

Messenger and Visitor.

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South Africa. Greater activity has been manifested in connection with the war in South Africa during the past week. General Hunter has had some severe fighting in the eastern part of the Orange State, and the result of operations in that quarter is stated to be that the Boers, upwards of 6,000 strong, have been driven into the mountain passes in the neighborhood of Fouriersberg and Bethlehem, where they are being watched by the British forces, and whence they will find escape difficult. General Christian De Wett is reported by Lord Roberts to have taken up a position on the high hills near Reitzburg, about seven miles south of the Vaal, where he is being watched by General Broadwood. A Cape Town despatch says that General De Wett has offered to surrender on condition that his burghers are permitted to return to their homes, but Lord Roberts will accept only unconditional surrender. On Tuesday of last week Lord Roberts left Pretoria, moving eastward on the Delagoa Bay railway in the direction of Machadodorp, President Kruger's headquarters, his intention being apparently to force the Boers northward into the Lydenburg district, and, taking possession of the railway as far as the Portuguese boundary at Komatie Poorte, cut them off from their base of supplies at Delagoa Bay. On Wednesday Lord Roberts had reached Balmoral, 59 miles east of Pretoria, without having encountered the enemy, but French's cavalry and Hutton's mounted infantry, making a wide detour to the south, met bodies of the enemy which were driven back with some loss. French and Hutton pushed on in advance of Lord Roberts' force and crossed Olifant's river, from the high bank of which they could see Middleburg, 42 miles east of Balmoral, and the enemy retiring in great disorder. A later despatch indicates that Lord Roberts had returned to Pretoria, though the reason for this movement is not made plain. The inclemency of the weather is making operations more difficult. The rains and cold are very trying. Some men have succumbed to exposure and numbers of horses and cattle have died. The Boers in the western part of the Transvaal are giving some trouble. General Baden-Powell is reported to be besieged at Rustenburg by the Boer General Delarey, and a relief force sent to his assistance under Col. Hickman was not strong enough to be effective. This condition of things to the westward may have influenced Lord Roberts' return to Pretoria. The British are, however, pushing on to the eastward along the line of railway. General French, on the 29th, had occupied Middleburg and General Pole-Carew, with the Guard's Brigade, had arrived at Brugspruit, 20 miles west of Middleburg.

The latest despatches received show that, as a result of the operations of Generals Hunter and McDonald against the Boers in the Bethlehem district, General Pinao and 5,000 officers and men have surrendered unconditionally as prisoners of war to the British general. This it is believed will effectively break the power of the Boers in the Orange State and go far to put an end to the war.

Race Trouble in the South.

During the past week there has been in the city of New Orleans an outbreak of riot and murder with which the race feeling between whites and negroes has had much to do. A negro desperado who, resisting an arrest, had killed two members of the police force of the city and seriously wounded another, was finally burned out of a house in which he had taken refuge, and shot, but not until he had succeeded in killing two other men and a boy and more or less seriously wounded several other persons. The passion raised among the white population of the city against the negroes was fierce and murderous. Many deeds of violence were committed, and men and women whose only offence was that they were negroes were shot down as if they were wild beasts. The State and municipal authorities have found it necessary to call out the military in order to prevent further riot and bloodshed. There was no doubt great provocation in this instance in the

murderous acts of the negro desperado. But on the other hand, such deeds are to be expected as the result of the prevailing mob violence in the south and the practical denial to negroes accused of crime of that trial before a calm and impartial tribunal to which every human being in a civilized country is entitled. The effect of such barbarous disregard of the rights of the accused negro must be to madden him with fear and make him reckless as to consequences. If he must die any way, and die by torture if his assailants succeed in capturing him, he will die fighting, and take what vengeance he can in advance. No doubt there are in the south many vicious and brutal negroes whose crimes demand punishment, but in fighting crime with crime and brutality with still greater brutality, the white people of the south are sowing to the wind and will reap the whirlwind.

The Situation in China.

It may be that before this paper shall go to press, authentic news will throw light upon the situation in China, but at present writing—Saturday, July 28th—the cloud of uncertainty has not been lifted. The Chinese ministers at Washington, and at European Capitals, have not ceased to declare their confidence in the truth of the statement, purporting to come from the United States Minister, Conger, that the members of the foreign legations were safe on July 18th. Li Hung Chang, who for some reason remains at Shanghai instead of proceeding to Peking, also professes to have information that the ministers at Peking are alive, and the statement is confirmed through other Chinese sources. It is even asserted that the ministers and as many of the foreigners as have survived the attack of the Boxers upon the legations in Peking, are now on their way to Tien Tsin under the escort of Chinese troops, and may be expected to reach that place on Sunday. In spite of all these assertions however on the part of the Chinese, it would appear that there is less rather than greater disposition in Washington, as well as elsewhere, to put confidence in the truth of the Conger despatch. British and European officials who have had much experience in the way of diplomatic intercourse with China, are inclined to put little confidence in statements emanating from Chinese official sources, if there is any strong temptation to mendacity, and in the absence of anything from their own ministers confirming the statement purporting to be from Mr. Conger, the Governments of Britain, France, Germany and Italy, appear to entertain but the faintest hope that the Chinese statements as to the safety of the members of the legations at Peking may be true. Apart from the Conger despatch, there is nothing authentic from the Peking legations later than a letter of the British minister, Sir Claude MacDonald, of the date of July 4th. Another reported letter from Sir Claude MacDonald, said to bear date of July 6th, is probably the same. The message from the British minister stated that the legations were then under bombardment and that nothing had saved the foreigners from destruction but the cowardice of the Chinese. If no determined attack were made, the legations might hold out for two weeks, but if such an attack were made, it could only be a question of a few days at most. A message of similar import and the same date has been received at Washington from U. S. Minister Conger. These messages reached Tien Tsin early last week. There appears to be no doubt as to their authenticity, and they are generally regarded as confirming the probability of the previous reports of the destruction of the legations and all foreigners in Peking on July 6th, and by so much of course discrediting the statements of the Conger despatch of July 18. The late despatches from Shanghai and other treaty ports indicate an increasingly disturbed condition of affairs in the Southern Provinces. The Boxer movement is said to be spreading southward, and simultaneously there is a movement northward of Chinese troops from the Southern Provinces. The belief is freely expressed that the Chinese are thus massing a great army to oppose the advance of the foreign forces on Peking, and those who hold this view believe that the reports of the safety of the legations at Peking are simply Chinese fictions, and that these, with the requests which the British, French and United States

Governments have received from China to mediate in the present situation, are only mendacious ruses for the purpose of gaining time for the organization against the foreigners of a force which will be irresistible.

There is nothing to indicate that the situation in respect to Chinese affairs has materially changed since the above was written. The Chinese minister at Washington still asserts his confidence in the safety of the foreign legations in Peking, and according to a St. Petersburg despatch, Li Hung Chang professes to have received a despatch from the Chinese Government at Peking, dated July 23rd, assuring him that the ministers were all well. There also comes from Chifu a despatch dated July 27th, to the effect that a missionary named Wilder, who left that place a fortnight ago for Peking, had just returned and reported that the city was completely surrounded by Imperial Chinese troops who would not permit him to pass or deliver a message to the legations, but that according to reports the attack on the legation ceased on July 14th. Everything was quiet during Mr. Wilder's stay, and when he left a decree had been issued commanding all persons to protect the foreigners in China. On the other hand most of the news from China is discouraging, indicating that the anti-foreign spirit is constantly spreading and becoming more and more pronounced and murderous in character. There are continued reports of the slaughter of missionaries and native converts in various places. A despatch from Tokio of July 28th says: It is reported from Shanghai that the Boxers attacked the missionaries and native Christians at Pao Ting Fu, July 8. A foreign physician and 2,000 converts were massacred. The Chinese general, Li Ho Keh, is now marching on Peking. He has ordered his troops to exterminate all Christians. Already one French priest and from 2,000 to 3,000 natives have been slaughtered. Another despatch states that Cheng, the Chinese director of telegraphs now admits that he had telegrams since July 19 announcing that every foreigner in Pao Ting Fu was murdered, including forty British, French and American missionaries, and announcing also that two French Jesuits and a thousand converts have been massacred at Kwang Ping Fu, on the borders of Shan Tung and Chi Li. It is also reported at Shanghai that nine members of the China Inland Mission have been murdered near Hang Chong. A later despatch from Shanghai says that the English mission station, north of Ning Po has been destroyed and twelve missionaries murdered. A despatch July 28th from Shanghai to the London Daily Express, purports to give the text of an imperial edict just promulgated which if authentic indicates the basest treachery on the part of the Chinese Government in its dealings with the foreign powers. This imperial edict, it is said, 'urgently orders all viceroys and provincial governors to endeavor to negotiate peace with the powers whose ministers are held as hostages pending the result of the overtures for the abandonment of hostilities against China.' The viceroys are also commanded to guard their territories vigilantly against attack and to prevent, by all means in their power, the advance of the foreign troops, especially along the Yan Tse Kiang. The decree says that the officials will answer with their lives for any failure to execute these orders. Commands are also given that not a single foreigner shall be allowed to escape from the interior, where there are still fully 2,000 Europeans, connected with missionary work, in isolated situations.' Mr. Sheridan H. Read, ex-United States Consul, at Yien Tsin, has a somewhat plausible theory to account for the different stories regarding the Peking legations. Mr. Read thinks it probable that there has been a massacre of foreigners at Peking and also that the ministers have been saved alive and are being held as hostages, though probably they have been removed from Peking to a remote inland city. This would account for the fact that the foreign governments can get no direct communication with their ministers though they be still living. Obviously the ministers as hostages would be valuable to the Chinese Government. When it is known where the ministers are, the Chinese authorities can pretend that they endeavored to send them to Tien Tsin but were unable to do so.

King Humbert Assassinated

King Humbert of Italy has fallen by the hand of an assassin. The murderous deed was done on Sunday evening at Monza, where the king had been attending a distribution of prizes in connection with a gymnastic competition. His Majesty had just entered his carriage with his aide de camp amid the cheers of the crowd when three revolver shots were fired at him in quick succession. One of them pierced the heart of the king. The assassin was immediately arrested and was with some difficulty saved from instant death at the hands of the infuriated people. He gave his name as Angelo Iressi and said that he belonged to Prato, Tuscany. Presumably the man is an anarchist. King Humbert was born in March, 1844 and succeeded his father, Victor Emmanuel, on the throne of Italy in January, 1878. He had accordingly reigned twenty-two years. An unsuccessful attempt was made to assassinate him during the first year of his reign.

Sights and Insights.

BY W. N. HUTCHINS.

At every turn of events in his national history the Hebrew was conscious of the presence of God in national life. The Baptist gathering at Winnipeg was national, a Convention that proceeded under the consciousness that nations not less than individuals possess a character with its attendant responsibility, destiny and relationship to God. When one looked upon the country with its valleys and prairies, with its rivers and lakes, with its mountains and mines, he saw it illumined and colored by the Convention. When we partook of the Convention, with its ideals and discussions, with purposes and resolutions, we beheld it under the glow of the country. The country absorbed the Convention. The Convention absorbed the country. As Baptists we rose to a sense of a national life and a national mission.

MATERIAL IMPRESSIONS.

Winnipeg's first impression was made by its mud—deep, dirty, slippery, sticky mud—a good soil for wheat and a good soil for clothes. But Winnipeg has more than mud. There are fine public buildings and business blocks, and beautiful homes and attractive churches, together with spacious streets and lawns and boulevards, that made our Eastern eyes open wide with wonder and wicked wishes when we remembered the congested streets and contiguous houses at home. Then, too, there was a refinement and sanity and moderation utterly alien to that wild and woolly west which false friends had led us to expect. And what shall we say of the Baptists of Winnipeg? They did us proud, so proud that we wished they numbered more, and we sighed when the list of Sunday appointments was read and we listened to the long roll of churches of other denominations so much outnumbering us.

THE GREAT CONVENTION.

We use the word advisedly. For great it was by universal testimony, great in breadth of vision, in the idealism of its proceedings, in sanity of judgment, in enlightened intelligent utterance, in sincerity of purpose and nobility of earnestness. Men of experience did not hesitate to compare it with great national and international religious gatherings.

HORIZON.

When the late Alexander Grant visited our Maritime Convention he gave us the word horizon. That, too, was the word of the Winnipeg Convention. The horizon was lifted. But strange to say our first feeling under this new horizon was a sense of contiguity and closeness. Do you think we were away from home at Winnipeg? Not all. Maritime men were always at our elbows. We saw their hand in the inception of the Convention, they spoke to us from nearly every platform, they gave breadth and strength and unction to its deliberations. Our delegation numbered twenty-five, but these were supplemented by a host of forerunners who started west months and years ago. In June the class of '91 of Acadia held a reunion at Wolfville, and as many of the class were at Winnipeg as mustered at Wolfville. About twenty-five of Acadia's graduates were present through the session of the Convention. Without wonder then, we felt a sense of contiguity and closeness.

But the uplifting of the horizon affected another result. We saw farther than ever before. The Convention gave a breadth of vision. There was the bigness of the country, a bigness that grew upon us as we swept on, eating and sleeping, sleeping and eating, day after day; the miles rolling up and we continuing to go. But more broadening than this was the largeness of the work, with its diversity of interests, multiplicity of organizations and variety of plant, presented in the Conventions. Who can think of Acadia and her affiliated institutions without a largeness of thought? But add to Acadia McMaster, Moulton, Woodstock, Brandon, and the prospective college in British Columbia, with their history and high service, and what must be the effect? Some of us never attend our Maritime Convention without returning with an intensified sense of the greatness of our work. But add to the work of the Maritime Provinces the work of Québec, Ontario, Manitoba, the Territories and British Columbia, and no man could be small with this breadth of work before him. I know one delegate at Winnipeg who never thought before of Ontario as a home mission field. Yet in the last ten years and a half 102 chapels have been built, 87 churches have been organized, over 9,000 persons have been baptized, 47 churches have become self-supporting, while offerings for Home missions have trebled in the last fifty years. Then add to Ontario, Québec, where our work has become so large that last year Grande Ligne was compelled to reject students because of insufficient accommodation; and Manitoba and the Territories, where, in 25 years, about to self-supporting and 70 mission churches have come into being; and British Columbia, where the population has doubled in the last four or five years, where now we have nine where three years ago we had only two self-supporting churches, and where the offerings for Baptist Home Mission work exceeded by twenty times the offerings of five years ago. God spoke to us in the National Convention and his word was "Lift up your eyes and look on the fields," and as we looked our vision widened.

Then how could the horizon lift without one being taught a lesson in proportion. One needs to be acquainted with other interests and to feel the pressure of other needs than his own before he has a correct unit of measurement. One who knows Grande Ligne and only Grande Ligne does not know Grande Ligne. The man who is an educationalist and only an educationalist is not an educationalist. To know the work of the Maritime Provinces one must know more than the Maritime Provinces. Comparison is a great teacher, and one of the educational features of the Convention was the opportunity it gave and the necessity it put upon one of seeing varied interests in their true proportions, and of adjusting them in their right relations.

UNIFICATION.

The National Baptist Convention was in keeping with the spirit of the day. The key word of the business world is unification—sometimes finding realization in the co-operative store, factory, or institution, and again in the less desirable form of a trust or syndicate. Unification too is the national watchword. History is moving to imperialism and there is no indication that the movement will cease until unification is completed. Likewise the religious world is tending to unification, a federation of churches of the same denomination and a family fellowship of the different denominations. As Canadian Baptists we have been too isolated and provincial. But today, thanks to the National Convention, we are closer together. It was a great thing to become acquainted. Men who were names before are brothers now. Mutual esteem was begotten and friendships have been formed which will foster a broad brotherly spirit reaching from ocean to ocean. Those who looked for unity of organization as the outcome of this gathering will be disappointed. No wholesale merging of organizations was suggested or contemplated. The integrity of the Convention was left undisturbed. Yet unification was effected, a unification which is national and spiritual, a unification which will make us Canadian instead of Provincial Baptists, with Canadian problems and Canadian interests, and Canadian institutions, and a Canadian strength.

SPIRITUALITY.

In its spirituality the Convention was deep and strong. One met nothing of physical emotion, and heard no words that strove for passing effect. But there was an earnestness of utterance, a depth of conviction, a frankness of discussion, a desire for light, and a humility of spirit worthy of the Convention and indicative of the presence of the life of God in our midst. I watched in vain for a false note, for a word that jarred with the Word of God and was not true to Jesus Christ. In the absence of executive power the Convention was rich in sermons, addresses and discussions, and not a word was spoken which did not do homage to our crucified and risen Lord.

TID BITS.

Rev. Dr. Spencer of Brantford, on behalf of the B. Y. P. U. of his church, presented Rev. A. J. Vining with a cheque for \$200, to build the first Galician Baptist church.

Rev. D. G. MacDonald announced that he recently baptized the first convert among the Galicians.

During the Convention Rev. Ralph Trotter received a telegram from a young man not a Christian—Have just made \$500. Shall I deposit it in your name for church purposes? Mr. Trotter replied in the affirmative.

There are 75 towns in British Columbia with a population from 100 to 2500 without a Baptist pastor.

At the laying of the corner stone of Brandon College, over \$1300 was obtained for the institution.

According to the Baptist statistician, the Baptists of Canada have increased from 600 in 1800, to 100,000 in 1900.

THE HEAVENLY FATHER.

The Heavenly Father: or, God's Relation to Man.

HENRY T. COLESTOCK.

Not unfrequently, in large orchestras, there are musicians of various nationalities, French, German, Hungarian, Russian, or Italian, sitting side by side. Before the music begins they are unable to speak one another's language. This, however, is only an incidental barrier; for as soon as the music begins, they speak to one another in a universal language which appeals to every human heart, as they interpret the emotions of joy and sorrow, hatred and love.

So there is a universal language in pictures. The Angelus tells its pathetic story to multitudes who could not read it if written in a single language of words.

For the most part our Saviour taught in a universal language. Here, it is the shepherd after his sheep; here, the woman after her coin; the farmer sowing grain into various kinds of soil; the yeast in the meal; the new wine in old bottles; the sick man by the roadside; the beggar at the rich man's gate; the true father receiving with loving welcome the son who had wasted his living. These word pictures speak to us in a universal language. Jesus wishes to teach his disciples about God. He is wiser than the Rabbis who attempt to set forth the char-

acter of God in abstract terms. He calls to his aid the tender relations of the home; he presents a cameo in bas-relief in which he interprets and unfolds his own idea of God; he bids his disciples think of God as their heavenly Father.

The conception of Jesus, that God is man's heavenly Father, implies a relationship between God and man. Is this relationship natural or acquired? Is it universal or restricted to a certain privileged class? In other words, who has a right, according to the teaching of Jesus, to call God Father?

For our present purpose we may classify all people as Christians, little children, and non-Christians. What is God's relation to each of these classes?

Surely if to any one God is the heavenly Father it is to the Christian. By the Christian is not meant, of course a person free from faults or even free from sin. The term includes all who are learners of Christ, whether they have advanced far or little in the school of the Master. In teaching the disciples to say "Our Father," Christ addressed Peter, who afterward denied his Lord; and John, who wanted to call down fire from heaven and consume a whole village of people because they would not receive his Master; and James, who wanted one of the first places in the new kingdom. If we knew the other disciples better it is quite probable that they were as imperfect as the ones we know best.

Yet Christ taught these men to look up and call God their heavenly Father. These men were learners of Christ, they were often slow of heart and dull of comprehension, often sinful and unworthy. But God was their Father. It is the same today. As learners in the school of Christ we are often unworthy of our Master; we fall before temptations; we deny our Lord at times; still Christ would teach us to say "Our Father."

But is God the Father only to the Christian? Before we reply let me draw the curtain from one of the most heavenly sights that earth affords. The shadows of night are beginning to fall. The mother bird gathers her young under her protecting wing. In the cottage the supper is over, and two little children are kneeling at their mother's side, and she is teaching them to pray. Without attempting to listen we catch the words hushed after the mother; they are, "Our Father, who art in heaven." All her mother-instinct impels her to teach her children to say "Our Father." She does not stop to think whether they are among the number of the "elect" or not. She knows nothing of that system of doctrine called Christian, but which would make all children not "elect" sure candidates for destruction; she has never heard of that pre-Reformation theology which regards a child lost if he has not been baptized. This mother is simple and untaught. She has read the Bible some and has found peace and forgiveness by believing in Jesus Christ. Jesus is her Master and Lord. She knows that he took up little children in his arms and blessed them, and said, "Of such is the kingdom of heaven." Surely nothing is truer than this mother's instinct which prompts her to teach her children to say, "Our Father."

We may say, then, that it is right for Christians to call God "Our Father," and for mothers to teach their little ones nestling at their knees to say "Our Father"; but how about the great number of people who are neither Christians and who are no longer children? Is God their Father?

The little boy grows to be a young man, and becomes indifferent to religion, gets into bad company and sorely tries his mother's heart. Partly because his associates, are irreligious, and partly because religion, in his mind is merely a preparation for heaven, which he can attend to any time before he dies, he begins sowing his "wild oats." He will enjoy himself while he is young; of course, it is his intention to settle down and join the church by and by.

His employment takes him to a distant city. He soon finds his "set." They show him about. They take a certain pride in initiating him into all forms of dissipation. He spends his wages in gambling and for drink. Other cups of dissipation and vice are drained to the dregs. He loses his position, becomes without money and without friends.

What shall we say about this young man who has so sinned against his mother's love? Does the mother love him any less? Only you who have never heard a mother pray for her erring boy can answer that she loves him less for having wandered away in the paths of sin. He writes to her no more; but she hears occasionally of his sad and sinful doings. How she suffers! What would she not give to receive a letter from him and see again at the top the words: "Dear Mother." Nothing could cause her greater joy. How she longs to hold him once more to her heart.

The young man gets sick and is taken to the hospital. Here he has time to think; and like another young man he also came to himself. He resolves to go back to his mother. She receives him with open arms; her son who had been lost is found, who had been worse than dead to her is alive again. And if a mother knows how to treat an erring child, how much more the heavenly Father!

When viewed in the light of Christ's teaching and in-

terpreted by the tenderest relations of the human heart, there can be no doubt as to the relation that God bears to the wanderer in sin. God is his heavenly Father, loving him and suffering for his sin. The young man is his son; but a son who has persisted in dishonoring his Father, in destroying his manhood, and in defeating his destiny. God is the Father of sinners, and the great and terrible thing about sin is that sin is rebellion against a loving Father's heart.

The mother taught the little boy to say "Our Father." And in doing this she obeyed the most commanding impulses of a mother's heart. Surely God is the Heavenly Father of her innocent babe. Mothers have been terrorized into believing that unless their babies were baptized or of the number of the "elect," they were fit only for eternal damnation; that they must suffer eternal punishment for their sins committed in Adam. But no mother whose religious ideas grew out of the Bible ever believed such things true of her little babe.

If, then, innocent little children may call God Father, if the same person when a man and a Christian may call God Father, is not God the Father of the young man while he is living in dissipation and sin? Christ's parable of the true father, miscalled the parable of the prodigal son, teaches that fatherhood cannot be set aside by the sin of the child.

Let us see what this means. Man as man is, in a certain sense, the child of God, in that God is his heavenly Father. As an innocent little babe lies, after his mother, the words, "Our Father." But as he becomes older, it rests with him whether he will honor or dishonor his Father. If he acknowledges God as his Father and lives to his honor, he becomes a Christian; if he turns from God and destroys in part or wholly, his possibilities of growing into the image of his heavenly Father, he may become dead to God, but God can never change his relation to him.

Would it not be better if God did not permit man to wander away from him? Undoubtedly all of us at times have thought so. But if the heavenly Father did this, man would be only a machine. Integrity and strength of character come by doing right when it is possible to do wrong. There is no other way for character to be developed. We may rest assured if there had been another way, God would have adopted it.

Let us not forget that God has safe-guarded man as much as a loving Father possibly could, without interfering with man's power to choose. He makes it hard for man to go astray; he makes every wrong act to be followed by remorse and pain. These are the Father's barriers, his warning messengers saying: This is not the way; destruction and death lie at the end of this path. And along the path of right action, sign-boards are placed every little way pointing the traveler toward peace, strength, character. God's language is a universal language which all may read, whether we are traveling toward him or away from him.

The Christian may say, "Our Father;" the mother may teach her child to say, "Our Father;" and we know God is pleased. But his joy is quite as great when the wanderer, tired and sore, sick at heart and full of shame and remorse, comes to himself and cries: "Father, I am no longer worthy to be called thy son." May some wanderer come back to his Father today. Christ is the way from sin to righteousness and fellowship with the Father. —The Commonwealth.

"Squire Sinkhorn's" Mistake.

BY J. B. GEMRELL.

I once heard Dr. J. R. Graves, in my house, greatly interested and instruct a number of preachers by relating, in the way of illustration, the following story: Somewhere in Kentucky there lived a magistrate by the name of Sinkhorn. Of course he was Esquire Sinkhorn. A lawyer returning from the state capital to the country where Squire Sinkhorn administered justice met a constable, whom he knew, with a citizen in charge. He inquired where the constable was taking the man, and was informed that he was taking him to the penitentiary by order of Squire Sinkhorn, and that he was to be committed for two years on charge of horse stealing. The lawyer said to the constable: "You had better take that man back. If you put him in the penitentiary on the order of Squire Sinkhorn you will be in trouble." The result was the man returned with his prisoner, accompanied by the lawyer, and the case was reopened before Squire Sinkhorn, the lawyer telling him that it was beyond his power to send a man to the penitentiary. Squire Sinkhorn averred that he was acting within the law, and at once produced the code and read that part of it which provided that for stealing property to a certain amount a man should be sent to the penitentiary for any given time within certain limits. This man, Squire Sinkhorn averred, was undoubtedly guilty of horse stealing, and therefore he had sent him to the penitentiary. But the lawyer said: "Give me the book." and he turned and read the section of the law providing that every one so charged should be tried before a jury of his peers, detailing at length the manner of trial. Squire Sinkhorn was greatly astonished, and woke up to the fact that he

had not read far enough. This Dr. Graves used to illustrate how certain persons have fallen into a great error in discussing the 6th of Hebrews by not reading far enough.

Squire Sinkhorn's mistake will illustrate the mistake of many others who read only in patches and snatches, and never get a full view of any question which they seek to discuss. Indeed, Squire Sinkhorn stands at the head of a great procession of men in law, in politics, in science, in religion, who come to hasty and vicious conclusions by not reading far enough.

A little learning has been declared to be a dangerous thing. It is very dangerous in law, as illustrated above. It has been amazingly fruitful of perils in science, where little snatches of truth have been taken, and men have built up theories on a single segment of truth. But in no sphere has Squire Sinkhorn's mistake been so fruitful of evil as in religion. The whole theory of Universalism is based on a few passages of Scripture taken out of their connection and away from their meaning. The Universalist does not allow the Bible to speak on the whole question, and so almost every false religion is built up on some select passages taken out of their true meaning. The cure for the evils of a partial view of the truth is the full view of the truth.

At an association in Georgia, where a number of preachers were gathered in a large country home, one brother inadvertently severely on the fact that the congregation was invited to stand for prayer. He regarded it the abomination of desolation, standing where it should not, and said that he had denounced the custom all over our country as unscriptural. When asked the ground of his denunciation, he referred to the fact that Paul and the elders of the church at Ephesus kneeled down to pray. A brother present, taking a Bible as the conversation was going on, selected and afterwards read many passages touching the question of attitude in prayer, and from them altogether it was seen that sometimes people stood, sometimes kneeled and sometimes lay prone upon the earth, and from a full view of the subject it was evident that the Scriptures put no emphasis on the attitude, but all the emphasis on the condition of the heart. When the reading was through, the brother who had condemned standing said that he ought never to preach again as long as he lived. It was suggested to him that the remedy for his mistake was not to quit preaching, but to find out all the Bible said on any question before making up his mind. He had simply made Squire Sinkhorn's mistake. He did not read far enough.

This mistake is notably the mistake of the Arminian. He reads only those passages which teach on the human side of religion, and from them he makes up his conclusion, leaving God a very small place in salvation, and some of them no place at all. The Antinomian reads all about predestination and hardens it into fatalism. With him there is no place for human action. His entire mind is directed to the God side, and because he will not read the other side he had a perverted and hurtful view. A notable example of this was the brother who took for his text "The grace of God which bringeth salvation hath appeared unto all men." He laid the stress of his sermon on the grace that bringeth salvation, but did not even look to the end of the sentence, for the doctrine of that text is, that "the grace of God which brings salvation," is a teacher of duty. So, if he had read far enough, he would have seen that the grace of God runs right out into human actions, just as the sap passes through the fibre of the wood and makes leaves and fruit.

Our so-called "Gospel Mission" brethren are much given to Squire Sinkhorn's mistake. Their whole effort is to prove the separate action of churches. They commence with the action of the church at Jerusalem which sounded out the word through Judea, Samaria, and the regions roundabout, and from that argue that a church, single and alone, ought to be a missionary force. They next take the church at Antioch, which was in that day the second great missionary centre in the world, from which especially sounded out the word to the Gentiles. They read how, in obedience to the Spirit, Paul and Barnabas were sent out as missionaries from the church, and deduce from that, very correctly, that a church is thoroughly competent to send out missionaries. Here they stop. But there is more. For instance, it would appear that Jerusalem and Antioch held a council and thereby laid the foundation for all councils between independent churches. If they would read on further they would see that Paul, whose membership was probably at Antioch, arose to the position of a great missionary leader, and that he brought about co-operation among the churches in the support of missionary enterprises. If they would read over in 2 Cor. 8 they would see the divine method of rounding up a great collection and of carrying out a common purpose among the churches. Three things were done: (1) Paul wrote letters to Corinth about this collection, just as our secretaries today write letters to our churches, soliciting collections and co-operation. (2) Paul went to what would be regarded now a prodigious extreme. He sent a number of the brethren to the church at Corinth to help work up a collection in that church after they had already promised it. This was a system of agencies in the churches on a

very strong scale. (3) There were a number of men selected by the churches to take charge of the common fund and to distribute it. The reason for this was that nobody might be blamed. Now this is exactly what is going on today, only we do not put in on it as strongly as Paul did.

If the brethren would keep clear of Squire Sinkhorn's mistake and read far enough they would see that while Paul and his traveling companion preached, and planted churches, and ordained elders, that afterwards they went back over the same ground and taught the churches and helped the churches. They were missionaries to the churches.

There is a great deal in reading far enough. The short sight is not as good as the long sight. Part of the truth is not as good as all of the truth. And the man who believes his theory, or accepts his doctrine from a partial view of the truth, is constantly in danger of being upset by more truth.

A good many men need today, as Squire Sinkhorn did, to revise their findings, finally making them conform to the whole doctrine of God's Word.—Baptist Standard.

My Pastor.

"How does it happen that you have such a number of men in your church?" I was asked the other day. "Because we have a man in the pulpit," was the reply. My pastor is first of all a man—a strong, verile, courageous man. His dignity is but an incident of his self-respect. He is true to his convictions and to his congregation. With unflinching fidelity he preaches the whole truth as he understands it, and he never sacrifices principles that he may tickle men's ears or attract and hold their attendance. He is too big a man for that, for he knows himself a commissioned preacher of the strong Son of God. There is no cringing, toadying or mock humility about my pastor. We love him because he deserves the big, honest name of man. My pastor has a heart of sympathy. Now do not understand that he is a professional sympathizer. There is nothing lachrymose or sentimental about him. But he feels with people. Quietly and unassumingly he enters into the joys and sorrows of his congregation. When any of them are in trouble he may be found with them. Their troubles concern him, and to those of us who know him best—for my pastor does not parade his sympathy; you have to need it to discover it—it is manifest that he places the interest of his flock above his own interest. In other words, my pastor has learned in the school of his self-sacrificing Master, the surpassing lesson of love. My pastor is a growing man. He is not the best preacher in town, nor is he the most profound theologian, nor, I suppose, the wisest pastor. But he is a better pastor than he was a year ago. His delivery will be smoother and he will become less diffident and modest. Yes, although he is only a few years removed from the seminary my pastor is a humble man! We rejoice in his growth of knowledge and efficiency. But we are satisfied with him as he is. He does not "get up" sermons; his endeavor seems to be rather to find the people's need and the Book's message and to bring the two together. And he appears to have better success each week. Because he is noble, and brave, and honest, and unselfish, we love the man. Because he preaches in sincerity the Gospel of Christ we throng the church to hear him. Because he is a pastor who without cant or professionalism, loves us and is interested in what interests us, and because he is faithfully trying to make us better Christians, we follow him and are loyal to him, and bring our neighbors to hear him. Do you wonder that our church at every communion receives new members, and that in our midst are many men and women of singularly holy lives, who would be surprised if you told them so? And yet I suspect that many other churches have just such pastors, and are as proud of them as we are of ours.—Parishioner, in Interior.

Patience.

Now, again, patience enters largely into the make-up of the better self. None of it is made in a day. We are to lay up treasures in heaven—not all at the same time, but from time to time. In the first place, learn that the mills of the gods grind slow. No man can live up to his ideal in a minute. The law is that moral change takes time. There are notable exceptions, but these border on the miraculous. The law is—slow. We say, "I can do all things through Christ which strengtheneth me." But the promise is not to do all things in a minute. I may fail once, I may fail twice. Shall I say then there is no use in trying any longer? God forbid! Wait. Have patience. Remember the time element in morals. Can't you conquer temper? Work and wait. Can't you keep down jealousy? Try a while longer; keep on trying, and don't forget that it takes a good while to hew out a huge boiler. Little pebbles are little troubles, but they are also of little consequence. Remember that sanctification is a process. It grows, so that one increases more and more. Better life comes little by little. A day at a time is the way to grow, and you can't see every evening how much you have increased in moral stature since sun-up. Increasing in all good is little by little. Have patience; take time. Second, learn not to get discouraged. Of course we aspire to goodness at once. Each has his ideal to which he would be equal to a bound. But that is not the way we achieve the ideal. Keep at it. Not this day nor the next makes a life. Wesley said to himself: "All at it and always at it." That is excellent. It is not the fastest moving train, but the one that makes the fewest stops that makes the record. Esop's fable of the hare and the tortoise would come to advantage here. We cannot go very fast, therefore we have to make up for lack of speed by continued effort. It all takes time. And patience is the time element in morals. Keep at it. Try hard. God honors in the long run.—Selected.

How constant is God's friendship! He loves us with an everlasting love and to the end, when other friendships are upon slight grounds easily and often broken off.—John Howe.

Messenger and Visitor

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The Problem of China.

What are the causes and what will be the outcome of the present upheaval in China, are questions which, in view of existing circumstances, it is very natural to ask, and they are questions too which it is very much easier to ask than to answer. China is so great in extent of territory and in population, is so little known and understood by the people of our modern western world, is so different from all that we know in its government, its civilization—if civilization it can be called—its traditions and ideals, that it is not easy for us to acquire any definite apprehension of the ideas and forces which dominate the Chinese people, or to appreciate the influences which are most active in the present revolution.

There can be no question, however, but that the present situation in China, with its actual horrors and its terrible contingencies, may be justly regarded as an incident in the world-wide conflict between the old and the new. Hitherto China has known little of such conflict, because it has been the home and the stronghold of the old. Here conservatism has reigned with unquestioned right,—venerable, complacent and supreme. In the family and in the State, the past, and all that connects the present with the past, is regarded with a reverence that amounts to worship. In the west men think of their children; and the desire to make conditions favorable to those who are to perpetuate their name and their life in the world is a grand spur to effort. In China the faces of men are turned toward the past, and the controlling motive is to do honor to parents and to ancestors. The complacent acceptance of and the religious devotion to all that has formed a part of the long ancestral life of the nation has naturally begotten and fostered in the Chinese mind a strong antipathy and contempt for everything modern and foreign. In the view of a conservatism so profoundly complacent and so religiously rooted in the past as that of China, the very presence of men embodying the restless modern spirit is an offence, and any innovation upon ancestral ideas and customs by a Chinaman is an act of base impiety.

But it has become impossible for any people or nation to remain unmoved by the tides and currents of the world's life and thought. Even China can no longer maintain her seclusion and continue to dream on through other centuries as in the past. The rude, bustling modern world, with its steamships and its railways, its steam and its electricity, and all the enginery of modern industry and modern warfare, has been knocking at her gates and making such a hubbub in her ears that poor China's dreams are sadly disturbed, and she moves uneasily upon her couch, with indications of an awakening that may result uncomfortably for her visitors. Not a few of the sons of China have awakened to the fact that, while their country has been dreaming complacent dreams, the world has been moving. They have come to perceive that the new ideas and new methods count for so much more than the old, both in the field of industry and on the field of battle, that the nation which proudly ignores them must go down before the powers which she affects to despise.

Much has been done in recent years to widen the circle within which progressive ideas have found acceptance in China. This has come about by the education of many Chinamen abroad, by the diffusion of modern literature in China and by the influence of Christian missionaries. The war with Japan was a valuable lesson. It served to convince many of the more intelligent Chinese that in the matter of warfare at least China could no longer afford to ignore modern methods, and the results of this conviction are apparent in the effective resistance that the Chinese, equipped with the latest modern armor, are now able to offer to European forces. There had come to be a progressive party of considerable and rapidly growing influence in China. It had gained the favor of the young Emperor, Kwang Su, and it

had begun to look as if much might be expected from the working of the modern leaven in the Celestial Empire. But evidently the Progressives attempted to go too fast. The Emperor was not strong enough to give the movement adequate support and protection. Very naturally the old conservative and anti-foreign spirit of the nation was aroused, and the Empress-Dowager saw and seized her opportunity to appear as the representative of that spirit and to usurp the reins of government. The Emperor was accordingly dethroned, some of his liberal advisers were beheaded, while others escaped a similar fate by fleeing from the country. Following this *coup d'état*, and partly it would seem as a result of it, came the Boxer movement, in which the dull and unintelligent heart of the nation is expressing, through fiercely fanatical methods, its deep-seated antipathy to all change and foreign interference. Probably the Empress had not counted upon a popular demonstration of so terrible a character as that which her usurpation of the Imperial throne aroused, but whether she encouraged or discouraged the movement has not yet been made clear.

The opposition of the Chinese to the foreigners and their modern methods is not indeed wholly sentimental in character. In every country the introduction of labor-saving machinery has encountered popular opposition more or less strong, and on the same principle its introduction is opposed in China and in a more violent form. The people perceive that the general adoption of modern methods of travel, traffic and manufacture, will create great disturbance in existing economic conditions. Every railway and every factory that shall be built, they perceive, will deprive a considerable number of men of the employment upon which they now depend for the means of living, while to that class of persons the resultant benefits appeal but slightly if at all.

What the immediate outcome of the present situation in China will be, we shall not attempt to forecast, but it cannot be open to doubt that, in China as elsewhere, the future most belong to the party of progress. It is possible that for the present there will be some recession of the tide, and that the old conservatism may seem to intrench itself more strongly than before. But it is impossible that China can long shut itself out from the influences that are moving and moulding the world. The seed which has already fallen and rooted itself in the soil of China will not die. Gradually—or it may be more rapidly than we think—the change will come, and the people of China will yet be blessed with a Christian faith and a Christian civilization.

"These Little Ones."

The title given to the Bible lesson for next Sunday in the International Series—"Jesus and the Children"—cannot be said to indicate very correctly the significance of the passage to be studied. It is true that our Lord takes a child as the text, or rather as a living illustration, of his discourse. The discourse, however, is not addressed to children but to grown men—his disciples—who were moved by human ambitions which rendered their minds unresponsive to spiritual truth, and who had so utterly failed to comprehend the purpose and work of their Master that they had been disputing among themselves as to which of them should hold the positions of eminence in the Messianic Kingdom which they believed that Jesus had come to set up. We see how foreign their thoughts and their motives were to his. As Dr. Maclaren has said: "He was gazing on the cross; they were dreaming of and squabbling about thrones." The lesson of the passage as it comes to us now is not a lesson for children as such, but a lesson for disciples young or old,—for all who need (as who does not) to be instructed in the fundamental Christian grace of humility.

But there is here at least an incidental lesson concerning Jesus and the children. Jesus valued the child life. He loved the children and liked to have them near him. He did not turn away from them as being of little importance, and he rebuked such a disposition in his disciples. "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven"—are his gracious words,—words that have encouraged Christian parents always to bring their living children unto Christ, and which have ministered consolation to millions as they have committed their little ones in death to his keeping. And doubtless the children felt the attrac-

tion of that pure presence and that loving heart. When Jesus wanted a little child as a text or an illustration of his discourse, it was not far to seek, nor was it hard to persuade the little one to sit by his side or to resign itself to the embrace of his arms. And so it is still,—when Jesus is truly presented in word or in life to the children there is a response.

We should note that what our Lord commends to his ambitious and scheming disciples is not the innocence or perfection of the child life, but its humility and simplicity. These questions as to who shall be greatest are utterly foreign to the child's thought. It does not care for thrones. It cares for kindness, for fellowship, for love. It may be wilful and selfish, but it is never ambitious. It will as soon follow a peasant as a prince, and as a playmate, the cook's son is as acceptable as the duke's son. This simplicity and humility of the little child is the antipodes of that spirit which prompts men to seek place and preferment, to covet exalted position and lordship over their fellowmen. We do not suppose that the disciples of Jesus needed more than other men to be admonished against the indulgence of the self-seeking spirit. Rather the fact that this spirit was found so strong in men who had led so simple and humble a life as did those Galilean fishermen, shows how widespread and how deeply rooted in human nature the passion for lordship is. The teaching of Jesus and the life to which he calls his disciples runs directly counter to this innate principle of the human heart. His doctrine is that humility and self-sacrifice are the conditions of fellowship with himself, and that service is the measure of greatness. The disciple who has the true spiritual vision will discern in every fellow believer the likeness of their common Master, and in receiving him will receive the Lord himself.

When our Lord speaks of "these little ones that believe on me," it is not children merely that he has in mind; it is rather any true disciple, old or young, however humble and however weak that disciple may be. We see here what it is in his disciples that Jesus especially values and cherishes. It is not greatness of faculty, the power to do great things and win applause, it is the simplicity of faith that follows trustingly and gives itself whole-heartedly to the service of its Lord. To put a stumbling-block in the way of any such "little one," so that faith suffers shipwreck and the disciple is turned away from the service of his Lord, is a terrible thing. How stern is Christ's warning against causing his little ones to offend. And how sternly he would have his disciples deal with themselves, lest they permit something to turn them away from the true life of love and humble service toward God. Better—infinitely better—to sacrifice the right hand or the right eye than to be utterly and hopelessly lost.

Editorial Notes.

—Mr. Gladstone in his last years was troubled with a growing deafness which sometimes made it difficult for him to hear what was being said in the House of Commons or to follow a low-voiced minister in the service of the church. It is related by Dr. Cuyler that, one Sabbath in an English Chapel on the Continent, Mr. Gladstone had taken a seat near the pulpit, but soon complained impatiently to Mrs. Gladstone, who sat by his side—"I cannot hear him"; to which she in a tone inadvertently loud enough to reach other ears than those for which the words were intended, replied—"Never mind, go to sleep; it will do you more good."

—The man who has had the happiness to be well-born physically, and the wisdom prudently to husband his resources through youth and middle life, may look forward cheerfully to his later years, as "the last of life for which the first was made." Ex-President Dwight, of Yale, alluding to his having resigned his office at a time when his strength would seem to justify his continuing for years yet to occupy the responsible position which he had filled so well, said: "I lay down my office not because I am old—seventy is not old—but it is the end of the summer term, and vacation time has come. My theory of life has been this in just this regard: I believe that life was made just as much for one period as another,—childhood, prime and later life, and every man should prepare himself for the late afternoon hour, so that life may grow happier till the golden time—late in the afternoon. I look forward to coming years of greater happiness than I have ever known."

—The reports which come from China respecting the Christian missionaries there and their condition are in many cases as uncertain as the reports from that country respecting other matters, and one knows not what to believe. It is certain that many missionaries have been obliged to leave their stations and their converts and seek safety in flight. Even this is a great affliction. After making homes for themselves, learning the language, cultivating a mission field for years, with many prayers and arduous labors, and securing a few converts—then, just when perhaps it seemed that the fruit of prayer and toil was to be reaped, there breaks forth this

terrible flood of superstition and race hatred, and the missionary sees all his work and his hope laid in desolation. But if the reports from China are true many missionaries have already suffered actual martyrdom, in some cases accompanied with torture in hideous forms, for the sake of the gospel which they preached. The case of the native converts too appears to be still harder than that of the missionaries, for they are no less hateful to the fanatical Chinese than to the foreign missionaries, and they can neither escape nor obtain adequate protection. The case of the missionaries in China and their converts should surely call forth the most prayerful sympathy of Christians in our own favored land.

—The latest news from China as we go to press is important and encouraging. A message from Sir Claud MacDonald, the British Minister in Peking, has been received by Rear Admiral Bruce at Tien Tsin, and forwarded to London. Assuming the authenticity of the despatch, there has been no general massacre of Europeans in Peking. The legation have lost 62 killed by the continued attacks of the Chinese, and two had been killed on July 21st. The number of wounded is not given. No date is attached to the despatch, but it would seem to be as late as July 22nd.

—Dr. F. E. Clark, known as the father of the Christian Endeavor movement, has recently been in China and came from that country to attend the great Endeavor Convention in London. Dr. Clark is quoted as saying in London: "There is not the remotest foundation for the charge that tactlessness of missionaries is responsible for the present crisis. It is simply the culmination of foreign hatred of long growth. Germany's occupation of Kiao Chou is one of the most recent aggravations of the anti-foreign frenzy, while the building of the railway from Tien Tsin to Peking is another provocation. The ignorant natives have been led to believe that a Chinese child lies buried under every tie of the road, and that the wells along the route have been poisoned by the foreigners. The American and European missionaries in the Eastern field are an uncommonly heroic, earnest, and sensible set of men and women. Mr. Conger, as well as Colonel Buck, United States minister to Tokyo, assured me that their work had been the most powerful influence in the Orient, not only in behalf of civilization, but in behalf of the advancement of China itself."

—We had the opportunity recently of visiting Mount Allison's new College Residence building which is now approaching completion. Externally the building is a fine substantial structure, built of red sandstone obtained from a quarry recently opened within half a mile of the spot. Internally the arrangements and equipments are so convenient and complete that it is not easy to see what is left to be desired. In what is called the basement, though wholly above ground, there is a spacious dining room with cuisine and laundry attachments, servants' rooms, furnace rooms, great water tanks, baths, etc. The apartments for students on the upper floors are of generous dimensions,—airy, pleasant, and many of the windows command magnificent views. There are also a very pleasant suite of rooms for hospital purposes, one or two other suites which will probably be occupied by professors, a large and beautiful hall for public meetings, reception and office rooms, a reading room and a room for the meeting of literary societies. The building will have accommodations for 120 students, leaving the top flat for the present unfinished. This, when required, will afford excellent accommodation for some fifty additional students. The heating and plumbing arrangements are elaborate and can hardly fail to furnish a highly satisfactory service. Our Mount Allison friends are certainly to be congratulated on this magnificent building, which is far in advance of anything of its kind in these Provinces. The whole cost of building and equipment, we are informed, will be in the vicinity of \$75,000. Mr. Edwin Burke, of Toronto, is the architect.

The New Brunswick Eastern Association.

This Association met in its fifty-third annual session with the Upper Cape section of the Hopewell church. So far as is known this is the first time that an Association has met with this people, but there are many reasons why it should come again. The people are cordial in their homes and give and receive the help that comes from Christian fellowship and friendship. The land is fair and fruitful and prospects please. A neat church edifice, with vestry, is well adapted to the present and coming needs of our Baptist people here. Pastor Davidson is earnest in his work, he has good helpers, indications of progress are not lacking.

Sabbath Schools and Young Peoples' work were the theme at Friday night's meeting. Delegates to the Association in many cases represented a Sabbath School or a B. Y. P. U. and thus the attendance was large. A good programme was offered in the addresses of Revs. G. A. Lawson, president of the Maritime B. Y. P. U., who spoke to the young people, and M. Addison and C. C. Burgess, who gave messages of practical instruction and encouragement to all who strive for success in teaching the old and the young in our Bible schools.

SATURDAY MORNING.

The day's work began at 6 o'clock with an early prayer hour conducted by Rev. I. B. Colwell, and 8.30 the

Sunday School Association held a session of profit which was largely attended. Pastor Tiner was elected president. Brethren J. W. Brown, H. H. Saunders and others led practical discussions and drew from the delegates free interchange of experience. Albert and Westmorland counties have successful Sabbath Schools and many of these are connected with Baptist churches.

Mr. A. E. Wall, Moderator of last year, opened the first meeting of the Association proper at 10 a. m., conducting a half hour of singing and prayer before organization. Earnest prayers were offered by Revs. Dr. Manning, J. H. Parshley, E. Bosworth, J. H. McDonald, A. F. Brown, J. H. Hughes. The clerk, F. W. Emerson, read list of delegates showing a good representation of the churches. An excellent programme, arranged by the Moderator and clerk, was on motion adopted. Rev. H. H. Saunders was by ballot elected Moderator, and was welcomed to office by Bro. Wall. The other officers were elected as follows: Clerk, F. W. Emerson; Treasurer, W. C. Newcombe; Assistant clerk, R. J. Colpitta. The Moderator appointed as committee of arrangements, F. D. Davidson, M. Addison, John I. Steeves, C. C. Burgess, W. W. P. Starratt. Pastor Burgess moved, seconded by a number, a vote of hearty thanks to the retiring Moderator for his valued service. Pastors who had come into this Association during the year were welcomed by Pastor Burgess. These included Brethren J. H. Parshley of Moncton, M. E. Fletcher of Harvey, H. H. Saunders of Elgin, (returning after a four-years' absence), J. W. Brown of Havelock, G. H. Beaman of Buctouche, each of whom responded briefly to the greeting extended to them.

Visiting brethren on motion invited to seats were Revs. Dr. Manning, J. H. Hughes, J. H. McDonald, Geo. A. Lawson, Wm. McGregor, W. E. Bosworth and Dr. Wortman, Principal Brittain, Mr. Hurst, A. H. Chipman and A. H. Berry, Lic. Rev. J. W. Brown and A. E. Hall were appointed to read letters. Meeting adjourned with singing, and prayer by Rev. E. M. Fletcher.

SATURDAY AFTERNOON.

A well attended meeting opened promptly at 2 o'clock with prayer by L. H. Crandall, Lic. Letters from the churches read at this time gave evidence of a year of progress. The following statistics are worthy of note: 34 out of 50 churches make returns for the year; the membership has increased by 70; the baptisms number 172—average of less than 6 per church, scattered among a membership of 6,430; deaths, 66; excluded, 36; non-resident, 554; moneys for local purposes, \$15,551.64; for denominational objects, \$2,005.33; other moneys raised, \$5,450.69. On motion it was resolved that the collections of the association be divided equally between Home and Foreign Missions.

Report on Home Missions was presented by Rev. J. E. Tiner, chairman. This was a plea for more and better Home Mission work than has been done for many years past, and a brief statement of grants made by the H. M. Board within the limits of this association. Quite general discussions followed the reading of this report, much of it centring about the following resolution:

"In accordance with a resolution passed by the N. B. Baptist Convention agreeing to hand over all H. M. work to a Home Mission Board constituted by the appointment of six members from each of the associations in the Province; therefore

Resolved, That six members be appointed by this association and that they be authorized to act with any or all of the members from the other associations;

That they are hereby constituted a Home Mission Board to carry on Home Mission work within the bounds of this association and co-operate with the members of the other associations if possible, but in any case to be authorized and commissioned to carry on H. M. work in the territory covered by this association."

This resolution was moved by Pastor Davidson, seconded by Dea. Wall, signed also by Pastors Burgess, Tiner, Colwell and Parshley. And as directly connected with the subject now before the meeting the clerk was asked to read a communication from Rev. Dr. Gates outlining the one-Association idea as presented to the Southern and referred to the Eastern for consideration. This was done and Rev. J. H. Hughes supplemented Dr. Gates' letter and supported the general resolution for one Central Association instead of three as now. Bros. Emmerson, G. M. Peck and others favored the change suggested, and in opposition, in friendly discussion, were Pastors Burgess, J. W. Brown, Davidson and others. Some of the brethren spoke frequently, forgetting as Bro. Knapp observed that our rules of order should be regarded. At last there was a unanimous decision in favor of the appointment of a committee of six as provided in the first section of Bro. Davidson's resolution, the last section being dropped by general consent.

Report on Foreign Missions presented by Rev. M. Addison referred to the completion this year of our first twenty-five years of dependent work among the Telugus, to the wonderful results attained in these years and the evidence of the Divine leading of our forces. Feeling reference was made to the death of our loved workers and a strong plea was made for increased contributions for the sending of missionaries to fill the gap caused by these lamented deaths. The report also recommended the endorsement of the 20th Century Fund.

Secretary Manning outlined the plan as arranged for raising this Fund, and on motion the report passed

unanimously. A nominating Committee,—Pastors Burgess, R. B. Smith, Townsend, and Deacons Doyle, Pick and Jonah—was appointed by the Moderator. Pastor Tiner offered prayer.

SATURDAY EVENING.

A crowded house greeted the speakers of the evening. Weather conditions were favorable and the attendance of visitors for an opening day was unusually large. These, added to the usual predominance of Baptists in Albert County, formed a large company.

These all were furnished a variety of entertainment in the addresses of the evening. Dr. Wortman spoke of the institutions at Wolfville as our schools and asked what steps the Baptists of these Provinces would take if they were now without such schools. They would see at once the imperative need and would make provision for just such work as is now being done at Wolfville. He declared our plan to be well equipped and doing an excellent work. It needed the loyal support of every Baptist in the Maritime Provinces.

Principal J. H. McDonald presented the claims of the Seminary in a bright address, stating that courses offered in music, and general and special studies are equal to those given in any similar school. The Seminary deserves large success and this is possible if our own people support it as they should.

Principal Brittain told of the year's work at the Academy, and the growing need of a new building to give equipment for the better teaching of courses now offered and the addition of a first-class business course.

Rev. C. W. Townsend came last on the programme; some of his time had been appropriated and his address was shorter than he had intended. He held the interested attention of all as he delivered a forceful and telling address. His special plea urged an educated ministry and the keeping young of our older men by study and reading. We would hear little of the "dead line" if study was continued regularly and zealously.

SABBATH MORNING.

The day dawned fair and cool, especially favoring the people who were at a distance from the places of meeting. A large number assembled at 7 o'clock for the early hour of prayer, bringing with them a blessing and giving to each other the blessing of testimony and prayer. This meeting, which was helpful in a large measure, was followed at 9.30 by a missionary prayer meeting led by Mrs. Manning. Thoughts were grouped about the 91st Psalm, the passage so dear to our missionaries in their recent great affliction. It was the expressed desire and prayer of many that this day of inspiration to Christians might be a day of salvation to many of the unsaved.

The associational sermon was preached at 11 o'clock by Rev. A. F. Brown, of Campbellton, to a company of people completely filling every part of the house. Pastor Davidson directed the service. Prayer was offered by Rev. C. W. Townsend. Rev. J. H. McDonald read from the gospel of John, chapter 7. Rev. S. C. Moore offered prayer.

The text of the morning was found in John 7:46, "Never man spake like this man," words spoken by the enemies of Christ. It was a discourse rich in poetic expression, suggestive of the many voices from memory, from nature, from literature, from history, which tell us of the works of God and of the spirit and life of his Son—voices which are as remarkable as were, and are, the words of Christ. The speaker used rare skill in turning these voices directly to the ear and hearts of his hearers.

SABBATH AFTERNOON.

At 2 o'clock the regular session of the Sabbath school was held. Bro. W. C. Newcomb is the superintendent of this excellent school, the largest one in Albert county. Principal McDonald conducted a Bible class which completely filled the main audience room of the church.

Foreign Missions was the subject of the 3 o'clock meeting. Rev. M. E. Fletcher, recently a missionary of the American Board and now the pastor at Harvey, Albert county, told of his experiences in India and his conviction of the wisdom and need of mission effort. He had every confidence in the integrity and business ability of our Boards, and considered our mission enterprise to be wisely directed.

Secretary Manning spoke of the crying need of the millions to whom our special effort applies, the scarcity of workers and the great need of funds with which to carry on work now undertaken. If it were not for the very generous gifts of two brethren, this year's record would cause grave anxiety. The W. B. M. U. gives regularly and largely, but our churches are behind the average this year and their contributions do not come at regular intervals.

Pastor J. W. Brown also spoke, giving special emphasis to the importance of Foreign Mission work.

Rev. J. H. Hughes preached in the hall at this hour.

SABBATH EVENING.

People came in large numbers to all the services of this beautiful day. Pastor H. H. Saunders preached from John 8:36, a sermon adapted to the closing of this day of gospel privilege. The after service was conducted by Bro. Wylie H. Smith, and was improved by many a helpful testimony and prayer.

Rev. R. Barry Smith also preached at the hall at this hour.

(Continued on page 8).

* * * The Story Page * * *

Jacob Conner's Sympathy.

BY EUGENIA D. BIGHAN.

Not long since, I was visiting in the family of an ex-governor, and I heard him relate a story, which he gave me permission to print.

"No use to go to the theatre to see tragedy," he said; "it is all around us in every-day living. So is pathos. When I was governor, I took a little pleasure trip, going to see a special friend. His country home was near the coal mines, and I made known my intention of visiting them. Of course my visit to the neighborhood was known of even before I had arrived at my friend's home, and the very children along the wayside smiled up at me as I drove from the little depot to my friend's house.

"The third morning of my stay, I went to the mines with a pleasant party of gentlemen. I was about to enter the shaft, when I felt a touch on my arm, and, turning, saw a girl about fifteen years of age. She was the only female to be seen, though a number of idle men were standing about, observing the governor.

The girl was bareheaded, holding a limp sunbounnet in her left hand. Her shoes were much broken, and her black calico dress had been washed until it was rusty. That, and the intense paleness of her long, bony face, made the big freckles very plain. I noted these things at a glance, and then my eyes looked into hers—the most beseeching eyes I ever saw outside of the head of a hungry dog pushed into the cold.

"What is it, child?" I asked, every one looking on, waiting.

"Please, sir, let my brother go home a little while," she said. "The sight o' him will keep mother from dying, and we can't get along without mother."

"Who is your brother, and where is he?" I asked, though I had guessed promptly enough that he was a criminal at work in the mines.

"His name is Nathan Peel, and he's—he's down there," she said, pointing to the shaft. "It's nigh about killed mother, sir," she added. "She would take a turn for the better and get well, if she could just see him at home for a while. And Nathan didn't do what they said he did, governor. He didn't do it."

A light that was fierce seemed to spurt up in her eyes as she spoke, and her face became mottled with color.

"He ain't that kind," she continued. "But the law put him down there, and he'll work faithful. Only let him go home this once—only let him! only let him!" she pleaded.

I remember her words well, but to tell how her voice sounded is out of my power. I know it made me feel like taking the young man in question by the shoulder and hurrying him home without a moment's delay. Instead, however, I asked the question one in a similar position would be expected to ask. I found that the family lived fifty miles away; that the girl walked the distance alone, having heard of my intended visit; that her father was dead, and that the mother had been in bed ever since the arrest of her son.

"You are a brave daughter and sister, my girl," I said, "but I cannot promise to let your brother go home. I will have to look into the matter before I can promise anything, but I will see him. When I come up I will have something more to say to you, if you are here."

She watched me hungrily while I spoke, and by the time I had finished, every atom of spirit had died out of her face. It was the most hopeless thing I had ever looked at, and she turned from me listlessly, saying, "Mother said you would not let him come."

She sat down on a block of wood, and I stepped to my place and was lowered into the mine. By and by, Nathan Peel was pointed out to me. He and his sister were strikingly alike. He was tall, and thin, and pale, and dispirited, but he was working like a beaver.

"This is the first year on a sentence of ten years for assault with intent to murder," some one told me.

I said I thought it a light sentence.

"There seems to be certain facts on his side, despite the overwhelming circumstantial evidence," was answered. "For one, he never could be made to admit his guilt—never has done it."

An impulse as strong as it was sudden moved me, and I approached the young fellow—he was barely twenty-three. He rested on his pick a moment and looked at me.

"I am told that you say you are innocent," I remarked bluntly.

He eyed me as he wiped his brow, and evidently thought me a meddling visitor, nothing more. Then he grasped his pick and returned to work, merely saying, "I am innocent."

The spiritless way in which he said it reminded me of his sister's tragically hopeless words, "Mother said you would not let him come home." I turned aside, feeling that a cruel wrong was breaking all their hearts, and that I would become a party to the wrong if I did not do something to redress it. But what could I do?

When I got up to the light of day again, there sat the girl on the block of wood, and there stood the same group of idle men. I was scarcely away from the shaft before a grizzily-haired man of fifty or sixty years confronted me. He was in his shirt-sleeves, and was evidently a poor, hard-working man.

"Governor," he said, "we have been talking to this young gal, and, sir, if you'll write out the papers, I'll take her brother's place and do his work while he goes home to see the sick woman. I'll jest be Nathan Peel, sir, until he comes back, an', ef he never comes back, I'll be Nathan Peel until his sentence is worked out.

Every man had pressed closer, and there was a double row of faces, white, stern, tense, before me.

"Do you know Nathan Peel? Is he a friend of yours?" I asked the old man.

He was unconsciously breaking to bits a dry twig.

"Never saw him in my life," he said. "Never heard of his case till today. But I feel main sorry for him an' his folks, an' I believe in 'em."

So did I feel sorry for them, and so did others, doubtless. But folks have different ways of proving their sympathy with another's sorrow, and I honored that old man's way; it counted.

"Beats the Damon and Pythias tale," I said, turning to my friends with a smile that would not be a smile despite my effort.

Their faces did not even try to smile, but looked solemn. Their eyes seemed to nudge my heart, and, before I could control myself, I had said:

"Gentlemen, will you uphold me?"

"In whatever you do," sounded on all sides.

"Then let us hear what Nathan Peel has to say," I commented, beginning to write an order on a page of my note-book.

One of my friends took it, and, in a little while, Nathan stood among us. His sister, quivering, had met him at the mouth of the shaft, her face looking like a dozen deep emotions blended into one. She remained at his side, silent. I stated the case in the plainest of terms, pointing out the old man to Nathan. The young fellow was naturally amazed, and gave the old man a critical survey, but as he turned back to me, I thought I caught the shine of water in his eyes.

"If you will allow me to go home, I will come back when you say," was all he said, and he looked me full in the eyes.

I would have taken his word without witnesses or hostage, but I held to the terms. I wrote out the agreement, which he and the old man signed. Then I wrote his leave of absence for two days. He received the latter with a hand that was shaking, and in quick succession he grasped my hand and that of the old man.

"Day after tomorrow, at twelve o'clock I, will be here," he said, looking an unutterable something into the eyes of his friend.

"I ain't a-doubting that, son, was the hearty response.

Then we all stood bareheaded near the shaft and watched the gray-haired hero go down to his noble task, his permit in his hand. I dream about that sight to this very day; it puts me close to the God-like in man, and close to God.

Nathan and his sister went home on the train, and he had enough money to buy his return ticket.

A little after train-time the next day but one, my party and I stood near the shaft of the mine, and close by were gathered a crowd of men, women, boys, girls, and babies never before so far from their cradles. Everyone watched the road that led from the railway station, and few were the words spoken by anyone. By and by, I kept my watch open, and it seemed that the minute hand was caught so that it could not move. Then suddenly, a-top the rise of ground in front of us, the form of a young man appeared, walking briskly. It was Nathan Peel.

The rough-coated crowd looking on sent up a yell, and women joined in it, the young man coming steadily on. Then the air was split with three cheers for him, closely followed with three for the old man down in the mine, and three for the governor. They screamed themselves hoarse and so did my party, and so did I. Some say I lost my head and cheered the governor as lustily as I cheered the others. We had a good time, anyway.

I ordered the old man up, and he and Nathan gripped hands and looked deep into each other's eyes.

"How is your ma?" he asked.

"A great deal better—left her sitting at the window," the young fellow answered.

"And the sister—how is she?"

"Just as brave as ever, and well."

"That's good, that's very good," the old man said, thrusting his hands in his pockets. "It's pretty tough work you have to do down yonder, my boy; but there comes a night o' rest after every work-day, and time will pass; bound to do it. And now I am going to set to work to see about this here 'innercent' business. You must not er-had no friends in your trouble, did you, Son?"

The young man shook his head, looking unblinkingly

off at the sunny landscape. The kind words had found a tender place in his heart.

"Well, you got one now," said the old man. "And when Jacob Conner sets out to be a friend, he's a hustler. You just be a man, and the first thing you know you'll be alongside the home folks for good and all. Jacob Conner ain't never yet pinned his faith to a horse that wouldn't go."

His coal-blackened hand was on Nathan's shoulder, and his voice was the heartiest I ever heard. Afterward I had a talk with the old man, and we separated very good friends. In less than five weeks he had that 'innercent' business sifted to the last handful of dust. With his vigorous help justice put her fair hands on the real wrong-doer, and Jacob Conner went back to the mines with Nathan Peel's release in his keeping.

I would have paid a good price to have seen Nathan and the old man meet each other, but I could not leave home at that time. I have seen both of them since, however, and I believe the whole Peel family would attempt to go to the crater of an active volcano in order to serve Jacob Conner.—*Zion's Herald.*

What Laura's Dolls Did.

BY MARGRET HOLMES BATES.

"I'm tired of these old things, I'm going to take them to the basement, and let Nora put them in the range for kindling," and Laura gave a disdainful little kick at a collection of toys that had cost many dollars.

True, they were very much the worse for wear. There were dolls that lacked an arm, or a leg, or a wig. There were dolls' clothes, soiled and torn; there were pieces of china, remnants of pretty 'full sets,' tiny spoons, knives and forks, as well as kitchen, parlor, and bedroom furniture, all in a heap on the nursery floor.

Laura's brother was not a year old. These things were of no use to him. He was being dressed in a sunny window, while the mother listened to Miss Dayton telling about a school she was forming for crippled children who were very poor.

Laura heard Miss Dayton say:

"You see, these little unfortunates are not able to go to the public schools for many reasons, so I'm having them come to my house from nine in the morning till four in the afternoon.

"Isn't that a long session?" Mrs. Hale asked.

"It's not all study. I've had six children come every day in the week for the last month. I can take as many more as soon as I get the chairs. You know I'm a kintergartner. The little one's have exercises in the motion songs. I have a substantial luncheon for them between twelve and one o'clock. Then lessons again, and after that I try to teach them to play with each other. They really know very little about playing. They've never had playthings like more fortunate children," and Miss Dayton glanced at Laura, standing with hands clasped behind her as she looked discontentedly at the heap of damaged toys.

Laura's attention had become divided. What Miss Dayton was saying sounded like a story. She walked slowly toward her, and Miss Dayton drew her close, and held her in her arms, as she said:

"I wonder if Laura wouldn't like to come some day, and see these little folks of mine."

"Oh, yes!" Laura answered, eagerly. "Can't they walk at all?"

"Yes, all of them can walk, and all have the use of at least one hand. If mamma will bring you some day, I'm sure they'll be glad to see you. And don't send your broken toys to be burned until after you've seen these little people of mine."

It was a clear, frosty morning when Mrs. Hale took Laura to Miss Dayton's school of crippled children. There were ten, and Miss Dayton was giving them the exercise of a bird song. Laura knew it well, and tears came into her eyes when she saw one little boy going about with a crutch, one little girl with a big hump on her back, another with a poor, lifeless-looking arm that hung by her side; a boy with one leg that was like a straight stick, it was so small, and seemed so weak that it looked as if he might fall at any instant. Every one was crippled in some way, but their faces, though pale and pinched, possibly by the pain they had suffered and were still enduring, were happy and bright.

When the song was finished, the children had a reading lesson, then some practice in counting. After that Miss Dayton said:

"I must show our visitors the toys we have for our amusement when lessons are over. The children stay with me until nearly dark."

She brought forward a basket—not a big one—and Laura caught her breath short and set her teeth on her lip. Such a few old broken toys! And yet these little ones looked with brightening eyes and cheeks as Miss Dayton held up an old doll, saying:

"This is the baby of the school, and the girls take

turns owning the doll riddle. She went she watched that her puppy eyes, and she away.

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turns owning it. Here's the wagon that the boys take the doll riding in."

She went through the list of all the basket held, and she watched her little girl-visitor. She saw something that her pupils did not. She saw tears in Laura's brown eyes, and she noticed, too, that she was in a hurry to go away.

As soon as they were out of the room, Laura said: "O mamma! I'm going to pick out the best of my broken toys, and take them to Miss Dayton's children. Poor little things, to be glad of having such old, broken toys! The worst of mine are not so bad as theirs. Do you think Ellen will help me fix the dolls while baby's asleep? I want their clothes clean and nice, and maybe we can mend some of the dolls."

"Yes, I'm sure we can," Mrs. Hale answered. "Ellen will wash the clothes, and we'll see what we can do about the mending. I'm a pretty good doll's surgeon, you know, and so is Nora."

"O mamma, let's hurry!" And Laura skipped on ahead, and was in the house, upstairs, and talking breathlessly to Ellen about what she had seen, and what she was going to do, by the time Mrs. Hale reached the street door.

It was a busy time in the nursery for a day or two, and it was astonishing to see how very respectable the heap of broken toys grew. When all repairs were finished, there was a full half dozen very nice-looking dolls in clean dresses. Ellen said, as she winked slyly at Nora:

"An' now they're so pretty, I'm sure Miss Laura'll kape 'em all her own self."

"Indeed I will not," Laura said, earnestly. "I'm so glad they look nice! But I wouldn't keep them, not for a houseful of new things, unless I might give the new ones to Miss Dayton's children."

When Laura saw her mother and Miss Dayton unpack the basket of repaired toys, she felt, without knowing it, the full blessedness of giving. The wonder and delight on the faces of the little cripples, their exclamations and their thanks, were sweeter to Laura than anything she had ever experienced.

Little Susie, the one with the bad arm, crept slyly up to Laura and asked:

"Do you ever sleep with a dolly?"

"Yes, I always do," Laura answered.

"I never had one least little dolly to sleep with. And the child's mouth quivered pitifully.

"Oh, please, Miss Dayton!" Laura said, eagerly, "here's the little rubber doll, let Susie have it. It's name is Nannie, and it's slept with me so long it'll be lonesome in the night if it's left here in the basket."

"Surely," said Miss Dayton. "Each little girl may have her own doll now to take home with her, and I know she'll keep it clean and bring it to school every day, so that it may have tea on these pretty little dishes, and see all the others."

And Laura never forgot the lesson she had learned from the little crippled children.—Sunday School Times.

Work for the Girl Graduates

"The work you are to do, dear child, your heavenly Father knows all about, and, in due time, he will bring it to you, or lead you to it," writes Margaret E. Sangster to girl graduates, in the Ladies' Home Journal. "Your part is to be ready to make the most of your powers, and, in any period of indecision or of doubt, to go forward one step at a time, as the way is made plain, sitting still and doing nothing when that is evidently the Lord's appointment for you. And, if you will believe me, there is not the most remote village in the land, nor the loneliest farmhouse, nor the narrowest apartment in a crowded city street, where a bright and clever girl, with a well-trained mind and two capable hands, cannot find plenty to do. Fathers and mothers growing old need the brightness their girls can bring them. Little children, small brothers and sisters, other girls not so well off, struggling lads and lasses trying against odds to fit themselves for college, kitchens badly managed and wastefully administered, sick-rooms lonely and sorrowful, are in want of the ministries our college graduates can bestow. Meanwhile, the position to which your heart turns will surely open in good season."

An abundant life does not show itself in abundant dreaming, but in abundant living.—Drummond.

Life is made up of little incidents, not of brilliant achievements, and upon the little the eternal hangs.

He that forgets his friend is ungrateful to him; but he that forgets his Saviour is unmerciful to himself.—Bunyan.

The greatness of those things which follow death makes all that goes before to sink into nothing.—William Law.

If we would learn patience, there is no school but in experiences that require us to exercise patience.—Westminster Teacher.

It is a very great thing to be able to bear the absence of both human and divine consolation, and for the love of God cheerfully to accept inward desolation, and never to seek or reflect upon one's deserts.—Thomas a Kempis.

The Young People

EDITOR, R. OSGOOD MORSE. All communications intended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic

B. Y. P. U. Topic.—The evil of envy, Luke 15: 25-32.

Daily Bible Readings

Monday, August 6.—Samuel 17. Triumph of David's counsellor, (vs. 14). Compare 2 Sam. 15: 31. Tuesday, August 7.—2 Samuel 18. Triumph of David's arms, (vs. 14). Compare 2 Sam. 14: 24. Wednesday, August 8.—2 Samuel 19: 1-23. Triumphant return of David. Compare 2 Sam. 15: 25. Thursday, August 9.—2 Samuel 19: 24-43. David's gratitude to Barzillai. Compare Ps. 120: 1. Friday, August 10.—2 Samuel 20.—Another incipient rebellion suppressed. Compare 1 Kings 1: 25, 49, 50. Saturday, August 11.—2 Samuel 21. The cost of breaking on oath. Compare Josh. 9: 3, 15.

Prayer Meeting Topic—August 5.

The evil of envy.—Luke 15: 25-32.

We are introduced to the parable of the prodigal son in a light seldom considered. We are usually so taken up with the prodigal that we forget there are other lessons to be taught, which are as valuable as the joyous return of the wandering son.

Not everybody was happy when the unfortunate lad came home; at least there was one member of the household who did not take kindly to the festivities at the lost brother's return; there was a shadow over the occasion that must have been felt as keenly as the joy; indeed it must have hindered the enjoyment in not a few hearts. What a common picture it is now that our attention is called to it. One can see its counterpart in every section of human society; while the sorrowing thing is often discovered among those who are supposedly the children of God. Jealousy, which is only another name for envy, has ruined many a home and church; and in this thing one sinner doeth much harm.

Some folks have defended the elder brother; they say that his complaint was a just one; that no matter how envious he seemed, he was not a prodigal. But that opens up the matter of grading sin, which is not easy to determine. I am inclined to think that the elder brother was worse than the prodigal—looking at him from a certain angle of vision. While he did not go away from home and commit gross evil, as did his younger brother, his was a bad heart; he was a loveless soul; he was, doubtless, outwardly a correct man, he did not openly commit evil; he was critical of the open wrongs of others—blind to the secret sins of his own heart. He could see nothing in the return of his brother to fill him with joy. He reminds me of tipplers who scold their weaker comrades for being so foolish as to get drunk; in the same case the whole of the evil comes out, in the other it is more hidden.

There is no meaner thing in this world than envy; it is one of those things you cannot reckon with, for it is a snake in the high grass. It springs upon you unawares, and creeps out of sight before you can turn to see what has smitten you. It is also an intangible thing—you cannot always define or label it. But its results—ah, me, how it poisons things, breaks up circles, ruins lives.

W. H. GRESTWIRT, in Baptist Union.

Our Parable.

As soon as we admit envy to our hearts, it drives out love of our brother.

Envy looks at the ring it does not have, and is blinded to a rich gold-mine it does possess.

There can be no envy in heaven. We read that there their chief joy is in the returned prodigal.

Envy is always conceded: "Lo, these many years do I serve."

Envy dwells with recrimination. The elder son did not know that the younger had spent his substance upon harlots.

There are "elder brothers" in the church. "Why so much talk about conversions? Why this constant appeal to sinners? Why not more attention to those already church members?"

AMOS R. WELLS, in C. E. World.

Envy.

Thoughts to be expanded in the meeting. Whoever makes too much of two little of himself has a false measure for everything.—Lavater.

Other sins yield some present pleasure, but envy has nothing but torment.—Homeletic Commentary.

Proud men cannot endure to hear any praised but

themselves, and think all the honor lost that goes by themselves.—Matthew Henry.

The most envied on earth are not always the favorites of heaven, and the despised here may prove the honored ones hereafter.—Sunday School Journal.

Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Professor Drummond.

Neither can he that mindeth but his own business find much matter for envy. For envy is a gadding passion, and walketh the streets and doth not keep home.—Francis Bacon.

Envy is the daughter of Pride, the author of Murder and Revenge, the perpetual tormentor of virtue. Envy is the filthy stime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the bones.—Socrates.

Envy is fruitful in other sins. It is the soil in which crimes flourish.—Peloubet.

We hope the suggestive article below from the very practical, Pastor Roach may find many readers.

Lessons From Luke 16: 19-31.

The lessons which are to be drawn from this parable are the lessons of Christian Socialism or of applied Christianity. This parable is strictly of the Pharisees, and their relation to the publicans and sinners whom they despised, and to whose stewardship they opposed thoughts of their own proprietorship. With infinite wisdom and foresight the parable tells in two directions—the selfish use of the wealth of this world, and the selfish pride attached to social position. The sin of Pharisaism leaves the starving wretch at the door to the famine and the dogs, while selfishness gluts itself within, with neither effort nor desire to bestow the fragments they would not and could not use.

From this we are to learn the difference between Dives as he appears before men and as he appears before God. The parable shows this to be the difference between our position here and hereafter. The difference between Pharisaism pure and simple and a pure and simple life is one of character. Lazarus the wretched beggar, was in Abraham's bosom even while at the gate "full of sores," and the Dives of torment was in torment even at the sumptuous feast, not because man saw them but because God saw them. The difference of characters may seem small to us whether real or apparent, but they make all the differences there are in the world. One man is good another bad, one act is right another wrong, one mood is joyous and another is sorrowful, one place is heaven another hell, and one personality is the trailing, beguiling, insidious serpent in Eden; while the other is the Christ of Gethsemane, with his bloody sweat. It is character that makes these differences and all of these differences, and God is its only inquisitor. Character ends not where it begins; it starts in time, it ends in eternity. The beginning we make and control, the end makes and controls us. The beginning is impulse and passion, the ending is cares and lamentations. It is God's inquisition that brings this to light.

Again the position of standing aloof from the Lazaruses of this life is the glory of Pharisaism, but it is abomination before God. The Pharisee laid claim to proprietorship in religion; a thing which if true only increased his obligations. The consciousness of position and proprietorship is a great promoter of the unwilling conscience. Any position whether assumed or appointed which gives us ability to help another, makes imperative demands that we shall do so; for "If ye love me ye will keep my commandments," not only "may" but "must." Failure to do so is unfaithful stewardship. Dives hardened his heart and became wilfully unconscious. The result was a life without God and without love.

Christ pointed out the wrong in such conduct to be the covetous, selfish and unrighteous use of the gifts of life, which would certainly meet with a sore retribution. The conduct of the Pharisees sprang from a wrong character and would be punished. The punishment would fall upon the character and not upon the act. Selfishness leads to the debasing before men of one created by God, in order that another creature might seem to be exalted, such is an unrighteous act. Such conduct does not recognize the sovereignty of God, since it makes that which is free and equal in God's sight, low and mean in man's sight. It would bring contempt upon God.

In its last analysis such conduct is a result of unbelief and is sinful. It is unbelief that has contempt for the needy, and hardens the heart. It is unbelief that neglects God's offer of life. It is such unbelief that brings torment, without repentance. It is this which seeks for relief only and not for salvation, discerning not the difference between morality and immorality. It results in selfishness, in contempt for God's economy, and contempt for the character of the change that takes place in the regenerating process of the new birth. Unbelief fails to understand self; it fails to know or understand responsibility, opportunity, hope, love, life, sin, satan or God. Selfishness and covetousness springs from unbelief and unbelief brings death.

H. H. ROACH. Annapolis, July 9th, 1900.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

For our Conventions that divine wisdom may be given and such plans made for the extension of Christ's Kingdom as shall bring glory to his name.

Notice.

The annual meeting of W. B. M. U., will be held at Windsor, N. S., beginning Tuesday evening, August 21st, and ending Aug. 23rd. Mrs. Dr. Gordon, of Clarendon St. church, Boston, will be present and deliver two addresses, also Madam Massé from Grande Ligne Mission, Mrs. and Mrs. Morse lately returned from India.

Will each member of the W. M. A. S. remember the prayer topic for this month daily, and thus ensure us a Convention of great power and blessing? Each Society is entitled to send two of its members as delegates, also the President and Secretary or any person who holds a Life Membership certificate from the W. B. M. U. Mission Bands can send one delegate. The Executive will hold a meeting on Tuesday afternoon at 2.30. All the members are earnestly requested to be present—this includes the officers of the Union and County Secretaries.

Travelling Arrangements to Windsor, N. S.

Delegates to our annual meeting at Windsor, will as usual procure a Standard Certificate from the agent at starting. The D. A. R. agent at Windsor when honoring certificates will mark I. C. R. tickets "good for stopping over" at Halifax until August 31st. This for those who are also delegates to the Convention in Halifax. Delegates from I. C. R. stations that do not issue through tickets to Windsor, can purchase locally to Windsor Junction or Halifax, and the agents at Windsor Junction Halifax Station and city offices, will be instructed to honor the certificates for return up to and including August 31st.

Blanks have been sent to all the Aid Societies and Mission Bands in N. B. Any society failing to receive the same will please let me know at once. All Aid and Mission Band reports should be sent to me as soon as possible. They should all be in before August 10th. County Secretary reports should also be in my hands by that date. It would help the work if all would be prompt. Thanks to those who have already sent in reports.

MARGARET S. COX, Prov. Sec'y., N. B. Chipman, July 23rd, 1900.

The meeting of the W. M. A. S. in connection with the Eastern Association was held in the school house, Hopewell Cape, Saturday afternoon, July 21st. Miss Clarke, County Sec'y. for Westmorland in the chair. Meeting opened with singing. After several sisters had engaged in prayer a very interesting and helpful Bible reading on the "Ground and Need of Missions," was led by Miss Horseman of Elgin. After a brief address by Miss Clarke, Mrs. Reade, of Hopewell, gave the delegates a warm welcome. Mrs. J. W. Manning was next introduced to the meeting. As this was her first visit to the Eastern Association all were delighted to have her present. She spoke not only of the work in India, but of suffering women in different parts of the world. Verbal reports were given from the following societies in Albert County: Hopewell Cape, Hopewell Hill, Harvey, Germantown, Albion, Salem, Surrey, Hillsboro, Dawson Settlement, Caledonia, Riverside and Elgin. Mrs. Brown of Havelock, briefly addressed the meeting. All were pleased to welcome her among our list of workers. Reports from the following societies in Westmorland were then listened to. Moncton, Sackville, Salisbury, Forest Glen, Dorchester Upper Dorchester, Pettitcodiac, Steeves Mountain, Point de Bute, Boundary Creek, Woodpoint, Lewisville, Harper's Brook and Havelock. Moncton and Point de Bute Mission Bands also reported. A memorial service was then held, Miss Sullivan of Moncton read a poem written in memory of Miss Gray. Miss Reade, of Hopewell, read a letter from Miss Newcomb, giving the particulars of Miss Gray's death. Several of the sisters made very touching reference concerning Miss Gray and Mrs. Hardy. It was decided to extend our sincere sympathy to Mr. Hardy and our missionary staff in India, also to the sorrowing friends at home. Resolved that we send a letter to Mrs. Cox, our Prov. Sec'y., whose absence all regretted so much. Meeting closed by singing "Blest be the tie that binds," and all repeating the Lord's prayer. The above mentioned programme was interspersed with singing and prayer. The Master's presence was felt in a marked degree. The collection amounted to \$5.30.

JANIE TINGLEY, Sec'y.

Amounts Received by Treasurer of the W. B. M. U. FROM JULY 13TH TO JULY 24TH.

Woodpoint, F. M., \$4, H. M., \$6.08; Wittenburg, F. M., \$3; H. M., \$3; and Chipman, F. M., \$10; Bass River, F. M., \$7.75, H. M., \$4, Tidings, 25c; Harvey, F. M., \$6.52, H. M., \$10.75, Reports, 25c; Yarmouth 1st church to constitute Mrs. Chas. W. Sanders a life member, F. M., \$25, thank

offering meeting, F. M., \$9.10, H. M., \$15.90; East Point, F. M., \$14, Chicacole hospital, \$7, H. M., \$14.64; Steeves Mountain, F. M., \$4; Collection Western Association, \$11.33; Collection Central Association, \$12.79; Jordan River, F. M., \$1.75, H. M., \$1.60, Tidings, 25c; Weymouth, F. M., \$8.50; St. George 1st church, F. M., \$4.70; Summerside, F. M., \$4, H. M., \$4, Tidings, 50c; St. John West, F. M., \$13.75; Paradise, F. M., \$15, H. M., \$5.75; Truro, Prince St., F. M., \$3.70, H. M., \$7.11, Mr. Burgdorff's salary, 20c, Est. L. J. Walker in memory of daughter, Mrs. Hanson, \$25, Reports, 30c; Sackville, Tidings, 25c; Tusket, F. M., \$2.25, H. M., \$1; Charlottetown, F. M., \$2.60, Tidings, 25c; Centreville, F. M., \$15.43, H. M., \$1.77; West Jeddore, F. M., \$14.25, H. M., \$1.50; Central Bedeque to constitute Mrs. Samuel Bagnall a life member, H. M., \$25; New Albany, F. M., \$6, Mr. Burgdorff's salary, \$1, Tidings, 25c, Reports, 15c; Hopewell Hill, F. M., \$12.50, H. M., \$2. Mrs. Eliza Starratt G. L. M., \$1, Tidings, 25c; Maccan, F. M., \$6.50; Glace Bay, Tidings, 25c; Little Bras Dor, F. M., \$3, H. M., \$5.75, G. L. M., 75c; Berwick, F. M., \$20.37, H. M., \$3.60; Western Branch, F. M., \$4.25, H. M., \$2.75, Tidings, 25c; Somerset Branch, F. M., \$6; 2nd St. Margaret's Bay, F. M., \$2.25, H. M., \$2; Chance Harbor, F. M., \$2; Upper Stewiack F. M., \$5; Surrey, F. M., \$9.40, H. M., \$5; Mrs. R. T. Gross balance, to constitute Mrs. L. J. Miles a life member W. B. M. U., \$10; Lewisville, support of Bapee K. Bobbili, \$12, H. M., \$6.53, Mr. Burgdorff's salary, \$2; St. John, West, F. M., \$25 to constitute Mrs. Robert Hannu a life member of W. B. M. U.; Digby, F. M., \$6.75; Lockport, F. M., \$6.70, H. M., \$3.85, Tidings, 25c; Foster Settlement, F. M., \$4.10, H. M., 65c, Tidings, 25c; Apple River, F. M., \$5. Mr. Burgdorff's salary, \$1; East Jeddore, F. M., \$15, H. M., \$2; Chelsea, F. M., \$2.50; Argyle Head, F. M., \$5, H. M., \$3.60, Tidings, 25c; Belmont, F. M., \$3, H. M., \$2.75; A gift from the late C. E. Gates, to constitute Mrs. B. F. Ward, Melvern Square, a life member of W. B. M. U.; St. Stephen, F. M., \$10.25, H. M., \$8.25; Upper Gagetown, F. M., \$5. Mr. Burgdorff's salary, 75c; Summerville, F. M., \$4.26, H. M., \$3.27; Port Williams, F. M., \$6, Tidings, 25c, Reports 25c.

MRS. MARY SMITH, Treas. W. B. M. U. Amherst, N. S., Box 573

Amounts Received by Treasurer of Mission Band. FROM JULY 18 TO JULY 26.

Centreville, \$5.50, towards Mr. Morse's salary; 2nd Cambridge, S. S., \$13.81 towards Mr. Morse's salary; Wolfville, \$5.65, F. M.; Hampton Station, \$10, F. M.; Point de Bute, \$3.65, equally divided between H. M. and F. M.; Jeddore, \$1.25, F. M., \$1, H. M.; Leinster Street, S. S., \$30.61; Berwick, \$9.25 toward Mr. Morse's salary; Foster's Settlement, \$1.80, H. M., \$2.50, F. M.; Briggs Cor., \$11, towards Miss Harrison's work; Port Greville, \$3 towards Mr. Morse's salary; Hopewell Hill, S. S., \$2.85; Farmington, \$3 towards Mr. Morse's salary; Argyle Head, \$1.77, F. M., \$1.78, H. M.

ADA G. FOWNES, Treas. Mission Bands. St. Martins, July 26.

New Brunswick Eastern Association.

(Continued from page 5.)

MONDAY MORNING.

Early hour meeting was well attended, Bro. G. H. Beaman, (Lic.) leading. The Associational B. Y. P. U. was in session from 8.30 to 9.30, discussing ways and means for greater effectiveness. A number of the churches in his association have no young people's organization and could well afford to try that which has helped so many pastors in their work.

Before the regular session of the morning, Bro. Albert Berry, (Lic.) conducted a half-hour devotional service. Report on Education was first on the programme after opening, prepared and read by Rev. C. W. Townsend. This dealt in detail with the work of the year at each of our institutions, urged it as a duty that our people give liberal support to these and patronize them in preference to schools not our own. Reference was made to the very small proportion of Forward Movement Fund collected during the last half year, and to the discussion at Winnipeg of the proposal to appoint a general board to supervise educational work through the entire Dominion. On motion the report was adopted.

Temperance was reported upon briefly by Rev. R. Barry Smith: "There is a manifest reaction in progress, the consequence we imagine of the late efforts to pass a prohibitory law. We beg to advise all pastors to choose the first Lord's day in September on which to preach a sermon on this subject, urging all to stand by and enforce the principle of total abstinence and prohibition." This report was on motion adopted.

As agreed in each of the other N. B. Associations, a committee of five was appointed to act with the other committees in arranging for an act of incorporation for New Brunswick churches, appointment resting with nominating committee.

Several times during the Association, mention had been made of the serious illness of brethren Keirstead and J. Miles. On motion it was resolved to extend to them a formal motion of sympathy with them. At this time also fitting resolutions of sympathy were passed in reference to the death of Mrs. John Hardy and Miss Gray. The meeting closed with prayer by Pastor J. N. Thorne.

MONDAY AFTERNOON.

meeting opened with prayer by Pastor R. Barry Smith. On motion the report of S. S. Association and B. Y. P. U. were on motion adopted after discussion.

Referring to the digest of letters, discussion took place over the "non-resident" problem, and the reporting of lapsed members as excluded. It was finally resolved to recommend the Maritime Convention to have inserted in the report forms a column designated "dropped," in

which may be placed the number of members lost to the churches by removal and other causes.

The report on Denominational Literature was read by the chairman of committee, Rev. F. D. Davidson. (1) The printing press in power next to the pulpit should be used for the glory of God. (2) Our peculiar views of doctrine make it imperative to place in our Sunday schools and home, distinctive, clean, sound, baptistic literature. (3) Secular dailies and weeklies taken for their very cheapness, to the neglect of the denominational paper, are a mistake. (4) No Maritime Baptist can afford to be without the "MESSENGER AND VISITOR," if he wishes to understand our denominational work. For S. S. libraries we commend the American Baptist Publishing Society. (5) Our pastors should do all in their power to induce the purchase of literature which instructs in our "distinctive features." (6) Literature without denominational lines and that teaches peace at any cost and goodness as the only essential to salvation, is destructive and should be discontinued. On motion this report was adopted.

There have been no deaths in the ranks of ministers of this Association the past year. For this preservation a thanksgiving prayer was offered by Bro. Hughes.

The Clerk, F. W. Emmerson, gave the following "notice of motion." "I hereby give notice that at the next meeting of this body, I will move that this Association take under consideration the recommendations in reference to the formation of a Provincial Association instead of the three now existing in accordance with the plan suggested and recommended to the Southern Association this year, said Association to have charge of Home Missions in this Province."

The chairman of Nominating Committee, Rev. C. C. Burgess, made report including the following:

Committee on Home Missions in accordance with resolution of Convention, Bro. A. E. Wall, Rev. H. H. Saunders, Rev. R. Barry Smith, Rev. W. R. Robinson, Deacon James Doyle, Rev. M. Addison, Committee on Twentieth Century Fund, Revs. J. H. Parsley, C. W. Townsend, Bro. F. W. Emmerson. Delegates to Maritime Convention, Brethren Sherman, Colpitts, Manning, Tingley, Committee on Incorporation of Baptist churches, Hon. H. R. Emmerson, C. A. Steeves, Rev. R. B. Smith, F. W. Emmerson, C. E. Knapp. On motion report was adopted.

For next year's meeting the moderator and the clerk and the pastor of the entertaining church will prepare a provisional programme, no such programme to be presented until endorsed by each member of this committee of three.

Revs. G. A. Lawson and W. R. Robinson offered prayer, the Doxology was sung and the Moderator pronounced the benediction.

MONDAY EVENING.

Rev. W. R. Robinson, who has spent some years in active campaigning in the cause of Temperance, was the first speaker upon this important subject. As he saw it, the sentiment in favor of total abstinence is daily gaining strength, and the disappointment felt by some because Prohibition is not in force throughout the Dominion will stimulate to greater activity for reform. The right would ultimately triumph.

The second speaker, Rev. I. B. Colwell, considered political partisanship an unmitigated curse, and the cause or the present lack of perfect harmony among temperance workers. These would obtain just such legislation as they would untidely demand.

Rev. J. H. Parsley of Moncton, following, regarded this as the question of the age. It had gained power in every way except over public opinion. The question is almost entirely a political one, involving public business, a business deleterious to every public interest. The saloon is an overshadowing political power, and can be overcome only by political action, action which must start at the ballot-box. In our present political parties are many honest and conscientious men, and in bringing about changes within or in parties haste should be made slowly. We need education in the economics of the saloon.

Pastor Davidson of the Baptist church, and the other good people of Hopewell, were tendered hearty votes of thanks for their uniform kindness and generosity in entertainment. So also were the choir—an excellent one—and the railways and the ferry, etc.

Collections during the session were much larger than usual, reaching a total of \$48.91. Pastor Burgess, Bro. Newcomb resigning, had made an efficient treasurer. The people joined heartily in singing the appropriate hymn, "God be with you till we meet again," the Moderator pronounced the benediction, and the sessions of the N. B. Eastern for 1900 were closed. When this body next meets a new century will have dawned, and with it may there come more of devotion, consecration, zeal in service.

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Notices.

The Convention

The Baptist Convention of the Maritime Provinces.—The fifty-fifth annual meeting of the Convention will be held this year in the North Baptist church, Gottingen St., Halifax, N. S., opening on Saturday, August 25, at 10 a.m. Circulars will be sent to the pastor or clerk of each church. Further announcements will be made in the MESSENGER AND VISITOR.

HERBERT C. CRRED, Sec'y. of Con. Fredericton, N. B., July 1st 1900.

Convention Notice.

The Baptist churches of Halifax and Dartmouth look forward with pleasure to the coming of the Maritime Convention. They are making every effort for the comfort and convenience of its members. According to our constitution the membership of the Convention is as follows:—

- 1. Each of the Baptist Associations in Nova Scotia, New Brunswick and Prince Edward Island, shall be entitled to send to any meeting of the Convention two of its own members as delegates to represent it therein.
2. Each church connected with any of the above named Associations and contributing annually towards the objects of the Convention, shall be entitled to send one of its own members to represent it at any meeting of the Convention, and an additional delegate for every fifty dollars contributed to those objects during the year; but no church shall be entitled to send more than five delegates.
3. Every ordained Baptist minister connected with one of the churches above mentioned, either in the relation of pastor or member, shall be a member of the Convention.
4. Any member of any of those churches who shall have contributed towards the objects of the Convention fifty dollars at any one time previous to the 27th of August, 1879, or one hundred dollars at one time after that date, shall become a life member of the Convention.
5. The President and Faculty of Acadia University being members of any of the churches above mentioned, shall be ex officio members of the Convention.

We purpose to provide free entertainment for all constitutional delegates. If others come who are not members of the Convention, we do not hold ourselves responsible for their free entertainment. After all the regular members are located we will do our best to care for visiting friends, but we give no further promise. Those desiring to provide for their own entertainment either as members of the Convention or as visitors, may secure accommodations at hotels and private boarding houses, by communicating with Rev. Z. L. Fash, Secretary of the Locating Committee. The rates will be from 75cts. to \$2.50 per day.

The pastors and church clerks are urged to secure the appointment of delegates at once, and to forward immediately to the Secretary of the Locating Committee, the names of those who will attend. In case a delegate is appointed who afterwards decides not to come, please notify at once the secretary. The names of delegates and members should be mailed not later than August 6th.

Postal cards with location and instruction will be sent to all whose names arrive in time. It is hoped that they will appear soon enough for complete publication in the daily papers some days before the time of meeting.

Delegates of the Maritime B. Y. P. U. will receive free entertainment, if they are selected from among the regular Convention delegates of the churches.

Committees will meet delegates and members at the trains. On behalf of the Locating Committee. ZENAS L. FASH, Sec'y. 15 Black Street, Halifax, N. S.

TRAVELLING ARRANGEMENTS.

The following Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at Halifax, N. S., from 25th to 29th August, at one first class fare, full fare to be paid going and return free on presentation of a certificate of attendance signed by the secretary to the ticket agent or purser:

The Yarmouth Steamship Co., Starr Line S. S. Co., Coastal Steam Packet Co., Charlottetown Steam Navigation Co., N. B. and P. E. I. Railway, Central Railway of N. B., Canada Eastern Railway, Canada Coals and Railway Co., Steamer "John I. Cann."

The Cumberland Railway and Coal Co. will require delegates to present certificate from their church clerk to enable them to get the reduced rate from all their stations except Springhill.

The Intercolonial, Canadian Pacific, Prince Edward Island, Dominion Atlantic, Salisbury and Harvey, Shore Line and Central Railway of Nova Scotia will provide standard certificates to delegates at the starting station, which when properly filled up will be accepted by the ticket agent at Halifax for a ticket to return free.

Purchase your tickets through to Halifax at the starting station, whenever possible, so as to avoid procuring more than one certificate and reticketing at Junction stations.

Certificates for all lines good until 31st August.

J. J. WALLACE, Chairman of Com. Moncton, N. B., July 20th.

The Baptist Institute will convene in the North Baptist church, Halifax, at 10 a. m., on Friday, August 24th, 1900, B. N. Nobles, Secretary-Treasurer. The following programme has been arranged:

Morning session.—10 to 10.45, Business; 10.45 to 12, Paper "The Jesuit's Methods of Education," Rev. C. W. Corey, M. A.

Afternoon session.—2 to 2.30, Paper, "Philosophy, Science and Religion," Rev. J. W. Brown, B. A.; 2.30 to 3, Discussion; 3 to 3.30, Paper, "The Old Testament and Modern Scholarship," Rev. H. R. Hatch, M. A.; 3.30 to 4.30, Discussion; 4.30 to 5, Unfinished business.

Evening session.—7.30 to 8, Devotional exercises; 8 to 8.30, Sermon, Rev. E. M. Kierstead, D. D.; 8.30 to 9, Sermon, Rev. J. H. Parshley, B. A.; 9 to 9.30, Testimonies. B. N. NOBLES, Sec'y.-Treas.

The Quarterly Meeting of the Baptist churches of Queens County, N. S., will convene with the Baptist church of Caledonia, on August the 15th at 10 o'clock, a. m. We would invite all to attend. S. H. FREEMAN, Sec'y. Greenfield, July 17th.

The Shelburne County Baptist Quarterly meeting will, D. V., hold its next session with the Wood's Harbor church, August 7th and 8th, commencing Tuesday 7th at 10.30 a. m. While various branches of Christian work will be considered, the Sabbath-school will receive the greatest attention at this session. Let each church in this county so realize its duty to God and to itself as will result in a large delegation at Wood's Harbor in August. Then we may hope for a rich blessing from on High! J. MURRAY, Sec'y.

The terrible scenes of bloodshed and political and religious upheaval in China have riveted all eyes on that unhappy Empire. The situation is described from many view-points in the Missionary Review of the World for August. Rev. J. H. Worley writes of the "Recent Troubles" Rev. P. W. Pitcher of "Treaty Rights and Missions," Dr. J. T. Gracey of "The Clash of Civilizations," Rev. Wm. Cornaby of "Chinese Riots and Reparations," and Rev. W. O. Elterich of the "Causes of the Trouble." The wonderful power of the Gospel in China and the difficulties encountered in proclaiming it to the Chinese is geographically and powerfully described by Dr. Griffith John in a full account of "The Gospel in Houan"—the bitterly anti-foreign province of China. Other articles which will be read with interest and profit in this number are those by D. H. K. Carroll on "Puerto Rico as a Mission Field," by Dr. Pierson on "The Red Cross Movement," by Pro. Geo. H. Schoelde on "The Inner Missions of the Church of Germany," Rev. H. Loon on "Hon. Renkichi Kotooka of Japan," and Mrs. Houghton on the "Exodus of Priests from the Church of Rome in France."

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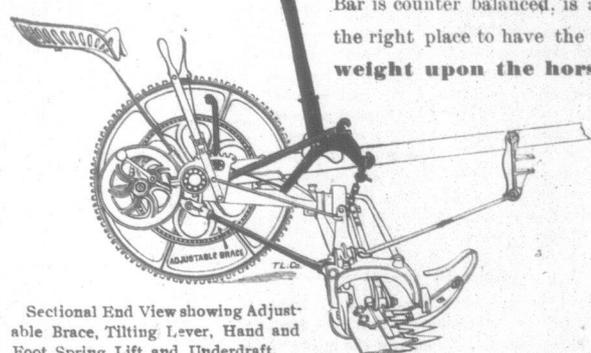
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Many people suffer terribly with pain in the stomach after every mouthful they eat.

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Yours truly,
(REV.) F. M. YOUNG,
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The Home

The Capable Woman.

A writer in a daily journal said recently that if ever a monument is reared to commemorate the virtues of the woman who has done the most for the world, it will not record the achievements of the poet, artist, author, or reformer, but will be erected in honor of the capable woman. Such a woman possesses what the New Englander calls "faculty," and has ability, adaptability, and capability. She meets every situation in life and fills it with credit to herself and comfort to others. No particular station in life produces the capable woman, for she may be rich or poor, but she is distinct from her associates and makes her influence felt. In contradistinction to this type of woman, it is a more frequently met sister who shirks and squirms out of every bit of responsibility and aims only at posing when she ought to be helpful. She joins clubs and associations galore, will accept any office that promises to give honor, but has no work attached, and glides along with an important air so long as the way is clear. Just as soon as a snag is struck, and work and responsibility loom up in sight, she resigns, and becomes just a plain, every-day free member, or she remains in office and leaves her share of work for someone else to perform. In social life, this type of woman is a toady and follower, but never a leader in any enterprise, and in emergencies is about as useful as a straw pillar. It is the capable woman who bolsters up this weaker sister and assumes a double share of work and responsibility. The former may have a few more enemies or jealous critics than the latter, but the world has more need of her.—The Presbyterian.

Hot Weather Drinks.

Raspberry vinegar, an old fashioned concoction that is refreshing on a warm day, is made as follows: Mash the raspberries in a stone jar, cover them with genuine cider vinegar and allow them to stand in the sun all day. Then stand them in a cool place (not on the ice) all night. Stir the fruit occasionally during the day. The second day strain through a cloth and add to the vinegar as much fresh mashed fruit as was put in at first. Set in the sun for another day and in a cool place at night. Strain the next day and remove the pulp and seeds. To every three quarts of juice add one quart of water and ten pounds of sugar. Stir the mixture over the fire until the sugar is dissolved. Bring to a boil and skim. Then remove, strain and bottle, sealing the bottles with sealing wax or beeswax.

Blackberry vinegar is made the same as the raspberry, excepting that a pound more of sugar is needed for every three quarts.

For hot weather a drink that is particularly healthful and pleasant, especially to invalids and children, is made of oatmeal. Put into a large earthen bowl or jar one-quarter of a cupful of oatmeal, one-half of a cupful of granulated sugar and one-half of a lemon cut into small pieces. Pour over the mixture a gallon of boiling water and stir until the sugar is dissolved. Let it stand until it is cold. Fruit vinegars may be used to flavor this in place of the lemon.

Seasonable Recipes.

To bake tomatoes, wash and dry large round ones, and remove a thin slice from the top of each. Scoop out the inside of each, leaving a good wall. Chop this pulp fine, add to it a tablespoonful of melted butter, a teaspoonful of onion juice, a teaspoonful of chopped parsley, and a tablespoonful of rolled bread crumbs to every six tomatoes. Salt and pepper to taste. Return to the tomato shells, and put on the slices that were removed from the top, place a tiny piece of butter on each, and bake about twenty minutes.

Tomatoes may also be stuffed with a rice force-meat, and baked as described above. To make the forcemeat take one

half cupful of boiled rice to every six tomatoes. Flavor it with onion juice, a finely chopped green pepper, six finely cut mushrooms, and the tomato scooped from the shell. Season to taste with salt and pepper, and fill the shells with the mixture. Place the tomatoes open side down in a tin, place a small piece of butter on each, and bake about twenty minutes. Remove them with a griddle turner, and garnish with parsley.

To fry tomatoes, put two tablespoonfuls of butter in a frying pan, and add to it a tablespoonful of finely chopped onion. Cook the onion until it is yellow and remove it. Cut the tomatoes in halves, let a little of the juice drain from them, place them in the pan, and cook for five minutes. Turn them and cook them five minutes longer.

Tomatoes may be salted and pepp red, dipped into beaten egg and cracker crumbs and fried until they are brown. For these it is better not to use the onion. They are particularly delicious served with fish.

To stuff green peppers, plunge the peppers into hot fat for two minutes, remove and peel off the thin outer coating, which will be found shrivelled. Cut from the bottom a thin slice and remove the inside. Make a mixture of one cupful of boiled rice, one finely chopped tomato, two tablespoonfuls of finely chopped mushrooms, one tablespoonful of butter and one teaspoonful of onion juice for every six peppers. Fill this into the peppers, place them, open side down, in a pan and bake about twenty minutes.

"And Pour Contempt on all my Pride."
On pride of wealth.—"The Son of Man hath not where to lay his head."
Pride of respectability.—"Can any good thing come out of Nazareth?" "He shall be called a Nazarene."
Pride of personal appearance.—"He hath no form or comeliness."
Pride of birth and rank.—"Is not this the carpenter's son?"
Pride of reputation.—"Behold a man gluttonous, and a wine bibber, friend of publicans and sinners."
Pride of independence.—"Many others ministered to him of their substance."
Pride of learning.—"How knoweth this man letters, having never learned?"
Pride of superiority.—"I am among you as he that serveth."
Pride of success.—"He came unto his own, and his own received him not."
"Neither did his brethren believe on him."
"He was despised and rejected of men."
Pride of ability.—"I can do of my own self do nothing."
Pride of self-will.—"I seek not my own will, but the will of him that sent me."
Pride of intellect.—"As my Father hath taught me I speak these things."
Pride of bigotry.—"Forbid him not; for he that is not against us, is on our part."
—Baptist Messenger.

God Wants You Happy.
Remember as a child of God that true pleasure is one of the things your heavenly Father desires you to have; that he equally wants every other child of his heart to be happy. Remember, too, that by taking gratefully your own you can do your share toward giving pleasure to others. Welcome your good times, and instead of patronizing them, or treating them with condescending indifference, use them as one of his precious gifts, always remembering that—
Everywhere the heart awake
Finds what pleasure it can make;
Everywhere the light and shade
By the grazer's eye is made.
In ourselves the sunshine dwells,
From ourselves the music swells,
By ourselves our lives are fed,
With sweet or bitter daily bread.
—The Silver Cross.

Growing Souls.
How does the soul grow? Not all in a minute;
Now it may lose ground, and now it may win it;
Now it resolves, and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted;
Now it walks suddenly, now gropes benighted;
Fed by discouragements, taught by disaster;
So it goes forward, now slower, now faster,
Till, all the pain past and failure made whole,
It is full-grown, and the Lord rules the soul.
—Susan Coolidge.

In the Night

Sudden disease, like a thief in the night, is apt to strike confusion into a household. Croup, cholera morbus, cholera infantum, cramps and colic, come frequently in the night. Are you prepared for midnight emergencies? The remedy for inflammation whether used internally or externally, is

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

THE FORGIVING SPIRIT.

Lesson VII. August 12. Matthew 18: 21-35.

Read Matthew 18: 15-35.

Commit Verses 21, 22.

GOLDEN TEXT.

Forgive us our debts, as we forgive our debtors.—Matt. 6: 12.

EXPLANATORY.

I. THE LAW OF FORGIVENESS.—Vs. 21, 22. What Led to Peter's Question... THEN CAME PETER TO HIM. In our last lesson we studied concerning offenses against others, the actions that tempted them to sin. These would often take the form of doing some injury to them. Jesus, therefore, immediately follows his teachings against committing offense with instructions as to what to do toward those who trespass against us. But wrongs to others, real or fancied, are very common, and Peter naturally asks how long one must carry out this instruction toward those who keep on sinning and apparently repenting. Bishop Warren suggests that the "preceding discourse on forgiveness had so stirred up Peter that he put it into practice. Found fault with often, as impetuous men are apt to be, he asks how long he is to bear it. The rabbi said forgiveness was to be exercised three times." Compare Amos 2: 4 and Job 33: 29 (margin), from which the rule was derived. Peter therefore said, HOW OFT SHALL MY BROTHER SIN AGAINST ME, AND I FORGIVE HIM? How long shall he continue to apply the same remedy that failed again and again! TILL SEVEN TIMES? "Is seven times sufficient?" To do that seemed a great stretch of virtue, far beyond that of the rabbi. But he did not get hold of the true principle of forgiveness.

22. I SAY NOT UNTO THEE, UNTIL SEVEN TIMES: BUT, UNTIL SEVENTY TIMES SEVEN. "It is doubtful whether the original means four hundred and ninety or seventy-seven (seventy times seven, or seventy times and seven," as in margin of R. V.) But in either case it is a symbolic expression for never-ending forgiveness. Love is not to be limited by the multiplication table."

II. THE LAW OF FORGIVENESS INTERPRETED AND APPLIED. The occasions requiring forgiveness are many, and come to all. There are enemies who injure us by word and deed. There are others who say evil things about us carelessly, attribute wrong motives, pervert what we do and say. "They speak daggers." Insults are offered, blows are given; even friends sometimes do the most annoying and trying things, that are apt to remain in the memory and fester like a thorn in the flesh.

What the law of forgiveness requires may be best learned from the way God forgives sins.

Always and under all circumstances we must have a forgiving heart, whatever the offense against us or the attitude of the offender, never the spirit of hate, or revenge, or retaliation. Never brood over wrongs; make all possible allowances and excuses.

2. The forgiving spirit seeks to do all the good possible to the one who has wronged us. It yearns to help and to save him from his sin. It proves this feeling of forgiveness and love by doing good, as

DOCTORS FOOD TALK.

Selection of Food One of the Most Important Acts in Life.

Old Dr. Hanaford of Reading, Mass., says in the "Messenger": "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is, one of the most important acts in life. "On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal.

God sends the rain and the sunshine on the evil and on the good; as Jesus wept over Jerusalem, and did everything possible to save the city from its fate, even when it was about to crucify him. So twice repeated is the command, "If thine enemy hunger, feed him," etc. (Prov. 25: 22; Rom. 12: 20, 21).

3. The object and aim of forgiveness is the deliverance of ourselves and others from sin. The forgiving spirit does this (1) by keeping evil from our own hearts (revenge, hate, anger), and giving us the victory over ourselves; (2) by influencing others to repent and forsake their sins. Hate inflames hate, but love kindles love.

III. THE LAW OF FORGIVENESS ILLUSTRATED AND ENFORCED BY A PARABLE.—Vs. 23-35. Scene I. The King and the Debtor.—Vs. 23-27. 23 THEREFORE IN ORDER TO ILLUSTRATE THE DUTY OF FORGIVENESS. A CERTAIN KING, WHICH WOULD TAKE ACCOUNT OF. Better as R. V., "make a reckoning with" HIS SERVANTS, his officers, as governors or nobles who were farmers of taxes. "The picture is drawn from an Oriental court. The provincial governors, farmers of taxes, and other high officials, are summoned before a despotic sovereign to give an account of their administration."

24 ONE WAS BROUGHT UNTO HIM. Unwillingly; such a debtor could not come of his own accord. WHICH OWED HIM TEN THOUSAND TALENTS. A talent was a weight, not a coin. Hence a talent of gold would naturally be worth about sixteen times as much as a talent of silver.

25 COMMAND HIM TO BE SOLD. . . . AND ALL THAT HE HAD. So in Syria now, when the debt grows till it equals in value the entire property of the debtors, the creditor seizes all they possess. "Their houses and lands become his, and they, in their new relationship, work for him as his serfs and slaves. And such property he can sell, the men, their wives, and children passing practically as chattels."

26 WORSHIPPED HIM. Prostrated himself before him. 27 LOOSED HIM (released him), AND FORGAVE HIM THE DEBT. There was no other way of deliverance.

Scene II. The Great Debtor and the Small Debtor.—Vs. 28-30. 28. THE SAME SERVANT WENT OUT. From his king's presence He could not commit the outrage which follows in the presence of his benefactor. He must first forget him. AND FOUND ONE OF HIS FELLOW-SERVANTS. An inferior officer. OWED HIM AN HUNDRED PENCE. "Shillings" or "francs" which would give us a better idea of the sum than pence. A hundred pence was worth \$16 or \$17, about one millionth part of the debt the unmerciful servant had owed the king. TOOK HIM BY THE THROAT. This brutal custom was Romish and not Jewish, but has its counterpart in Syria today.

29. FELL DOWN AT HIS FEET. . . . I WILL PAY THREE ALL. The very act and words he himself had so lately employed to his creditor. And this fellow-servant could pay in time, for it was only about three months' wages that he owed, while he himself could never have paid his debt.

30. AND HE WOULD NOT: BUT WENT (went away) AND CAST HIM INTO PRISON. "When the threshing season comes round, the usurious creditor secures the services of a band of bashibazuks. These ride into the defaulting village, stable their horses in the people's houses, lie in their beds, eat their fowl and fatted sheep, insult their wives and daughters, till the usurer is satisfied. Should the debtors be unwilling or unable to pay, they are handcuffed and driven like cattle to prison, whence they shall not depart till they have paid the uttermost farthing."

Scene III. The King and the Two Debtors.—Vs. 31-34. 31. HIS FELLOW-SERVANTS. The scene changes again. The other servants felt great pity for the unfortunate man, and TOLD UNTO THEIR LORD, who they were sure would listen, since he had been so compassionate toward the first debtor. They were not revengeful, but grieved and disappointed at the oppression of the weak, and the monstrous ingratitude of the officer.

32. O THOU WICKED SERVANT. Hard-hearted, hypocritical, ungrateful, selfish. 34. AND HIS LORD WAS WRATH. Angry, indignant, and justly so, at such misconduct. DELIVERED HIM TO THE TORTURERS. Not simply "jailers," but those who (among the ancient Romans) sought by legal tortures to find out whether the debtor had any concealed hoard.

The application. 35. SO LIKEWISE SHALL MY HEAVENLY FATHER DO ALSO UNTO YOU, IF YE FROM YOUR HEARTS. Not merely in form and in words, but from sincere love, with true forgiveness (1) Forgiveness only injured the man, and confirmed him in sin. The forgiveness only made him proud and selfish. Therefore love to him must express itself in punishment as the only way to touch his heart and save him from his sin. (2) God's anger is not passion, but a righteous burning indignation against sin. A good

God must loathe and abhor every form of sin. (3) The forgiveness of the first debtor was a test whether he was fitted to receive forgiveness. He failed in the test. The only way we can know that we are forgiven by God is by the heat that forgives. So in the Lord's prayer, we can only ask to be forgiven as we forgive.

A Far Vision.

BY ELIZABETH PRESTON ALLAN.

I went to an oculist the other day to beg for glasses that would keep my eyes from getting tired. "My dear madam," the doctor said, earnestly, "the prescription for tired eyes is not a new pair of glasses, but rest." "Of course," I answered, impatiently, "but in my case that is impossible. I am obliged to use my eyes steadily twelve hours, at least, out of the twenty-four. Now please don't say 'rest' to me again, but do the best you can to help me work." The good man sighed. No doubt he was often persecuted with unreasonable like myself, but I waited in silence while he considered my case. "You live in the country, I believe?" he said presently. "Yes, in a small village; it is the same thing." "Have you a distant view from your window?" "Oh, doctor," I cried, "if I could only show it to you!" and, forgetting my business and his, I began to expatiate, with an enthusiasm known only to the mountain-born and mountain-bred, upon the glories of the Alleghany from my back window, and the noble Blue Ridge peaks facing my front door. "That will do," the busy man interrupted me, smiling; "that will be better than glasses. When your eyes are tired following your pen or the lines of a book, go and stand at your back window or your front door, and gaze steadily at your mountains for five minutes. Ten will be better. You see what I mean? This will serve to change the focus, and so rest your eyes, as walking up hill rests a man who has been footing it all day on a level." I have profited daily by this simple prescription. Do not think, however, that I am giving you this medical advice. How do I know what your eyes need? But to me it has been a daily parable. "Soul of mine," I say to myself, as I stand gazing at old Jump Mountain, "are you tired of the little treadmill of care and worry, tired of the smallness of self, tired of the conflict with evil, tired of the struggle after holiness, tired of the harrowing grief of the world, tired—tired to death of to-day? Then rest your spiritual eyes by a far vision. Look off to the Mount of God. Look up to the beauty of his holiness. Look upon that great multitude whom no man can number, who stand in the presence of your Lord. Look at the dear ones who now share the many mansions with their Master and ours. Look away to the day, the promised day, when Jesus will come again in power and glory. Rest you, Soul, by these far, fair visions." This is not my prescription, nor my good doctor's, but "we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."—(The Congregationalist.

The Highland kilt as a fighting dress is doomed; South Africa settled it, and the fact is faced calmly even in Scotland. It will survive the Boer war simply as a parade uniform. War in these business days ought to come down to the simplest sort of raiment—to khaki, in fact.

A SARNIA LADY

Tells How Milburn's Heart and Nerve Pills Cured Her Nervous Troubles and Strengthened Her Weak System.

Milburn's Heart and Nerve Pills are an inestimable boon to anyone suffering from any disease or derangement of the heart or nerves or whose blood is thin and watery. Mrs. E. Horning, of 115 George Street, Sarnia, Ont., is one of those whose experience with this remedy is well worth considering.

It is as follows:—"I am pleased to recommend Milburn's Heart and Nerve Pills to anyone suffering from nerve trouble, no matter how severe or of how long standing. "For years my nerves have been in a terribly weak condition, but Milburn's Heart and Nerve Pills, which I got at Geary's Pharmacy, have strengthened them greatly and invigorated my system, leaving me no excuse for not making known their virtues. "I cannot refrain from recommending these pills to all sufferers as a splendid cure for nervousness and weakness."

DO YOU FEEL TIRED IN THE MORNING?

Does Sleep not bring Refreshment?

Do you feel wretched, mean and miserable in the mornings—as tired as when you went to bed? It's a serious condition—too serious to neglect, and unless you have the heart and nervous system strengthened and the blood enriched by



Milburn's Heart and Nerve Pills, collapse is almost certain to ensue. Mr. Fred. H. Graham, a well-known young man of Barrie, Ont., says:—"I have had a great deal of trouble with my heart for four years. I was easily agitated and my excitement caused my heart to throb violently. I had dizziness and shortness of breath, and often arose in the mornings feeling as tired as when I went to bed. I was terribly nervous. Milburn's Heart and Nerve Pills have done wonders for me. They have restored my heart to regular healthy action, giving me back sound, restful sleep, and making my nervous system strong and vigorous." Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25 at all druggists or by mail. The T. Milburn Co., Limited, Toronto, Ont.

CANADA'S INTERNATIONAL EXHIBITION. ST. JOHN, N. B.

Opens Sept. 10th—Closes Sept. 10th. Additions have been made to the Live Stock prizes, and a Buttermaking Competition and exhibit of Cheese making provided for. Amusements will, this year, be more than ever a prominent feature, including many unique and startling novelties. Very cheap fares and special excursions on all railways and steamers. Exhibits on several of the main lines will be carried practically free. Full particulars advertised later. Exhibitors desiring space in the buildings or on the grounds should make early enquiry, and for saloon and special privileges immediate application should be made. Premium lists and entry forms will be sent on application to CHAS. A. EVERETT, Manager and Secretary. D. J. McLAUGHLIN, President.

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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. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. Cohoon, Wolfville, N. S.

BRIDGEWATER, N. S.—We are very glad to be able to report that the debt which has been hanging over us ever since our parsonage was built, is now paid off. Since the beginning of the year, by the voluntary subscriptions of members of our own congregation only, we have collected three hundred and eighty-six dollars and fifty cents. We never know what is possible until we make an attempt.

E. P. CHURCHILL.

SEAL HARBOR.—Three years ago the people of this place came to the conclusion that they needed a new house of worship. They went to work with a will. The building which they proposed would cost \$1,200. We are happy to say that we made our last payment this month. During the past year a Sunday-school has been organized and is doing excellent work. There is a very good interest in our work in general.

G. C. DURKEE, Pastor.

FALKLAND RIDGE, N. S.—Our people here have recently beautified our neat sanctuary by a thorough repainting and are considering the question of a furnace in autumn. The mid-week prayer meetings in this place have for some time past been seasons of unusual interest. On Sunday 22nd, I baptized and gave the hand of fellowship to a worthy young man, who in taking this step, has yielded to the pleading of the Spirit after great searching of heart. With a people united and hearty in co-operation and support, my third pastoral year opens with bright prospects.

E. E. LOCKE.

PRITVICODIAC.—On the 8th inst. we had a roll-call. The day was somewhat unfavorable but the congregations were good especially in the afternoon and evening. Rev. J. W. Brown, pastor of Havelock, was with us throughout the day, preaching morning and evening with great acceptance. These sermons, coming as they did with so much sweetness and heavenly power, cannot but bear fruit to God's glory. Our thank offering amounted to \$30 which was devoted to missions. On the 15th it was our privilege to baptize two young women into the North River church.

I. B. COLWELL.

NEW GERMANY, N. S.—Church work is progressing as usual. We are trying to look after all departments of church work. The denominational needs, as well as our own local needs, are kept before the people. Our church building and new parsonage at Barse' Corner have lately been newly painted and the work paid for. We anticipate painting the church building at Foster Settlement in September. Last Sunday I baptized Ella Caulback at Chesley's Corner after which I preached to a large congregation in the Hall. At the Hall we have an interesting union (Baptists and Methodists) Sabbath school which I am sure, will result in good.

July 24.

H. B. SMITH.

ANNAPOLIS ROYAL, N. S.—Reviewing the work of the church for the past few months makes us feel glad and we can truly say that the Lord is ever with us. Our Sunday services are well attended and the same can be said about our weekly prayer meetings and young people's services, notwithstanding the fact that this is the summer season when many people would rather stay out of doors. The average attendance in the Sunday-school is about 55, many of these being active workers and yet there are more to follow. Since our last report two members have been added to the church by letter, and altogether the outlook is very favorable for future success. At our last business meeting we considered the matter of making some repairs in the church and surroundings, which was left with the finance committee for development. May the Lord bless us in all things.

I. K. JACKSON.

BLACKVILLE AND BLISSVILLE.—Lord's day 15th was spent at Lower Blackville. Service in the morning at the Rapids. In the afternoon at Underhill, baptized two rejoicing candidates for Bro. Richardson, preached and administered the Lord's Supper. Had not the privilege of meeting Bro. Richardson as he was away filling my appointment at Ludlow and Doaktown. The

people of his charge are high in his praise. We trust that under the guiding hand our dear brother may do a good work there during the coming weeks. I have been engaged during the past two weeks in special meetings at Upper Blackville. Had a good day there yesterday; baptism in the morning, one of the candidates being a lady in her 71st year, coming a distance of near ten miles to follow in her Master's footsteps; another one of the candidates, a young mother living back from the river a distance of three miles, came carrying her child in her arms through the cold rains of last week. We are thankful to know that there is yet a little of the old times determination to follow Jesus left in the earth. "Through floods and flames if Jesus leads." A number of others have manifested an interest in these matters by coming from evening to evening across the much swollen river and heavy down-pour. A number manifest a still deeper interest by rising for prayer. We are praying that these dear souls may before long make full, glad surrender to Jesus. We came on to Blissfield last night, preached there, in all making 3 sermons, baptism and the Lord's Supper for one day, with a hot Sunday thrown in. We are not feeling very starchy this Monday morning. We have taken up special work at Blissfield this evening right by the home of the sainted Edwards of precious memory. If we meet with encouragement will continue them through the evenings of this week, visiting from house to house during the day. My plan is to go over the whole field in this way, trusting that the Lord will give souls for hire, souls to our ministry. Brethren pray for us, it is not all sunshine.

Doaktown, July 23.

M. P. KING.

Farewell Services at Bedeque.

The places of worship in Freetown and Central Bedeque, P. E. I., were filled to overflowing on Sunday, July 22, to participate in the farewell services connected with the departure of Rev. W. H. Warren from the pastoral charge of this field to that of Montague, Georgetown and Sturgeon. After six years of labor in this section of our Island, Pastor Warren and wife

have many warm friends who sincerely regret their removal from the community.

On Tuesday evening, July 24, a large gathering met at Freetown Hall to give suitable expression of their esteem and affection for the retiring pastor and his wife. Bro. Albert Schurman occupied the chair and made a few kindly remarks about the occasion in view of which the meeting was called. Bro. Percy R. Schurman, who is soon to resume his studies at Acadia College, read an appropriate address, expressing the regret with which the entire community regarded the removal of Mr. and Mrs. Warren, and indicating the warm place they should always hold in the hearts of their many friends. In connection with the address a beautiful gold-headed ebony cane was presented in behalf of the members of the church and congregation. This was a pleasant surprise to the retiring pastor, who gratefully acknowledged the superb gift and expressed his sense of deep indebtedness to the friends at Bedeque and Freetown for all their kindly words and deeds during the six years of religious intercourse. Rev. R. S. Whidden, Presbyterian, being present, spoke in words of appreciation respecting Pastor's Warren's ministerial labors and influence. Rev. F. A. Wightman, Methodist, followed in a similar strain, regretting the removal of a brother minister whose relations with the people have been so cordial. Deacon Stewart Burns also spoke touchingly in reference to the circumstances which had called them together, and hoped the pastor might spend very many pleasant years of successful labor in his new field of effort. Refreshing ice-cream was then generously dispensed to the audience, and an hour of social intercourse was heartily enjoyed, after which the meeting closed in singing "God be with you till we meet again." Pastor Warren enters immediately upon his labors at Montague. The field is an inviting one, and there are some encouraging indications that the work will be pleasant and fruitful in good results.

W.

Note of Sympathy.

DEAR BRO. BLACK:—Allow me to express, through the MESSENGER AND VISITOR, my heartfelt gratitude to my friends at the meeting of the N. S. Eastern Asso-

ciation in Pugwash for their kind sympathy towards me in my affliction as expressed by the following note.

D. MACKREH.

Athol, N. S.; July 26.

To Rev. David MacKee, Athol, N. S.

DEAR BROTHER:—At the recent meeting of the N. S. Eastern Association in Pugwash, a resolution was passed, expressing the most heart-felt sympathy and Christian love towards you in the present affliction of bodily illness through which you are called to pass, and the united prayer of the Association is that God's rich grace may be revealed in great measure for each hour of need.

Yours in Christ,
O. N. CHIPMAN, Moderator,
T. B. LAYTON, Secretary.

July 19th.

Personal.

Rev. W. H. Warren having removed to Montague Bridge, P. E. I., desires that communications intended for him shall be addressed accordingly.

After a pleasant and very fruitful pastorate of nearly eleven years, Rev. F. M. Young has resigned the pastorate of the church at Bridgetown, N. S. The most cordial feeling and warmest fellowship, we are assured, still exists between pastor and people.

We were pleased to have a call on Monday from C. H. McIntyre, Esq., of Boston. Several years residence at the Hub and a successful law practice have not weaned Mr. McIntyre's affections from his native land or lessened his regard for the British flag and British institutions.

* * *

Mr. William Johnston, Golden Grove, sent the Globe to-day a box containing strawberries of enormous size—at least, to be moderate, the size of eggs. They went from four and a half to five inches in circumference, and three of them would make a good meal. A place at which such luscious fruit can be raised may well be called Golden Grove.—St. John Globe.

News comes from Juneau of great excitement over finds made in Glacier district. A regular stampede has taken place from Juneau district.

Royal Baking Powder

Imparts
Healthfulness
to
the Food

Royal Baking Powder possesses peculiar qualities not found in other leavening agents, which arise from the superior fitness, purity and healthfulness of its ingredients.

Royal Baking Powder leavens the food perfectly by its own inherent power without changing or impairing any of the elements of the flour.

Thus the hot-breads, hot-rolls and muffins, and the delicious hot griddle-cakes raised by the Royal Baking Powder are wholesome and digestible, and may be eaten without distress, even by persons of delicate digestion.

Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

LEVY-A strong's, W. N. S., July Edward L. Beth Arms

MCKAY-Halifax, J. Charles D. Pictou cou

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HALL.—At wife of Willia was an affect mother. As a church she was ciated worker. ed faith in Chr increasing ple years.



MARRIAGES.

LEVY-ARMSTRONG.—At William Armstrong's, Windsor road, Lunenburg county, N. S., July 11th, by Rev. A. Whitman, Edward Levy of Sherwood to Ella Elizabeth Armstrong of Windsor road.

MCKAY-AULD.—At 48 Inglis Street, Halifax, July 23rd, by Rev. A. C. Chute, Charles Duncan McKay of Plainfield, Pictou county, and Mary Auld of Halifax.

CLARK-HOOG.—By Pastor J. M. Parker, July 8th, Evert Clark and Gerty Hoeg, all of Joggins Mines.

CROWE-LONG.—By J. M. Parker, July 11th, Gordon Crowe of Bass River and Sadie E. Long of Maccan.

HATFIELD-RIDBOUT.—At the Baptist parsonage, Florenceville, N. B., June 30th, by Rev. A. H. Hayward, Charles R. Hatfield of Middle Simonds to Jennie E. Rideout of the same place.

JAMIESON-MCKENZIE.—At Northfield, Aberdeen, N. B., July 24th, by Rev. A. H. Hayward, Robert H. Jamieson of Northfield to Edna Maude McKenzie of the same place.

FLEET-SAWLER.—July 24, at the Baptist parsonage, Chester, N. S., by Pastor W. H. Jenkins, Ervin Fleet of Indian Point to Annie Sawler of Western Shore.

READ-MOTT.—At the residence of the bride's father, June 27th, by Rev. A. H. Rogers, Prof. Melbourne S. Read, Ph. D., of Colgate University and Caroline J., only daughter of David. S. Mott, Esq., of Hamilton, N. Y.

MOORE-SAUNDERS.—On the 18th of July, at the residence of O. N. Taylor, M. D., Marin county, California, by the Rev. Miles B. Fisher, Clarence King Moore, M. A., of Belmont, California to Maria Freeman Saunders, daughter of the Rev. E. M. Saunders, D. D.

COLWELL-WATSON.—At the parsonage of the Germain street church, St. John, on July 14th, by Rev. G. O. Gates, Melville Colwell and Mamie Watson, all of St. John.

WORTMAN-SEELY.—At the residence of the bride's parents, Mt. Pleasant, St. John, on July 24th, by Rev. G. O. Gates, Frank M., son of Prof Wortman of Acadia College and Rosalie R., daughter of Alfred Seely of St. John.

MORRISON-MCKENZIE.—At the parsonage, Sydney, C. B., July 17th, by A. J. Vincent, Ewen Morrison, of Glace Bay, to Kate McKenzie of Sydney, C. B.

MACK-CHRISTOPHER.—At the home of the bride, July 26th, by Rev. F. E. Bishop, assisted by Rev. James Lumsden, Alfred N. Mack and Minnie M. Christopher, both of Mill Village, N. S.

BOWN-MUNN.—At the home of the bride, on Wednesday, July 25th, by A. J. Vincent, Charles R. Bown to Eva May Munn, both of Sydney, C. B.

URQUHART-BURTON.—At the Pitt street Baptist church, July 25th, by A. J. Vincent, Otis O. Urquhart to Francis N. Burton, both of Sydney, C. B.

LEEMAN-KELLY.—At St. John, N. B., July 16th, by Rev. P. J. Stackhouse, Charles Leeman of St. John, to Letitia Kelly of Moncton, N. B.

DEATHS.

JENKINS.—At Cumberland Bay, on the 19th inst, Joseph Blair, infant son of Joseph and Martha Jenkins, aged 5 months. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."

SANGSTER.—At New Harbor, July 11th, after a lingering illness, William J. Sangster, aged 74 years, fell asleep in Jesus. Late in life he gave himself to the Master and rejoiced in the salvation which can save even at the eleventh hour.

HALL.—At St. Croix, July 18th, Ada, wife of William C. Hall, aged 42. She was an affectionate wife and devoted mother. As a member of the Hampton church she was a zealous and much appreciated worker. While young she professed faith in Christ and found in his service increasing pleasure as she advanced in years.

MCLAN.—At Cumberland Bay, on the 13th inst., Annie, wife of John E. McLean; aged 32 years, leaving a loving husband, three small children and a large circle of relatives and friends to bear the sad loss they have sustained. But their loss is her eternal gain, for since she gave herself to Jesus Christ some years ago she has lived an earnest, sincere and consecrated life of faith in Him.

FOWLER.—Deacon Samuel O. Fowler, of Fairville, N. B., passed to his reward on Sunday, July 22nd, aged 69 years. Bro. Fowler was sick only two weeks, and his death was a great surprise to his relatives and friends. He was a kind father, a good neighbor, and a useful member, and officer, of the Fairville Baptist church. He leaves three daughters, and several brothers and sisters, to mourn his departure. With our departed brother we feel assured, that, "To be absent from the body is to be present with the Lord."

BRINTON.—At Port Lorne, Sunday, July 15th, Captain Joshua Brinton passed peacefully away. He was one of the oldest members of the Wilmot Mountain church. The church has lost a true friend and liberal supporter. In death he was not afraid, for long before he had chosen Christ as his Saviour. He leaves a widow with whom he had spent nearly 60 years of married life, five sons and one daughter who have much to comfort them in their bereavement.

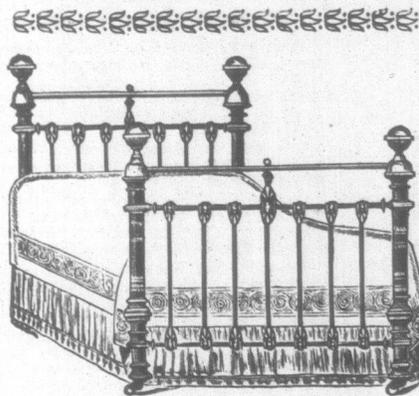
FOUNTAIN.—At Great Village, July 23rd, Amos Fountain, aged 82 years Permitted in God's providence to outlive his loved partner, to whom he ministered through the illness of years with exceeding great devotion, he was but waiting for the summons to a reunion in the better land. For many years a member of Great Village Baptist church the interests of that church had become very dear to his heart. A munificent gift, which greatly strengthens and encourages the church, was made shortly before his death. His familiar form will be greatly missed by all.

HATFIELD.—Died at the residence of her daughter, Mrs G. H. Secord, Newton, Mass., on 15th July, Mrs. Sarah, relict of the late Henry T. Hatfield, aged 82 years and six months. Mrs. H. joined the 1st Springfield Baptist church, Kings Co., N. B. in her youth and through her long life continued to honor the profession she then made. In old age her faith continued strong, and as the end approached she longed for the rest on the other side the river. With great calmness she bade the loved ones near her goodbye and joyously waited the call of the Master. Her remains were brought to the old home in Springfield and an impressive funeral service was conducted by Rev. G. O. Gates. Mrs. H. leaves behind six sons and two daughters who mourn, but not without hope, the loss of a loving, Christian mother.

A Friend's Tribute.

Seated here once more beneath these friendly trees my thought this afternoon is with the bereaved family of a good brother in the Christian ministry. At this very hour many are assembled in and around their home as the form of a beloved daughter and sister is about to be borne forth for burial. And not a few who are absent, like myself, are with them in heart, praying the God of all comfort that he would uphold the stricken in this sorrowful time.

Just now I recall with special interest the conversion of dear Minnie Hall. It was my privilege at one of her thoughtful seasons to have close conversations with her concerning her relations to the Saviour, and I am profoundly thankful that my words were used, as she herself has said, to her spiritual advantage. It was a matter of joy to me when I learned of her acceptance of Jesus, and of her purpose to make public profession of her love. With deep interest has my mind followed her ever



BRASS WHITE ENAMEL BEDS

METAL BEDS

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester, Robertson & Allison

since then; and I felt today that I must pay a word of tribute to her memory, since it was not permitted me to be at the funeral service. Only a little before she was seized by that terrible malady which ran on through eighty-four days of great suffering and anxious watching, it was my pleasure to meet her on the street one morning. She then looked the very picture of health and her face seemed unusually bright and animated. Preparations for her marriage were beginning, and had not sickness and death interposed, she would tomorrow have become the bride of a worthy man. To us there is something inscrutable in this, and yet we must rest fixedly upon the assurance that there can be no mistake about it. What has occurred has certainly been for the best, as we shall one day see. With her fine musical education, together with her excellent qualities of mind and heart, there appeared to be much need that this estimable young woman should tarry with us. And there were strenuous efforts and ardent prayers to have it so. A large place was she filling in the life of her family and friends, while a yet greater work was looming up before her. But the human plans have been thwarted. Instead of the merry marriage bell of the morrow there is the mournful tolling of the funeral bell of today. This assuredly looks like defeat. But defeat it cannot be. Oh, no, it cannot be. Above our plans are God's plans, and the short dim vision must surrender to the vision that takes in all. "They serve him day and night in his temple." It is victory, final and eternal, for her whose kindly face we shall see no more down here. And to those also who remain behind and miss her so, the apparent defeat will, through faith and obedience, be victory at length. May it come about, by thinking of the devoted life of the beloved daughter and sister and friend, by the recollection of the protracted and painful illness, succeeded by her home-going, that all who knew her may be inspired to fuller devotion of themselves to the service God severally appoints. For one I am grateful indeed that I had acquaintance with our now sainted friend, and that it was allowed me to follow her sympathetically through the slow going weeks of her sickness on to the very gate of heaven itself. May the best blessings of our gracious Lord descend abundantly upon the afflicted family where Minnie's absence will be long and deeply mourned.

Upper Stewiacke, N. S., Tuesday, July 24th, 1909.

Report of the Sec'y. of Associational Baptist Sunday School Convention to the N. B. Eastern Baptist Association.

In consequence of not having at hand Sunday School statistics for former years, your Secretary is unable to make a comparative statement of the standing of the schools within the Association. Early in the year we communicated with the pastors of churches in the Association asking for number of schools in each pastorate, together with superintendents' names, to which communication we received a quite general response. Secured the names of 52 schools to all of which cards were sent

asking for statistics and 30 of which responded showing in 30 schools total statistics as follows: Enrollment, 2,563, average attendance 1,939, number scholars baptized 55. Nineteen out of 30 reporting contributed to benevolent objects, \$179.16. Special mention should be made of Lewisville (Moncton) school. This school raised by far the largest amount for benevolences, contributing the very respectable sum of \$83.15. Your Secretary would respectfully request the pastors of all the churches to keep in mind this Sunday School Convention; and if within the year new schools are organized, they would confer a great favor and help in service by communicating with the Secretary of the Convention. Financial standing is as follows: Balance in hand commencement year 14.69, Sunday School proportion of collection Friday evening, July 20th, \$4.71—\$16.40, Less paid for printing \$3.50, Postage 19 cts., \$3.69. Balance on hand, \$12.71.

S. L. COLPITTS, Sec'y.-Treas. Petitediac, N. B.

Denominational Funds N. B. and P. E. I.

NEW BRUNSWICK. Germain St church, D W, \$91.26; Pennfield church, H M, \$5; B Y P U, St George 1st church, N W M, \$2.50; Pollet River church, H and F M, \$7.75; coll. at Southern Association, F M, \$12.84; Norton church, F M, \$11.03; M. and Mrs Peter McIntyre, F M, \$5; Coll. Western Assn., \$10.19; St. George 1st church, D W, \$6; Petitediac church, F M, \$22.30; North River church, F M, \$12; Salisbury 2nd, (Kinnear St) F M, \$9; Fredericton church, D W, \$185; Hurve 2nd, (Water side), F M, \$5.88; Alma, F M, \$5; Point Wolfe, F M, \$4.12; Hopewell church, D W, \$19.75; Mrs Jordan Crandall, (F M, \$1, G L, \$1), \$2; Hillboro 1st church (H and F M, \$47.35, Ac Un., \$5.25, M R and A, \$9.72, N W M, \$6) \$68.32; Queens Co. Q M, F M, \$4.50; \$48.44; Leinster St church, D W, \$9.51 coll N B Eastern Assn. D W, \$48.65 to \$547.60 before reported \$3171.12. Total to July 27th \$3718.72.

P. E. I. Belfast church, D W, \$14.15; Uigg church, D W, \$16.40; Alexandra church, D W, \$10.10; Hazelbrook church, D W, \$25.25; North River church, D W, \$10; coll at P E I Assn., D W, \$18.74; Long Creek church, D W, \$20; East Point church, D W, \$5; Clyde River, D W, \$13; Annandale church, D W, \$10.50 Total \$143.14. Before reported \$458.39. Total to July 28th \$601.53. Total N B and P E I to July 28th, \$4320.25.

J. W. MANNING, Treas. Con. N. B. and P. L. I.

Forward Movement Cash. Rev and Mrs W V Higgins, \$12.50; Miss Wilmot Post, \$3; A F Pelton, \$5; Jas W Moir, \$5; R A Coroucher, \$20; Ernest A Mills, \$5; Albert D Mills, \$10; Rev. S. Mc C Black, D D, \$25; Rev H G Batabrook \$10; A J Davis, \$5; Allen A McLeod, \$2; John A McLeod, \$5. Wm. E. HALL, 93 North St., Halifax, July 25.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an illustration of a woman in a long dress and apron. Text: "A PERFECT FOOD—as Wholesome as it is Delicious." "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand." "Dominion Medical Monthly." "A copy of Miss Parlon's 'Choice Receipts' will be mailed free upon application." WALTER BAKER & CO. Ltd. ESTABLISHED 1780. Branch House, 6 Hospital St., Montreal.

Dr. McLaren on Sunday School Work.

Rev. Dr. McLaren, speaking at Manchester at a Sunday School Union bazaar in aid of the Sea-side Home for Children, said that he would like in a sentence or two to emphasize with all the power which he could bring to bear upon it the trend of thought which the chairman had touched upon—he meant in reference to the far more thorough and systematic equipment of the Sunday School teachers for their work. He supposed that a large proportion of all the criminals who came to the bar in our various police courts had been in our Sunday Schools. He supposed that the bulk of our juvenile population at some time or other passed through, or at least came into contact with the Sunday School system. It could not be said that the results in mature life which followed from the widespread diffusion of Sunday Schools were satisfactory or anything like corresponding to the amount of effort that was put forth or to the number of children who passed through the schools. "What became of the young men and women? They leaked away, but why? To answer that question would lead him into very far fields. There were a great many reasons, in social and domestic conditions. But he would tell them what he most profoundly believed was helping people to drift away; it was that such an enormous proportion of Sunday School teachers were not up to their work. He would like all Sunday School teachers to feel that careful preparation was essential to success in their work. "The gods give everything to labor"—so said an old Latin proverb; and what cost the giver nothing was worth as much as its cost. This was just as true about Sunday School teachers as about anybody else.—Baptist Messenger.

INTENDED FOR OTHERS.

Difficult to Believe Advice Applies to Us. "While reading the morning paper at breakfast, I frequently read over the advertisements of Postum Food Coffee and finally began to wonder if it was a fact that my daily headache and dyspepsia were due to coffee drinking. "It never occurred to me that the warning fitted my case. "I had been on the diet cure for more than ten years, having tried a strictly meat diet also a strictly vegetable diet and at other times left off breakfast for a time and again left off dinner, but all these efforts were futile in riding me of the steady half-sick condition under which I labored. "I had never once thought of over-hauling "dear old coffee," but when it finally occurred to me to make the trial and take up Postum, I immediately discovered where the difficulty all these years came from. I now eat anything for breakfast, as much as I desire, doing justice to a good meal, and the same at lunch and dinner, with never a headache or other disagreeable symptom. My only "crankiness" now is to know that I have Postum served as it should be made, that is properly boiled. There is a vast difference between poorly made Postum and good. "C. E. Hasty of Alameda, Calif., insists that he owes his life to me because I introduced him to Postum. I have a number of friends who have been finally cured of stomach and bowel trouble by the use of Postum Food Coffee in place of regular coffee. "Please do not use my name." D. J. H., 1223 Bremen St., Cincinnati, Ohio.

Spurgeon on the Bible.

The Bible is the writing of the living God. Each letter was penned with an Almighty finger, each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen; God guided that pen. It may be that David touched his harp, and let sweet psalms of melody drop from his fingers; but God moved his hands over the living strings of his golden harp. Solomon sang canticles of love, and gave forth words of consummate wisdom; but God directed his lips, and made the preacher eloquent. If I follow the thundering Nahum, when the horses plough the waters; or Habakuk, when he sees the tents of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love; or the rugged chapters of Peter, who speaks of fire devouring God's enemies; if I turn aside to Jude, who launches forth anathemas upon the foes of God, everywhere I find God speaking; it is God's voice, not man's; the words are God's words; the words of the Eternal, the Invisible, the Almighty, the Jehovah of ages. This Bible is God's Bible; and when I see it seem to hear a voice springing up from it, saying, "I am the book of God; study my page, for I was penned by God; love me, for he is my author, and you will see him visible and manifest everywhere."—The Standard.

News Summary

Edward Cartwright, at Thurlow, Ont., was gored to death by a bull Sunday night. The story that 10,000 Boers are going to Texas to find homes is absolutely denied by the Boer agents. The Belle Isle strike was ended Wednesday. The men practically gained what they demanded. General Cronje, on hearing of the capture of Pretoria, is reported to have remarked: "It had to end so. I saw it from the first, and I think we all did." Edward Wise, who was to go to the electric chair at Sing Sing on August 6th, has had his sentence changed to imprisonment for life by Governor Roosevelt. The shareholders of the Bank of British Columbia in London on Wednesday unanimously approved of the amalgamation with the Canadian Bank of Commerce. Archibald Blue, director of the Ontario Bureau of Mines, has been appointed commissioner for the taking of the Dominion census next year. Zwicker's steam saw mill at Bear River was destroyed by fire Wednesday. Loss three thousand dollars; no insurance. This is the second time Zwicker's mill was burned down within two years. The following were the private winnings of the Maritime Province men in the Bisle team: Lieut Blair, £11; Bomb. Bodely, £9 1s. 2d.; Gunner Fleming, £6 15s. The total team winnings were £342. The Japanese government has advised all its agents and others concerned that passports for only ten immigrants from Japan to Canada per month would be issued. The regulations were to come into effect in May. No greater crime is known in China than that of desecrating a graveyard. Because graves are found everywhere in China, the first railroad built there had to follow a very circuitous route in order to avoid them. The London magistrate who sentenced to imprisonment for three months Mrs. Catherine Keyes, the woman who robbed hotels and lodging houses, said that she was a "vulgar thief" instead of being a Christian Endeavorer, as she claimed to be. The viceroy of India telegraphs that the monsoon continues favorable this week, except in Gujerat, Kathiwar, Baroda and Rajputana West, where cultivation is at a standstill and rain is greatly needed for fodder. The number on the famine relief list now reaches 6,281,000. Dr. William R. Brooks, director of Smith Observatory, Geneva, N. Y., discovered a new comet Tuesday morning in the eastern heavens. Its position at discovery, July 23, thirteenth hour, at right ascension 2h. 42m. 40s., declination north 12 degrees 30 minutes with northerly motion. The comet is in the constellation of Aries. At Premium Point, New Rochelle, N. Y., Monday the gasoline launch, Sasca, owned by Alfred E. Crow, blew up and killed Mrs. Crow and her 14-year-old son Harold. Mr. Crow was so severely injured it is not thought he will recover. Not a piece of the boat remained afloat that was over two feet in size. The report of the official investigation into the disastrous fire at the piers in Hoboken, N. J., on June 30, attributes the cause of the conflagration to spontaneous combustion in the bales of cotton. No blame is laid on anyone connected with the management of the North German Lloyd S. S. Co. At Truro Monday Brakeman Burris and a man named Burger got into a row, and Burger used a hatchet, giving Burris a horrible gash in his cheek under his eye, which nearly destroyed his sight. The end of his nose was cut off and he was cut in the back and stomach. Dr. McKay took four stitches in the cheek wound and sewed the nose on. Mrs. Jane Lindsay, who began a 1,500 mile bicycle ride last Monday over the Merrick road, Long Island, finished her task at 2.35 a. m., after having beaten all long distance records for women. She made the 1,500 miles in 165 hours. Mrs. Lindsay did not equal the man's record for 1,500 miles. W. Brown covered the distance in 162 hours and 24 minutes. There is a movement on foot among residents of Freeport, Hempstead, Springfield and other points through which the century record riders pass to take steps to prevent what is termed by many as disgraceful exhibitions. The report that Miss East intends to attempt to regain her laurels after Mrs. Lindsay has completed her ride is likely to spur the better element of Long Island residents to seek legislation preventing a re-occurrence of such performances. If we wanted to lie we could say there is no case of advanced consumption that Adamson's Botanic Cough Balsam will not cure. The truth is it cures coughs and thus prevents consumption. 25c. all Druggists.

Water for Cows.

How many dairymen appreciate the amount of water their cows need, both to digest their food and to furnish that needed for their milk supply? A cow cannot work over her food nor supply milk without water, and plenty of it. It takes four pounds or half a gallon of water for every pound of dry matter in the food; this means nearly one hundred pounds of water for a cow receiving dry food alone. If the food contains water, as in silage or roots, of course the amount required is less. The Geneva Station found that cows in full milk required four and three-fifths pounds of water for every pound of milk. This a cow would need in her food and for drinking ninety-two pounds of water for every twenty pounds of milk. Now, if a cow is in a cold barn, with cold food and ice-water to drink, is she going to chill herself with a hundred pounds of cold water merely to keep up her flow of milk? The Indiana Station found that the milk fell off 8 per cent when the temperature fell from 79 degrees F. to 38 degrees F., and a cow is not suffering at 38 degrees F. If she is so sensitive to a comparatively small reduction in temperature, what may the dairymen expect when the thermometer is 10 to 20 below zero? The man who can't afford to take time to weigh his milk would save the price of many scales and also prevent many dollars from getting away if he knew a little or a great deal more about the animals he is feeding. Bran, hay, corn, etc. are high priced fuels to heat water, cows and stables with. Yet there are many tons used for just that purpose, and the users will be unanimously of the opinion that "dairying don't pay."—Farmer's Advocate.

Fear Not.

The forgiving love that blotted out the sin of the past is able also to cast out fear of the future. We need not fear what we are in Christ, for what good thing would be withheld from us by him who has already delivered up for us his own son? We need not fear sorrow, for he that sends it will send the comfort, too. We need not fear man; for if God be for us, who can be against us? We need not fear death, since he gives us the victory over death's sting. We need not fear the hereafter, for our Redeemer is to be our judge. God's arm cannot fail in time of need because of lack of power; God's aid cannot be missing through forgetfulness; God's care cannot fall short through want of love. In all the universe there is nothing to be feared but the One that has all power, and that he has pledged for our help.—A. W. K.

Hog Houses.

The following is the style of a hog house which is very popular here in Iowa. The dimensions of the house are as follows: Length, 24 feet; width, 8 feet; height on one side, 4 feet; on the other, 10 feet. Slope roof one way. Weather board with matched lumber and use cedar shingles. Use a two-inch floor. Divide in four rooms 6 feet by 8 feet, and hang three gates for partitions. After the pigs are weaned take the gates off the hinges and the house is one room. Place as many glass windows in the high side as possible. Place a 2 by 6 on each side of each room six or eight inches from the floor which will give the pigs a place where the mother cannot squeeze them when she lies down. Have the house front the south, with a good feeding floor in front. A house built on this plan is quite warm.—(H. Y. Luper, in Swine Advocate.

Live stock is going to be high for several years, says the American Agriculturist, as a result of its inquiry showing vast improvement in the farmers' financial condition. Cattle are worth more than ever, cows are 50 per cent above the low point of 1892, sheep have almost doubled in value within five years, and hogs are higher. But the most notable fact is that numbers of live stock have increased only 5 or 10 per cent, while population has gained 25 per cent. This certainly means good times for live stock and dairy interests.

The three magistrates of peace resident in the town of Stevenson, on the Fraser river, Monday night called upon the Governor of British Columbia to hurry troops to that place to protect the Japanese and Indian fishermen, who were in great danger of attack by fifteen hundred white strikers, lately attached to forty-seven canneries. Two companies of militia have been sent to the scene of the trouble. Another company will be sent from New Westminster, and these forces will be reinforced by one hundred special constables. Four thousand Japanese will attempt to go to fish, and the white men have threatened them with death if they do so. The strikers are armed with rifles.

Baptist Headquarters.

Geo. A. McDonald, 120 Granville St., Halifax, N. S.

I am very grateful to those in our Sunday Schools who have favored me with their Lesson Help orders during the year.

SPECIAL NOTE.—I am now supplying the following at publishers prices,—NET CASH.

Table listing book prices: The Crescent Library, 60 vols., \$25.00; Plain Tales from the Hills, \$1.50; The Light that Failed, \$1.50; Under the Broodans, \$1.50; Soldiers Three, \$1.50; Richard Carvel, by W. Churchill, \$1.50; David Harum, by E. N. Westcott, \$1.50; Britains Roll of Glory, by D. H. Parry, \$1.50; Deacon Bradberry, by E. A. Dix, \$1.50; The Day's Work, by R. Kipling, \$1.50; Stalky & Co., \$1.50; The Light of Scarthby, by E. Castle, \$1.50; Prisoners of Hope, by Mary Johnston, \$1.50; To Have and to Hold, \$1.50; The Voice of the People, Ellen Glasgow, \$1.50.

A large number of Miscellaneous Books from 15c. to \$1.00 All subject to discount.

I have the following for Tourists and General Readers:

Table listing book prices for tourists: Life's Handicap, by Rudyard Kipling, \$1.50; Plain Tales from the Hills, \$1.50; The Light that Failed, \$1.50; Under the Broodans, \$1.50; Soldiers Three, \$1.50; Richard Carvel, by W. Churchill, \$1.50; David Harum, by E. N. Westcott, \$1.50; Britains Roll of Glory, by D. H. Parry, \$1.50; Deacon Bradberry, by E. A. Dix, \$1.50; The Day's Work, by R. Kipling, \$1.50; Stalky & Co., \$1.50; The Light of Scarthby, by E. Castle, \$1.50; Prisoners of Hope, by Mary Johnston, \$1.50; To Have and to Hold, \$1.50; The Voice of the People, Ellen Glasgow, \$1.50.

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WHISTON'S COMMERCIAL COLLEGE is offering special inducements to students taking the Commercial or Stenographic course during the months of April, May, June and July. This old, reliable, training school is steadily improving and broadening. All commercial branches are taught. Illustrated Catalogues free. S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

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Through the explosion of a steam tube connecting with the boiler in the steam yacht Tribby, owned and captained by Fred L. Spink, of Scriba, Oswego county, three young children lost their lives, one more was frightfully scalded and three older people were more or less burned at Syracuse, N. Y., on Tuesday.

The Farm.

Willow Trees.

There are at least three valuable varieties of the willow family. There are other varieties of little value. The variety of greatest value, in our estimation, is the Scotch or grass leaved. This is a rapid grower, reaches a good size and makes a fine looking tree. Next, the white. This was very generally introduced thirty-five years ago, and was found to be a rapid grower. It did not prove "the thing" for fence (the purpose for which it was recommended), but it produced and is yet producing many cords of good fuel. It was not a failure as a fence, but few farmers are willing to lose the use of four to six rods of good land to maintain a fence. Either of the varieties named provides a good windbreak. The most beautiful of the willows is the drooping or weeping. Indeed, there are few more beautiful trees for the city lot, the suburban lawn or country home. I have them, growing from cuttings of last year, five feet in height. Were we asked from what source can fuel for a family be grown most readily and the supply maintained, we would reply without hesitation, from the willow. It affords a fairly good fuel. The bark of the willow is equal to that of the hickory or sugar maple. The wood is not their equal.

On all wet, moist or waste lands willows may be grown with profit. They will be found to be a wonderful absorber of water—almost equal to an underdrain. The willow should be propagated along all water courses, especially where banks are liable to wash. The roots are a strong defence against the floods. Willows are first green in the spring and latest green in the autumn. What I have said of the willow may with equal truth be said of the cottonwood, the great drawback to which, however, is its prolific downy seeding.—(New-England Farmer.

Drugging Animals.

The sheep editor wants it particularly understood that he is not in favor of an indiscriminate drugging of sheep or any other animals. Health is the normal condition of animal life, and barring contagious or epidemics disease in flock or herd is due to abnormal conditions of feeding and care. Improper food, too much or too little of it, improperly combined food, long continued feeding on one kind of food, impure water, enforced exposure to storms or cold, or intense heat, are in nearly every case responsible for sickness or want of thrift in animals. If they get sick, show an indisposition to eat or begin to fall off in condition the matter of feeding should be first thought of, and in a large majority of cases change of diet alone will restore health and condition.

If in such cases a tonic seems to be necessary to hasten the correction of past errors on the feeder's part, give to sheep the following: Pulv. sulphate of iron, 2 oz; pulv. gentian root, 1 oz; pulv. ginger, ½ oz. A teaspoonful twice a day for three or four days will probably be sufficient. If colds are indicated, learn the cause and see that it does not occur again, when nature will soon effect a cure, though pine tar in feeding troughs will assist, especially if there is some coughing. But when sheep are sick do not think of drugs first, but of change of food and care, and if you must give drugs know what you are giving; do not buy nostrums that you know nothing of.—(James Arnold, in Farm, Stock and Home.

The Hog Pasture.

Every swine grower knows that success in pork production is best promoted by having an abundance of good pasture. The hogs thrive best and make pork cheapest on grass and clover, for, by nature, the pig feeds on grass as well as grains, notwithstanding the small size of its stomach. Pigs like blue grass pasture well, and it comes early, but brood sows that are nursing should be turned on it with caution and gradually get accustomed to

it, otherwise it will effect the milk, and the swine grower will be wondering what is the matter with the young pigs. Blue grass is also fine fall pasture for brood sows, after the clover has been nipped by the frost.

Clover is a fine summer pasture, hard to improve upon, and coming in when blue grass has become a little dry and unpalatable, and both the sows and pigs can almost live upon it until fall. We say "almost" advisedly for pigs feed naturally on grass as well as grain, and not on grass exclusively at any season. Clover should be managed so that pigs will always have it young and tender. When it becomes woody larger stock should eat it down or it should be mowed, so as to allow the new growth to come on. Rape is also being more largely grown for hog pasture, and it makes a very good one, especially in the fall, and early fall sown rye serves an excellent purpose after it has made a good growth. With reasonable forethought it is no very difficult matter to provide good pasture for the hogs the whole season through, and they will be all the better for it as well as more cheaply grown. No one should try to raise hogs without plenty of pasture throughout the season, but remember also that it takes grain to make a marketable hog and to keep brood sows up to their work.—(Western Swineherd.

There are comparatively few places where the milking is now done by women and children. Their hands are not strong enough to do the work effectively, and a slow milker tires the cow so that she is apt to hold up the last milk, which is richest. This dries the cow off. It is to the interest of the farmer to hire only men who are used to milking, who are kind to all animals, and especially when they are milking. Whoever beats a cow, or even speaks loudly to her as to frighten her lessens her product in the milk pail.—(Live Stock.

Medicine or Poison?

The sorrows of life come to all, though they seem to come in very different measure; but the point for us to observe is how differently they affect the wise and the foolish. Some men murmur against God's dealings, and even against his just punishments; they resent his chastisements with an unsubmitting anger as mad as it is impotent. Others accept all God's dealings with them, knowing that what he doeth is well. They accept them, it may be, with bowed head and weeping eyes, yet with the heart of a weaned child. To these the miseries which God sends come as a healing medicine; to the others they come as a maddening draught.—F. W. Farrar.

The Montana Stockgrowers' Journal says: "More range horses were shipped from Wyoming during the past year than ever before for the same period, and the coming season will witness a shortage of these animals in not only that State, but in Montana and Idaho. Hundreds of ranchmen who for ten years past have paid no attention to horses, are now breeding and increasing their horse herds, improving the stock and preparing to rear animals which will bring them more profit and more credit.

We have all passed by many places where the only ornament about the house was a long row of weeds or unsightly bushes along the dooryard fence, sure refuge for worms and insects of various kinds. Why not cut these out and put in their stead a few flowers. We must learn to do all we can to make the home attractive if we would keep our boys and girls on the farm, and flowers will go a good way toward doing this. For the money and time expended upon them, nothing will return greater reward than flowers.

C. C. RICHARDS & Co.
Dear Sirs,—I have used MINARD'S LINIMENT in my stable for over a year and consider it the very best for horse flesh I can get and strongly recommend it.
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News Summary

Fire Tuesday night destroyed the eastern elevator at Buffalo, N. Y. The elevator and its contents were valued at \$750,000 and are a total loss.

Hon. A. G. Jones succeeds Sir Malachi Daly as Governor of Nova Scotia. The announcement is received with general favor.

The Yarmouth Steamship Company, it is said, proposes building a new steamer at the Cramp's yards, Philadelphia. The vessel will be a twin screw, to cost about \$400,000.

"The Ironmonger" of London in a recent issue publishes a very favorable notice of the exhibit of the Record Foundry and Machine Company of Moncton, N. B., at the Paris Exposition.

McCarthy and Mortimer, the Danville Bank robbers, who some time ago broke jail, but were recaptured, have been sentenced to ten years in St. Vincent de Paul penitentiary. McCarthy is the man known as McDermott, who abducted little Charlie Grover from Campbellton some years ago and who is believed to be responsible for his death.

The Dawson City News of July 13 says that while the result of the clean up will on the various creeks show that while the aggregate output was seventy-five per cent. greater than last year the actual cost of production was so much greater that few mine owners find a balance to their credit and hundreds of workmen have not been paid for their winter's work.

John Whitehouse, a farmer living four miles from Benton, Carleton county, saw a bear in his wheat field early on Monday morning. Hurrying to the house he got his rifle and shot it. The denizen of the forest was a big fellow and weighed over 400 pounds when skinned. Several times during the past week two large bears have been seen prowling together around the neighborhood.

At Halifax Friday afternoon in the Legislative Council chamber Sir M. B. Daly, retiring Lieutenant Governor, Lady and Miss Daly were presented by Mayor Hamilton on behalf of friends in the city and province, the Governor with a magnificent dressing case, silver mounted and bearing his crest. The gift to Lady Daly was a very handsome diamond star pendant with chain attached, and to Miss Daly a diamond ring.

Equipped with hymn books and Bibles, a small organ, several banners and a large tent, Mrs. Anna Johnson, missionary, is now on her way to Cape Nome from San Francisco. Mrs. Johnson has been a missionary for more than thirty years. She is not attached to any church, but depends entirely upon the contributions at her meetings for money with which to meet her expenses. She will be at Nome all summer, and if there is a demand she will remain there next winter.

Gen. Baden-Powell has decided to refuse the many publishers' offers made to him to write an account of the Mafeking siege. The reception now being given to reprints of his accounts of the Matabele and Ashanti war indicate the eagerness with which the public would take up a new book by him, but the general, in view of his military promotion and forthcoming honor of K. C. B., feels that he should not identify himself with the crowd of war correspondents and amateur specialists.

During the discussion of the Colonial office vote Wednesday in the House of Commons Sir Wilfrid Lawson moved a reduction of Mr. Chamberlain's salary as a mark of censure of his policy in connection with the South African trouble. Mr. Chamberlain welcomed the issue raised by the motion, which, he declared, meant that the war was wrong and that consequently annexation of the South African republics was wrong and their independence should be restored to them. In his opinion, however, the war was just and righteous and should not be judged by its consequence in loss of life. Mr. Chamberlain charged the radicals with condoning rebellion. The policy of the government, however, was not vindictive and instead of subjecting the rebels to the death penalty or imprisonment it only proposed to disarm them politically for ten years. As regards the future there would not be an indefinite military occupation. At the earliest moment a civil administration would be established. The government desired to give the states at the earliest possible moment a system of self-government similar to that enjoyed by the other colonies. The motion on reduction of Mr. Chamberlain's salary was lost, 208 yeas to 52 nays.



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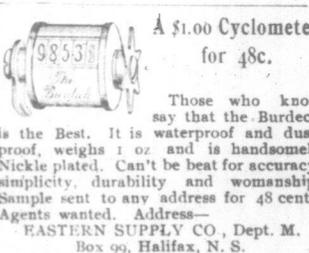
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There are so many imitations of Doan's Kidney Pills on the market—some of them absolutely worthless—that we ask you to be particular to see that the full name and the trade mark of the Maple Leaf are on every box you buy. Without this you are not getting the original Kidney Pill, which has cured so many severe cases of kidney complaint in the United States, Australia and England, as well as here in Canada. The Doan Kidney Pill Co., Toronto.



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Those who know say that the Burdeck is the Best. It is waterproof and dust proof, weighs 1 oz. and is handsomely Nickel plated. Can't be beat for accuracy, simplicity, durability and workmanship. Sample sent to any address for 48 cents. Agents wanted. Address—EASTERN SUPPLY CO., Dept. M. Box 99, Halifax, N. S.

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Mr. Donaldson Hunt, who has been an efficient employe of Messrs T. McAvity & Sons, in their King street office for 18 years, is about to leave in order to go into business on his own account. His fellow clerks, to show their regard for him, presented Mr. Hunt last evening with a case of dessert knives and forks, pearl handled and silver mounted. The presentation was made by Mr. Charles Coster, in a neat speech, and Mr. Hunt made a suitable acknowledgment.—Saturday's Globe.

Among the odd and interesting personalities of Paris the Baroness D'Herpant is conspicuous. Her fad is devotion to homeless dumb animals. She keeps a small corps of bicyclists constantly in search of "waifs and strays," and all so found, whether cat, dog or other animal, are taken to enjoy her hospitality. Even the dead of their kind are not neglected. When her hired lieutenants see a dead animal by bridge or gutter they do not throw it into the Seine or the garbage barrel, but take it to a quiet cemetery at Neuilly, where it is placed in a decent grave. Already twenty-six hundred dogs and nearly as many cats are in creed there, with flowers growing over their graves. The Baroness became embittered toward humanity by disappointments, and therefore decided to comfort her loneliness by bestowing kindness on animals, of whose gratitude she was certain.

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