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The Destruction of St. Pierre.

BY WILLIAM MASON.

When we landed at Fort de France, just two weeks after the terrible catastrophe which in one blow laid low the most prosperous city, not only of Martinique, but in all the Lesser Antilles, it was difficult to realize that only sixteen miles away lay the world's greatest picture of ruin and death. Here, at Carbet's base, lay nestling the picturesque little town so dear to the heart of Josephine, Napoleon's loved but abandoned wife. And yet all was changed. The shops, filled with their gaily colored cloth, white-brimmed Panama hats and delicious fruits, were closed and locked. On the streets there was the same scene of inactivity. Here and there groups of men, both black and white, stood and in hushed whispers spoke of the fury of the volcano; grief-stricken women, dressed in the deepest mourning, silently hurried along on their way to the church, where continual services were being held for the souls of the dead and for the preservation of the living—and even the children by their frightened faces showed that they, too, were impressed and terrified by the hissing volcano to the northward. There was hardly a person in the town who did not suspect that sooner or later Fort de France would receive from Pelee's crater death and desolation; and yet there were few, comparatively, who were leaving for other islands. In Martinique lay their hopes and aspirations, and in Martinique, if need must, they would die.

Between Fort de France and the spot where once was St. Pierre the land comes down to the sea in alternating scallops and tiny valleys. Hiding from the people of Fort de France the monster head of Mt. Pelee, the two-headed Carbet rears its giant form over three thousand feet above the level of the ocean. In some ages of the past the mud flowing down Carbet's peaks formed the scallops which now end abruptly with the ocean. Dotted here and there between these monster mud banks covered with delightful verdure are, red-tiled houses surrounded by waving fields of sugar-cane. On the topmost point of each ridge there now stands a huge cross as a guard from the fury of Mt. Pelee. But even so, none but a few of the most hardy have remained in their homes outside of Fort de France since the day of the destructive eruption of Pelee—that mountain which was once the pride of the citizens of Martinique.

Two little towns are situated on the shore between Fort de France and the line of death which marks the termination southward of the zone of influence of Mt. Pelee. First is Case Navire, and then, a little further up, is Case Pilote. The latter is about seven miles from the former site of St. Pierre, but yet there are no evidences of the volcano, except that the green trees and glistening fields of sugar have now taken a grayish appearance, and instead of the customary and quaintly beautiful red roofs of the houses there is again the somber gray. Over all the land, too, in this vicinity there hangs a misty veil, and high above the hills to the southward is now seen what appears to be a monster umbrella-shaped cloud of white.

The once prosperous suburban town of Carbet marks the beginning of the scene of desolation. The change is sudden and appalling. From a land of beauty we are suddenly brought face to face with death and destruction in its most complete form. The houses and churches of Carbet are not destroyed, but are covered with many inches of ashes and volcanic dust; the palm trees and other tropical foliage bend under their weight of dust, and many of them have broken in twain; the once richly colored and sweet scented flower gardens are buried completely out of sight, and not one human soul now dares to live in Carbet. Few of its inhabitants, however, were killed, for the little town was saved from complete annihilation by its position close behind a scallop which separates it from the resting place of St. Pierre.

Only a little further along the coast and St. Pierre is before us. Now the mountain in all its terrifying glory is clearly visible, only a short distance ahead.

For over four thousand feet it rises from the sea and throws forth for many thousand feet higher massive clouds of now white and now black smoke and vapor. It seems as if some giant hand, controlled by a supernatural power, has, with one scoop, dug out near the mountain's base an immense hole with an opening only toward the sea and Mt. Pelee. In this hole there once thrived one of the most prosperous cities in all the West Indies—it was the site of St. Pierre. Now it is hard, from the distance of a mile, for one to discern that there remains anything there which bears resemblance to the works of man. A little nearer in, the land simply seemed roughened, and it was not until we had come very near to the shore that it was possible to distinguish between the place where the city had once been and the works of nature in the rear toward the mountain.

Gray was here, there and everywhere. Dust and dirt and ashes and mud, with here and there a jagged remnant of what had once been a beautiful house, a large church, or a city hall, was all that remained of St. Pierre. Not one human soul anywhere. And in the rear Mt. Pelee was lost in the clouds and smoke above. This beautiful and quaint little town was only so short a time ago all color and freshness; then the mountain was covered with giant palms interlaced so closely with green vines that it had presented to the eye one hugely beautiful mass of green. There, on that hillside just back of this joyous city, was one of the most beautiful gardens the world has ever known. Fountains were scattered here and there in the squares, throwing showers of glistening spray into the air, and moving about were gayly dressed people chattering one to the other in their *patois* French. Now there is a desolate stretch of gray merely accentuated by the jagged and grawsome ruins.

But let us enter the town. It hardly seems possible to tell in which direction and where the streets had formerly run. Houses have toppled in and scattered themselves to such an extent that it appeared as if the same giant hand which had once formed the site for St. Pierre had now swept itself over the entire city, knocking down buildings with the ease that ten pins fall when struck by the rolling ball. There must have been a wind with the fury of a terrible cyclone, for iron bars as large as a man's wrist were bent and twisted and huge trees have literally been torn from the earth and cast in every direction. Where there were no ruins to be seen it was due to the fact that they had been buried far below the rivers of mud, which had flowed down Pelee's side through this natural gateway into the city. But most surprising of all there was no lava.

Looking to the North, to the East and to the South there was one continued stretch of desolate ruin. At no place in the city was there to be seen a house with a roof, and, indeed, there was not one house with walls higher than what had been its first story. Dust and ashes were piled high against the side of these flattened walls, and huge rocks—some from the volcano and some which had formed parts of buildings—had been thrown here, there and everywhere. And in and among this monotonous wreck and ruin were the decomposing bodies of the former people of St. Pierre.

How did this city meet its doom? How was it possible that in less than five minutes St. Pierre was changed from a place of life, joy and happiness to this desolation? From an eye-witness—a priest—who lived about five kilometers inland from St. Pierre and partly around the mountain just outside of the blast of Pelee's breath, we obtained what is probably the best description of the destruction of the city that has yet been given.

At about half past seven in the morning of May 8th a dense black mass of smoke rising rapidly, rolling, twirling and twisting upward to a prodigious height, was seen coming from Pelee's crater. Suddenly the upper portion dilated like a huge sunflower on its stalk and the lower part became wrapped in a snow-white wreath of vapor, which encircled the column and then intermingled with it and appeared as black cloud and silvery masses. Through the pitchy awning above lightning played incessantly and below on the side of the mountain monster jets started upward until the whole mountain appeared to be a submerged, smoking, burn-

ing mass. There was a blinding flash, and it appeared as if some keen-edged knife had cut the stalk of the flower, and with a loud report, like the guns of the navies of the world simultaneously exploding, the black cloud swept down the mountain upon the little city. Lightning flashed and crackled, and surrounding world became as dark as the darkest night. As the cloud reached the city there was another blinding flash and a loud report, and from north to south St. Pierre burst into flames. The only fire from the volcano was that of lightning. Flames do not come from the crater.

Only a short distance from where the quays of St. Pierre were formerly situated stands the ruins of the beautiful cathedral. Only a small section of the front and rear walls are now standing, and between them are huge stones—the wreckage of the towers, the immense bell and the broken and desolated altar. The flow of mud has buried nearly everything. Here, in this wreckage, were found many bodies, and it is very probable that at the time of the eruption the church was filled with people praying to the Almighty for deliverance from the volcano. These people be it known, had been given not less than twelve days' warning of the subsequent catastrophe. The first eruption, on May 8th, left standing a large part of the cathedral, but the second eruption, on May 20th, utterly demolished it. Formerly, standing upon the apex of the roof between the towers of the cathedral, there was a large metal figure of the Christ. When the hot blast burned itself across the city the Christ fell, and is now buried many feet below the debris.

The principal street of St. Pierre was called Rue Victor Hugo. It is now very difficult to determine just where this street ran. What had once been shops, banks and an opera house and a city hall was now but a gray waste, on which dust and ashes had drifted in large piles covering heaps of stones that had formerly been reared in magnificent edifices. The ruins of the Hotel de Ville, the City Hall of St. Pierre, are shown in the photograph. This building stood in a great square, where once had also been fountains, gardens and statues.

In what was known as the central section of the city there is perhaps slightly less devastation than anywhere else. But even there it is next to impossible to distinguish one from another. In one of the ruins, however, I found a little crevice filled with clay pipes, not one of which had been broken in all of this ruin. Walls had tumbled and toppled around them, and the blasts of superheated gases had killed and destroyed all life for miles around, and yet these little fragile pipes had remained intact. In another place we found a nest of china-ware, with only a very few pieces cracked by the intense heat. Here also, immense rocks had fallen, but in such a way as to protect the ware.

In the southern end of the city—a suburb called Anse—there lived many of the most wealthy citizens of St. Pierre. Altho' farthest from Pelee Anse had not escaped the violence of the mountain. The wealthy and the poor suffered the like fate. Southern St. Pierre was just as desolate as northern and central. Now no one can distinguish between what was the wealthy resident section and the places where stood the hovels of the poor.

Walking over and along where once was the Rue Victor Hugo down into Anse one is most forcibly reminded of Lord Lytton's last days of Pompeii. There, where those smoldering ruins are now seen once stood the palatial residence of Diomed. A little beyond had lived Clodius and down this street had fled Glaucus, bearing in his arms the beautiful form of his beloved Ione. But from St. Pierre no human soul escaped, and the novelist of the future, who attempts to narrate and describe the horrors which befell St. Pierre on that fateful morning of May 8th, must, if he be truthful, bring a far different ending to his book than Lord Lytton gives to his famous work. The silent evidences given by the dead bodies scattered throughout the ruined city show conclusively that some of the people, at least, saw the whirlwind of black cloud, flashing lightning, burning gases and boiling mud coming toward St. Pierre from the burning hole on the summit of Pelee, but not one escaped.—The Independent.

Strength Growing With Days.

BY REV. ALEXANDER MACLAREN, D. D., LITT. D.

"As thy days, so shall thy strength be."—Deut. 33: 25.

We generally hear these words misquoted, and put into the shape, "As thy day, so shall thy strength be," as if the substance of the promise was strength proportioned to the special exigencies of each movement. That is very beautiful, and may well be deduced from the words, but it fails to take into account that little "s" at the end of the word "day," which obliges us to understand the promise as meaning: "As thy days" (increase) "thy strength shall" (increase). The older a Christian is, the stronger Christian he ought to be. Then there is another thing to be noted, and that is that in their original connection the words are a promise, not to an individual, but to a community. It is the last of the series of promises to the various tribes of Israel which occupy this last chapter of Deuteronomy, and are ascribed to Moses; and it crowns the whole. Possibly we may go further than that, because this saying is the last directly addressed to the tribes, the rest of the song being a hymn to Jehovah. It may be that the change of person from the "he" that prevails throughout the rest of the benedictions to the "thy" that is found in the last two clauses, of which my text is one, indicate that these final blessings belong, not to Asher exclusively, to whom they seem to be immediately and directly addressed, but are intended for the whole community. Be that as it may, we have to keep in mind, if we would understand the depth and blessedness of this promise, these two points: "As thy days," not "as thy day," and the original application of the words not to an individual but to a community. And so now, just look at what lies in the promise thus expressed.

I.—INCREASE OF STRENGTH WITH INCREASE OF AGE.

Now let us take that first of all in its application to the individual life, and then in its application to the community.

In its application to the individual life. Here is a promise dead in the teeth of nature, because all living things that belong to the material universe come under the law of growth, which ultimately passes into decay. The same sea of time that flings up its spoils on some shores, and increases the land, when you get round the promontory is eating away the coast. And so, the years, which at first bring us strength, very soon begin to reverse their action, and imperceptibly draw strength away from us, and muscles become flaccid, the eyes become dim, and limbs are stiffened. Nor is it only the physical life which dwindles as the days increase, but also much of the inner life is modified by the external, so that the old man's memory becomes less retentive, and the old man's impulses less strong, and his mind as well as his limbs become stiffened; and new things are a burden to him; and, as the years go on, drop by drop there ebbs away the mental as well as the bodily strength he once had. Some of us know this. "Even the youths shall faint and be weary, and the young men shall utterly fall." "But as thy days so shall thy strength be," and when the eyes become dim, it is possible that they may be longer-sighted, and see the things that are, just in proportion as they begin to fail to see "the things that do appear." They may be able to discern more clearly what is above them, as they see less clearly the things on their own level. And it is possible that, whilst all other lights that have been hung in our chambers are dying down for want of oil, or for want of wick, one light that is not kindled in any mortal wick, nor fed by any earthly oil, may be enlivened by that oil of the Divine Spirit which forbids that the lamp which it feeds shall ever burn dim. It is possible that as the days increase, and the strength drawn from externals decreases, the power of the spirit, the maturity of the soul, the insight into the Eternal Christ-likeness, and assimilation to that which we more clearly behold, as the clouds thin themselves away, may all increase. Leafy buds are fair, but it is when the leaves drop, and the winter is begun, that he who stands amidst the trees can look upwards, and see more clearly anampler heaven than the foliage in its greenness had shut out.

And so, dear brethren, in all that makes the Christian life, it is possible that there shall be increase with the increase of our days. Why so? Just because the Christian life is a supernatural life that has nothing to do with dependence on physical conditions. If it were not so, if my Christian validity stood exactly on the same plane as my vigor of intellect, my retentiveness of memory, my energy of purpose, or other capacities which make up the non-material part of my being—the "soul," as people call it—then I, too, would share in the decrepitude and decay which silently dims these capacities, however brilliant, as the years roll on. But we know that it is not so. Much rather, it almost seems that there is an opposite and compensating action sometimes set up, so that as the outward man perishes day by day, the inward man is renewed, and as one scale goes down, the other often goes up. We sometimes see people, in the measure in which their physical strength decays, drawing into themselves more and more of that supernatural and

divine strength which has nothing to do with the material or the external.

Is that not a reason for believing that that life which thus obays a law, as I said, dead in the teeth of nature, is a life altogether independent of this bodily existence, and our connection with this material universe? There is no better proof of immortality, if you except the fact of the Resurrection, than the way in which, right up to the edge of the grave, and even when a man's foot is on its threshold, there burns in his soul, brighter and brightening as the darkness falls, all that makes the Christian life. Can anybody believe that a life which thus, throughout its whole course, has been independent of physical conditions, and triumphs over them at the last, is going to be extinguished by the accident of that impotent shape which fastens its skeleton claws on the body, but never gets near the true self? If we have Christ in us, the Bread of immortality, though we die yet shall we live, and, in a nobler sense, than the old singer dreamed it, "as thy days" increase unto the unsetting day of the heavens, "so shall thy strength be."

But if this contradiction of Nature by a supernatural life is to be ours, as it may be, let us not forget that this promise, like all God's promises, is a promise with conditions. They are not stated here, but we know them well enough. Remember the sequel of words that we have already quoted. "The youths shall faint and be weary; the young men shall utterly fall; but they that wait on the Lord shall renew their strength"—they, and only they. And what is "waiting on the Lord" but communion with him, desire for his gifts, carefulness not to put barriers in its way by our own conduct, prayer and purity, and without use of the strength we have? God does not give gifts to men who see as wasting them, and the gift of growing strength that is promised to us is strength that is to be used for his service. That thought as to the conditions of the promise reveals the reason why so many professing Christians know so very little about that paradox of strength that grows as the days grow. The very notion of increasing conformity to Jesus Christ, and deeper and fuller and more rejecting possession of power and life derived from him, has faded out of the creeds, because it has faded out of the experience, of so many of us professing Christians. The greatness of the promise constitutes the sharpness of the text when we come to apply it to ourselves. Has my strength grown with years?

Let me say one word, and it shall be but a word, about the other application of this great thought. As I said, it is a tribal benediction, and all the benedictions of all the tribes have passed over to the great community of New Testament believers. The church is heir to the Divine promise that as its days increase its strength increases. And though, of course, there have been fearful instances to the contrary, and churches, like other institutions, are apt to stiffen and decay in their old age, and though people are saying to-day, with some show of facts to support their saying, that Christianity is effete, and the church worn-out, yet the only institution in the world that has lasted so long, and kept up so much vitality through centuries, is the Christian church. Why? If there were not, a supernatural life in it, it would have been dead long ago, not because of the persecutions of enemies, but because of the sins of its friends and members. The church would have killed Christianity and itself, unless there had been that seed of eternal life in it. They used to say, in the old days, that vessels going on a long voyage liked to take in Thames water into their water-butts, because it had the property of working itself sweet again after it had gone bad. So, over and over again, when its corruption was greatest, there has been an outburst of that supernatural life that has cleansed the church, and made it strong and vigorous once more. I venture to say that time writes no wrinkles on its brow, and that the existence of the Christian church to-day, remembering all the weary welter of blood and error, during these nineteen centuries, is a demonstration that a life, not of the will of man nor of the will of the flesh, but of God, himself, is in it. Though we may be, and ought to be, burdened by the sense of the feebleness of the vitality of much of professing Christendom, we are blind to the lessons of the past, and traitors to faith in the power of the Lord, unless we transfer, with unhesitating confidence, to that great community, the words of my text—"As the church's days increase, so will her strength grow."

One more word—"You and I are members, most of us, of this smaller community assembling for worship here. It has a long history. Ah, dear brethren, I wish I could be as sure about the church in Union Chapel as I am about the church in the world, that the older it gets the stronger it gets. We know the conditions; God help us to fulfil them, and to "wait on the Lord" that our strength may be increased.

But the promise of our text is susceptible of another application, though that is not its true signification, and may be taken as meaning the necessities of the days shall determine the nature of the strength given. And that adaptation of supply to need will be true in many directions.

It will be true if we consider the tasks imposed by

each succeeding day. For God never sets his servants to work or warfare beyond the limits of the strength which they have or may have, if they will. If anything is plainly his will, it is plainly within our power. Even if it is obviously beyond our felt strength, the consciousness of our inability is meant to be the signal to us to take to the prayer which will bring us into possession of strength that equals our desire and our need. His commandments are all promises of the bestowal of ability to fulfil them, as the man with a paralysed arm found himself able to stretch it out when, in obedience to Christ's command, he tried to do so. So, however heavy our responsibilities, however trying our tasks, however we may be disposed to answer God's call to "some hard or unwelcome office with the old excuse: "Ah, Lord God, I cannot speak for I am a child," we have a right to expect that, if we say: "Here am I, send me," he will infuse his strength into us, will put his words into our stammering lips, and fit us for all which he lays on us. "Give that thou commandest," and command that thou wilt," says Augustine. Our text may be taken as the answer to that prayer, given ages before it was offered.

Again, this adaptation will shape the day's strength according to the day's wants. The "matter of a day in its day" will be given. There will be daily bread for daily hunger. There will be daily supplies for daily needs. The manna is given morning by morning, that every day may renew the sense of dependence, and that the children of the Kingdom may feel not only their continued dependence on God, but may joyfully realize his continual care expressed by his unremitting gifts. Whatever, then, may be the coat of the days, the strength given will correspond, be they joyful or sad, summer days of heat and beauty, or winter ones, short and cold and dark. God makes no mistakes, sending furs for June or muslin for December. His gifts are never belated, nor arrive after the need for them is past.

That adaptation takes effect for us on the same condition as the increase does, of which we have been speaking, namely, on condition of our waiting on God. There must be habitual desire, faith, and use, if we are to realize this uninterrupted flow of strength corresponding to the moment. If our lives are daily sacrifices, if we take up our crosses daily, if we daily watch at Wisdom's gates, if we die daily, then we shall daily get our daily bread, and as our days increase, so shall our strength grow greater.—Baptist Times and Freeman.

King's and Dalhousie.

FOUR ATTEMPTS HAVE BEEN MADE TO UNITE THESE COLLEGES.

Shortly after his consecration in October, 1787, Bishop Charles Inglis urged the assembly to establish a seminary of learning. "The whole proceedings of the Provincial Assembly relative to the Academy first and then to the college were evidently characterized by a disposition most friendly to the Church of England: The Dissenters in the House cheerfully united with churchmen to make the requisite provision for this undertaking, under the impression that the college would meet fully the existing requirements of the people, and would raise the character of the Province." (Akins).

When the statutes were being prepared in 1803, Judge Croke insisted in spite of the continued protests of Bishop Inglis that "every student at his matriculation (on joining the seminary) be compelled to subscribe his assent to the 39 articles of faith of the Church of England," and that no member of the University be permitted "to frequent the Roman mass or the meeting house of Presbyterians, Baptists or Methodists . . . or be present at any seditious or rebellious meeting." The majority of the Governors supported Judge Croke. The Governors were Sir J. Wentworth, Lt.-Governor, Bishop Inglis, Chief Justice Blowers, Judge Croke, Att'y.-General R. J. Uniacke, Solicitor-General J. Stewart, and Benning Wentworth, Secretary of the Province.

Within a year Dr. Thomas McCulloch began a movement to establish an academy at Pictou for Dissenters. When the Bill, authorizing its conversion into a college similar to that at Windsor, came before the Council, that body inserted a clause requiring the trustees and teachers to be members of the English or Presbyterian church.

Lord Dalhousie found King's College and Pictou Academy, exclusive through design or accident, and distant from the Capital of the Province, the seat of the Legislature and the Courts, and the centre of the military and mercantile life of the colony. He determined to found at Halifax a college like that at Edinburgh, "open to all occupations and sects of religion." The Earl, in his communication to the Council, Dec. 11th, 1817, stated that he had thought that the Castine fund "might have been applied to the removal of King's College to a situation here more within our reach; but I am better informed now and I find that if that College were in Halifax, it is open to those only who live within its walls and observe strict College rules and terms."

After the Dalhousie College building had been made ready for occupancy, the friends of both Colleges thought

union possible. On Sept. 22nd, 1823, King's College appointed Dr. Inglis, Rector of St. Paul's, and Dr. Porter, President of King's, a committee to confer with S. G. W. Archibald, Speaker of the Assembly, and Hon. M. Wallace, Treasurer of the Province, the committee of Dalhousie College. They agreed that the Colleges should be united under the names of the United Colleges of King's and Dalhousie. Halifax was chosen as the site. The Government of the United Colleges was to be in the hands of the Patron, the Visitor and the Governors of King's with the addition of the Treasurer of the Province. The statutes objectionable to Dissenters were to be withdrawn. Lord Dalhousie wrote to Sir James Kempt, saying, that since the proposed institution would be in Halifax and open to all classes in Nova Scotia, he thought "the very character and name of Dalhousie College should at once be lost in that of the other, so that the style of King's College should alone be known and looked up to."

Chief Justice Blowers and Dr. Cochran were bitterly opposed, and when the draft of the Bill to carry the union into effect was prepared copies were sent to the Archbishop of Canterbury, who agreed with the Chief Justice and interposed his veto. Dr. Inglis secured friends in England, and "the friends of the College were now quite indifferent as to the union with Dalhousie." (Akins).

Again in 1829 the question came up. This time the Colonial Secretary proposed in Parliament to discontinue the annual grant of £1000 to King's College. In order to compel King's and Dalhousie to unite and to prevent the educational question becoming a party question which threatened to keep the Council and House in constant feud. The Home Government kept urging the union, and naturally the Governors of King's resisted. In 1835 matters came to a crisis, when the Colonial Secretary demanded the surrender of the Royal Charter. Bishop Inglis appealed to the Archbishop of Canterbury, who as Patron had the "power of a negative upon every statute or by law of the College and ought certainly to be consulted in a matter affecting its existence." (Hind) The Archbishop supported King's and the struggle was terminated in 1837.

The third attempt at Confederation began in the early eighties. The movement was designed to include all the Colleges of the Maritime Provinces. The University of Halifax, an examining university modelled after that at London, paved the way for union. From 1876 to 1880 it flourished, but its enemies were many and its friends were few. With the withdrawal of the Government grant it ceased to be operative. Consolidationists opposed it because it was merely an examining institution. They did not see that it might provide an easy way to unite at least for scientific work. In Manitoba a similar examining university offered the Government an opportunity to use it as a teaching university for scientific and technical work. The anti-Confederationists saw in the University of Halifax something hostile to the influence and prestige of the smaller colleges.

The movement for consolidation made some progress. Dalhousie was receiving Munro's generous gifts and the other colleges were embarrassed financially. For the Government had withdrawn the denominational grants. Mt. Allison seriously debated the question. The younger men were vigorous advocates, but were not strong enough to overcome the strength of historic associations and the fear of the secular tendencies of large universities. The Governors of King's decided in favor of union; but the alumni, strongly attached to the old college, with its historic connection with the church and its charming associations with Windsor, resisted stoutly, and were supported with great vigor by the people of Windsor. Again offers of assistance came from England and from many alumni. Confederation ceased to be a living question in 1885.

The fourth movement was initiated by King's College last year. Dalhousie promptly and liberally responded. Prosperity and large endowments have made Mt. Allison indifferent. Her Board of Regents has declined to confer. The Governors of Acadia have remitted the question without a recommendation to the Baptist Convention. The University of New Brunswick has appointed a committee to confer, but holds out no hope that any scheme can be acceptable to her. Her relations to the Provincial treasury and school system are such that legislative union seems to be the only way to ensure college union. The other colleges are silent.

The prospects of union between King's and Dalhousie are better than they have ever been, yet much remains to be done.—Halifax Morning Chronicle.

Four Hundred Years Ahead.

O. P. EACHES.

When the Westminster Confession was formed, two hundred and fifty years ago, the framers of that confession held firmly to the belief that many dying in infancy were eternally lost. They were good men, tender in heart, loving God, but held in the grip of a stern theological system. Their conception of God was largely that of a sovereign God, lacking in love and fatherliness.

Designing to magnify and honor God, they largely ignored John 3:16, and framed a theology that ground into infant damnation. True to their logic, they accepted it as a necessary part of a true system. The Confession for centuries stated that "Erect infants dying in infancy are regenerated." Without any reservation the framers of this Confession assented to this statement, and justified their belief in it as in accord with the principles of righteousness. Dr. Twiss, the prolocutor of the Westminster Assembly, said: "Many infants depart from this life in original sin, and consequently are condemned to eternal death, on account of original sin alone; therefore from the sole transgression of Adam, condemnation to eternal death has followed upon many infants." Without a quiver in his voice he follows his system to its logical results, and finds a place for infants in hell. These old logicians placed the immeasurably larger part of infants into the ranks of the reprobate and damned. They extended this horrible doctrine to the unfortunates of the race, the deaf, the dumb, the insane. A Dutch theologian says, concerning the insane: "These latter, we believe, are left dead in sins, under just damnation, through the law of nature." John Calvin assumed, as a matter of course, that the infants of the godless were justly condemned. He says: "Who will not adore this wonderful judgment of God, whereby it comes to pass that some are born at Jerusalem, whence soon they pass to a better life, while Sodom, the gates of the lower regions, receives others at their birth."

It may be asserted, I think, that almost without exception the framers and supporters of the Westminster Confession heartily believed in the doctrine of infant damnation, and supported it by argument. Dr. Hodge was utterly in error when he stated that Calvinistic theologians had never maintained that any infants dying in infancy were lost.

For years past it has been felt that the Westminster Confession needed revision. The expression "Erect infants" implied and asserted that there were "non-elect infants," who were necessarily damned to destruction. The entire church had come to a fuller appreciation of God's nature and love. He is the same God, gracious, considerate, desiring that all should come to a knowledge of the truth. These framers of the faith, two hundred and fifty years ago, did not see God as revealed in the cross of Jesus Christ. They began their system, not with the redemption of Christ, making all else subordinate to this. They began their theological system largely with a sovereign will; they emphasized logic and law; they minimized love and redemptive agencies.

As manifesting this changed attitude of the church, the recent General Assembly in New York, with but two dissenting votes, placed upon record its belief that all dying in infancy are saved through God's grace. This conception of the truth has grown among our Presbyterian friends as the centuries have passed by. The assembly in New York has taken better care of the honor of God in his treatment of children than the Assembly at Westminster. The entire Protestant world may well rejoice that a great blot has been removed from this historic creed.

The Presbyterians, after centuries of struggle, have at last come to the ground always held by the Baptists. Four hundred years ago the doctrine of infant salvation for all dying in infancy, was universally and tenaciously held. Dr. Norman Fox, in "The Unfolding of Baptist Doctrine," says: "But the Baptists, in declaring that the believer was saved before baptism, and therefore independently thereof, naturally joined thereto the teaching that the infant dying unbaptized was saved. In the records of the trials of Baptists in the sixteenth century, we find again and again the question asked them regarding their refusal to give baptism to infants, 'But would you let them go to hell?' It was impossible for men of that day to conceive of the salvation of an infant dying unbaptized. But each time the answer of the Baptist confession is that all who die in infancy are saved by the word of Christ, and the inquisitors were especially shocked at the Baptist declaration that the dying babes of Turks and heathens were safe in the arms of Jesus. This doctrine, now so familiar, was a strange one then, and that the Augsburg Confession singles out the Baptists for condemnation as holding it reveals the fact that at that time it was held by the Baptists alone. In an article in the Presbyterian Review, Dr. Prentiss, of the Union Theological Seminary, recognized the doctrine of the salvation of all who die in infancy as originally a Baptist tenet. When the Augsburg Confession was formed in 1520, the Baptists were four hundred years ahead of the entire Christian world.

Gradually the Baptist principle is leavening all Protestant creeds. It is only a question of time, when all Protestant bodies will be compelled by the New Testament to revise their creeds as to infant baptism. The Baptists do not own the true teaching on this subject—but they alone hold it—they constitute, as in the case of infant salvation, the advance guard of the New Testament teaching.—Baptist Commonwealth.

Having Our Own Way.

He is a troubler, says one. He is obstinate, says another. He is a hindrance, says a third. He is a good

man, but self-willed, says a fourth. And so it goes through the entire round of opinion respecting the person who seeks to have his own way in the church; especially where he shows opposition, because his view is not adopted and his plan is not endorsed, or where he finds fault with what is done and resorts to obstructive tactics to verify his prediction that if his course of action had been pursued, there would have been a different result.

Men of this kind are found everywhere; and, perhaps, if we were honest with ourselves, we would have to acknowledge that something of their spirit appears in us. However this may be, the matter of having our own way calls for more consideration than it usually receives.

Principle is a grand and vital thing, while obstinacy is a poor affair. If our way is the Lord's way, it is right, and even necessary, for us to see it carried out; but if it is only one of several ways of doing his work, we should not mix two distinct things, or be too persistent in having our own wishes gratified as if they were God's. In such a case we become selfish, willful workers. We lose our reward. We become disturbers in Zion.

Our work in the church is a continued one. Others contribute to its success. They are counsellors and helpers. They are hence to be consulted. They have opinions as well as we. Their rights are equal to our own in respect to proposing and executing. The same deference accordingly is to be paid to their counsels, suggestions and desires by us as we require of them to our advice and proposals. Mutual consultation and mutual co-operation are demanded. This is a law in Christ's kingdom.

By seeking to have our own way upon every occasion, we discount our future usefulness. We desire to attain a certain end. We propose it and show how it can be done. Another suggests an alteration. Other come in with their modifications. A compromise is the result. Now if we refuse to co-operate because everything is not what we wanted, we lose influence; or, if we only lend an indifferent support, we either defeat our original design, or make its accomplishment the more difficult.

If our way cannot be had this time, it may be at another; if our plan was the better one, though others could not see it, so be it; we did our best; now it behooves us to fall into line, and do all we can to bring to a happy completion what has been generally agreed upon. Thus we gain power, and our next measure may fare better. As we acquiesced cordially and promptly on previous occasions, our associates will be more disposed to concede to our preferences now. They see that we are sincere and reliable, that we aim at what is for the good of the church, and that we will do what is right and honorable, come what may. Thus we multiply our influence and obtain our way oftener than we would otherwise do. An experienced pastor once said to a youthful minister: "Yield sometimes; where no principle is involved, defer to the judgment of other advisers; if you are always self-willed, you defeat your own ends, but if you concede judiciously, your turn will come, and more frequently will concessions be made to your judgment."

There is an excellent and wise rule for ministers and elders and those in influential positions to observe. Let each defer on questions of opinion and judgment to one another as there is need. Generally it is the combined wisdom of advisers and workers that is most effective. Individual opinions from even the wisest does not always fill the exact requirement.

People do not usually care to respond to the self-assertive. The man of quiet, reserved force, who says little and only at the right time, who does everything that comes to hand without regard to who proposes it and who is equal to the arising emergency, as a rule commands the largest following, particularly at critical moments, and has most frequently his own way, because his way is along lines that are feasible and practicable, and because it evinces the greatest regard to the good of others and the advancement of religion.—Presbyterian.

When Jesus Dwells in Us.

When Jesus dwells in us, then we are filled with love unto all the fulness of God—the Triune God, not only in heaven, but in our hearts. Fix your heart upon this: the Father must do it, and what the Father will do, I must expect—the Father, God Almighty, to give this Jesus into my heart as an indwelling Saviour; what the Father does is to strengthen us with might by the Holy Spirit in the inner men. Expect that. Fix your heart upon God. That is the one way to the Father, and as we go along step by step, let your heart be filled with this: God is love. Love is the divine omnipotence. Love is the life and the glory of God. Yes, God is love. There is the love of the Father and the love of the Son and the love of the Spirit. Let us fix our hope on the love of the Father giving the Son into our hearts. Let us rejoice in the Son coming with God's perfect love to dwell within. Let us bow in stillness while the Holy Spirit works mightily within us to shed abroad the love. God will come unto us and will bring us into his banqueting house and his banner over us will be love. May God teach the waiting heart to expect this, nothing less than the perfect love of God perfected in us.—Rev. Andrew Murray.

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The Uncrowned King.

The announcement which reached this country last Tuesday morning, that the condition of the King's health was such that a surgical operation had been found imperative and that the Coronation was therefore indefinitely postponed, produced a profound impression. Mingled with the universal regret and sympathy there was a feeling of painful apprehension as to the result of His Majesty's illness. The operation which the court physicians had declared necessary to save the life of their royal patient was for appendicitis, or at least the disease is usually so termed in this country, although the London physicians described it as perityphlitis which is differentiated from appendicitis by distinctions not easily appreciated by the non-professional mind. The seriousness of the situation, considering the general condition of the King's health, which for some time past, as is well known, has not been robust, was sufficiently evident and fully justified the apprehensions which were felt as to the result. The operation was however, successfully performed on Tuesday afternoon, and the reports of his majesty's condition up to time of writing have been in the main of an encouraging character. Though perhaps it cannot yet be said that the danger of an unfavorable result is past, yet there seems good reason to hope for the best. But even the best may mean that months must pass before the King will be able to endure the strain attendant upon Coronation ceremonies.

The cancellation of the Coronation programme has brought to a full and sudden stop all the preparations for the grand event, which for weeks or months had been in progress along a thousand lines, and has created disappointment and confusion the extent and degree of which it is difficult to conceive. The King's earnest desire to avoid such an embarrassing situation and to save the people the great disappointment, and in the case of many the ruinous financial loss, which must result from postponement, made him anxious to carry out the programme as arranged if at all possible, and he refused to abandon it until it became evident to his physicians that to postpone an operation longer meant certain death. There are circumstances in which man proposes, but a higher power than man's disposes. The whole situation is a pathetic illustration of the uncertainties of mundane affairs and the limitations of the human will. Perhaps there is in it all a lesson which the nation needs to learn. Was all this spectacular glory of the Coronation ceremony, now dashed like a broken vessel, to the earth, a thing of really wholesome significance? There was surely much more of pageantry than of prayer about it all, and was not the crowning of the King, if truly conceived, an occasion for prayer rather than pageantry and pomp? There may be danger that the nation is forgetting things more essential to real greatness than all the outward glory that was to have been displayed in connection with the crowning of its King. We may hope that the earnest prayers which from cathedral and from chapel, from stately mansion and lowly cottage, during the past week, have been going up to heaven on Edward VII's behalf are, in the King's own estimation, infinitely more valuable than all the spectacular glories of the Coronation ceremonies could have been. Among all forces and influences that exalt men and nations the first place is to be given to prayer.

Alid the sorrow and apprehension of the nation for the dangerous illness of its King, it has been

grateful to observe the numerous and no doubt genuine expressions of sympathy from other governments and peoples which the event has called forth. Beyond the seas as well as at home, King Edward is a popular ruler. To his own people his life is beyond value, and for the nation's sake as well as for his own and for the sake of the Queen so much beloved, the prayers of the nation are most earnest and sincere that the King's health may be restored. It would be idle to pretend that the personal record of Edward VII. has been all that many of his subjects would desire. But withal he is a man of very considerable intellectual force and a large fund of practical good sense. He was carefully educated in his youth with a view to the demands of the exalted position which he was destined to fill, and his long experience as Prince of Wales was an education for rulership, such as it has fallen to the lot of few monarchs to receive. The King is not only a man of broad culture and consummate tact, a graceful master in all public functions, and an effective after dinner orator, he is also a man well versed in public affairs, national and international, a man who possesses statesmanlike qualities and who is able to appreciate such qualities in his ministers. He recognized the wisdom with which his illustrious mother ruled, and there is every reason to believe that he has deliberately set himself to follow in her steps. King Edward appreciates the value of democratic institutions, he recognizes the limits of monarchical authority, and he is not likely to seek to curtail in any way the rights and liberties of his subjects. From a human point of view it would seem that it must be for the nation an unspeakable calamity to lose its King now on the threshold of what promised to be an illustrious reign. The nation needs his practised hand upon the reins of government, it needs his wise and tactful personality as an influence in her counsels. Then let the nation earnestly pray, God Save the King.

The N. S. Western Association.

The Nova Scotia Western Association met in annual session with the Bay View church at Port Maitland on Saturday, June 21st, at 10 o'clock. Port Maitland is a beautiful village about 12 miles from Yarmouth and five miles from the nearest railway station at Ohio. It is becoming one of the finest resorts for tourists. Its beach is unexcelled in the western part of the Province and the village commands a most magnificent view of the sea. Nature has made the place most attractive, and the people are doing what they can to improve their grounds by planting trees and caring for their lawns. It is in such a village that the Association met, and here is the residence of the Pastor, Rev. W. J. Rutledge, who with his most estimable wife, did all they could to make the delegates comfortable and happy. The Bay View, formerly the Beaver River church, has had a number of worthy men for pastors from the days of the venerable Harris Harding to the present time. The church was organized in 1846, and while the ship building industry was at its height flourished, but when this industry waned, the church failed to hold her own. Of late years she has taken on new life and as far as one could see, this is apparent on every hand. Pastor Rutledge is to be congratulated in having such a comfortable and pleasant church home, and such fine people to work for and among, and the people are to be congratulated on having the services of such a minister.

The regular meeting of the B. Y. P. U., in connection with the Association, met in annual session at Port Maitland, on Friday evening, June 20th, at 8 p. m. President Smallman in the chair. After devotional exercises, led by Pastor Fisher, of Clementsport, and others, addresses were given by Pastors Poole, of Sable River, on the subject, The Building of Character—and Steeves, of Paradise, whose subject was, The Worth of Young Men. These addresses were instructive and informing. Most excellent music was furnished by the choir of the church. The business of the Union was taken up on Saturday morning, when a resolution was passed commending the course of study as provided by the Committee of the Convention B. Y. P. U. and published in the MESSENGER AND VISITOR.

Precisely at 10 o'clock, the Moderator, Rev. W. F. Parker, took his place and called the meeting to order. Pastor Blackadar, of Lower Granville, led in an opening prayer of thanksgiving for past mercies and for present and future guidance.

There were 157 delegates enrolled, to which others were added during subsequent sessions. Committees on credentials and nomination were appointed. A characteristic welcome was extended to the Association by Pastor Rutledge, which was happily responded to by Pastor Daly of Bridgetown.

The ballot for Moderator resulted in the choice of Rev. I. W. Porter, of Bear River.

The Secretaries were continued in office. Rev. W. L. Archibald and E. T. Miller, H. P. Crosby, Esq., was chosen Treasurer.

After which, the new pastors who had come into the Association during the year were given a most cordial welcome by the Nestor of our pulpit, Rev. Dr. J. C. Morse, of Digby Neck. These new pastors are Revs. J. W. Bancroft, W. S. Martin, W. J. Rutledge, J. Miles, R. Kemp and S. S. Poole.

At the conclusion of this pleasant service, the newly elected Moderator was welcomed by his predecessor.

At 2 30 p. m., the Association resumed its work, after a season of prayer.

The Committee on Questions in letters, recommended (1) that the 2nd Argyle church be received into the Association. (2) That fellowship should be withdrawn from those members who withheld their support and requested their names to be dropped from the roll, and persisted in absenting themselves from services and ordinances of the church.

The digest of letters was read by the secretary, which showed 73 churches, 68 of whom reported more or less fully. Five made no report. The present membership is 12,087, showing a net increase of 52. The total additions for the year were 503, by baptism 323, by letter 139. There were dismissed to join other churches 182. Only 38 churches out of the 73 reported baptisms. Those reporting the largest number of additions by baptism were—Bear River, 28, Clementsport 25, Lower Granville 26, Liverpool 25, Upper Wilmot 25, Milton (Queens) 17, Hampton 16, Lawrencetown 15, Wilmot Mountain 14, Nictaux 13, Digby Neck 1st 13, Hebron 11, Smith's Cove 15, Yarmouth, Temple 10, Bay View 9, Springfield 8, Bridgetown 8.

Pastor Parry of Melvern Square led in a prayer of thanksgiving for blessings vouchsafed to the churches and for richer manifestations of the Master's presence in the year to come.

At 3 30 o'clock, the exercises were varied, for at that hour Dr. Morse ascended the pulpit and preached in his own inimitable way from John 7: 24—Father I will that they also whom thou hast given me, etc. The sermon as can readily be understood made much of the election of grace thro' Jesus Christ and emphasized the blessed relation between Christ and his people. The ground of assurance was clearly defined, and its sweet reasonableness duly enforced. The sermon was followed by a Conference, in which Pastor Saunders of Ohio spoke with deepest feeling of his own confidence in the person and work of his Lord. He was followed by others in the same strain until the hour for adjournment arrived. The exercises were stimulating and most helpful.

The evening session was given up to the discussion of Temperance, or rather Prohibition. Pastor Grant of Arcadia, the chairman of the committee on the subject, read the report, in which it was intimated that the man who could win Temperance men, Christian men from stupid adhesion to party politics would do more for the country than any other man who had ever lived. Addresses were given by Pastors Miles of Chegoggin, Kemp of Westport, and E. A. McPhee of Argyle. Mr. Miles took a more hopeful view of the Temperance question than did the report, and believed that there were good reasons for encouragement. Like Paul at Apoll Forum, he thanked God and took courage. Mr. Kemp spoke to the question, "What are we doing to suppress the liquor traffic?" as Christians and temperance workers.

Mr. McPhee asked the question, "Do we want Prohibition?" In answering his own query he said Christians should combine to get the thing wanted.

The Associational sermon was preached on Sunday morning at 11 o'clock by Pastor E. L. Steeves of Paradise, from Matt xvi: 13-15. Whom do men say that I the son of man am? etc.

Two questions here. Whom do men say that I am? Whom do ye say? The value of the Christian religion depends upon a man's attitude towards it. The same may be said of God's relation to men. He will be to them what they are to Him.

Various answers have been given to these questions all down the ages. To them there was only one answer. There is only one answer now. "Thou art the Christ the Son of the living God." The sermon was most excellent and forceful. It was carefully thought out, happily expressed in terse and vigorous sentences and made a good impression upon the large audience present.

The afternoon service which was to have been devoted to Sunday Schools and Home Missions, was seriously interfered with by a veritable down pour of rain. This prevented an audience of children, but in spite of the rain there were about 100 persons present, of all ages. Pastor Rutledge presided. A most excellent address was given to the young people by Pastor Ward Fisher of Clementsport, on "The Mold of Life." In its discussion the making of the golden calf was used to illustrate his points.

The report on Home Missions was presented by the

Chairman, Pastor Miller, of Hebron. There were no statistics given. The income at the disposal of the Board was not more than \$300 per month, entirely insufficient to carry on the work with efficiency. The churches receiving aid have enjoyed the services of faithful men, and the brothers doing general missionary work have met with a good degree of success.

Kind reference was made to the knowledge and ability of the former Sec'y.-Treas. of the Home Mission Board. The report closed with a tender reference to the death of Rev. A. C. Shaw, of Tusket, who as a member of the Board was most faithful, and as one of the missionary pastors did yeoman service.

A brief address by the writer of the report followed, in which the reception of the gospel of Jesus Christ by any man should lead him to pass on to others, what he had gotten. The believer receives not to hoard but to give—in word and deed—missionary work is a displacing. It is the getting rid of what was, for what and ought to be, mission work is receiving, assimilating, and then a passing into others, and this every day till Jesus comes.

Rev. F. W. Patterson, representing the work of North-west Missions was to have followed, but by a special vote time was given him at the evening service when it was hoped that a larger audience might greet him.

At 7.30 after the reading of the Scripture and prayer, Bro. Patterson was introduced and in a clear and vigorous address spoke of the progress and prospects of the work in that great and growing part of the Dominion. The possibilities of growth and development were emphasized and an earnest appeal was made to Eastern Baptists to continue their interest in the work. The presentation of the claims of North West Missions, lost none of its potency in the representative, and the impression made upon the audience was all that could be desired.

This address was followed by three others on Foreign Missions, viz: Rev. W. L. Archibald on 'The Missionary Ambition'—and W. M. Smallman on 'The Educational Value of Foreign Missions.' Both these addresses were of a high order and were well received. With such earnest advocates this department of our work ought to be kept well to the front as opportunity offers. As the hour was late the Sec'y.-Treas. of the Foreign Mission Board spoke briefly on 'The Work and Some Results Therefrom.' The meeting was intensely interesting from the beginning and the great importance of the work was clearly apparent as the speakers developed their themes.

The sun rose clear and beautiful on Monday—the storm of the preceding day cleared the atmosphere and all present at the morning session felt the exhilaration of the change of weather.

In the absence of the Moderator, Rev. M. W. Brown was called to the chair. After devotional exercises the report of the Home Mission Board was considered and after discussion by Brethren Saunders, Parry, Steeves and Blackadar, was adopted with a slight amendment to the clause which referred to the making of direct appeals to the churches in support of the work.

Then followed the reading of the report on Foreign Missions by the Chairman, Rev. T. A. Blackadar, in which the work in the different fields was specially referred to. After discussion in which Brethren Steeves, Daly, Blackadar and Manning participated, the report was adopted.

The Temperance report which had been tabled on Saturday night was then considered and elicited quite a vigorous discussion. Brothers Corey, Roop, Miles, and Miller were the principal speakers. It was evident from the remarks made that the members of this Association are very much alive on this question, notwithstanding the present uncertainty which surrounds it.

The reading of the Circular Letter by the writer, Rev. Dr. J. H. Saunders, followed. The subject of the letter was Child Conversion.

The letter was warmly commended and a motion passed to have it printed and read in the churches.

At 2.30, the afternoon sessions was opened by prayer, and the first item for consideration was the report of the Committee on Systematic Beneficence of which Pastor Fisher was the Chairman.

The report was an exceedingly good one, and a whole session could have been profitably spent in discussing its varied features. The paragraph which recommended the appointment of a committee to prepare something by which the interest of the churches in our Denominational Work would be increased was discussed more fully than other paragraphs. The report was adapted by the elimination of this clause. All feel the need of more money to carry on their work, but how to do it calls forth a diversity of views. There is no doubt that many are looking forward to the report of the Convention Finance Committee with some interest and possible concern. Plans are good in their way, but a spirit of true consecration is worth more than them all.

A most excellent report on denominational literature was presented by Pastor Parker of the Temple church, in which the importance of Bible study was duly emphasized. The new American edition of the Revised Bible, commended. The MESSENGER AND VISITOR received its due meed of praise for its informing articles and its value to the denomination. The importance of providing reading for our Sunday Schools, suitable to the age, characteristics and crisis of child life and adapted to the highest ideals, was also referred to.

At four o'clock a sermon was preached by Pastor Daley of Bridgetown, from Eph. 11:19 sq. Subject, The noblest institution of earth—the church of Jesus Christ. This was developed under four divisions, (1) foundation, (2) formation, (3) federation (4) function. This was a good sermon and well delivered and was most enjoyable. The best commendation that can be made was the desire expressed to hear the brother again.

The Educational Meeting on Monday evening was largely attended and full of interest. The report presented by Pastor E. E. Daley made mention of the flourishing condition of the schools at Wolfville. 128 have been in attendance at the College, 185 in the Seminary, and 79 in the Academy. Grateful mention was made of God's goodness to our denomination in giving us such splendid institutions for training young men and women for the duties of life. The report urged on pastors and laymen the duty of loyalty to these institutions and the necessity of co-operation in their support. In the platform meeting the first address was given by Principal Britain of the Academy. He made a strong plea for the education of the boy, and convinced his hearers that the proper place to send him was Horton Academy. Dr. R. V. Jones who represented the College spoke of the value of education, and the high ideals for which Acadia stands. The college was founded by the prayers and labors of the people and to them it must continue to look for loyal support. There is still a work for the small college to perform and in many respects has advantages to offer the undergraduate which cannot be obtained at a large University.

Principal DeWolfe spoke in behalf of Acadia Seminary. He spoke of the things we have, those we want had, those we are going to have and those we have to have. In a very few minutes the excellencies of Acadia Seminary, its prospects and claims for support, were set forth to the audience in a most convincing manner. The interests of the Seminary will not suffer on the platform when Principal DeWolfe is the representative of that institution.

On Tuesday morning the Report on Education was discussed and adopted.

In view of the fact that the Springfield church had disregarded the advice given last year, the resolution then passed was re-affirmed and the responsibility for the present unsatisfactory condition of things was laid upon the church. It was felt that the Association could do no less, in order to preserve its own self-respect, maintain the good fellowship of the churches and their proper discipline.

At the afternoon session on the receipt of the tidings of the illness of the King, a suitable resolution was adopted and prayer offered for his recovery.

During the discussion on the 20th Century Fund progress was reported among a large number of the churches. By a strong resolution Rev. H. F. Adams and his work were endorsed.

Rev. Dr. J. H. Saunders presented the report on Obituaries which made suitable reference to the death of Rev. A. C. Shaw, Rev. W. McGregor, Deacons Haley, Leadbetter, Wyman Freeman and several other brethren of strength and faith in the Denomination.

Rev. W. Fisher read the report of nominating committee. The committees for next year are as follows: Foreign Missions.—E. P. Coldwell, J. W. Bancroft, J. B. Moreland.

Home Missions.—R. E. Daley, J. H. Balcom, R. H. Howe.

Education.—A. C. Archibald, W. M. Smallman, Bro. S. N. Jackson.

Denominational Lit.—J. T. Eaton, J. C. Blackadar, John Potter.

Temperance.—W. F. Parker, Bro. Geo. Burton, G. F. Allan.

Obituaries.—Bro. Saunders, Dr. Morse, Bro. John Charlton.

Systematic Ben.—S. S. Poole, W. S. Martin, R. A. McPhee.

Circular Letter.—C. W. Corey.

Resolutions.—M. W. Brown, H. N. Parry, E. J. Elliott.

Sunday Schools.—Ward Fisher, E. T. Miller, E. C. Simonson, Tusket.

Com. on Circular Letter.—B. Kempt, E. J. Grant, John Miles.

Ass. Sermon.—I. W. Porter, J. W. Rutledge.

Delegates to Maritime Convention.—R. J. Elliott, E. C. Simonson.

Com. of Arrangements and Nomination.—Pastor of Entertaining church and Associate Pastors, Moderator and clerk.

Delegates to Associations.—Parker for Central, Price for Island, Grant for Clark.

Transportation.—The Clerk of the Association.

The Association enjoyed during the remainder of the session an exposition of the 5th Chap. of Romans by Evangelist W. S. Martin. A very helpful Conference closed a very profitable session.

The interest of the Association was manifest even to the concluding session when one of the largest audiences of the meetings assembled. The usual resolutions of thanks to Transportation Companies, to entertaining church, Moderator and others who helped to make the Association a success, were adopted.

The clerk was authorized to send a message of condolence to the widow of our lamented brother, Rev. A. C. Shaw of Tusket.

Rev. Dr. D. M. Welton was called to the platform and preached an eloquent and powerful sermon from I Tim. 1:15; He pointed out that in this familiar text we have a statement of the gospel and then emphasized both the truth of the statement and the importance of its reception.

Rev. W. S. Martin led a helpful Consecration service after which the Association adjourned to meet the 3rd Saturday in June 1903 at a place to be selected by the Executive. Thus closed what was by common consent regarded as a most helpful and successful Associational gathering.

The music rendered by the choir and soloists was of the highest order, and contributed to the success of the meetings.

New Books.

THE DICTUM OF REASON ON MAN'S IMMORTALITY OR DIVINE VOICES OUTSIDE THE BIBLE. By Rev. David Gregg, D. D. Author of "Our Best Moods," etc.

The testimony of reason to human immortality is here offered as supplementary to the testimony of the Bible. In the first division of the subject the author urges the

right of reason to be heard on the question of man's immortality and the influence which reason, unaided by revelation, has had in making men noble and in controlling nations and civilizations by teaching the doctrine of human immortality. In the second division he considers the method which reason follows in dealing with the subject; the argument which it constructs for immortality and the duty which it inculcates deduced from the fact of man's immortality. The rational argument for immortality is presented briefly and in a striking way. The booklet is interesting and worthy of a careful perusal. —E. B. Treat & Company, New York. Price 50 cents.

GENTLEMAN GARNET. A Tale of Old Tasmania. By Henry B. Vogel.

Conditions of life in the old penal colony of Tasmania in the earlier part of the last century are reflected in this story. The conditions were bitterly hard for some of those concerned. Along with the hardened criminals transported to Tasmania, there were doubtless not a few of a different character, some who for merely trivial offences had been condemned to a felon's life and some who were the innocent victims of treachery and injustice. It is with men of such character that this story is mainly concerned. "Gentleman Garnet" and his two companions had been led by the injustice and cruelty which they had suffered, and the fear of worse, to choose a life of hunted outlawry to a continuance of their servitude. The story of their many adventures and final escape makes a tale of lively interest. —The MacMillan Company, Limited, London, and The Copp, Clark Company, Limited, Toronto.

BEST. The Story of the Messenger Hours with some of the thoughts they have brought to Amy Parkinson.

This little book contains helpful thoughts upon religious subjects, expressed in chaste and poetic language. It is a charming booklet, beautiful in its typography as well as in its literary form and substance. —William Briggs, Toronto.

THE ETHICAL OUTLOOK OF THE CURRENT DRAMA. By J. C. Speer, D. D.

This booklet of 32 pages embodies a paper read before the Toronto General Ministerial Association, Toronto. After a brief historical review of the drama, the writer proceeds to consider the character of the modern drama and presents evidence from various sources to show that it is in part base and pernicious to an extreme degree, and that its influence is in general far from being of an elevating kind. The writer however while feeling bound to condemn the theatre as it is today, recognizes the popular need for amusement, and thinks that the gospel as preached from the home and the church, should be backed up with clean, inspiring, up-to-date entertainment, with admission so low that the wage worker with his wife and family can, at least once a week, take the rest and relaxation so necessary for his tired muscles and also for her tingling nerves. —William Briggs, Toronto.

CHRISTENDOM ANNO DOMINI MDCCCL. A Presentation of Christian Conditions and Activities in Every Country of the World at the Beginning of the Twentieth Century. By more than sixty competent contributors. Edited by Rev. William D. Grant, Ph. D. With introductory note by President Charles Cuthbert Hall, D. D. Two volumes. Ep. 1,100. (Toronto: William Briggs.) \$3.50 net, postpaid.

This work, as its title shows, involves a very large undertaking. It is of course impossible that a work somewhat hastily prepared and embracing the survey of so wide a field and so many and important interests should leave nothing to be desired in regard to fulness of statement and thoroughness. No doubt but that the unfriendly reviewer will be able to find points of attack. But, in spite of its defects, the work will be found to be highly valuable, and one which will well deserve a place in the library of every minister and every person who wishes to keep himself informed in respect to the conditions of Christian life and the progress of Christianity in the world. It is worth much to have such a survey of Christendom as this work gives, even if by the conditions of the case, that survey must lack something of the fulness and definiteness that could be desired. The first volume deals with the general subject in respect to countries. Altogether thirty-one countries are passed under review, or rather the condition and activities of Christendom are considered under that many heads, several countries in some cases being grouped together. The editor apprehends, as he intimates in a preface note, that the work may be open to the criticism of being a survey of Protestantism rather than of Christendom but says that it has been his aim to present the world's Christian activities regardless of sectarian lines. Some of the writers indeed have evidently written from a distinctively Protestant standpoint, but that is not the case with all. Notably it is not in reference to the article on Canada, which is from the pen of the late Dr. G. M. Grant. No Roman Catholic, we should suppose, could complain of the measure of consideration given to his church. About seven of the twenty-one pages devoted to Canada are given to the Roman Catholics. To the Anglicans, Methodists and Presbyterians several pages each are devoted, but when Dr. Grant came to the Baptists, he found it possible to dismiss them and all their works with a sentence or two. The second volume discusses the general subject in respect to problems of vital interest to Christianity, phases of religious life, the men and movements of the nineteenth century, and so forth. Thirty subjects in all are discussed in this volume. Some of them are as follows: NEW PROBLEMS OF CHRISTIANITY, by M. H. Hutton, D. D., GAINS OF CHRISTIANITY, by Presd. J. H. Barrows, D. D., lately deceased, RELIGIOUS THOUGHT IN THE NINETEENTH CENTURY, by George T. Parves, D. D., L. L. D., SOCIAL ASPECTS OF CHRISTIANITY, by J. H. W. Stuckenber, D. D., L. L. D., REVIVALS IN THE NINETEENTH CENTURY, by J. Wilbur Chapman, D. D., RELIGIOUS LEADERS IN THE NINETEENTH CENTURY, by several writers. The essays of the second volume are for the most part by writers of recognized ability, and dealing as they do with important subjects will richly repay the reader. An interesting feature of the work is the large number of portraits and other illustrations which adorn its pages.

* * The Story Page * *

Sermons in Splints.

It had been a hard day for nurse Kennedy. Her ward, the male surgical, was crowded to its utmost capacity. All the long day she had been going under high pressure. In the operating room she had cleaned and disinfected, prepared the patients for the operation, then danced vigilant attendance upon the doctors. In the ward she had dressed wounds, served meals, dealt medicine, performed the numberless tasks, large and small, that fall to the lot of a nurse.

Through it all, the "perversity of things" had seemed to mock her impatient spirit. The man with the bandaged chest, who was under orders to keep his arms motionless, persisted in dropping them heavily over the sides of his cot the moment her back was turned. Twice she had caught the circus-rider with injured head, who was slightly deranged at times, executing a tight-rope performance on the backs of chairs. Each time she brought his drink to the old man with one side paralyzed, he overturned the cup in his spasmodic efforts to swallow. Her relief at the dinner hour failed to appear, and supposing her detained, Nurse Kennedy had remained on duty, missed her dinner, and received a severe reprimand from the head nurse. Then she had come perilously near giving the wrong medicine, and that had been almost the proverbial "last straw."

Finally, toward night, she was ordered to the children's ward to do "specialling"—soothe a fretful, crying child, who was disturbing the others, and whom none could manage so well as Nurse Kennedy. For more than an hour she walked with the restless little one, singing softly until its pitiful crying quieted down to moans and sighs, and finally peaceful sleep.

Nurse Kennedy was crying too, all the time, but none knew it—crying with dry eyes, and her lips screwed into a smile, and a great ache in her heart. "When you are a woman, little one," she murmured to the baby, "you'll know how to cry my way; it's much more becoming than yours, surveying critically the distorted little visage in its abandonment of distress—but I'll tell you a secret, baby, it hurts worse, and its not half so satisfactory. I wish I could adopt your way, and I advise you to keep on it while you have the opportunity."

The rebellious little novice in suffering stared a moment or two in open-mouthed silence, then, as if realizing the restrictions and limited opportunities of womanhood in the matter of expression, lifted up afresh its voice like a trumpet, and proceeded to vocalize depths of woe hitherto unsounded.

The ache in her heart was responsible for the trying nature of that day's events. Nurse Kennedy knew that, and now that her evening off duty had come, she hastened to her room, thankful for relief from the tension of the day. Alone there with her pain, still as if turned to stone, wondering dully if people died of feeling as she did, the one thought that had surged for days through her under consciousness, reverberating there like some loud and sudden sound, confessing and stunning all her thoughts, assumed now full control, and banished all other ideas.

It was the remorseful thought of her unkindness to the one she loved best in all the world. The vision of Jack, a few days before he had sought her, clad in his volunteer uniform, and told her he had enlisted, was still fresh in her memory. Every cruel, scornful word she had spoken in her anger at what she called his "foolishness" for enlisting, and then for wanting her to marry him and accompany him as a Red Cross nurse, came back with sevenfold power to torture, now that her wrath had subsided. The love and longing in his eyes, as he held her hand in parting and searched her stony face in vain for some sign of relenting, were a lash of memory to her now. They parted in anger, but she had hoped to see him and make all right between them before he left the country. To-day, however, had come news of the sudden departure of his regiment for Manila, and now her punishment seemed greater than she could bear.

The blessed relief of tears came at last, and she thanked God for this opportunity to let them flow unchecked.

Nurse Kennedy was a Christian, accustomed to making her faith a practical part of her daily life. All day she had been groping for some hold upon her religion which should serve as a prop to her fainting spirit, but groped in vain. Through it all, too, there had been in her heart the half-defiant question, "of what use is my faith, in a personal, living Saviour, if he does not help me in a time like this?"

She was asking herself the same question again, as she sat with her face in her hands, on the narrow white cot, contemplating in dreary misery the suffering months—perhaps years, before her. Mechanically she took up her Bible, thinking again that if its words held any help for hours of need, this was the time for its power to be revealed, thinking half-unconsciously also that if it failed her now, all her faith would fail. Listlessly she turned the leaves, until something written in red ink over a chapter in Isaiah arrested her attention. "The

programme of Christianity" was the writing, and underneath she read:

"The Spirit of the Lord God is upon me,
Because the Lord hath anointed me,
To preach good tidings unto the meek,
He hath sent me to bind up the broken-hearted."

She read no farther. Like a flash the experiences of that day—and of all her days, lighted up that expression: "to bind up the broken-hearted." Over and over she repeated it: "the broken-hearted—the broken heart, to bind up—bind up" while with each repetition came fresh illumination.

Eagerly her thoughts moved onward now to overtake all its meaning. "What was the difference," she meditated, "between a broken heart and a broken limb? Was not the heart the spirit, the vital energy, and when broken, was it not in the same condition as the broken limb, which lacked the power to uphold itself and the parts dependent upon it, because severed from the upholding forces of the body? What, then, was a broken spirit, or heart, but the vital energy laid low, unable to support itself and the activities of life dependent upon it? How had they been dealing with broken limbs that day? Just as this passage said the Great Physician dealt with broken hearts—binding up. What did that binding up mean to the limb? support, chiefly; rest, ease from pain, eventually healing and strength. Could the Great Physician's treatment mean less than that for the broken spirit? No, it must mean all that," she mused, "it must mean that he will support the limp and helpless thing my spirit is now, giving it ease from its pain, and that I am then to rest in spirit until the healing is complete."

More and more forcibly the beauty of the lesson in its application to her present need was impressed upon her. She was not—must not, she saw, suffer and go halt and lame of spirit, when such help was promised. If she truly believed her God was Spirit, she should and must believe in his power to minister to that in her which was spirit. Like Saul of Tarsus, Nurse Kennedy never thought she "verily ought" to do a thing without doing it. Next moment the little blue-clad figure slipped to the floor, and the plain, bare room had become a Holy of Holies.

"Lord bless her sunny face," said one of the patients next morning as she went her rounds among them, "seems like that child couldn't lose her spirit's no how, spite er seemin' ter feel so fer us." Nurse Kennedy heard and rejoiced, and knew then that the wonderful sense of strength flowing into her spirit as she prayed, had been no mirage of the brain, but in deed and in truth the work of the Healer binding up a broken heart. "My mouth shall praise him with joyful lips" she murmured, and curved them at once into a sweeter smile.

Her sorest need came later, for one night she knelt in the soldiers' ward by a still, white face, with closed eyes, into which the light had come only long enough for her to learn that he forgave her. Then she realized afresh the value of knowing how a broken spirit can be bound up. Through the dreary, empty days that followed, those who watched her said—some of them—"how lightly she bears her sorrows," others "of them that have understanding" said, "how sweetly."

When she had fully learned her lesson she was given an opportunity to pass it on. It was a broken arm she was bandaging. The Celtic face above it was hard and set, with stony eyes. Not a word did the man speak until the task was almost completed, then he said, "lassie, gin ye could bind oop ma broken heart sic lak, ye'd be doin' me gude service. It's sair plight ma heart's in ilka ane, wife and bairns, gane doen wi' the ship wha' was bringin' them over, an' noo I'd as soon a' ma banes was snappit; 'twould only match the state o' me wi' in."

While she finished her work, Nurse Kennedy told of her lesson, and as she talked the hard lines softened in the face beside her, the stony look faded from the eyes, and once a tear splashed down on the white bandages. As the nurse turned away, all the Celt could say was: "it's gude work ye've done for me, lassie." Next morning though, as she came to inspect his arm, it seemed another face that greeted her, so changed it was. With a smile of peace the man exclaimed: "It's mair than ma' arm that's booned up noo, lassie; it's unco' marvellous how he can bind oop a broken heart, but he does, an' I'll pass on the lesson as ye have to me."

Nurse Kennedy's life is still passing the lesson on, for out in Manila, with the Red Cross on her arm, day by day, her life's sweet interpretation of the meaning of suffering, goes preaching like another Ugo Bassi in the hospital.

Bonnie Brownhair's Birthday.

BY LILY MANKER ALLEN.

What a dear child, Bonnie Brownhair was, with her loving, helpful ways, and her sunny thoughtfulness for others. No wonder papa and mamma Brownhair felt that, even if they were rich,—and they were far from it,—it would be hard to find anything nice enough for Bonnie's birthday.

But they knew that loving hearts atone for the lack of many things, and that loving thoughtfulness is far too precious to be bought with earthly treasure. So mamma Brownhair began to think.

Now Bonnie and her little sister Blue-eyes, slept together in the front bed-room. The bed was big and the bureau was high and everything in the room was grown up, so that it never seemed as if the girls and the front bedroom really belonged to each other. But when mamma Brownhair began to think she remembered the little room off the kitchen, which was used as a sort of storeroom. Though small, it had a tiny closet and two windows, one of them a cunning little swinging sash.

Scarcely any one ever went in there except mamma Brownhair, and she usually came out with a sigh, because things would accumulate so in a "lumber room!"

Now when mamma Brownhair had progressed as far as the storeroom in her thinking, she set papa Brownhair to thinking too, and then the extra accumulations began to travel up to the attic while Bonnie was at school, and the woodwork was painted a dainty light green, and shelves—and clothes-hooks were put into the closet, and the door was kept locked. But Bonnie did not discover any of these things.

Then mamma Brownhair found that there was enough good matting among the pieces that had been used in the dining-room to cover the floor, and that the small bedstead in the attic would just fit in between the windows and the wall, and the secretary papa Brownhair had made for the little Brownhairs' the Christmas before was just right for the space between the door and the closet.

Now you must not think, because these things just fitted, that this is only a story-book story, for in real life things do fit a great deal oftener than we think they are going to.

Next, Grandma Brownhair, whose hair wasn't brown at all, but a color much more beautiful and appropriate for grandmothers, made a pretty shoe-bag for the closet door, and some dotted muslin curtains for the windows. And Grandma Brownhair, whose hair was so scarce it was difficult to tell what color it had been, produced a Japanese letter-holder and a little pink night lamp.

Then a neighbor heard of it, and she had a bright picture that would just fill the space over the secretary; and Miss Ravenhair, across the street, mounted an engraving on a heavy mat for the largest wall space, and dear Auntie Silverhair had a beautiful motto to put above the small window.

Kind Mr. Blackhair heard of it too, and he remembered the tiny green benches he himself had made for a kindergarten which Bonnie had attended before the dear kindergarten had been called to higher, sweeter work than earthly kindergartens, beautiful as they could ever be; and straightway one of these was elected to a place in the little room.

And even Mr. Queue, the Chinese friend, who considers birthdays very important occasions, had a dainty cup and saucer for the shelf.

And then there were other pictures for the walls, a slide for the daily texts to stand on the home-made bureau beside the two small Bibles and Sunday-school quarterlies, which were to be kept always in readiness for Sunday mornings, and various other articles, each of which should be given to Bonnie, in future days, as the smile of a friend, telling of loving thoughtfulness.

When the great day came, Bonnie chose to wait until after school for her gifts, so that she would not be obliged to go away again, and leave them.

The smaller gifts had been wrapped up and laid aside for the little mistress herself to put into place, and so it came to pass that, coming in from school, she found a pile of packages on the centre table. As she unwrapped them one by one, she wondered to herself where she was to keep all these things.

Last of all, underneath the others, was a tiny package, containing only a key.

What did it unlock? Bonnie went from room to room to find out. She even tried it in the bureau and the cupboard, and finally in the door of the old storeroom. Perhaps they had hidden something in there for her.

She opened the door, and stood for an instant half-dazed at the transformation, and then awoke to the blissful understanding of the case.

What visits she and Blue-eyes would have at bedtime in that little white bed, as they should talk over the day's events.

What happy morning wakings, with eyes first opening on the picture over the secretary of the child, seated among the flowers, feeding a yellow chick that had hopped on her toe!

What faithful little housekeepers they would be, with such a dainty room to keep! What important Saturdays of sweeping and dusting visioned themselves to her happy eyes!

After supper that evening, papa Brownhair said: "Let's go into Bonnie's room and have prayers."

So they all went in and knelt by the bed, and papa Brownhair prayed that the little room might be a source of happiness, not only to Bonnie and Blue-eyes, but that they might sometimes have opportunity to use it in making others happy.

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.

One brother has suggested that the subject of our 'Study Course' for next year, be "Our Articles of Faith."

What do you think of the suggestion?

Prayer Meeting Topic—July 6.

The Father's Care. Psalm 103: 13, 14. Malachi 3: 17. Luke 15: 23-24.

The Father Remembering and Pitying.

The loving God never forgets his people. However long and toilsome the way, the Father reminds his people of his perfect knowledge of their trials: "I know their sorrows." Not for a moment does he forget our weakness; "he remembereth that we are dust." Mothers may forget their helpless babies, "yet will not I forget thee." Knowledge of our weakness begets in the great God an unspeakable compassion. The context in Psalm 103: 11-18 seeks celestial standards with which to measure God's kindness and forgiveness. We get a vision of his compassion through the image of a father's pity over his suffering children. From childhood the writer of these notes knew by heart the beautiful text, "Like as a father pitieth his children, so Jehovah pitieth them that fear him." But a personal experience of deep sorrow gave to the words a wealth of meaning they had not before possessed. A bright and beautiful little daughter was seized with a paroxysm of pain in my arms, lingered in much suffering and unrest for six weeks, and then went to be with Jesus. Many times as I watched by her cradle I could have wished that the pain were mine and not hers. One day as I stood looking at the little sufferer, my heart moved with unutterable tenderness and sorrow, this precious text flashed into my mind, "Like as a father pitieth his children, so the Lord pitieth them that fear him." I seemed to get a vision of the heart of God that has kept me often since from calling in question his love and goodness. If our Father's pity is like that, it will never fail us.

THE FATHER REMEMBERING AND SPARING.

The conversations about God's goodness and expression of loving fellowship between one believer and another are kept in perpetual remembrance before God. Who can ever forget the bold picture drawn by the prophet? Jehovah leans over and listens to the pious conversation of those who fear his name. He will not forget them when he separates the righteous from the wicked, but will graciously spare all such truly pious souls.

THE FATHER RECEIVING AND REJOICING.

When the lost son comes back home he finds such a welcome as he had not dreamed of receiving. The pitying Father, who spares all who speak of him with reverence and gratitude, will receive with great joy the returning prodigal. A robe is given instead of rags, and the kiss of welcome assures the penitent son of forgiveness for past sins and is the pledge of untold blessings in the future.

Who can withhold pity from the heathen who have never heard that God loves us? Who of us will bear to them the good news of the Father's great gift and his loving care? JOHN R. SAMPEY, in Baptist Union.

Louisville, Ky.

The Christian Young Woman in the Home.

BY MRS. JOHN H. CHAPMAN.

The position of the average young woman in the home is one of peculiar favor and at the same time one of subtle temptation. Love and ambition induces the mother and sometimes other members of the family to desire for her every advantage in the way of culture, inclines all to seek for her the attractiveness that comes of fashionable attire, and all too often induces sacrifices that are unwholesome in their effect, both upon the daughter herself and upon those who share with her the magic home circle. The strange part of it all is that the daughter seldom knows until middle life has been reached, just how much these sacrifices mean, and sometimes is even ignorant that they have been made at all. The reason for this is apparent.

Every advantage gained simply brings the daughter in contact with larger demands, and is apt to make her feel that all she has had is as nothing in comparison to that which has been denied her, and as the growth of possibilities continue on into the field occupied by the multimillionaires, there are few young ladies who may not consider themselves much abused by contrast with those more fortunate.

Add to all this a fact not always appreciated by male members of the household, that in every home there is a ceaseless treadmill of toil which discourages by its very

continuity, a beginner's efforts at household industries.

The mother, too, knowing how impossible it will be for the daughter to escape these cares in later life, often inclines to excuse her more than is for her good, and so, while occupying a position with endless possibilities for usefulness the average young girl has temptations to selfishness far in excess of the child or the older woman.

Now I feel sure every young woman who reads this is expecting a lecture on the performance of household duties, but I have none for you, partly because I believe you have heard all that I could say a thousand times, partly because I believe your own good sense should guide you here, and partly because I know that the average young woman is recreant to duty, more often in another direction than in that of idleness or self-indulgence.

There are indeed many cases where self-denial on the part of the daughter would be in a far greater way a deprivation of the mother. It might be a duty to accept an indulgence for the sake of the joy the mother would experience in the daughter's possessions, a pretty garment is often a great delight to the mother than to her child, and to appear as charming as possible in the eyes of the home-folks is certainly a worthy ambition.

All the questions of what the daughter should or should not accept or do must be so variously answered in individual cases that "a stranger intermeddled not!" But there is one duty that faithfully performed can sweeten life in every home let it be ever so lowly, and that neglected can blight all the joy of the most favored in wealth and culture. It is that pointed out by Paul when he says, "Rejoice always, and again I say rejoice" (Col. 4: 4). Favored among women is the mother who possesses a happy daughter. Most young women look out upon life with covetous eyes for every joy. The widening circle of indulgence only increases the number of desirable things that lie just beyond, and too often murmuring and complaint occur where there should be grateful content.

Dear young woman, the surest way to add to the household joy is to be yourself joyful. Better to let your mother hunger for bread than to let her see that the effort to give her bread has destroyed your happiness,—better to let her bend her back to weary toil than to relieve her at the expense of your own cheerfulness. Better neglect her when ill than to let her feel that the service you render is a burden to you. When pleasures that are legitimate come your way, take them with joyful appreciation, and when some are denied believe that One wiser than you is planning for you and rejoice in what is yours.

Be joyful. We hear an endless round of admonition to "make others happy," and this is well, but do not forget that the sum of human happiness is not complete without the contribution of your own heart's joy.

Yes, I know that some Christian young women have real sorrows to bear, some have irritating trials that prey upon happiness like ravenous wolves, but our Master knew that if only the care-free smiled this world would 'rejoice in tribulation,' 'rejoice always, and again I say rejoice.' Enjoy your home, make much of its beauties and forget its shortcomings, enjoy your parents, your brothers and your sisters and let every home tie be not a burden, but a joy, and then whether your lot is cast in wealth or poverty you shall be a blessing in the home.

Chicago, Ill.

Illustrative Gatherings.

SELECTED BY SOPHIE BRONSON TITTINGTON.

Suggested Scripture: I Pet. 5: 7; Psalm 55: 22; II Cor. 6: 18; James 1: 17; Phil. 4: 6; Matt. 6: 28, 29; Matt. 6: 31, 32.

For looking backward through the year,
Along the way my feet have passed,
I see sweet places everywhere,
Sweet places where my soul had rest.
My sorrows have not been so light
The chastening hand I could not trace,
Nor have my blessings been so great
That they have hid my Father's face.

Every regenerated soul sets out on its voyage with an invisible Captain on board, who knows the nature of our sealed orders from the outset, and who will shape our entire voyage accordingly.—A. J. Gordon.

The world is full of roses, and the roses full of dew,
And the dew is full of heavenly love that drips for me and you.

—James Whitcomb Riley.

I know not what the future hath
Of marvel or surprise,
Assured alone that life or death
His mercy underlies.
I know not where his islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond his love and care.

—Whittier.

Mamma Brownhair asked that it might be a haven of rest and peace, that when, in days to come, Bonnie should come to this spot with burdens of happiness or sorrow, here her prayers might be heard and answered.

Bonnie herself could only utter a sincere thanksgiving for her happy birthday, while Blue eyes asked God to bless Bonnie and the little room.

As months passed, each birthday or Christmas added some new treasure for wall or bureau, and some of the first ones had to be removed, but the child over the secretary, feeding the chicken on her toe, never lost her place, and seemed no more weary of it than were the little children whose eyes opened upon her each morning.

Perhaps the front bedroom, with its grown-up furniture, missed its little sometime occupants, and was lonely; but it never told, and no one ever knew.

And now, to prove to you that this is not a story-book story at all, but that the Brownhair's are only the plainest kind of every-day people, I will just confess to you that the curtains are getting dust-begrimed, and the matting is wearing in places, and that Bonnie and her mother are looking forward to a common, prosy house-cleaning when Bonnie's vacation comes.—Sunday School Times.

One Girl's Secret.

"Mother, may I go out visiting this afternoon!" asked little Agnew Mahew.

"Yes, you may. You may go to see Ella, or to see Louie, which ever you like."

"I'd rather go to Louie's," said Agnes, quickly.

"Why?" asked Aunt Esther, who was sewing by the window. "Hasn't Ella a great many dolls and beautiful toys? And, then, there is a pony-cart."

"I know," said Agnes, "but it doesn't matter how many nice things she has, just as soon as we begin to play she begins to wish she had something different, and it unsettles my mind so much. But when I play with Louie, if we want anything that we haven't got, she can generally think of something else which will do as well; or else she says that we can do without it very nicely. She's lots cheerfulest about doing without things than Ella is, and it's much more fun to play with her."

Aunt Esther looked across Agnes at her mother, and smiled.

"The same old truth," she said. "It's the spirit within that makes the world without fair or dark."

"What is 'spirit,' mother?" asked Agnes, presently.

Her mother thought a minute.

"Well, dear, it's the way we think in our hearts. If we have happy, thankful thoughts, they give us a contented spirit, and that makes the world bright for us. Nothing else can."

Agnes nodded her head very wisely.

"Yes, mother, I believe that's just the truth. Louie's got a contented spirit, and she enjoys it a great deal more than Ella does all her dolls and her pony-cart and everything. Besides, it makes her just lovely company for us other girls to play with."—The Wellspring.

The Tale of Polly Wog Wog.

This is the tale of Miss Polly Wog Wog, Who lived in the midst of the country of Bog, Of brothers she numbered one hundred and four; Of sisters two hundred—or possibly more; No matter. Whatever the total might be She never was lacking for playmates, you see. So hide-and-go-seek and pom-pom-pull-away She played in the mud and water all day; For water and mud were the young Wogs' delights— They frolicked there, dined there, and slumbered there nights.

Miss Polly was vain—though we hardly would call Her face or her figure attractive at all. Like most of her family, be it here said, She was seven-twelfths tail, and the rest of her head. Yes, Polly was truly exceedingly plain— But the tail was the thing that was making her vain! Her father cried, "Shame!" And her mother cried, "Fie!" Her brothers said, "Goose!" And her sisters said, "My!"

And dreadful misfortunes would happen, they vowed, To the girl who was acting so silly and proud. But the more they entreated and threatened and warned, The more their advice and their efforts were scorned, And Polly went wiggling and wriggling about— Such airs! You would think she was some speckled trout!

But, O! she encountered a terrible fate, Which just as a moral I'll briefly relate: She kept growing ugly! But that's not the worst— She swelled so that one day she suddenly burst! And, alas, she was changed to a common green frog, What an end to the tail of Miss Polly Wog Wog!

—Edwin L. Sabin, in The Churchman.

Polly's Dilemma.

There's something that I've thought
I wish you'd explain to me,
Why, when the weather's warm,
There's leaves on every tree,
And when they need them most,
To keep them warm and nice,
They lose off half their clothes
And look as cold as ice.

—Selected.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

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

Notice.

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

Southern N. B., at St. John, Brussels St. church, July 5th.

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

Eastern, N. B., at Dorchester, July 10th.

Delegates are invited from W. M. A. S. and Mission Bands.

Items From India.

THE PLAGUE

seems to be decreasing everywhere except in the Punjab where 12,000 died last week. The people of Lahore are frantically using every measure to check the disease. Paupers are being fed, the gods are being propitiated, the deodorant *Hom* fires are being continually burned and boisterous hymn-singing to the accompaniment of the clashing and banging of drums and symbols incessantly rend the air.

In Patiala a shocking riot occurred. The cry was raised: "Let's sacrifice the Doctor—then the plague will leave!" As a result 5000 Hindus and Mohammedans made a rush for Mayor Hendley, pelted him with brick-bats, then thrust him into a mass of filth. Finally they set fire to the house in which he had taken refuge. The Doctor and his assistants narrowly escaped suffocation. The antipathy of the masses to vaccination seems to have been one cause of the riot.

SIR HARNAM SINGH

has recently succeeded Bishop Weldon in the Presidency of the "India Sunday School Union." The officers of that body in welcoming the new President said: "It is to us a matter for much satisfaction that an Indian nobleman of high birth, a member of the Imperial Legislative Council, and above all, a Christian of sterling qualities, has undertaken to place himself at the head of our organized forces." The I. S. S. Union (established in 1896) is an excellently organized body, having in addition to the general officers and committees, a Travelling Secretary, Children's Missioner, 17 Auxiliaries, 12,000 volunteer teachers, 321,000 scholars, and S. S. Lesson Leaflets prepared in 32 vernaculars—it is doing a grand work for the "young life of one-fifth of the whole world and three-fourths of King Edward's far spread empire."

Lord Amphill, the Governor, was doubtless surprised when one of the farmers of Tanjore, with a seriousness born of deep-rooted superstition, recently made the following request: "Oh, sir, ten years ago the authorities stopped the practice of

HOOK SWINGING.

Since then my village has suffered, no seasonal rainfalls, no good crops and hundreds have died from cholera and small-pox. Now, sir, please restore the old practice and allow the devotees to be swung with the hook in their flesh—then, sir, the evil spirit will be appeased!"

When His Excellency asked the former if he would consent to be swung, he said that it was the duty of the members of the family of the village priest, but if the deity permitted he himself would gladly undergo the operation.

Among the most interesting and valuable figures in the recent census report, are those relating to the Christians of India. Sir Charles Elliot calls attention to the

PHENOMENAL INCREASE

of that body in the "London Times" and the Census Commissioner himself asks for information that may throw light on the remarkable growth of the Christian population during the last ten years.

The total number returned is 2,923,349, showing an increase of 638,969 over the figures of 1891. The Roman Catholics number 1,202,049. Among Protestants, the Anglican Communion leads the list while the Baptists with a total of 216,743 take the second place. As the Christians of Southern India number 1,973,439, the Christian population of the other Provinces is comparatively insignificant.

The "Madras Times" says, "When the statistics relating to the increase, first, of the whole population of India, and, secondly, of the increase of native Christians during the past ten years, are compared with the three previous decades, it is seen that assuming the increase of the general population and the Christian community to continue in the same

proportion, the whole of India will become Christian soon after the middle of the next century. Indeed the progress of Christianity has been, during the past half century, more rapid than it was in the Roman Empire during the first three centuries, and more, of the Christian era."

The editor of the Madras Mail says, "The Christian community is no longer a negligible quantity, and, whatever be the view that is taken of the great missionary enterprises in India, it is a mistake to ignore the fact that native Christians, as a class, signify a rebellion against the old order of things in India and are exerting an influence on present social conditions that is increasing daily, and is already vastly out of proportion to number of native Christians."

Praise God! The Kingdom is advancing. The heaven is working. Numerically, the progress of Christianity in India cannot be measured. Forces are at work which will one day result in a mighty upheaval and signs of that event are not wanting. Caste is being weakened, foolish customs are being abandoned, two-thirds of Hinduism has been discarded and we see in the Vedantism of Vivekanada, in the theism of the Brahma Somajeo, in the popular Hinduism of Mrs. Besant and her followers that an heroic effort is being made to construct a Neo-Hinduism which shall be adapted to the times. A spirit of restlessness and inquiry prevails and many an educated Hindu will say, "Yes, I reverence Christ, I regard him as the holiest of men and I am taking the Sermon on the Mount as my model."

There are without doubt thousands of secret disciples among the educated classes and in the zenanas—men and women who have never yet gained strength to leave all for Jesus.

Yes, the forces are at work—the hospitals and dispensaries, the reading-rooms and libraries, the schools and colleges, the house to house visitation and the proclamation of the Word far and near; but praise God for the power without which all agencies are useless! We know that the transformation of character does not necessarily depend upon natural resources, that the conversion of souls does not inevitably result from heredity, education or environment. The incalculable divine element in Christianity, that power which transformed Paul in an instant, may at any time "over-leap all our forecasts and reversing human expectations" turn the hearts of multitudes in India to God.

"Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name forever:
And let the whole earth be filled with his glory."

MABEL E. ARCHIBALD.

May 17th, 1902.

To the W. M. A. S. of Eastern Association.

I wish to thank the societies which promptly responded to circular letter sent out in March. Glad to receive such encouraging reports. Quite a number have not been heard from yet. Will these societies kindly send replies as soon as possible. Let me call your attention to plan recommended by Prov. Secretary in June "Tidings" That each society elect the new officers before sending in the yearly report to Prov. Secretary. This is an important matter. If you have not already elected officers for the coming year, please do so at the July meeting and send the addresses of Pres. and Sec'y to the Prov. Sec'y. In several cases the circular letter did not reach the society, because your director did not have the correct address of the secretary. This makes correspondence with the societies difficult and unsatisfactory. We hope every W. M. A. S. will be represented at Association meeting by one or more delegates. A good programme is being prepared. Pray that the Lord's presence may be manifest and that those who come may receive a blessing. May all be done for his glory.

MRS. W. H. ROBINSON, Asso. Director.

What Have You to Give?

There was a great contrast, says Rev. F. B. Meyer, between the Gate Beautiful and the helpless beggar that lay at its foot. But there was a greater contrast still between the appearance of the two apostles and the resources concealed beneath their humble guise. To the eye of the world they were but two poor peasants; before the gaze of God's angels they stood possessed of a secret that would unlock the unmeasured stores of eternity.

The world has been enriched more through the poverty of its saints than the wealth of its millionaires. Francis of Assisi, Xavier, Thomas a Kempis, and Luther; the men whose hymns and words and achievements are the priceless heritage of the ages; the martyrs, confessors, reformers, prophets, teachers and leaders of men, have all been classed in that noble brotherhood which Peter represented when he became the medium through which the wealth of paradise passed into the common coinage of earth. These men have given blood, tears, spiritual impulses, faith, hope, love. What have you to give?—Sel.

Editorial Notes.

—The Central Association which met at Bridgewater, N. S., on Friday last, was held under favorable conditions. The beautiful place, the fine weather, the kindly hospitality of the people and the earnest and harmonious spirit that pervaded all the sessions of the Association combined to make it most enjoyable and profitable. Rev. Dr. Gates was Moderator and presided with characteristic tact and ability. A report of the proceedings will appear next week.

—The fervent prayers which have been offered in the churches and at family altars during the past week on behalf of King Edward, and the warm personal interest which has been manifested in His Majesty's welfare by the people of Canada, and doubtless throughout the Empire, should comfort his heart and strengthen his purpose to rule nobly and well. It must go far to repay the King for the pain and disappointment attending his illness to be assured that he has so warm a place in the hearts of his people. It is most gratifying to learn that His Majesty's condition continues to improve satisfactorily, and it seems fair to infer from the bulletins issued by the physicians in attendance upon the King that he is now in a fair way to recover his ordinary health.

—Within the past few weeks a number of men who had won the high esteem of their brethren for their personal character and their earnest devotion to the interest of the denomination, have been removed from earth. Reference has already been made in these columns to the death of Hon. A. F. Randolph, J. W. Barsa, Esq., of Wolfville, and H. H. Crosby, Esq., of Ohio, Vermont, all of whom have lately been taken from us. The past week has brought news of the death of Mr. C. B. Whidden, of Antigonish, and Dr. D. F. Higgins of Wolfville. Mr. Whidden was well known as a man active in business and in public affairs. He was a faithful and generous supporter of the Baptist cause in his own community. He had the interests of the denomination at heart and was especially interested in the college which he served as a member of its Board of Governors and aided by liberal gifts. Dr. Higgins, as is well known, was for many years head of the Mathematical department at Acadia. He left the impress of his strong character and excellent scholarship upon many classes of students, all of whom respected him for his justice and integrity, and many of them learned to love him for the kindly and noble qualities which a personal acquaintance revealed.

Without self-restraint the whole order and beauty and worth of life are destroyed. A well-balanced character implies an all round effective control. One unbridled passion is not only a failure at a single point, but is an indication of failure at the center also. In the best there are evil tendencies, and evil desires, that are ever claimant; so that in the ordinary conduct of life the habit of self-restraint is essential, if a straight course is to be steered, and even if fatal shipwreck is to be avoided. A weak, undisciplined nature, however naturally sweet and gentle and pure, is sure to meet some day a concourse of circumstances, or an overwhelming temptation, which will end in moral disaster. We constantly underestimate the power of a trained and restraining will, not only over outside circumstances, but also over the inner nature, amending constitutional defects, checking impulses, impelling to right courses of action, and thus altering the very character. Like every other faculty, the will needs to be educated and strengthened by the exercise of itself.—Rev. Hugh Black.

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood.

Their radical and permanent cure, therefore consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Delia Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.

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THE OPEN EFFECT OF SECRET ASSPIRATION.

BY GEORGE MATHESON, D. D., LL.D.
"Pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. 6:6.

The doctrine of Jesus differs here from the view of the moderns. The common voice of our day is, "Pray in secret, and thy Father will reward thee secretly." I am told that, the only use of prayer is to calm the mind—to breathe within me a spirit of peace. And truly even if that were all, it would be a most valuable boon. But it would not be an "open reward," it would be a thing as latent as my prayer. It would be a little secret of the heart between me and my Father. Its coming would be unknown to the world; its presence would be unseen by the world; its music would be unheard by the world. That may be very sublime, but it is not what Christ promised. What he says is that the prayer is to be secret, but the reward open. The prayer is to be unwitnessed; the answer is to be public. The prayer is to be veiled; the answer is to be read of all men. The prayer is to be within closed doors; the answer is to be in the wide, wide world.

My brother, do not say that the purpose of your prayer is to calm your mind! That is not an end; it is a beginning. If you have a calm mind you will come out into the open. Your Father's aim is not that you should enter into rest; it is that you should enter into movement. He offers you his peace not that you should lie down in green pastures, but to make you walk in the paths of righteousness. It is not the secrecy of our prayer that he values; it is the publicity which the secret hour kindles. Tell me! have not our most public moments come from our most secret hours! When you were a child you were built "castles in the year." They were rather castles in the heart; they were all inside—within the closed doors of the soul. These castle-buildings were our first prayers. They were the golden wishes of our spirit, and they were only visible to you and your Father. There was no axe or hammer heard when these houses were building; they were prayers to your Father "in secret." Yet these prayers have had an open reward. You are richer today by reason of the castles you built in your heart. I do not say your life has ever reached the measure of them; I know it has not. But I do say it has reached more than it would have reached without them. Your love's young dream has kept you from the miry clay. Your vision of the hill has nerved you for the plain. In the secret places of your heart you have heard distant music—the world would say "imaginary music." But it is to this secret music that the march of your outward life has been timed. It is this far-off melody that has fired you for the actual battle. It is this song in the night that has made you conqueror in the day. Build, my brother, your castles of prayer; build on! They will meet you again in stone and lime. You will find them in the daylight world—the world of life and action. Your poetry will help your prose; your flight will aid your walking. Stand in the secret place of golden wishes; but know assuredly that there is nothing secret which shall not be revealed!—Christian World.

BOYS AND DUCKS.

"There's ten white ones and two black," declared Tommy, "and that makes twelve! Come on and see, Teddy!" So the two little boys ran off to the brook; and, when the ducks saw them, they

jumped and flew, and then off they swam in the water.

"Why, they're scared as anything!" exclaimed Teddy. "Our ducks are not. They let you feed and pat them; and one duck I hold in my lap!"

Tommy sniffed. "Do you?" he said contemptuously.

"Yes," answered Teddy, slowly; "that's just what I can do."

"H'm!" sniffed Tommy again.

Teddy laughed. "It's my sister Belle's motto that makes them so tame," he said, smiling; and it's a very good motto. It's 'Do unto ducks just what you would like a duck to do to you.'"

"He, he!" laughed Tommy. "Ho, ho!"

"We never throw stones or sticks at our ducks," continued Teddy, solemnly.

"And we never shout, or say 'Sh!' to them. And we feed them and treat them just as if we, well—we were ducks, too."

"Whew!" whistled Tommy. "I fire stones at my ducks every day!"

"Then," declared Teddy, decidedly, "that's why your ducks flew so!"

But the next summer Teddy went to see Tommy's ducks again. There were ten white ones and two that were black. And, when the little boys came running down the bank to see them, not one of the twelve either jumped or flew. They sat on the grassy shore and plumed their feathers and blinked their shiny eyes, first one blink and then another.

"We're not afraid," they seemed to say. "And it's your sister's motto did it!"

exclaimed Tommy, happily. And that was all he said.—Rx.

SPAIN AND THE ORDERS.

The Spanish Ministry has on hand the delicate and difficult task of bringing the religious orders under more stringent civil control. A bill has been drafted with this view, which permits no order to establish itself in Spain without previous legal authorization; which subjects the instruction of the orders to the same regulations as state instruction and to government inspection; which prohibits religious associations from acquiring or holding any property beyond their places of residence, and which gives power to the Council of Ministers by a unanimous vote to dissolve any religious order in the public interest. The council has agreed to these provisions, but differed seriously as to putting them into force. Senor Sagasta refused to reassemble the Cortes and introduce so contentious a measure before the vacation, and Senor Canalejas, the Minister of Agriculture, has in consequence resigned. It is uncertain whether the bill is intended to apply to orders already authorized, and the probability seems to be that conciliatory negotiations are going on with the Vatican as to the actual scope of the measure. Meanwhile the Radicals and the press generally condemn the dilatory action of the government, and there is the possibility of a ministerial crisis.—Christian World.

FAMOUS FAMINES

In A. D. 450 famine prevailed all over the south of Europe, raging worst in Italy, where parents ate their children, and in 739 England, Scotland and Wales were ravaged, also in 823, thousands starved, and in 954, when the crops failed for four successive years. In 1016 an awful famine raged throughout all Europe and again from 1193 to 1195, when crop failures caused terrible suffering. In England and France the people ate the flesh dogs and cats, and many cases of cannibalism were recorded.

Notices.

The Lunenburg County Quarterly Meeting will convene with the Tancook church July the 8th and 9th. Delegates will be met at Mahone by boat from Tancook.
W. B. BEZANSON.

B. Y. P. U. Notice.

The B. Y. P. U. of the Southern Association, will begin with a public meeting, in the Tabernacle church, St. John, on Friday evening July 4th, at 8 o'clock. Addresses will be given by Rev. C. Burnette, pastor of Leinster St. church, and Rev. H. Roach, pastor of Tabernacle church. Business Session Saturday morning at 9 o'clock. Will pastors see that the blank cards sent them are filled out

and immediately returned to Rev. H. Roach, St. John.
Signed. A. T. DYKEMAN, President.

N. B. Eastern Association.

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

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

N. S. Eastern Association.

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

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

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

N. B. Southern Association.

The Southern Association will meet with the Tabernacle Baptist church in St. John on the 5th of July. Will all the churches please be prompt in sending in their letters to J. F. Black, Fairville.
A. T. DYKEMAN, Moderator.

TRAVELLING ARRANGEMENTS.

The delegates to the above Association who have purchased one first class ticket, and received a standard certificate at place of purchase, will be returned free over the I. C. R. and C. P. R. and Shore Line Railroads. The river steamers will grant usual reductions. No reduction in rates from Fairville and Carleton.
J. D. FREEMAN.

Will all delegates to the N. B. Southern Association which is to meet with the Tabernacle Baptist church, St. John please send their names to the undersigned if they wish entertainment during the session and arrangements for their comfort will be made.
HOWARD H. ROACH.
93 Elliot Row, St. John.

THE TWENTIETH CENTURY FUND \$50,000.

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

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

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

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—and every machine used to make it—is made in the Elgin factory. The Watch Word everywhere is Elgin. Every Elgin Watch has the word "Elgin" engraved on the works. Booklet free. ELGIN NATIONAL WATCH CO. Elgin, Ill.

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EVIDENCE OF CONVERSION.

You will ask, "When and where was your conversion?" I do not know. I have never been able to date it. I cannot tell you where it was. I am perfectly sure that at some time in those years to what my parents told me of my relation to God I said, "Amen;" that at some moment my heart and will responded, without knowing it, to the claim set upon me by my loved ones, and I know at that moment the will of the child said "Yes!" to the will of the King, and the King took the child into his kingdom and the child was born again. I say that without hesitation. I say it for the encouragement of others who may not be able to find a date when they were converted; but I say this to you also, "Be very, very careful that you are converted." If you put the question back on me tonight, "How do you know you are born again?" I do not know how I am born again by any experience of thirty years ago, but by the present throbbing of God in my life and soul, his Spirit bearing witness with my Spirit here and now. I am his, and none can deny me the witness of his Spirit. And I think there is nothing more dangerous than that people should build upon an experience thirty years old, and think they are Christians now because something happened to them then.—G. Campbell Morgan.

THE SYMPATHY OF GOD.

DONALD MCLEROD, D. D.
The cross also preaches the sympathy of God. Ay, that, perhaps, when we are well and strong, we do not see the value of. But in every life there comes a time when we do feel the need of it. It may be that there comes the grip of pain upon a man. He is living in his business, and some day he is not well, and he is laid down, and the doctor comes; and the illness increases and, and there comes a time of pain, with all its mystery. Or it is the burden of sickness that lies like a weight of lead, with all its depression, with all that makes life dark in spite of faith. Or, a man's happy home may be shattered about him, and he is left stricken amid the mysteries of existence. He cannot understand it. But worse even than death—the death of those we love may be full of the sweetest comfort—worse than all these is the sin of those we love: that is the heart-break. Oh, the shame, the pitifulness, the helplessness of it. And it is then there comes in this great message of the sympathy of God, "Christ as it were saying to you and me: "See if there be any sorrow like unto My sorrow. In all your afflictions I have been afflicted. I am the Good Shepherd: I am going on before you in this very path that is so trying to you. I am in front of you: fear no evil, I will uphold you with the right hand of My righteousness." "Comfort ye, comfort ye, My people," saith the Lord. Christ's sympathy expressed on the cross is very precious to us.—Extract from Chris. World Pulpit.

Save!

If "economy begins at home" then a woman had better discard the old-fashioned powder dyes and use Maypole Soap, which washes and dyes at one operation. "No mess, no trouble." Brilliant, fast colors—quick, easy to use. Best dealers sell it.

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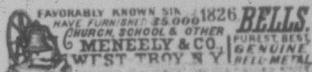
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SHERIFF'S SALE.

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

ROBERT R. RITCHIE, Sheriff of the city and County of St. John.

The Home

MAKING DECISIONS.

Some one has said that "many of the problems of life are merely tired nerves," and certainly a wearied or diseased physical state always magnifies both the number and importance of questions requiring decision. It is never well to attempt to settle problems when we are nervously tired, for the time to decide puzzling matters is not when we are worried or anxious. After a refreshing rest or a morning of enjoyable outdoor exercise, we are better able to cope with them. Then we ought to consider, first whether they are really important for us to decide them. Half the things that worry us are not worthy of our serious attention, while half of the other half are matters which will be settled without our intervention. In regard to the few that remain let us inform ourselves to the best of our ability, then make the decision and dismiss the matter from our minds. We have done our best, and if we have made a mistake, it is not to be mourned over, but thought of only as it may help in deciding more wisely another time. "Respect your decisions," wrote a father to his son. "They represent your best judgment at the time. Even though they may prove to be unwise, you have no occasion to reproach yourself. Hence, I say, make your decisions and be done with them."—The Congregationalist.

TO MAKE TEA.

The delicate leaf of tea should never touch metal. It should be kept in paper, wood, glass or porcelain cup, fill the latter with boiling water, cover it with a porcelain saucer, and let it stand three minutes.

Then, if you decide to be only an epicure, drink only the upper layer of the golden liquid, throw the rest away, rinse the cup and begin drawing de novo. Never use sugar. Do not use milk. It ruins the flavor of the tea, and the combination injures the stomach.

Above all things, do not boil tea. The heat drives off the perfume, spoils the flavor, and extracts the tannin, the astringent principle. If the boiling be done in a tin or iron pot, the tannin attacks the metal and makes the liquid black.

Never let the tea stand, except in a tightly closed porcelain pot. Standing changes it from a delicious, wholesome beverage into an ill-tasting and bitter liquor. Better make it in small quantities and make it often. In summer, sip the tea boiling hot, with a slice of previously peeled lemon—or, nicer still, of orange without the rind—floating in it.

Beware of green tea! It is the unripe leaf, and bears the same relation to the real article that the green does to the ripe peach. The green tea of commerce derives its color from being cured, or rather killed, on dirty copper pans, from being mixed with weeds and shrubs, from being stained with indigo and chrome yellow, from being colored with verigris, grass juice, or chlorophyl.—From Consul Bedloe's Report to the State Department.

BURNING OLD LETTERS.

What more distressing occupation can one hit upon than to burn up old letters on a rainy day? It is always a wet day one chooses for this, feeling rather like a Judas one minute and like Hercules in the stable the next. It is positively surprising the way letters accumulate, especially with people who are either not methodical enough or too sentimental to ruthlessly destroy letters not of any really permanent value, as they are read and answered. The gloom and pathos of this occupation are enhanced when it is our painful office to look over and weed out the correspondence of one dear to us who has journeyed "to the bourne whence no traveler returns." Certain letters are sacred and should, if kept, be labelled "strictly private." This is a matter which must be considered with reference to the importance of the letters to the happiness of the writers; where the disclosure of the contents of a letter would work sorrow

wrong to another it had better be destroyed at once. So much harm has been done through the careless handling of personal letters, so many friends have been estranged that to neglect to destroy a letter is sometimes almost criminal.—The Ledger Monthly.

AN EXCHANGE OF MOTHERS.

It happened that all three women were especially gifted. One was a fine artist, another an accomplished musician, and the third an exquisite scientific cook. When the year of kindergarten training was completed, and they were asking themselves what they were to do with the children until old enough to go to school, their consultations resulted in another idea. Why not become mutual helpers in education?

The plan was speedily made. One mother took charge of the little one two days in each week, and gave the mornings to the most enchanting of housekeeping lessons. With the gas-range and the grown-up paraphernalia it was doll's house glorified. The afternoon was spent in outdoor recreations. The second gave the morning at her house to drawing and clay-modeling, in which the little ones took considerable interest from the first. The third had perhaps the harder task in teaching the rudiments of music, but she made her lessons shorter and the play spells correspondingly longer.

By this arrangement each mother secured a specialist as teacher to her child, and had the advantage of a fine, small private school without any expense. Why should not this plan be adopted by other mothers of small families where the children crave companionship, and they themselves crave leisure?

Every woman can do some little thing well. Let her teach her friend's child in exchange for another sort of guardianship. Let us all make our homes a little social radius for childhood, and open our minds to the practical outcome of the doctrine of co-operation. It seems to me that herein is offered a germ of new thought that may possibly expand to beneficent issues.—Woman's Home Companion.

The easiest way to clean the much despised wash-pot is to pour a little boiling water into it, cover tightly and set it on the back of the stove. By the time the dishes are washed the steam will have loosened all the scrapings and the kettle may be easily washed.—Ex.

Hon. Edward Blake met with an accident on Saturday. He was knocked down by a cab and sustained slight bruises and a scalp wound. He is progressing very favorably and is expected to be out in a few days.

Cold and rainy weather is reported from all parts of Central Europe. There have been heavy storms in France, Germany, Austria and Belgium, with great damage to property and crops.

BABY'S OWN TABLETS.

Cure All Minor Ills, and Bring Joy and Comfort to Baby and Mother.

Disease attacks the little ones through the digestive organs. Baby's Own Tablets are the best things in the world for all bowel and stomach troubles of children. They act quickly and gently, and always cure indigestion, colic, constipation and diarrhoea. These are always a great help to teething children. Mrs. Gabrielle Barnes, Six Mile Lake, Ont., says:—"Baby's Own Tablets reached me just in time as my baby was very ill with indigestion and bowel trouble, and I am happy to say the Tablets relieved him after a few doses. He is now doing splendidly with just a Tablet now and then when he is restless. I am the mother of eight children and have tried nearly all the old remedies, but have never found a medicine equal to Baby's Own Tablets."

The Tablets are guaranteed to contain no opiate or harmful drug, and crushed to a powder they can be given to the smallest, feeblest child with a certainty of good result. Sold by all druggists, or sent post paid at 25 cents a box by writing to Dr. J. C. Schenectady, N. Y.

Allen's Lung Balsam

The best Cough Medicine.

ABSOLUTE SAFETY should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Croup, Colds, deep-seated Coughs. Try it now, and be convinced.

For 60 Years

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

During these six decades

GATES' ACADIAN LINIMENT

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

Lumbermen carry it with them in the woods for emergencies.

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

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

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

C. GATES, SON & CO.,
Middleton, N. S.



Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists.

A WAY THEY'VE GOT IN SPAIN.

(London Tit-Bits.)

An Isle of Wight divine went on a yachting cruise to the Mediterranean with a friend of his, who hated putting into ports on the way to his destination. However, after a great deal of persuasion from the Canon, who particularly wanted to get his letters, the yacht was put into Barcelona. The Canon at once went to the post office and demanded his letters.

"We cannot give them up, till you are identified," was the answer.

"But I am Canon P., and well known in England, and am on board Captain H.'s yacht," replied the Canon.

"You must be identified by the captain of the yacht," answered the post office official.

There was nothing for it but to go off to the yacht and bring back the skipper, who satisfactorily identified the Canon.

"Now you must come with me to the British consul and make a declaration," said the official.

They found the consul was away from home and would not be back till the following night, so the Canon had to go back to the yacht and wait much to the disgust of his impatient friend. The next evening he made the necessary declaration, and then got back to the post office, where he demanded his letters, and was told calmly that there were none.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson II. July 13. Exodus 20: 1-11.

THE TEN COMMANDMENTS.—DUTIES TO GOD.

GOLDEN TEXT.

Thou shalt love the Lord thy God with all thy heart.—Luke 10: 27.

EXPLANATORY.

I. THE AUTHORITY FOR THE LAW.—EX 20: 1, 2. 1. AND GOD SPOKE ALL THESE WORDS. This supreme law is issued by the supreme authority. The divine authorship of the commandments is proved by their astonishing nullities to anything man has ever written. There is nothing comparable to them in all the literature of Egypt, from which Moses and his people had come. Moody tells about an infidel who was converted by perceiving how impossible it is that Moses could have originated this unparalleled and majestic code. For more than three thousand years it has been the great cornerstone of the world's law, and it is as true now as it was in the days of Moses.

2. I AM THE LORD THY GOD WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT OUT OF THE HOUSE OF BONDAGE. God resists his authority on his behalf. "How do you know that there is a God?" some one asked an Arab. He answered, "How do I know whether a man or a camel passed my tent last night? Everywhere we can see the footprints of a loving Father. Because God had led the Israelites thus far, he had the right to prescribe laws for their future."

II. THE FIRST COMMANDMENT. THE DUTY OF SUPREME SERVICE TO GOD.—VS. 2. What is forbidden? 3. THOU SHALT HAVE NO OTHER GODS BEFORE ME. This is, "in addition to me, in my presence." This first commandment does not directly forbid image-worship, which is reserved for express mention in the second commandment; but if it is followed out, it covers the ground of all four commandments relating to God. It requires whole hearted service of God, and especially the sincere worship which is at the basis of all service. It forbids heathen idols, idols of wealth or ambition or vanity or fashion, as well as idols made of wood and stone.

III. THE DUTY OF PURE WORSHIP.—VS. 4. What is forbidden? 4. THOU SHALT NOT MAKE UNTO THEE ANY GRaven IMAGE. This does not forbid painting and sculpture, for the Hebrews themselves were commanded to place golden cherubim in the very holy of holies.

5. THOU SHALT NOT... SERVE THEM. That is what is forbidden—worship of God under any material image. When the Israelites, soon after this, made the golden calf, they broke the second commandment. Indeed, though they called the calf a symbol of the one God, they had really broken the first commandment in their hearts, or they would never have set up the idol.

Why is image-worship forbidden? First reason. FOR I THE LORD THY GOD AM A JEALOUS GOD. He is careful of his honor, just as a father requires strict, prompt, and respectful obedience, and wants his children to love him more than they love a servant or a neighbor. It is for the children's good that the father is jealous in this way. "Jealousy," says Chadwick, "is the shadow thrown where the sunshine of

PROPER FOOD

Better Than Ocean Breezes.

It makes a lot of difference in hot weather, the kind of food one eats. You can keep the body cool if you breakfast on Grape-Nuts, for in its pre-digested form, it presents the least resistance to the digestive organs and contains as much nutriment as heavy body heating food such as meat, potatoes, etc. Grape-Nuts is probably entitled to the claim to be the most perfectly adapted food for human needs now extant. The meat eater and vegetarian are alike charmed with its crisp taste, the delicate flavor of the grape sugar and the nourishment to body and brain while the housewife is attracted by its being thoroughly cooked at the factory and obtained from the grocer ready for instant use with the addition of cream, making it a cool, delicious dish, requiring no hot stove and cross cook on a hot morning. When Grape-Nuts and Postum Food Cereal constitute the summer breakfast with the addition of a little fruit, it is not necessary to seek the ocean breezes for comfort, for external heat is unnoticed when internal coolness from proper food is felt. The receipt book in each package of Grape-Nuts gives dozens of delicious dishes.

love is intercepted." Second reason. VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN. Tendencies to idolatry and image-worship are inherited; they lie heavily upon the third and fourth generation. They can be conquered (Ezek. 18: 20), but they are a fearful legacy to leave to one's children. Third reason. Moreover, a life free from idolatry, serving God fully, transmits its tendency also, as is shown in the following verse.

6. AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME. The marginal reading of the revision is "a thousand generations," which follows the parallel passage in Deut. 7: 9. Punishment follows the evil for only four or five generations, but mercy follows the good for thousands of generations, so much easier is it for God to bless than to curse. The doctrine of heredity, therefore, becomes a strong incentive to a God-fearing life. AND KEEP MY COMMANDMENTS. It is not enough to love God; commandment-keeping must be added. A little girl I know is very likely to say, after a fit of thoughtlessness followed by punishment and weeping, "I love you, Mamma;" to which the wise mother replies, with a kiss, "Then why don't you mind me."

IV. THE DUTY OF REVERENCE.—VS. 7. What is forbidden? 7. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN. This does not mean that we are never to use God's name. The Jews, perhaps, went to an extreme in this regard. God's covenant name was pronounced among them only once a year, when the high priest went into the holy of holies on the day of atonement. "As it is not a temple but a desert which no foot ever treads, so the sacred name is not honored by being unspoken, but by being spoken aright."

Why is Profanity Forbidden? (1) FOR THE LORD WILL NOT HOLD HIM GUILTYLESS THAT TAKETH HIS NAME IN VAIN. Christ declared that for every "idle word" men are to give an account in the day of judgment. How much more for the words that trifle with the name that is above every name! (2) This punishment begins at once, in this life. The profane man loses the respect of all good men, and he soon loses his own respect for sacred things. No one can speak lightly of God without coming to think lightly of him. (3) Swearing has been called "the most gratuitous of sins." There is not even the semblance of any advantage in it. (4) Swearing is a peculiarly low disgusting sin. An old writer said that when the accusing angel, who records men's words, flies up to heaven with an oath, he blushes as he hands it in.

V. THE DUTY OF CONSCRATED TIME.—VS. 8. What is commanded? 8. REMEMBER THE SABBATH DAY. Remember implies that the Sabbath already existed. TO KEEP IT HOLY. Possibly we ask too much about what "not" to do on the Sabbath. Here is a great thing to "do" worship. The Sabbath is to be kept holy by church attendance, Bible study, and private prayer and meditation.

9. SIX DAYS SHALT THOU LABOR. This is part of the commandment. You must work before you can rest, and you must get your work out of the way before you can worship. AND DO ALL THY WORK. You are to work on Sunday, too, but not at "thy work." It is to be God's work, work for others and for eternity.

10. BUT THE SEVENTH DAY IS A SABBATH UNTO THE LORD THY GOD. "Unto God?" Did not Christ say the Sabbath was made for man? Both statements are true, just as the Saturday half holiday in the shops is for the advantage of employer and employee alike. IN IT THOU SHALT NOT DO ANY WORK. "Ah, but," people say, "this letter-writing, this studying, this household task is not work for me. I enjoy it; it rests me." Then consider whether it is not commonly called work, and whether your example would not lead others to do it for whom it would be toll.

"A Christian man was once urged by his employer to work on Sunday. Does not your Bible say that if your ass falls into a pit on the Sabbath, you may pull him out?" "Yes," replied the other; "but if the ass had the habit of falling into the same pit every Sabbath, I would either fill up the pit or sell the ass."

THOU, NOR THY SON, etc. We are responsible for the Sabbath-keeping of others, so far as we can influence them. "We are our brother's keeper," and in a way, his Sabbath-keeper.

11. FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH... AND RESTED THE SEVENTH DAY. We are living in the Sabbath of the world. God is now sustaining nature, but not creating. Science has never discovered the springing into existence of a new chemical element, or form of life. (2) Because God blesses the Sabbath-keeper. WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT. The Sabbath blessings are nearness to God, love to men, peace of

soul, health of body, vigor for the coming week. They are the greatest blessings in the world, and just what the world most needs.

THE SWAN AND THE CRANE.

There is an old legend of a swan and a crane. A beautiful swan alighted by the banks of the water in which a crane was wading about seeking snails. For a few moments the crane viewed the swan in stupid wonder and then inquired:

"Where do you come from?" "I come from heaven!" replied the swan.

"And where is heaven?" asked the crane.

"Heaven!" said the swan, "Heaven! have you never heard of heaven?" And the beautiful bird went on to describe the grandeur of the Eternal City. She told of the streets of gold, and the gates and walls made of precious stones; of the River of Life, pure as crystal, upon whose banks is the tree whose leaves shall be for the healing of all nations. In eloquent terms the swan sought to describe the hosts who live in the other world, but without arousing the slightest interest on the part of the crane.

Finally the crane asked: "Are there any snails there?" "Snails!" repeated the swan; "no! Of course there are not."

"Then," said the crane as it continued its search along the slimy banks of the pool, "you can have your heaven. I want snails!"

How many a young person to whom God has granted the advantages of a Christian home, has turned his back upon it and searched for snails? How many a man will sacrifice his wife, his family, his all, for the snails of sin? How many a girl has deliberately turned from the love of parents and home to learn too late that heaven has been forfeited for snails!—Moody.

The greatest storm that has visited Mitchell, South Dakota, for years swept over the place on Friday. Seven inches of water fell during the hour.

MONTHS OF PAIN

CAUSED BY A TUMOR OF THE BREAST.

Mrs. J. M. Timbers, of Hawkesbury, Tells How She Obtained Relief After Doctors Had Failed.

From the Post, Hawkesbury, Ont.

Mrs. James M. Timbers is well known to nearly everybody in Hawkesbury, Vankleek Hill and surrounding country. She was born in Vankleek Hill, but since her marriage, twelve years ago, has lived in Hawkesbury, and is greatly esteemed by all who know her. Mrs. Timbers is one of the many thousands who have proved the great value of Dr. Williams' Pink Pills, and gives her experience for the benefit of other sufferers. She says: "While nursing my first child I suffered from a nursing tumor under the left breast. The first symptom was a sharp pain followed by a growth, which gradually increased in size until it became as large as an egg. It was exceedingly painful and caused me great suffering. I consulted a doctor, who gave me medicine, but it did me no good. Then I consulted another doctor, who said I would have to undergo an operation. In the meantime, however, the tumor broke, but would not heal, and as a result I was feeling very much run down. At this time my attention was directed to Dr. Williams' Pink Pills, and I began using these. I soon felt that they were giving me increased strength, and after using a few boxes, the tumor disappeared, and I was as well as ever I had been. My health has since been good, and I cannot speak too highly of Dr. Williams' Pink Pills."

These pills cure troubles like the above, because they make rich, red blood and drive all impurities from the system. Through their action on the blood they also cure such troubles as anaemia, heart palpitation, erysipelas, acrofula, skin eruptions, rheumatism, St. Vitus' dance and the ailments that make the lives of so many women miserable. The genuine always bear the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers in medicine, or sent postpaid at 50 cents a box, or six boxes for \$2.50, by address to the Dr. Williams' Medicine Co., Brockville, Ont.

Abbey's Effervescent Salt

is made from the Salts extracted from the juices of fresh fruits. Harmless, yet most effectual in relieving the system of all impurities. Tones up the Bowels and promotes gentle and regular action.

A teaspoonful in a glass of water in the morning.

Will permanently cure all stomach troubles, dyspepsia, sick headache, liver and blood disorders.

All Druggists sell it.

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. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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

Wedding Invitations, Announcements, etc. a specialty.



THAT'S THE SPOT!

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

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

DOAN'S KIDNEY PILLS

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

Price 50c. a box or 3 for \$1.25, all dealers. DOAN KIDNEY PILL CO., Toronto, Ont.

THERE IS NOTHING LIKE **K.D.C.** FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES K.D.C. AND PILLS. Write for them, K.D.C. CO. Ltd., Boston, U.S. and New Glasgow, Can.

From the Churches.

Denominational Funds.

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

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

PRINCE ST., BAPTIST CHURCH. — A young lady was baptized and received into the fellowship of this church on Sunday, June 22nd, W. N. HUTCHINS.
Truro, N. S.

BRIMONT. — On Sunday evening, 1st inst., and again on Sunday evening, 8th inst., I had the privilege of visiting our most beautiful baptistry just below the bridge. To the many who heard the truth on these occasions may the Lord give an understanding heart.

W. H. JENKINS.

BARRINGTON, PORT CLYDE CHURCH — Jesus is blessing his work in this part of his vineyard. We have a large attendance at the Sunday services, and we have felt the divine presence with us. Last Saturday evening we had a Conference meeting at Port Clyde, and I was greatly encouraged in having the warm, earnest testimonies for Jesus, from the lips of his dear children. How true these words are "Not by might or not by power, but by my Spirit saith the Lord" the work is done and we are able to do all things through Christ. We trust that before the summer is ended we shall see many precious souls borne into the kingdom of God's dear Son. Brethren, pray for us.

J. D. BREHANT.

Barrington.

SOUTH ESK, NORTHUMBERLAND CO. N. B. — The Lord has been blessing people here. They have a nice building and have proven kind, generous, active people. The weather has been wet and cold and people did not stop for that. So far during the meetings I have confessed Christ with the mouth, others have stood and showed they are trusting the Saviour, many more have asked the prayers of God's people. We expect many more to come out on the Lord's side as the meetings go on. One was baptized last Lord's day by Bro. Hurst, and received the right hand of fellowship. Others have expressed a desire to do the same. The people this way are somewhat weak on these points for various reasons. One is, many are married to Presbyterians. Another is the work of the "Holy Ghost and us" people here last fall and winter, about which we shall say more in another place, some other time if permitted for the benefit of other brethren and churches. The people here have already contributed \$43.37 in offerings and donations for which to them we express our thanks. The Sunday School is doing good work, having 80 scholars sometimes. We hope to have the prayers of all for greater blessing here and elsewhere.

G. H. BRAMAN.

BRIDGEWATER, N. S. — The Baptist house of worship has been enlarged and repaired during the past few weeks. An addition has been made to the building that furnishes good accommodation for the Sunday School and an extension has also been erected that gives ample room for the choir. New and excellent pews have been provided and the entire house has been put into the best condition for usefulness and appearance. The cash has been about \$2,000, of which about \$1,100 will be paid by subscriptions already received. The Pastor, Rev. Charles R. Freeman, M. A., is held in high esteem for his character and labor; and the services to the church of his accomplished wife are highly valued. The pastor has good supporters and fellow laborers in the church, among whom may be named the Deacons: — Solomon Baker, William Jefferson, E. Johnstone Manning, Rupert Newcombe, and Bro. Henry T. Ross, B. A., J. L. B., who is the efficient Superintendent of the Sunday School. On Lord's Day, June 22nd, the house was reopened

for worship. Special and appropriate music was furnished by a strong choir. The pastor conducted the services, calling on Rev. Stephen March, who for many years was pastor of the church, to offer the prayer of dedication, and on Dr. Keirstead to preach the sermons of the day. It is reported that the pastor's services have been sought by a church in the State of New York, where the salary would be far larger than his church is at present able to provide; but in view of the devotion of his people and their sacrifice in the church's work he will remain at his present post of duty. All good be with the Bridgewater church and its pastor.

SECOND KINGSCLEAR AND PRINCE WILLIAM CHURCHES. — We have entered on our second year with the Prince William and Second Kingsclear churches. Although we cannot report any additions we believe we can report favorably. At Kingsclear our congregations are small, averaging about 45 or 50, but a good interest is manifested. Our Sunday School is closed during the winter but during the summer we have a good school. We also conduct a Sunday night prayer meeting at Longs Creek school house, about a mile and a half from the church. At this meeting we have good congregation and a good interest manifested. Last week one of the sisters, Mrs. A. H. Hart, collected for the Ladies Missionary Aid Society about \$10. At Prince William we have good congregations and a good interest manifested in the services, we have a good Sunday School superintended by Bro. Josiah Lawrence and assisted by a staff of earnest faithful teachers besides our regular Sunday services we sustain a weekly prayer meeting, at times the attendance is small, but we feel that the meetings have been helpful to those who have attended. On Monday evening, 23rd inst., we held at our church a literary and musical recital, the music was furnished by home talent and the literary part of the programme was furnished by Miss M. Florence Rogers, who gave four or five selections, the audience expressed perfect satisfaction with Miss Rogers as an elocutionist, and if she should visit Prince William again she would be assured of a good audience, we can heartily recommend Miss Rogers as an elocutionist of great ability one who is able to entertain and instruct her audience.

Kingsclear, REV. C. W. SABLES

Notes from Newton Centre.

MR. E. D. WEBBER, B. A., B. D.,

was ordained to the gospel ministry at Wollaston, Mass., Thursday, June 19. Before the council in the afternoon Mr. Webber made very clear, concise and satisfactory statements concerning his Christian experience, call to the ministry and views of Christian doctrine. Some searching questions were asked but the examination was brief because of the lucid and comprehensive treatment of the subjects involved.

Mr. Webber has had a large experience in newspaper work, in commercial life and in teaching but he has never felt that in these vocations he was engaged in the particular service which his Master desired him to render and into which his entire powers could heartily enter. The writer predicts for his esteemed brother a very fruitful ministry. The pastorate at Wollaston is entered among exceedingly pleasant and hopeful conditions.

The ordination exercises in the evening were of an interesting and inspiring character. Beautiful music was rendered by a triple quartette. The sermon was preached by Rev. N. E. Wood, D. D., president of Newton Seminary, from 1 Peter 1:8, "whom having not seen we love." The benediction was pronounced by Rev. E. D. Webber.

REV. ALVAH HOVEY, D. D., LL. D., visited Richmond, Va., recently to attend the closing exercises of the educational institution there, in which his son, Rev. G. R. Hovey, A. M., is a professor. The Richmond Theological Institution was the school to which the late Rev. C. H. Corey, D. D., gave eminently devoted and valuable service as its president.

REV. C. R. BROWN, D. D., LL. D., Professor of Hebrew and Old Testament Interpretation in the Newton Theological

Institution, is engaged on a critical commentary on Jeremiah, which is expected shortly to issue from the press.

A. F. NEWCOMB
74 Bowen St., Newton Centre, June 20.

Personal.

After two years of acceptable service, Rev. W. H. Warren has retired from the pastorate of the Montague Baptist Church. We understand that he has not yet entered into any new pastoral relations. Here is then an opportunity for some church to secure a minister of ability and experience. Mr. Warren's present address is Charlottetown, P. E. I.

LITERARY NOTES.

New Guinea, The Philippines, Australia, Dutch East Indies, and Alaska are among the subjects presented in the Missionary Review of the World for July. The first article is a stirring narrative of a Native Christian of the South Seas who became a Missionary to the Cannibals of New Guinea. The author is Dr. Samuel McFarlane, who was himself an early pioneer in that work. Dr. Arthur J. Brown, who has recently returned from the Orient, writes of "Some Filipino Characteristics" as they impressed him on his tour. "The Aborigines of Australia" are little known in America, and the article on that subject will be read with interest. Some of the less descriptive but even more thoughtful articles are those by Robert E. Speer, on "Christianity and other Religions," the editor's warning note against the "Decay of Faith in the Sanctions of God's Laws," and Dr. J. P. Jones' plea for more "Christian Literature for India." The article on the "Hundreds of Home Missions," in connection with the Centennial of the Presbyterian Board, is especially interesting because of the historical review by the Secretary, Dr. Charles L. Thompson, and the address by President Roosevelt.

This list of articles comprises only half the contents. The remainder is equally valuable.

Published monthly by Frank & Wagnalls Company, 30 Lafayette Place, New York. \$2 50.

The Quarterly Review's slashing article on Stephen Phillips is reprinted in full in The Living Age for June 14. It is perhaps a little too slashing. The true estimate of Phillips lies somewhere between this and the opposite extreme of adulation, which has marked most reviews of Mr. Phillips' work.

FOR HIS MOTHER'S SAKE.

The florist boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. "What's the matter with you, anyway?" the florist boy asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothin', an' I thought if she'd a flower to smell, it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew that he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most." — Sel.

FEAR.

"Work out your own salvation with fear and trembling." — Phil 2:12.

They tell us that the best soldiers are often those who at the beginning showed signs of fear, while the boastful bravado is frequently the first to quail before the foe.

The Duke of Wellington once dispatched two officers in the time of battle on a service of great hazard. As they were riding to the place of rendezvous, the one turning to the other saw the sweatbeads on his brow, his lips quivering, and his cheeks blanched as with the paleness of mortal fear. Reining in his horse on his haunches he said, "Why you are afraid!" "I am," was the answer, "and if you were half as much afraid as I am, you would run away." Without wasting a word upon his ignoble companion, the officer galloped back to headquarters and complained bitterly that he had been sent on a service of such hazard in the company of a coward. "Off sir, to your duty," was the Duke's reply, "for the coward will have done the business before you get there." Ay! and the Duke was right.

To Intending Purchasers

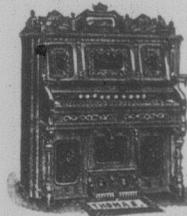
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That "totally different" Cereal Food, "Wheat Marrow" makes rich, red blood and clear complexions follow naturally.

Nothing can take its place because nothing is just like it. It is a new and original preparation from the glutinous portion of the choicest Winter-Wheat.

Rich, delicate, appetizing. It will clear your complexion!

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Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

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German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

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ESTABLISHED 1780.
DORCHESTER, MASS.
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.
TRADE-MARK ON EVERY PACKAGE.

BIRTHS.

SEELYE.—At the Baptist parsonage, Northworth, York Co., N. B., June 25th, to the wife of pastor F. B. Seelye, a son.

MARRIAGES.

SUTTLE-JARVIS.—At the residence of the bride's parents, New Ross Road, N. S., June 25th, by Rev. A. Whitman, Alexander G. Suttle of Amherst to Hattie M. Jarvis of New Ross Road.

PORTER-HATCHARD.—At Aldersville, June 17th, by Rev. A. Whitman, Wallace Porter of Blomfield to Laura Hatchard, daughter of Mr. John Hatchard, Aldersville, N. S.

MAGRE-GAMBLE.—At the home of the officiating clergyman, Rev. R. M. Bynon, June 25th, Fred J. Magee to Eliza J. Gamble, all of Lewisville, N. B.

DOUGLAS-MCKENZIE.—On the 18th inst., at the Baptist Parsonage, Onslow, by Pastor Jenkins, James S. Douglas of Brookside, to Jessie R. McKenzie, of North River.

ALEXANDER-PATTEN.—In West Leicester, N. S., June 25, by Rev. Welcome E. Bates, of Amherst, Charles A. Alexander and Sophia T. Patten, both of West Leicester.

TERRIS-PORTER.—At Springhill, N. S., June 25th, by Rev. H. G. Estabrook, Judson Terris, to Miss Agnes Porter, both of Springhill.

ARSENAU-MCCARROW.—At Springhill, N. S., on June 23rd, by Rev. H. G. Estabrook, Rupert Arsenau, to Mrs. Mary McCarrow, both of Springhill.

ELLIS-APT.—June 14th, by the Rev. T. A. Blackadar, Anthony Ellis and Mrs. Seretha Apt, all of Victoria Beach, Annapolis county, N. S.

ROBBLER-CLARK.—At the home of the bride, by the Rev. T. A. Blackadar, Capt. Jacob B. Robbler and Ialine Clark, Stony Beach, Annapolis Co., N. S.

BENNETT-WARD.—At the residence of the bride's father, Canning, June 24th, by Rev. I. A. Corbett, B. D., H. Everett Bennett to Lila A. Ward, both of Canning, N. S.

KENNEDY-BROWN.—At the home of the bride, Avondale, Carleton county, N. B., on June 21st, by Rev. Jos. A. Cahill, Christie Kennedy to Annie Brown.

WATERS-CALHERSON.—At the parsonage, Jacksonville, on the 25th June, Hanford J. Waters to Kate P. Calherson.

HOOD-BODDY.—At the residence of the bride's parents, Prince William, by Rev. C. W. Sables, Gifford Hood and M. Grace Boddy, both of Prince William.

DEATHS.

MUTCH.—At South Esk, North Co., N. B., May 26th, Maudie Mutch, 6 months' old daughter of Mr. and Mrs. David Mutch. Services at house and grave by Hurst and Beaman.

STEVES.—Died at Pollet River, May 28th, aged 87 years, Henry Steves. Living to a good old age respected by all, a man of piety and humility. He gave good witness for Jesus Christ for many years in the church to which he belonged at Pollet River. A widow and several children mourn his departure.

TUCKER.—On the 15th inst. George, aged 23, the son of Wm Henry Tucker of Nutby. Though a strong young man a relapse from diphtheria brought him in a few weeks to the grave. Thus God calls

on all to be prepared. A large number of friends gathered to show their sympathy, and in the open air, under the clouds and the sunshine, Pastor Jenkins comforted the afflicted family with the glories of heaven.

HOYT.—On the morning of the 17th inst., at her home, Centreville, Car. Co., N. B., Lura Hoyt, aged 22 years, passed to her reward. A father, mother, one sister and a large circle of relatives and friends are left to mourn their loss. Lura had been an invalid for eleven years, having been stricken when a child with a distressing disease of the heart. Although the morning of life for her was clouded with suffering and weakness, yet she uncomplainingly bore it all. Her thought was ever of others. Forgetful of self and her own weariness, she ever feared, lest others should become worn in service to her. Now she is at rest. "He giveth his beloved sleep."

LEFURGEY.—At the Carney Hospital, on the 4th inst., Montague Lefurgey, aged 25 years. Deceased was the son of Thor. Lefurgey of St. Eleanor, P. E. I. He was a young man of good abilities, business energy and excellent moral character. For more than a year he suffered from a form of spinal disease which rendered him almost helpless and at last terminated in his death. He died resigned to the will of God. Great sympathy is felt for Brother and Sister Lefurgey to whom a similar affliction came less than two years ago. May the Spirit of Divine consolation rest upon them. The body of the deceased was brought to P. E. I. and buried in the cemetery at Summerside.

WHIDDEN.—In the death of Deacon C. B. Whidden, on the evening of June 20th, Antigonish lost one of its noblest and most highly esteemed citizens, and the Baptist denomination one of its most devoted, intelligent and benevolent members. To the church of which he was a member the loss is almost beyond measure. He had long been a pillar of strength spiritually and financially in this church, and of late years especially he had stood under its financial obligations with an unswerving fidelity and a large generosity. Of him it could truly be said, "I have fought a good fight, I have finished my course, I have kept the faith." His character stands forth before the world untarnished as a citizen, as a business man, as a representative of the people in the Local Legislature, and as a member and office-bearer in the church. Look at his life from any view-point and it could justly be written, "He has fought a good fight." As a citizen he was always on the side of justice and righteousness and whatever was for the uplifting of his fellowman. Progressive and far-seeing in his ideas and plans for the mental and moral elevation of the community. As a business man, honest to the core, prompt in meeting engagements and fulfilling promises—his word as good as his bond. As a friend, faithful and true. You could repose the fullest confidence in him and never fear betrayal. His friendship was characterized by an absence of all deceit. Though naturally strong-minded and very decided in his opinions, still a very tender heart beat in his bosom and a deep well of emotion often revealed itself. As a father and husband, kind, devoted, thoughtful. As a Christian loyal to Christ, and his word, exemplary in his daily walk and intensely interested in the church and all the work of the denomination, as witnessed by his generous gifts to our educational and missionary interests. "Fidelity to Christ" may be said to be the very words of his Christian life. We do well to call him a strong Christian man, for he was strong in his faith, strong in his convictions of truth and error, strong in his grasp of God's word. But before his Lord, he was very humble, conscious of his weakness, he knew his strength came from the eternal throne. His prayers and testimonies revealed that fact. While before the world, he was like the great oak, strong to endure, strong to meet life's troubles and temptations, strong to resist opposing forces, still before his God, he was like the vine clinging to the oak for its strength. His beneficence was of the Scriptural type—not spasmodic, but systematic and weekly. In this matter of giving to the Lord he is worthy of imitation and of great commendation. Whether

the church had a pastor or not, whether our brother was away for months or not, it made no difference, the gift was laid upon God's altar every week, as God had prospered. Christian stewardship with him was a very real thing. He was well informed in regard to all the different branches of our denominational work and deeply interested, so the pastor had only to mention the needs and his heart and purse responded freely. As his pastor for nearly five years, I may say we have enjoyed the sweetest fellowship and I ever felt that I had in him a true and tried friend and brother. We are all poorer in the loss of his friendship and fellowship, his faith, his counsels, his courage to do right, his uplifting influence. But we bow in submission to God's will, and pray we all may be filled with his fullness. An affectionate and devoted wife, who tenderly administered to him during his last illness and whose sons survive him, one the Rev. H. P. Whidden, at present, Professor in Brandon College. We tenderly commend them to the God of all comfort and all grace. His children and grandchildren rise up to love and honor his name and call him blessed.

A GREAT MISSION IN MELBOURNE.

The "Southern Cross," published in Melbourne, Australia, which has just come to hand, brings an account of a great simultaneous mission which has been in progress in Melbourne and vicinity. All denominations have united in this spiritual effort, the Anglican, the Presbyterian, the Baptist and the Methodist churches and the Salvation Army, having contributed missionaries. Noonday meetings for business men have been held regularly, and every evening simultaneous meetings are held in various parts of the city. At the time of publication the mission was still in progress but the "Southern Cross" speaks enthusiastically of its results. The editor says: "If the mission were arrested at its present stage, and had to be judged by what it has at present accomplished, it might be pronounced an amazing success. It has brought Christ's churches, if only for a moment, into conscious and gener-

ous-minded union. The mood, perhaps, will pass; but the old un-Christian separatism will never quite return. And the happy and lofty mood in which the churches now stand, if only for a moment, what is it but a prophecy of the time surely coming when this shall surely be the abiding spirit of Christ's church? For, surely Christ's prayer for his church, "that they all may be one," will some day find its fulfilment."—The Westminster.

NEW STYLE OF CAFE SCORES—BIG SUCCESS.

Philadelphia inaugurated the first automatic lunch counter in America, and if one may judge from the crowds that thronged the Horn & Herdard Baking Company's new establishment on Chester street, below Ninth, the innovation is likely to prove an emphatic success.

Around the four sides of a large square room are various slot machines, the entire contents of which are enclosed in glass. Before you drop your coin in the slot you see what you are going to get, with the exception of the liquids. Should you want a cup of coffee, cocoa, or tea, you drop in your nickel, place your cup beneath the spigot, and out it comes. On a shelf close by are cream-jugs and sugar bowls. The beverages, a glance behind the scenes discloses, are kept warm by the aid of steam pipes.

The cold victuals, such as sandwiches, pies, cakes and buns, are lowered on an automatic elevator. Each coin dropped in the slot brings the receptacle down with the desired tid-bit. All the hungry purchaser has to do is to lift it off, and the rest is easy. The only difficulty seemed to be to keep a table, for while the customer was off dropping his coin into a slot some equally hungry fellow would come along and usurp his place. "This will be adjusted when the novelty wears off and we are in good running order," said the manager.

The slot machine is by no means a complicated arrangement. For several years it has been operated successfully in Germany.—Philadelphia Success.

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

**GLOBE
WERNICKE
ELASTIC
BOOK-CASE**

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

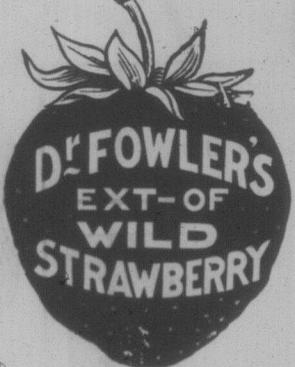
An Ideal Book-Case for the Home.



"An Ounce of Satisfaction is worth a Ton of Talk."

TRY VIM TEA but once and our advertising, as far as you are concerned, will not be necessary. **VIM TEA** Lead Packets Only.

BAIRD & PETERS, Tea Importers and Blenders, ST. JOHN, N. B.



FOR
DIARRHOEA, DYSENTERY,
COLIC, CRAMPS,
PAIN IN THE STOMACH,
AND ALL
SUMMER COMPLAINTS.

ITS EFFECTS ARE MARVELLOUS.
IT ACTS LIKE A CHARM.
RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effectual.

EVERY HOUSE SHOULD HAVE IT.
ASK YOUR DRUGGIST FOR IT. TAKE NO OTHERS.

PRICE, - 35c.

After Work or Exercise

POND'S
EXTRACT

Smooths tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

The Peoples' Holiday.

—A Cheap Fare from Everywhere to—
 Canada's International Exhibition,
 St. John, N. B.

August 30 to Sept. 6, 1902.

Over \$12,000 offered in prizes, also a number of interesting specials.

Live Stock enter on 30th August and leave on 6th September.

Entries close August 18. Late entries pay double fees.

Exhibits carried at low rates.

Live Stock Judges will explain their awards, and spectators will find seats beside the ring.

For entry forms, prize lists and all information, address

W. W. HUBBARD,
 Manager and Sec'y, St. John, N. B.

D. J. McLAUGHLIN,
 President.

Wilson's
Fly Pads
 (POISON)

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

INDIGESTION
CONQUERED BY K.D.C.
 IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

THE SUPREME TEACHER.

We have been impressed afresh of late with the position of Jesus Christ as the supreme teacher in the world. Whatever may be the attitude of men toward this and that feature of Christianity, they are at one with respect to him. Conservative and liberal and skeptic alike bow before him and confess his supremacy. In an address listened to by us the other night before a Christian school, the speaker said in substance that all educational institutions to be of the highest type must be Christian. The loftiest ideals were founded therein, and in the teaching of Christ the instruction of the world had reached high-water mark.

There is no question as to the accuracy of this position. The most perfect teaching found elsewhere is full of defect beside his. Plato's Republic cannot sustain a comparison with his kingdom, and the ethics of Socrates fell into a vastly inferior position when compared with those of the Sermon on the Mount. We have reason to be grateful that through our land there are preparatory schools and academies, and colleges and universities in which this fact is recognized, and Jesus Christ as a teacher is enthroned as supreme. Moreover, though we may not make our public schools Christian in a sense of imparting through them any instruction as to particular sect or creed, we can make them Christian, and to a very large extent do, as to the pervasive influence of Jesus Christ in them. These facts are full of encouragement and of inspiration for the future as we look forward to the widening influence and power of our land.—Baptist Commonwealth.

DO IT NOW.

Do what? Why, say the kindly word, write the friendly note, make the visit of sympathy, send the flowers, or whatever be the thoughtful act which your heart prompts. You know well how often shyness or laziness or forgetfulness or the habit of postponement, whatever you like to call it, hinders you from doing things like those just mentioned. If you are not conscious of such hindrance, your experience is very different from mine. But let us see.

Did you ever stand at a counter in a store, and while you were being served, have it forced upon your notice that the girl who was serving you was very tired or sick or sad? And have you not had the impulse to say just a word kindness or sympathy to her, and then checked that impulse by the thought: "I am too much of a stranger to her; it is really none of my business; perhaps she would think it an intrusion; I think I would better let it alone."

Whereas, if the secrets of the heart were revealed, it might easily be seen that the word which you thus turned back from its kindly mission would have sent that poor soul singing instead of sighing through the rest of the day. Or, if not quite that, it might at least have made her burden far easier to bear. So that is one of the places where I would say to you and to myself, do it.

Have you never, in passing a florist's, been reminded of a sick friend, and stayed your steps with the thought of sending her a few flowers to let her know that you did not forget her? Then you have said to yourself: "Oh, she probably has her room full of flowers; perhaps she does not like their fragrance about her; besides she may be so much better that she will not care for them; I will wait until I hear again from her." Meantime, your friend may just then have wondered if you have quite forgotten her; it is so long since she has been able to see you; and it has so happened that she has not had any fresh flowers for a day or two; and altogether things are looking a wee bit dark to her. If you had sent those flowers, they would have brightened her room and her heart that day. So again, at the florist's door, I say, do it.

I wonder if you have ever thought, on hearing of the coming to a friend of a sore sorrow or a combination of trying circumstances: "I believe I'll write her a note to let her how sorry I am for her." Then

came the second thought: "She will probably have lots of letters of sympathy; I do not know that I am intimate-enough with her to intrude upon her at such a time; I could not really say anything to comfort her; I will wait awhile at all events." The note is not written; the opportunity is lost; the Father's message of love is not carried. And at that very time, in that sorrowing or burdened heart, there may be a need which you, better than another, could meet with the gentle hand of your sympathy: Sorrow has many sides; and all loving friends do not touch the same side or aspect of it. Perhaps not a single one has given just the comfort or strength which your note, if written, would have brought. Will you not the next time do it?

I verily believe that where one person will resent the kind word or the friendly note as intrusive, teg will welcome it and find it helpful in the bearing of trial or disappointment. Curiosity merely to find out about another's suffering or sorrow is easily distinguished from sympathy which goes out of itself to help the suffering one.

You go by a little notion store in a side street, and you see a sign or figure or something put out at the door, blown down by the wind. The one woman inside is busy at her work, and knows nothing of the catastrophe. Will you just step in and tell her? There goes a woman in front of you on the street, with something conspicuously out of order in her dress, of which she is quite unconscious. Will you tell her of it? Or in both these and many similar cases will you check your first impulse with the thought, "It is really not my concern; they will find out for themselves what is wrong; I cannot go about setting people to rights."

Would it not be well to do it whenever these small opportunities of service come to us? Great opportunities may be slow in showing themselves—the little ones are daily, almost hourly at hand. Let us make the most of them, and we shall be more ready for the larger ones; or if these never come, it will be a blessed thing to have our lives filled with the "little kindnesses," which, after all, mean so much in this weary world.—Dorcas Hicks, in "Through my Spectacles."

GOD CONSTANTLY SPEAKS TO US.

The longer I live, the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man's acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God.

It may be that this relates to the giving up of a habit, taking a certain course, or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known His will to us.

God also works in a man "to do." When you know what God wills, you know that you have sufficient power to do what he purposes. You must not wait to feel it. Believe it is there.—The Rev. F. B. Meyer.

THE DESERTED VILLAGE.
 BY AUGUSTA W. COOKE.

The blackbirds call in the lindens
 That shade the fallen rafter,
 And close beside the ruined mill
 Is heard the brook's soft laughter.

From a tangle by the crumbling wall
 A gush of music swelling
 Shows where, deep in the lilac's shade,
 The wood-thrush hides his dwelling

Joint owners they—the brook, the trees,
 The birds on airy pinion,
 The flowers which breathe their fragrant lives,
 In this most fair dominion.

—From the Outlook

Allaire, N. J.

He that is afraid of solemn things is a probably solemn reason to be afraid of them.—Spurgeon.

A wise man has well reminded us that, in any controversy, the instant we feel anger, we have already ceased striving for truth and we have begun striving for ourselves.—Thomas Carlyle.

The man who has begun to live more seriously within begins to live more simply without.—Phillips Brooks.

THE LEGEND OF THE CHRIST BALSAM.

It sprang of old for healing,
 Where Christ had touched the soil
 But failed of all its virtues
 When grown by heathen toll,
 For only selfless Christ, like hands
 May touch and never spoil.

Think ye that wondrous Balsam,
 No more of soul's is seen,
 To heal from long sin sickness,
 And heart-wounds deep and keen?
 It groweth yet in all life
 Wherein the Christ hath been.

—Jessie Anne Anderson, author of "The Life of Lewis Harrison Grant," "Songs in Season," &c.

THE WORLD.

Great, wide, beautiful, wonderful world
 With the wonderful water around you
 Curled,
 And the wonderful grass upon you
 Broad,
 World, you are beautifully dressed!

The wonderful air is over me,
 And the wonderful wind is shaking the
 tree;
 It walks on the water, and whirls the
 mills,
 And talks to itself on the top of the hills.

—John Greenleaf Whittier.

QUEER CORONATION CUSTOM.

One of the most extraordinary gifts made on the coronation day of Edward I. was that of 500 horses, which had been used by the royal princes and other personages in the procession to Westminster Abbey. These horses, all richly caparisoned and harnessed just as they were, were let loose into the very midst of the mob after the banquet in Westminster hall that always succeeded a coronation in those days. The people in the streets were permitted to catch the animals, and to him who caught a horse it and its appointments belonged.—London Chronicle.

God is ever drawing like toward like, and making them acquainted.—Lyrics from Homer.

CONSUMPTION
MUST BE CHECKED.

If you have this disease or any symptoms of it, use PUL-MO.

A FREE SAMPLE BY MAIL to every sufferer. PUL-MO is sold at \$1.00 per large bottle, and 15 cents for small size. For sale by all druggists or direct.

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Over 40 Years
 —Ago the Manufacture of—

WOODILL'S GERMAN BAKING POWDER

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

MILBURN'S HEART & NERVE PILLS

HAVE you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves unbinged, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious.

As a specific for all heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve renewer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of a gripper, etc.

Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by

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



This and That

MANDY'S WOMAN'S CLUB.

(Nixon Waterman in Christian Radeaver World.)

Since Mandy joined the Woman's Club, land sakes, how she has changed! And everything about the house has all been rearranged. And all that Mandy says and does now means a whole lot more than simple commonplace affairs have ever meant before.

She talks of science, politics, of chemistry and art; each ology and ism, O she has 'em all by heart; For lecturers on every theme address her club, you see, And straightway Mandy hurries home to try their talk on me.

Yes, Mandy's taught me how to breath; I never knew, before, Although I've tried it day and night for forty years and more; And now she learning how to think, and says that maybe I could sometime learn to do as much if I would only try.

She's always learning how to eat, and what and when and where; Our foods are tried and tested, weighed and measured out with care.

It frightens me to think that once we ate just common stuff, Yes, ate it and kept eating till we thought we had enough.

And Mandy says that harmony is what the spirit craves— Health, beauty, wisdom, all are brought on vibratory waves. When these are as they ought to be, the cares of life are gone.

And all a mortal has to do is just live on and on. It saddens my poor heart to know my great-grandparents died When they were only ninety-odd; it cannot be denied That, if these poor old simple souls had found a way to get The worlds of wisdom Mandy has, they'd all be living yet.

"ONLY HALF A MAN."

General Nicolls, of New Orleans, sacrificed an eye, a leg, and an arm to the cause which he believed just, and came out of the war, as he declared, "only half a man." Science replaced the lost members so successfully that no one ignorant of his misfortune could detect it. He was an inveterate joker, and greatly enjoyed telling the following story: "When he stayed at a hotel in Mobile, a negro boy was detailed to help him prepare for bed. After his bag was unpacked and his coat laid aside, he said: "Now, Sam, take off my leg."

Sam stared speechless. PRESSED HARD. Coffee's Weight on Old Age. When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

"Don't know how to take off legs, eh? Now look here!"

He unscrewed the leg, and keeping it carefully covered with its long black stocking, laid it aside.

"Now, take off this arm."

"No, sah! No, sah! Neber took off no gentleman's arm in my life!" gasped Sam, turning gray with terror.

"You're a pretty valet. Nothing easier." The arm was taken off and laid beside the leg on the table, and the general prepared for sleep and got into bed.

"Oh, by the way! We'd better take an eye out!"

He took it out. Sam backed to the door, afraid to turn his back to turn his back on the terrible guest, who stretched himself sleepily, and then said, "Now, Sam, take off my head!"

Sam rushed out of the room to the office, and could only find strength to gasp out, "It's ole Satan heeself, sah! He's taken hisself to pieces in room fohty-eight!"—Presbyterian.

STEERING BY MOTHER'S LIGHT.

A very beautiful story is related of a boat out at sea-carrying in it a father and his little daughter. As they were steering for the shore, they were overtaken by a violent storm, which threatened to destroy them.

The coast was dangerous. The mother lighted a lamp and started up the worn stairway to the attic window. "It won't do any good, mother," the son called after her. But the mother went up, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge.

"Steer for that," the father said. Slowly, but steadily, they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices, and came down the stairway with a lamp in her hand.

"How did you get here?" she said.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah!" thought the boy, a wayward boy, "it is time I was steering by my mother's light," and ere he slept he surrendered himself to God, and asked him to guide him over life's rough sea. Months went by, and disease smote him. "He cannot live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept; "I shall make the harbor, for I am steering by my mother's light."—Rx.

CARRYING SUNSHINE OR SHADOWS

"I always like to talk things over with Sister Mary when I am in trouble," said one woman to another. "She understands and it is a comfort to tell things to somebody who cares enough for you to be troubled by everthing that troubles you"

"Yes, that is sharing half your load with her," said the other, quietly; "but has Mary no loads of her own to carry?" Then, as if she feared the question might sound intrusive or unkind, she added: "I have learned to think of that, of late years, because I had a brother who was to me what your sister is to you. He was one of those on whom others naturally lean—wise, strong, tender and patient—and I carried my griefs and worries to him, always sure of sympathy."

"Not until his brave life ended did I realize how many heavy burdens of his own he had been bearing. Business cares and reverses, grave family anxieties, increasing physical disability, and the knowledge that disease was surely eating his life away—all this had been pressing sorely upon him. I know that many a weary day, which possibly I might have brightened a little, I had made his burden heavier by the weight of my own. I never think of his dear, kind face without wishing I had carried him my sunshine instead of my shadows"—Rx.

THE TROUELES IN RUSSIA.

Last month two attempts were made to kill the chief of police of Moscow. Three shots were fired at the governor-general of Warsaw, and the minister of the interior was assassinated at St. Petersburg.

All these crimes were committed by students or by their friend, and may be in-

terpreted as a response to the severe measures recently taken by the government against student agitators. How severe these measures are is indicated by the fact that in Moscow alone six hundred students have been condemned either to exile or imprisonment. The process is that known as "administrative order," that is, a simple police hearing, in which the person accused has small chance to vindicate himself. The minister of education, General Vannovski, the one Russian official of high rank who has shown sympathy with reform, has resigned in despair because the reactionary elements are too strong for him.

At the other social extreme there have been riots of working men, partly on their own account, as an incident of strikes, and partly to express sympathy with the student agitation. In the southern provinces there have been outbreaks of peasants, aimless and unorganized, the expression apparently of a blind revolt against the misery of their lot. In Finland there is determined resistance to recent edicts for the Russianizing of the army. The communal governments have refused to obey the edicts, the conscripts summoned have not responded, and at Helsingfors, the Finnish capital, there has been street fighting between the people and the Cossacks.

Russia is a vast empire, and is ruled so autocratically that a revolutionary propaganda encounters peculiar difficulties. The press is censored, and there is no opportunity for public assembly. But these simultaneous demonstrations of unrest among different classes of people and in widely separated parts of the empire tell a story of revolt which is the more pathetic for being seemingly hopeless.—Youth's Companion.

MERMAIDS AND-MERMEN.

The dugong, a species of whale found abundantly in the waters of both the great oceans, but especially off the coast of Australia, in the Pacific, is believed to have furnished the slender basis upon which all mermaid and mermen stories have been founded. Its general length is from eight to twenty feet. It has a head much resembling that of the human species and breathes by means of lungs. It feeds upon submarine beds of seaweeds, and when wounded makes a noise like a mad bull. Long hair in the female species and hair and beard in the male add to the human resemblance of the head and neck. The flesh of this species of whale is used for food, and is said to have the flavor of bacon, mutton or beef, according to the parts of the body from which the meat is taken.—Ex.

A SONG OF THE AGES.

BY MARIANNE FARNINGHAM.

Psaln xlvi.

Out of the midst of the fiercest battle, Onslaught of foemen in terrible rush, The cries and tumult, the noise and rattle, Or the silence and dread of a fearful hush, From loss and sorrow and tribulation, This song has risen through storm and stress: "God is our refuge" has brought salvation, And the river of gladness been swift to bless.

God is a present help in trouble, Therefore we fear not, though earth be moved, Though the mountains shake and the waters tremble, The Lord of hosts has our refuge proved; He breaketh the bow and the spear in sunder: He maketh the wars of the earth to cease: The nations raged as with fire and thunder. He uttered his voice, and, lo! there was peace.

We sing together this psalm of the ages, God is our refuge, he not dismayed; The kingdoms are moved, and the nation rages, But God right early will help and aid; The Lord of hosts will be with us ever, He shall be exalted where man has trod; Be still and know, for there is a river Whose streams make glad the city of God.

—Exchange.

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

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RULES FOR DOLLS. "A wooden-headed doll should be careful not to hit her hand against her mother's, lest she should hurt her. "A wax doll should avoid the fire, if she wishes to preserve a good complexion. "Often an old doll, with a cracked head and a sweet smile is more beloved than a new doll with a sour face. "It is a bad plan for dolls to be stretched out on the floor, as people may tread upon them; and a doll that is trodden on is sure to go into a decline." Madge was reading these rules to her dolly, with a very sober face. Then she laughed. "Dolly," she said, "it's funny; but I really believe these rules are more for me than they are for you."—Sunday-school Advocate.

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News Summary.

Lord Kitchener and General French sailed for England on Monday.

Employers at Montreal have granted the iron moulders \$2.40 a day. The men wanted \$2.50.

E. J. Reynolds, Brockville, Ont., has been appointed junior judge for the counties of Leeds and Grenville.

Many of the wives and children of striking Pennsylvania miners are suffering from want of necessaries of life.

In India, 26,000,000 acres of land have been reclaimed and rendered highly fertile by means of irrigation.

A Methodist chapel at Chang Tu, China, has been destroyed and ten Chinese converts have been killed by Boxers.

There has been a big fire in the heart of Cape Town and several large business houses have been destroyed. The loss is very great.

Joshua Sanford, the man entombed at Paris, Ont., since last Tuesday in a well 84 feet deep, was rescued on Friday. He was lying on his back, covered with bricks.

A petition against the return of Dr. Bridgeland the Liberal candidate elected in Muskoka, has been filed, also a cross petition against Mhaffy, Conservative candidate.

The Montreal Bankers' Association has decided that the Saturday closing hour shall be noon instead of one o'clock. There is a movement to have the same hour established in all the principal Canadian cities.

The motormen and conductors of the Montreal street railway are agitating for increased wages. The men are paid 15 cent an hour and will ask three cents an hour increase for week day work and five cents for Sunday.

There are four cases of small-pox at Hawkeshaw, York county, in two different houses. Mrs. Verine Taylor, a nurse, went up from Frederickton Tuesday morning to nurse the patients. All cases are said to be of a mild type.

The Catholic institution known as Les Soeurs Gadhos, near St. Hilaire, Que., was destroyed by fire on Monday. The seventy inmates, most of whom were aged and infirm, were all rescued. Loss \$15,000.

The citizens of Cornwall, Ont., on Friday presented C. B. Scarth, paying teller of the Bank of Montreal, with a gold watch as a mark of appreciation, on his leaving Cornwall to take a position in same institution at St. John, N. B.

A sensation has been caused at Dawson by the resignation of D. W. Davis, collector of customs, and his assistant, Alexander A. Cook. Davis has been suspended since Saturday night. The upheaval was the result of an examination by inspectors of the Canadian customs department.

At Barnstable, Mass., on Monday, the jury in the Toppan case, returned a verdict of "not guilty by reason of insanity." The presiding judge ordered the defendant to be committed to the Taunton insane hospital for the remainder of her natural life. Miss Toppan, a nurse, caused the death of several persons by poison.

At Woodstock Tuesday Bertram M. Colpitts, foreman of the Woodstock Manufacturing Co.'s wood working factory, had his right hand caught in the machinery of a planer and was so seriously injured that the doctors found it necessary to amputate the thumb and first finger.

The steamer Indiana, bound from Montreal for Antwerp, went ashore on Thursday on Anticosti Island. The ship is reported to be in a dangerous condition and fears are entertained that she will be a total loss. She has a very valuable cargo, including two hundred thousand bushels of grain. The steamer was on her maiden trip.

The following cable was received at Ottawa on Friday: London, June 27, 1902.—Her Majesty, the Queen, and Prince of Wales, on behalf of the royal family, desire to express warm thanks to you and people of Canada for message and loyal sympathy in His Majesty, the King's, illness. Please also thank Mayor and citizens of Ottawa. CHAMBERLAIN.

A cable from the general in command, Cape Town advised that no payments of assigned pay to families of men of the Second Mounted Rifles, be made after the June pay is handed over. This is evidence that Col. Evans' regiment will shortly leave for home. A cable from Lord Kitchener states that many members of the Rifles are asking for their discharge in South Africa. The requisite authority to the men to secure their discharge at the Cape has been cabled.

Sir W. Laurier and other colonial ministers conferred on Friday with Her. Mr. Chamberlain preliminary to the formal opening of the colonial conference on Monday. The Canadian coronation contingent will visit the fleet assembled off Spithead to-day and will see other festivities early next week, before they leave Liverpool on Thursday for Canada. Sir W. Laurier will visit the continent three weeks hence, and will probably return to Canada during the month of September.

Fred Lee Rice, the Toronto murderer, will be hanged on July 18th. The government will not interfere.

We think of the truth as a thing that is spoken or taught; Jesus Christ thought of the Truth as a thing that is lived.—Mark Guy Pearse.

As snow is itself cold, yet warms and refreshes the earth, so afflictions, though themselves grievous, yet keep the soul of the Christian and make it fruitful.—John Mason.

A circular issued Wednesday by the Furniture Manufacturers' association announces an increase from ten per cent. in prices, with probability of a further increase in the near future.

The annual report of the Hudson Bay Company shows a profit of \$690,000 as compared with \$340,000 in 1901. This showing is due to higher prices obtained for furs and increased land sales. A dividend of fifteen shillings was declared.

The Senate has passed bills crediting a national forest reserve in the Southern Appalachian Mountains, and the purchase of four million acres in the Southern Appalachian system at a cost not to exceed ten millions of dollars is authorized.

The last of the troubles between the C. P. R. and its trackmen were ended on Wednesday at Montreal, when the bridge-men and water supply department employees were granted increases. The men under this classification number 60 and form part of the trackmen's brotherhood. The minimum has been increased from \$1.40 to \$1.65 a day, while foremen will get from \$2.50 to \$3 a day. These increases apply to the whole system. Other increases vary according to the divisions.

Gussie Lawson's tire exploded in the second heat of his ten-mile motor paced bicycle race with William F. King on Tuesday night at the Coliseum, Baltimore. The rider was painfully injured about the head, face and hands. Lawson won first heat by ten feet in 15:45.3. Fisher and Zimmerman won a five-mile motor tandem race from Thompson and Boake. Time 7:29.4-5.

A doubt has been expressed as to whether the six prisoners who were to be liberated in Canada in connection with the King's coronation should be now set free, seeing that the coronation does not take place. But as the order in council has been passed approving of their liberation and as they have been advised of this there is no reason to believe that the order will be cancelled. There were also certain grounds for giving these prisoners their freedom apart from its being done in connection with the coronation.

A crowd of drunken men led by Emil Mouliller, attacked Mayor Duncan B. Harrison, of New York, near his camp on the south shore of Rangeley Lake, Me., on Tuesday, and Mouliller, it is alleged, attempted to assault him with a razor. The men were working at the camp, and Mouliller is said to have succeeded in getting them drunk and then to have led them in an effort to burn the camp buildings. Mayor Harrison kept the men back with a revolver until local officers arrested Mouliller, while the others dispersed. Little damage was done by the fire, and Mayor Harrison was not hurt. Mouliller, who is said to be a violent anarchist, was taken before a local justice and bound over to the grand jury, charged with assault with intent to kill. Mouliller is a Belgian.

The adjustment committee of the Canadian Pacific Railway conductors, which has been holding its biennial meeting at Montreal, decided that the chairman should devote his whole time to the business of the order and be paid a salary. The committee say that conferences with the company respecting amendment of the rules and regulations ended satisfactorily and that some differences which existed were adjusted. Members of the schedule committee of the conductors and trainmen of the Canadian Pacific met at Fort William, are gathering to meet the company. They are looking for increased wages. Another question to be taken up is the advisability of adopting uniform rules and regulations for the line from Fort William to St. John.



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