thereupon two men jerk the bales into the cart with hands and knees in unison. Yonder three other wagons wait their turn. The sun shines hot through the cool morning air, the near gray horse is nibbling weeds on the left; a fox-terrier lies panting in the shade of the load, alert for rats. Now the wagon with its broad-tired wheels moves along heavily-laden over the cozy carpet of hay on the ground, and another draws up.

Is there anything as vital as this in courthouse or public square or ball-room? This is the real thing for which at their best they stand. They are faint reflections of this genuine life of man between sun and soil. The heart of the farm is the true heart of society.—Ernest Crosby in The Pictorial for August.

ASHAMED OF THE COMPANY HE KEPT.

The Lewiston Journal, a Maine paper, tells an instructive story of the times of the great temperance agitation in 1844. In those days practically every retail merchant in the country kept liquor for sale, or to give away. In a Kennebec village an old grocer, otherwise a reputable man, derived a considerable part of his income from the sale of rum.

The temperance revival had come to this village, and a question of action, friendly or unfriendly, to the liquor traffic, had arisen in the town-meeting. A division was demanded, and those in favor of the traffic went to one side of the town hall and those opposed to it to the other.

The respectable grocer referred to watched this process, and saw, evidently to his surprise, that the people to whom he had been dealing out liquor for years were not as good-looking as the people on the other side of the hall. Finally he rose and joined the opponents of the traffic.

"What are you over here for?" some one asked him. "Are you opposed to the sale of intoxicating liquors?"

"N-no—"

"Then that's your side over there."

The old grocer looked around angrily at the men on the other side and replied:

"You don't suppose I'm going over there with that crowd of red-noses do you?"

His view of his own customers, all in a bunch, had made a temperance man of him.—Sel.

Smith—"I don't like to make any complaints to a neighbor, Mr. Jones, but your dog kept up a terrible barking all night." "Oh, that's all right, he's used to it—won't hurt him. Kind of you to mention it, however."

THE END OF THE WAY.

My life is a wearisome journey,
I'm sick with the dust and the heat;
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am traveling
Will more than my trials repay—
All the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward,
That I often am longing to rest;
But he who appoints me my pathway
Knows just what is needful and best.
I know in his "Word" he has promised,
That my "strength shall be as my day"—
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear—
And the beautiful songs of the angels
Float out on my listening ear—
Then all that now seems so mysterious
Will be plain and clear as the day—
Yes, the toils of the road will seem nothing,
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint.
Then—I'll try to press hopefully onward,
Thinking often, though each weary day
The toils of the road will seem nothing,
When I get to the end of the way.

—Selected.

MY MOTHER.

She gave the best years of her life
With joy for me,
And robbed herself, with loving heart,
Unstintingly.

For me with willing hands she toiled
From day to day,
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And Time has set the seal of care
Upon her brow.

And, though no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And 'mid His gems, who showers gifts
As shining sands,
I count her days as pearls that fell
From His kind hands.

—The Christian Advocate.

PRINTERS' ERRORS.

The writers and speakers upon whose telling arguments or flights of fancy the compositor exercises his wit may be annoyed, but the general public has no alloy in the enjoyment of these typographical antics. Miss Fanny Fudge, the genius discovered by Tom Moore, who used to contribute to the poets' corner of the Country Gazette, complained bitterly to her cousin of the havoc the printers made of her sense and her rhymes. "Though an angel should write, still 'tis devils must print," she explained. Here is how the devils served her. "Where I talk'd of the dew-drops from freshly blown roses, they made it 'from freshly blown noses.'"

A compositor who was better acquainted with the geography of the West than with the Biblical lore set up the phrase "From Alpha to Omega" and as "From Alton to Omaha" and possibly found himself compelled to start for those places next morning. In the earlier half of the present century it was announced that "Sir Robert Peel, with a party of fiends, was shooting peasants in Ireland" whereas the minister and his friends were only indulging in the comparatively harmless pastime of pheasant shooting. Shortly after the battle of Inkerman one of the morning papers informed its readers that "after a desperate struggle the enemy was repulsed with great laughter." The omission of a single letter has rarely played more havoc with a subject which was no laughing matter.

It must have been the printer's devil himself who represented a very worthy advocate of the cause of religious suffrage as exhorting her hearers to "maintain their tights." What the bridesmaids at a recent wedding must have thought when they read that they had all worn "handsome breeches, the gift of the bridegroom," one can only guess. But whatever their thoughts may have been at seeing their pretty brooches thus transformed their language at any rate cannot, we assume, have matched that of the politician who read the following comment on one of his speeches: "Them asses believed him." On another occasion a reporter wrote: "At these words the entire audience rose and rent the air with snouts." The compositor had set up snouts correctly, but had not observed that the top of the h was broken off.—New England Grocer.

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THE EXHIBITION.

The St. John Exhibition for 1902 was formally opened on Saturday evening, August 30, by Lieut.-Governor Snowball, in the presence of a large assemblage. A number of gentlemen, prominent in provincial and civic affairs, were upon the platform, and there were addresses by R. B. Emerson, Esq., President of the Exhibition Association, Hon. Wm. Pugsley, Mayor White, Mr. J. D. Hazen, M. P. P., Hon. H. A. McKeown and Senator Ellis. There was also music, by an orchestra and well rendered vocal selections by Miss Tonge and Mr. G. S. Mayes. The attendance on Monday, in spite of rather disagreeable weather, was very large. There is an excellent show of live stock, and the exhibits within the building appear to compare favorably with those of most other years. There are the usual side-shows as attractions. Some of these are unobjectionable and some would much better be excluded in the interest of public morals and the private purses of a certain class of visitors.

News Summary.

J. Pierpont Morgan refuses to interfere in coal strike matter.

Capt. Spain will make an investigation into the recent wrecks in the St. Lawrence.

Six thousand tons of Welsh anthracite coal are being loaded for Canada at Swansea, the largest cargo ever shipped from that port.

Geo. Douglas Brown, author of The House of Green Shutters, and other novels, died suddenly in London on Thursday.

Mr. Schrieber says that there is no foundation for the report that the government will buy the Lobtiniere and Megantic railway.

It is now stated that the shooting to death of Chief of Police Fanning at the mining town of Cooper, W. Va., may have been the work of striking miners.

A great sensation has been caused at Lisbon by the arrest of several high officials charged with defrauding the state to the extent of \$400,000 and with accepting bribes.

Sir Wilfred Laurier inspected the exposition at Lille, France, on Wednesday. A banquet was given him in the evening and in responding to a toast to his health Sir Wilfred referred to the sympathies existing between France and Canada.

The body of Norman McMurchy, lawyer of Lindsay, Ont., who has been missing for some days, was found in the river there on Wednesday, with the pockets filled with stones. It is supposed to be a case of suicide while temporarily insane.

At Halifax Wednesday George Jacques, seaman on the schooner, F. B. Wade, fell from the topmast, a distance of 70 feet. The only injury he sustained was a broken nose.

A meeting of the Town Council of North Sydney was held Friday night, at which concessions to the Portland Rolling Mills were considered. The Council decided to obtain further information.

The young woman who jumped from a D. & N. train at Coldbrook Thursday and was taken to the V. G. Hospital, Halifax, will recover. Her nose is split, and she is bruised about the eye. Her identity has not been discovered.

The property in Westmorland County of the Mineral Products Co. was sold by sheriff's sale Tuesday. Hon. L. J. Tweedie was the purchaser, for the nominal sum of five dollars. Mr. Tweedie was acting for Barton E. Kingman, of New York.

James Mills attempted suicide by shooting himself through the side with a revolver in Point Pleasant Park, Halifax, Friday evening. He was conveyed to the hospital in the ambulance. He will likely recover. The bullet went above the heart and penetrated the lung. He was recently in the asylum.

The first contract of the Halifax and Southwestern Railway has been awarded to Henry Sorette, who will build the line from New Germany to Caledonia. The company have ordered 2,500 tons of rails delivered in Bridgewater in October.

Carlisle D. Graham swam from the whirlpool below Niagara Falls through the lower rapids to Lewiston on Sun'ay. He wore a life preserver about his waist and a neck float. The current whirled the swimmer to the centre of the stream and for nearly half an hour he battled with the waves. He said he felt no bad effects from his swim.

During the Provincial Exhibition at Halifax the school for the blind will be open to visitors daily from 4 to 6 p. m. Intending visitors to the city should not fail to attend at least one of the free daily concerts that will be given in the Institution. The work of the school for the blind is seen to best advantage in its own home surroundings.

Telegraphing to the London Standard from Paris, its correspondent says the proposal regarding a French Canadian line to Canada is that a syndicate of Frenchmen and Englishmen be formed and that each should own two steamships which would sail respectively under British and French flags, the British steamers to get the Canadian subsidy and the French to earn the navigation and other premiums which France accords her shipping. A prominent Liverpool firm, it is stated, is prepared to put up the British part of the line.



Free Book for SICK WOMAN

Woman is more liable to illness than man. This is because her organism is more sensitive. In man the muscular system is predominant. In woman the nervous sympathetic. Woman suffers in heart and brain and body a thousand things the average man can't understand. He knows nothing of the throbbing head, the aching back, the nerves all ajar by overstrain, the "want to be let alone" feeling, the weakness and prostration from the overwork, worry and care of her self-sacrificing life. Often indeed her wonderful love and courage make her hide from him until it is too late, the many sleepless, restless nights, followed by tired waking mornings, the wearing pain, the dragging weakness of female complaints, all of which are increased at each period, the unutterable misery and weakness that darken her life and bring her to the verge of despair.

Yet woman need not despair. God never meant that his best gift to man should go through life in sorrow and suffering. What woman needs is to understand herself. Dr. Sproule has made this possible. He knows, (for he has proved it by curing thousands of cases where others have failed)—that she need not suffer physically. His latest book, written entirely for woman, shows this plainly. In it you will read this wonderful "Tribute to Woman." When you read it your heart will throb with gladness as you feel that here, at last, is a man with a mind great enough and a heart tender enough to understand woman. This same understanding and sympathy have made him resolve to send a copy of this book

Absolutely Free

to any sick woman who writes for it. She who reads it will learn all about the weakness and diseases of her sex; all about her complicated nervous and physical conditions; all the necessities and requirements of her wonderful organism. Best of all, she will learn what is necessary to maintain health, and how that health can be regained when lost.

Fully Illustrated

Dr. Sproule has given particular attention to the illustrations in this book, and has spared neither trouble nor expense to get the very best. All the female organs both in health and disease, are so clearly drawn that anyone looking at the pictures cannot fail to understand. Dr. Sproule's long experience as a surgeon and Specialist has made him an authority, and the illustrations have been done from drawings which he himself has made especially for this book. They are so clear and perfect that they will prove a revelation to the woman who see them.

To Healthy Women

Reader, if you are well, please do not send for this book, because the edition is limited, and the book you might write for out of mere curiosity would probably be the means of depriving some sick and suffering sister of that beacon light which would guide her to renewed health and happiness.

But remember, though Dr. Sproule has been to great expense in getting up the book, it will cost YOU nothing. The doctor wants you to have it. He wants every woman to have that perfect glowing health without which she cannot fitly rule her kingdom. He feels it his greatest privilege to help in any way God's last and best creation—WOMAN. Write for this book at once. It will save you years of suffering. Address SPECIALIST SPROULE, 7 to 13 Doane St., Boston.



An Object Lesson

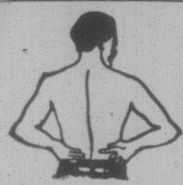
to the average housewife is the ease with which washing can be done when Surprise Soap is used.

It is a pure, hard soap which means to the economical housewife that it goes further than other soaps.

It is therefore a money-saving soap.

For best results follow the directions on wrapper.

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The Canadian arch in London which cost £1,000 has been dismantled and sold for twenty pounds.

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