

# Messenger and Visitor.

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No. 25.

**Mr. McKinley and a Third Term.** The opinion of Washington, that no one man should occupy the Presidential Chair of the United States for more than two terms, has been recognized as having something like the force of an unwritten law, and accordingly no one has been a candidate for a third term, in the history of the country. In the case of General Grant there was much agitation in favor of a third term, but his party decided against the nomination. It is fair however to say that if Grant had proved as strong and sagacious as Chief Magistrate as he did as Commander-in-Chief of the army, it is not improbable that in his case the objections to a third term would have been over-ruled. As the writer remembers to have heard the matter put by an American citizen at the time, the objection was not so much to the abstract idea of a third term as to the concrete example of the first and second terms. Of late there has been a growing agitation in the Republican party in favor of making Mr. McKinley its nominee for the next election, which, in case of a Republican victory, would mean a third term for the present Chief Magistrate. Mr. Chauncy Depew's public advocacy of this proposal has given it a prominence which in the President's opinion, has made it necessary for him to take notice of it. In doing so, Mr. McKinley has declared very emphatically that he will not again be a candidate for presidential honors. His words are: "I not only am not and will not be a candidate for a third term, but would not accept a nomination for it if it were tendered me. My only ambition is to serve through my second term to the acceptance of my countrymen, whose generous confidence I so deeply appreciate, and then, with them, to do my duty in the ranks of private citizenship." This will doubtless be accepted as settling the question of candidature so far as Mr. McKinley's name is concerned.

**Exploiting Vice for Revenue.** The Quebec Government is severely criticised by the Montreal 'Witness' on account of its attitude toward temperance legislation and especially in respect to its action in the matter of granting wholesale and bottler's licenses. "It was the boast of the people of this Province," says the Witness, "that it did not need prohibition, as two-thirds of the province was already under prohibition by the use of powers secured to the municipalities at Confederation. This municipal prohibition has certainly proved most beneficial. At great expense to individuals, it has been defended and successfully vindicated against a series of assaults made upon it by liquor men in various parts of the province, aided, though these assaults have been, by the shifty behaviour of governments and the timid recalcitrancy of municipal bodies. This whole system of municipal prohibition has now been annulled by the stroke of a pen at the hands of the Parent government, which has sent out a circular to all license inspectors to grant wholesale and bottler's licenses to whoever tenders the fee. Under this instruction those municipalities which have had the nobility to forego license fees for the good of their people must expect to see practically the same business carried on under fees paid to the government, and to see the bottler's cart peddling liquors from house to house. Are they likely to refuse licenses any more?" The Witness charges against the Government that its course in the matter is due to "a sordid desire to mend the decrepit finances of the Province by exploiting its vices." While the Witness admits an ambiguity in the law respecting the indiscriminate granting of wholesale and bottler's licenses, it contends that the action of the government in a certain case shows that it believes it had the power to withhold such licenses at its discretion, and adds that the government might easily have rectified any ambiguity existing in the law on the subject at the recent session of the Legislature, and so protected what was known to be the purpose and intent of the law. The course actually adopted by the Quebec Government the Witness characterizes as "atrocious."

**Prohibition in P. E. Island.** The prohibitory liquor law enacted by the Prince Edward Island Legislature at the last year's session came into effect on the fifth of the

present month. Temperance sentiment is strong on the Island. All the Province, except Charlottetown, was already under the Scott Act, and in other respects the conditions for success in the enforcement of the prohibitory law are probably more favorable in the Island province than in any other of the Dominion. This attempt to abolish the traffic by means of provincial legislation will therefore be watched with much interest. The liquor interest will no doubt make a fight, and the capital city will no doubt be the principal battleground. When the Act came into operation, the liquor sellers of the city appeared to be impressed with the majesty of the law, and at least made a pretence of conforming to the requirements of the new legislation. It seems probable that the liquor men will contest the constitutionality of the law, but as yet we do not hear of any prosecutions under the Act. The attitude assumed by the City Council of Charlottetown toward the law and its enforcement is remarkable. On the grounds that the prohibitory law was passed without the Council being consulted or a popular vote taken, that the law may be unconstitutional, and that the Government has assumed responsibility for its enforcement, the Council has adopted a resolution declaring that, "in view of all the circumstances it would be against the interest of the citizens that the City by its officers or servants should in any way interfere in prosecutions brought under the said Act so as to render the city liable for damages in respect thereof," and further practically instructing police officers of the city to take no action toward the enforcement of the law. Respecting this action of the Council the Charlottetown 'Guardian' says: "The Marshal and men of the police force are peace officers, and officers of the law, sworn to the discharge of their duties as such, and it is not within the power of the Council or of the Police Committee to absolve them from their public duties or from their oaths of office." The significance of the action taken, the Guardian considers to lie in the fact "that the Council have taken sides with the liquor interest with the clear object of breaking down the Prohibitory Law and sheltering as far as may be those who may hereafter violate its provisions. They seek to do this by excluding police officers from taking any part in the service of papers or the enforcement of this particular law."

**The Case of Dr. Herron.** Alluding to the case of Dr. George D. Herron, which has of late attracted so much attention, 'The Outlook' says that the facts appear to be these: His wife has obtained a divorce from him on the ground that he has deserted her and her children: he has made no attempt to have this divorce set aside, and has made no public denial of the charge of desertion; he has since married another woman, if that can be called marriage in which no vows are pledged on either side and the form of the ceremony apparently leaves either party to sever the connection at will, except in so far as the law may prevent. It is said that the woman now living with Dr. Herron has provided amply for the support of the discarded wife and children. Whether this report is true or not the Outlook does not know, but properly holds that the acceptance of such a provision by the discarded wife would only add to the iniquity of the whole transaction. The Outlook first introduced Dr. Herron to the American public by printing in its pages some years ago his "Message of Jesus to Men of Wealth." It therefore takes occasion in this connection to say that "no man deserves to be called a social reformer who does what he can to overthrow the family which is the foundation of all social organizations, by the easy method of abandoning his own family, nor does he ever deserve to be called a teacher of morals who manifests his own moral character by discarding in so cavalier a fashion the most sacred obligation which one human being can assume toward another—the explicit pledge in marriage to a wife and the implicit pledge to helpless and dependent children. The only penalty which such an offender can be made to feel is empty audience rooms and unmarketed books, and we trust that the American public will visit this penalty on Dr. Herron." By the unanimous action of a council at Grinnell, Iowa, Dr. Herron has been deposed from the ministry of the Congregational body.

**Presbyterians North and South.** The Presbyterians of the United States, like the Baptists, are divided into many bodies, but principally into two, distinguished as Northern and Southern. But though the distinction in the names of the two Presbyterian bodies is geographical, the division was not determined by the physical facts of geography, but largely by a difference of attitude upon the question of slavery, the rock upon which other religious bodies also were split assunder. A generation has not been sufficient wholly to obliterate the differences engendered and nourished by the disputes and animosities of ante-bellum days. A union between the two bodies has indeed been canvassed and is by many ardently desired and hoped for. But the vision tarries, and at present there appears to be little evidence that the centripetal force in the two bodies is growing stronger. Certainly the report of a committee of the Southern body at its recent General Assembly at Little Rock, advising against the union of a southern and a northern theological seminary in the State of Kentucky, on the ground that it tended toward organic union between the two churches, did not look in the direction of union, and though the Assembly did not formally discountenance the amalgamation of the seminaries, it abstained from any hearty endorsement of the proposal. The question of creed revision has been before the Southern Presbyterians, but less prominently than in the case of their northern brethren. The proposal as to revision has had reference principally, if not wholly, to the statements of the Confession in respect to "elect infants." The Assembly declined to amend the Confession on this point, but in doing so made a declaration to the effect that the contrast which the Confession makes is not between elect and non-elect infants, but between elect persons dying in infancy and dying beyond infancy. The hope that all infants are saved is affirmed, but the Assembly declined to go farther in positive statement than the Confession goes, on the ground of the lack of scriptural authority.

**Religious Tendencies in Spain.** 'The Independent' notes the opposition which prevails among the Roman Catholic clergy of Spain toward the present policy of the Vatican. The opposition is largely political in character, the clergy being generally Carlists, and bitterly antagonistic to the present dynasty which, however, receives the papal recognition. In the clergy of this class, we are told, there is a disposition to condemn all the leading acquisitions of modern progress and to criticize severely the political methods and mild-mannered diplomatic ways of the present Pope, in unfavorable contrast with the belligerent policy of Pius IX. In marked contrast with this Ultramontane dissatisfaction with the authorities of the Church of Rome, reference is made to those movements in Spain which have a positive evangelical tendency. Most of this work has resulted from the efforts of outsiders. Evangelical preaching has been given an open door only since the expulsion of Isabella, and even now its proclamation is permitted only under great limitations. Some work done by the English Methodists has been reasonably successful, particularly the founding of schools, that at Barcelona being so well managed as to be patronized by the Roman Catholics. The best known Protestant missionary in Spain was, until lately, Pastor Fritz Fliedner. Pastor Fliedner who died recently under sixty years of age had made his headquarters in Madrid, where he had been conducting excellent schools and a successful Protestant publication house which has done much to spread Protestant literature throughout the peninsula. He also established congregations and missions in a number of places. Special mention is also made of the work of Bishop John Bautista Cabrera who, years ago, was ordained by the Archbishop of Dublin, and who aims at the organization of a purely Protestant church in Spain. Formerly a Roman Catholic priest, he has become a strong exponent of the Evangelical cause. One of his leading principles is that the work should be done only by native Spaniards and not by foreigners, as only the former can fully accomplish the desired results. The followers of this movement are chiefly the lowly of the land, who often need pecuniary assistance. Altogether, it is considered that the cause of Protestantism is stronger than surface indications might suggest.

## Science and Civilization.\*

BY R. J. COLPITTS.

That the civilization of today is in part the product of science is indisputable. Throughout the centuries progress and scientific investigation and discovery have gone hand in hand. It may even fairly be claimed that life under modern conditions would be impossible had not science discovered and appropriated for the service of man the mighty forces of nature. We cannot realize how great is the debt we owe until we have patiently studied the complex problems of modern life.

A superficial view would at once suggest that science has provided many conveniences to which we have become accustomed, and to be deprived of which now would cause us some annoyance and inconvenience. And this is as far as many people would go. To them the steam-engine and the electric motor are wonderful inventions which enable them to do their shopping, visit their friends, and travel abroad more easily and comfortably; the telegraph and the printing press seem cunning devices by which the news of the world is gathered more quickly, the sooner to meet the demands of an insatiate curiosity.

But to the student of sociology the wonderful and mysterious powers which man has thus tamed and harnessed to his use are mighty economic forces, perfect control of which means commercial and political supremacy—for nations and individuals. It is a conservative estimate that in the last thirty years the saving in time and labor in the production of the necessities of life has been 40 per cent. And this change has benefited not only the producer by enabling him to produce more, but also the consumer by lowering the cost of nearly all articles. The benefits of the change have been confined to no one class or one country. All have shared in the lightening of toil and the betterment of condition which have resulted. Why is it that we never more hear of a famine in civilized countries? Because the railroad and the telegraph, the arteries and nerves of the industrial system, bring all parts into vital relation, and a famine is no more possible than that one portion of the body should suffer from anemia while rich life-giving blood was being supplied to the rest of the tissues.

But not only in a material way has science ministered to humanity. In the intellectual realm as well she has made large contributions, and today she challenges all other subjects of human knowledge to show reason why they should continue to hold their place on the curriculum of school and college. We hear much of scientific studies and the scientific method, and when we consider the attainments of the ancients in almost every other department, we might fairly conclude that whatever advance has been made has been made in the realm of science.

But having admitted all this, must we go further and allow the claim so persistently advanced by the extreme advocates of the scientific position, viz., that between science and civilization there is a relation of causality rather than that of concomitance and interdependence? Can we allow that all the elements of that complex thing which we call modern civilization can be explained on the single basis of scientific knowledge? It would greatly simplify the intricate problems of human life if we could do so. It seems plain that on the material and intellectual side nearly, if not quite, all progress for many centuries may be thus accounted for. If, then, our civilization surpasses that of Greece and Rome only in material prosperity and knowledge of Nature's laws the case would be a strong one. Or, better, if we excel the primeval savage only because we have better tools and are more skillful in using them, along with a fuller appreciation of the fact that self-interest requires the repression of savage impulses and passions—if all this is admitted, then the scientific contention has been virtually proved.

But spontaneous and philosophical thought agree in condemning such a view. Man is not only a higher order of animal, with a more nicely adjusted physical mechanism, and a little more intelligence in the use of it; but man is a moral being with sense of responsibility; for whom obligation can never be translated into expediency, or expediency into obligation,—for whom "Thou oughtest" is essentially different from "It were best." Civilization ought to be and is a moral or ethical progress as well as a material and intellectual advance, and for this science can offer no satisfactory explanation. Even more. In respect to the presence of moral principles in the human race the scientific view is confessedly inadequate. "But," some one will say, "Does not evolution explain everything?" Yet evolution seeks only to investigate the order of development, and an order of development, however systematic it may be, can never become an efficient cause. Even Spencer in his ingenious and specious application of the theory to ethical problems nowhere attempts to supply the *raison d'être* of morality. To avoid the difficulty science would say that the sense of obligation and responsibility is but a temporary and undesirable form of thought, which, as knowledge increases, will be transcended with many other mental limitations. But universal experience

has shown that only as men have been controlled by a rigorous sense of duty has there been moral progress, and that without moral progress there can be no true advance in civilization.

But the question as to how we have reached a certain stage of development is of little interest in itself—compared with the question of the future—the question of how to complete the process and insure continued progress. So while science would class the genesis of morality among things unknown and unknowable, it may yet be claimed that the scientific view is sufficient to provide for the future.

It is plain enough that some provision must be made. Our civilization is as yet far from complete. No one would claim that the millennium has already begun. The grim and unceasing struggle with poverty and starvation which is waged by thousands of men and women, and the wretchedness and crime which exist in all our large cities side by side with wealth and culture make such a view impossible. The lynching of a suspected negro in Colorado, the details of which were too horrible to be published even in the newspapers, and the atrocities committed by civilized troops in China, serve to show that not all trace of the savage has yet been eliminated.

Does Science then make provision for this need, and what is the panacea? To such inquiries Science would say that want and misery and crime arise through insufficient production—that they have steadily diminished in proportion as man has enlarged his dominion over nature—and that what is needed is a fuller knowledge and a better control of the forces which Nature has designed to minister to the welfare of her offspring. According to this view crime is the result of ignorance, and sin is a disease. If this be true, then let our churches be converted into laboratories, and in the pulpits let the gospel of grace be replaced by the gospel of scientific knowledge, and let the care of our souls be committed to the physician of the body.

But is it true that all that is needed is an increase of production? Nay, it is even doubtful whether such an increase under present conditions would be desirable. Let us look at the facts. In the United States today more than one-half of the accumulated wealth is owned by one per cent. of the population, and in England three-fourths of the wealth is in the hands of less than two per cent. of the population. Does anyone suppose that an increase of wealth would insure a more equitable distribution, or remove the spirit of selfishness and avarice which is responsible for the present condition of affairs? And in regard to any other aspect of the problem Science is either silent or pessimistic. The much-vaunted principle of the survival of the fittest is inoperative in the moral sphere. The selfish strife and greed which this principle seems to justify must mean inevitably the loss of true morality, and without morality civilization is impossible. In many other respects also the principle fails when applied to human life.

Yet we should no more be discouraged by the failure of Science to provide for future progress than we should doubt our present development because science has offered for it no adequate explanation. Moral forces are none the less potent because they elude observation and experiment. Justice and truth and duty are no less binding on the conscience of mankind because they cannot be explained by scientific analysis. What though "moral alternatives" can not be "resolved into alternatives of outward condition, of wealth or poverty, of comfort or discomfort." The forces which have been the efficient cause of past progress have not lost their potency, and directed and controlled by Infinite Wisdom will work out for the sons of men a more perfect civilization, until even the law of duty shall be transcended, though not displaced, by the law of love.

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## The New Style of Sabbath

BY REV. THRODOR L. CUYLER, D. D.

The wise and witty Dr. John Todd, of Pittsfield, who was, for a short time pastor of a rather fashionable city congregation, once said, in his caustic way: "It is amazing hard work to keep piety alive in this world. In the country they sleep it to death, and in the city they kill it by silks and ice creams." If Dr. Todd had lived twenty-five years longer, he would probably have affirmed that a far more formidable danger to that life of true piety in this land comes from the new style of Sabbath. The communities to which he preached half a century ago held what may be called the old-fashioned idea of Sunday as a day of rest from secular labor, and for the worship of God. The life of evangelical religion was held to be indissolubly linked with the life of the Christian churches, and their life to be dependent on the proper observance of God's Day and of his worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer, and the spiritual effects of this lowering of the Sabbath tone are undeniable. To the church it means "heart failure?"

One of the outcomes of the new Sabbath is the introduction, and immensely wide establishment, of the secular Sunday newspaper. That keen observer, Mr. Moody, repeatedly declared that he regarded the Sunday press as the most formidable foe to the influence of the gospel in our land. Whether the enormous circulation of these papers be one of the causes of the lowered tone of Sabbath observance, or only one of its effects, we need not stop to conjecture. He was certainly right in regarding the moral influence of a sadly large portion of the Sunday morning newspapers as antagonistic to the spread of evangelical religion. The secular Sunday press does its utmost to secularize the Lord's Day, and, by so doing, it aims a terrible blow, not only at evangelical religion, but at public morality. No one will deny that a vast number of people are kept from the house of God by this Sabbath-breaking press; they are spending sacred time over these blanket-sheets instead of listening to the message of eternal life. Those who do go from them to the sanctuary find a sorry preparation for worship in what the late Dr. Storrs tersely called "a bath of blood and fun." I wish it were true that no members of the church of Jesus Christ were supporters and readers of these journals. It is one of the saddest evidences of the encroachments of this new Sabbath that so many professed Christians are willing to support a press which puts its own pecuniary profits above the commandments of Jehovah, and the eternal interests of men. "Be ye not partakers of other men's sins."

Another evidence of this new Sabbath is to be found in the increasing difficulty to maintain a second service in a multitude of churches. Various devices are resorted to, such as musical "praise services," special courses of sermons, etc., but it is still true that churches which once were well attended in the evening are now attended by a handful. Many excellent people are kept from a second service by legitimate reasons, by home duties, or Christian labors elsewhere, yet the prevailing reason for thin congregations on Sunday evening is the preference to be somewhere else than in the house of God.

In an article I once wrote on "Building Up Country Churches," I exhorted the ministers in the rural districts to scour their parishes by thorough pastoral visitation, in order to reach and bring in the non-church-goers. A very clear-headed and faithful pastor in a parish not very far from one of the largest cities in Massachusetts sent me a very suggestive response. He says that he has visited freely and faithfully among the whole community, interested himself in the people, got their children to the Sunday School, and been kindly received in their homes. But he says "the great majority of the people do not come to church. It is not from the lack of friendly feeling toward me, but it is from pure worldliness. They want to go elsewhere, and do other things, or lounge at home over the Sunday newspapers. The lower element—the decidedly evil-minded element—I do not take into account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days. The children are sent to Sunday School until they are old enough to do as they choose, and then they are likely to join their elders in remaining away from church. Christians are too easily led into this secularization of the Sabbath, beginning very commonly with family visiting. This is fatal to church-going." This able and excellent pastor adds that he had recently visited another rural parish in Massachusetts whose church in former generations was well filled, but is now attended by only a handful. The fault was not chargeable to want of fidelity on the part of their minister, but to a widespread disregard of the claims of God's holy day and of his worship.

Such a testimony as this from such a man as my correspondent is a danger-signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from church, that prefers a visit to a neighbor to an interview with Christ Jesus—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwells in the atmosphere of such a desecrated Lord's Day. Let us take warning from Germany, where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities, not over one-fifth of the nominal Protestant population enters God's house on God's own and only day for his worship?

Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of him means ruin to ourselves? Do most of our church members keep the Lord's Day as sacred and as sweet as they ought to do? The very life of the church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means the slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God's Day!—Christian Intelligence.

\* Graduating essay delivered at Acadia College, June 5th, 1901.

**Sunday School Methods.**

Mr. Editor:—I have been frequently requested by Sunday School workers in this county and elsewhere, to send you a statement and plan of the marking and registry system which is in use in our Sunday School in this town and which has given excellent results. In two years our average attendance has increased nearly fifty per cent. The average of contribution by the school is three times greater than before, while deportment, interest in the lessons and general effectiveness of the Sunday school hour have improved in such measure that our teachers say they find a new joy in teaching. In presenting these facts I am aware that many Sunday schools may be working a system as good, perhaps better than ours, and I have no doubt that any enthusiastic and ingenious superintendent might make valuable improvements on this plan. I am placing it before our Sunday schools in order that some of our schools in the smaller places, which perhaps may not have had the advantage of definitely stated methods, may gather some practical ideas which they can use. Our system of registry except the marking is, I presume, that which is usual in all schools. With us each class elects a secretary from among its members each quarter. The secretary keeps the record of the class and marks the attendance each Sunday, also collects the contribution in a specially designed envelope, marking the amount on the outside each day. This is done before the study of the lesson is begun and the class books and envelopes are gathered up by the secretary or his assistant for transference to the general Sunday School record. On the wall hangs a large white card or board of two or three feet in length and twenty or more inches wide and lined off and lettered in this manner.

LOCKEPORT BAPTIST SUNDAY SCHOOL.

Class No.	TRACHER.	Attendance.	Study.	Lesson.	Deportment.	Contributions.	New Scholars.
1	H. McKenne.	x	x	x	x		
2	Agnes Harlow.	x			x	x	x
3	Austen Locke.	x	x		x		x
4	Mrs. Johnstone.		x	x	x	x	
5	Mrs. Day.	x	x	x	x	x	
6	John Doe.	x	x	x	x	x	

The squares should be not less than two inches each. Each teacher is furnished with a small card arranged in same manner as the one on the wall except the space for teachers' names and class number is used to mark the dates of the three Sundays in the quarter. At the close of the lesson the teacher marks his card with a cross in the space where there should be a star on the wall-board. The class is supposed to be perfect, and if all the members present the teacher marks a cross in the square for "Attendance." If all the class will honestly say that they have studied the lesson for half an hour, (or an hour as may be agreed upon by the school) the teacher marks a cross in the square for "Study." If in the teacher's judgment the lesson has been well gotten through with he marks a cross for "Lesson." The same in respect to "deportment" if it has been good. If each member of the class contributes something however small, the class gets a mark for "Contribution." Any class having secured a new member receives a cross or crosses on the teacher's card in the square for "New Scholar." This should only be done after the member is definitely enrolled. When marked all the cards are gathered up and carried to the superintendent's desk. He is provided with a box of five-pointed stars, two inches in diameter, cut from bright tin, with the tip of one point turned back to form a hook with which to fasten it on the card on the wall. He will take the teachers' cards according to the number of the class, and for each cross marked on the card he will give the class a star in the proper place on the board on the wall. The superintendent has a gold or colored star to mark the "Banner Class" for the day, and attaches it in the place of the last star for that class. The "Banner Class Star" may be given for the best in any one of the six columns which may be agreed upon at the beginning of the quarter by the superintendent or school. If given for "Contribution" it must be the highest average according to attendance and not the largest amount. The secretary then reads his report for the day embodying a statement of the whole school, and ending with each class by their number and stating the attendance of the class and the amount of contribution. While the secretary is reading his report the superintendent, chalk in hand, marks upon the blackboard a summary of the school for the day as follows:

June 2nd.	
Officers present,	6
Teachers	14
Scholars	160
Visitors	5
Total	185

Contribution \$4.80.

That record remains upon the blackboard until it is replaced by the record of next Sunday. It is a good plan to use both ends of the blackboard and leave the record of the two last Sundays standing at the same time. It allows you to make estimates of increase or decrease. The "star board" always hangs there. It keeps the Sunday school advertised before all the persons who attend meetings in the vestry during the week.

This whole system may look complex on paper, but in practical working it is so extremely simple and inexpensive that any of our schools can easily carry it out. I have stated it in detail at the risk of being tedious, not for our well organized schools, but for the many that have had lectures and essays in abundance and are only waiting for something practical, even if it be prosaic.

J. B. WOODLAND.

Lockeport, N. S., May 29th, 1901.

**The New Book of a Young Doctor.\***

The old gospel and the new way of preaching it, is the subject of a pleasant looking volume of 160 pages by Charles Aubrey Eaton, lately pastor of Bloar St. Baptist Church, Toronto, and now of Euclid Avenue, Cleveland, Ohio. The author believes in revivals, but not in the stereotyped methods of revivalists, who hold the "special meetings" from which it is reported that "so many signed the cards," a proceeding often as misleading as it is meaningless. Then the brother goes; the momentary interest dies, and the church settles down into deeper "worldliness." He believes that "the next great revival will be within the church. . . . It will consist in an improvement in quality rather than in quantity. It will turn away from machinery, and artificiality, and organizations, and will depend upon personality and character."

This will be a great advance upon some methods we are used to, the "artificial preparations, the manufacture of enthusiasm, the setting to work all the force pumps familiar in these connections." "The better method which our youngest Doctor sees to be coming "will deal directly as between man and man. It will be a thing of life, of every day life, to be lived as the hours go, simply and honestly, and by obeying this first spiritual law it will surely bring the world nearer to God."

But while, like the Hebrew prophet insisting upon sanity and righteousness, our author does not stop here. He knows full well that the plague of the human heart cannot be cured by the prescription: "Be good." "In the great command love to God is placed before love to man, as root is before fruit," he declares. He insists that, while with all the reading, reflecting men, he must call for the restoration of God's great demand for righteous living on the part of his children, "the preacher must go back of all these minor demands, back to the eternal, spiritual facts,—God holy and sinned against; man lost, fallen from heaven to hell by sin; Jesus Christ the Saviour delivered for man's offences, raised again for his justification; the Holy Spirit building them into the old-time divine image."

These quotations from his language are intimations of the manner in which the younger men are setting forth the old truths. The aim evidently is to bring all the truths out of the treasury. "Let the preacher be brave enough and sane enough to deal with these elemental forces and facts."

The book is virile, sagacious, permeated by the freshness of an independent mind, but without, of a mind in subjection. He is under the yoke, and will attach himself to heavier loads as the days go by.

There are some infelicities of expression which will be corrected in another edition: "The momentary interest dies and reacts, and the church settles down into deeper worldliness, inactivity and failure," would seem better with the omission of the words in italics. We are not pleased either with the abomination of the spiked infinitive which even Christian scholars will inadvertently use. For example, p. 15, "The churches have failed to adequately meet the need in great cities." These are but specks on the embroidery of course, but had better be cleaned.

The book is very tastefully put up, and the type is clear, and altogether is creditable to the Fleming H. Revell Co. We do not know who the agents are in the Provinces, but any one may order direct from the publishers, Toronto. D. A. S.

\* The Old Evangel and the New Evangelism, by Charles Aubrey Eaton, D. D., 12 mo cloth, Price, \$1.00. Publishers, Fleming H. Revell Co., Toronto.

**Incense and Prayer.**

BY REV. ALEXANDER M'CLARRN, D. D.

Present discussions as to dates are apt to obscure the consideration of the meanings of the Jewish ritual. Whosoever the plan of the tabernacle or temple and their furniture was drawn, it had a symbolical religious significance, the perception of which is in some respects more important than the questions as to period of origin which now overshadow it. The later down it is brought, the more surely must it have been significant.

In the inner court of the tabernacle three sacred articles were appointed to be set—in the centre an altar

on which incense was burned, and on either side of it a table on which twelve cakes of bread were laid and a great lampstand with seven lights. Each of these pieces of sacred furniture symbolized a side of the religious life, and, taken together, they suggest a beautiful conception of it, which is as imperative and as vital to-day as of old. What does that altar of incense say to us modern Christians?

Incense is a symbol of prayer, as the Psalmist had learned when he said, "Let my prayer be directed before Thee as incense," using the technical word for laying a sacrifice on the altar. In Isaiah's vision of Israel's true King, the "house was filled with smoke" when the Seraphim sang their "Holy, holy, holy, Lord God Almighty." So, too, the Apocalyptic Seer saw the twenty-four elders with golden censers full of incense, which are the prayers of the saints. What is the point of comparison between symbol and reality?

How was the fragrance of the incense set free to rise in wreaths of smoke? By being kindled. Whence was it kindled? By coals from the altar of sacrifice. "Which things are an allegory" and mean that cold prayer is no prayer, that when a spirit is touched with a Divine fire, it will exhale upwards to God, and be sweet to Him. The cold stick of incense had neither fragrance nor power to rise, and could not but ascend in fragrant wreaths when winged by fire. Too many of our prayers are but dead sticks of unkindled incense. They are heavy and cling to earth, like evening mists that hug the damp ground where they were born.

The soul that is touched to flame is volatilized and its aspirations and desires go up to God. If we know nothing of that spontaneous ascent of a soul on fire toward God, we do not know what prayer is. It is a poor notion of praying which limits it to petitions. The truest prayers do not say "Give," but lose themselves in God, and in contemplating Him are too conscious of blessed fruition to be conscious of want. There is a prayer that, if not "careful and troubled," is at least concerned and supplicatory "about many things," and there is another which, like Mary, sits "attained with goodness and full of the favor of the Lord," and is communion and interchange of love.

There were specific directions for insuring the perpetuity of the incense burning. Twice a day the ministering priest carried a censurifer to be laid on the altar. Kindled in the morning from the altar of sacrifice, it glowed and glimmered all day—perhaps much of it white ashes, but with a little spark at its heart. In the evening it was renewed, and in like manner smouldered all night. If the incense of our prayer is to glow all day, it has to be renewed and unkindled daily.

The modern talk about being independent of times and seasons, being ready to worship always, and so not needing definite periods of worship, is worse than rubbish. No man will have reverence diffused through his life, less he has a concentrated reservoir of worship in the background of his life. We plead for no mechanical observance of times of prayer, but still there must be the frequent recurrence of special seasons of devotion, if devotion is to run like a special thread through our lives.

The altar of incense stood in the centre of the inner court, and was thus in line between the altar of sacrifice in the outer court and the Mercy Seat with the Shekinah blazing about it, in the holy place. That position is plainly significant, and sets forth the truth that we must stand at the altar of sacrifice before we can lay our incense upon the altar of incense, and that we must pass by way of that altar into the secret place of the Most High, where the glory gleams lambent. Our prayers must be preceded by our faith in the one sacrifice, through whom we can lay our grain on the altar of incense, and thence by such communion can pass into the light of the glory which is love.

Once a year atonement was made on and for the altar of incense. The more truly we use the privilege of continual fellowship and prayer, the more shall we feel that our prayers need forgiveness, need atonement and the interceding High Priest. The Seer of the Apocalypse saw an angel bringing much incense and offering it with the prayers of the saints. Our incense needs to be perfumed with Christ's sacrifices, and it may be indeed "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."—Ex.

**The Children and the Daisies.**

Oh little children! I'm so glad  
The daisies for you grow;  
They sleep the long cold winter through  
And dream of you, I know.

Oh little daisies! I'm so glad  
The children love you so;  
They save for you, sweet smiles as bright  
As those the angels know.

I watch you, children, from my seat  
As through the fields you pass;  
There's joy in every step you take,  
When daisies star the grass.

"Oh come! here's daisies, pick them quick"—  
This is your merry cry,  
"There's big ones, beauties every one  
And thick, I guess, Oh my!"

And now, your joy has passed to me;  
It thrills me as of old;  
Dear fringes of sweet purity  
Surrounding hearts of gold.

I sit and pray that, like these flowers  
Your virtues may unfold—  
All lives of whitest purity  
Around true hearts of gold.

Wolfville.

ANNIE E. FITCH.

## Messenger and Visitor

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### For Life or for a Term of Years.

Among the matters which the Presbyterian General Assembly now sitting in Ottawa has had under consideration is a question as to the term of service in the eldership. According to the present law and custom of the church, an elder is ordained for life, or at least for so long as he maintains a character and reputation not flagrantly out of harmony with the important office which he holds. Whether or not any course of conduct, or manifestation of character, is practically recognized as disqualifying one for continuance in the eldership, which would not also disqualify him for membership in the church, we cannot say, but, generally speaking at least, the elders are elected and ordained for life, or during the period of their connection with the church. The proposal which came before the Assembly by way of overture, and which, after some discussion, was referred to the Presbyteries for consideration, is, as we understand it, to permit the election of elders for life or for a term of years at the discretion of the local congregations. We note this action of the General Assembly particularly and shall watch its outcome with interest, because what is practically the same question is one of some interest and importance in our own denomination. With us the question has reference to the election and the ordination of deacons. But with us, and for a reason which will readily suggest itself to those acquainted with our polity and our methods of procedure, there has not been much public discussion of the matter. We do not have any General Assembly or other general church court to concentrate the wisdom, the conservatism, piety, prejudice or other qualities of the denomination on such proposals. We have no machinery for overturing, referring, considering, reporting, etc., etc., until at length there is reached in the general court a final decision which shall have authority for the whole body. If some change from customary or traditional methods is proposed in a Baptist congregation, the congregation—that is the church—considers the matter and decides it according to the measure of its wisdom in the light of Scripture and expediency. The principal questions to be settled are,—is the proposed change desirable in itself, and is it in harmony with Scriptural precept or practice. If in the judgment of the church the answers to these questions are in the affirmative, then it feels competent to proceed in the matter, without seeking advice or direction from any other quarter. Accordingly, if a Baptist church reaches the conclusion, that to elect its deacons for a term of years rather than for life is not out of harmony with New Testament doctrine and practice, and that for other reasons the change is desirable, it proceeds to act in accordance with those conclusions without any fear of an ecclesiastical court to call it to account.

As a matter of fact, some of our churches have adopted the plan of electing their deacons for a term of years. We suppose this may be properly regarded as an innovation, although we are not prepared to say that no precedent for this plan is to be found in the history of Baptist churches. But certainly the prevailing, if not exclusive, practice of the denomination has been in the past to ordain deacons for life or for the period of their connection with the church ordaining them.

It is at least doubtful if the proposed innovation as to the term of the eldership will find, for the present at least, much favor in the Presbyterian body. And if our Baptist associations should vote upon the matter, we doubt if any would be found to favor the election of deacons for a term of years. The conservatism of these bodies—and within its proper sphere conservatism is a wholesome principle—would militate against the change, there would be in some minds at least a question as to

whether the innovation is not a departure from Scriptural practice, and there would be a feeling that something of the dignity and sanctity attaching to the eldership or the diaconate is sacrificed when men are called to the office, not for life but for a few years only.

On the other hand, there are arguments in favor of the term-of-years method to which we at least are inclined to give some consideration. The great argument in favor of this method is that it keeps the eldership or the diaconate in more vital touch with the congregation and makes it more likely that the personnel of these bodies shall be really representative of the religious life of the churches. No doubt in most instances the deacons of our churches are called to their important office with great carefulness and prayerfulness. They are, we may hope, the best men for the office at the time, and growing in grace and knowledge, they continue to be the best men for the position. The plan of electing deacons for a term of years would not rule such men out, as they could, and doubtless would, be chosen again and again as long as they were willing to serve the church in that capacity. But there is another side to this. Churches do not always choose wisely, they sometimes make sad mistakes in calling men to be deacons, and many a church and community has suffered not a little from this cause. Men in the diaconate, as well as in other spheres of action, sometimes sadly disappoint expectations. A man in the deacon's office may develop qualities which render him a source of trouble and weakness to a church so long as he continues in connection with it, and yet, if he has been elected without any limit as to time, the cost to the church of removing him from the office would be so great that the affliction will probably be endured without remedy. If the plan, of electing deacons for a term of years obtained, there would be obviously an easy escape from such situations and from the long tale of troubles which they involve. In electing deacons for a term of years rather than for life there is also the advantage that the responsibilities of the diaconate are shared by a larger number of the members of the church, with a corresponding increase of their interest in the work of the church and of their ability for service. For those who use the office of a deacon well may be expected to acquire great boldness in the faith. So far as the bearing of the New Testament upon the question is concerned, there is nothing explicit in the way of direction or example. The most that could be claimed for the life membership would be that the Apostolic churches probably elected their elders and deacons for life or during their connection with the church, but the probability would seem to rest principally upon the negative fact of there being no intimation to the contrary, which in such a case cannot be said to afford any very strong ground for an affirmation.

### Editorial Notes.

—Dr. Marcus Dods, the distinguished Scottish exegete and preacher, who is now visiting America is reported as speaking with some degree of hope in respect to the cause of temperance reform in Great Britain, though the ground of hope is not that any remedy for the evil of intemperance with which the country is afflicted has been found, but only that the country is waking up to the terrible proportions of the evil. In Scotland and England all classes are steeped in drink. Conditions are worse than they ever were before, and worse than anywhere else in the world. "We know they are," says Dr. Dods, "and the sense of the nation is saying that this sort of thing must cease. When the sense of the British people is awakened there is hope. Conditions are desperate."

—Infant baptism has received a good many sturdy blows first and last, but it seems now to have suffered the unkindest cut of all in the house of its friends and at the hands of the Rev. Richard Harcourt, minister of the Peoples' [Methodist], church at Reading, Pa. At a recent service in his church, so the papers report, Mr. Harcourt baptized fifteen children whose parents presented them as candidates for the ordinance, in response to an offer from the minister to give a gold dollar to each child so presented. Mr. Harcourt, it seems, cites as a Scriptural precedent for the bestowment of the gold coin the act of the Magi who presented gold and frankincense and myrrh to the infant Jesus. What Scriptural precedent Mr. Harcourt cites for the other part of the ceremony we are not told.

—The spirit of antagonism to the manifestations of the supernatural in historical religion which pervades many of the articles in the published volumes of the Ecyclo-

dia Biblica has been a painful surprise to many evangelical scholars, and the surprise has been greater in no single instance probably than in reference to the article "Jesus" by the late Dr. A. B. Bruce. Rev. David Smith in an article in the June 'Expositor' goes so far as to hint that the article should not be accepted without farther inquiry as a reflection of Dr. Bruce's views. "Mr. Smith says: "It is a sense of amazement amounting to incredulity that is awakened in one who knew Dr. Bruce and enjoyed the privilege of his familiar intercourse. The tone and manner are our master's but the teaching is none of his. It is hard to conceive how those pages could have been written by one who believed in the Incarnation, the Resurrection or even the sinlessness of Jesus. . . . One who remembers the author's devotion to the Kingdom of God may be pardoned the suspicion that there is some explanation. That this should be their master's final message to the world would be a surprise and grief to not a few who owe to him their establishment in the Christian faith."

—The departure of Professor A. H. Newman from McMaster University, to accept a call to a chair in Baylor University, Texas, causes among our brethren of Ontario and Quebec a deep and general regret, a regret in which also Maritime Baptists, we are sure, will most sincerely share. Dr. Newman is a man of whom the Baptists of Canada have had reason to be proud, and our sense of his remarkable ability and the value of the services which he has rendered to the denomination and to the religious world is naturally accentuated as he is about to leave us. In his special department of Church History Dr. Newman enjoys a reputation for extensive and accurate scholarship, and as an author, which places him in the very first rank of scholars in that department in America, and within his own denomination, there is probably none in the world who could be regarded as his superior. Nor has Dr. Newman's eminence in church history been won at the expense of meagreness in other departments of study. His scholarship along theological and biblical lines is marked by breadth and accuracy, and we have been told by one of the graduates of McMaster, of acknowledged competence to express an opinion in the matter, that there was scarcely a chair in the Seminary which Professor Newman could not, if required, fill with credit to himself and advantage to his students. It is manifest in Dr. Newman's writings that, while he stands firmly for what he holds to be truth, he is a man of irenic temper, who does not permit himself to forget the courtesies of debate. Those who know him intimately say that his erudition and his industry are only equalled by his modesty and kindness of spirit. While therefore we are very sorry that Canada is losing Dr. Newman, our interest will follow him to Baylor, where we trust he is to enter a still larger and more fruitful sphere of influence.

—Efforts are being made to secure an agreement among the dry goods firms of St. John to close their establishments on Saturday afternoons during the summer season. This is a movement which ought to succeed. The long hours required of the men and women employed in these establishments leaves too little time for rest and recreation of a wholesome character during the week and adds to the temptation to spend Sunday in ways which are determined far more by the demands of the physical nature than by the needs of the moral and spiritual. There are certainly some difficulties in the way of carrying the proposal into effect, difficulties connected principally with the habits of the people, many of whom are accustomed to put off to the end of the week shopping which might as well be done at some other time, and who would feel disappointed if they were not able to make their purchases up to the last hour on Saturday evening. But if the merchants should all agree to close, these people would soon find that, without any real inconvenience to themselves, their shopping could be done at other times. The strongest argument perhaps against the proposal would be the interests of the people from the surrounding country, and other visitors to the city, who might be at times seriously inconvenienced by finding the shops all closed on Saturday afternoons. But when the Saturday half-holiday became an established and understood thing, this objection would be largely obviated as, most visitors would be able to arrange their coming to the city so as to avoid disappointment.

—The present meeting of the Presbyterian General Assembly in Ottawa, is said to be the largest in the history of that church in Canada. The General Assembly represents six Synods, fifty-five presbyteries, over twelve hundred ministers, 2,618 congregations, 7,166 elders, 11,911 managers, or deacons, 108,639 families, 206,716 communicants, 21,200 Sunday school teachers and 180,709 Sunday school scholars, and 3,049 Sunday schools. The present value of church property is \$9,733,152, and the total debt is \$1,644,271. Last year the church raised for all purposes \$2,601,451, an increase of \$216,654. Of this \$511,603 was for missions and \$1,686,738 for congregational purposes. The average payment per family was \$23.95, an increase over the previous year of \$2.41. Each communicant averaged \$12.58, an increase of \$1.39. Rev. Dr. Pollok of Halifax, is succeeded in the modern-

tor's chair by Rev. Dr. Warden of Toronto. He has had much experience in financial work and excels in that department of the church's operations. Dr. Warden is convener of the committee on the Century Fund, and was able to inform the Assembly that its expectations in this matter had been not only realized but exceeded. Instead of the round million that was aimed at, the fund had swelled to \$1,400,000. Of this amount \$1,025,000 has been paid in as shown by the report of Dr. Campbell, agent for the fund, who expressed the opinion that the fund would yet reach a million and a half, and that the day was not far distant when the church would raise a million dollars annually for the advancement of Christ's cause, in addition to the provisions of congregations for local work. The Century Fund subscriptions are for two general purposes, included under a debt fund and a common fund. The subscriptions to the former amount to \$850,000, and those to the latter \$560,000. It seems evident that the religion of our Presbyterian brethren loosens the strings of their purses. What they are doing is worthy of all praise and emulation.

Wolfville Notes.

Dear Mr. Editor:—Permit me to tender hearty acknowledgments to those pastors and other friends who have kindly returned the forms sent out, and furnished us with the names of prospective students for the institutions. We shall be glad to receive similar information from others. It will enable us to open immediate communication with the young people named, either by way of correspondence, or personal visitation, and will greatly assist our work.

Some member of the college faculty will be present at each of the associations to represent the interests of the college and seminary. Principal Brittain will either be present himself, or arrange for the representation of the Academy. For the information of those who have the associational programmes in charge, I may say that Dr. Wortman will attend the Nova Scotia Western, Dr. Keirstead the N. S. Central, Prof. E. W. Sawyer the N. S. Eastern, Dr. R. V. Jones the P. E. I. Association, and the president of the college all the New Brunswick Associations. The faculty have arranged also for the visitation of other districts, as may seem most in the interests of the educational work. In this work of visitation all the members of the faculty will be more or less engaged.

It gives me pleasure to announce that the Rev. H. T. DeWolfe has signified his acceptance of the principality of the Seminary, and that he hopes to enter upon his duties early in July. It is possible that he will be able to attend the later associations. Until he actually takes charge, Professor E. W. Sawyer will conduct the correspondence of the Seminary, and all enquiries, and requests for calendars, should be addressed to him.

Wolfville, June 15th.

T. TROTTER.

Acadia Seminary.

The annual business meeting of the Alumnae Association was held in a class room of the Seminary on Monday, June 3rd, at 2.30 o'clock. Prayer by Mrs. Manning preceded the transaction of business. Reports from the secretary, treasurer and executive committee were read and approved. It was voted that the balance then in the treasury, amounting to about forty-two dollars, be placed to the credit of the furnishing account. The following officers were elected for the present year: President, Miss Eva Andrews; Vice-President, Miss Ida McLeod; Secretary, Miss Clara Cohoon; Treasurer, Miss Mabel Wortman.

The social re-union was held Monday evening in Alumnae Hall, which was tastefully decorated for the occasion. Only a small number of the members were present. The programme rendered was as follows:—Piano solo, Miss Mary Davidson; reading, Mrs. R. W. Ford; chronicles of 1885, Miss Andrews; president's address, Mrs. Higgins. All of these numbers were much enjoyed. Absent members may have the pleasure of reading Mrs. Higgins' paper from these pages. After a season of social intercourse refreshments were served and class responses called for. A letter from Mrs. Lyall, read by Mrs. Johnson, brought greetings from a member of '63. Mrs. Manning spoke for '67; Mrs. Warren, '69; Miss Andrews, '85; Miss Minnie Chipman, '86; Miss Ida McLeod, '89; Mrs. H. G. Estabrook, '91; Mrs. J. W. Seaman, '95; Miss Belle Patrinquin, '96; Mrs. R. Ford, '97; Miss Edith Shand, '99; Miss Ethel Crossley, '00; Miss Irene Spencer, '01.

It was announced by Miss Reynolds that the friends and pupils of Miss Graves wished to express their appreciation of her large service to Acadia by adding a section to the library in her name. As Miss Graves was instrumental in the founding of the Alumnae Association, it seemed fitting that this announcement be made at this time.

Miss Wortman then stated that the pupils and friends of Miss True had expressed their appreciation of her work and influence, by presenting her portrait to the

Seminary to be hung in the reception room.

The joining of hands and singing of "Auld Lang Syne" brought to a close the tenth reunion of our Alumnae.

COM.

Art Exhibition of Acadia Seminary.

The annual Art Exhibition held in "Alumnae Hall" on Wednesday afternoon, closed what must be characterized as a most successful year's work in this department. Upon the walls of the beautiful chapel hung in creamy folds of bunting and festooned with apple blossoms, were arranged about 140 paintings in oils and water colors, many of them studies from nature and still life. The water colors showed directness in handling and excellent "quality." The work in oils evinced careful study of values and, in many cases, a good degree of artistic feeling.

The work of Miss Mary Colpitts, Albert, N. B., who received this year for efficiency in painting, the N. A. Rhodes' medal, deserves special mention. The work too, of Miss Nellie Andrews, P. E. I., Miss Blanche Ebbett, Fredericton, and Miss Louise Morse, Digby, was excellent.

The ceramic exhibit was especially attractive to the large number of visitors in attendance, who freely expressed their delight over the exquisitely painted china, beautiful in design and execution. A tea set in lilies of the valley and a tray with pine cone decoration both by Miss Mary Colpitts, a unique vase richly decorated with acorn and oak leaf design by Miss Ethel Johnson of Wolfville, and a vase in double violets by Miss Jennie Dexter, Wolfville, were especially attractive.

Special attention is given to cast drawing, elementary and antique, and among the best work of the year were drawing of Dante by Miss Dixon and Head of St. John, by Miss Nellie Power, Berwick.

The proceeds of the exhibition will be expended in increasing the facilities for work in the studio. COM.

Rev. George A. Weathers.

Another veteran has been promoted. From the stress and storm of the struggle, another has been called to the King's own presence. To some he may seem to have fallen. But death to the Christian is not defeat but promotion. On May 10, 1901, Rev. George A. Weathers entered into the rest that remains for the people of God, after 37 laborious years of service in the ministry of Christ. Our brother was naturally a strong man, with large physique and splendid constitution. Through most of his life he hardly knew what sickness was. But last fall he contracted a cold from which he never rallied, but gradually failed, though the end itself was sudden.

George A. Weathers was born at Pleasant Valley, Kings Co., N. S., in July 1832. In his 27th year he was converted, and was baptized Feb. 20, 1859, by Rev. E. M. Saunders. He was a carpenter by trade but immediately upon his conversion he felt called of God to enter the ministry and at once began to preach. In 1859 he went to Horton Academy. In 1864, May 12, just 37 years before he was to be laid to rest, he was ordained at Newport. After two years spent at Newport, he was called to the pastorate of the Baptist church in Kempt, Hants Co., N. S., where his death closed the second longest pastorate among the Baptist churches of the Maritime Provinces.

Bro. Weathers was a man of strong personality, of fine poetic taste, an original thinker and a great lover of nature. Had he been given in early life the culture of the schools and the habits of the student his natural abilities would have qualified him for positions of much prominence. As it was he served the church of Christ with singular success, with a persevering faithfulness rarely equalled, gaining the respect of the entire community where he labored as a minister of Jesus Christ for thirty-seven years and giving to all who knew him the memory and example of a great, good life. By his people he was known as a man of great tenderness and power in prayer, of unusual devotion, missing but a service or two in his long pastorate, of large forbearance and sympathy with human frailties and of unbounded confidence in the efficiency of Christ's Gospel.

Ten years ago the writer went to his assistance as a raw recruit. In the providence of God it was harvest time. For six weeks in mid-summer the veteran and the recruit worked together in delightful fellowship, and thirty united with the church by baptism. The next summer found us together again to the joy of both and with a blessing upon our united labors. Only a man of greatness of character could have treated a raw recruit with such generous and gracious spirit. Together we led one after another into the light of God, together we conducted public worship, together we visited the sick and knelt at the family altar, together we roamed over the hills and along the shores in search of nature's treasures, in most delightful Christian fellowship and to the forming of a friendship that will ripen in the service of the life beyond. There was nothing small or narrow or jealous in our brother. He was able to enjoy the success

of another. For some the work of those summer weeks would have been spoilt in seeing another reaping what he had sowed. But the heart of our brother was full of joy and as light as the heart of a boy. Through the kindness of his family and church I had the honor of preaching his funeral sermon, and I am glad for another opportunity of paying tribute to one so worthy.

Canning.

W. H. HUTCHINS.

Spiritual [Knowing; or, Bible Sunshine. By Theodore F. Seward, 12 mo. cloth. Price \$1.00. New York and London; Funk & Wagnalls Company.

The term "spiritual knowing" is employed throughout this book as an ingenious and convenient substitute for Christian Science, of which cult Mr. Seward is an acknowledged champion. It is a frank, out-spoken and clear statement of the Christian Scientists' position. This is its chief claim to consideration over Mrs. Eddy's writings, which are wreathed with fog. Mr. Seward squarely and strenuously denies the existence of materiality. According to him "there is no material universe." "The mis-called material universe is a false material sense or concept of the real spiritual universe." "The proof that this doctrine is true is the fact that little children receive and understand it." In the last quoted statement, as elsewhere, Mr. S. speaks in all seriousness. The basal assumption upon which the book proceeds is stated as follows:—"Since God is infinite, there can be nothing in the universe but God manifested in every variety of expression." This of course is pure pantheism and pure assumption as well. The "Bible sunshine" has not struck Mr. Seward full in the eye; for the Bible nowhere intimates that God is "the all that is." "His understanding is infinite" (Ps. 147: 5). Proceeding however, upon his unwonted assumption the writer affirms, "Since God is Spirit, there can be nothing in the universe but Spirit." "Since God is Love, and infinite, there cannot be anything in the universe but Love in its various manifestations of Life, Truth, Wisdom, Goodness, Beauty, Harmony." And yet Mr. Seward and his associates complain of the fact that there is so much "wrong thinking" in the world. But if man is pure spirit and a reflection of God, that is, of Truth, why are not all his functions and operations true? How can wrong thinking be possible in such a universe as this? To deny the existence of evil, and to affirm the existence of error, is to saw off the branch upon which the whole company of so-called Christian Scientists are perched. The book is a boomerang which must recoil upon the doctrine it seeks to defend. A few more champions like Mr. Seward should put the Christian Scientists out of business. The sooner the better. Christian Science is not only a monstrous absurdity, but a mischievous superstition and a dangerous social craze.

The Defender of Maitre Labori, the distinguished French advocate who defended Dreyfus.

Dreyfus, and thereby added immensely to his already brilliant reputation, was recently the guest of honor at a banquet at Holborn Restaurant, London, at which some 500 judges, barristers and solicitors were present, including, it is said—with the exception of the Lord Chief Justice—all the most prominent jurists and barristers of London. Maitre Labori is described as tall, erect, with flashing eyes and an unique personality which electrified the audience. He spoke in English, but without hesitation and with a splendid force and mastery simplicity, his fiery eloquence pointed and emphasized by French action and dramatic gestures. He declined to regard the compliments showered upon him by the speakers who had preceded him as personal laudations, although deeply touched by them. In his conduct of the Dreyfus defence he had done merely his professional duty, and he accepted the courtesies being shown him as a token of the recognition by the English bar of the principle that the right of defence was a right which it was the common aim and solemn obligation of lawyers of all nations to protect. "Without the right of defence there could be no bar, and without the bar there could be no independence."

Be Ready to Believe.

When I read the Gospel story and see how ready the sick and the blind and the needy were to believe Christ's Word, I often ask myself what it was that made them so much more ready to believe than we are. The answer I get in the Word is this—that one great difference lies in the honesty and intensity of the desire. They did, indeed, desire deliverance with their whole heart. There was no need of pleading with them to make them willing to take His blessing.

Alas, that it should be so different with us! And indeed wish, in a sort of way, to be better than they are; but how few there are who really "hunger and thirst after righteousness;" how few who intensely long and cry after a life of close obedience and the continual consciousness of being pleasing to God!

There can be no strong faith without strong desire. Desire is the great motive power in the universe. It was God's desire to save us that moved Him to send His Son. It is desire that moves men to study and work and suffer. It is alone the desire for salvation that brings a sinner to Christ. It is the desire for God and the closest possible fellowship with Him that will make the promised land attractive to us. It is this that will make us forsake everything to get our full share in the obedience of Christ.—Ez.



"All right, Deacon, perhaps we had," said John. The two men jumped out of the buggy and walked up to the wagon.

Lizzie met them with a frightened look on her pale face. Had they come to drive them away? She stood before her mother and looked them boldly in the face, while Ben and Joe from a sheltered position shook their fists alarmingly.

"Don't be scared, Sis. We just stopped to see how your ma is," said Deacon Walters in a conciliatory tone. The child stepped silently aside with a despairing gesture more eloquent than words. They stood and looked at the haggard face of the woman a moment.

"I can't go no further, Jake. I'm goin' to settle here," she said suddenly, opening her eyes wildly.

John Belding started at the sound of her voice, and coming closer, scrutinized her face attentively.

"It's Emily Crane," he said in astonishment, "or used to be before she married Jake Hines. She used to work for our folks a good many years ago back in York State. We were well acquainted with both of them. Where's your pa?" he asked of Lizzie, who was watching their movements suspiciously.

"I d'no; he didn't say where he was goin'," she told him.

The two men drew a little apart and conversed in low tones.

"There's that house on my place where Sampson's folks used to live. It's stood empty for quite a while. I don't mind their going in there for a spell, being you know 'em, John," observed the deacon, reflectively.

"All right, Deacon," said Belding, heartily, "and now what's to hinder us from hitching up these mules and taking them right up there now so they can get comfortably fixed before the night. They must have been on the road for months by the looks of things."

The deacon went down the road for the mules and John Belding stepped back to the wagon.

"Don't you want to take your mother where she will have a nice cool bed to sleep in to-night?" he asked Lizzie.

"In a house?" asked the child eagerly.

"Yes, in a house with white curtains at the windows and a carpet," said John, alluringly; drawing upon his imagination in his endeavors to win the child to his plan.

"And a cow?" she interrogated, her visions of the morning coming into her mind.

"Well, yes, you can see cows from the door," he temporized, as the mules appeared in sight.

"Yes, we'll go," she announced decisively, beginning at once to gather up the scattered articles, then climbing into the wagon, she sat down and held her mother's hand carefully during the short journey, while her brothers followed doubtfully behind.

It was 9 o'clock when Mrs. Walters left the sick stranger sleeping quietly, and there was a white curtain at the window and a strip of carpet before the bed. It was also nine o'clock when Jake Hines came slouching back along the road in the moonlight. He rubbed his eyes in astonishment as he drew near the hollow and looked eagerly about him. Of all his possessions nothing remained but the charred remains of various fires and a few scattered straws from the armful of hay he had confiscated from an adjacent hay-field. Yes, here was something more; a limp heap of blue overalls and calico shirts in a fence corner, which he quickly shook into consciousness.

"Moved 'em into a house, hey! I'd like to know who had any business to meddle with my affairs," he said angrily in response to the information elicited with difficulty from the two sleepy boys.

"Come and see her pa," said Lizzie, who met him at the door of a neat little cottage and led him to an adjoining bedroom, where his wife lay asleep in a cool white counterpane bed. "See the carpet, pa, and here is a rocking-chair when she gets able to sit up," she added, proudly.

But the day when her mother was able to be dressed and sit up in the cushioned rocking-chair seemed a long time in coming. There came a day, however, when she lay weak and spent upon her pillow; a day when Jacob Hines sat beside her and wept tears of contrition as he realized that hardship and exposure had wrought their evil work on the woman who had been his faithful help-mate through weary, dragging years.

"I was al'ys a tramp by rights, Em'ly, but I hain't no business to make you one, too," he said remorsefully, holding her wasted hand.

"But you'll settle down now, Jake, for the children's sake? You'll stay right here in this nice comfortable home where you can get plenty of work and send 'em to school and have a home all together, Jake, and I—I won't be far away; just over the hill yonder. Promise me, Jake, an' I'll be happier than I've been in a good while," she urged weakly.

"Yes, Em'ly, I will. I'll do the best I can," he promised falteringly, and she sank to sleep with a smile of content.

There came another day when Jacob Hines and his three children took up the burdens of life anew with faltering hands and aching hearts. There was plenty of work for him amongst his neighbors, and comforts multiplied in the little home which Lizzie, with quiet, womanly tact beyond her years, kept cheerful and home-like.

All through the long winter days he labored faithfully, but presently the sky grew brightly blue, and soft fleecy clouds flecked it here and there. The green came timidly back into the trees and crept up the hillsides and into the alleys, and the brooks began to gurgle and murmur. Jake Hines looked longingly away into the distance and then over the brow of the hill, where a bare brown grave was plainly visible, then went leggingly away to work.

But one morning Lizzie slept on and on. No one awakened her to get the simple breakfast, and it was nearly 8 o'clock when she opened her eyes and sprang up in dismay, which grew greater when her father was nowhere to be found.

The mules and the old emigrant wagon had disappeared also, and were drifting on into the unknown enchantment of distant lands.

"She's like her mother, Lizzie is," said Mrs. Walters, "and I don't think we'll ever be sorry we took her."

"And the boys are turning out real steady chaps, so John says," put in the deacon. "I hope they ain't tarred with the same stick their father was," he added thoughtfully.—Interior.

## The Young People

EDITOR, J. W. BROWN.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—How Temperance Would Help Transform the Earth. Revelation 21: 1-7. (Temperance Meeting).

Daily Bible Readings.

Monday, June 24.—II Chron. 30. Condition of heart more than ritual (vs. 18, 19). Compare II Chron. 19: 3.

Tuesday, June 25.—II Chron. 31. "With all his heart, and prospered" (vs. 21). Compare Psalm 1: 2, 3.

Wednesday, June 26.—II Chron. 32. Why Judah was mightier than Assyria (vs. 8). Compare II Kings 6: 14-16.

Thursday, June 27.—II Chron. 33. Humiliation and supplication effective (vs. 12, 13). Compare II Chron. 32: 26.

Friday, June 28.—II Chron. 34. A king's noble example (vs. 31). Compare I Chron. 29: 3-5.

Saturday, June 29.—II Chron. 35. A refulgent memorial (vs. 18). Compare II Chron. 30: 26.

Prayer Meeting Topic—June 23.

How Temperance Would Help Transform the Earth:—Rev. 21: 1-7.

This week we have given us a topic and a passage of Scripture so remote that the one bears no relation to the other. Open the meeting by a rousing song service, made up of three or four hymns, interspersed with several short prayers, for the preservation of the young, from the curse of rum, the salvation of the drunkard, that God will forgive the rum-seller, but will smite his business. Either with or without previous notice, ask some eight or ten persons to give what they consider the strongest temperance text in the Word of God, and the reasons why they so consider it.

Another good way will be to write on different slips of paper, ten or more of the following references and distribute them among as many persons; asking each to make some striking comment on the passage as they read them. Wait upon God, by having many short, and simple prayers offered up to the great God of heaven and earth, for his help. Then read the Scripture for this topic, Rev. 21: 1-7, and have an earnest talk upon Temperance by pastor or leader.

Isa. 55: 11; Hab. 2: 15; Prov. 23: 20-21; 23: 29-32; Jer. 35; Dan. 1; Prov. 4: 17; 20: 1; 21: 17; 31: 4-7; Isa. 5: 11, 12; 5: 22; 24: 9; 28: 1, 3; 28: 7; 56: 12; Rom. 14: 21; 15: 1; I Cor. 5: 11; 6: 10; Gal. 5: 19-21; Eph. 5: 18; I Tim. 3: 3, 8; Titus 1: 7, 8; 2: 2, 3.

Temperance is the power of self-control over all that will in any way injure the race, either directly or indirectly. In this connection we are dealing with that form of Temperance only, which has to do with the traffic and use of strong drink. How then will Temperance help to transform the earth?

1. There will be a great saving of the enormous, and extravagant expenditure of money caused by the liquor traffic. Following this there will be an improvement in the moral attitude of the people to all forms of philanthropy, and mission enterprise.

2. It will help to make brave the ten thousand times ten thousand of moral cowards, with which the world abounds.

3. Ten times this number of wives, children and loved ones will rejoice in their emancipation, and an equal number of hells will be transformed into homes.

4. Temperance which is the result of a moral condition of the individual will have the same effect that so many pure moral lives would have.

5. Temperance which is the result of prohibition, will work the same results in the young as the removal of corrupt teachings, bad reading, and insidious temptations, from their pathway. Every father believes in the prohibition that aims at the removal of such things from the way of his child whether it is effective or not; it is right in principle if not in enforcement. Many will object? Yes, and so will the devil. Law is not to make men do right but to make it hard to do evil, and if you confront the devil with the prohibition measure of a "Thus saith the Lord," you must be prepared to reckon with results as direful as that which originally cursed the race. This because the devil has criminal instincts—"The devil a devil will be: and all like him will act like him."

6. Temperance which has become prohibition, will close up the great majority of poor-houses, asylums, jails, orphanages, will effectively clean out all of the slums of our cities, and close every den of vice. Prohibition would not usher in the rule of Christ, as spoken of in the lesson; but it would set us forward nearer to it, by five thousand years. Consider what it will take to abolish the liquor traffic, root and branch, and to re-

concile the great herd of doubting and devilish humanity to this change; and you will get some idea of how Temperance will help to transform the world, and also the extent of that transformation.

I hear some poor grief-stricken, and despairing wife cry out "How long, O Lord, how long?" "Will this ever be accomplished?" To this let me answer, yes. "To this end was the Son of God manifested, that he might destroy the works of the devil" I Jno. 3: 8. Behold the history of freedom, from the tribal life of North Germany to Paardeburg; here we see how impossibilities are brought to pass.

"God's mills grind slowly But they grind exceedingly small."

God works surely, and for a definite character, that is possibly the reason why he works without hurry. With one awful leap the avalanche plunges from mountain's brow to base; while the alpine glacier creeps down the valley, only an inch per day; but it gashes clear through the mountain of granite, and forever obliterates all trace of the avalanche. Christ must reign till he hath put all enemies under his feet. "The weapons of our warfare are not eternal, but mighty through God to the pulling down of strongholds."

HOWARD HINTON ROACH.  
Annapolis Royal, N. S., June 10.

The last article in the general discussion of our Young Peoples' Societies has been presented to our readers. We feel that these articles have thrown much light upon our work, and will have an important bearing upon our future plans. As will have been observed the articles were mostly suggestive in their nature. The suggestions have touched upon the vital questions in relation to our work. The suggestion made by Dr. Trotter as to a change of plan for our future courses of study, and the suggestion made by Rev. J. D. Freeman concerning a change in our representative gatherings were especially opportune. We will soon be gathered in our yearly meeting in connection with our Convention. Would it not be well to have these points, as well as other suggestions made in other articles—aired a little by friendly criticism and advice. We shall be pleased to receive and publish in this department the opinions of any—briefly expressed—who have convictions on these matters. It would be well for a few weeks to use this space for a thorough discussion of matters on which we have not reached finality.

We have purposely omitted the officers of the Union in this formal discussion. We have sought to bring light to the officers. We now heartily invite the officers as well as others to express themselves on the matters under discussion.

We all unite in expressing our hearty thanks to the brethren who have so kindly and frankly expressed themselves in the articles press'd.

St. John, N. B.

MR. BROWN, EDITOR B. Y. P. U.: It was a good relief to find the notes on the B. Y. P. U. topic something else than copied from the "Union." If we are going to have the column edited at all give us something fresh or else leave the space in MESSENGER AND VISITOR for other reading matter. You must bear in mind that the readers are not all country folks and nearly all the members of city unions take the Baptist Union and it is a little flat to say the least to pick up the MESSENGER AND VISITOR and get just the Union Notes and them not decently abbreviated. If you cannot get up something original yourself or secure those who can why not step out and let one who is efficient can. A UNIONER.

I don't suppose the writer of the above article intended that his friendly criticism should be published; but it seemed to us that such refreshing candor was too good for the waste basket. We present it to our readers as a sort of a 'model' if ever they should feel like expressing themselves to one who has gratuitously undertaken to serve them. I think I should have appreciated even more, if possible, if the writer had kindly written his name. ED.

Pencil Dust.

The power of consecration lies in the fact that the man who has given himself entirely to God does business on God's capital.

No amount of training can make the gentleman or the gentlewoman unless the gentle spirit be within.—[Emerson.

"We need God's Holy Spirit, faith to claim the blessing, more spirituality in our lives, and the prayer: of faith."—J. A.

As a rose in a swilltub, so is a text of Scripture in the mouth of a profane man.

"Human forgiveness is a trickling rivalet, falling when most needed; God's forgiveness is a sea, broad, vast, boundless as his own infinite being."

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 JUNE.

For our associations, that a great blessing may attend their gatherings and new interest and zeal be awakened in every department of our denominational work.

Notice.

The Aid Societies and Bands in connection with the Central Association, will hold their meeting in Dartmouth on Saturday, June 22nd, at 3.30 p. m.

The W. M. A. S. and Mission Band meetings will be held during the Western N. B. Association at Newcastle, Queens Co., on Saturday, June 29th.

The W. M. A. S. of P. E. I. are also notified that a meeting will be held at Hazelbrook, July 6th.

Our missionaries, Mr. and Mrs. Archibald and Mr. Morse will attend some of these Associations, and a large attendance is earnestly requested. Come prepared to help make the meetings interesting and profitable, to be a blessing to others as well as receive a blessing yourselves. Our faithful Provincial Secretary for N. S., Miss Johnstone, is ill. She will be greatly missed if unable to attend these meetings, pray most earnestly for her speedy recovery and work most diligently to help fill the vacant place. Remember the Prayer Topic every day this month. Pray in faith and do all you can to help answer your prayer.

Bridgewater.

The Mission Band of the Bridgewater Baptist church, under the auspices of the Missionary Aid Society, gave a very enjoyable and profitable "social concert" on Sunday evening, May 19th. The church was filled with eager listeners, many standing during the entire service. The offering amounted to \$10.40.

We trust this is but the beginning of the good things we shall have to report, as our band is so enthusiastic and anxious to be amongst the workers for sending the gospel to the heathen.

May 24th. M. E. TREPPEY, Cor. Sec'y W. M. A.

South Brookfield.

"Little Helpers" Mission Band is young having been organized August, 1899, about a year and a half ago with eight members. We now have a membership of forty-six. Have collected during that time \$28.93. We sent \$10.50 to India, \$3 for Famine Fund and \$7.50 for Missions in India. Also \$5 for Missions in North West. Our meetings are held the third Saturday of every month. The lessons given in "Tidings" are studied and are found very interesting and helpful. On Sunday evening, April 28th, the band had a public meeting. A very pleasant evening was spent. Collection amounting to \$5.63 was received. The band has recently made their president, Laura E. Crooker, a life member.

ETHEL D. FREEMAN, Sec'y.

W. M. A. S.

The W. M. A. Societies of Yarmouth County are enjoying a rare treat by having our returned missionaries, Mr. and Mrs. L. D. Morse, to address their meetings. At the last meeting of our Aid Society of Zion church, Yarmouth, Mrs. Morse gave a very interesting address, holding the closest attention of all with her graphic pictures of mission life among the Telugus. After the close of the meeting tea was served and a very pleasant social time was spent by the ladies. Arrangements are now being made for our annual Thankoffering Service, which we hope to be very successful. Mrs. Morse will reorganize our Mission Band before her departure from Yarmouth. Our expectations are that an increased missionary zeal will be inspired in both our church and society from having such earnest and consecrated workers among us as Mr. and Mrs. Morse.

W. B. REDDING, Sec'y.

Woman's Baptist Missionary Aid Society.

OUR WORK FOR THE COMING YEAR.

(Continued from last week.)

We are rapidly approaching and soon to enter upon a new year and a new century. No man, woman, or child now living is likely to see the close of the incoming century. We are all liable to see the close of the next year 1901, but not likely. At the commencement of a new year we are accustomed to make new plans and resolves. As Christian workers what are we going to do for the advancement of the Kingdom of our Lord on the earth? It is comparatively easy for us to pray "Thy kingdom come, Thy will be done on earth as it is in heaven." But we should remember that effective prayer should be accompanied with great sacrifice on our part.

In the world around us great changes are evident, vast improvements; mighty revolutions in the world's history; marvellous advances of science and literature; even the new discoveries in electricity have astonished the world. We only have to glance back over the nineteenth century to be convinced that great and marvellous wonders

have been wrought. We are apt to think there is no more room for improvement or development, that the world has reached the acme of perfection. But the fact of the case is, we are just on the borders of knowledge, whilst the great ocean of truth lies beyond unexplored. Perfection will never be reached in science and religion whilst the world stands.

Our remarks, thus far have been of a general character; but we trust that some practical knowledge of our needs have been gained from them, to enable us better to prosecute the work we have in view. If so, then our object in preparing this article has been accomplished.

Our success does not so much depend upon our own individual or combined effort. True all our best endeavors are necessary, as well as self-sacrifice, but we must not forget that our true help cometh from above and without the guiding hand of the Master, all our attempted labors of love and mercy, will be to little purpose. If we lack wisdom and power, let us ask of God for guidance and direction. He has promised to give liberally and ungrudgingly.

Here it may not be inappropriate to give a few hints as to our success.

(1) It is our conviction that every Baptist church should have a well organized Women's Missionary Aid Society.

(2) Every church member eligible should become closely identified with this organization.

(3) The Society should be governed by the Constitution and Bye-Laws and never deviate from the Rules.

(4) Punctuality on the part of the President and all the Officers should be observed, should never be absent without a good excuse, and especially without providing a substitute.

(5) The utmost harmony should exist between all the members and officers. We should see to it, that love characterizes all our actions and movements. Our love must be without dissimulation. We should in honor prefer one another and be of one mind and one heart.

(6) The president should frequently, or as often as possible, visit all the members, consult with them about matters relating to the society, encourage them to attend the stated meetings and thus help on the cause that should be so dear to every Christian heart.

(7) There should be a standing committee to arrange for entertainments, readings, recitations, music, etc., at stated times.

(8) Good sound literature should be provided, distributed and read relating to our mission work both at home and abroad in the foreign field; in short we should use our very best endeavors to make our gatherings pleasant and profitable.

We should always be in close touch with our pastor, looking to him for counsel and support. He in turn should second our efforts by frequently bringing our work and needs to the minds of the church and congregation.

Here we would urge upon every member of the society the necessity to become thoroughly acquainted with its history from its earliest inception, trace its progress and development down to the present time.

The Woman's Baptist Missionary Aid Society may be aptly and appropriately called the Child of Providence, at least in the Maritime Provinces.

Miss Norris, now Mrs. W. F. Armstrong was its foster mother. By a strange coincidence, we may say an interposition of Divine Providence, she was made the instrument in the hands of the Master of laying the foundation of an institution that has proved an inestimable blessing to home and foreign missions, and we may say the world at large.

In the year 1869, Miss Norris was teaching in the Seminary at Wolfville. From an early period in her life she was much impressed with mission work and the idea of becoming a missionary, but it was in this year that an irresistible power possessed her mind and heart that she was needed in Burmah. But difficulties surrounded her on every side, lack of funds, want of support and encouragement from the churches and missionary Board were the chief barriers.

Nothing daunted in her purpose, she made a stipulation with a well known business man in Wolfville to lend her the money on the security of her friends. Thus after satisfactory arrangements had been made, as she supposed, Miss Norris returned home to Canso with a light heart, but she was doomed to disappointment. After all her plans had been made and preparations and arrangements made for the journey, she said good-bye to her immediate family and friends, returned to Wolfville only to find that her banker had changed his mind. He respectfully refused to lend the money on the ground that the scheme did not appear practical and that he might incur the blame and censure of the churches.

But Miss Norris was made of too good stuff thus to be frustrated in her plans to work in the Foreign Mission Field. The Master who knows the end from the beginning, was calling, beckoning her onward. I am with you, I will stand by you and be your comfort and support. Of these promises Miss Norris has since had ample

and abundant proof.

Miss Norris now resolved to go to Boston to arrange there to be sent out as their missionary. With her own private funds she went on board of a steamer at Halifax ready to sail for Boston next morning, purchased a ticket. But the overruling hand of providence was in it all. That night some of her friends hearing of the circumstances waited upon her, and after a short conference persuaded her to defer her journey for a time at least, so that she might visit all the churches and conventions, lay all her plans before them.

Accordingly after she and Mr. Rand had drafted a Constitution and By-laws, she began to visit all the churches, forming Societies. The first was organized in Canso, June 13th, 1870.

Miss Norris continued in the work until she had visited 41 churches, established 32 Societies, visited a number of Sunday Schools, attended Central and Eastern Associations, as well as the Convention, all within a space of a little over two months.

She is now ready to take her departure for Burmah the Foreign Mission Field, with the full concurrence of the Associations, Convention, and especially the support and sympathy of the Women's Baptist Missionary Aid Society.

Thus was commenced a work, though having undergone some changes, has progressed and has become a great auxiliary and factor for good, the full results will only be known in the great Eternity.

What can we say more. It would be an interesting chapter to trace Miss Norris' footsteps all along her Missionary journey, but I forbear, fearing I have already become wearisome to many of you if not all.

I must draw this paper to a close trusting that you may allow the mantle of charity to fall upon its many imperfections.

I can only say in closing, Be of good courage, my Christian sisters. Be strong in the Lord and the power of his might. Put on the full armor of the Lord and in his strength march to battle and to victory so that at the end of life's journey we may all hear the Master's voice saying, "Well done good and faithful servants, Enter thou into the joys of thy Lord."

ELLEN G. FISKE.

Lockeport, Shelburne county, N. S.

Foreign Mission Board.

NOTES BY THE SECRETARY.

DEAR BRETHREN: Herewith you will receive our report of famine funds received and distributed. You will notice that a total of \$3,290.88 was received and distributed. Of this amount \$733 was distributed in our own Mission, \$330 was distributed in the American Baptist Mission, and the balance, \$2,177.88, was distributed through missionaries of other denominations residing where the famine was most acute.

RECEIPTS

(April, 1900, to January, 1901.)

From Mrs. Fillmore, - - - - -	\$ 1 00
" W. M. A. S., Hebron, - - - - -	46 64
" Friends in Hebron per Miss Churchill, - - - - -	10 00
" North Temple church, Yarmouth County, - - - - -	20 70
" Various churches per J. W. M., - - - - -	3,212 54
<b>Total, - - - - -</b>	<b>\$3,290 88</b>

EXPENDITURES.

Distributed on Bobbili field, - - - - -	\$ 400 00
" " Tekkali and Chicacole fields, - - - - -	106 00
" " Bimli field, - - - - -	60 00
" " Vizianagram field, - - - - -	100 00
" " Ktmidli field, - - - - -	67 00
" outside of our Missions, - - - - -	2,557 88
<b>Total, - - - - -</b>	<b>\$3,290 88</b>

G. CHURCHILL,  
W. V. HIGGINS,  
H. H. CORRY, } Famine Com.

India, April, 1901.

In my report to Convention it will be observed that \$3,130.20 is reported as remitted to India. Since then to January 1, 1901, there have been received \$82.34, which makes the total as above, forwarded through the Treasurer of the Foreign Mission Board.

J. W. MANNING, Sec'y-Treas.

Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

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

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

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

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

Hood's Sarsaparilla

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



The fast express from Halifax to Sydney went off the track near Alba station Thursday and was badly wrecked. The passengers sustained a bad shaking up, but no injuries are reported.

The Sydney town council has voted \$1,500 for the reception of the Duke and Duchess should they go to Sydney.

At Halifax the piston head of the 300 horse power engine at the factory of the Dominion Cotton Mills Company, blew out Thursday afternoon, wrecking the whole machine shop. No one was hurt.

At Fredericton Thursday the coroner's jury in the Hewitson inquest brought in the following verdict: That John Hewitson's death was caused by the excessive use of alcoholic liquors, consumed on the premises of Newton Lee, and by the culpable neglect on the part of the said Newton Lee in leaving him in a cold room and in not making more strenuous efforts to send him home at an earlier hour on Saturday the 27th day of April last.

The Legislature provided in an act last session that a commission of seven should be appointed to negotiate with any ship-building company wishing to qualify for the \$200,000 bonus for works in Halifax offered by the city. The board of trade has appointed three members: John B. Stairs, G. S. Campbell and W. A. Black. The city council will appoint the other four.

A London despatch states: Just before his departure from London for Liverpool Wednesday to embark on the Oceanic for New York, Mr. Morris K. Jesup, president of the New York Chamber of Commerce, in an interview said the only thing which caused any inconvenience to the delegates of the New York Chamber of Commerce arose from their being described as "millionaires." With the exception of Messrs. Carnegie and Morgan, it was doubtful if there was a single millionaire. As a result of this they were snowed under with begging letters and callers desirous of filling British pockets with American dollars.

The great Y. M. C. A. convention in Boston was opened on Tuesday. There was a large attendance of delegates. Officers were elected as follows: President, Wm. E. Dodge New York; honorary president, Howard Williams, London, England; vice-president, T. C. Williams, Montreal; James Stokes, New York; E. H. Thornton, Atlanta, Ga.; Seldon P. Spencer, St. Louis; Cyrus H. McCormick, Chicago; H. W. Moore, Boston; Dean W. S. Patten, Minneapolis; S. W. Woodward Washington, D. C.; J. Thoburn Ross, Portland, Ore.; J. C. Gass, Shubencadie, N. S.; James Edward Hardy, Louisville; Henry Waterhouse, Hawaii; secretary, C. C. Michener, Chicago; assistant secretaries, A. G. Kuebel, Ashville, N. C., and Harry W. Stone, Portland, Ore.

THE BEGGAR BOY.

In the following story the power of kindness is beautifully illustrated:

"Go away from there, you old beggar boy! You have no right to be looking at our flowers," shouted a little fellow from the garden.

The poor boy, who was pale, dirty and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and, looking at both, said to her brother: "How could you speak so, Herbert? I'm sure his looking at the flowers doesn't hurt us." And to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pluck you some flowers if you will wait a moment;" and she gathered a pretty bouquet and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband, she said: "It does me good to see people admiring the garden. I'll give that young man some of the flowers." And approaching him, she said: "Are you fond of flowers, sir?" "It will give me great pleasure to gather you some."

The young workman looked a moment into her fair face, and then said, in a voice tremulous with feeling: "Twelve years ago I stood here a ragged little beggar boy and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; eye, and they made a man of me, too. Your face, madam, has been a light to me in the dark hours of my life; and now, thank God, though that boy is still a humble, hard working man, he is an honest and grateful one."

Tears stood in the eyes of the lady as,

turning to her husband, she said: "God put it into my young heart to do that little act of kindness, and see how great a reward it has brought!"—Free Church of Scotland Monthly.

STANDING TREAT.

One of the most absurd of all foolish customs is that of inviting a crowd of friends or strangers to walk up to the bar and "take something at my expense."

Men do not buy others things, either useful or ornamental, in this way—why should they make an exception in favor of this poisonous draught, which is the cause of most of the crimes which curse the land and which fill the community with poverty, mourning and woe?

Some one has sensibly said: "Now, boys, if you want to be generous and treat each other, why not select some other place besides the liquor shop? Suppose as you go by the postoffice you remark, 'I say, my dear fellow, come in and take some stamps!' These stamps will cost you no more than drinks all around. Or go to the haberdasher's and say, 'Boys, come in and take a box of collars.' Walk up to a grocer's, free and generous, and say, 'What kind of coffee will you have?' Why not treat to groceries by the pound as well as liquors by the glass?"

This would be thought a strange way of showing friendship, but would it not be better than to offer to friends a maddening, poisonous, deadly draught?

Suppose a man should keep a den of rattlesnakes, and allow a man to come in and be bitten at sixpence a bite? Would it be a sensible thing for a man to invite all his friends in to be bitten at his expense? Is it worth our while to turn our friends into brutes, maniacs and murderers, and their homes into hells of trouble and distress, by giving them "something to drink at my expense?"—Christian Work.

NOTICES.

Cape Breton Quarterly Meeting will convene with Homeville church on Monday, July 1st, at 7:50 p. m. All the churches on the Island are requested to send delegates. A good programme is being prepared which we trust will be helpful and profitable to all that can attend. M. W. ROSS, Sec'y. and Treas. North Sydney, June 13th.

Centennial exercises of the Norton Baptist church will be held at the close of the meetings of the Southern N. B. Association. All former pastors of the church are hereby cordially invited to be present in person or by word of greeting. Delegates to the Association will confer a favor if they notify John T. McVey, Bloomfield St., or N. A. MacNeill, Hampton, whether they intend coming by train or private conveyance, that arrangements for entertainment may be made. Come praying that God's blessing may be upon the churches represented. N. A. MACNEILL.

Acadia Seminary.

It is expected that the Board of Governors will shortly be able to announce the name of the successor to Mr. MacDonald as Principal of the Seminary. In the meantime the correspondence connected with the School will be in the hands of Professor Sawyer. Persons who desire calendars or any information respecting the School are accordingly requested to address their enquiries to Professor Everett W. Sawyer, Wolfville, N. S.

N. S. Eastern Association.

The N. S. Eastern Baptist Association will convene at Isaac's Harbor in its fifty-first annual session on Friday, July 12th, at 10 o'clock a.m. Church letters and forms have been sent. Please note the circulars enclosed, and return church letters to me on or before July 1st. The usual reduced rates of travel have been secured on the I. C. R. If ten or more certificates are secured at the starting point the return will be free—if less than ten first-class tickets are purchased going, return tickets will be issued at first-class half fare. All delegates travelling by the I. C. R. will go to Antigonish Station. T. B. LAYTON, Secretary. Middleton, N. S.

Guyaboro West District Association.

The next session of the Guyaboro West District Association will be held at Aspen on June 18 and 19. First session will open at 7 p. m., Tuesday. All the churches in the district are urged to send delegates. G. A. LAWSON, Chairman.

N. S. Central Association.

The N. S. Central Association will hold its annual meeting with the Baptist church in Dartmouth, commencing Friday, June 21st at 2 p. m. Further notices will be given later on.

S. B. KEMPTON, Moderator. Dartmouth, April 24th.

Delegates intending to be present at the Central Association to be held in Dartmouth, will kindly forward their names to the undersigned, on or before the 12th of June, when they will thereupon be notified of the provision made for their entertainment.

WM L. BARRS, Church Clerk. Dartmouth, N. S.

Those coming over the D. A. R. to the Central Association, will purchase a through ticket to Halifax or Dartmouth. When buying the ticket ask for Standard Certificate, this when signed by the Clerk of the Association will secure free return. There will be no reduction of fare without the Certificate. This good to return up to the 27th. N. S. Central Railway not heard from. Delegates better ask for terms when purchasing tickets.

S. B. KEMPTON, Moderator. Dartmouth, June 13.

Western N. B. Association.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist church, Queens county, June 28, at 2:30 p. m. All the churches are urgently requested to be particular in filling out the statistical part of their letters.

C. N. BARTON, Clerk.

All delegates coming to the Western N. B. Baptist Association to be held at Lower Newcastle church, Queens county, beginning June 28, are requested to forward their names to D. J. Bailey, stating the way they intend to come by carriage or steamboat. D. J. BAILEY. Newcastle, May 30.

N. B. Western Association Travelling Arrangements.

Arrangements have been made with the Canada Eastern Railway, the Star Line of Steamers, and the agent of the steamer May Queen, to carry delegates to the association at one fare return free on presenting certificate signed by secretary. M. S. HALL, Chairman of Com.

P. E. Island Baptist Association.

The 14th annual meeting of the P. E. Island Baptist Association will be held at the Hazelbrook church, commencing on Friday, July 5th at 10 o'clock, a. m. All church letters to be sent to Rev. J. C. Spurr, Pownal, two weeks previous to the date of meeting.

ARTHUR SIMPSON, Sec'y. of Asso. Bay View, May 20th.

Delegates intending to be present at the P. E. Island Association to be held at Hazelbrook will kindly forward their names to the undersigned on or before the 29th of June. Parties wishing to be met in Charlottetown will signify the same. Pownal, June 13 J. C. SPURR.

N. B. Southern Association.

The N. B. Southern Baptist Association will convene with the Norton church, Norton, N. B., at 2:30 o'clock on Saturday, July 6. Will the clerks of the different churches in the association kindly see that their letters are sent in to the undersigned not later than June 29.

J. F. BLACK, Clerk. Fairville, St. John, N. B.

N. B. Eastern Association

The N. B. Eastern Baptist Association will convene with the Havelock church, Havelock, N. B., at ten in the forenoon of Saturday, July 20th next. All delegates and members of their families attending said association will be entitled to free return tickets over the Elgin and Havelock railroad and the N. B. and P. E. I. railroad, on producing a certificate signed by the Clerk, and over the I. C. R. if ten or more procure Standard Certificates, and over the Salisbury and Harvey railroad on having their Standard Certificates signed by the Clerk. In travelling over the I. C. R. and the Salisbury and Harvey railroad delegates will be sure and get the Standard Certificates at the time they purchase their tickets. All clerks of churches belonging to said Association are requested to forward their church letter to the undersigned, F. W. Emmerson at Sackville, N. B., not later than July 1st.

H. H. SAUNDERS, Moderator. F. W. EMMERSON, Clerk. Hgln, May 22

Delegates intending to be present at the N. B. Eastern Association to be held at Havelock will kindly forward their names to the undersigned on or before the 10th of July, so provision can be made for their entertainment. Please state whether you will come by train or drive, as it will assist us to locate you. WILFORD L. COREY, Church Clerk. Havelock, June 12th.

Prevention of Disease.

Keep the Stomach Right.

It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food, well digested. It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

The safest cure for indigestion is Stuart's Dyspepsia Tablets, composed of vegetable essences, fruit salts, pure pepsin and Golden Seal. Dissolve one or two of these tablets in the mouth after each meal. They are pleasant tasting and mingling with the food so assist the weak stomach that the food is perfectly digested before it has time to ferment.

Stuart's Dyspepsia Tablets cure indigestion and increase flesh because they digest flesh forming foods like meat, eggs, etc.

Sold by druggists at 50 cents per package. Absolutely safe and harmless.

DIDN'T KNOW IT WAS THERE

A well-to-do deacon in Connecticut was one day accosted by his pastor, who said:

"Poor Widow Green's wood is out. Can you not take her a load?"

"Well," answered the deacon, "I have the wood, and I have the team, but who is to pay me for it?"

The pastor replied, "I will pay for it, on condition that you read three verses of the forty-first Psalm before you go to bed tonight."

The deacon consented, and at night opened the Word of God and read the passage:—

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again.

"How much do I owe you, deacon, for that load of wood?"

"Oh," said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."—Sel.

SOON GOT RID OF THE PATIENT.

(The New Yorker.)

"One of my patients," said the hard-worked doctor, "was a fussy old lady, who fancied herself afflicted with every disease under the sun. One day I chanced to meet her in the street, when she immediately began to run through a long list of complaints from which she believed herself to be suffering. I was in a hurry, as an important case was waiting for my treatment, and I resolved to teach this old fidget a lesson. First, I took her hand and felt her pulse. It was in splendid condition, as I expected. Then I told her to close her eyes and put out her tongue. When she had done this I stole off on tiptoe and turned the first corner. How long she remained in this attitude I can't say, but since then she has never troubled me with her imaginary ailments."

One of the speakers of a Christian Endeavor convention, was telling of a certain deacon whom he found in a small country church away up among the hills of Vermont. He was a man of inherited and acquired wealth, with all surroundings contributing to an easy and luxurious life. Yet he was one of the most zealous and self-denying members of the little church, known throughout the whole community for his good works. Said the speaker: "I ventured to ask him one day why it was that he was pursuing a course so unusual to rich men, how it came to pass that he gave himself so unreservedly to Christian work. His reply was, 'When I became a Christian, and began to read my Bible, with appreciation of its meaning, I read that I was called into the vineyard of the Lord; and I made up my mind at once that I wasn't called there to eat grapes, but to hoe; and I've been trying to hoe ever since.'"—The Christian Endeavor World.

In an advertisement in the London Times Thursday, an American offers £5,000 for the introduction of his daughter into British society. He will probably find little difficulty in getting his money accepted. Following is the advertisement: "An American gentleman desires the services of an English lady of title as chaperon for his only daughter, who will shortly arrive in England for a three months stay. Honorarium £5,000."

### A Bad Breath

A bad breath means a bad stomach, a bad digestion, a bad liver. Ayer's Pills are liver pills. They cure constipation, biliousness, dyspepsia, sick headache.



### Society Visiting Cards

For 25c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage.

PATERSON & CO., 107 Gernain Street, St. John, N. B.

Wedding Invitations, Announcements, etc., a specialty.

### BRITISH



### TROOP OIL LINIMENT

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cord, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

GRANDMOTHER used it, MOTHER used it, I am using it,

And we have never had any to give better satisfaction than

### WOODILL'S GERMAN.

This can be said in many Households.

CHURCH BELLS Chimes and Peals, Best Superior Copper and Tin. Get our price, MOSHANE BELL FOUNDRY, ESTABLISHED 1842.

### LADIES WANTED

See every one of our Parisian Models Trimmings. They are trimmed with Velvets, Flowers, and Ribbon Crepe, and are the style to be worn this Spring. We are giving away a limited number of advertising our new lines of French Gold French Silk Hats, set with Jewels.



FREE

### The Home

#### SWEETBREADS.

There are small sweetbreads in the lamb as well as in the calf, but they are seldom sold separately. These are glands situated in the throat and near the heart, which toughen when the animal grows old, and become utterly unfit for food.

Allow six sweetbreads for six persons. Pull off the fat and any "pipes" or anything except the substance of the sweetbreads. Put the six sweetbreads to soak in cold water with half a teaspoonful of salt to a quart of water.

Spinach may be found in market all the year around, except when it is extremely cold. When there is danger of the plants freezing then the boards that cover them are lifted, and gardeners dislike to disturb them.

#### SPRING GREENS.

Spinach may be found in market all the year around, except when it is extremely cold. When there is danger of the plants freezing then the boards that cover them are lifted, and gardeners dislike to disturb them.

Fresh green vegetables and acids are necessary to the health at this season, and the intelligent housekeeper recognizes the fact on her bill of fare.

It is a great mistake to overcook the pot

greens of early spring. Spinach, sorrel, even dandelion, does not require, as the old lady expressed it, to have the "verra judgment cooked out of it."

The firm, woody substance of all these greens is tender before the leaves are boiled, but becomes hard and spongy when boiled too long, and it is almost impossible to make them tender again by continued boiling.

Mrs. Orrington Williams of Madison, Me., has a bottle of preserved strawberries which she put up about 25 years ago.

A cabman rang Dittenhoeffer's doorbell repeatedly at 3 a. m. until a head finally appeared at an upstairs window and asked: "What do you want down there?"

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath pipe.

#### What Makes You Cough.

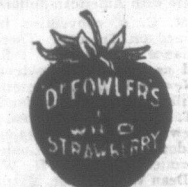
What makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath pipe.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath pipe.

Advertisement for JOHNSON'S Anodyne Liniment, featuring an illustration of a person in pain and text describing its uses for various ailments.

SO-CALLED STRAWBERRY COMPOUNDS ARE NOTHING MORE OR LESS THAN RANK IMITATIONS.

### THE GENUINE IS



Diarrhoea, Dysentery, Colic, Cramps, Pains in the Stomach, Cholera, Cholera Morbus, Cholera Infantum and all Summer Complaints. Safe, Reliable, Harmless, Effectual.



### Real Estate

For sale in the growing and beautiful town of Berwick. I have now for Sale several places right in the village in price from \$700 to \$3,500.

Advertisement for FITS CURED, featuring text about a cure for epilepsy and other ailments, and a small illustration of a person.

BIBI Abridged Lesson XIII thians 15.

God hath will also raise I Cor. 6:14. SUBJECT: JES

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The followi prepared by B Brooklyn, and a supplemente mitted us to u tions to the in NOTE 1. T out by the p school session obtained in le School Times will be also g Quarterlies.

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Jesus was b wise men from him, but when kill him, Jose Egypt for a Herod they m taking Jesus Passover at Je were-thus spe lic ministry.

After his ba tion in the public ministr Judea. Amos this period we After Jesus h from a brief v his first mirac called upon h concerning th Judea, on his with the wom well, and reve promised Me

FOO The Kind It is hard t food will stre upon the coo the character remember, a ways and a maintained b

Now we kn uses up cert through the the skin. Th be made up f Grape-Nuts to rebuild th An experie Mrs. G. H. writes, "I h my stomac of food until was perfectl see the diffi once. I we and found th credit: I ga health, gwe weigh 160 p better health.

I have late of vocal in 58 songs and besides sev started in it one, but m better every commit to m I have tak diet of Gra strength, he

**The Sunday School**

**BIBLE LESSON.**

Abridged from Peloubet's Notes.

Second Quarter.

**REVIEW.**

Lesson XIII. June 30. Read I Corinthians 15.

**GOLDEN TEXT.**

God hath both raised up the Lord, and will also raise up us by his own power.—I Cor. 6:14.

**SUBJECT: JESUS RAISED, ASCENDED, AND EVER-LIVING.**

As this lesson concludes our study of the life of Christ, it will be well to make two brief reviews,—one of the Quarter's lessons, and the other of the life of Christ as a whole, the main divisions of which should be repeated so often that they will be impressed on the memory for all time.

**OUTLINE REVIEW OF THE LIFE OF CHRIST.**

The following method of review has been prepared by Rev. Richard R. Williams, of Brooklyn, and used by him successfully as a supplemental lesson. He has kindly permitted us to use it, with certain adaptations to the international lessons.

**NOTE 1.** The first column is to be filled out by the pupils from memory, at the school session or at home. They may be obtained in leaflet form from the Sunday-School Times Company, Philadelphia, and will be also given in the Sunday-School Quarterlies.

The second column is the same as the story should read when filled out.

**NOTE 2.** The letters on the margin are the initial letters of five prominent events in each of the eight great periods. They are given in full below, and noted as can well be done by capitals in the completed story.

**NOTE 3.** This plan can be used in the class by the leaflets, or by the whole school by means of the blackboard.

**THE LIFE OF JESUS.**

**PREPARATION.**

Jesus was born in Bethlehem, where the wise men from the east came to worship him, but when Herod the Great desired to kill him, Joseph and Mary took him to Egypt for safety. After the death of Herod they made their home in Nazareth, taking Jesus at the age of twelve to the Passover at Jerusalem. About thirty years were thus spent in preparation for his public ministry.

**JUDEA.**

After his baptism in the Jordan and temptation in the wilderness, Jesus began his public ministry, spending nearly a year in Judea. Among the disciples chosen in this period were John, Andrew and Peter. After Jesus had returned from Jerusalem from a brief visit to Cana of Galilee, where his first miracle was wrought, Nicodemus called upon him secretly, and was taught concerning the kingdom of God. Leaving Judea, on his way to Galilee, Jesus talked with the woman of Samaria at Jacob's well, and revealed to her that he was the promised Messiah.

**FOOD FOR MEMORY.**

The Kind That Builds Up the Brain.

It is hard to believe that certain kinds of food will strengthen the memory, and yet, upon the condition of the brain depends the character of the mind, and its power to remember, and to exert itself in various ways, and a healthy brain can only be maintained by well selected food.

Now we know that daily use of the brain uses up certain parts that are thrown out through the pores to the outer surface of the skin. This waste is natural and must be made up from food.

Grape-Nuts Food was made especially to rebuild the brain and nerve centres. An experience in Chicago will illustrate.

Mrs. G. H. Baber, 528 South Paulina St., writes, "I had a terrible siege of gastritis, my stomach refused everything in the way of food until I got hold of Grape-Nuts. It was perfectly wonderful and marvelous to see the difference, I began to improve at once. I weighed myself about that time and found that I had 118 pounds to my credit; I gained in weight, strength and health steadily and rapidly, and now weigh 160 pounds and am strong and in better health than ever in my life."

I have lately had a seven months' course of vocal instruction and have memorized 53 songs and most of the accompaniments besides several piano pieces. When I started in it seemed difficult to memorize one, but my memory has been growing better every day and I now find it easy to commit to memory without difficulty.

I have taken no medicine, but my steady diet of Grape-Nuts Food has given my strength, health and memory."

**EASTERN GALILEE.**

Jesus was at first received with favor by the people of Galilee, but was rejected in the synagogue at Nazareth by those among whom he had grown up. He then chose Capernaum on the Sea of Galilee as his home and the center of his active ministry. After several months of teaching and miracle working he formally appointed the twelve apostles, Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Lebbeus, Simon, Judas, and preached the Sermon on the Mount. From Capernaum as his headquarters, he continued to make tours or circuits among the villages of Galilee, preaching the gospel of the kingdom of God.

**NORTHERN GALILEE.**

After about sixteen months in eastern Galilee, where there was a growing opposition to him, Jesus continued his ministry in the northern portion of Galilee and in other out-of-the-way places. Near Tyre and Sidon he met the Syro-Phoenician woman, a Gentile, whose daughter he healed. Farther south he wrought the miracle of feeding the four thousand. In this period Peter made the great confession that Jesus was the Christ, the Son of the Living God, and Jesus foretold plainly his death and resurrection. In the transfiguration, which may have taken place on Mt. Hermon, the disciples were given a vision of his glory.

**LAST JOURNEYS.**

After making two journeys to Jerusalem, one to the Feast of Tabernacles in the autumn, and the other to the Feast of Dedication in the winter, Jesus raised Lazarus from the dead. On account of this miracle the Jewish leaders determined to put Jesus to death, and he left Jerusalem, continuing his ministry principally in Perea, the country east of the Jordan, where he gave the parable of the Prodigal Son and other teachings. On his way to the last Passover he met the rich young ruler, and gave sight to the blind man near Jericho, arriving at Bethany, near Jerusalem, a few days before the feast.

**LAST PASSOVER.**

During the Passover week were the following great events:—  
The triumphal entry of Jesus into Jerusalem.  
The second cleansing of the temple.  
His last great discourses, foretelling the destruction of Jerusalem and the end of the world.  
The institution of the Lord's Supper.  
The betrayal by Judas.  
The Agony and arrest in Gethsemane.  
The trial before the Sanhedrim and before Pilate.  
The crucifixion and the burial.

**THE FORTY DAYS.**

During this period, which covers the time from the resurrection of Jesus on the first day of the week to his ascension, many appearances of the risen Saviour in Judea and Galilee are recorded:—

Jesus appeared to the women who, on the morning of the resurrection, visited the tomb and found it empty. On the evening of the same day he accompanied the two brethren on their way to Emmaus, and appeared also to the assembled disciples, Thomas being absent. A week later he appeared again to the disciples, when Thomas was present, and subsequently to many of his followers in Galilee, where the great commission was given, that they should go into all the world and preach the gospel to every creature.

The ascension took place from the Mount of Olives, near Bethany, where, after blessing the disciples, Jesus was parted from them and received up into heaven.

Why not use the best in your school when it is also the cheapest? This in both respects is true of the Baptist periodicals, because they best explain and teach Baptist beliefs and truths, they are unequalled by any other periodicals published both in their splendid scholarship and in their mechanical excellence. On comparison with other lesson helps, they will in every instance be found lower in price. Sample copies may be obtained at any of the branch houses of the American Baptist Publication Society.

**THE PLATONIC LOVE LETTERS OF CHARLES DICKENS.**

For more than fifty years an Englishwoman (who is still living) has cherished a little sheaf of letters written by Charles Dickens. These charming letters show the novelist in a new part—that of the successful matchmaker. They tell the story of another man's courtship and show how the writer spurred a faint heart into winning a fair lady. They will be printed—for the first time—in The Saturday Evening Post for June 15.

J. E. Mollieur's underwear factory, at St. John's, Que., was totally destroyed by fire on Thursday. The loss is \$40,000 with \$8,000 insurance.

General Putney's division has captured a party of Boers, including a brother of Acting President Shalkeburger, on the Swaziland border.

The schooner Czar, bound from Labrador with fishermen and their families, seventy persons in all, was driven ashore on Cabot Island, on the north coast of Newfoundland, in a dense fog for Sunday night. A desperate struggle with the elements ensued, the men trying to land the women and children in the teeth of a gale. The latter were finally saved, but four men were drowned and six others were injured in the undertaking. The survivors were on the island two days without food or shelter.

Street railway extensions are still in the future—the distant future probably. We are hearing continually of work that is in contemplation of schemes on foot, etc., but they never approach fruition. The company met on Wednesday and no action was taken towards extending the lines. In some Canadian cities the law provides that the City Council can compel a street railway company to build extensions when public needs demand such work, but St. John was so generous in giving away its franchises that no privilege or return was demanded for what it gave.—Globe.

After a long and somewhat embittered discussion of the policy of the office War in buying horses for use in South Africa, the House of Commons on Thursday by 150 to 60 voted £13,779,000 for transports and re-mounts. Sir Bunnell Maple, Conservative, asserted that British officers, sent to Hungary and Austria, had purchased broken-down animals at exorbitant prices and divided with the sellers the price charged the British government above the actual cost. He demanded inquiry. Lord Stanley said an inquiry would be made and he believed the accusation would be disproved. It is understood the charges made by Sir Bunnell Maple are of a very serious character. It is asserted that in one case an officer netted £50,000.

The amalgamated society of engineers in London promises financial aid to the striking machinists in the United States. This society is said to have over \$8,000,000. The American Federation of Labor, it was declared, will tax its 2,000,000 members ten cents each for the striking machinists. Furthermore, iron moulders, electrical workers, pattern makers, tool makers and metal workers in general have promised to go to the assistance of the machinists in the event of a combination of manufacturers against the strikers. It was asserted that a general sympathetic strike of machinists on all railways in the United States and Canada is among the possibilities.

The New York Shipbuilding Company, at Camden, N. J., is installing in the boiler rooms of the steamships building for the American-Hawaiian Steamship Company the first oil-burning device ever applied to ocean liners constructed in the United States. These ships when in service will make voyages of 18,000 miles. President Morse, of the shipbuilding company, said that the American-Hawaiian Steamship Line had no intention of immediately discontinuing the use of coal. It was their intention, however, when the vessels were constructed for to have them equipped with every modern device, and his impression is that the oil-burning plant is simply to be prepared for any emergency which may arise.

A London despatch states the American Society has invited all of the agents general of the British colonies, and all of the returned South African generals to the annual dinner on the Fourth of July.

**Seven Years Afflicted With Fever Sore, Permanently Cured by Gates' Nerve Ointment.**

C. GATES SON & CO.

DEAR SIR:—As the result of an accident my hip was injured so as to cause a FEVER SORE for which I was under treatment for seven long years but could get nothing that did it much good. At last I obtained your Nerve Ointment which has made a complete cure, and I believe, had I not got it I would have been a cripple yet.

I also know of two similar cases which your Ointment has cured, one of which was PRONOUNCED INCURABLE by doctors in the States. My own cure is permanent as it is several years since it was effected.

Yours sincerely,  
JOSEPH R. TAYLOR,  
Medford, N. S.  
Sold everywhere at 25c. box.

**NOTICE**

We hereby notify the public that as previously intimated, we have closed WHISTON'S COMMERCIAL COLLEGE, which we purchased on December 31, 1900, and all classes are now conducted in the classroom of

WRIGHT'S MARBLE BUILDING. We have a staff of seven experienced instructors, a modern and practical curriculum. No expense will be spared to keep our institution abreast of the times.

Send for free calendar to  
KAULBACK & SCHURMAN,  
MARITIME BUSINESS COLLEGE,  
HALIFAX, N. S.

**NINE BOILS.**

**FOUR RUNNING SORES.**

The T. Milburn Co., Limited,  
Toronto, Ont.

Some time ago my blood got out of order and nine large boils appeared on my neck, besides numerous small ones on my shoulders and arms. Four running sores appeared on my foot and leg and I was in a terrible state. A friend advised Burdock Blood Bitters, so I procured three bottles. After finishing the first bottle the boils started to disappear and the sores to heal up. After taking the third bottle there was not a boil or sore to be seen. Besides this, the headaches from which I suffered left me and I improved so much that I am now strong and robust again.

Yours truly,  
MISS MAGGIE WORTHINGTON,  
Feb. 3rd, 1901. Golspie, Ont.

**Baptist Headquarters,  
120 Granville Street,  
Halifax, N. S.**

Sunday Schools opening July 1st will need to order from us now  
Lesson Helps for 3rd Quarter.

**LIBRARY BOOKS.**

We are pleased to assure you that the same protection is given in the selection of books as in the past. A Sunday School Library may be obtained from off our shelves, discounts ranging from 1-5 per cent. to 5 per cent. A box of books sent to you, when selection is made return balance. Also commend the following sets at prices same as publishers, viz.:

The New Century Library, 60 vols.,	\$35.00
The Crescent	60 " 25.00
The Royal	50 " 15.00
The Star	50 " 17.50
Primary Class No. 1	50 " 7.25
Primary Class No. 2	50 " 7.00

Add 70c. additional to the first four sets to cover importation charges, including customs entry, blank forms, etc., etc. If desired a liberal number of Baptist Pamphlets or Tracts will be sent FREE.

We ask a kindly favor, with the above order please regard our terms—CASH WITH ORDER. If time allowance is needed write us

GEO. A. McDONALD.

The Bank of Nova Scotia will open an agency at Pugwash.

**PILES**  
Cured Easy.

Archie Birkett, Ionia, Mich.: "I had to quit work on account of piles. I suffered terribly all the time. Two applications from a 50 cent box of Pyramid Pile Cure cured me completely. All druggists sell it. Book on Piles, causes and cures mailed free, Pyramid Drug Co., Marshall, Mich."

From the Churches.

Denominational Funds.

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

BRUSSELS STREET CHURCH.—One baptized Sunday night.

ALBERT MINES.—We laid the corner-stone of a new meeting house at Albert Mines on May 29th.

SURREY, N. B., June 8th.

HAVELOCK, N. B.—The good work announced last week at Sylem has continued. Last Sunday two more were baptized.

JUNE 15.

SURREY, N. B.—A large number of the young people of the church and congregation gathered in the parsonage one evening last week, and after spending an enjoyable evening retired leaving us the richer in several articles of furniture.

1ST COVERDALE, TURTLE CREEK.—Once more we thank God to be able to report blessing from this place.

2ND AND 3RD ELGIN, ALBERT COUNTY.—Since our last report it was our privilege to baptize into the fellowship of the 3rd Elgin church on Lord's Day, June 9th, twenty-one willing followers of the Saviour and receive one sister on experience from the "F. B." church.

ROLLING DAM, CHARLOTTE COUNTY.—The blessing of God is resting upon the people of this locality. They come from all directions from a distance of one to eight miles, to hear the gospel until our church is more than full.

After amassing a fortune of \$200,000 a professional beggar at Budapest who died not long ago bequeathed the entire sum to the University of Preburg.

Acknowledgment.

On June 10th, 7.30 p. m., a large congregation of the West Yarmouth Baptist church gathered at the parsonage to celebrate the tenth anniversary of the marriage of Pastor C. P. Wilson and wife.

C. P. WILSON. M. W. WILSON.

Denominational Funds, N. S. FROM MAY 25TH TO JUNE 12TH, 1901.

Grand Mira church, \$12; Little River, Cumberland, \$8; East Onalow, per North River, \$8.40, do per Hubby, \$2.40; Avonport, \$3.74; Brooklyn, \$1.35; Bishopville and Kellyville, \$2.12; Upper Canard Sunday School, \$10.30, do BY P U, \$8.17, church, \$1.53; Hill Grove, \$4; Bridgetown, \$15.30; 1st Sable River, \$6.50; 2nd Sable River, \$4; Lewis Head, \$3; Rockland, \$2; Port Medway, \$7; Windsor church, \$104.80; do special, \$52.91; Rev J E Bleakney, Pleasantville, \$5; Milford church, \$6; Greenfield, \$2.50; Canning, \$15; Lower Granville, \$2.30; Pugwash, \$8; do special, \$6; Perceux, \$5; "Sisters of Freeport church," \$25.50; Temple church, Yarmouth, \$22.35; do Sunday School, \$25.05; New Tusket, \$2; Wine Harbor, \$2.30; Tancook, \$15; 2nd Digby Neck, \$13; Dartmouth, \$18.39; Dense Cole, \$10; Kentville, \$8.85; Annapolis, \$7; Westport, \$ 8.74; Liverpool, \$8; 1st Digby Neck, \$12.50; Acadia Seminary, Y M C A, \$7; West Onalow, per Onalow, \$12.45, and Belmont \$6.75. \$522.20. Before reported, \$6640.63. Total, \$7062.83.

Quarterly Meeting. The Queens county, N. S., Quarterly Meeting convened with the Kempt Baptist church according to appointment on 28th, 29th of May.

A Kind Visitation.

On the evening of the 10th inst. a few of our many friends of Andover and Perth gave us a very pleasant surprise by invading our premises, spending with us a very enjoyable season, and leaving us the handsome gift of \$22 in cash and \$11 in groceries and dry goods.

Forward Movement Fund.

Burpee Green, \$1; Charles L Brown, \$6.25; A A Jones, \$12.50; J S Titus, \$15; P E Peck, \$2; J E Lantz, \$2.50; Rev A J Vincent, \$15; E S M Woodworth, \$1; Rev R Sanford, \$13.25; S B Lutz, \$50. Wm. E. Hall.

Personal.

Rev. Ira Smith has resigned the pastorate of Leinster street church, St. John, to accept the call of the McPhail Memorial church, Ottawa.

Rev. W. M. Field of Springfield, was in the city on Monday on his way to visit his friends in Charlotte County.

The annual report of the Suez Canal for the last year shows that the grand total of revenue was very near to that of 1889, when it reached the highest point in its history.

There is great excitement in St. Joseph, Mich., owing to the fact that 150 cases of supposed Cuban itch have proved to be small-pox.

At Chatham, Ont., on Thursday, Andrew Epperson, who had just been convicted for stabbing a woman and was remanded for sentence, made a desperate attempt to murder the judge and county crown attorney in the county court.

A Chicago despatch says: Physicians are discussing a remarkable cure of blindness which has been effected in a patient who had suffered more than two years from optic atrophy, or a wasting away of the optic nerve, a disease which it is said medical science has never before overcome.

A meeting was held at Winnipeg on Thursday night at which a committee was appointed to draft a platform and plan of campaign for a new political party, having as its object the advocating of better representation of the people.

Friday afternoon's rainstorm took the form of a cloudburst at Wickham and other parts along the eastern side of the river.

Sir Dinshaw Manockee Petit, a great Parsee mill owner, millionaire and philanthropist of Western India, has died, leaving a memory of good deeds, which has no bounds of sect or race.

LIVED WELL ON \$1.15 A WEEK.

J. W. Gossard, the sociological student, who lives at the Auditorium Annex, Chicago, at a cost of \$40 a week, spent seven days at the Workingmen's Home in "The Levee," at a cost of \$1.15.

"When I got in there I asked the boy in charge: 'May I look into your kitchen?' He said I could. I walked back to as clean a place as anyone could wish to enter.

"The soups are one cent, bread one cent, milk two cents, coffee one cent. I lived well on 7 cents a day for food alone. Lodging was ten cents a day, with breakfast of coffee and rolls included.

A tank holding 40,000 gallons of water became too weighty for the beams which supported it on the roof of the Galbraith building in Chicago.

Weak from Infancy.

THE UNFORTUNATE CONDITION OF MISS ERNESTINE CLOUTIER.

As She Grew Older Her Troubles Became More Pronounced—Doctors Said Her Case Was One of General Debility, and Held Out Small Hope of Recovery—She is Now Well and Strong—A Lesson for Parents.

From the Telegraph, Quebec.

No discovery in medicine in modern times has done so much to bring back the rich glow of health and the natural activity of healthy young womanhood to weak and ailing girls as has Dr. Williams' Pink Pills.

Among the many who have regained health and strength through the use of Dr. Williams' Pink Pills is Miss Ernestine Cloutier, the fifteen year old daughter of Mr. G. A. Cloutier, residing at No. 8 Lallemand street, Quebec city.

After amassing a fortune of \$200,000 a professional beggar at Budapest who died not long ago bequeathed the entire sum to the University of Preburg.

Curfew is now ringing every night at 9 o'clock in many towns and villages of the United States, not only in New England, but in several states of the West and South as well.

BRUCE... Eugene... Rev. E... Brooklyn... WEBB... the bride... by Rev... Webber... Union S... RUDOL... 5th, by... to Mar... late Rev... Cornwall... DYKER... hen, Ju... B. A., ... bridge... field of... PAVN... B., May... Fred Pa... of Little... HENRI... tional c... Church... Sloat, ... and Lou... HAM... dence... Pastor ... ton, Es... shire, ... county... SCRIP... of the... N. B., ... Thomas... I. C. R... younge... ley... MASS... the br... ville, o... Dykem... daughter... RICE... Hantap... G. R... ter and... Rice o... daughter... ill of H... MILL... Dea. J... ton, Ju... to Effie... Millan... CHA... 48 ye... painfu... of the... Kentvi... market... in God... the m... afflicti... RAY... the st... Mr. ar... lya, B... Mr. R... to N... the d... pneum... the l... Much... for th... their p... CRA... Road... aged o... of He... baptis... Isa. v... church... sister... loss, ... with... N... lace E... aged ... about... and ... church... like i... most... and ... widow... a lov... "He... God t... HA... below... N cla... aged ... her a... to th... spent... reside... here... to a ... worth... church... Chris... rowin... to m...

MARRIAGES.

BRUCE-MARSHALL.—At the residence of Eugene Craig, Victoria Vale, June 5th, by Rev. E. E. Locke, Harry W. Bruce of Brooklyn to Ora Marshall of Middleton.

WEBBER-DUNN.—At the residence of the bride's father, Union Square, June 5, by Rev. H. B. Smith, M. A., Renben D. Webber New Germany to Ina Dunn of Union Square.

RUDOLPH-PINIO.—At Aylesford, May 5th, by the Rev. J. L. Read, David Rudolph to Mary Pinio, youngest daughter of the late Rev. David Pinio, both of Burlington, Cornwallis.

DYKEMAN-HATFIELD.—At Saint Stephen, June 12th, by Rev. W. C. Goucher, B. A., Thomas Clark Dykeman of Cambridge, Queens county and Marion Hatfield of Saint Stephen.

PAVNE-KENNIE.—At Little Ridge, N. B., May 20th, by Pastor F. N. Atkinson, Fred Pavne of Riverside and Lily Kennie of Little Ridge, all of Albert county.

HENDRY-FREEMAN.—At the Congregational church, Milton, June 11th, by Rev. Churchill Moore, assisted by Rev. H. B. Sloan, Edward C. Hendry of Brookfield and Louise Freeman of Milton.

HAMILTON-DUKESHIRE.—At the residence of Charles Ruggles, June 13, by Pastor Llewellyn J. Tingley, Eber Hamilton, Esq., Litchfield, to Rozedda Dukeshire, of Clementsport, all of Annapolis county, N. S.

SCRIBNER-TINGLEY.—At the residence of the bride's parents, Upper Dorchester, N. B., on June 13th, by Rev. Byron H. Thomas, Thomas Austin Scribner of the I. C. R. service, Moncton, to Mary Jepsie, youngest daughter of Mr. John B. Tingley.

MASSON-FOWLER.—At the residence of the bride's father, Harding street, Fairville, on the 12th inst., by the Rev. A. T. Dykeman, Frank Masson, to Jessie, eldest daughter of George Fowler, Esq.

RICE-CHURCHILL.—At "The Cedars," Hantsport, N. S., June 12th, by the Rev. G. R. White, B. A., assisted by Dr. Trotter and Rev. W. H. Robinson, Dr. W. H. Rice of Sydney to Laura Mary, eldest daughter of John Wiley and Mary Churchill of Hantsport, Nova Scotia.

MILLS-MCMILLAN.—At the home of Dea. Jacob O. Porters, by Rev. C. N. Barton, June 12th, George E. Mills of Benton, to Effie McMillan, daughter of Daniel McMillan of Benton, Carleton Co.

DEATHS.

CHASE.—At Kentville, May 27th, aged 48 years, Mrs. Katherine Chase, after a painful illness. This sister was a member of the New Minas church, but living at Kentville. Her life's closing hours were marked by a calm peace and a firm trust in God. May the heavenly Father sustain the members of her family in this great affliction!

RAYMOND.—At Beaver River, N. S., on the 5th inst., Jerald E., youngest child of Mr. and Mrs. Ernest Raymond of Brooklyn, New York, aged nineteen months. Mr. Raymond had just brought his family to N. S. for the summer when his child, the delight of his heart, was taken with pneumonia which proved too powerful for the best available medical treatment. Much sympathy is felt in the community for the sorrowing parents in the loss of their promising boy.

CRAWFORD.—Passed away at Six Mile Road, Cumberland County, April 26th, aged 59 years, Jane Stevens, beloved wife of Henry Crawford. Sister Crawford was baptized about fifteen years ago by Bro. Isa. Wallace and united with the Wallace church. She leaves an aged mother, 2 sisters and several brothers to mourn their loss. "Absent from the body, present with the Lord."

NELSON.—Fell asleep in Jesus, at Wallace River, May 30th, Bro. John Nelson, Sr., aged 86 years. Our brother was baptized about 35 years ago by Bro. Joseph Murry and became a member of the Wallace church. His life was clean and Christ-like in every respect. He filled his place most faithfully in the church, in the home and in the community. He leaves a widow, 5 sons and 4 daughters to mourn a loving husband and affectionate father. "He walketh with God, and was not for God took him."

HATT.—On the 22nd of May, Laura, the beloved wife of Mr. William R. Hatt of Nictaux, passed on to her eternal rest, aged 48 years. For nearly five years she had been a great sufferer and had borne her afflictions with remarkable submission to the divine will. Her early life was spent in Liverpool, N. S. During her residence in Nictaux she had endeared herself, by her many estimable qualities, to a large circle of friends. She was a worthy member of the Nictaux Baptist church and held in high regard by the Christian community. She has left a sorrowing husband, and a son and daughter, to mourn her departure. In compliance

with her dying request the Rev. Isaiah Wallace, who had known her in her early days, assisted her pastor in conducting her funeral services and the large attendance evinced the utmost sympathy for the sorrowing and respect for the deceased.

THE HIGHER VISION.

We hear a great deal about the higher criticism, but it would be better if we all knew experimentally of the higher vision that enables the soul to drink in the sweet and best there is in life. A lady friend called on a neighbor, and was asked by the cheerful housewife to note the pleasant outlook from the parlor windows. "Yes," said the visitor, "I see a remarkably fine lot of chimneys." "Chimneys!" exclaimed the housewife: "why I never saw any chimneys before. I look over the chimneys, and only see those magnificent trees that form the line on the horizon. I only thought of the trees and the sunsets."—Ex.

A REMINDER OF HIS VICES.

The following anecdote is going the rounds of the Paris journals: "An Englishman proudly promenaded last year on the beach at Boulogne, wearing a hat that he would not have parted with for a fortune. The hat was in shape like that worn by boatmen, and it was made of the straw that had been used to cover the bottles of champagne consumed by King Edward VII. when Prince of Wales." We are told that the enterprising and patriotic Englishman followed the Prince of Wales about from place to place, until he had collected enough of these straw coverings to make the hat. "And since the new King has come to the throne," continues the story, "the hat has naturally a triple value in the eyes of its owner. No doubt the straw hat will become a heirloom in the family of the Englishman."

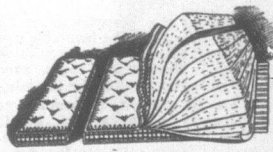
It may be proved, with much certainty, that God intends no man to live in the world without working; but it seems to me not less evident that he intends every man to be happy in his work. It is written, "In the sweat of thy brow"—but it was never written, "In the breaking of thine heart"—"thou shalt eat bread." And I find that as, on the one hand, infinite misery is caused by idle people who, both fall in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should have had no concern, so, on the other hand, no small misery is caused by overworked and unhappy people in the dark views which they necessarily take upon themselves and force upon others of work itself. Now, in order that people may be happy in their work, these three things needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather, knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it.—John Ruskin.

ABOUT STITCHING.

Stitching is to be very elaborate. You remember how carefully all stitching was once made to follow the seams. One row of stitching each side of a seam was the acceptable tailor-made finish. Then there came three or four rows. Now there is

GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cocoas and Chocolates. Breakfast Cocos.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. LTD. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

The Ostermoor Patent, Elastic Felt Mattress



is the perfect Mattress of to-day.

Patent Elastic Felt is made from purest selected cotton, specially made into light, firm, fibrous sheets of wonderful elasticity; an unrivalled mattress filling. The process of interlacing the felt secures absolute uniformity in thickness and softens every square inch, exactly duplicating the other, thus giving a mattress that will never mat or pack.

The Ostermoor Patent Elastic Felt Mattress

is on sale in our Furniture Department at \$16.00 for 4 feet 6 inches wide; 4 feet wide, \$14; 3 feet 6 inches wide, \$12.50; 3 feet wide \$11.00. Send for booklet, "All about the Ostermoor Mattress."

Manchester Robertson & Allison

stitching, but rarely is it put on in rows. In place of the plain row stitching there is a trimming made out of the machine stitch. Machines that will sew a chain stitch are sought and the stitching is done with the chain upon the right side. A very coarse silk, Corticelli Stitching Silk, is chosen and the stitching is done with a big needle and a long stitch. It is put on to follow a pattern, and the most elaborate designs are carried out in the machine stitch. Great scrolls are used for bordering seams. Up the skirt they go in such a way as to form a panel, and around the foot, they are carried, making a deep trimming.

Dowager Queen Margherita is erecting near the Palazzo Plombino, her residence in Rome, an asylum for children whose fathers have been murdered.

John Morley, one of the persons consulted by Mr. Carnegie regarding his gift of \$10,000,000 to the universities of Scotland, says it had been prematurely stated that the annual income of the fund, which is \$500,000, would be devoted to the abolition of all fees of the Scottish universities. "This motion," continued Mr. Morley, "is entirely erroneous. Half of the income will be expended in strengthening the facilities of science, medicine, history, modern languages and literature, until these become as strong as similar faculties in the universities in Germany and the United States. The second half will probably be expended in paying the ordinary class fees of Scottish students, female as well as male. Any surplus will be spent in extending lectureships at evening schools outside the universities."

Friday's sessions of the International Young Men's convention at Boston were grouped in sections so that departmental work might be discussed. At the meeting in the First Baptist church Christianity and evolution as topics came into clash through a paper read by Dr. Winfield S. Hall on Modern Tendencies in the Development of the Race. He discussed racial development on the lines of the Darwinian theory. He pictured early man swinging from limb to limb and from tree to tree. At the evening meeting in Mechanics' Hall the chief incident was the reading of a message of congratulation and friendship from King Edward VII. It was greeted with wild cheering, and when someone called for the singing of God Save the King it was responded to by the entire audience. A message was also read from Field Marshal Lord Roberts, in which he praised the work of the association in the army.

A preliminary census volume just issued gives the population of the five largest cities of England, exclusive of London, as follows: Liverpool, 684,947; Manchester, 543,969; Birmingham, 522,182; Leeds, 428,953; Sheffield, 380,717. The population of Great Britain almost doubled during the Victoria era, but that of Ireland declined from 6,801,000 in 1821 to 4,456,000 in 1901. The mean annual death rate has been steadily decreasing since 1861. The birth rate has declined with still greater rapidity.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance. The date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance. All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSENGER AND VISITOR. For Change of Address send both old and new address. Expect change within two weeks after request is made.

HONORED AT HOME AND ABROAD.

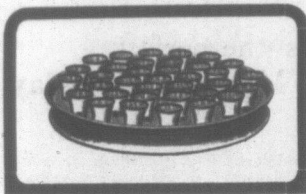
The only Institution in the MARITIME PROVINCES in affiliation with the BUSINESS EDUCATORS' ASSOCIATION, of Canada, and the INSTITUTE OF CHARTERED ACCOUNTS, of Nova Scotia, is the MARITIME BUSINESS COLLEGE, HALIFAX, N. S. KAULBACK & SCHURMAN, Proprietors.

Fast Growing Children, especially school children, whose brains are much exercised with study and whose strength does not keep pace with their growth, should be given PUTTNER'S EMULSION.

This preparation contains phosphorus and lime, in palatable form, and just in the best condition to be taken into the system, and supply what brain and nerves require, and to build up the bodily structure; and the codliver oil supplies much needed fat food. Be sure you get Puttner's, the original and best Emulsion. Of all druggists and dealers.

NOTICE. "Christians' Evangelistic Paper and Envelopes" have been in use for some time. Surely every pastor, Christian worker and all Christians should use them in corresponding or at least drop a card for samples. Address GRO. H. BRAMAN, Albert, Albert County, N. B.

## INDIVIDUAL COMMUNION SERVICE



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

Baptist Churches  
using the Individual  
Communion Service  
in the Maritime Pro-  
vinces:

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

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

Yours cordially,

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

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

Yours truly,

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

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

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

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

The Outfit is not expensive  
Write us for full particulars.

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256-258 Washington St., Boston, Mass.  
Send all orders to MESSENGER AND  
VISITOR, St. John, N. B.

### News Summary

There are six cases of small pox at Bangor.

Lord Cranborne, in the House of Commons on Tuesday, said the government are unaware of any negotiations proceeding between Newfoundland and the United States regarding the Bond-Blaine convention.

According to a despatch to the London Daily Mail from Simla a favorable monsoon had started there on June 7 and rains were everywhere expected in India, except in the northern portions of the Punjab.

The oldest resident of Yarmouth county passed away on Sunday last, Mr. Cyrille Babine, of Beilleville, aged 96 years. He carried on a general store for upwards of 60 years.

There are five cases of diphtheria in Norton village and six more within a radius of a few miles. The cases are all quarantined and the schools have been closed.

St. James Gazette suggests that on July 4 the Stars and Stripes will be displayed in London and throughout the British empire as a compliment to the United States.

The annual meeting of the Amherst Boot and Shoe Manufacturing Co. was held Tuesday afternoon. The output last year was \$585,000, the largest in the history of the concern.

The land was purchased at Toledo, Ohio, on Saturday for the largest lined oil mill in the world, which will fight the trust. The new mill is to be erected as soon as possible.

Deputy Warden Charles Ross, of the Dorchester penitentiary staff, has been superannuated and will move to St. John to reside. Mr. A. B. Pipes, farmer of the penitentiary, has been appointed deputy warden.

The Australians now serving, or who have served, in South Africa, says a Cape town despatch, are urging their respective governments to appoint Major-General Sir Reginald Pole-Carew commander-in-chief of the Australian Federal forces.

Hector Murray, aged 75, one of the oldest employees of the I. C. R., was instantly killed at Stellarton this morning. He was a car repairer and was working underneath the car, which passed over him.

Professor Heink, director of the Halifax conservatory of the Halifax Ladies' College, retires at the close of this term. His successor will be Mr. Gordon, a Scotchman, 24 years old, who is now completing his course at Leipsic.

A shocking calamity occurred on Sunday at the home of John A. Jones, at Pollet River, Salisbury parish. Their oldest child, a bright little girl nearly four years old, in playing went too near the draft of the stove, and her clothing caught on fire. Medical aid was summoned as speedily as possible, but the fire had burned too deep, and the poor little sufferer's life went out on Monday morning.

A dwelling house on Chester street, St. Martins, owned and occupied by William H. Davidson, was entirely destroyed by fire Tuesday night. Mr. Davidson is away from home working with Burchill Bros., and his wife and two small children were alone. All the contents were saved. The loss is partially covered by insurance in the Manchester.

Charles Kinney, about 15 years old, was arrested and taken before the police magistrate at Woodstock by Deputy Sheriff Foster, charged with stealing a bicycle on Wednesday last. It had been left in front of a church at Bath while the young lady owner witnessed a wedding.

At the Toronto Methodist Conference, Delegate Jones moved a resolution to the effect that purity should be maintained in the pulpit as well as pew, and to that end no minister in the Methodist church should have any connection with the Masonic order. The resolution was ruled out of order. In submitting to the decision of the chair Mr. Jones pointed out that the Conference had passed a similar resolution in 1842, and he would like to see it enforced.

At a special meeting of the Boston Chamber of Commerce resolutions were adopted urging the President to take steps, either by re-convening the United States and British joint high commission or by some other method, to prepare on the basis of equivalent concessions a reciprocal trade agreement between the United States and Canada which may be brought before Congress at its next session.

The New York World says: Trolley cars built in this country will soon go whizzing and clanging from Athens to Piratus in modern Greece. The contract for constructing the line has been let. The electric boom has struck Greece so forcibly that electric light plants are being manufactured in the United States to illuminate Lyra and Patras, the latter the most important seaport in the kingdom and the export point for large shipments of currents.

# THE Union Consolidated Oil Co.

Incorporated Under the laws of the State of West Virginia.

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## 20,000 Acres of Oil

16 Wells  
Producing  
6,500 Barrels Monthly  
with less than  
10 acres developed.

In order to

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The present income from the producing properties of the company is

## More than 3 per cent. Monthly

on the entire amount invested in its stock, with most excellent prospects of doubling the production in a short time, and the opening up of several of the valuable non-producing properties acquired. Regular monthly dividends on the stock of NOT LESS THAN 1 PER CENT. on its present price began in May, to be continued permanently thereafter, and the financial affairs of the Company are in a most satisfactory condition.

Over 200,000 shares  
subscribed for in the  
Maritime Provinces.

Prospectus of the Company, descriptive pamphlet, entitled "The Oil Industry of the Pacific Coast," subscription blanks, etc., mailed free on application.

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OTHER BRANCHES.

OTHER BRANCHES.

Cleveland, "The Cuyahoga" Building. Cincinnati, Ohio, "Union Trust"  
Boston, "The International Trust Co." Building.  
St. John, N. B., "McLaughlin"  
Philadelphia, "The Bets" Building. Buildings.  
Chicago, "The Fisher" Building. London, W. C., England, Trafalgar,  
St. Louis, "The Security" Building. Buildings.  
Kansas City, "The Heist" Building. Montreal, Que., "Temple" Building.  
Hartford, Conn., "Hillis Block."

### The Farm.

#### WATER AND FEED FOR SWINE.

Have a care that your hogs are comfortable at all times. One should be prompt in everything pertaining to their care. Prompt to feed at a certain time and prompt to water, and right here is where many an otherwise good swine breeder and feeder is remiss. He neglects or forgets to water the fattening hogs, or, as is often the case, he thinks it unnecessary. When hogs can get clean, cold water to drink, they always prefer it to dirty, unless their taste has been perverted. Hogs fatten faster when given plenty of clean water than they do when given nothing but slops and the water they get from a filty wallow.

A hog wallow is a nuisance pure and simple, especially if near the watering place of other stock. It is not of much value to the hogs. Let it be abated.

A hog likes a variety in his diet. He will eat up all the small unsalable potatoes and grunt his satisfaction while so doing. It is almost impossible to overfeed the hog if fed carefully.—(Swine Advocate.)

#### VALUE OF THE FARM SEPARATOR.

At the Nebraska Experiment Station they took calves from three cows, fresh May 15, June 5, and July 8, 1899, and brought them up on skim milk, or separator milk, making butter from the cream. In twenty-eight weeks they made nearly 492½ pounds of butter. Three other calves, dropped May 22, May 26 and June 16, were allowed to run with the dams. On July 14, 1900, three having the whole milk weighed an average of 798 pounds, and three on skim milk 792 pounds. All were fed alike after weaning, but with whole milk valued at \$1 a hundred-weight and skimmed milk at 15 cents a hundred weight, it had cost \$50.27 more to raise those on the whole milk than it did those on skim milk, or \$16 76 each, not reckoning anything for the extra cost of labor in hand feeding and butter making. The cost of growing a calf to six months old on skim milk was estimated at about \$9 for food, but by their weight as yearlings it will be seen that they were liberally fed.—American Cultivator.

#### THE UDDER AS AN INDICATOR.

The mammary gland, is in my estimation, the most reliable indication of a dairy cow. I think it may be considered more important than all others combined in point of estimating actual production.

We may, and frequently do, see cows with an ideal head, neck, body, etc., but if her udder is not well developed the cow is a failure in direct proportion as this important feature is lacking. But do we ever see poor producers with well developed

#### THEY DO IT.

People Quit Coffee and get Well on Postum Food Coffee.

A man in Milford, Ind., says he did not quit drinking coffee because he thought it hurt him, but because he found a morning beverage he liked better in Postum Food Coffee, but to his wonder and surprise, he found in a few weeks all of the old symptoms of sickness had left him.

He had been greatly troubled with his stomach and heart, also with what is known as "water breath," and dull headaches "which made me very irritable and quick tempered."

All of these symptoms disappeared and he discovered, in spite of all his previous theories that coffee was really the cause of his troubles, and the leaving off of coffee and taking on Postum Food Coffee brought about a perfect cure.

He speaks, also, of Mrs. Josephine Kelly, living at Rikhart, Ind. Says she was afflicted much as he was, but had become more emaciated than he. So she quit drinking coffee and took on Postum Food Coffee. She is now a healthy and robust lady and willing to make affidavit that Postum Food Coffee saved her.

The gentleman from Milford speaks also of Thomas McDonald as having recovered by using Postum. It can be had at all grocers. A good cup of Postum cannot be made unless it is boiled long enough to bring out the flavor and food value, then it is delicious.

ed udders? It seems to me perfectly natural that as milk is secreted in the mammary gland the greater the development of that organ the greater will be its product. I think that we, as breeders of dairy cattle, should pay more attention to the development of udders in our ideals of breeding. In order to do that, however, it would be well to have some expression as to what kind of an udder is ideal in shape, size and composition.—(Texas Stockman and Farmer.)

#### WHO SHALL MIX FERTILIZERS?

A man has a pain in his knee, and finds that by rubbing a certain liniment on it the pain is relieved. The next week he has a headache, and, remembering his knee, he rubs the same liniment on his head. The pain gets worse instead of better, and the man denounces the liniment as a fraud. He does not realize that the trouble in his head may come from his stomach. The liniment helped his knee, but failed to help his head; therefore, it is a fraud. You see, this man fails to recognize that there were two kinds of aches, each requiring a different treatment. He is like the man who uses a "phosphate" or some one sided fertilizer, and obtains good results on a certain crop. He tries it on another crop of soil and fails; therefore, all fertilizers are frauds.

A friend once used two hundred pounds to the acre of nitrate of soda on wheat in the spring and increased his yield quite a little. The next year he decided to use only nitrate on his potatoes, which were planted on a soil quite deficient in potash. He got a large growth of vines, but few potatoes. He said that nitrate of soda, and, incidentally, all fertilizers, were "no good." A fair amount of potash used with the nitrate would have doubled his yield, but he would not go down to the true causes of his failure. Such men make a mistake in attempting to mix their own fertilizers or to use special substances. They will do much better to buy the mixed goods, and always select complete mixtures. Generally speaking, it will pay a farmer to hire experts to mix or plan for him, unless he is willing to think and study down to the basic principles that underlie his work. The soil may have four aches, requiring nitrogen, potash, phosphoric acid or lime to cure them. Unless you know which particular ache your farm has you would better use all four.—(Rural New-Yorker.)

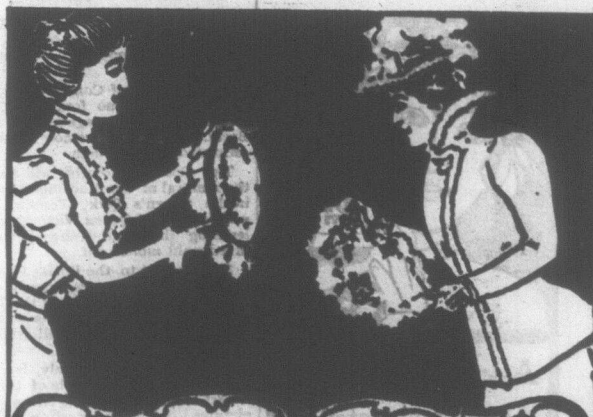
#### INSECT POWDER PLANT.

Persian daisy, Pyrethrum roseum, when dried and pulverized, is a powerful agent for driving away insects. It can be grown from seeds like any other feverfew, and the blooms can be cut and dried at home with decidedly less expense than the powder can be bought. The seedlings may occupy prominent borders in the flower garden, or fill entire beds. Also the same culture that suits vegetables will make the daisy yield abundantly of the useful blooms.

Druggists sell quantities of this powder. It loses its pungency after a time, so that renewals are necessary every now and again, in places frequented by ants, roaches or other insects. The advantage of this plant over the common insecticides is that it is strictly harmless to persons, being entirely free from poisonous properties.

The powder is pungent and agreeable to the smell. New-Orleans housekeepers use it after every scrubbing and cleaning, scattering in all crevices, along shelves and in drawers of kitchens and storerooms. It is also used in dining rooms, in refrigerators, and on the under parts of tables wherever ants or roaches travel. Dusted on beds, at the ends of sats, in all crevices and in the springs, it is a safe preventive. No insects will be seen on a bed that is kept dusted with fresh powder.

It is too expensive for such free usage unless grown at home. If the seeds are sown in boxes or hotbeds early in the season, and transplanted to rows for culture, the plants grow rapidly and may be cut a dozen times before frost.—(G. T. Drennan.)



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Three hundred and seventy-six shades insure just the color-tone you want.

Brilliant, lasting colors, insure the beauty of your work as long as the fabric lasts.

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BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

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**STEER CLEAR.**

A steamboat was stranded in the Mississippi river, and the captain could not get her off. Eventually a hard-looking fellow came on board and said:

"Captain, I understand you want a pilot to take you out of this difficulty?"

The captain said, "Are you a pilot?"

"Well, they call me one."

"Do you know where the snags and sand-bars are?"

"No, Sir."

"Well, how do you expect to take me out of here if you don't know where the snags and sand-bars are?"

"I know where they ain't!" was the reply.

Beware of temptations. "Lead us not into temptation," our Lord taught us to pray; and again he said, "Watch and pray, lest ye enter into temptation." We are weak and sinful by nature, for it is a good deal better for us to pray for deliverance rather than to run into temptation and then pray for strength to desist.—D. L. Moody.

## CANADIAN PACIFIC RY.

### PAN-AMERICAN EXPOSITION.

\$20.50 to Buffalo and return.

Tickets on sale until June 30, good for return fifteen days from date of issue and good to stop over at MONTREAL AND WEST THEREOF.

For tourist tickets good to stop over and to return until November 1, also for rates going one way returning another, and information in reference to train service, hotels, etc., write to D. P. A., C. P. R., St. John, N. B.

All ticket Agents issue via St. John and Canada Pacific Short Line.

A. J. BEATH, D. P. A., C. P. R., St. John, N. B., or  
W. H. C. MAQUAY,  
Agent C. P. R., St. John.

Capt. P. G. Twining, R. M. C. R. E., has been appointed superintendent of instruction at Bengal, India. At present Capt. Twining is in China on staff duty. Capt. Twining is a son of the late E. C. Twining, Halifax, and his new post is one of the best open to an engineer.

A Montreal despatch to the Sun says: It was learned on good authority that H. M. Whitney has a contract for building three of the largest and finest steamships that can be built, to run between Sydney, C. B., and Southampton, the passage to be made in four days. The ships are to be built at a new yard to be established at Sydney.

News Summary



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical. Those who try Surprise always continue to use it. SURPRISE is a pure hard Soap.

Wanted Everywhere

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

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VARIETY MF'G CO.,  
Bridgetown, N. S.



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Nervousness, Sleeplessness, Nervous Prostration, Loss of Energy, Brain Fag, Faint and Dizzy Spells, Loss of Memory, Melancholia, Headaches, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility, and all troubles arising from a run-down system.

They will build you up, make rich red blood and give you vim and energy.

Price, 50c. per box, or three boxes for \$1.25, at druggists, or will be sent on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.



A blue book has been issued containing a report of the Transvaal concessions commission. It is clear, the commission avers, that a state which has annexed another is not legally bound by any contracts made by the state which has ceased to exist and that no court of law has jurisdiction to enforce such contracts, if the annexing state refuses to recognize them. The commission recommends that the government decline to recognize the dynamite and other concessions and adds that it is satisfied that Dr. Leids and others have received from certain directors shares and financial considerations. Regarding the Netherlands-South African Railroad, the report, while admitting that the concession was legally granted, considers it should be terminated. Its extraordinary action in the way precludes the possibilities of its continuance under British administration.

Dear Sirs.—Within the past year I know of three fatty tumors on the head having been removed by the application of MINARD'S LINIMENT without any surgical operation, and there is no indication of a return. CAPT. W. A. PITT,  
Chifton, N. B. Gondola Ferry.

As a compliment to his wife King Victor Emmanuel III. has ordered that the new postage stamp shall bear her portrait instead of his.

In the House of Commons Mr. Balfour said there was no foundation for the rumors of peace negotiations with the Boers. The Boer force now in the field is estimated at 17,500 men.

The Board of Control will not permit the removal of the Macdonald monument in the Queen's Park, Toronto, to make way for one of Queen Victoria until after learning the views of the donors of the Macdonald monument.

In his report to the British Government Sir David Barbour recommends a tax of 10 per cent. on the profits of the Transvaal mines towards the expenses of the war. This, it is estimated, will yield about £450,000 annually.

'The Delineator' for July, is a remarkable and beautiful example of typographical art. This is especially true of the color pictures illustrating an article on the Pan-American Exposition.

Canada is specifically excepted in the official announcement that the German Federal Council, on the basis of the law of May 25th, has decided, from July 30th, to extend to the products of Great Britain and her colonies the most favored nation treatment.

Frank, son of Mr. Hazen J. Dick of St. John, had a very narrow escape from death on Saturday evening last by falling from the platform of a car on the Baptist picnic train as it was approaching Fairville coming in from Westfield. Happily the only injuries sustained were some slight bruises.

In furtherance of her plans to make the institution founded by her husband the best school of engineering in the United States, Mrs. Philip D. Armour has decided to add \$250,000 to the recent gift of \$1,000,000 made by her son J. J. Ogden Armour, to the Armour Institute.

The directors of the New Brunswick Coal and Railway Company met Thursday and decided to call a meeting of the stockholders for an early date, with the view of calling for tenders for the construction of the road from Chipman to Gibson. The shareholders and directors of the company will meet in about a fortnight. A very satisfactory report on the coal areas was reported.

The death of Hon. A. S. Hardy, late Premier of Ontario, occurred on Thursday last, after a severe illness and an operation for appendicitis. Mr. Hardy was born in 1837, was called to the Bar in 1865, entered the Ontario Legislature in 1873, became Provincial Secretary in 1877, Commissioner of Crown Lands in 1889, became Premier in 1896, and retired from political life in 1899 because of ill health. Mr. Hardy was a man of large ability who rendered good service to his Province as a legislator.

Barney Morris celebrated the 109th anniversary of his birth Tuesday by getting to work in Prospect Park, Brooklyn, N. Y., a little earlier than usual. Morris, who says he was born in County Cavan, Ireland, on June 10, 1792, never drank or smoked. In a large measure he considers his long life as due to that. Morris is not only the oldest employe of the Brooklyn Park Department in point of age, but is the oldest man ever employed at Prospect Park or in any other branch of the department in any section of New York city. He is as active as a man of 60 and enjoys the outdoor work assigned him.

Borings for oil have been going on for sometime in Westmorland County, but though oil bearing sands have been found, the first indication of oil in paying quantities was encountered last week at a depth of 300 feet in a well on the St. Joseph College farm near Memramcook. It is expected that when the well has been sunk deeper and torpedoed a better flow of the fluid will be obtained. According to the reports of Professor Shaler of Harvard University and Professor Gooderich of Boston the indications are that oil in paying quantities will be found in the Westmorland and Albert belt. The success which attended the operations at Memramcook has greatly encouraged the Company which is prosecuting the undertaking.

Chicago Tribune: "Young man," the rising statesman said to the reporter, "newspaper notoriety is exceedingly distasteful to me, but since you have asked me to give you some of the particulars of the leading events of my life I will comply. I do so, however, with great reluctance." Here he took a typewritten sheet from a drawer in his desk and handed it to the reporter. "I suppose, of course," he added, "you will want my portrait, and although I dislike anything that savors of publicity, I can do no less than comply with your wish." Here he took a photograph from a large pile in another drawer and gave it to the reporter. "When this appears in print," he said, "you may send me two hundred and fifty copies of the paper."



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Young Reaper (semi-monthly)		4 "	16 "		
		2 "	8 "		
(The above prices are all for clubs of five or more.)					
Good Work (New), in place of "The Colporter," (monthly)				Price, 25 cents	
per year, in clubs of ten or more, 20 cents per year.					

American Baptist Publication Society

EASTERN HOUSE—256 and 258 Washington St., Boston, Mass.  
Geo H. Springer, Manager

The New York Mail and Express announces the incorporation of the Dominion Securities Co. with a capital of \$1,500,000, as the first step in the direction of permanent control of all Nova Scotian transportation and industrial companies. One of the features will be the establishment of a steamship service between New York and Nova Scotia. Dr. Wm. Seward Webb has been made president of the company and the directors are John Jacob Astor, S. R. Callaway, Edward Vanetten and Percy Clemon. The first stretch of tracks of the Cape Breton Railroad Extension Co. is being laid. Within four years 600 miles of track will run from Yarmouth to Halifax and from Port Hawkesbury to Louisburg and Sydney. This enterprise is a move made by the Vanderbilt railroad interests. It will open a new lane for American commerce and fill the great coal sheds of the New York section from the extensive coal mines of Nova Scotia.

Mrs. Hatterson—I am going to meet my husband at 1 o'clock to select some decorations for the drawing-room.  
Mrs. Catterson—What do you want him with you for?  
"Well, in case they don't turn out right, I can say it is his fault.—(Life.

THE DEER'S EYES.

A Canadian hunter tells this incident of how he once came face to face with his quarry and had not the heart to fire: "It wasn't a case of 'back fever,' such as a novice might experience, for I had been a good many deer. This was a particularly fine buck that I had followed for three days. A strong man can run any deer to earth in time, and at last I had my prey tired out. From the top of a hill I sighted him a few miles away. He had given up the fight, and had stretched himself out on the snow. As I stalked him, he changed his position and took shelter behind a boulder, and using the same boulder for a shelter, I came suddenly face to face with him. He didn't attempt to run away, but stood there looking at me with the most piteous pair of eyes I ever saw.  
Shot? I could have no more shot him than I could have shot a child. Had the chance come from a distance of 100 yards, I would have shot him down and carried his antlers home in triumph, but once having looked into those eyes it would have been nothing less than murder. I have hunted deer since then, but I find the sport affords me little pleasure. Whenever I draw a bead, the picture of those mute, appealing eyes comes before me, and, though it has not prevented me from pulling the trigger, I have always felt glad somehow when my bullet failed to find its mark."—Witness.

STRUCK BY LIGHTNING.

The thunder and lightning storm which passed over the city on Friday afternoon did some damage in this vicinity. A house

on the Red Head road, owned and occupied by a family named McNamara, was struck by lightning and badly wrecked. The lightning apparently struck the chimney and passed through the house, knocking the plaster from the walls and tearing up the interior. A curious feature was that it split large splinters from the posts of a bed. No one in the house was hurt, but Mr. McNamara, who was outside the door when the bolt struck, was knocked down unconscious. He soon revived. The lightning demolished a tree on Goderich street during the storm on Friday.—Globe.

HIGH MOUNTAINS OF THE MOON.

The Leibnitz range attain enormous altitudes above the average level of the moon's surface, and are sometimes seen projected far beyond the regular curvature of disk, thus destroying the circular contour and giving it a notched or serrated aspect. Several of the peaks of these southern mountains measure 30,000 feet in altitude, while one has been estimated to attain the great height of 36,000 feet. All the chief mountains of the moon which can be seen from the earth with a telescope have had their heights ascertained. The German observers, Beer and Maedler, have calculated the height of no fewer than 1,095 lunar mountains. The Doriel Mountains supply an instance of great elevation, the peaks of the three leading ones being between 25,000 feet and 26,000 feet high. Among other lunar peaks may be mentioned Huyghens, 21,000 feet; Hadley, 15,000 feet; Bracley, 13,000 feet; and Wolf, 11,000 feet.—"Tit-Bits."

A BLOW ADDER.

On Saturday, May 25, William Hill, of Ruthven, Ont., had a very startling experience. He was ploughing in a field near the lake, when he came across a large blow adder. The snake at once showed fight, and swelled up to twice its natural size and puffed out a deadly odor, which Mr. Hill says almost knocked him down. The snake was killed and was found to be the most poisonous kind of blow adder. Mr. Hill says he never wishes to meet any more of them.

No Summer Vacation.

Our arrangements are complete for our usual Teachers' and University Students' Classes during the vacation season. Any desired selection of studies from either our Business or Short-hand Courses (or from both) may be made.  
REMEMBER—St. John's climate and our superior ventilating facilities make study in summer just as pleasant as in any other season.

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