

Messenger and Visitor.

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Bridgewater and the Baptists of Lunenburg County.

The editor of this journal had the privilege of attending the recent meeting of the Nova Scotia Central Association at Bridgewater, and as he had not previously visited that part of the country, the occasion was to him one of unusual interest. Bridgewater is reached from St. John by the Bay of Fundy Steamer and the D. A. R. and N. S. Central Railways. The junction of the two roads is at Middleton, and a run thence of 56 miles, occupying about three hours, brought us about 6 o'clock p. m. to Bridgewater, where we were most kindly entertained at the beautiful home of Robert Dawson, Esq. Mr. and Mrs. Dawson are faithful supporters of the Presbyterian cause in Bridgewater, but they could not have bestowed upon members of their own church a more gracious hospitality than that which was received at their hands by the pastor of the Windsor church and the aforesaid editor. The editor was a day late for the Association, but that enabled him to escape a tremendous rain storm which overtook the delegates who travelled on Thursday, and also to see the country between Middleton and Bridgewater under a sunny sky. A considerable part of the way the railway runs through wilderness lands, but traverses several fine settlements, the principal of which are Nictaux, Springfield and New Germany. Much of the land is fertile, though for the most part too rocky to be very attractive to the agriculturist. But in the sections mentioned and others there is much good land and very productive farms. Much of the country appears to be well adapted to orcharding, and there can be no doubt that Lunenburg has large possibilities in the line of fruit culture yet undeveloped. The scenery is pleasantly diversified. There are some fine lakes along the way and the river increases in volume and breadth as Bridgewater is approached. Everyone has heard of the lumber industry of the La Have. This industry centres at Bridgewater, and as we proceeded evidence of the fact was afforded by the immense quantity of logs in the river, and the mills at which they are to be converted into lumber. The lumbering industry here is somewhat smaller in volume than in former years, but it is still very considerable. The Davison's are now, as formerly, the principal manufacturers.

Bridgewater is very pleasantly situated on the banks of the La Have, principally on the west bank, about twelve miles from the river's mouth. The sail down the river or the drive along its banks is very delightful. It is an incorporated town of about 2,000 inhabitants, with six churches representing as many denominations. There are Roman Catholics, Lutherans, Methodists, Presbyterians, Episcopalians and Baptists. The town is just introducing a water and sewerage system at an expense of about \$50,000. Bridgewater now has regular steamboat communication with Halifax, and railway communication with Mahone Bay and Lunenburg, while the Central Ry. also puts it in touch with the D. A. R. and other railway systems of the Continent. The completion of the projected South Shore line will bring Bridgewater as well as Lunenburg and other South Shore towns into easy communication with Halifax and with one another. The trade of quite a wide district of country centres at Bridgewater, a fact that is indicated by the large number of carriages and vehicles of various kinds disposed along the principal business street of the town on a Saturday.

In the early history of Lunenburg county there was a considerable immigration of Germans and Swiss, and, as many family names indicate, the present population of the county is in no small measure composed of their descendants. The German element is however stronger in some other

parts of the county than in Bridgewater. These early settlers were for the most part Lutherans. But the names on our church books bear evidence to the fact that many of their descendants are now numbered with the Baptists. Many families of German ancestry are also to be found connected with other evangelical churches. The Lutherans are however, still quite numerous in some parts of the county. In 1880, when they celebrated in Lunenburg town the three hundred and fiftieth presentation of the Augsburg Confession before Charles V. one of the speakers stated that the church had 1,500 communicants in the county and claimed a Lutheran population of 5,000.

The Baptist cause in Lunenburg county has had an interesting history. Its beginnings were connected with the labors of Joseph Dimock, whose name is held in honored remembrance as a man of beautiful spirit, a faithful minister of Christ and one of the fathers of the denomination in these Provinces. In 1788 a church was organized at Chester, "upon the open communion plan," and of this church Joseph Dimock became pastor in 1793. In 1811 the Chester church, with those at Halifax, Wilmot and Springfield, was admitted into the Baptist Association. In 1814, the Association met at Chester. The Chester church, and the old Lunenburg church, organized at Northwest, in 1812, are the parent Baptist interests of the county, and largely through the influence which went forth from them the other Baptist churches have been established. There are now ten Baptist churches in the county, and the census of 1891 gave the Baptist population of Lunenburg as 5,584.

The Baptist church at Bridgewater, was first organized in 1837, and was reorganized in 1848 with a membership of only 14. Services were for a time held in a hall, but in 1854, the then little band purchased a house which had been erected as a union house of worship, by the Presbyterians, Episcopalians and Lutherans. This church has recently undergone great improvements. It has been refloored and reseated, an addition has been made to the rear for the choir and a wing, adjoining the main audience room, for a school room, and a baptistry has been put in. These improvements which have cost some \$2,000, make the house highly attractive and comfortable, and very satisfactorily meet the needs of the congregation. Adjoining the church is the parsonage, a very pleasant and comfortable home for the pastor and his family. We were gratified to hear Pastor Freeman and his wife spoken of in the highest terms both by their own people and by those of other denominations. We judge that the Bridgewater pastor is a wise and faithful minister who is serving his own church and the cause of God generally in his community with a single-hearted purpose and a large measure of success.

Among the Baptist pastors of Lunenburg county are Revs. H. B. Smith at New Germany, Josiah Webb at New Canada, Asaph Whitman at New Ross, W. B. Bezanson at Mahone, R. O. Morse at Chester, M. B. Whitman at Chester Basin, H. S. Erb at Lunenburg town and J. A. Porter at Tancook. It will then be seen that the Baptist cause in the county is well served and the churches, we believe, are enjoying a fair degree of prosperity.

While we recognize the value of the men who are now bearing the burden and heat of the day, we must not forget the veterans who have so faithfully served the cause in the past, the fruit of whose labors are now being reaped. We were pleased to meet at Bridgewater our esteemed brother in the ministry, Rev. Stephen March, who has given more than thirty years of faithful and efficient service to the Baptist cause in Bridgewater and vicinity, and who having grown grey and worn in the service, is now spending the evening of his days with one of his sons in the neighborhood of the town. Mr. March told the congregation on the Sunday morning of the Association that the day was the fortieth anniversary of that on which he had first entered upon his work as pastor there. Our brother is feeling the stress of years and of recent illness, but he still preaches, as occasion offers, the gospel of the grace of God, which for so many years it has been his delight to proclaim.

The editor's first visit to Lunenburg County was of so pleasant a character that he hopes to be permitted some day to go back and extend his acquaintance.

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—Speaking of some things which Acadia Seminary should have, Principal DeWolfe, in his address at the Central Association, spoke of the need that existed for a number of scholarships for the assistance of young women who are possessed of superior ability, but who are not financially in a position to avail themselves of the advantages of the school. This is an important suggestion. Necessarily the cost of an education at the Seminary excludes many young women who have naturally endowments of a high order and who would make excellent use of an education. It is doubtful if the Baptist denomination in these Provinces could invest \$10,000 or \$20,000 more wisely than in the endowment of scholarships to assist young women of that class to take the course at Acadia.

—In spite of the savage and lawless severity with which in the Southern States the crimes of negroes against white women are punished, those crimes continue to be perpetrated, and the consequent lynchings appear to grow more brutal and fiendish in the torture and death inflicted upon the wretches who are guilty of, or who at least are charged with, those outrages. However deserving the wretched victim of the lynching may be of all that is inflicted upon him, the effect upon the mob of men and women witnessing and gloating over his sufferings cannot but be in the last degree debasing. It is well that some of the leaders in society and government in the South are alive to the injustice and brutalizing effect of mob law. Governor Aycock of North Carolina, has recently offered a large reward for the arrest of persons who have taken part in lynchings, and there is said to be a fund of \$40,000 available for this purpose. The Governor has also shown a disposition to befriend the negroes by taking a firm stand against the proposal made in the Legislature of the State to divide the school funds so that the negroes should get only the benefit of the school taxes paid by the members of their own race. In both these matters, says the *Outlook*, the Governor's attitude in favor of the rights of the negroes is an attitude in favor of the honor of the whites. The lynching of negroes . . . is incomparably more degrading to the race which inflicts than to the one which suffers the wrong. And the starvation of the negro public schools would in the long run create negro class schools which would educate in the negroes the very spirit the South wishes to eradicate. Indeed the closed school houses would, from the very outset, prove the most effective of all educators in this spirit. Governor Aycock's position, therefore, is not merely that of humanity but of statesmanship as well.

—The "Away from Rome" movement in Austria has resulted, it is said, in the transference of some twenty-five thousand persons from the Roman Catholic church to Protestantism, and the agitation is still active. One of the results of this agitation is a counter movement, the watchword of which is "Away from the Middle Ages." It recognizes the inferiority of the Austrian clergy and the non-progressive character of the Roman Catholic church as reason for the movements towards Protestantism. The *raison d'être* and aim of the Away from the Middle Ages agitation has found voice in a book by Professor Eberhardt of the University of Vienna, which discusses Catholicism and the Twentieth Century in the Light of Ecclesiastical Development. The trend of this agitation is not toward Protestantism, at least it is not consciously or professedly so. The purpose of Professor Eberhardt's book is said to be rather to elevate Catholicism to a higher and more spiritual state by restoring it to the condition of a purely spiritual church. It is held that the church should rid itself of the embarrassments in which it is involved through the attempt to exercise control in matters of state, society, science, literature, etc., and then by its inherent truth its doctrines would become in the modern world living realities and the triumphs of the church would be greater than ever. Such a reformation would of course leave much to be desired in the eyes of evangelical Protestants, but it is an indication that there are forces in the church which have grown restive under the trammels of Ultramontan-ism and are pressing for spiritual liberty.

N. S. Central Association.

The Central Association of Nova Scotia met in its 52nd annual session on Friday, June 28th, with the church at Bridgewater, N. S. The first meeting was held at nine o'clock a. m. In the absence of the Moderator, Rev. A. Cohoon, the devotional exercises were conducted by the pastor of the Bridgewater church, Rev. C. R. Freeman. After the list of delegates had been read the officers for the year were elected as follows:—Moderator, Rev. G. O. Gates, D. D., of Windsor; Clerk, Rev. H. B. Smith, of New Germany; Assistant Clerk, Rev. B. M. Whitman, of Chester Basin. The pastors who had come within the bounds of the Association during the year, viz., Revs. J. H. Jenner, of the North Church, Halifax; I. A. Corbett, of Canning; J. A. Porter, of Tancook; R. O. Morse, of Chester; and B. M. Whitman of Chester Basin, and also Principal DeWolfe, of Acadia Seminary, were introduced by the Moderator and responded in fitting terms. The remainder of the morning session was occupied with the reading of letters from the churches.

After devotional services at 2.30, led by Rev. S. March, the Association resumed business at 3 o'clock.

The report on Denominational Literature, written by Rev. Dr. Chute, who was unable to attend the Association, was read by Rev. J. D. Spidell. The report called attention to the need of our people being instructed in Baptist principles. Such a work as "Wilkinson's Baptist Principle" was commended as one that would at present do good among our people by making them better Baptists and better Christians. Deep convictions and loyalty to them ought at the same time to ensure a larger Christian fellowship with brethren of other bodies. The report cordially commended the MESSENGER AND VISITOR as a necessity to Baptist homes and a valuable helper to the pastors in their work, and bespoke for the editor of the paper the prayerful sympathy of his brethren in the work in which he is engaged. This report was discussed in an appreciative spirit by a number of the brethren and adopted.

The report of the Committee on Obituaries was presented by Rev. C. H. Day. None of the ministers connected with the Association have been removed by death during the year, but a number of brethren and sisters who have been well known and highly esteemed for their excellence and their work have been taken away. Among these the report mentioned with affectionate appreciation the names of Deacon J. W. Barrs of Wolfville, Deacon David Thompson of Halifax, Mrs. Isaac Shaw of Weston, Mrs. (Rev.) N. Archibald, and A. H. Baker, (Rev.) of Lower Aylesford. Prayer of thanksgiving was offered by Rev. M. P. Freeman for the preservation of the ministry from the floods of death during the year.

The reports of the County District Committees were heard. Rev. D. H. Simpson reported for Kings; Rev. Geo. R. White and Mrs. Nelder for Hants; Rev. W. B. Bezonson for Lunenburg, and Rev. W. A. Snelling for Halifax.

The report of the Committee on Foreign Missions was read by D. Gates, and after discussion was adopted. A synopsis of the report will be found in connection with our report of the proceeding of the public Foreign Mission meeting of Sunday evening.

HOME MISSIONS AND TEMPERANCE.

Friday evening was given to Home Missions and Temperance. The report on Home Missions, presented by Rev. W. B. Bezonson, was brief. The writer had been able to gather but little information concerning the work further than that it was along the same lines as last year. Eighty-one churches had been assisted by the Board. Of these 17 were in the Central Association. The report emphasized the great importance to the denomination of the work which the H. M. Board has now been carrying on for twenty-four years.

Rev. R. O. Morse of Chester, spoke on "Reconstruction in Home Mission Work." There were three points in regard to which Mr. Morse believed reconstruction desirable: 1. In respect to Administration. The interests of the work required a Field Secretary, and the speaker believed that the churches were willing to pay for the right man in that capacity. 2. As to Horizon: The Work of Baptist missions throughout the Dominion should be regarded and organized as one work. 3. As a remedy for overlapping and waste of energy, there should be some arrangement among the evangelical bodies which would prevent the undue crowding and duplication to be found in many communities at present.

Rev. D. E. Hatt spoke of "The Incentives to Home Mission Work." 1. There was the honor of the denomination. The Baptist big B does not stand for "bite" or for "but," but for brave effort. The young and growing interest are to be nourished, into strength, and the churches which have grown weak cannot be left to perish. 2. There is the consideration of our debt to the mission churches from which the forces which enrich the larger churches frequently are drawn. 3. There is the missionary spirit, which is essentially unselfish. The gospel is God's gift to the world. 4. There is the express command of Jesus that the work of evangelization should begin at Jerusalem. The starting point is always the home field.

Rev. W. F. Parker, Corresponding Secretary of the H. M. Board for N. S. and P. E. I., followed in an earnest and effective address. Our home mission work, he said, began with the denomination and must never cease as long as we remain Baptists. We must stand for the whole gospel as our fathers did, and pass on the work to those who are to succeed us. The work to be done demands strenuous effort and cannot be accomplished by a half-hearted people. The Board is aiding eighty fields, seventeen of them in the Central Association and is spending this year on these 17 fields \$1300. Two missionary evangelists have been employed during the year and their work has been crowned with a good measure of success. Some churches have become self-supporting. More men and more money are the two great needs of the work. The strongest men are needed for the weakest interests. We should be spending \$10,000 for mission work in N. S. and P. E. I. while this year we are spending only about five thousand.

The report on Temperance was presented by Rev. W. A. Snelling. It called attention to the great importance of the Temperance question to the country, denounced the politicians for not having passed prohibitory laws and declared that it was "useless to look for any help in politics outside of what we may control by purely political influence." The report also expressed the opinion that all the influences which should be brought to bear socially and morally in the interests of Temperance is not being exerted. S. S. teachers, preachers and religious journals should in this matter be as watchmen upon the walls of Zion. The report recommended that the churches should carry on gospel temperance meetings.

Mr. Snelling supported the report which he had read in a short but vigorous speech.

Rev. J. H. Jenner followed in an excellent speech. He emphasized the importance of the Temperance reform, and believe that in spite of some discouragements the flood of Temperance sentiment was continually rolling in. The drink traffic is an evil so great as to demand abolition. It is chargeable with poverty, multiplication and aggravation of crime and with the destruction of much valuable life. Intemperance slays far more than war. Our attitude toward the evil must be constant and uncompromising opposition. Many fail to carry out in practical action the convictions to which they give enthusiastic expression in Temperance meetings. Many yield to the demands of party politics to the degree of supporting anti-temperance men. Baptists should stand for Temperance seven days in the week.

Rev. C. H. Day followed in a strong and effective speech. We should seek to know what is God's way of destroying a giant evil. James and John would have called down fire from heaven upon the inhospitable Samaritans that was not Christ's way. The Samaritans were to be conquered, not by fire from heaven but by the fire of the Holy Ghost accompanying the preaching of Christ's apostles. God is using his people against this evil of intemperance. The first stage of the conflict was education. Men must first be taught that the thing was evil. Then came obligation. Men must feel an obligation to contend against the evil, and thirdly there is the stage of aggression when the churches will unite their forces against the evil and it will be destroyed.

SATURDAY MORNING.

At the opening of the morning session the Association voted to accept the invitation of friends in Bridgewater for an excursion down the river in the afternoon. This excursion proved to be very enjoyable. A small steamer started for the mouth of the La Have at four o'clock, and returned at half past six. Quite a large number of the delegates availed themselves of the opportunity to enjoy the scenery of the beautiful La Have, and on their return pronounced the trip a very delightful one. Proceeding to the business of the morning session, the report of Systematic Benevolence was presented by Rev. H. B. Smith. The report noted that what is fundamental to all Christian benevolence is love. Christ and his gospel are the outcome of the divine love, and the divine love, wherever it moves upon human hearts, prompts to giving. 2. There is a reflective influence in benevolence. It blesses those who give as well as those who receive. The soul that does not give is unblest. 3. Benevolence is a means of consecration and of development of Christian character and therefore is a saving influence upon other lives. The record of the benevolent work of the denomination shows a measure of development, but not so great as is to be desired, and there is large room for advancement along this line. The subject was discussed by the Association at some length. Among the suggestions made were the importance of keeping the needs of work before the people by the use of circulars, etc., the importance of truth giving as insuring systematic contributions and developing benevolence; the need of earnest and systematic effort in connection with the raising of the Twentieth Century fund; the responsibility of the pastors in promoting systematic benevolence by precept and example. A number of pastors and other delegates reported what progress was being made in their several churches in the matter of raising the Century Fund. Attention was also called to the fact

that some \$4,000 of the subscriptions to the College Forward Movement Fund remained still unpaid.

The report of the Committee on Statistics was presented by Rev. H. B. Smith. The report showed that 31 churches filled out the Statistical blanks and wrote a letter, while 19 filled out the blanks, but wrote no letter. Fifty churches in the Association out of 57 had been heard from. Those not heard from were Burlington, Fall River 1st, Maitland, Musquodoboit, New Minas, Rawdon, Wolfville. [Delegates present from Wolfville stated that a letter had been duly prepared by the church, but by some oversight or mischance it had not reached the Clerk of the Association.] The membership of the churches in the Association was last year 10,595; this year, so far as the letters tell, it is 10,553, making a decrease of 62. The number baptized last year was 263; this year 305, an increase of 42; 37 churches report baptisms—13 report none. The letters show that there are 1700 non-resident members belonging to the churches of the Association; last year 1850 non-resident members were reported. The reported decrease in membership this year would seem to be owing to revision of church lists and the dropping names which had been classed as non-residents. Four or five churches in the Association are pastorless.

In the absence of the chairman of the standing committee on Sunday Schools or of any report from him, a report was presented by Rev. G. R. White. It regretted the absence of statistics necessary to a satisfactory report on the subject, emphasized the importance of the Sunday School work, and expressed the apprehension that the Association was not giving to it the attention which it deserved. While recognizing the value of the work being done by the Provincial Sunday School Association and the inspiration to be derived from the meetings, the report insisted that there was a work on behalf of Sunday schools which Baptists must do for themselves and which they could by no means afford to neglect. In the discussion which followed emphasis was laid upon the importance of Baptists keeping up their own S. S. Associations in addition to the inter-denominational associations. It was urged that Baptists should go into interdenominational conventions strongly, take the prominent place and exert the influence which their numbers entitled them to. But Baptists who go into these Conventions should not, as some do, lose their interest in the denominational Associations. The importance of cultivating a spirit of benevolence among the children of the Sunday schools toward the benevolent work of the denomination was also urged. This, it was said, was being done in a few schools, but in many it is not so.

The editor of the MESSENGER AND VISITOR being present was invited to address the Association, and was very kindly heard as he presented the interests connected with the denominational paper.

EDUCATION.

At the afternoon session the report of the Committee on Education was presented by Rev. C. H. Day. The report showed that the year had been one of steady, successful work for the institutions at Wolfville. The teachers had been preserved in good health. A deserved tribute was paid to the memory of the late Dr. D. F. Higgins, for many years head of the Mathematical department of the College, intelligence of whose death had been received since the Association had been in session. Dr. Chute, added last year to the staff of the Theological department, was mentioned most favorably. The moral and religious condition of the institutions is to a high degree satisfactory. The financial situation is somewhat less so. The College has an accumulated deficit of \$10,675 and is adding to it about \$1300 annually. The Seminary has had a good year with a considerably increased attendance, and with good prospects for the coming year. It is expected that it will close the year without a deficit. Principal DeWolfe's first year in charge of the Seminary is felt to have demonstrated his fitness for the important position. The Academy has continued to do good work. The Manual Training and the Business departments have been more efficient and better patronized than ever before. Improved conditions as to heating and lighting have added much to comfort and convenience. After the report had received somewhat careful consideration, it was adopted, and as the hour had arrived for the excursion on the river, the Association adjourned until evening.

The ladies of the Associational W. B. M. U. also held their annual meeting in the Presbyterian Hall on Saturday afternoon.

The evening session of Saturday was devoted mainly to a platform meeting in the interests of our Educational work and Northwest mission work.

A letter in reply to the letters from the churches was presented by Rev. M. P. Freeman. This letter received the endorsement of the Association, and was ordered to be printed and sent to the pastors that it might be read by them to their congregations.

The Committee on Resolutions reported through Rev. G. R. White, recommending resolutions of thanks to the people of Bridgewater for their hospitable entertainment, to the choir for excellent music and to the local Committee for the delightful excursion on the river; also to

Railway authorities and to the press for their courtesies; the regret and sympathy of the Association to Rev. W. E. Hall on account of the severe illness from which he is suffering; a similar resolution of sympathy with Rev. Dr. Saunders on account of the indisposition with which he is afflicted; also a resolution in reference to the late Dr. D. F. Higgins, expressing appreciation of his character and work, and sympathy with the bereaved family. A resolution was also passed expressing grief at the severe illness of the King and praying for his Majesty's recovery. All these resolutions received the hearty endorsement of the Association. At the request of the Moderator, Rev. J. E. Blakney offered prayer for the King, and the congregation joined with the choir in singing the National Anthem.

The report on Education was by request re-read by Mr. Day. Professor E. W. Sawyer was the first speaker. He referred to the Schools at Wolfville and the work they are doing, as institutions of which the Baptists of this country had no reason to be ashamed. In competition with other institutions of the kind they stood well, and it would be difficult to find schools which are doing as good work with no greater financial support. Still the efficiency of a school must be largely in proportion to its equipment, and for an adequate equipment more money is necessary. Prof. Sawyer showed that, besides the income from endowment and from student's fees and other small sources of income, some \$3,000 or \$4,000 a year is needed to avoid a deficit in the College work. It was hoped to receive that through annual contributions from the churches, but the receipts from the Convention Fund had diminished and the result was a growing deficit. This could not go on long without the most serious embarrassment. There could not be retrenchment, for the strictest economy is practised, and the College must grow in order to keep pace with other Colleges and the demands of the time. If, therefore, we are to preserve our College as an independent Baptist school, we must be prepared to contribute more largely to its support.

Principal D. Wolfe, of Acadia Seminary, said that in the course of his address he would conjugate the verb "to have." He would show what we have in the Seminary, what we are to have, and what we might, could, would, or should have. We have, he said, the best location in the Maritime Provinces, the best equipment, the best courses and the best catalogue. We have also a social atmosphere which is high and strong and true. A girl coming to Acadia may be sure of being well taken care of socially, morally and spiritually. In the next place Principal De Wolfe said we are going to have the best teachers we can get. Professor More, who will be director in Plano, is a graduate of Stuttgart, Germany, has a fine record and the highest recommendations. Principal De Wolfe believes that the Seminary has been especially fortunate also in securing Miss Marvin as teacher in voice. Other teachers of high character have been secured. A Domestic Science Course is given a place in connection with the curriculum this year, and it is believed it will prove a very important addition. There will also be a course in book-keeping. As to what the Seminary shall have—it should have 100 students in residence. That would enable it to come out at the end of the year with a balance on the right side of the account. It should have a number of scholarships to aid young women who are not financially in a position to avail themselves of the advantages which the Seminary offers. In addition to all, the Seminary needs the fervent, faithful prayers of the people.

The Association then listened to an eloquent and impassioned address on behalf of mission work in the Northwest, from Rev. F. W. Patterson of Winnipeg. Mr. Patterson spoke of the vast extent of the Northwest country, its wonderful resources, its rapidly increasing population and its prospective greatness and influence in all the life of the Dominion. He spoke of the spiritual destitution of the people who are coming into the country from European countries and the need of evangelization. The Baptists have a mission to these people because they preach a full gospel. If the truth as held by Baptists justify their denominational existence they are bound to proclaim their views. The speaker showed how much had been accomplished by Baptists in the Northwest, the growth of the membership, and their mission work among Germans, Galicians, Scandinavians and Indians. He alluded also to the educational work in connection with Brandon College which had enrolled 140 students last year, and the success of its students in competition with others. Mr. Patterson closed with an earnest appeal on behalf of the Northwest work. The Baptists there are contributing most liberally for the support of the work, but many of the churches will need aid for some time to come, while the opportunity and the need for extending missionary effort are very great.

Sunday was a beautiful day and the congregations which gathered were very large, more than filling the house to its fullest capacity at the morning and evening services. After very helpful devotional exercises led by Pastor Whitman of New Ross, the annual sermon was preached at eleven o'clock by Rev. D. H. Simpson. The theme was "The Continued Presence of Christ with His

Church." Matt. 28:20. The sermon was a strong and effective presentation of the great truth of the Lord's continued presence with His people. The preacher showed in what sense Christ is with His people: The necessity of that Presence to their life and work; and the results which have come through the fulfilment of the Lord's promises.

The afternoon service was in the interest of the Sabbath school work. Pastor Freeman presided. Very interesting and helpful addresses were given by Rev. A. S. Lewis of Aylesford, and Mrs. J. Nalder of Windsor.

FOREIGN MISSIONS.

Sunday evening was given to Foreign Missions. The Moderator, Rev. Dr. Gates, read the report on that subject, which had been read and adopted at a previous session of the Association. The report showed that our mission work in India had been zealously prosecuted during the past year with encouraging results. About 70 converts had been baptized. The results of 25 years of mission work among the Telugus are such as to prompt us to praise God for His blessing on our efforts. A good foundation has been laid for future work, hundreds have been led to confess Christ and a leavening process has been going on which encourages large hope for the future. The report urged that it is our duty to increase our effort to give the gospel to the Telugus; that the present missionary staff is too small for the extent of the field, and that the request of the missionaries for an increase of four missionary families and seven lady missionaries is a reasonable one and quite within our power to comply with.

Dr. Gates supported the report in a vigorous and eloquent speech. He emphasized the great importance of giving the gospel to the peoples who have no knowledge of it, and who must perish if we do not carry to them the word of life. We have undertaken to give the gospel to 2,000,000 Telugus. Other Christian denominations recognize this undertaking of ours and do not enter that field. We have to think of our duty to the Telugus in the light of the Judgment Day. The results of missionary labor are highly encouraging. Opposition to the work is made no longer. The denomination is well able to provide the \$10,000 additional needed to increase our missionary staff in India to 12 missionary families and 12 lady missionaries and we should be greatly blessed in doing so.

Rev. G. R. White was the second speaker of the evening. He referred to the great world conflict which is in progress between light and darkness. The children of light must be strong in the fight. The battle field is the world and Christ who is the World's Light is in the conflict, the leader of his people, and because he is in it we have courage and hope for the results. Much has already been accomplished. A missionary has declared that if all foreign missionaries were withdrawn from Japan, China, India and Africa, the evangelization of those countries would go on because of the seed which has been sown. Speaking of the practical ways of uniting with Christ for the conquest of the world in his name, the speaker laid emphasis upon prayer, work and giving.

Rev. A. S. Lewis of Aylesford, was the third speaker of the evening. He urged the importance of practical effort on behalf of the Telugu work in order to enlarge the staff to the number required. In a previous meeting of the Association, a pastor had offered on behalf of his church to raise one-twelfth of a missionary's salary, in addition to what the church is now doing—if eleven other churches would co-operate. He, Mr. Lewis, was willing to assume a like responsibility. There is the ability if there is only the will to supply the means necessary to a more adequate support of our Foreign work. Of this the speaker had been convinced by the success of efforts on his own field on behalf of the denominational work and the Century Fund.

A brief after service brought to a close a meeting of the Association, which was generally felt to have been one of the most enjoyable and profitable that had been held for years.

New Brunswick Western Association.

According to notice the above Association convened in annual session with the Rockland Baptist church on Friday, June 27. Rockland, or more properly Coldstream, is a small village, beautifully situated just above the junction of the Coldstream and the Backaguisc. Perhaps it can scarcely claim even the dignity of a village, but from it the roads radiate in every direction, with prosperous farms and comfortable farmhouses along the course of each.

This was not the first time that the Western Association had met with the Rockland church. But of those who gathered here twenty three years ago, only a few returned to enjoy the services a second time. Among the delegates the only survivors as far as the writer could ascertain, were Bro. M. S. Hall, and Revs. Geo. Howard, A. H. Hayward, and Chas. Henderson. It will be strange if so long a period intervenes before another Association is held here, if we may judge from the frequent expressions of satisfaction and pleasure, heard not only from the delegates but even from those upon whom was laid the burden of entertainment. But why call that a burden which seemed to afford only unmixed pleasure! At some gatherings of this kind those who are regarded as leaders are besieged with pressing invitations, while those who cannot lay claim to any prominence are made to feel that they are rather in the way. But the abounding hospitality of the people of Rockland made no distinction, and even the casual stranger, driving out for the Sunday services, was fairly bewildered in making choice among the many hearty invitations to stay to dinner or tea or as long as he wished. Rev. J. D. Wetmore has been the pastor of the church here and that at Hart-

land for the past three years, and is strongly entrenched in the affection and esteem, not only of his own people, but of all who are acquainted with him.

FRIDAY AFTERNOON.

The first session of the Association was opened by a short devotional exercise led by Rev. A. H. Hayward, and throughout the session the devotional spirit was made prominent.

The election of officers resulted in the choice of Rev. Geo. Howard as Moderator; Rev. B. S. Freeman as Sec'y.; Rev. R. W. Demmings as Asst. Sec'y.; and Dea. S. N. Estabrooks as Treas. Rev. J. D. Wetmore, Rev. A. H. Hayward, Rev. Z. L. Fash and Dea. Estabrooks were appointed Committee of Arrangements. Bro. M. S. Hall, Rev. W. E. McIntyre, and Rev. J. H. McDonald were appointed a Committee on Nominations. On motion Rev. Dr. Manning Sec'y of the F. M. Board, Dr. E. M. Keirstead, representing the institutions at Acadia, Bro. R. J. Colpitts, representing the MESSENGER AND VISITOR, and any others who might be present during the sessions were invited to seats in the Association.

The first business taken up was the report of the Home Mission Board, read by Rev. W. R. Robinson. This report was on the whole encouraging, though the amount received directly from the churches, viz., \$863.78, is much smaller than it ought to be. The report covers the work from June 1, 1901, to June 1, 1902, and shows help given to 18 mission fields, on which 61 baptisms are reported for the year. This does not include those baptized on the Downtown field by Pastor King, where 36 have been added by baptism. During the year the total receipts from all sources have been \$565.56, with expenditures of \$1917.70; thus reducing last year's surplus of \$993.54 to \$541.42. Attention was called to the scarcity of men who are willing to take charge of these weak mission interests. The report was received for discussion. After a partial report from the Committee of Arrangements, the session closed with prayer by Rev. W. E. McIntyre.

FRIDAY EVENING.

After Scripture reading by Rev. A. H. Hayward, and prayer by Rev. Geo. Howard, a practical and searching discourse was delivered by Rev. W. R. Robinson, from Luke 9:62, "No man having put his hand to the plough and looking back, is fit for the Kingdom of God." This was followed by an evangelistic service, led by the Moderator, in which many took part. The session closed by prayer by Dr. Keirstead.

SATURDAY MORNING.

Session opened with a half hour social service, led by Bro. W. H. Smith. At 10 o'clock, the Moderator took the chair for the resumption of business. The report of the Committee on Nominations, recommending a rather drastic change as to committees and programme for next year, brought on a general discussion, and on motion it was referred back to the committee. The report on Home Missions was taken from the table, and was warmly discussed. It was still under discussion when the session adjourned by prayer by Rev. J. A. Cahill.

SATURDAY AFTERNOON.

After prayer by Bro. M. S. Hall, the discussion of the H. M. report was resumed, and after a rather lengthy discussion was adopted with some minor changes. A resolution was also adopted strongly recommending that the Board reconsider their decision to abandon the St. Francis field.

A very carefully prepared paper on Systematic Benevolence written by Bro. H. C. Creel, was read by Rev. J. H. McDonald. This report strongly recommended the tithing system as a Scriptural and practical method of providing for the Lord's work. After discussion the paper was commended to the attention of the churches.

The report of the committee in regard to the matter of church incorporation was read by Rev. W. E. McIntyre, and was referred back to the committee, recommending the completion of the work.

The circular letter, prepared by Bro. R. H. Phillips of Fredericton, was read by Rev. J. H. McDonald. This letter was received and on motion was warmly commended to the churches as the circular letter of the Association.

The church letters which had reached the Association were read by Revs. Jos. Cahill, R. W. Demmings and B. S. Freeman. The tone of the letters was on the whole a hopeful one. A brief report on Temperance, which carefully steered between the Scylla and Charybdis of political discussion was read by Rev. Geo. Howard, and adopted with one dissentient voice.

The nominating committee's report, referred back for reconsideration, was read by the Chairman, Rev. W. E. McIntyre. This recommended that instead of the usual standing committees with their stereotyped reports and more or less formal discussion, there be appointed one committee whose duty it shall be to prepare a programme for the next meeting, due consideration being given to all denominational interests. This change will chiefly effect the day sessions, while the evening and Sunday services will continue much as at present. The report was adopted. Session closed with prayer by Bro. N. B. Rogers.

(Continued on page 8).

Messenger and Visitor

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S. M. C. BLACK

Editor.

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—The Religious Intelligencer has taken on the sixteen page form and appears in a new dress of type. We wish to congratulate our esteemed contemporary on its handsome appearance and general excellence. The Intelligencer is now published in St. John and Fredericton.

—Perhaps some of our readers will think that the reports of three Associations in one week is a little too much of a good thing. However we thought it best to have them served up as warm as possible, and we hope they may not prove to be uninteresting reading, but we will endeavor to give you not more than one a week from now on.

—We are pleased to be able to publish from the pen of Dr. Steele the gracious and just appreciation of the late Dr. Higgins, which appears in another column. Rev. E. A. McPhee also contributes an appropriate sketch of the life and labors of the late Rev. A. C. Shaw, whose faithful ministry has been cut short in the midst of his years. The sincere sympathy of many hearts go out toward the bereaved in their sad affliction.

—In connection with its issue of June 26, the Casket of Antigonish published a special edition in celebration of its Jubilee. The Casket has not only held on its way courageously through the stress and struggle of fifty years, but has evidently attained a condition of stable prosperity. We heartily congratulate our contemporary on the attainment of its Jubilee, and upon the ability and journalistic skill to which its editorial and other departments bear constant witness.

—The bulletins issued during the week by the King's physicians have indicated a steady improvement in His Majesty's condition. The latest bulletin received at this writing states that the King's progress continues to be in every way satisfactory. His Majesty is said to have expressed the desire that the Coronation shall take place at the earliest practicable date, but though there appears now to be excellent ground for hope of the King's complete recovery, it seems certain that several weeks must elapse before he will be able to undertake the fatigue necessarily connected with the Coronation ceremonies. It is not probable that the physicians would be willing to name a date earlier than the first of October or at most late in September for the Coronation unless the ceremony should be so simplified as to be attended with but little fatigue.

—The National Council of Women has been in session in St. John for the past few days. About sixty delegates have been present, including ladies prominent in the work of social and moral reforms from all parts of the Dominion. Quite a large number of the delegates are from Toronto, and other parts of Ontario. Among the subjects discussed at the meetings of the Council, in public addresses or in the reports of committees, were Prison Reform, Education, Music in respect to its national influence, Laws for the better protection of women and children, the teaching of the fine arts, the care of the aged and infirm, Women on School Boards, Encouragement of Donkhorbor Home Industry, Immigration, Pernicious Literature, etc. The business of the Council is evidently conducted with much ability, and the ladies who have spoken from the platform have generally evinced admirable powers of thought and expression.

—On Sunday last, Rev. J. D. Freeman closed his labors with the Germain St. Church, speaking to large congregations, especially in the evening. The sermons were rich in exposition of truth, strong and uplifting in their thought. An unusually large number partook of the Lord's Supper at the close of the evening service. A social was held on Wednesday evening, at which expressions of goodwill and appreciation were exchanged between the retiring pastor and the church which he has served with so great ability and acceptance. Mr. Freeman goes this week to Providence, R. I., where he is to deliver an address before the B. Y. P. U. Convention. On his return he will join his family in Queens County, N. S., spending some weeks there in rest in anticipation of his work at Bloor St., Toronto, which he takes up the first of September. Many will share our deep regret at losing a man of so forceful and fruitful mind, so genial

of spirit, so rich in mental and spiritual culture and so inspiring and helpful as a preacher of the truth. It seemed that we could ill afford to have him go from these Provinces by the sea. We are glad however that he is to remain within the bounds of Canada, and we trust that a very large measure of blessing and success may attend his ministry in the new and important field of labor into which he is soon to enter.

P. E. Island Association.

The city of Charlottetown at this season of the year, presents a very attractive appearance. Of late, especially, the improvements in the streets and residences of the city have been quite noticeable; and the process of renovation and adornment goes steadily forward. Among its many neat churches the Baptist Sanctuary holds an inferior place; and among its popular preachers Rev. J. L. Miner, the Baptist bishop, takes no second rank.

Under such favorable conditions the Island Association met together on Friday morning, June 28, to engage in the annual business of this energetic and brisk little body. The retiring Moderator, Rev. J. Clark, occupied the chair. Much inspiration was given to all the meetings by the hearty devotional exercises which preceded each of the sessions. The first of these, led by Rev. J. W. Gardiner, was rendered particularly impressive by the earnest prayers which were offered in behalf of our afflicted Sovereign, and by the tender singing of "God Save the King."

Rev. J. L. Miner was chosen as the new Moderator; Bro. Arthur Simpson, as Secretary; Rev. C. P. Wilson, as Assistant; and Bro. J. K. Ross as Treasurer.

The address of the retiring Moderator was one of kindly reference to King Edward VII., and that of the new officer one of warm welcome to all who were in attendance. Rev. Dr. Trotter at the request of the Association offered fervent prayer for the speedy restoration to health of His Majesty the King.

A goodly number of representatives from the churches were present, and several visiting brethren were invited to seats. Among these were our esteemed President of Acadia College, Rev. Da Trotter, Bro. Sipprell from St. John, Rev. Messrs. Stevenson and Allen, of the Christian church, and Rev. D. B. McLeod, Presbyterian.

A long list of departed brethren and sisters was touchingly presented in the Obituary report read by Rev. J. C. Spurr. Prominent among these was the name of Bro. Solomon Schurman, who had long and honorably been connected with the Baptist church at Bedeque. The departure of Mrs. McLeod, relict of the late venerable and beloved Rev. Samuel McLeod, of Uigg, was also referred to in affectionate terms. The recent demise of Rev. A. C. Shaw, formerly pastor at East Point and afterwards at Dundas, was alluded to in affectionate language, and heartfelt prayer was offered in behalf of the sorrowing widow and child.

The Association also learned with deep sorrow of the death of Dr. F. Higgins, formerly mathematical professor of Acadia College; and of the serious illness of Miss Blackadar, our missionary in India. A most feeling and earnest petition was made to the Comforter to sustain the bereaved family in Wolfville.

A paper giving a brief historic sketch of the rise and progress of Baptist principles on P. E. Island, was read by Rev. W. H. Wren. It was followed by a carefully prepared history of Cavendish church, by Bro. Arthur Simpson. These papers are the first instalments of similar outlines of the history of all the Baptist churches on the Island, to be forthcoming from year to year. [At this point a page of the MS. is missing. It evidently contained a brief synopsis of the report of the Committee on Education, which, it may be presumed, embodied essentially the same facts as are given in connection with reports on this subject presented to other Associations reported in our columns. Ed. MESSENGER AND VISITOR.]

Rev. Dr. Trotter heartily endorsed the sentiments of this report and gave some further information respecting the good work in progress at Acadia. In the evening the same report was again read before a large and interested audience, and telling addresses were delivered in relation to the importance and value of the higher education.

Rev. J. L. Miner spoke eloquently respecting the necessity of education to those who desire to succeed in any department of advanced human effort. He claimed that education enables us to fulfil our obligations to ourselves and to the world, and that the age in which we live demands of all intelligent beings a sort of universal education. The man who is not broader than his profession can never rise to excellence in any calling. He maintained that Acadia College is a great power in promoting general education because her ideals are high. Its students ever breathe a pure and healthful intellectual atmosphere.

Rev. Dr. Trotter followed in a most impressive address, delivered in his felicitous and convincing manner. He graphically outlined the work of the different institutions at Wolfville, pointed out the varied facilities they afford for students of all classes and professoriate and emphasized the fact that in its fine professional Acadia College is the strongest University in the Mar-

itime Provinces, with but one exception. He referred fittingly to Mr. Rockefeller's generous gift, and urged the necessity of united effort in raising the \$4000 still needed to complete the original contract and to secure the balance of the favor granted by the American Education Society.

It was shown that the Ladies' Seminary is making satisfactory progress, and that its financial outlook is more encouraging than it has been for many years. Principal DeWolfe is making a creditable record both for himself and for the institution. He seems to be the right man in the right place. The department in domestic science was regarded with great hopefulness. We need educated young ladies who can not only construe Latin and translate French, but who can darn our hose and cook a toothsome dinner. The young divines need such girls for wives. Dr. Trotter did not say just these things, but we have written between the lines.

An interesting report on Denominational Literature was read by Rev. J. W. Gardiner, claiming that Baptists have a very rich and valuable literature and that it should be placed within the reach of not only our own people but of the general public. Our young people should be better informed than some of them are in relation to what are our peculiar denominational doctrines and practices. The MESSENGER AND VISITOR was referred to in very complimentary terms. A discussion arose on this latter subject in which it became obvious that the title of infallibility cannot yet with the full consent of all our brethren be conferred upon our denominational paper. But a unanimous vote was passed cordially commending it to all our homes, and expressing undiminished esteem and confidence toward the editor, with a gentle hint that he may always heroically "stand in the old paths" of orthodox Baptist theology.

Tabulated information from church letters was given by Rev. J. C. Spurr. Owing to the fact, however, that some of the churches failed to report their statistics, it was not possible to form an accurate statement of present membership. About twenty baptisms were reported for the year. In view of the fact that thirty have been removed by death from the fellowship of the churches during the same period, it follows that there has been serious decrease in the list of workers. Moreover the non-resident members number three hundred and thirty-eight, a fact much to be deplored, and one which demands prompt attention.

Rev. J. Clark was of the opinion that these meagre results were partially owing to the doctrine, popular in many communities, that Children are born Christians, and to the kindred doctrine of Universalism, which seems to be growing fashionable. But these doctrines were never taught by Jesus. They are of their father, the Devil, and are designed to deceive and mislead the unsuspecting to eternal perdition.

Rev. C. P. Wilson deplored the irreligious tendencies which seemed to have developed in the young people. There is need of much humiliation and prayer among Christians for a genuine revival of religion.

Rev. A. F. Browne, Bro. W. B. Howatt and others gave expression to earnest words in relation to this grave aspect of the church life.

Mr. Sipprell, representing the Baptist Foreign Missionary Board at St. John, was invited to a seat in the sessions. He gracefully responded in a brief and appropriate address.

Mr. A. W. Stearns read an excellent report in relation to the Baptist Young People's Union of P. E. I. Declension in this movement was noted with regret; yet some active societies are still vigorously pushing forward in the good work.

Rev. W. H. Warren spoke in favor of the purpose of the young people's society; but admitted that in some cases the society had tended to withdraw the influence of the young from the church. This is by no means a necessary result of the movement, but if the tendencies are at all in that direction it may be well to consider whether we are on the right track. Constitutionally young people's societies are but departments of church service and when they do their work in a legitimate way they certainly tend to build up the church of Christ.

Rev. John Clark wished to know whether the report represented all the societies on the Island. A warm discussion followed, in which Rev. A. F. Browne, Arthur Simpson, J. K. Ross, Jeremiah S. Clark, Robert Jenkins and W. B. Howatt took part. The report was finally adopted.

A report of district committee on Twentieth Century Fund was read by Rev. J. C. Spurr. It recommended the raising of \$3,000.00 by the Baptist churches of P. E. Island for this fund. A number of brethren did not see their way clear to urge this undertaking, as the Baptist churches are small and financially weak. The report was adopted. On motion it was decided that a committee of three be nominated to carry out this matter.

A stirring report on Temperance was presented by Rev. E. P. Calder, of Summerside. A discussion followed.

Mr. J. K. Ross referred to what the report implied in reference to the attitude of the public press respecting temperance. He claimed that several of our leading

papers are clear in their advocacy of sound temperance principles.

Mr. Robert Jenkins was of the same opinion, but he held that moral suasion through the press is not sufficient. We are under deep obligation to assist as churches, in enforcing the temperance laws. He urged vigorous legal action in suppressing the sale of intoxicating liquors.

Rev. A. F. Browne, was of the opinion that Charlottetown is more thoroughly under the control of the demon of intemperance than it was ever before. The fault is not with the law, but with its inadequate administration. The battle with this great evil is still on, and we should not relax our efforts till we shall have gained complete victory. The report was referred back to the committee for certain modifications.

The Temperance mass meeting on Saturday evening was well attended and enthusiastic. Rev. E. P. Calder's report on this subject was trenchant and uncompromising, and his address on the matter was full of vigorous arraignment of the liquor traffic and of earnest admonition to temperance workers.

Bro. W. McLeod manifested his old-time antipathy to the rum business. He showed how much evasion there is in the administration of temperance laws; and he gave tobacco users a sound bit of advice in relation to this injurious and filthy habit.

Rev. C. P. Wilson spoke with much ability regarding the subject. He pointed out the peculiar dangers to which the young are exposed and besought greater effort in their rescue.

The services on Sunday were largely attended, and various denominational churches were ministered to by Baptist preachers. Rev. W. H. Warren preached the Associational sermon, his theme being "The Royal Reaper," based upon Rev. 14: 14. The subject was suggested by Britain's grand preparations for the coronation of her King; and the preacher referred in tender words to the sad disappointment experienced by the nation as a result of His Majesty's sudden and serious illness. But the deplorable illness only gave additional pertinency to the speaker's design in leading his hearers away from an earthly monarch to "another king, one Jesus." Christ is our Supreme King, and the great purpose of all our gatherings is to do homage to his name and to stimulate each other in his service. The leading thoughts related to the reigning Jesus and the reaping Jesus, divisions which readily suggest the main trend of the discourse. It was received with much kindly appreciation by the Association.

Rev. D. Price, in behalf of the H. M. Board, gave a very interesting address on Sunday afternoon, followed by other brethren, emphasizing the great importance of our missionary work.

The place of worship was crowded to its utmost capacity on Sunday evening. Rev. Dr. Trotter preached a most inspiring sermon from Lam. 3: 27, in which he presented before the young beautiful lessons from the life of Tennyson, adapted to awaken in them new impulses to higher aims, and especially to lead them to bear the yoke of him who said "My yoke is easy and my burden is light."

On Monday the sessions of the Association were resumed. A most excellent Circular Letter was read by Rev. John Clark respecting the nature and obligations of church membership. It was heartily adopted by the body, and it will be published in pamphlet form.

Dea. W. B. Howatt presented a comprehensive report on Sunday Schools, giving useful statistics and valuable suggestions in connection with this department of church work. A prolonged discussion followed in which many helpful hints were given by different speakers. The report was unanimously adopted.

The new pastors on P. E. I., Rev. J. L. Miner, Rev. C. P. Wilson, Rev. J. W. Gardiner, and Bro. A. Horwood, Licentiate, were at the request of the body, heartily welcomed into our Associational brotherhood by Rev. W. H. Warren.

Bro. J. P. Gordon gave an illustrated address on Sunday School Management. He showed the necessity of having perfect order in each school, and of securing the undivided attention of the pupils. To this end teachers must themselves be alert, orderly, earnest and thoroughly alive to the importance of their work. Good singing is an indispensable requisite in this respect. Blessed is the school that has good singing.

A strong report on Missions was read by Rev. A. F. Browne. It advocated due proportion in the beneficence of our churches, and showed how intimately all religious enterprises are co-ordinated. It deprecates the general lack of interest in this great work. Results are meagre because agencies are too feebly supported, and churches are dying for want of the missionary spirit. The report was warmly discussed and fully endorsed by the brethren.

The closing session on Monday evening was bright and inspiring. Stirring addresses were given on missionary topics. Sister Martha Clark spoke briefly but encouragingly of the foreign work, expressing her deep solicitude for the welfare of those who are on the field, and her burning desire for greater zeal among the churches at home.

Rev. A. H. Whitman spoke with much vigor respecting the Northwest and Grand Ligne Missions. He called attention to the wide openings which present themselves before us in western Canada, and sought to enlist deeper sympathy with the endeavors being made to plant churches among the thousands of immigrants who are making their homes in our Dominion.

Rev. A. F. Browne showed that Home Missions are the engines which give power to the great evangelical trains. He claimed that the chief reason why churches exist is to send the light of truth to those regions which are still in darkness. Our churches are not half alive to their obligations in this behalf.

Rev. J. C. Spurr, in behalf of the Association, tendered the cordial thanks of the body to the Baptist and other friends of Charlottetown for their kind hospitality, and to the Moderator, the Secretary and the choir for their valuable services in rendering the meetings pleasant and profitable.

After the usual routine business the Association closed its sessions to meet next year at Cavendish, in compliance with a cordial invitation from the church in that section. All who were in attendance seemed to enjoy the meetings from day to day, and the presence of Dr. and Mrs. Trotter, of Rev. D. Price from Yarmouth, and of Bro. Sipprell from St. John, contributed very greatly to the interest and success of the sessions.

Articles of Faith and Church Covenant.

In the year 1886 at the Baptist Maritime Convention, held in the city of St. John, N. B., the Convention was asked to provide for the churches articles and covenant which shall most concisely and clearly exhibit our view of doctrine and polity. A committee was appointed with a view of securing uniformity. The next year at Charlottetown, P. E. Island, the committee reported that while negotiations were in progress with reference to organic union between the Free Christian Baptists of New Brunswick and the Regular Baptists of the Provinces, it would be unwise for the Convention to recommend any articles of Faith to the churches for their adoption. The basis of union was before the two denominations for some time, and then the matter dropped as not being practicable at the present. The committee then prepared a document in which were formulated Articles of Faith and Practice and Covenant. At different times this work of committee was before Convention and was side tracked for the want of time. While there is great harmony between us as individual Christians, and fewer heresy trials among Baptists than any denomination, yet it appeared too difficult to formulate Articles of Faith that would be perfectly satisfactory to all.

So in 1897 the Articles of Faith and Practice, commonly known as the New Hampshire Declaration of Faith, was adopted by Convention and recommended to all the churches of Christ in the Maritime Provinces. The chairman and other members of the committee were appointed a committee to confer with the Baptist Book and Tract Society relative to printing the documents. During the year some important changes were being made in the Book-room and the directors did not wish to assume the financial responsibility. The Articles of Faith and Practice now appear in a handy concise and neat pamphlet that will be appreciated by all our churches.

The value of this formulated belief is found in the references to the Sacred Scriptures. Each article is stated in plain and concise language as possible and the places where taught in the Bible given. The article on the Lord's Supper is separated from the article on Baptism and an article on Adoption added.

The covenant is such as used in some of our churches and sanctioned by the Convention at Bridgetown, 1892. It is a manual containing 16 pages of valuable information, with Scripture references bearing on the following subjects:

True God; Fall of Man; Way of Salvation; Justification; Grace in Regeneration; God's Purpose of Grace; Adoption; Sanctification; Perseverance of Saints; The Gospel; A Gospel Church; Baptism; The Lord's Supper; Christian Sabbath; Civil Government; Righteous and the Wicked; The World to Come, and The Covenant.

In lots of 100 copies mailed \$1.00. Single copies heavier parchment cover mailed 5 cents each. Sold by Geo. A. McDonald, 120 Granville St., Halifax, N. S.

C. H. MARTELL, Chairman of Committee.

D. F. Higgins, Ph D.

For forty years I knew him—more intimately for the first stages, when we were thrown much together—but for the most part as teacher and I pupil, yet still intimately. He was in college far advanced when I first sighted his tall form, awed much as a boy always is by the superior port and bearing of a man in his last year—and more so by the native dignity of the man. Somehow he drew me towards him, and I found that we had some thoughts in common,—especially a sympathy in regard to the ministry of the Gospel. He had recently passed through one of those experiences that have marked the history of the college, and though my conversion was of a more impetuous nature, still the new man within us both responded one to the other, and we had much fellowship in Divine things. He was a Baptist, his ideas of the kingdom becoming clearer,—his doctrine strong. He did not shun the awful side of our belief but sometimes would let loose his thoughts on "free will and free knowledge absolute." The highest, deepest things of the Book did not scare or repel him—though he was reverent and touched them cautiously. With an eye to the pulpit, he took the pittance and the treasures as they were doled out by one regal hand; but no amount

of absorption of truth could make him fit for the pastorate. His health was largely negative; the exposures to which our ministry is incident would have incapacitated him, and his mind was not of that cast to please small audiences, while he could never have endured the petty tyrannies of the pastorate. Blissfully, for him, he found this out before committing himself, and turned to the teacher's chair, in which he spent his life.

Professor Higgins was a product of the soil. He never studied abroad but he did at home—the main thing after all. I remember him as teacher of mathematics and chemistry, but he mastered Hebrew and French, and best of all, knew a good deal about English. One evening I dropped into his room and found him perusing Tennyson. His black eyes were flashing over the phraseology:

"And bared the knotted column of his throat;
But with one stroke Sir Gareth split the skull."

I call to mind his relish of the lines:

"They take the rustic murmur of their bourg
For the great wave that echoes round the world."

We agreed here better than on angles and co-sines, and algebraic formulae; but even on these latter, there was no twitting of his friend, no impatience; but encouragement and willingness to allow that there were equivalents in the great realm of learning.

Dr. Higgins was a friend, patient, constant, and this notwithstanding differences of opinion. He was not of the caressing, hand-squeezing order; but there was the respect that is of consequence to self-respecting men. There was confidence, and always an appreciative remark about one's efforts—even when there was too much sign of effort and more red adjectives than suited his taste.

I think I am not saying too much, when I affirm my belief that D. F. Higgins had few peers among us for high mental endowment. What he might have been, had he taken advantage of foreign culture, will remain a curious question. He was an eminent specimen of the small college and of what may be done by the man who makes the most of the advantages within his reach. After all is said, "There is no royal road to learning;" and while we readily and heartily grant the benefits that accrue from sitting at the feet of famous teachers, still it is the man himself that must attain.

Great degrees from foreign Universities have decorated the names of many smaller men than Daniel Francis Higgins. D. A. STERLE.

Aldrich Clinton Shaw.

The subject of this sketch first saw the light of day at Mount Pleasant, Carleton Co., N. B., on Feb. 6th 1868, and passed to his rest at Tusket, Yarmouth Co., N. S., on June 20th, 1902, in the 35th year of his age, leaving a young wife, formerly Miss Gertrude Sammerville, of Springfield Kings Co., N. B., and two young children, Alvah and Percy, besides his father, two sisters and six brothers to mourn the loss of a devoted husband and father, and a loving son and brother. To one and all we tender sincerest sympathy and pray that the God of all comfort may comfort their hearts in this their great sorrow.

Bro. Shaw gave his heart to Christ when only a young boy, and was baptized into the fellowship of the Rockland Baptist church by Rev. A. H. Hayward. He became a worker in the church at once, and it was not long until his mother's prayers were answered, in his deciding to preach the gospel. It was not however until the fall of 1891 that he saw his way clear to begin training for his life's work. At that time he entered Horton Academy where part of the matriculation course was taken, after which he completed the English course at Newton. Our dear brother has always regretted his mistake in not taking a fuller Arts course, and only a few weeks before his death expressed to the writer his determination of taking further studies when circumstances permitted. But such was not to be. He has finished his work; his race is run, he has entered the place of rest and has heard the Master's "Well done," now that which was in part is done away and he knows even as he also is known.

Bro. Shaw held pastorates in the following places and in the order given: Crow Harbor, Guysboro Co., N. S., Springfield, Kings Co., N. B., East Point, P. E. I., where he was ordained in 1895.

The Dundas field, P. E. I., and Tusket, N. S., where for a year and a half he has labored acceptably and successfully. Just the sixth Sunday previous to that on which his funeral service was held, he baptized four happy believers. Pastor Shaw was a faithful, fearless and able preacher of the Word, loyal to his church and its interests, and, while not sacrificing any principle, was tolerant to all. He was thus highly esteemed and much loved by those of all creeds. There was no cunning, scheming or tricking in him. He was fair and above-board in all his plans and work, and abhorred that which was base. Being of a very retired disposition he did not push himself forward, so was little known by his brethren, but those who had the privilege of intimate friendship with him loved him more as they knew him better.

His funeral service was held from the Tusket Baptist church on Sunday, 22nd ult., conducted by Pastor McPhee, who was assisted by Pastors Brown, Price, Parker, and Grant, the latter preaching the funeral sermon from Eccl. 7: 4. Tusket Court of C. O. F., of which Bro. Shaw was a member, attended in a body and four of the number acted as pall-bearers. On Monday, Mrs. Shaw accompanied the remains to her New Brunswick home where interment was made.

Thus our dear brother rests from his labors and his works follow him.

"Farewell, thou loved one,
We shall behold thy face no more,
Thou, in thy Saviour's presence,
We greet thee once again.

E. A. MCPHEE.

* * * The Story Page * * *

The Mistress of Broadacres.

BY FRANCES A. FRODOCK.

The windows of the breakfast-room had been opened to allow the sweet air of the May morning to enter; with it entered the warbling of birds and happy children's voices. Mrs. Martel noticed the unusual melody of sounds, and said to Hannah, who was pouring her coffee:

"What are the school children to do today—have a picnic?"

"Why," answered Hannah, "today is Arbor Day, and Lawyer Stone is to make a speech to them before they go to the woods."

Mrs. Martel finished drinking her coffee while listening to the lusty singing of "America" by the children. She threw a light wrap over her shoulders, saying:

"I believe I will go to the common to hear Lawyer Stone's address, they say he is quite smart."

Mrs. Martel, a childless widow, was the owner of Broadacres, the largest farm for many miles around. The house was of substantial brick, with wide piazzas which were wreathed in clinging vines. The lawn sloped to the wide, tree-shadowed village street, and was the pride of its owner and the village, too. The grass was smooth as velvet and dainty spring green, while masses of shrubbery and rare foliage plants were in abundance. On each side of the lawn were rustic arches: one led into the rose garden, the other into a field that used to be called "the children's garden," for years ago there were children's voices ringing through the roomy house, and tireless feet went rushing over the lawn. Every one said: "Mrs. Martel was such a good mother. What a pity that all of her little ones should be taken from her!"

In the children's garden, the dandelions blossomed, and the daisies, too, but none of them were ever gathered, except a wreath which was laid on each of the little mounds, just a short walk from the daisy field.

Lawyer Stone had just commenced his address when Mrs. Martel reached the common. A shabbily dressed little boy moved from the bench where he had been sitting and politely offered it to Mrs. Martel. The boy was Georgie True, a little orphan whose parents had both died from pneumonia in the winter. The lady was thinking of this, so she lost the first part of the lawyer's address. The sentences which he was now uttering claimed her attention and remained with her all day.

"The life of a community of trees is an exceedingly interesting one. A forest tree is in many ways as much dependent upon its neighbors for safety and food as are the inhabitants of the town upon one another. A forest tree helps to protect its neighbors against the wind, which might overthrow them, and the sun, which is ready to dry up the soil about the roots by shining too hotly upon it. It enriches the earth in which they stand by the fall of its leaves and twigs, and aids in keeping the air about their crowns and the soil about their roots cooler in summer and warmer in winter than it would be if each tree stood alone.

"With others it forms a canopy under which the seedlings of all the members of this protective union are sheltered in early youth, and through which the beneficent influences of the forest is preserved and extended far beyond the spread of the trees themselves.

The speaker was quoting liberally from Clifford Pinchot. There was only one on the common that morning who made the queer mistake of applying the quotation to boys instead of trees.

Mrs. Martel motioned ragged Georgie True to come to her, and whispered:

"Are you going to the woods?"

"No, ma'am," he answered; "I haven't any lunch. Mrs. Griggs said she could not bother today, besides, she is mending my best clothes to get me ready to go to the poor-house to-morrow."

Again Mrs. Martel thought of the words just uttered: "With others it forms a canopy under which the seedlings of all the members of this protective union are sheltered in early youth." She looked at the small forlorn body at her side, then arose from her seat and, taking him by the hand, said, kindly:

"Come with me, Georgie, I will have a nice lunch for you, and you must go with the children on the picnic."

They went together, and Mrs. Martel astonished Hannah by directing her to pack lunch enough for two boys. For years she had taken no notice of children; now she went again to the common, where the children were just climbing into the buckboards, ready for the drive to the woods. One of the teachers promised to look after Georgie and his luncheon. Soon the common was deserted and had only the sounds from the busy nest-building robins.

Mrs. Martel walked slowly about the grounds, talking with the gardener about changes in the flower beds. The man sighed as he saw her go through the arch, which led to the daisy field. "I wish she would have the field plowed and sow it to wheat," he muttered.

After dinner the lady brought her work, a bit of

fine lace making, and seated herself on the piazza. The sunshine lay in great patches upon the lawn. She watched the slender, swaying branches of the birches, the sturdy trunks of the maples, and the graceful bending of the elms. The lace work lay unfinished in her hands; she was not thinking about it, but about Mrs. Griggs and the best clothes she was mending for Georgie True.

"There, I have made another mistake," she said; "I will not try to finish this today."

She arose and carried the lace into the house. Her work basket was heaped with dainty bits of needlework, unfinished. She rummaged among them for a moment, but there seemed to be nothing in the basket that she cared to do. She laughed a bit uneasily as Hannah came into the room and said:

"I believe I will call on Mrs. Griggs this afternoon; perhaps I can help her about fixing up that little True boy's clothes."

She put on her hat and walked down the street until she reached the cottage. Mrs. Griggs met her cordially, but there was a look of surprise in her eyes; it was rare to receive a call from the mistress of Broadacres.

Mrs. Martel saw a bundle of straw-bound nursery trees lying against the piazza rail, and she said, pleasantly:

"Are you going to set out more trees, Mrs. Griggs?"

"Yes, Mr. Griggs has set his heart on seeing our orchard cover the hillside."

A work-basket sat conveniently near Mrs. Griggs's chair. Her visitor noticed the worn garments that were being patched and darned.

"I called to see you about the little True boy. I thought you would like to buy him some clothes before you carried him to the poor-house," and she handed Mrs. Griggs a ten-dollar bill.

That lady could scarcely believe it—Mrs. Martel interested in a pauper boy!—but she only said:

"How kind of you! The little fellow was really bad off for clothes. He has been here ever since his father and mother died; I wish we were able to keep him, but we cannot afford to do it."

Almost unconsciously Mrs. Martel began to quote from the Arbor Day address: "The history of the life of a forest is the story of the help and harm which the trees receive from one another. On one side, every tree is engaged in a relentless struggle against its neighbors for light, water and food, the three things trees most need. On the other hand, each tree is constantly working with all its neighbors to bring about the best conditions of the soil and air for the growth and fighting power of every tree."

Why did the words cling to her so persistently? It was trees that Lawyer Stone was talking about, not boys, and Georgie True would have a decent suit for his first appearance at the poorhouse.

Hannah had prepared a delicious tea. She had not been unmindful of the unusual exertions of Mrs. Martel, but she was somewhat disappointed when she saw how little was eaten. After tea the gardener came to report that the ornamental trees for the lot in the cemetery had arrived. "Would you look at them, please?" They were found to be in good condition, and arrangements were made to set them early the next morning. After the gardener had gone she strolled across the lawn and entered the children's garden where she gathered a handful of the velvety blossoms of the dandelion, then crossed the field and entered through a private gate into the cemetery. Slowly and with bowed head she moved toward a tall granite monument, came close to it, and leaned her face against its cold smooth surface. She glanced around the well kept lot. The daisies blossomed in snowy crosses upon the larger mound, and in stars of pink and white upon the smaller ones. She placed the yellow blossoms upon her children's graves, then moved about selecting the places for the trees which were to be planted in the morning. If she had sticks she could mark the places for the gardener. There was a clump of half-dead shrubs by yonder head-stone; she walked to it and stopped suddenly.

The dusk was falling about the cemetery and making objects a little uncertain, yet Mrs. Martel was not mistaken—a childish figure was kneeling beside a wide grave and clumsily trying to plant a tiny tree in its centre. It was Georgie True. The next moment there were two kneeling beside that grave, and a frightened little boy was sobbing out the story of his Arbor Day picnic as he was sheltered in Mrs. Martel's arms.

"I wanted to plant my tree on papa's and mamma's graves before they carried me to the poor-house. It was such a nice tree, I gave a big boy all my cake to pull it up for me. The roots were deep down in the earth, and I wanted one with long roots, so that they would reach way down into the grave."

As she listened to his sobbed out story Mrs. Martel was again mentally quoting: "Yet the mutual help of the trees is always going quietly on."

"Georgie," she said suddenly, "how would you like to come and live with me at Broadacres and be my little boy? I am so tired of being alone and I do not think it good for little boys, either. We can

come here together and plant beautiful trees and cover the graves with daisies."

The next day Mrs. Martel astonished Lawyer Stone by coming into his office to legally adopt Georgie True and make him the heir of Broadacres. That afternoon the gardener stood with his hat in his hand, desiring to toss it in the air, boy fashion, while his mistress was giving him directions to have the children's garden plowed and made into a splendid ball ground for the village boys.—N. Y. Advocate.

Frankie's Visit.

BY C. A. PARKER.

"The egg-man is coming, mamma," cried Frankie Clark, rushing into the house. "He's most here. Then he rushed out again."

In a few minutes he came back, escorting an old man who carried a basket on his arm.

"Good morning, madam," said the egg-man, bowing politely, and setting the basket on the table. "The usual number, I suppose?"

Frankie climbed on a chair and watched while the eggs were being counted out of the basket into a pan which Mrs. Clark had brought. When this was finished, the man picked up a very small egg and handed it to the little boy.

"There, sonny," he said, "I brought that for you."

"Oh, thank you!" cried Frankie, in delight. "Isn't it dear! I wish you'd bring all this kind, won't you, please?"

The egg-man laughed. "I'm afraid I'd lose your mother's custom if I did," he said.

Frankie turned the egg round and round admiringly. "You pick 'em out o' nests, don't you?" he said.

"Yes," replied the man, laughing again. "I'd like to pick eggs," said Frankie, longingly. "You live on a farm, don't you?" he added. "I s'pose they's lots o' chickens and little bossies and sneeps there, isn't there?"

"Well, I have only a small place," replied the man, taking up his basket and hanging it on his arm. "There's a pile of chickens and two calves and a colt and six little pigs, cunning as can be. I don't keep sheep; but Mr. Stowe, on the big farm next to mine, has over three hundred."

Frankie sighed. "I'd like to go to a farm," he said wistfully.

The egg-man's face lighted up. "Let me take him home with me, madam," he said. "I'll take good care of him, and bring him back all safe and sound in a few days."

Frankie jumped off the chair. "Oh, can I go?" he cried, looking up pleadingly into his mother's face. "Please say yes, mamma. Please do!"

Mamma hesitated. "Are you sure it would be convenient for your wife?" she asked.

"Perfectly, madam. She will be delighted. She is very fond of children. Ours are all grown up and married. We are all alone."

Mrs. Clark still hesitated. "He has never been from home over night," she said. "He would be homesick, I am afraid."

"No, I wouldn't mamma," cried Frankie, earnestly.

The egg-man smiled. "I think we can manage about that," he said.

"I am going out to look after my horses," he added. "Perhaps you would like to speak with your husband while I am gone."

So Mrs. Clark went to the telephone. Papa did not object. He knew the egg-man very well. It would be all right, only, of course, the boy would be homesick, he said.

"Well, I'll get him ready as soon as possible," said mamma.

"Let him go just as he is, madam," said the egg-man. "Those clothes are all right for the work he will have on hand for the next two or three days."

So mamma wrapped up a night-gown and another gingham waste, and Frankie kissed her goodbye and ran out to the wagon.

"Can I drive?" he asked, as he clambered in, without waiting for help.

"Well, I guess I'd better tell we get out of town," said the egg-man, taking the lines. "Then you may."

Papa was on the lookout, for mamma has said that she would like to have them drive round by the office.

"Good-bye, papa!" shrieked Frankie while they were still half a block away.

"So you're going to leave us, my boy?" said papa when the wagon stopped.

"Yes, I'm going home with the egg-man, out to the farm," cried Frankie, his eyes shining with happy excitement. "I'm going to drive soon as we get out o' town. I'll be gone a long time, too."

"I'm going to pick eggs out o' nests, and feed the chickens and the little piggies. 'Nother man's got

a whole lot o' sheeps', more'n a fousand. I'm going to see them, too.

Well, I guess we better go. Maybe it might rain or be dark 'fore we get there. Good-bye, papa. Don't be homesick.

Papa laughed and kissed him. "Good-bye," he said. "I suppose we shall be a little lonesome; and, if you are homesick, you must be a brave boy, and do not cry."

Then they drove away, and papa felt quite lonesome as he watched them.

About nine o'clock that evening there was the sound of wheels stopping at Mr. Clark's gate; and very soon a familiar little voice was heard, and familiar steps running up the walk.

Mr. and Mrs. Clark both started for the door, reaching it just as it was opened from the outside.

Frankie rushed at them, throwing his arms first around one and then the other.

"I'm so glad to see you!" he exclaimed. "Wasn't I gone an awful long time, though? I picked eggs, and fed the shickens. The little piggies squealed just like this, we-ee-ee!"

"But I didn't see the sheeps, so I've got to go again. Then I guess maybe I'll stay all night. I didn't think time, 'cause I was 'fraid you'd be homesick to see me."

"Well, well!" exclaimed Mr. Clark. "This is a great performance."

"I'm very sorry, indeed, that you have been put to so much trouble," he said to the egg-man, who responded with a polite wave of the hand.

"Don't speak of trouble. It is all right. I intended to bring him home tonight if he really wanted to come. He has enjoyed the day greatly, and so have we. My wife could hardly let him go, and as for me, the pleasure of his company was worth much more than the extra trip. Don't feel any uneasiness about it."

Frankie followed him to the door.

"Good-bye!" he called cheerfully. "Don't forget to feed the shickens. They'll be lonesome about me, I expect. Next time you bring us some eggs I'll go home with you again."—Christian Register.

Something New.

"Oh, you know one gets so tired of doing the same thing year after year. I wish I could get away and do something entirely new."

The speaker was a young woman, presumably the eldest daughter of the house.

"I wish I were like you, Marion," she continued, "and could go off to a city and make my own way. It's so tame living in a little town."

The listening Marion sighed faintly. Perhaps she knew too well the other side of the story. For it is strange how often people (and particularly restless youth) are apt to forget that there could be a sameness in city life, too. A visit to the city in exhibition time, or a Christmas shopping expedition, an impression of hurry and speed, of bright lights and gaily dressed crowds, of mazes of carriages, trolley cars, and banana vendors, towering walls and brilliant shop windows. All these things are new after the quiet of the little town. The nerves are fresh and untired, and all this strange rush and roar is but a deep voiced music to which the heart beats time. It does not occur to the young sight-seer that this very change and bustle could become monotonous—could become an old thing. It does not occur to young minds always that monotony results more often from our condition of mind than from our surroundings. To a fresh, alert mind, the world is new each day. To a stagnant, inert one all things grow old and pall upon the taste sooner or later. The interesting world is only revealed to the interested eye. And, after all, is there anything more monotonous about walking down the street of your native town and meeting the same old acquaintances every day than there is in passing the same row of strangers in a crowd every morning? Is there anything fresher and more varied about the walls of the sky-scrapers than there is about the hill-slopes that cradle your native college? It is doubtful if the young lady who pined in her country home put one new thought a week into brightening the lives of its inmates. Ten chances to one, she went on in the same rut day after day, without a thought to fresh amusements for the boys, new deserts, new table decorations, new ideas of any kind that would brighten the home-life and church-life around her. If everything looks rusty and monotonous about you, depend upon it you are a little rusty, too. To the man or woman who is constantly putting fresh vigor and life in the world around them, that world will always show its freshest side, whether it be in city, town or country. There is nothing dull in any life when we once understand its meaning. Who is it says:

"The street is a masquerade
When Shakespear passes by?"

The way we see our lives depends so much on the eyes with which we see.—Guardian.

The Young People

EDITOR, J. W. BROWN.

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

Prayer Meeting Topic—July 13.

Constant Companionship. John 14:16-18; Matthew 28:20.

Need of Constant Companionship.

Loneliness easily becomes oppressive. The soldier can face danger more cheerfully when he is in elbow touch with many brave comrades, and the sight of his great general inspires him with enthusiasm and a determination to drive the enemy. Our Lord knew how dependent on human fellowship and divine leadership his disciples were, and so he gathered them together and sent them forth two and two, bringing them back to report in the presence of their brethren. Jesus put the greatest possible emphasis on fraternal fellowship. "By this shall all men know that ye are my disciples, if ye have love one to another." But it would not suffice to secure human companionship; the Captain of our salvation must be in constant touch with his army, every soldier having the joy and inspiration of a daily vision of our great Leader.

PROMISE OF THE SAVIOUR'S PRESENCE.

"Lo, I am with you all the days, even unto the end of the world." He is with us in days of triumph and rejoicing, nor does he forsake us in days of trial and seeming defeat. "All the days" he is our faithful leader. The conquest of the world for God is an enterprise great enough to enlist the constant attention of the One who is "mighty to save." To the missionaries of the cross at home and abroad our Lord manifests himself with peculiar tenderness and power. May his abiding presence be a constant inspiration to weary workers in earth's harvest fields.

PROMISE OF A NEW HELPER.

The bodily presence of Jesus was withdrawn from the apostles. John could no longer rest his head on the bosom of his great Teacher, and Peter could not ply him with questions. But another helper would come to abide with them forever. He would take up his abode in every true disciple and do for believers what the bodily presence of Jesus could not accomplish. He would sanctify, comfort, guide and strengthen the faithful in all ages and in all climes. Our Lord himself encouraged his sorrowing disciples with the assurance that the exchange would be a decided gain: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."

PRACTICE THE PRESENCE OF GOD.

Father, Son and Holy Spirit make their abode with every soul that loves Jesus Christ. Heavenly companionship is ours for the asking. Shall we allow ourselves to forget the presence of the holy God in our hearts? How dare we give a moment's welcome to impure thoughts? How dare we form ignoble purposes? How can a soul with such exalted companionship harbor base desires? "Know ye not that your body is a temple of the Holy Spirit?" Let the doctrine of God's presence in our hearts shape all our thoughts, words and deeds.—John R. Sampey, in Baptist Union.

Fooling With the Conscience.

Sin does not usually march up to the fortress that it would capture with flags flying and drums beating, but it burrows underground and comes up in the citadel before the garrison knows that it is near. Most of us, when we do go wrong, do it ignoring altogether the right or wrong of the thing that we are going to do, and sometimes we go so far that we persuade ourselves that there is no reason why we should not do this. Ah, yes! "The arrow that flieth in darkness" is the arrow to be afraid of. "The pestilence that walketh in darkness" is the pestilence that slays tens of thousands. The first lie that sin tells me is: "Come along; there is not a bit of harm in it. You may do it quite safely. I will not say it is right; but certainly it is not wrong. Come!"

You can do almost anything you like with your consciences in the way of getting them to condone or to sanction evil except this one thing which nobody can do—you can never get your conscience to say, "It is right to do wrong." But you can get it to say that almost anything in the whole possible circle of vices and sins is right if you go to work the right way about it. Conscience can be seared, as a man's skin will be no longer sensitive after once a hot iron has been pressed against it. You can silence that voice by neglecting it; you can silence it, and bring it down to the level of your ordinary life by habitual indulgence in certain forms of evil, as the "dyer's hand is subdued to what it works in," and colored like the stuffs that it is daily handling. So conscience is not to be absolutely trusted, but may think many things to be right which are wrong, and so we have to

take it to God, and get him to educate it. Do not rely absolutely on conscience unless it has been taught by the Word and by the example of Jesus Christ. And do not rely on your inclinations to decide what is right, because they are, in nine cases out of ten, bribed before-hand by the enemy.

It is all but impossible for a man so to get away from himself as to look at himself, and see himself as he is, and so you know we have got two worlds for almost every kind of moral action, and we use one of them for other people when they do it, and one of them for ourselves when we do it. "That man is a miser;" "I am prudently careful." That one is "mean and shifty and cunning;" "I am sagacious, and adapt means to ends, and do not wear my heart on my sleeve." This man is "passionate;" I am "righteously indignant." That other man "indulges in the appetites of the flesh;" I simply "do not go over to the extremes of asceticism."

"What in the captain [that is, in me] is but a choleric word; in the soldier [that is, everybody else] is it blasphe-my." And so the hardest of all things is to get people to know themselves. The Assyrians had a notion which is embodied in some of their strange cuneiform tablets, that if a demon once saw his face in a mirror, he fled in- contentedly from the spot. If we could see ourselves—I was going to quote the hackneyed old words—"as others see us," if we could see ourselves in God's mirror, then we should be delivered from the lies of sin; as to its guilt or criminality. Strange that it should be so difficult for us to know ourselves, and that it should be true about all what one of the old prophets says about idol-ators. "A deceived heart hath turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"—Alex. McLaren, D. D.

The Man Who is Popular With Christ.

Matt. 3:13; I Sam. 15:22; Phil. 2:12; Isa. 1:20.

One cold night a gatekeeper at a railroad station was making every passenger show his ticket before passing through to the train, which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him, "You are a very unpopular man to-night." "I only care to be popular with one man," was the reply, "and that is the superintendent." He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders and rewarded him for faithfulness, and who, if the occasion for such a course ever arose could discharge him for any act of disobedience, or for neglecting the interests of which he was an employee.

And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have him relax the strictness of his rules, and grant to himself some indulgence which his Master forbids. Nothing could be more unwise than to gain popularity with the world and lose the regard and honor of Jesus Christ through all eternity. The world's fame is a very evanescent thing; but Christ's applause will last forever.

An Englishman once said, "You can make something out of a Scotchman, if you catch him young!" We have the same assurance concerning Christian workers: there is great hope of their usefulness, "if you catch them young" for long and effective training.—Bishop Vincent.

Christians Different From Christ.

I Tim. 3:7.

"What a commentary upon Christianity," remarks the Missionary Review, "is found in the fact that a young Jewess, who had embraced it, has expressed a desire 'to read church history to find out how and when Christians came to be so different from Christ!'"

Illustrated Gatherings.

God does not disperse his purposes all at once, but out of consideration for our capacities and our opportunities and our necessities, he leads us one step at a time, as the wise teacher leads the young scholar.

Thou wert always our Father! Each sun that arose
Has done nothing through life but fresh mercies disclose.

—F. W. Faber.

Among so many, can he care?
Can special love be every where?
A myriad homes,—a myriad ways,—
And God's eye over every place?
I asked my son! bethought of this;
In just that very place of his
Where he hath put and keepeth you,
God hath no other thing to do!

—A. D. T. Whitney.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

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

Notice.

The W. M. A. S. meetings will be held at the following Associations.

Eastern N. S., at North Sydney, C. B., July 12th, at 3 p. m.

Eastern N. B., at Dorchester, on Saturday, the 19th, at 2 30 p. m., in the Presbyterian church.

The Helping Hand Mission Band was organized at Barrington on May 18th, with twenty-five members. Pres., Mrs. C. McLean; Vice-Pres., Mrs. M. J. McLeod; Sec'y., Miss Ora Swimm; Treas. Miss M. Knowles.

ORA SWIMM, Sec'y.

The W. M. A. S. of the Western Association held a meeting at Rockland, Carleton Co., N. B., on June 28th. The County Secretary of Carleton Co., Mrs. W. S. Saunders, occupied the chair. The meeting was opened by singing "My Jesus I love Thee." After Scripture reading and prayer by two of the sisters, reports were called for from the different societies in the Association. Fifteen societies responded. Some of the societies seem to be in a flourishing condition, but on the whole it did not seem that the sisters in these different churches have the vital interest in the cause of missions they should have. When this business was concluded, Mrs. Watson, of Hartland, in a few well chosen words extended a cordial welcome from the Association to Mrs. Manning, the President of the W. B. M. U. of the Maritime Provinces. Mrs. Fash followed with a welcome from the Woodstock Society.

Mrs. Manning was then introduced to the audience, and in her usual interesting way gave us vivid glimpses of the awful condition of the women of China, the Islands of the Sea, Africa and India. She also explained the work of our young lady missionaries in the Telugu field and described the different kinds of schools which they teach. The address was listened to throughout with intense interest by the large audience present, and we feel sure her words cannot help but deepen the interest in the great work of missions. After singing another hymn the report on Home Missions was read by Mrs. Boyer. A paper prepared by Mrs. Bety of Fredericton and read by Mrs. Demmings of Andover, was highly appreciated by the audience. Mrs. Manning then spoke of Mission Band work and read the report sent by Mrs. Crandall, Mission Band Treasurer, showing that \$851 will still have to come in to make the amount equal to last year. Six Bands in Western Association have not yet reported, and \$390 is yet required to raise the amount to last year. An appeal was made to all Bands and W. M. A. S. to send their money as early in July as possible to the Treasurer. Before the meeting closed Mrs. Manning showed a number of articles from India. Meeting closed with prayer.

MRS. FASH, Sec.

We wish to publish some items concerning our W. M. A. S. in Goldboro, and thank the sisters who have written us kind and helpful letters. Although negligent for more than a year concerning our reports and forwarding of dues, yet we are punctual and faithful with our monthly meetings and strive to have them educational by having map lessons and memorizing portions of history. The sisters here have also been noted for their beneficence. At one time raising the amount of \$75 and another time \$55. We have now on hand money sufficient to send a Hindu boy to school for a year and are just now awaiting a letter from Miss Archibald concerning him. These accounts will be gratifying no doubt to Mrs. Rutledge, who organized this society and who is held in remembrance by the sisters. So dear sisters, we have not been enjoying "folded hands" but while reporting these favorable things we remember there are many who might be banded with us, who are not. And for some time our monthly president, Mrs. Simon Giffin, on account of sickness in her home has been debarred from meeting with us. Much sympathy is also felt for her in being bereft of her infant daughter. Perhaps the sisters do not know the value of personal communication with the different aids. We are helped in hearing from you.

Yours in His service,
MRS. O. P. BROWN.

Springfield, P. E. I.

The Springfield, P. E. I., W. M. A. Society, can report some degree of prosperity. During the past year our meetings have been well sustained. Out of a membership of twelve, we have an average attendance of seven. All of whom are earnest, consecrated workers, anxious to do all in their power to hasten the coming of his kingdom. On the evening of June 2nd, they held their annual public missionary meeting with splendid success. After Scripture reading and prayer and address by Pastor Whitman, who presided, an interesting programme was rendered. Singing by the choir, Duets, Solos, Recitations and Mission exercises by six little girls. The meeting was much enjoyed by the large number who were present, and we had the satisfaction of feeling that we had brought the cause of Foreign Missions a little nearer the hearts of the people, as well as strengthening our own to better, more earnest work for the Master.

Amounts Received by Mission Band Treasurer.

FROM JUNE 16TH TO JULY 3RD.

Truro (Immanuel) support of child in Tekkall, F. M., \$10, H. M., \$4 18; Chipman, to constitute Mrs. J. W. Manning, Miss Bertie Morrison and Miss Ethel Orchard, life members, F. M., \$20, H. M., \$10; Marysville, F. M., \$8 80; Leinster St., balance to constitute Mrs. Gillies life member, \$5, F. M., \$4, H. M., \$4; Foster's Settlement, F. M., \$2 70, H. M., \$6 30; Bridgeown, S. S., H. M., \$6, Bridge-town band for support of Appurdis, F. M., \$6; Murray River, for Chicacole Hospital, \$4 20; Sackville, to constitute Miss Hattie Palmer life member, F. M., \$15; Alexander, F. M., \$1 75; Lower Newcastle, F. M., \$8, H. M., \$2; North River, F. M., \$5, H. M., \$5.

IDA CRANDALL, Treas. Mission Bands.
Chipman, Queens Co., N. B.

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

FROM JUNE 12TH TO JUNE 26TH.

Fredericton, F. M., \$20; Wittenberg, F. M., \$4, H. M., \$4; Clementsvalle, F. M., \$8, Tidings, 25c; Moncton, Tidings, 50c; River Herbert, F. M., \$11, H. M., 6 15; Hampton, F. M., \$3, H. M., \$3; Cavendish, F. M., \$9 25, H. M., \$6 75; Hamer, F. M., \$4; Morristown, F. M., \$10; Newcastle, F. M., \$5 50; Koutford, F. M., \$3 50, H. M., \$3 50; Tidings, 25c; Springfield, P. E. I., F. M., \$7; Foster Settlement, Chicacole Hospital \$1 35; Halifax, Tabernacle church, F. M., \$20, H. M., \$20; Annandale, F. M., \$1, H. M., \$1; Yarmouth, Zion church, F. M., \$14 41, H. M., \$14 41, result of Thankoffering, of which sum twenty five dollars constitutes Mrs. Thomas Hall a life member; Forest Glen, Mrs. O. Carry, F. M., \$1; Wallace Bridge, Mrs. M. Slack, F. M., \$1; Hartford, Amanda McKim, G. L. M., 50c, Louisa McKim, F. M., 50c; Upper Dorchester, Mary Hicks, F. M., \$1; Great Village, F. M., \$7 50, H. M., \$5 50; Parkdale, F. M., \$5 50, H. M., 25c, Tidings, 25c; Clyde River, F. M., \$3, H. M., \$3; Bidon, F. M., \$3 43, H. M., \$3 42; Tidings, 25c; 1st Sable River, F. M., \$8, H. M., \$4 20; Tidings, 25c; Dilligent River, F. M., \$3 25; Apple River, F. M., 75c, H. M., \$2; New Annan, F. M., \$2; Doaktown, F. M., \$12 84; Campbellton, F. M., \$10, H. M., \$5, Tidings, 50c; Greenfield, F. M., \$2 50, H. M., \$2 50.

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

New Brunswick Western Association.

(Continued from page 3.)

SATURDAY EVENING.

The Scripture lesson was read by the Moderator, and Rev. Jos. Cahill led in prayer. The latter then read the report on Foreign Missions which was received and laid on the table.

The first speaker of the evening was Rev. W. E. McIntyre who delivered a thoughtful and forcible address on the subject of Christian Education, with special mention of the value of this in connection with Foreign Missions. Dr. E. M. Keirstead was then introduced, and in his own inimitable way delighted, interested and enthused the large congregation as he spoke of Acadia, of the equipment and work of the various institutions, of their history and their needs. Rockland will not be long without students at Wolfville, and the full results of that evening service can only be known in eternity. At the conclusion of Dr. Keirstead's address an opportunity was given to your representative to lay before the Association the claims of the MESSENGER AND VISITOR upon the sympathy and support of the denomination.

SUNDAY SERVICES.

During the night the weather seemed to have made up its mind to try a change for a little while, and with the exception of a few showers early in the morning, no rain fell to mar the pleasantness of the Sabbath. This gave an opportunity for those living near to drive out to enjoy the services of the day, an opportunity of which many took advantage.

The day began with a social service from 9 to 10, led by Rev. Chas. Henderson. The Sunday School session from 10 to 11 was addressed by Mrs. J. W. Manning, Rev. Geo. Howard, and Rev. J. A. Cahill. Both services were stimulating and helpful.

Before the hour announced for the service, the house was packed to listen to the Associational sermon by Rev. J. H. McDonald. Those who could not get inside the door stood as near as possible. No report of the sermon need be given. Any attempt to summarize would only spoil. The text was Isa. 54: 23, and the sermon was an eloquent appeal for the strengthening and enlarging of the work which we as a denomination have undertaken for God, in all the various fields of organized effort.

In the afternoon a missionary service was held, addressed by Dr. Manning and Rev. A. H. Hayward. The former, with his accustomed force and earnestness, pleaded for our great Foreign Mission interests, while the

latter called to our attention the pressing needs of our work at home. For those who could not find standing room in the church an open air service was conducted by Rev. J. A. Cahill, who was followed by Revs. W. E. McIntyre, Dr. Keirstead and J. H. McDonald.

In the evening the house was again crowded to its fullest capacity to listen to a sermon by Dr. Keirstead, who chose as his text Romans 8: 28, "We know that all things work together for good to them that love God." To give a condensed account of such a sermon would be impossible. The preacher gave lavishly of his wealth of mind and heart, and no one listened went away without some enrichment of life. The sermon was followed by an evangelistic service of great blessing, which brought to a fitting close a day of rare privilege.

MONDAY MORNING.

After the opening exercises the digest of letters was read by the clerk. The failure of many churches to report, and the incorrectness of the statistics in some cases, provoked a discussion, and on motion the clerks were instructed to correspond with the non-reporting churches in order to obtain if possible some reliable statistics for the next Year Book.

THE REPORT OF THE TREASURER.

showed collections amounting to \$28 32 in addition to \$7 65 sent by churches with their letters. The report on Education was read by Rev. B. S. Freeman, and adopted. The Nominating Committee submitted their final report as follows:—

Home Mission Board (to replace the first three on old list), Rev. Geo. Howard, Bro. Thos. Hoben, Rev. J. C. Bleakney

PROGRAMME COMMITTEE:

Leo J. H. McDonald, M. S. Hall, Havelock Coy, Rev. W. R. Robinson, N. B. Rogers, and pastor of entertaining church.

The report on Denominational Literature was read by Bro. M. S. Hall, and adopted with a little addition and subtraction. The report on Northwest Missions was read by Rev. W. E. McIntyre and after some inellegant discussion was adopted.

A question was raised by Rev. J. H. McDonald relative to the standing of Rev. N. P. Gross, who left this province for the west some time ago, to the regret of his creditors. It had been reported, which report seemed to have confirmation, that he had applied for admission to the Presbyterian church. It was moved that he be no longer considered in good standing as a Baptist minister of this Association, and a recommendation was sent to the Newcastle church, of which he is still a member, to take action in regard to the matter.

A question was also raised in regard to the definition of a Baptist Sunday School, and some time was spent in discussing the question. The delegates seemed desirous of prolonging the session but no more business remained, and reluctantly we admitted that the Association was over. Then came the farewell to all the kind friends, with an attempt more or less unsuccessful to express appreciation of the many favors received, and the Association became only a memory, but an exceedingly pleasant and helpful one.

NOTES AND COMMENTS.

The pastors of the Home Mission fields in this province are not likely to have much personal experience of the deceitfulness of riches.

Let the Sec'y. of the H. M. Board understand that there is no such word as "circuit" in the Baptist vocabulary.

The presence of Dr. Keirstead and Dr. Manning added much to the interest of the Association. If no formal vote of thanks was passed in their behalf it was only because custom did not sanction it.

The advocates of University Consolidation would get small comfort from Dr. Keirstead's address on Saturday evening.

The familiar presence of Rev. J. H. Hughes was much missed. It is hoped that the sickness which kept him home may not prove serious.

Why do some of our pastors pronounce "baptism" with the accent on the second syllable, and "adult" with it on the first? Also "again" looks as if it might rhyme with "rain," but it doesn't.

We suggest to the new clerk that he keep clear of the small-pox when the Association draws near, or else take the precaution of sending the Associational records and papers in first.

The attendance of the pastors was good, but where were the laymen? Some few were there, and these did not allow the ministers to quite monopolize the discussions, but the rank and file of the churches were not adequately represented. But even in spite of this serious lack the Association was pronounced by all one of the best in its history.

Catarrh

Is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given. Try it.

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

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

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

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

Notes by the Way.

These shall be this week necessarily (and mercifully) brief. The Sabbath was spent at

FLORENCEVILLE.

The morning and evening services were attended by the faithful few whom nothing short of a general deluge will daunt. The name of Florenceville has been so long connected with that of Rev. A. H. Hayward that any separation of the two seems almost unnatural. But recently, to the sorrow of all, Bro. Hayward closed his pastorate here, to accept appointment as General Missionary under the Home Mission Board. For nearly twelve years his labors, not only on this field but in all surrounding sections, have been most abundant in the Lord, and to many it has been a constant wonder how his physical strength has so long endured the heavy strain. But in spite of his years and toils, his vitality is as abounding as ever, and his burning zeal and love for souls are in no wise lessened. The church has secured the services of Bro. W. H. Smith (IIC) of the graduating class of Acadia College, and he has entered upon the work under conditions which are most encouraging.

Any account of Baptist interests at Florenceville would be incomplete without a reference to the museum of Mrs. A. D. Hartley of East Florenceville. Some account of this has appeared before in the columns of the M. & V. without doubt it is one of the largest, most carefully selected, and most interesting private collections in these Provinces, and would not suffer in comparison with some public ones. An interesting addition to the museum arrived during my visit. This is the skin of a leopard shot in India by Rev. H. V. Corey, one of our own missionaries. As no doubt all are aware, a small fee is charged for admission to the museum, and all proceeds are devoted to the cause of Foreign missions. Mrs. Hartley is thus enabled to support a teacher in one of our mission schools in India, and not the least interesting thing in the collection is a photograph of the schoolhouse, teacher, and pupils.

Since leaving Florenceville, nothing has occurred worthy of notice, except the rain, and that needs no comment. A few days will be spent at the Association at Rockland, and then the rest of Carleton County will be visited. R. J. COLPITTS.
Rockland, June 28th.

By some means the above notes did not reach the office in time for publication last week. In the meantime unexpected circumstances have caused a change of plans. What those circumstances were might not be of general interest. It is enough to say that they necessitate a few weeks' stay in the office, so during that time these rambling notes will not appear. St. John, July 5. R. J. C.

Sunday School Convention.

The 57th session of the Kent county Baptist Sunday School Convention convened at Little River, Buctouche, June 28th and 29th. Among the participants of present prominent Sunday School workers were friends from Westmorland, Albert, Kings and St. John counties.

The schools of Kent county were all well represented and presented encouraging reports. Important questions were up for consideration. "Are Our Present Lesson Helps Satisfactory" brought up a lively

discussion. Their exposition of Scripture truths was endorsed by all but against their advertisements and Americanism a strong sentiment was expressed and a strong desire is arising that Canadians may have a Canadian edition.

On Saturday evening the Temperance and Missionary programmes were carefully prepared and well rendered. Sunday morning a model Review Lesson by W. S. Newcombe of Albert county, Mrs. N. King of Kent county, and Hannah H. Floyd of St. John county converted, what in our Sunday Schools is often a dry session, into one of the most interesting and instructive we have ever attended. A model lesson by Pastor Stearns was given in which he gave practical example that a room well-aired and the question system skillfully applied will keep a packed house awake, alert, responsive. Addresses by W. Ayer, E. Hicks, Chas. Ward, Chas. Hicks, V. Ward, James West, J. Cummins, programmes by Buctouche and St. Mary's Sunday Schools, essays by H. H. Floyd and Mrs. N. King, special music by village friends, Sermon by Pastor Bynon, votes of thanks to and from visiting friends concluded a Convention bristling with suggestiveness and saturated with zeal.

Expressions of appreciation were heard on every hand and earnest desire expressed that the workers from other counties might be permitted to meet with us again. R. M. BYNON.

20th Century Fund.

- Havelock—Freeman Alward, \$1.
- Salisbury—Dr E Moore, \$2.
- Tryon B Y P U, (P E I), \$2.
- Hampton Village Sunday School, \$5.
- Olivet Sunday School, Otnabog, \$3.32.
- Buctouche and Little River Sunday School, \$5.04.
- Springfield church, Alma Sunday School, (P E I), \$5.50.
- Hillsboro 3rd—Elisha Woodworth, \$1;
- Hugh Sinclair, \$1; John N Steeves, \$1;
- Mrs John C Milton, \$1; Total, \$4
- Germain St—Miss D McLellan, \$5.
- Centreville—Geo Grigg, \$1; Geo West, \$1.25; Mrs Geo West, \$1.25; F G Burt, \$2.50; Mrs Jas Clark, 25c; Centreville Sunday School, \$3.75; Total, \$10
- Valley church Sunday School, \$2.50.
- Hillsboro 3rd Sunday School, \$6.
- Tabernacle—Donald McLean, \$1; M Tipping, \$1; Total, \$2.
- Carleton Coll, \$1.75.
- St Martins 1st—Mrs A S White, \$5;
- Mrs Georgina Vaughan, \$5; Collection, \$24; Mrs Austin Smith, \$5; Total, \$39
- Cavendish Sunday School, (P E I), \$3.45.
- Moncton 1st Sunday School, \$16.20.
- Salisbury 1st—Sunday School, \$5; Mrs Jas G Taylor, \$1; Total, \$6.
- Hillsboro 1st—W B Dickson, \$10; Hatie Dickson, \$1; Roy Dickson, \$1; Total, \$12
- Kingsclear Sunday School, \$1.75.
- Emma E Hatabrook, \$2.50.
- Hopewell Cape—J P Calhoun, \$1; L R Hetherington, \$2.50; Total, \$3.50
- Jacksonville Sunday School, per J McCready, \$1.
- Forest Glen—Victoria county, \$2; Geo Stanley, \$1; D Curry, \$1; Total, \$4.
- Sackville Middle Sunday School, \$10.
- Rothessay, per Helen M Roberts (In Memoriam), \$5.
- Uigg, per Ella McLeod, (In Memoriam), \$5.
- Germain St—J R Moriarty, \$1.
- Germaintown—Miss Marie-Kennie, \$1.
- New Maryland Sunday School, \$14.
- Brussels St—Rev H F Waring, \$5.
- Total, \$175.51. Before reported, \$1462.46. Total to July 1st, \$1637.97.

J. W. MANNING, Treas.

Personal.

Canadian Baptist ministers are in demand at "the Hub." Rev. W. Weeks of Toronto occupied the pulpit of Tremont Temple on a recent Sunday, and it is announced that Rev. H. F. Waring of St. John is to occupy the Temple pulpit on the last Sunday in July and the first Sunday in August.

Rev. A. T. Dykeman, the energetic and highly esteemed pastor of the Fairville church, is enjoying a short and well-earned vacation. Mr. Dykeman expects to attend the Providence Convention and then extend his trip to New York.

Dr. Keirstead of Acadia College attended the Southern Association which has just closed. He also attended the Western Association, and visited different sections of Carleton county in the interests of the Educational Work at Wolfville. He returned home on Tuesday.

The Late C. B. Whidden.

The Catholic *Casket* publishes in its editorial columns a hearty and graceful tribute to the memory of our highly esteemed brother, the late C. B. Whidden of Antigonish. The *Casket's* article is in part as follows:

"In the death of Charles Blanchard Whidden, Esq., ex-M. P., which occurred on Friday evening last, after a long and painful illness, Antigonish loses one of its most widely-known and deservedly esteemed and honored citizens. A native and life-long resident of the town, Mr. Whidden, by his splendid business capacity, his industry and enterprise, and his sterling integrity, not only built up, from a very modest beginning, a most successful mercantile and shipping business, but also did much for the development of the resources of his native county, and ever took an active interest in all things relating to its social and moral well-being. He was the pioneer in the cattle-carrying trade with Newfoundland, to which the farmers of Antigonish county owe so much.

The deceased was the youngest son of the late Rev. John Blair Whidden, a respected Baptist minister of this town, and was born here on June 5, 1831. His mother was Harriet Elizabeth Symonds, daughter of Nathaniel Symonds, one of the earliest settlers in this neighborhood. The young man received his education in the village Grammar School and Academy, and after spending some years in farming, commenced business for himself in 1864 and soon achieved success.

In the affairs of the Baptist church, of which he was a member, the deceased always took an active part. He was a member of the Board of Governors of Acadia College, Wolfville, and as a far-seeing man having the welfare of his co-religionists at heart he was a very generous contributor to the funds of that institution.

The *Casket* joins with the entire community in expressing its profound regret for the loss of a good man and an exemplary citizen and its sincere condolence with his widow and family in their great loss.

Mr. Martin W. Freeze sends for publication in the MESSENGER AND VISITOR, a list of contributions to the building fund of the church at Belleisle Station, amounting to \$48. It is contrary to our rule to publish contributions for local purposes, since to do so in all cases would make too heavy demands upon our space. The list referred to above may be seen at the MESSENGER AND VISITOR office by any persons interested.

Notices.

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

N. B. Eastern Association.

This Association will convene with the Baptist church at Dorchester Corner on Saturday the 19th day of July next at 10 a. m. The churches are requested to send their letters to the undersigned Clerk not later than July 5th. Delegates who have purchased one first class ticket and received a Standard Certificate at place of purchase, will be returned free over the I. C. R. and Salisbury and Harvey R. R. Those who travel over the N. B. and P. E. I. and the Elgin and Havelock R. R. will be entitled to return ticket free on presentation of a certificate of attendance. Those crossing the Ferry at Hopewell Cape will receive round trip ticket for one fare. F. W. EMMERSON, Clerk.
Moncton, N. B., June 19th.

Will all delegates to the Eastern Baptist Association, to be held at Dorchester, July 18, send their names at once to Pastor B. H. Thomas, Dorchester.

B. H. THOMAS.

N. S. Eastern Association.

The N. S. Eastern Baptist Association will convene in its fifty-second annual meeting at North Sydney, C. B., on Friday, July 11th, at 10 o'clock, a. m. T. B. LAYTON, Sec'y.
Middleton, June 6th.

Delegates intending to be present at the N. S. Eastern Association, meeting at North Sydney, July 11th, will please forward their names to either of the undersigned before July 1st, in order that arrangements may be made for entertainment. F. M. YOUNG, } Pastor.
JOHN E. LEWIS, } Clerk.

If ten or more delegates attend who purchased first class full fare one way tickets to North Sydney and procured a standard certificate at the starting point, will be entitled on presentation of such certificate—properly filled in and signed by the secretary—to the agent at North Sydney station to free return tickets. If less than ten tickets are thus purchased going, delegates will pay half first class fare for return tickets.
T. B. LAYTON, Secretary.

THE TWENTIETH CENTURY FUND \$50,000.

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

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

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

CONSUMPTION

CAN BE CURED.

Consumption uninterrupted means speedy and certain death. The generous offer that is being made by Dr. Slocum, the great lung specialist. Sunshine and hope for stricken families.

Confident of the value of his discovery, he will send free four sample bottles upon application, to any person suffering from throat, chest, lung and pulmonary affections.

TREATMENT FREE.

To enable despairing sufferers everywhere to obtain speedy help before too late, Dr. Slocum offers

FULL FREE TREATMENT

CONSISTING OF FOUR LARGE SAMPLES to every reader of this paper. You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use. The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

The Whole Story in a letter:

Pain-Killer

(PERRY DAVIS')

From Capt. F. Love, Police Station No. 5, Montreal:—"We frequently use PERRY DAVIS' PAIN-KILLER for pains in the 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, 25c. and 50c. bottles.

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.

Household Cares

are lightened and time and patience, mess and trouble are saved by the woman who uses that English Home Dye of highest quality, Maypole Soap, because it washes and dyes at one operation. Brilliant, fadeless. Quick, easy, safe, sure.

Maypole Soap

Sold everywhere.
10c. for colors, 15c. for black.

Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

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

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.

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

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CHURCH, SCHOOL & OTHER
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MAKING OF ALL SIZES AND PRICES FROM

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We invest money for our clients, free of charge to the investor. We have continually in our hands good dividend paying industrial stocks. Only gilt edge propositions will be submitted. We can invest amounts from One Hundred Dollars up to One Hundred Thousand Dollars. If you have money to invest write us for particulars and references.

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Reliable WANTED

Agents We want at once trustworthy men and women in every locality, local or travelling, to introduce a new discovery and keep our show cards and advertising matter tacked up in conspicuous places throughout the town and country. Steady employment year round; commission or salary, \$65.00 per month and expenses, not to exceed \$2.50 per day.

Write for particulars. P. O. Box 337,
International Medicine Co., London, Ont.

Wanted Everywhere

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

Address to-day the

VARIETY MFG CO.

SHERIFF'S SALE.

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

Dated this twenty-second day of May, A. D. 1902.

ROBERT B. RICHMOND,

Sheriff of the City and County of St. John

The Home

CARE OF THE HAIR.

At night, before retiring, brush the hair carefully and braid it loosely in a number of strands. Avoid wetting the hair too often to make it glossy, as the wetting has a tendency to make the hair coarse. Avoid putting the hair up in kinks at night to wave it. They are more harmful than even the much-abused curling iron, as the hair is twisted about the kink so tightly that it actually wears it out, and a bald spot is apt in time to be the result.

There is a new sort of a shampoo just now much in favor with women of fashion. It is known as the perfume shampoo. It consists of sprinkling the hair with orris powder, leaving the fragrant powder on long enough to collect the dust and oil, and then giving the hair a vigorous brushing. The orris shampoo, when thus taken, is quite harmless and leaves the hair with just a subtle perfume about it—Woman's Home Companion.

DON'T "ANSWER BACK."

The habit of "answering back" is reprehensible in grown people as in children and should be suppressed by every person anxious to lead a peaceable and harmonious life. The "scrappy" household in which every member strives for the last word in the argument, is most anxious to maintain an independent course of action, lest he shall be imposed upon, is not a happy one, nor can it ever become such a one. It is an odious place to visit and the separate individuals that compose it can always have a pleasanter atmosphere and time somewhere else, yet it is but seldom that any one will give up the habit or as a whole reform and institute a new order of things. There is but one way to produce a lasting result, and that is to "withhold your tongue" on each and every occasion when bitter and sharp words arise to the surface. The old adage, "It takes two to make a quarrel," is invariably true, and while silence is an aggravating response to an irritating remark, its effect is inevitable. The temptation to repudiate an unjust accusation is strong, but if it is unjust it will be regretted more than if a quarrel resulted in which both parties lost their temper. She who will inwardly determine to "withhold her tongue" from ill-natured remarks, from unkind suggestions, from bitter retort, from nagging, will begin a resolution in her own home. Do not wait for some one else to start the movement; have the joy in your own soul that you have planted the seeds of happiness yourself.—Philadelphia Ledger.

MASTER ONE THING.

Train your daughters to do some useful thing well enough to support themselves if necessary. The rich of to-day are often to-morrow's poor and the helplessness of many a woman of refinement is something sad to contemplate. W. D. Howells has thrillingly depicted the struggles of an educated and accomplished woman suddenly left penniless. She sets bravely to work to turn her accomplishments to account for self-support. First, she tries decorating pottery, but her work is not finished enough to bring her the needed income; then she tried coloring photographs, then writing for magazines, then fine millinery—always with the same result. She can do many things fairly well, but nothing well enough to be well paid for it; till at last she comes down to making cheap bonnets for servants and by that coarser work she manages to eke out a precarious existence, till the novelist, as the only way of extricating her from so trying a situation, is compelled to marry her off. Now this may be fiction, but it is not a stranger to fact. Our great cities are full of heroines of this sort. Let every woman, no matter in how comfortable circumstances her parents may be, master some one thing—no matter what; let her make her services valuable somewhere; let her know something of what Burns was pleased to call "the glorious privilege of being independent;" how calmly she could then face misfortune. She would not be compelled

to marry for a living or be a burden taken off the hands of parents. A marriage for convenience, a marriage for aught but love—a free, joyful, surrender of the heart—is a humiliating stoop to the dust—a mockery that brings a blush to the angels.—Dr. Madison Peters, in Christian Herald.

THE DESTRUCTIVE MOTH.

The best way to protect garments from the ravages of this busy creature is to wrap them in newspapers, being very careful to leave not even the slightest crack by which a miller may find its way in. This should be done as early in the season as the garments can be spared, and they should be well beaten and brushed before wrapping, in order to dislodge any eggs that may already have been deposited on them. If they are put away late it is safer to open them sometime during July. The worm will then be hatched, if any eggs had chanced to be left in the garments, and can be seen and killed before it does any damage. Cedar chests are of no more use in keeping out moths than any other tight box. Gum camphor is sometimes put among woollen garments, and tobacco is also used; but though these may have some effect in keeping the miller away, they are not always safeguards, and the surest way is the simplest, that of wrapping the garments so that nothing can gain an entrance. To keep them out of carpets, sprinkle the floor with turpentine or benzine before laying it.—Ex.

Just as some people save up everything for the "rainy day," says the Hartford Post, so some housekeepers keep the best of everything tucked away for "company." You can always tell when you go into a house presided over by a hostess of this calibre. If you only go in for a formal call you'll notice that everything is piled into the parlor that has beauty or value. If you get a peek beyond the contrast will be startling, the living room will be dreary and bare and uninviting for all thought and expense has been devoted to getting up a show room to impress chance visitors. How often do we see in a window a beautiful plant or vase of flowers. From the inside it is hidden by curtains, so unless someone idly glances toward the window in passing the flowers are practically enjoyed by no one. How much more pleasure might have been extracted from them had they been put in the centre of the dining table instead of in a window for outward show.—Ex.

A little child gave a most exquisite explanation of walking with God. She went home from Sunday-school, and the mother said: "Tell me what you learned at school." And she said, "Don't you know, Mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went." That was true. Enoch had become so familiar with God that he just went in and stayed.—Rev. G. Campbell Morgan, D. D.

BABY'S OWN TABLETS.

Come as a Message of Hope to all Tired and Worried Mothers.

In homes where Baby's Own Tablets are used cross and fretful children are unknown. The little ones are cross because they are ailing and these Tablets are the best medicine in the world for stomach, bowel and teething troubles. They will make your baby well and keep it well, and they are guaranteed to contain no ingredients than can harm the smallest, weakest infant.—Mothers everywhere give these Tablets the highest praise. Mrs. R. McMaster, Cookstown, Ont., says:—"My baby was much troubled with constipation and indigestion, and was very restless and peevish at nights. I gave her Baby's Own Tablet's and she is now regular and rests well. I also find that the Tablets are a great help during the teething period."

Children take these Tablets just as readily as candy and crushed to a powder they can be given to the youngest, feeblest infant with none but good results. Sold by all dealers or sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or to the Dr. Williams' Medicine Co., N. Y.

For 60 Years

The name GATES' has been a warrant of par excellence in medicine.

During these six decades

GATES' ACADIAN LINIMENT

has been in public use with ever-growing popularity. All classes of workmen are now recognizing that it is the handiest and best application they can get in case of accident or colds, and the greatest pain killer in the world.

Lumbermen carry it with them in the woods for emergencies.

Fishermen and Miners have discovered that they require its aid. Farmers can get no superior liniment for ailments of horses and cattle.

Householders should keep it constantly on hand for burns, bruises, cuts, colds, coughs, etc.

It should be applied to a cut at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold everywhere at 25 cents.

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Middleton, N. S.



Are just what every weak, nervous, run-down woman needs to make her strong and well.

They cure those feelings of smothering and sinking that come on at times, make the heart beat strong and regular, give sweet, refreshing sleep and banish headaches and nervousness. They infuse new life and energy into dispirited, health-shattered women who have come to think there is no cure for them.

They cure Nervousness, Sleeplessness, Nervous Prostration, Brain Fog, Faint and Dizzy Spells, Listlessness, After Effects of La Grippe and Fever, Anemia, General Debility and all troubles arising from a run-down system.

Price 50c. per box or 3 for \$1.25
all druggists or mailed by

THE T. MILBURN CO., LIMITED,
Toronto, Ont.

GOOD BACKBONE.

A commercial club at Pascagoula, Miss., extended an invitation to the Governor, Legislature and officers of the State to visit them and inspect their port on Saturday, February 22nd. It was accepted, not for Saturday, but for Sunday, February 23rd. Whereupon the commercial club adopted a courteous letter to the Legislature and officials, assuring them of a welcome in their homes and churches on the Sabbath, but that as the day was "set aside by both the divine and civil laws for rest and the worship of God," and the industries of the town were closed, the whole object of the visit would be defeated. So the invitation was withdrawn. Was not that well done? Now let the legislators learn the lesson. A little more backbone like this would do much to stay the flood of Sabbath desecration.—The Central Presbyterian.

WHY NOT REJOICE MORE?

Every child of God may well rejoice because he has such a Father in Heaven. "I have set the Lord always before me; therefore, my heart is glad, and my glory rejoiceth." In his presence is fullness of joy. This refers to the experiences of the present life, and then up at his right hand will be the "pleasures forevermore." It is a bad heart that skulks away from a loving Father in sullen distrust and dread. Then, too, what joy is kindled in our souls when we are brought into full reconciliation with God through the atoning love and meekness of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving Father. The assurance of a full salvation is enough to keep our hearts aglow. "I give unto you eternal life," says our omnipotent Saviour, "ye shall never perish, neither shall any man pluck you out of my hand." All things work together for good, if we love God. Every sharp pruning may make us yield richer clusters of spiritual fruit, if we will let God have his way. And when the discipline and conflicts of this earthly school life are ended we look upward, and see that "our names are written in heaven."—Theodore L. Cuyler, in the American Friend.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson III. July 20. Exodus 20 : 12-17.

THE TEN COMMANDMENTS.—DUTIES TO MEN.

GOLDEN TEXT.

Thou shalt love thy neighbor as thyself.—Matt. 19 : 19.

EXPLANATORY.

Last week we studied the first table of the Law, our duties to God. This week we study the second table of the Law, our duties to men. Both lessons make up the second lesson God taught the Israelites in the desert training school. The first table is the basis of the second; the last six commandments flow from the first four. If God is to be revered and obeyed as our Father, man is to be loved and cherished as a brother.

I. FIFTH COMMANDMENT. THE DUTY OF HONORING PARENTS.—Vs. 12. What is Commanded? 12. HONOR THY FATHER AND THY MOTHER. That word "honor" means more than mere obedience—a child may obey through fear. It means love, gratitude, respect.

Why is it commanded? (1) Because "parents are kings by a divine right." There is "a natural authority which is a reflection from God's own, and is sustained in its just exercise by the will of God." "The baby's skies are mother's eyes," Cicero's exaggeration, "We ought to venerate a parent as we do God," is nevertheless based on a great truth. (2) Because parents are wiser than children, even ignorant parents usually having a wisdom gained from experience which is more valuable than the school learning their children may have learned. Abraham Lincoln declared, "All that I have I owe to my mother." (3) Because most parents do more for their children than the latter can ever repay. (4) THAT THY DAYS MAY BE LONG. Dutiful children are free from the passions and vices that so often stunt the growth and shorten the life. Home is the place to learn the great lessons of obedience to God and love for country, and these lessons, well learned, lead to health, success, and honor, and an old age full of joy.

II. SIXTH COMMANDMENT. THE DUTY OF REGARD FOR LIFE.—Vs. 13. What is Forbidden? 13. THOU SHALT NOT KILL. The R. V. gives the thought more accurately, "Thou shalt do no murder." Killing is sometimes justifiable; the Bible itself enjoins the killing of men for punishment, as when blasphemy had been committed, and of animals, as for sacrifice or to put dangerous beasts out of the way. But murder is always wrong. Murder is killing with hatred in one's heart, or carelessly assenting to slaughter. That is what the sixth commandment forbids. It also forbids that hatred in the heart which leads to murder. It also forbids suicide, that cowardly self-murder. And it forbids those slower forms of suicide, wrong habits of life, gluttony, strong drink that leads to murder so often and murders self as well;—all forms of excess, as tending to destroy health and shorten life, are included in this prohibition.

III. SEVENTH COMMANDMENT. THE DUTY OF PURITY.—Vs. 14. What is Forbidden? 14. THOU SHALT NOT COMMIT

OUTINGS.

An Inexpensive and Ready Prepared Luncheon.

During the vacation, suppose you cook less and eat more. Grape-Nuts, the food that makes breakfast so easy to get all the year 'round, is the ideal food for that purpose.

Grape-Nuts is thoroughly cooked at the factory by food experts, and is always ready to serve with the addition of cream. You can save yourself the heat from cooking and the time and exertion necessary to prepare other food, by its use.

Its high nutrition gives strength and nourishment without the internal heat of meat and other heavy food, keeping the temperature of the body cool and comfortable; its delicious flavor pleases every palate.

Picknicker and camper as well as the housewife preparing the regular meals at home, can pass a pleasant and enjoyable summer by the use of this ready prepared and easily digested food and will miss the usually heavy and sluggish feeling generally felt in hot weather.

Many pleasant ways of changing the form of use found in recipe book in each package.

ADULTERY. Christ himself explained this seventh commandment as forbidding the impure thought and desire as well as the impure act itself, and the law is to be understood in its wider sense. It includes also in its prohibition whatever leads to impurity, such as licentious books and pictures.

Why is it Forbidden? Because "blessed are the pure in heart, for they shall see God," while the impure soon lose all sense of divine things. No sin, not even intemperance, so rapidly ruins a man, body, mind and soul, as this sin. Moreover, it destroys the family, which is the basis of the State.

IV. EIGHTH COMMANDMENT. THE DUTY OF HONESTY.—Vs. 15. What is Forbidden? 15. THOU SHALT NOT STEAL. The commandment does not forbid our stealing large things, but permit our stealing little things. And neither does the commandment forbid our stealing material things and permit us to steal immaterial things. Thou shalt not steal time, Procrastinator. Thou shalt not steal reputation, Gossip. Thou shalt not steal faith, Infidel. Thou shalt not steal hope, Pessimist. "Nor any thing that is thy neighbor's" applies as well to the eighth commandment as to the tenth.

Why is it Forbidden? Because property is a divine institution. Upon the safe possession of honest gains depends the very structure of society. All progress is conditional upon it; it is one important incentive to effort. "Honesty is the best policy," to be sure. All thieves are well represented by the man who stole one of Queen Victoria's diamonds valued at \$6,000,000, and died in wretched poverty a few months afterward, not having dared to try to sell the jewel. But honesty is never best when it is mere policy. The only honest man is one who is honest because he loves God and wants to do his will, and loves mankind and desires their highest welfare.

V. NINTH COMMANDMENT. THE DUTY OF TRUTH-TELLING.—Vs. 16. What is Forbidden? 16. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR. This commandment is broken whenever we cause (or permit) others (or ourselves) to believe what is not true (or may not be true) concerning any man. We bear false witness, therefore, (1) in saying about a man what we know to be untrue; (2) in keeping silent when others say it; (3) in passing it on to others, by word of mouth or in print; (4) in "damning with faint praise"; (5) in refusing to say what we can for a man; (6) in needlessly repeating stories derogatory to others, even if they are true; (7) in making statements about others that we do not know to be true; (8) in using half-truths where we should speak the whole truth; (9) in twisting the truth by the wrong emphasis; (10) in believing a man guilty before he is proved not to be innocent.

VI. TENTH COMMANDMENT. THE DUTY OF CONTENTMENT.—Vs. 17. What is Forbidden? 17. THOU SHALT NOT COVET . . . ANY THING THAT IS THY NEIGHBOR'S. Covetousness is not the desire for more; that desire is at the basis of all progress and civilization, and it is right to seek to satisfy it. Covetousness is the desire to possess what another person has. It is a greater sin than envy, which merely wants a duplicate of what another person has. Envy leads to discontent with ourselves; but covetousness, to hatred of others. Envy makes a weakling; covetousness, a fiend. "The practical effect of the tenth commandment, standing where it did, like a solemn appendix to the rest, was to throw back upon them a more searching light. It was to show that they were to be applied to inward desire, which is sin, as well as to the outward action, which is crime. In effect, it doubled the whole law." Read in its light, the sixth commandment, for instance, is broken by the desire to kill as well as by actual murder, and the seventh by lust in the heart as well as by the licentious deed.

VII. THE COVENANT RATIFIED. The Ten Commandments were the Law, but they became, by the solemn ratification of the people a covenant between Israel and Jehovah. Ex. 20, 23, containing the Ten Commandments and about seventy enactments based upon them, were written by Moses in a book called "The Book of the Covenant" (Ex 24 : 7.) This was read to the people, and they answered with one voice (Ex 24 : 5) "All the words which the Lord hath spoken will we do." Then was performed in the presence of the entire nation the "blood covenant." Blood, the symbol of life, was sprinkled on book, altar, and people, sealing them to the Law and the Law to them, and constituting them the covenant people of God. This momentous act being accomplished, Moses, at God's command, withdrew into the mount for forty days and nights, to receive the stone tables of the law, and the further revelations and counsels God had for him.

HOT COALS.

Attendance at public religious services is also a means of grace. If you wish a hot fire heap up the coals. Sometimes a misguided soul asserts that it can be just as good a Christian by not joining the church, by reading the Bible and praying at home. But take a coal from the mass and see how the theory works. Put it all by itself at the edge of the fireplace. It was glowing with heat when it was with its fellow. Now watch it get black and cold. The theory breaks down in the fireplace in the same way it does in human experience. We need to receive the fire out of other lives. We need to give a like return. It is folly with indolence and disobedience cheats the soul—this assertion that we can isolate ourselves from the church and still be Christians. What the Bible says is this, "Forsake not the assembling of yourselves together." If you want to be a warm-hearted, earnest soul, get with fellow believers, join the church, be faithful in attending its services. Heap up the coals.—R. M. Vaughan.

DYNAMICS OF COUGHING.

(From the London Medical Press and Circular.)

The amount of energy expended in coughing is very considerable; indeed, one of the patient statisticians for whom Germany is renowned has calculated that a patient who coughs once every quarter of an hour for ten hours expends energy equivalent to 250 units of heat, which may be translated as equivalent to the nourishment contained in three eggs or two glasses of milk. In normal respiration the air is expelled from the chest at the rate of four feet per second, whereas in violent coughing it may attain a velocity of 300 feet.

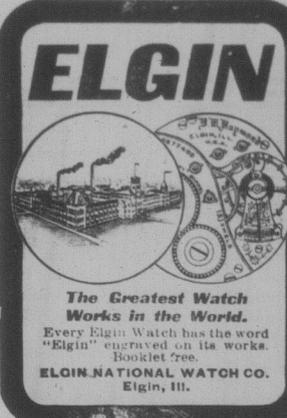
A Surprised Doctor.

SAID A CASE OF ST. VITUS DANCE COULD NOT BE CURED.

Called One Day and Found the Patient Ironing and Learned That Dr. Williams' Pink Pills Had Succeeded Where Other Medicines Had Failed.

The sufferer from St. Vitus dance, even in a mild form, is much to be pitied, but when the disease assumes an aggravated form the patient is usually as helpless as an infant, and has to be watched with as much care. St. Vitus dance is a disease of the nerves and must be treated through them, and for this purpose there is no other medicine in the world acts so speedily as Dr. Williams' Pink Pills. Proof of this statement is found in the cure of Miss Louise Luffman, whose home is at Pouchers' Mills, Ont., who was cured by these pills after two doctors had failed to benefit her in the least. The young lady's mother tells the story of her daughter's illness as follows:—"I do not think it possible anyone could be afflicted with a more severe form of St. Vitus dance than that which attacked my daughter Lou's. Her arms and legs would twitch and jerk, her face was drawn and finally her left side became numb as though paralyzed. Two doctors attended her, but their treatment not only did not help her but she grew steadily worse. Her tongue became swollen, her speech thick and indistinct, and she could neither sit still nor stand still. She could not hold anything in her hand and it was necessary to watch her all the time as we feared she would injure herself. The best doctor who attended her told me she would never get better and it was then that I decided to try Dr. Williams' Pink Pills. After she had taken two boxes we could see an improvement in her condition. Her appetite improved, she could sleep better and the spasms were less severe. From that on there was a marked improvement in her condition and one day the doctor who had said she could not get better called while passing and found her ironing—something she had not been able to do for months. I told him it was Dr. Williams' Pink Pills that was curing her and he said, "Well, I am surprised, but continue the pills, they will cure her." She used in all eight or ten boxes and is now as healthy a girl as you will find anywhere and she has not since had a symptom of the trouble."

If you are weak or ailing; if your nerves are tired and jaded, or your blood is out of condition, you will be wise to use Dr. Williams' Pink Pills, which are an unfailing cure for all blood and nerve troubles. But be sure you get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.



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Every Elgin Watch has the word "Elgin" engraved on its works. Booklet free.

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We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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Wedding Invitations, Announcements, etc., a specialty.



THAT'S THE SPOT!

Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

A sure sign of Kidney Trouble. Don't neglect it. Stop it in time. If you don't, serious Kidney Troubles are sure to follow.

DOAN'S KIDNEY PILLS

cure Backache, Lame Back, Diabetes, Dropsy and all Kidney and Bladder Troubles.

Price 50c. a box or 3 for \$1.25, all dealers.

DOAN KIDNEY PILL CO.,
Toronto, Ont.

A prominent dog fancier and wealthy man of Philadelphia stepped into a grocery the other night and accidentally stumbled over a fat old German, who was sitting in a corner smoking his pipe.

Under his chair was the most remarkable specimen of a dog that the gentleman had ever seen. It had the appearance of a pug, with rough red hair and a long tail. It was impossible to resist laughing at the placid old man and his nondescript dog.

"What kind of a dog is that?" asked the gentleman.

"I don't know," replied the German.

"I suppose you use him for hunting?"

"No."

"Is he good for anything?"

"No."

"Then why do you value him so?"

"Because he likes me," said the old fellow still puffing at his pipe.—Philadelphia Press.

You cannot go about the civilized world with naked souls any more than with unclad bodies.

From the Churches.

Denominational Funds.

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

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

SPRINGHILL.—Baptized two men, and received a young woman by letter, into the fellowship of this church on June 1st. Also three young women were received by letter on June 25th.

H. G. ESTABROOK.

July 1st.

HOPKELL, N. B.—Our annual business meeting was held June 25th. All departments of our work indicate a fair amount of prosperity. The financial statement was good. The pastor was given a month's vacation. Miss Edna West was appointed clerk.

F. D. DAVIDSON.

1ST CHURCH, HILLSBORO.—Two more have been baptized upon profession of faith in Christ. There is a marked increase in the interest in things spiritual. There are others manifesting a desire to be saved. We trust we are having the prayers of the friends of the cause for a general outpouring of the Holy Spirit.

J. B. GANONG.

OTNAHO, QUEBENS COUNTY, N. B.—On Sunday the 28th ult, Rev. A. B. McDonald preached a helpful and encouraging sermon here. At the close of the address he presented the church with \$5, the gift of a friend and also his own collection. Will the readers of the M. & V., kindly pray that we may prosper in the work which we have undertaken?

CHARLES EVERETT JOHNSTONE, (Lic).

DIGBY.—The pastor was given a generous donation and sent away the first of April to recruit. His strength not having been regained, the church very kindly agreed to accept a substitute for three months from June 1st. The services of Rev. A. T. Kempton, son of Dr. S. B. Kempton, have been secured. We consider ourselves fortunate in obtaining Bro. Kempton to fill the gap, and believe that the arrangement will be mutually profitable. Mr. Kempton and family are, on the ground and are already in favor with this people whose great kindness to their pastor better fits them to give to the man who has taken his place for a time, the sympathy and co-operation he needs.

F. H. BRALS.

GUYSBORO, N. S.—For nearly three years the Baptists of this place have worked, given and prayed that they might be able to build a new house of worship. The long cherished desire is being realized and to-day can be heard the sound of workmen's tools erecting a place in which we hope to see the glory and power of God manifested. The old building in which we worship has served its time well, and now a great deal of money would be needed to repair it if we would continue in it, and after the repairs we would not have a suitable house. Some of our friends have given us a little encouragement and we are hoping that many more will see their way clear to send us a little so that at the dedicatory service it may be announced that we set it apart free from any encumbrances. A little here and a little there help to make up the amount needed, and in behalf of this small band of Baptists who have done so nobly, I ask that all who read this will pray God to open the way that we may meet the expenses of erection, asking him also if in any way you can help answer this prayer. The work here is encouraging; we have a few young people who are faithful in the discharge of their duties. Some of the older members who have in the past and who are bearing the burden to-day, do it without a murmur or complaint, and for this we are grateful to our heavenly Father. The attendance at our Sabbath evening services is increasing in numbers and interest, we are making it evangelistic—lots of good singing by choir and congregation followed by a short sermon with an invitation to Christ. The Sabbath School is not large but a place where superintendent and teachers feel their responsibility of imparting to the younger ones the gospel as it is in Christ Jesus.

ERNEST QUICK.

Any contributions toward the new building will be thankfully received by the pastor or B. Jost, church clerk.

FLORENCEVILLE, N. B.—Since writing to MESSENGER AND VISITOR we have spent a few weeks on the Aberdeen field where we spent 14 years time or a part of that time. The cause was strengthened somewhat, one was baptized and two added to the church. Bro. Wetmore of Hartland and Rockland has now added Aberdeen to his already large field and will give it what time he can. Our next visit was to Lower Woodstock and Canterbury. We visited 2 of the churches on that field, Meductic and Canterbury front. We did not get to Dow Settlement and Canterbury Back. The exceedingly wet weather and the short evenings hindered our work somewhat. A good interest was manifested. On Sunday, June 22nd, we had the privilege of baptizing Saunders, youngest son of the late Rev. J. W. S. Young, the last one of our dear brother's children to profess faith in Christ. Our young brother promises to be very useful in the cause of God. Owing to an outbreak of smallpox at Hawkshaw, a few miles below, we thought it best to close our meetings for the present. Others came forward in our meetings at Meductic and we hope at some time in the near future will be baptized. On coming home, June 23rd, we in company with Bro. W. H. Smith, pastor-elect of the Florenceville group proceeded to Bristol and during the week held special services with some interest. We arranged for a service on Sunday, June 29th, for baptism when 2 young sisters from West Glassville were to be baptized, but owing to a case of small-pox in Bristol all our plans were defeated. We expect in the near future to carry out this arrangement. We now go for a short time to visit Little River, Sunbury county, with Bro. Rogers.

A. H. HAYWARD.

June 30th.

20th Century Fund, N. S.

FROM JUNE 10TH TO 30TH.

S. A. Cook, in memory Mrs F. G. Cook, \$5; Amherst Shore Sunday School, \$1.40; Pleasant River Sunday School, \$2.05; Mrs B. H. Redding, \$5; M. R., 1st Yarmouth church, \$41.28; Senator Lovitt, \$100; Mrs R. H. Bishop, \$2; Beaver Brook Sunday School, \$3; Forest Hill Sunday School, \$2.08; Brazil Lake, \$5.25; Deerfield and Pleasant Valley, \$9.76; Forbes Point Sunday School, \$5; Arcadia Sunday School, \$3; Canaan Sunday School, \$2.19; Rosway S. S., \$2.50; Mrs James Bent, \$5; Port Greville Sunday School, \$3; Clementsvale Sunday School, \$2.10; Saelburne Sunday School, \$5.50; South Williamston Sunday School, \$5; Aylesford church, \$15; C. H. Harrington, Esq., Sydney, \$125; Goldboro Sunday School, \$10.25; Lower East Jeddore Sunday School, \$3.25; Nattby Sunday School, \$2.65; Lower Granville church, \$12; Stony Beach Sun 'ay School, \$3.07; Mrs I. P. Wilson, \$1; Temple Piers, to place the name of his mother, Mrs Lalla E. Piers on In Memoriam Roll, \$5.

A. COHON, Treas.

Wolfville, N. S., July 1st.

Roll Call at Point DeBute.

The Book of the minutes of the organization of the church, kept by the late Rufus Fillmore, were lately discovered, and extracts from it proved interesting reading at the Jubilee held on the second of July. Wm. Tingley (the first) was a Baptist, and about 1825 gave a plot of land, and he and others subscribed liberally towards the building of a meeting house. The old ministers preached there, it being part of the Sackville church. About 1850 Rev. Willard Parker preached there occasionally and a religious awakening took place, which culminated in the formation of the Point DeBute church. Revs. Wm. Hobbs, John Francis, and others took part in the recognition services. Deacons were appointed at that meeting and set apart by the laying on of hands. The minute occurs several times, "Such and such brethren were baptized and afterwards partook of the Lord's Supper." We draw attention to this, because the ordinance ought to follow the other. Rev. Willard Parker resigned at Sackville, and came to take the oversight. Great prosperity was enjoyed for a few years, when Bro. Parker accepted the call to Nictaux. Such were the beginnings of this interest, which has

continued with varying fortunes to the present time. The descendants of those who formed and upheld the new organization still hold fast by the principles of the New Testament, and the church has been a light to all the surrounding country. Two ministers, Rev. Jos. Cahill and Johnson Miller, besides a number of professional men, have gone forth from this church, and a number have united with other churches. Although past the jubilee by two years, as we found by the church records, it was determined to celebrate it by a roll call and Jubilee services. On the afternoon of the above date, the numerous carriages around intimated that something unusual was being enacted, and entering the house of God a large congregation gathered from the surrounding country was observed. Rev. D. A. Steele, assisting pastor, conducted the proceedings throughout. Bro. Wm. Tingley, clerk of the church, called the roll names of members, and each present responded, while those absent answered by letter, each making a contribution to the church funds. Some of these gave touching evidences of the life and power of Christ working in us, especially the response from Mrs. Patten (nee Miner) of Oxford, and a letter from Mrs. Isaac Doboan, they being the two remaining of those who formed the church. A good delegation of brethren and sisters from Amherst, Sackville and Midgic, were present, and we were much encouraged by their words of congratulations and good cheer. In the evening Deacon Obed Tingley gave a brief outline of the rise and progress of the church; Rev. J. M. Parker, son of the first pastor, made a warm-hearted and characteristic address, and Rev. W. E. Bates preached a Jubilee sermon from Ezra 8:29. Subject, "The Treasurers and the Trustees." The "Treasurers" are the principles the Baptists have always stood for, viz., the Headship of Christ, a Regenerated Church Membership, The Duty and Right of Private Judgment, Freedom of Conscience, Civil and Religious Liberty. The word of God the sole rule of faith and practice. The "Trustees" were Believers—Baptists. The discourse was a strong one, the presentation clear, and the delivery forceful. The church was encouraged to go on her way, holding forth the word of life, untrammelled by the traditions of men. All united in thankfulness to God for his great goodness, and all were unanimous in the belief that such services are a real means of grace. The outlook for the church is

promising, and we hope that the covenant-keeping God will fulfill all his promises to the children of those who serve him.

Thanks.

TO THE EDITOR OF "MESSENGER AND VISITOR."

Dear Brother:—Mrs. Townsend and I desire to express our gratitude to you and others for tender words of sympathy during the dark time through which we have been called to pass.

We wish to make special mention of the kindness of the friends at the Narrows, N. B. Among them we must refer particularly to Mr and Mrs. Alonzo Fowler, with whom my family was staying, and "the beloved physician," Dr. M. C. Macdonald, whose skill is only equalled by his kindness and generosity. The W. M. A. S. of the 1st Hillsborough church and other friends there remembered us in our hour of trial. The church here has been most sympathetic and gave Mrs. Townsend and the children a very cordial welcome upon their arrival.

Among those who sent messages of love from the old country were Mrs. C. H. Spurgeon, Rev. Thomas Spurgeon and Rev. P. S. Dolbey, pastor of the Strict Baptist church of the Surrey Tabernacle, London.

As we cannot acknowledge all letters individually, we would esteem it a favour if you would publish this general acknowledgment. God has graciously sustained us in our affliction.

Yours sincerely,

C. W. TOWNSEND.

St. Martins, N. B., July 2.

THE FOOT-PATH TO PEACE.

To be glad of life, because it gives you the chance to live and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness; and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's, except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.

—Henry Van Dyke, D. D.

RADWAY'S READY RELIEF FOR PAIN

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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, INFLAMMATION, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN, a few applications set like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

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

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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.

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Even a little child will thrive upon it. The dyspeptic gains health and greater strength from the first dish.

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BIRTHS.

HUNTLEY.—At the Baptist parsonage, Kingston, N. S., June 28, to Rev. and Mrs. J. A. Huntley, a daughter.

MARRIAGES.

WEIT-NICHOLS.—At the home of the bride's parents, June 25th, by Rev. J. L. Read, assisted by Rev. A. S. Lewis, George O. Weit of Morristown, to Mary A., daughter of Isaac Nicholes of Nicholasville, N. S.

ADAMS-SMITH.—At the Baptist parsonage, on July 2nd, by Rev. Byron H. Thomas, assisted by H. Judson Perry, (Lic), John A. Adams to Sarah Smith, both of Sackville, N. B.

CONLON-BERRY.—At Parrsboro, June 24, by Rev. D. H. MacQuarrie, James A. Conlon and Bertie Berry, both of Parrsboro, N. S.

HALE-HENDRY.—At the residence of the bride's parents, Plaster Rock, N. B., by the Rev. Z. L. Fash, June 10, Charles B. Hale of Grafton, Carleton county, N. B., and Ada M. Hendry of Plaster Rock.

SAUNDERS-BECKIM.—At Long's Settlement, Carleton county, N. B., June 18th, by the Rev. Z. L. Fash, Murray A. Saunders, son of Warden W. S. Saunders, Woodstock, N. B., and Emma L. Beckim, Long's Settlement.

FLOWER-TOMPKINS.—At Grafton, Carleton county, N. B., June 19, by the Rev. Z. L. Fash, Edwin Flower, Grand Lake, Queens county, N. B., and Ida D. Tompkins, Grafton.

LAYTON-WOODWORTH.—At Albert Mines, N. B., June 18, by Rev. Milton Addison, Alfred Layton to Cora Woodworth, both of Albert county, N. B.

BRAUMONT-STEEVES.—At Surrey, N. B., by Rev. Milton Addison, June 25, Fred Braumont to Nina Steeves, both of Hillsboro, N. B.

KAY-HOPPER.—At Hillsboro, N. B., June 25, by Rev. J. B. Ganong, Henry A. Kay of Forest Glen to Flora Hopper of Hillsboro.

PRICE-MCMANN.—At Trinity M. E. parsonage, Cambridge, Mass., by Rev. George Whitaker, D. D., George Alexander Price of Cambridge and Lillian Canby McMann, eldest daughter of Mr. Silas E. McMann of Saint John, N. B.

HARLOW-MULHALL.—At Liverpool, N. S., June 18, by Rev. C. W. Corey, Wm. E. Harlow to Adelaide Mulhall, all of Liverpool.

SCHRIVER-SMITH.—At the residence of the bride's parents, Smithtown, Kings Co., by Rev. J. D. Wetmore, Hiram Schriver, of Ithaca, Colorado, U. S. A., to Willa Beatrice, only daughter of Mr. William Smith.

STEEVES-LIVINGSTONE.—At the home of the bride, Hillsboro, N. B., on July 2, by Rev. J. B. Ganong, George O. Steeves to Mary Livingstone.

JONES-ALLAN.—At Cloverdale Car. Co., June 11, by Rev. J. D. Wetmore, Ernest Woodford Jones to Mattie Allan, of Cardigan, York County.

MACKENZIE-COLE.—At the Baptist church, Cabot, N. S., June 30, by Rev. O. N. Chapman, Howard G. Mackenzie to Clara May Cole, both of Hazel Hill, N. S.

BRAMAN-FULLERTON.—In the Baptist church at Albert, Albert County, N. B., June 25, by Rev. F. D. Davidson, George H. Braman to Eliza R., only daughter of Deacon James Fullerton.

REID-CROCKER.—At Upper Canard, N. S., June 25, by Rev. D. E. Hatt, Pamela Reid to Fred A. Crocker, both of Steam Mill Village.

DIXON-PATTEN.—At the parsonage, Sydney, June 25, by A. J. Vincent, John P. Dixon to Hannah Patton, both of Sydney, C. B.

FORREHAM-BRIGDEN.—At the parsonage Sydney, June 26, by A. J. Vincent, Thomas G. Forreham, of Granville Quebec, to Emily Brigden, of Calumet, Quebec.

MCCREADY-CHASE.—At Fredericton, N. B., July 2, by Rev. J. H. MacDonald, Fred McCreedy of Berion, Sun. Co., to Janie R. Chase, Gagetown.

TURNER-SHAW.—At Florenceville, N. B., June 25, by Rev. A. H. Hayward, assisted by Rev. W. H. Smith, Benjamin T. Turner, of Carlisle, N. B., to Cora Grace, daughter of Bela B. Shaw, Esq., Carlisle.

DEATHS.

GANONG.—The son of Wm. Ganong, aged 6 years, while undergoi g an operation for tonsillitis, died from the effects of chloroform, June 21, at Riverside, and was buried the following day at the Hill cemetery. Services held in the Baptist church at the Hill.

KELLY.—At Crmterlard Bay, N. B., June 30, after a lingering illness, Henry M. Kelly, aged 21 years, son of John and Elizabeth Kelly. He died with his trust

in the Lord. His parents, brothers and sisters have our sympathy.

MUNROE.—At the residence of her daughter Mrs. D. F. Munroe of Middle Simonds, June 7th, Jane aged 78 years and 2 months, widow of the late Charles Buban Upper Brighton, formerly widow of the late Richard Clark of Lower Wakefield and daughter of Rev. Gilbert Spurr, leaving 3 sons and 5 daughters to mourn their loss. Her end was peace.

TIBBITTS.—At Parrsboro, N. S., July 1, aged 41 years, after a lingering illness, Sarah M., wife of J. A. Tibbitts, leaving her husband and seven children to mourn their loss. Our sister had a good hope through grace and did not fear to die, but owing to her devoted attachment to her family she found it somewhat difficult to say "Thy will be done."

STEEVES.—At Hillsboro, N. B., June 16, Miss Ethel E., only daughter of Mr. and Mrs. Banyon Steeves, in the 20th year of her age. Our young sister was a devoted, loyal Christian, taking a leading part in all departments of church work, especially the music. Her removal from the home and church at this early age has made a deep impression upon the community. During her illness of nearly a year she manifested rare trust in the Lord and was resigned to His will. She died trusting in Christ, in whose service so many years of her life had been spent.

SWEET.—At Goldenville, Guysboro Co., June 29 of pneumonia, S. B. Sweet passed from this life into that of life beyond, aged 45 years. His wife preceded him by only about seven months, leaving a large family without a mother's care, and now the father has also gone. Although our brother had never made a public profession of faith in Christ, in the last days of his life he expressed to those around him the idea that everything would be all right up above. The removal of both mother and father at a time when the family seems so helpless is one of the mysteries we are not able to explain, but we look up and ask God for grace to say "Thy will be done."

MURRANT.—At South Head, C. B., June 23, Arnold Murrant, in the 33rd year of his age. When about eighteen years old our brother was baptized by Evangelist D. G. Macdonald and joined the Homeville church. He was a constant attendant at the church services and regularly contributed of his means to the support of the Master's cause. His testimonies in the social meeting will long be remembered. His last illness was long and trying, but he bore it with Christian fortitude. When dying he said, "If I were able I would sing 'My Jesus I love Thee.'" May his invalid father, his mother, his sisters and many friends in this their sore bereavement, realize the presence of the Holy Ghost, the comforter.

KENNEDY.—On the morning of June 24 unexpectedly to all who knew and loved him, Granville Kennedy passed from us to be in the immediate presence of the King eternal at the age of 20 years. During the past winter he with many other of his young associates sought and found the Saviour to be precious and upon the profession of his faith in a risen Christ was baptized into the fellowship of the Hartland Baptist Church. Of a strong Christian character his life was intensified by a consecrated life and service to God. We had anticipated great possibilities for good as regarded his future but our Heavenly Father had need of him up higher. In his last hours firm in the faith that rests on the finished work of the atonement he rejoiced that the matter of his soul salvation was settled. His lonely parents with three

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sisters and a brother mourn, but know their loss is his gain. The church of Christ sustains a loss also but we all look beyond.

MACDONALD.—Dr. Emma Frances Macdonald, beloved wife of Dr. H. E. Macdonald, at her residence, 4648 Indiana Avenue, Chicago, June 29, member of Olive Chapter, O. E. S., and Court Lib-erty, No. 5, D. of C. Funeral from her late residence, June 30, at 1 p. m. Interment at Orange, Mass.

STEEVES.—At Salem, Hillsboro, July 2, Jeremiah Steeves, aged 58 years. Our beloved brother fell dead while at his work his death being caused by the eruption of a blood vessel in the head. His sudden death has caused a great shock, not only to his own family but to the entire community. Bro. Steeves had been an active member of the first Hillsboro church for many years and was always interested in the progress and well being of the church. A sorrowing wife, three sons and one daughter are thus suddenly deprived of the companionship and counsel of a loving husband and kind father. May the father of all comfort sustain them in their bereavement.

Dr. D. F. Higgins.

At his residence, Wolfville, on Friday, June 27, D. F. Higgins, Ph. D., Professor emeritus of Mathematics in Acadia College. Although Dr. Higgins had been in failing health for some time and had recently suffered an attack of illness which left him in a weakened condition, he had seemed to be slowly regaining strength, and the announcement of his death came therefore with a sudden and painful shock to the community in which he had lived so long and in which he was so universally esteemed, as also to the larger circle of his friends throughout the country. His decease is widely and deeply regretted and especially by the widely scattered members of the many successive classes who came under Professor Higgins' instruction in the College. Dr. Higgins was born in Rawdon, Hants Co., N. S., in 1830. He was converted in early life and was baptized April 1, 1855. He was eager for knowledge and intellectual culture, and after teaching for a time, came to Wolfville, prepared for college and graduated with the class of 1858. Two of his classmates survive, B. H. Eaton, K. C., D. C. L., of Halifax, and A. DeW. Barrs, M. D., of Wolfville. After teaching a year in the Academy and a year in College, he was appointed in 1861 to the Chair of Mathematics in Acadia College. For the long period of 37 years, Professor Higgins continued to fill this position. He was recognized as a mathematical scholar of exceptional ability. But his culture was broader than the department to which his energies were chiefly given. As a linguist he possessed an acquaintance not only with Latin and Greek, but with Hebrew, French and German. He was an industrious and eager student, and no field of research, it may be said, was without inter-

est to him. In 1882 he received from his Alma Mater the degree of Ph. D. Nor was Dr. Higgins a man of the study and classroom only. He recognized his duties and responsibilities as a citizen, and took an active and intelligent interest in affairs pertaining to his own community and to the country. For forty-seven years he had been an active and valued member of the Wolfville church and an earnest supporter of our denominational enterprises. His clarity of mental vision, his love for the denomination, his faith in God and his unflinching righteousness of purpose made his counsel and his service invaluable. Dr. Higgins was a man whose generous endowments of brain and heart, his purity of life, his loftiness of ideal and integrity of purpose, commanded the esteem and regard of all who knew him, and those who knew him best loved him most. His surviving brothers are Rev. T. A. Higgins, D. D., of Wolfville; Captain Alex. Higgins, of Manitoba, and Jas. E. Higgins, formerly of Ellershouse, now of Santa Cruz, California. He leaves five sons, all graduates of Acadia—Rev. Walter V. Higgins, missionary in India; Rev. Mockett C. Higgins, pastor of the Sumnerville Baptist church; Prof. Frank R. Higgins, professor of mathematics in the State Normal school, Terre Haute, Indiana; George E. Higgins, of New York; Prof. J. Edgar Higgins in Honolulu, and one daughter, Miss Elizabeth Higgins, for a number of years teacher of French and German in Acadia seminary, but now residing at home. Mrs. Higgins, who survives him, was Miss Amelia DeWolfe, daughter of the late William DeWolfe, one of the early residents of Wolfville. In the absence of the Wolfville pastor, Rev. H. R. Hatch, the funeral services held Monday, June 30, were conducted by Rev. G. R. White of Hantsport, assisted by Rev. Dr. Sawyer, and Rev. Dr. Gates of Windsor, by whom addresses appropriate to the occasion were delivered. Rev. Dr. Kempton of Dartmouth and Rev. Isaiah Wallace also assisted in the services. Two favorite hymns of Dr. Higgins, "Rock of Ages" and "Abide With Me," were sung. Mrs. Hatch also sang an appropriate solo. The pall-bearers were Dr. R. V. Jones, Dr. J. F. Tufts, Dr. L. E. Wortman, P. of F. R. Haley, Cecil C. Jones and E. W. Sawyer. The interment was in the old cemetery opposite the Baptist church.

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One 10 cent package
will kill more flies than
300 sheets of sticky
fly paper. Clean and
handy.

GOD'S CARE SUFFICIENT.

If we accept the sweet and comforting
doctrine that our whole lives, from the
beginning to the ending, are under God's
sovereign control; that while we are free
to choose, still, for reasons infinitely kind
and far-reaching as eternity, the love that
outlasts time and sense permits our errors,
we shall escape the danger of complaint or
weak chagrin. True, we did, on some
occasions, act on impulse and with childish
precipitancy, and again, on another, we
suffered meretricious reasoning to mislead
us, but all the while we were God's dear
children, and he had not let us go, and
there was some need in our nature which
even he could not have supplied unless the
discipline of life had made us aware of it.
There are characters which cannot be
developed except by contact with pain and
disappointment. There are strong and
noble souls which arrive at their full estate
only by wrestling against wind and tide.
There are exceptional temperaments which
would never find God unless driven to his
arms by stress of sorrow and desolation of
defeat.

It often happens that the last result of
an apparent mistake is happiness for the
very persons who seemed most disastrously
influenced by it at first. Wealth lists and
luxuries are abridged, but the sons and
daughters, bravely facing poverty, are
better equipped for the struggles before
them than they would have been had the
path been altogether smooth. By a certain
decision, regretted and lamented in solitude
and silence, we have closed, at one or
another period, a door of our lives which
we can never open again. When we locked
that door we lost the combination, and
never in all our immortality can we dis-
cover that forfeited secret.

And yet, where for us there would have
been, perhaps, joy and ease, there has
been instead blessing and the ability to
bless, a wider field of influence, a surer
sense of power, and the going on to a
firmer and higher vantage-ground. In our
mistakes, and, being finite and sinful, we
are always making them, let us not be
utterly disheartened, since back of them
and back of us is the guiding hand of One
whose love and wisdom never err.

"Beyond the smiling and the weeping,
Beyond the sowing and the reaping,"
as Bonar's lovely hymn puts it, we shall
be soon. But even more consolatory is the
reflection that beyond these varied experi-
ences, while we stay here, are God's tender
care over us, God's purpose for our benefit,
God's clear sight for our blurred vision,
and God's never-slumbering, providential
love.—Margaret E. Sangster.

COLLEGE MORALITY.

In the baccalaureate sermon before the
University of Pennsylvania the graduates
were told some pretty plain truths. Their
standard of morality, it was declared, was,
as a whole, lower than that of the world
whose stirring life they were about to
enter. They would be better men in five
years than now, the preacher said, or if not,
it would only be a very narrow circle that
would know them. We afterward heard
the contention controverted. College
morality was higher than that of the great
world, was declared; if not the patronage
of many who now uphold it would be
withdrawn. We suppose both of these
speakers to be correct. There is a plane
of college life lower than that of the world
about it. It is a life self-centered, self-
satisfied, self-indulgent. All who know
aught of the college world are cognizant of
it. There is a plane above that of ordinary
life. It is the ideal. It is that which
eschews the sordid and crowns the good.
It is that which created an atmosphere in
Rugby under the great Arnold which put
dishonor to the blush, and formed a class
of men who became famous in English
history. There is such a stratum in all
colleges. The student must make his
choice. If he will seek the best he may
prove the preacher referred to mistaken,
and will go out into life with learning's
best endowment, a noble character.—The
Baptist Commonwealth

DIRT, OR DIAMONDS?

Criticism enables a true man to see and
to show beauties that cannot be seen by
inferior men. Yet there are those who
think that it is the work of a critic to dis-

close defects. Such men pride themselves
on their ability to point out errors and
imperfections; they seem to confound
criticism with censure. These two classes
of men are like the two sorts found in a
diamond field. There are diamonds and
there is dirt or gravel in the field. It re-
quires very little ability to find the dirt.
One can see it without searching. But it
requires a keen eye, and a mind intent on
the search, to discover a diamond. Yet a
single diamond is worth more than a ton of
dirt, and it is the superior man who finds
it. What occupies your time and thoughts
day by day? Is your mind intent on dirt,
or diamonds, as you observe your fellows?
The answer fixes your place among men.—
Sunday School Times.

WHEN A MAN IS ALONE.

It is a serious thing to be alone. It is
then a man makes the discovery of him-
self. While he mingles with the crowd
his thoughts are occupied with outward
things. He is absorbed in conversation,
pleasure, business. But when the crowd
all leave us, when the darkness shuts out
the busy world about us, then comes the
hour of self-contemplation and self-dis-
covery. Like Whittier, we enter into the
dialogue, "My Soul and I." However
little we may have been aware of ourselves
at other times, we now must say:

Stand still, my soul, in silent dark;
I would question thee,
Alone in the shadow, drear and stark,
With God and me!

To some such a time of self-discovery is
not unwelcome. They find their souls
good company. If one has lived a true
life he finds when he is alone in the dark
the fellowship of pleasant memories, noble
thoughts, beautiful hopes.—R. M.
Vaughan.

A WELL-KEPT LIFE.

It requires a well-kept life to do the will
of God, and even a better-kept life to will
to do his will. To be willing, is a rarer
grace than to be doing the will of God.
For he who is willing may sometimes have
nothing to do, and must only be willing to
wait; and it is easier far to be doing God's
will than to be willing to have nothing to
do—it is easier far to be working for Christ
than it is to be willing to cease. No, there
is nothing rarer in the world to-day than
the truly willing soul, and there is nothing
more worth coveting than the will to will
God's will. There is no grander possession
for any Christian life than the transpar-
ently simple mechanism of a sincerely obeying
heart.—Professor Drummond.

THE GOSPEL OF THE DOLLAR.

The youths of Sparta were taught to
steal, but warned of the penalty and dis-
grace of being discovered. We are
strengthening today a teaching which, in
its final harvest, must be as disastrous to
our moral welfare as was that other per-
nicious teaching of olden time. There is
scarcely a young man among us who is
not constantly admonished to get rich.
Who knows today of a young woman given
in marriage of whom some one does not
inquire if she had done well or not. It is
a common thought among us that money
and love are the truest yoke-fellows and
that without it living is much like keeping
comfortable in the Arctic Zone.

Such thinking and such teaching are
laden with evil. In this age, when every-
thing is kept at a white heat of intensity,
there is no need to goad men on to seek
wealth. Every pile of brick and stone has
a thousand tongues which from their
throats of stone sing forth the gospel of
the dollar. Every band of steel, every
iron horse running toward the ocean,
every ship sailing over the leagues of the
shining sea is giving this gospel,
not only a voice, but a power-
ful exposition. Humanity today is living
at such a pace, putting every
ounce of vitality into the task of life, as
must drive a constantly increasing num-
ber of individuals to suicide or into insa-
nity. And the increasing demand for
more energy and push in all the tasks of
to-day in its last analysis is a cry for more
gleaming gold, more palaces and more
aching hearts.

It is a great mistake to measure every-
thing to-day by commercial or material
standards alone. We hear everywhere
the cry: "Will it pay?" The spiritual
or aesthetic possibilities of any matter are
the last to receive attention. Do we de-
nounce wealth and censure poverty? Far
be it from us. God does not curse them
for being rich, but for being mean. He
does not bless men for being ragged, but
for being righteous. In each case God
knows the treasures of spirit and character
rather than the treasures of gold and the
penury of poverty.—Rev. Clyde Clay Cis-
sell.

**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



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.

THE UNBRIDLED TONGUE.

Perhaps no agency has wrought so much
mischievous in churches as the unbridled
tongue.

Mr. Spurgeon once said: "Every
church, and for the matter of that, every
village and family, is plagued with certain
Mrs. Grundys, who drink tea and talk
vitriol."

You can never build up a church by talk-
ing it down.

Finding fault with your neighbor is a
wretched salve for a sore conscience.

The professing Christian who shows by
his conversation that he has no confidence
in his brethren is not worthy of belief.

Many a church trouble would soon die
out if the members of that church had
grace enough to hold their tongues. The
fire of contention will go out of itself if no
one shall stir or fan it with an unbridled
tongue.

There is a tongue which is like the pen
of a ready writer when making unfavor-
able comments, but it cleaves to the roof
of the mouth when words of commendation
and appreciation are in order.

It is not only a great sin to set in motion
an evil report against a neighbor, but to
take up a reproach which some one else
has started and send it on is a clear viola-
tion of the law of the Lord.

One who speaks unadvisedly with his
tongue cannot neutralize the evil effects of
his speech by lowering the tones of his
voice. Solomon says: "A whisperer separateth
chief friends."

There is a time to speak and a time to be
silent. How beautiful is silence in its time.
One who has power to hold his tongue is
greater than he that taketh a city. We are
told that a young man once went to So-
crates to learn oratory. On being introduced
to the philosopher, he talked so incessantly
that Socrates asked for double fees. "Why
charge me double?" asked the
young man. "Because," said the philoso-
pher, "I must teach you two sciences: the
one how to hold your tongue, and the
other how to speak." The former is far
more difficult and more of a fine art than
the latter.

The abilities of a well-disciplined mind
are largely negative. It is a great attain-
ment to know how to speak and how to
hear, but it is quite as essential to know
how to keep silence and how not to hear.
Some one has written of a good woman
who was able to sit beside a friend who dis-
cussed the characters and faults of her
neighbors for hours and not hear a sen-
tence. She had trained her mind to turn
away from unprofitable gossip and give her
thoughts to better things. Happy soul!
Never did mortal display clearer marks of
true culture and refinement. If the heart
were well stored with grace, the tongue
and the ear would be under the control of
the Holy Spirit, and he is the spirit of truth
and wisdom and love.—N. Y. Advocate.

This and That

ANECDOTES OF CARLYLE.

In a paper in the July Century, Mr. James D. Hague records these recollections of a visit to Thomas Carlyle in company with Prof. Tyndall and Rear-Admiral Raymond Rodgers:

The talk touched mainly upon topics of the day. I remember that there was some discussion concerning the Revised Version of the Scriptures, in which work a commission of eminent scholars and theologians was at that time engaged. Carlyle seemed to regard the undertaking with but little favor. He thought it useless, and said he believed the old familiar version would retain its place with the common people. Little good was to be hoped for from the new. "One thing is certain," he said: "every man who helped make the old version believed that unless he did his whole duty he would be eternally damned, while not a single one of the new lot believes anything of the sort."

Early in the conversation Carlyle, apparently interested in the personality of his visitors, turned to me with an inquiry touching my vocation and career. I told him I was a practical geologist, especially concerned in mining pursuits.

"What do you mine for?" he asked. "Gold and silver," I replied.

"Gold!" he exclaimed. "You mine for gold! That's a good-for-nothing pursuit. The biggest gold nugget ever found was never half so useful to the world as one good mealy potato."

I sought to defend my position by saying that many a good mealy potato and many other things of equal value had since grown in California and elsewhere, which never would have grown at all if the way had not been opened by those who went there first to seek for gold. This did not seem to change his mind; but when we came away, he went with us to the door, asking after several friends in America and sending personal greetings; and at last, turning to me and placing his hand on my shoulder, he said, as nearly as I can recall his words, "Young man, don't let anything I have said to you tonight change your mind about your work. Do your work industriously and stick to it faithfully, and all will be well in the end."

NOT MRS. NATION, BUT—

"I am not Mrs. Nation; I have no hatchet; I am not crazy." These words came from the lips of a Lewes woman as she met her husband face to face in a hotel bar-room the other evening. They were directed to the bartender and the loungers as the former handed the woman's husband a glass of whiskey. "That man has not done a day's work this winter, and I am worn out trying to support him and the rest of the family. I want to know if something cannot be done to keep him

MESMERIZED.

A Poisonous Drug Still Freely Used.

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip even when one realizes its injurious effects.

A lady in Baraboo, writes:—"I had used coffee for years; it seemed one of the necessities of life. A few months ago, my health, which had been slowly falling, became more impaired, and I knew that unless relief came from some source, I would soon be a physical wreck. I was weak and nervous, had such sick headaches, no ambition, and felt tired of life. My husband was also losing his health. He was troubled so much with indigestion that at times he could eat only a few mouthfuls of dry bread.

We concluded that coffee was slowly poisoning us and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory. Finally, we saw Postum Coffee advertised, and bought a package. I followed directions for making carefully, allowing it to boil twenty minutes after it came to the boiling point, and added cream, which turned it to the loveliest rich looking and tasting drink I ever saw served at any table, and we have used Postum ever since. I gained five pounds in weight in as many weeks, and now feel well and strong in every respect. My headaches have gone, and I am a new woman. My husband's indigestion has left him, and he can now eat anything." Name given by Postum Co., Battle Creek, Mich.

from destroying his own life and starving his family?"

The woman was thin and pale. Her lips quivered as she spoke. Her frail body could hardly stand the strain of the unfamiliar environment. As she finished the little girl by her side burst into tears. The bartender took back the whiskey. The abashed husband stood with bowed head. One by one the loungers left the room. Presently the bartender, gazing at the poor woman, solemnly vowed that the man should not drink at his bar again.

It was a pathetic scene. It was the last resort of a desperate woman. As she left the hotel with her husband and the little girl there was a lesson too painful for any pen to picture.—The Lewes Pilot.

MONKEYS AS COIN TESTERS.

It is said that the great ape of Slam is in great request among the Siamese merchants as cashiers in their counting houses. Vast quantities of base coins are known to be in circulation in Slam, and no living human can discriminate between the good and bad coinage with as much accuracy as these apes. These monkey cashiers possess the faculty of distinguishing the rude Siamese counterfeit in such an extraordinary degree that no trained banker can compete with them in their unique avocation.

In plying his trade the ape cashier meditatively puts each coin presented to him in his mouth and tests it with grave deliberation. From two to five seconds is all the time this intelligent animal requires in making up his decision. If the coin is all right it is carefully deposited in the proper receptacle; if base, it is thrown violently to the floor, while the coin tester makes known his displeasure at being presented with the counterfeit by giving vent to much angry chatter.—Ex.

SALISBURY REMEMBERED.

Not longer ago than the Diamond Jubilee, near the close of the great Victoria's death, a journalist of world-wide note was commissioned to seek an interview with the Premier. He was promptly ushered into the great man's presence, and conducted his business without by word, hint, or tone suggesting that he remembered having worked upon the same newspaper staff with the Premier when he was Lord Robert Cecil. At the close of the interview the Premier called him by his surname, as in the old days, without the prefix "mister."

"Cowper," said he (I substitute a false name for the true one.) "I never paid that bet of expense which I lost to you one day in the office. Do you remember it?"

"Yes, your Lordship." "Let me pay it now," said the Marquis, and handed over the small coin. "I have often thought of it."

To the American reader it will seem almost past belief that the journalist should have been ready, as he certainly was, to leave the Premier's presence without at least some exchange of reminiscences of the days when both were members of the same staff of the same newspaper. To the English reader there will appear nothing in this little anecdote, for even the common politeness of the journalist in waiting for the Premier to broach the subject or not, as he willed, will be considered an essential feature of the respect due to the greater man. The English reader, on the other hand, will marvel at such democracy and unchanging fellowship as was shown by our literary President, the other day, to the newspaper reporters who were ending their out-of-door vigil near the school in which our Chief Magistrate's son had lain dangerously ill. "Well, boys," said the President, "Ted is better, and I think he is out of the woods."—Sel.

SOCIAL NECESSITIES OF BUSINESS.

The following statement is from Champion of Fair Play, a liquor paper. Please note that it is not made by "a temperance fanatic":

"Saloon keepers' disease are largely due to the amount and low temperature of the beverages which they feel the social necessities of their business compel them to imbibe. As a result, the mucous membrane of the stomach becomes inflamed, all the abdominal organs grow lethargic, and degenerated fatty tissue accumulates, hinder-

ing the action of the liver, kidney and heart. These conditions make life a burden and often end it by a stroke of apoplexy."

DIFFERENT KINDS OF FEET.

As to national characteristics in feet, it may be said that the French foot is narrow and long. The Spanish foot is small and elegantly curved—thanks to its Moorish blood—corresponding to the Castilian's pride of being "high in the instep." The Arab's foot is proverbial for its high arch. The Koran says that a stream of water can run under the true Arab's foot without touching it. The foot of the Scotch is high and thick, that of the Irish flat and square, the English short and fleshy. When Athens was in her zenith, the Greek foot was the most perfectly formed and exactly proportioned of that of any of the human race. Swedes, Norwegians and Germans have the largest feet, Americans the smallest. Russian toes are "webbed" to the first joint. Tartarian toes are all the same length.

REPTILES AND INSECTS.

When Dr. Smith called at our office a week ago, he was followed in by a reporter of the Toronto Evening Telegram, who reported as follows to his paper:

Interesting but by no means enviable is the life of a missionary in India, if one is to judge from the representatives of the insect and reptile world brought to the city by Rev. Dr. E. G. Smith of Vellamanchilli, Vizagapatam District. Dr. Smith, who is a medical missionary, and has charge of the hospital work in the village, is a former native of St. Catharines. He graduated from Toronto Medical College and went to India eight years ago and arrived in Montreal two weeks ago for a year's furlough.

When he came into the office of Editor Roberts, of the Canadian Baptist, he carried an innocent looking brown paper parcel. This he placed on a desk in the sanctum and invited the editor to open it. Mr. Roberts did so and disclosed a square tin can. Dr. Smith unscrewed the cover off the can, remarking that he had a few scorpions and other curiosities. The doctor delved his hand into the mouth of the can and pulled out a scorpion about the size of a creek crab, but built on a slightly different plan. It was not alive, of course, but pickled in alcohol. Again the hand went into the can and out came another scorpion; then a centipede, a large house lizard, a small lizard, a small snake, half a dozen more scorpions, and a couple of other centipedes were brought forth.

"This is our friend," said the doctor, tapping the large lizard lovingly on the back of the neck with his forefinger. "He and his kind are very numerous in India. They are to be found in numbers in any house in the country but they are perfectly harmless. This is one I hatched out and put in pickle afterwards," he continued, holding the small one up by the tail. "These animals are invaluable in keeping down more dangerous and disagreeable insects. That large one will eat a fair sized scorpion."

"They are decidedly unpleasant, nevertheless," continued Dr. Smith. "They have an awkward habit of crawling over everything, and in India one never thinks of sitting down to a meal without first wiping one's plate with a napkin. I am afraid of making a mistake and offending some one in this country by a like proceeding. They have also a penchant for dropping from the rafters into soups and milk, and drowning. You don't know they are there until the article of food is about consumed, as they remain at the bottom."

Speaking of the scorpions, Dr. Smith explained that whether their sting was deadly or not depended on where they struck. He had known of cases where death had resulted, but they were very rare. The sting invariably resulted in a couple of days' sickness, however. One large scorpion in the collection he had mistaken for a crab at first and was going to catch it with his hand when he thought it might be wise to investigate.—Canadian Baptist.

The British National Rifle Association will send a team to Canada to compete for the Palmer centennial prize at Rockcliffe ranges, Ottawa, during the meeting of the Dominion Rifle Association next August.



\$44,916.00 was the amount paid in one year to 50 Graduates and 50 Under-graduates of the MARITIME BUSINESS COLLEGE, HALIFAX, N. S. Who were less than 2 years from College. Average monthly salary \$37.43 Tuition cost (average 4 mos.) 34.00 Wages per month \$20 to \$60. We do not guarantee situations in order to secure students, but MARITIME-TRAINED students get good salaries. If your income is less than this you had better send at once for our Illustrated Calendar. KAULBACH & SCHURMAN, Chartered Accountants.

It Pays To Get the Best.

I am not acquainted with, nor do I know by reputation (excepting two veteran Gurney writers), a single rapid and accurate writer who is not a Pitmanian follower.—FRANK D. CURTIS, Official Stenographer, U. S. Circuit Court, New York. No vacation. Students can enter at any time. Send for Catalogue.



PURE GOLD Jelly-Powder Joyfully, Quick, flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS.



Over 40 Years Ago the Manufacture of WOODILL'S GERMAN BAKING POWDER was commenced. It has held against all competitors and today is unexcelled. Could you desire stronger recommendation?

BELLS Made of Steel Composition for Churches, Chapels, Schools, etc. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE BELL FOUNDRY, CHESHAM, ENGLAND. Ontario's second woman barrister, Miss M. Powley, of Port Arthur, was called to the bar at Osgoode Hall, Toronto, on Tuesday, and took the oath. The only other woman lawyer in the province is Miss Clara Brett Martin, of Toronto, who has been practicing a number of years.

News Summary.

Smallpox is epidemic at Norwich, Ont. There are 25 cases.

Earl Dandonald, the new officer commanding the Canadian militia, sails for Canada July 15.

The London Chamber of Commerce has appointed a committee to inquire into the projected fast Atlantic service.

Lovell's directory makes the population of Montreal 275,000, an increase of 8,000 over the government census. The population of the city and suburbs is given at 353,861.

The minister of the marine on Monday extended the season for lobster fishing in the Maritime Provinces for ten days on account of the poor luck which the fishermen have met with this spring.

The war office has issued plans for the demobilization of the army in South Africa, which show that there are 70,000 volunteers, colonial troops, yeomanry, reservists, etc., to be sent home before any of the regulars are moved.

The steamship Canada arrived at Cape Town on Wednesday with four hundred Boers who were formerly prisoners on the Island of St. Helena, on board. The Canada is the first transport bringing former Boer prisoners back to South Africa to reach there.

Lizzie Edward, aged 17, camping with her family at Kew beach, Toronto, was drowned through the capsizing of a row boat in which she was with two companions. The accident was due to the girls trying to change seats.

A deputation from the London Chamber of Commerce waited on Sir W. Mulock with the purpose of expressing the endorsement of that body with the Canadian government's attitude with reference to the reduction of postage on magazines and newspapers.

The lower portion of Calgary is under water, Bow river having overflowed its banks, consequent on the incessant downpour of rain during the last two days. The river rose rapidly. Inhabitants of houses who had not moved out during the night had to be taken away in boats. The water is still rising and people higher up are moving out.

Returns for the six months just ended show the production of all classes of manufactured iron in the north of England district to have been the smallest on record in the history of the trade. The total was only 41,400 tons, compared with 46,206 tons, for the same period of 1901, which was the previous worst half year. Compared with 1899 this year's output shows a diminution of 51 per cent.

Canadians in London have just learned of the insult offered to officers of the colonial troops quartered at Alexandra Palace by the authorities of that place. On tattoo night a notice was placed on the balcony of the palace which reads: "No colonial officers are allowed on this balcony." Much indignation is expressed by Canadian members and other colonial visitors to London.

The Canadian ministers in London lunched on Friday with Lord and Lady Grey at the Royal Botanical Gardens, and dined with Sir Gilbert Parker. Afterwards they attended the reception to the Indian princes. Sir Frederick Borden is better, but is still unwell. Sir Wilfrid Laurier is in much better health and has completed his arrangements for his visit to Paris, where he will be elaborately semi-officially entertained.

The Mountain Lake Railway, an electric road, connects Cloversville, N. Y., with a popular resort. On Friday night the cars were crowded with people coming home from the grounds. At 10.30 p. m., about two and a half miles north of Cloversville, there was a collision between two cars, one bound north and one bound south. They came together, head on, with terrible velocity. As a result fifteen persons were killed and twenty-nine injured, the latter more or less seriously.

MESSES C. C. RICHARDS & CO.

Dear Sirs,—While in the country last summer I was badly bitten by mosquitoes—so badly that I thought I would be d's figured for a couple of weeks. I was advised to try your Liniment to allay the irritation, and did so. The effect was more than I expected—a few applications completely curing the irritation, preventing the bites from becoming sore. MINARD'S LINIMENT is also a good article to keep off the mosquitoes.

Yours truly, W. A. OKR.
Harbor Grace, Nfld, Jan. 8, 1898.

The continuous heat which has prevailed for the last week throughout England was broken on Tuesday by thunder storms and torrential rain, which did great damage in some localities. At Ipswich the streets ran with torrents of water, which in some places was four feet deep. Fish from neighboring ponds were found in the main streets of the port when the waters receded. Trainershill, in Sussex, was swept by a whirlwind. A crop of hay in several fields there which was ready for storage was picked up by the wind and deposited at Leighstim, in Surrey, several miles.

The Canadian provincial premiers, Ross of Ontario, Murray of Nova Scotia, Tweedie of New Brunswick, Roblin of Manitoba, Peters of Prince Edward Island, Donsmuir of British Columbia and Haultain of the Northwest Territories; also Provincial Treasurer Duffy of Quebec, again conferred on Wednesday. They discussed the expense of the maintenance of lieutenant governors, and decided to confer with Mr. Chamberlain with a view of easing the burden in the provinces, and also to ask for a decision in regard to authoritative precedence and the official status of provincial ministers.

The fourth of July banquet of the American Society in London was given at the Hotel Cecil on Friday night. There was a remarkable manifestation of sympathy for King Edward in his illness, and incidentally there was some expressions of displeasure with Ambassador Choate. Between four and five hundred Americans were present at the banquet, and the specially invited guests included Lieut. General Sir Francis Grenfell, the governor of Malta; Sir John Gordon Sprigg, prim: minister of the Cape Colony; Sir Robert Bond, the premier of Newfoundland; General Joseph Wheeler and Consul General H. Clay Evans. The King's health was drunk with enthusiasm. Sir Francis Grenfell proposed President Roosevelt's health and spoke eloquently.

Denominational Funds.

N. B. AND P. E. I.
N. B.

Mrs Chas Alleby, Grande Ligne, 25c; Mrs Miles Reid, Grande Ligne, 50c; St Martin's 2nd, H M, \$5; Elgin, 3rd church, Florenceville S S, F M, \$3 65; Hodgdon and Richmond church, H and F M, \$13; Hillsdale-Hammond church, H and F M, \$22 50; Marysville S S, F M, \$1 80; Newcastle church, F M, \$1.60; Nashwak church, F M, \$8; Cardigan church, F M, \$4; New Canaan church, F M, \$2; St Martins, 1st church, H M, \$9 36; Moncton 1st church, High St, S S, Grande Ligne \$8 46; Fredericton church, Q M coll, H and F M, \$3; Pennfield church, F M, \$1; LeBaron Corey, F M, \$5; Moncton 1st church, B Y P U, F M, \$34 55; Leinster St ch, B Y P U, F M, \$30; Fairville ch, H and F M, \$ 2.09; Hampton Village church, D W, \$10.40; Carleton church, H M, \$5. F M \$5. N W M, \$5.—\$15; Sheffield church, F M, (\$3. Fred Bailey, \$3),—\$6; Sheffield 1st church, F M, \$1; E. I. T. Bleakney, F M, \$20; Gagetown, Upper D W, \$5; Cambridge, 1st S S, F M, \$121; Moncton, 1st Sunday School, F M, \$23 45; North River church, Quarterly Meeting Coll, (H M \$4 20, H and F M, \$4 56); Total, \$8 76; Hopewell ch, (D W \$15 22; Quarterly Meeting Coll, H and F M \$6); Total \$21 22; Harvey 2nd church, H and F M, \$6 58; Alma church, H and F M, \$5 70; Moncton 1st church, High Street Mission Band, F M \$17; Grand Lake 1st church H M, \$3; Grand Lake 2nd, H M, \$11; Jacksonville church, Deacon Good, (H M, \$5, F M, \$5, N W M, \$5); Total, \$15; Coll. N B West Association, H and F M, \$28 32; Chipman 2nd church, H and F M, \$5; New Maryland church, H and F M, 65c; Olivet church, H and F M, \$3; Campbellton church, H and F M, \$13; Total \$405 05 Before reported, \$2468 24. Total to July 1st \$2873 29.

P. E. I.

Cavendish church, D W, \$6; Clyde River church, D W, \$15 25; North River, D W, \$9 25; A friend P E I D W, \$15; Tryon B Y P U, F M, \$1 50; Uitzg church, D W, \$30 27; Belfast church, D W \$1352; Springfield church D W, \$5; Hazelbrook church, D W \$ 6 15; Alexandra, D W, \$11 50. Total, \$133 46. Before reported, \$267 98. Total to July 1st \$401 44.

Total N B and P E I to July 1st, \$3274 73.
J. W. MANNING.
Treas. N. B. and P. E. I.
St. John, July 1st, 1902.

The Ross government now has a majority of one in the Ontario Legislature, with the North Renfrew seat vacant. The majority was reduced from three by the decision of Justice McLennan in the Lennox count case, given out on Wednesday. The judge ruled that the ballot marked for Madgle, Liberal, with circle instead of cross, and allowed by the county judge, was improperly counted, and that two ballots marked for Carscallen, which were ruled out, should be counted. These changes give Carscallen, Conservative, a majority of three. Judgment was given also by Judge MacLennan in the North Grey case, maintaining McKay, Liberal, in his seat by two majority.



SAVES THE HANDS

Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making. That's why it is known from coast to coast as a

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