

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME XLVI.

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THE CHRISTIAN VISITOR  
VOLUME XLVI.

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The Independent says the Friends in America are becoming more evangelistic in their methods. They have evangelists and organizers and reject in great numbers being added to their societies. These changes are not acceptable to the Friends in England.

This July number of the *Missionary Review* referring to an address by Bishop Tucker in Exeter Hall concerning the results and prospects of missionary work in Uganda, says: "The hunger for the Word of God in that region has been met by some 25,000 Gospels, 5,000 Gospels and Acts bound together and 1,500 New Testaments. It is intense that hunger that the Roman Catholic Bishop has had to succumb and make the required concessions. His words are, 'After much hesitation I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere. . . . The chief reason is that we cannot prevent our people from reading it.'"

CHRISTIAN missionaries are sometimes criticized for not adopting the same mode of dress and general manner of life as the people among whom they labor, and it has been gravely advanced that the greater success of Mohammedans in converting heathen peoples to their faith is to be explained by the fact that the Moslem missionary conforms to the manner of life which obtains among the people whom he seeks to convert. Replying to this kind of criticism the *Missionary Herald* says: "Moslem missionaries as a rule do live as the heathen live. They make no call for the moral reformation in their converts. Their converts may have as many wives as they can buy or capture as slaves. They may lie and cheat, and retain all their old mode of life without rebuke. One or two ceremonies may be required, but these over, the converts to Mohammedanism may remain just as much heathen as they were before, and their missionaries live just as they do. What is wanted is missionaries who will not live as the heathen live, but will lift them up out of their heathenism, first of all morally and spiritually, and then, as fast as possible, out of kraals and mud shanties and dirt into a cleaner and better life. It is absurd to expect that missionaries who work for such results will win converts as fast as those who make no protest against the vices and corrupting customs of paganism."

The meetings held the first week of June, in London, in celebration of the jubilee anniversary of the organization of the Young Men's Christian Association were attended by some 2,000 delegates, of whom 200 were from America. Many of the services were evidently of an impressive character. George Williams, by whom the first Y. M. C. A. was organized, has recently been knighted by the queen. A great pavilion for the use of the convention was erected by the council of the city of London, near the Waterloo Bridge, on the Thames Embankment. The initial service of the convention was held in Westminster Abbey, when Dr. Temple, the Lord Bishop of London, preached. At the informal reception given to delegates in Exeter Hall, prayers were offered in French, in English and in German. On Sunday, 3rd June, it is said that 1400 churches in London devoted themselves to the Y. M. C. A., and special services were held at the City Temple, the Metropolitan Tabernacle, St. Paul's Cathedral and many other places. The great meeting of the convention was held on the evening of June 6th in the Royal Albert Hall, which is said to seat 12,000 people. The principal event of the meeting was the unveiling of the bust of Sir George Williams. The address was by Lord Kinnaird. In his reply Sir George recalled the time, fifty years ago, when the first association was started in a little room over St. Paul's Courtyard. One of the most inspiring scenes of the gathering was the closing of this meeting with a doxology written especially for the occasion, translated into twenty different languages, and sung by each delegate in his own tongue. According to published statistics of Y. M. C. A. work, the whole number of local organizations is 4014, with a total membership of 467,515. Of these associations 1192, with 247,707 members, are in the United States; 597, with 87,464 members, in Great Britain; 987, with 38,799 members, in Germany; 744, with 16,222, in Holland; 78, with 15,909, in Canada &c. The whole number of countries represented is 40.

## The Nova Scotia Western Baptist Association

Met this year in its forty-fourth Anniversary with the Brookfield church. This is the third time this body has met in what is known as the Northern District of Queens Co. since its organization. Its first meeting here was in Caledonia in 1850, its second was in Brookfield in 1872. Located as these churches are in the interior of the province, quite removed from the general lines of travel, it has not been their privilege very frequently to entertain the brotherhood, though their willingness and ability to do so is all that is desired.

The delegation from the churches began to arrive in the neighborhood of the meeting, in quite large numbers, on Friday evening, June 15. By previous arrangement a meeting in the interest of the B. Y. F. U. assembled at 8 o'clock, when an appropriate sermon was preached by the Rev. G. J. C. White, of Annapolis. A meeting was proposed for Saturday at 9 a. m., for the purpose of organizing an Associational Union.

On Saturday morning the meeting arranged for was held and after devotional exercises a provisional Union was formed by the appointment of Rev. A. T. Dykeman, president, Rev. F. H. Beals, secretary, and an executive committee of five brethren.

At 10 o'clock the Association was called to order by the moderator, F. H. Beals. Prayer by Rev. W. McGregor. The list of delegates reported by the clerk showed a large representation of the churches.

The officers for the year were appointed. Rev. A. T. Dykeman, moderator; Rev. I. E. Bill, clerk; Rev. A. F. Browne, assistant; Dea. F. Teifer, treasurer; Dea. B. H. Parker, assistant treasurer.

The committee of arrangements reported in part the order of services for today.

Revs. G. J. C. White, D. E. Hatt, H. A. Giffin, N. B. Dunn, I. W. Carpenter—new members of the Association—were introduced and welcomed by the moderator, to which these brethren responded by brief addresses.

Letters from the churches were read. Thirty-one churches reported 325 baptisms. Fifty-eight churches in all reported. From fourteen churches belonging to Association, no letters were received.

Rev. A. Burwash, of Grande Ligne Mission, was invited to the platform and responded in a few words to an introduction by the moderator.

The reading of letters from the churches was continued for thirty minutes. The committee on obituaries reported. The deaths of Revs. Wm. Rideout and Nathaniel Vidito were mentioned with brief sketches of their peculiar characteristics and work. This report was prepared by Rev. Addison F. Brown and heartily accepted by the association.

The committee on systematic beneficence reported through Rev. I. E. Bill. System in detail was recommended in this report. Rev. A. Cohoon called attention to this fact that it is not a want of ability in our churches, but because the churches do not look upon this matter of collecting money for missions as a regular part of church work; noticing that as a rule churches who are relieved of the support of pastors because they are pastorless always fail to keep up their usual contributions; this is not because of lack of ability, but because of a lack of devoted purpose. He advocated the Convention plan as a free and reasonable method of raising denominational funds.

Rev. R. B. Kinley referred to the clause in the report in which decline of our mission work was mentioned. He feared the cause of this was a want of loyalty to our Christ and His cause.

Rev. F. M. Young regarded this as the practical question of this association, and so the most important. He set a high value on the Spirit's influence along the line of Christian benevolence.

Rev. S. Langille advocated giving the gospel to the poor. Our profession demands of us that we give of the good things we possess.

Rev. A. F. Browne was in favor of giving a tenth of our income.

Bro. F. N. Jackson claimed that our lay members had responsibilities as well as privileges and should exercise themselves in these.

Bro. J. A. Gates advocated the giving of a tenth of income. The report was referred back to the committee for additions.

The committee on Sunday-schools reported through Bro. L. W. Elliott. This report took encouragement from the history and progress of the work. It recommended the practice of committing to memory portions of Scripture by the young. The hour of adjournment having been reached this report was tabled for future consideration.

## SATURDAY EVENING.

After social services for half an hour the moderator called the association to order, when reading letters from the churches was continued to a finish.

A missionary meeting was the next in order. The committee on missions presented its report by Rev. A. T. Dykeman, chairman.

The first speaker was Rev. Adam Burwash. He spoke of the condition of religion in the Province of Quebec; here the power and practices of the Romish church prevail; people are scattered abroad as sheep without a shepherd. The clergy are masters, the people are slaves. The light of the glory of God in the face of Jesus Christ is not permitted to shine upon this people. They have no assurance of sins forgiven and the joys of heaven. There is for us an open door to enter and evangelize this people.

Our school is prospering. New fields are opening up for the preaching of the Word. New converts are coming to enquire of the missionaries. Our aim is to work along New Testament methods, just as Christ would have us work. We go two and two and abide in one house as we find them worthy to receive us.

We want to get our churches more closely in touch with this mission. We must have a training school for the preparation of missionaries. We need more men—the harvest is great; we are trying to get in more perfect sympathy with Jesus for these people. We must tarry at the throne of grace until we are endued with power of the Holy Spirit.

Rev. A. Cohoon gave some pleasing reminiscences of early days spent in Brookfield. Last year was the best we had ever had in home mission work, but we closed with a debt of \$3000. This was a discouragement. It has not been the policy of the board to only organize churches, the greater work has been to assist weak churches in the supply of pastors. This work is the duty of the stronger churches. If the treasury of the Board is properly filled, the best talent will be supplied to these weak churches. Now as it is probable that the N. B. churches are about to take upon themselves the support of the missions of their own province, we shall be prepared to lift this work to a higher plane of efficiency in N. B. An effort should now be made to clear off present indebtedness. Present opportunities are presenting themselves and inviting us to enter in Cape Breton and other places.

Miss Johnston was introduced and spoke of the relation of M. A. Societies to the home mission work. The degradation of curiares in foreign fields first led us to mission work, but of the followers of Christ the home fields must claim the prayers and efforts. The Grande Ligne and North West missions are the voice of the Master to us to arise and give of our own proper good to this work. If we really believe the words of the Master we should make this work of giving the duty of our members, as we now teach them to obey the command to be baptized. This obedience would fully replenish our treasuries.

Rev. W. H. Jenkins spoke for the N. W. Missions, of his experience out in the new country and the pressing necessities and the grand opportunities for mission work, and how his churches are mission churches, how accessible these migratory people are—how earnestly they are seeking for the truth. This address, though at a late hour, was listened to with marked interest. This may also be said of all the addresses of the evening. The speakers were at their best. The audience was in a receptive mood, and it is reasonably hoped that good impressions were received and worthy results made.

The Sabbath services were well attended and much enjoyed. Large numbers met for prayer and praise. All the pulpits in this part of the county of Queens were supplied. At Brookfield a meeting was held at 3 p.

m. in the interest of foreign missions. The Rev. J. W. Manning, secretary of the F. M. Board, and Mrs. Chrohill, returned missionary, were the speakers. On Monday morning the work of our Acadia French mission was under consideration, and was referred to the care of Rev. A. Burwash, who was present as a representative of the Grande Ligne Mission.

The committee on denominational literature presented its report through Rev. R. B. Kinley, chairman. This report had many good things to say of the work and influence of our Baptist Book Room and the MESSENGER AND VISITOR. Its suggestions as to the duty of our people in providing and using a pure literature in our households and Sabbath-schools were wise and timely. The addresses on the resolution adopting this report showed that our people are not indifferent to its importance, while too many are neglecting opportunities which lie within their reach for increasing their knowledge of the right way and their efficiency in the service of the Lord.

At the hour appointed the circular letter was read by the Rev. F. M. Young, who had prepared it. By it the churches have their attention called to the Holy Ghost in the fullness of His power as the great need of our people. The association asked to have this good paper published in the MESSENGER AND VISITOR.

At 11 o'clock the annual sermon was preached by the Rev. J. H. Foshey. The theme discussed was the Extent of the Atonement as found in the text Isa. 55: 6. The sermon is a strong and clear presentation of this wondrous truth. It was much enjoyed by the believers present. The association requests that it be published.

## MONDAY AFTERNOON.

The committee on B. Y. F. Union reported by Dea. J. F. Saunders, the chairman, and was passed upon. The chairman of county organizations gave verbal reports of the work done in the several counties. Upon the whole the prospect of raising money for the present year for denominational work, is that there will be an increase in the contributions of the churches.

The report of Sabbath schools was taken from the table and considered clause by clause. That clause which recommended the memorizing of Scripture by the members of the S. S. was most heartily endorsed by the association. The report also recommended the culture of Christian benevolence in our S. schools, and the formation of county conventions.

The report on Systematic Beneficence was again presented in amended form. This was passed. In the amended report \$2000 was proposed as a minimum sum for denominational work to be raised by the churches of this Association for the coming year. They also proposed a minimum sum for the several churches of this Association.

The Committee on Temperance reported. The Rev. F. H. Beals spoke to the topic, "The Plebiscite, What Next?" The Rev. Addison F. Brown, subject, Relation of the Ballot to Prohibitory Legislation. Rev. W. H. Jenkins, subject, Relation of Church Membership to Prohibition. Rev. S. Langille, subject, Influence of Juvenile Societies on the future of Prohibition. This report and the discussion of it evinced the purpose of this body—fixed and final—to have the prohibition of the rum course as a law of the Dominion.

## MONDAY EVENING.

A resolution was passed endorsing the work of Woman's Christian Temperance Union.

The invitation of the Digby Baptist church to the Association to hold the session of 1895 with them was accepted.

## EDUCATIONAL MEETING.

Report of committee was read by Rev. F. H. Beals. In this report the following expression is recorded: "Your committee are of opinion that the relation of Horton Academy and Acadia Seminary to the Maritime Convention should be allowed to remain undisturbed."

Prof. Tufts was the first speaker. He alluded to the relation of the University of Acadia to the Baptists of these provinces. He called attention to the origin and record of our institutions. The results are prominent in the position held by the graduates of our schools at home and abroad. Her present work and status and preparation for future work is better than ever before. The associate institutions are in an efficient condition. There is in our Seminary accommodation for some 80 pupils. More material is now the need of these schools. The material

to fill these schools is abundant in our land. We are called upon to put forth effort to increase our number of students. An increase of scholars will not materially increase our expenses. How shall we get these pupils? The best plan is suggested in the report. Let there be a canvass by pastors, and friends, and students of our schools. In this an opportunity for usefulness is opened up. The best students we have in our schools are those who come to us without money. Difficulties overcome in right pursuits make heroes. We have many fine illustrations of this in the young men and women in our institutions. Education is most valuable in any department of life's labors.

Prof. Oakes upon being called upon referred to his own experience in connection with the principalship of Horton Academy. A comparison of the past and present is quite favorable to the present, though we have been burdened with a debt of \$10,000. Our finances have been improving upon the whole. Our expenditure has been \$36,000, and very little or nearly nothing of this has been paid by this Western Association. The old academy has for these 60 years been doing noble work for the denomination and is now left in its poverty. In the scope of its work it stands for a wide and generous education in various departments. The Manual Training School with its varied equipments, together with the advantages of the Provincial Horticultural School located at Wolfville, are all to the advantage of our students.

These able and interesting addresses commanded, as they deserved to do, the undivided attention of a large meeting. Doubtless an increase in the number of students at Wolfville will be a result. Professors Tufts and Oakes are, themselves, proofs of the value of educational enterprises to the Baptists and people of our provinces. As these institutions are now asking for an increase of students—a material of which we have a superabundance—they ought not to ask in vain.

As we listened to these well put arguments in favor of our valuable schools, we could not but think of the profitable investment of these facts in the columns of the MESSENGER AND VISITOR from time to time would be, both for our readers and these institutions.

At the close of these addresses the opportunity was given for those who wished to retire to do so, and then the Association took up the necessary business of the closing session. The following resolution was presented by Rev. G. J. C. White and seconded by Rev. F. M. Young.

"Whereas at the last Convention the report of a committee was adopted looking to a radical change in our denominational work. Resolved that this association desires to record its preference for a continuation of the present relations of the Convention to the denominational objects under its control."

This resolution was accepted by a unanimous vote. This meeting of our Western Baptist Association will ever be remembered as a very pleasant occasion. True piety is not on the decline with this body. The evidences of spiritual life were not absent. The readiness and heartiness with which the old and young engaged in the social services told of the increased purpose to consecrate to the service of Christ. The location was beautiful, the hospitality unbounded. All enjoyed the services of the choir. This is a promising field of labor, now pastorless, awaiting with a comfortable parsonage, good houses of worship and intelligent congregations, the coming of a man who can conquer and lead. At a late hour the association adjourned to meet in 1895 with the church in Digby.

## W. B. M. U.

MOTTO FOR THE YEAR:  
"Lord what wilt Thou have me to do."  
Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

## PRAYER TOPIC FOR JULY

For our mission workers at home and abroad.

Story of Mrs. Thomas Wakefield, Missionary to East Africa.

How easy is made the service of Christ now, compared with serving Him fifty or a hundred years ago? What do we know of cross-bearing? Our sorrows would be in not living for Him, in not keeping close to His side. Disloyal hearts are the aching ones. Wandering feet are the hunched and bleeding ones. The straight and narrow path has always been the safe one and the one peaceful to the soul; but it has not always been the easy one. "Through flood and flame" has been the path of

duity for some of God's most precious children, the furnace has been at white heat for many of them. They have writhed in their agony and have blessed God between their cries. Would we bear it? How much is Christ to us? Miss Rebecca Brewin, a devoted little English Methodist, was born August 19th, 1844. From a child she loved the Lord and was most zealous for missions. When about twenty years of age she became engaged to Rev. John Mitchell, a Wesleyan missionary in Ceylon. They had been friends and play-fellows as children, and the attachment between them in after years was strong indeed.

But while Miss Brewin was making arrangements to join him, tidings came on December 14th, 1866, that Mr. Mitchell had died of Asiatic cholera. The blow was a crushing one. What a disappointment in her hopes for a life-work! What a stab at the very heart of her existence! Two months later she wrote: "For the last week I have been suffering most acute sorrow on account of my severe loss. My grief was most painfully renewed by the receipt of one of my own letters which was returned to me by the last mail with the word 'Dead' written upon the envelope. For days I have been scarcely able to look up. Oh! How hard these things would be to bear if in the midst of our sorrows we had no sympathizing friend above who was once Himself the man of sorrows and acquainted with grief."

Three years later Miss Brewin married the Rev. Thomas Wakefield, a returned missionary from East Africa, reaching Zanzibar on 2nd of June, 1870. They sailed in the ship Emily, a small sailing vessel with the most wretched accommodation. Mrs. Wakefield suffered so severely from sea sickness that her life was sometimes despaired of. The sea voyage was of ninety-seven days duration and was a tempestuous and a dangerous one. On arriving in Africa Mrs. Wakefield had three severe attacks of fever. She suffered intensely, but endeavored between the attacks to adapt herself to the conditions of her new life and to assist in the work of the mission. In October "Little Nellie" was born. In January 1871 the family removed to their permanent home in Ribbe. The journey was an extraordinary one. For days Mrs. Wakefield lay cramped up in a dark cell of a miserable hut, too low to allow her to sit upright, while all the time there arose "the most abominable stench from filth water," the reaching Thomabases. Mrs. Wakefield was almost too weak to stand, having tasted no food for four days. Arriving at Ribbe the missionaries found that most of their goods had been stolen by the natives. Mrs. Wakefield was again attacked with fever. As she lay in bed the rats amused themselves by scamping over her bed and eating up her clothing. The white ants came in hosts and devoured what the rats could not get at. Also their lives were endangered by nightly visits of jackals, hyenas and leopards.

Mrs. Wakefield was a beautiful singer. The six missionaries gave their people about forty hymns. Mrs. Wakefield's sweet singing of them was a great power for good. Notwithstanding her almost incessant suffering, she did a great work in teaching the children and women, and was the means of bringing many to Christ. She was also most faithful in prescribing for the physical ailments of the natives. Overwork was the cause of so very many attacks of fever. She had no rest. And then her was a soul capable of the most intense suffering and all the outward conditions of her life added to her trials. She was often entirely alone under the most distressing circumstances. On June 5th, 1873, little Bertie was born. Fever followed the birth of the son. Then came delirium, abscesses, rheumatism, pains and swelling of the face, and almost every conceivable form of suffering, physical and mental. This continued for six weeks, during which time Mr. Wakefield was sole nurse and medical attendant. Early in July Mrs. Wakefield rallied a little, but on the 12th of that month the baby died. What a sad ring household that must have been! Although almost paralyzed, Mrs. Wakefield crawled from her bed and tried to assist in the last offices for the little sleeper. She then poured forth her sorrow in words that would break any heart to hear. As the daylight faded, Mr. Wakefield gently laid his wife upon her bed, and taking little Nellie by the hand, led her into the chapel to perform the last sad rites for the little one. These chief mourners were followed by a procession of natives. When they had cast their flowers upon the little grave, the natives returned to their supper, Nellie to her bed, and Mr. Wakefield to the side of his dying wife. Four days later Mrs. Wakefield went to her rest. She used to say sometimes that her life had been plucked in the minor key. But thanks be to His name that every minor of earth may be resung in "the major of heaven." She was deeply mourned by the natives. One said: "We are sad, for she was our good one." Another: "We have much bitterness on our hearts, for she left home and all things elastic to come and teach us the way of everlasting life."

Many can testify to the great healing properties of LARDER'S LINIMENT.

Minnan's Liniment Cures Burns, etc.

MR. SPURGEON AND THE COMMUNION QUESTION.

Perhaps it will never become quite clear as to what was the nature of that dispute which Michael, the archangel, had with the devil concerning the body of Moses. We may be sure, however, that the Devil was on Michael's side, and imagined that if he could get possession of Moses' body he could handle it in a manner the world would be astonished at.

In the following October, again being in London, I was invited to accompany Mr. Spurgeon on a visit to Leylandstone, where he dedicated a new house of worship, and near which were some of the old houses in which we were sleeping, for over twenty-four hours, and during much of that time no other persons were present. I gave an opportunity of drawing out on various subjects, every one of which I answered with childlike simplicity and courtesy. While traveling in the train, I somewhat playfully expressed my wish to see a Scotch or well-rounded Baptist before I left England, and asked him if there were any Baptists of that type in London. He quickly replied: "Why, yes, a multitude of them. And when I inquired further if they had any churches of their own, he said: "I suppose they have at least one hundred churches in this city," adding that he was not contented with the present number, but would like to see a few more.

Spurgeon's support for the Communion is not essential to its justification. At the same time, it is well for the public to know exactly where Spurgeon stood on this question, and I have repeatedly furnished the following facts, which have an important bearing on the general question. During my stay in London, I was frequently thrown in company with Mr. Spurgeon, and as he was one of the most accessible and simple-hearted of men, I had many frank and unreserved conversations with him. On two occasions he talked quite freely with reference to the communion question, and as these interviews were in some measure confidential, I will carefully reproduce, in substance, what he had to say on the subject.

The first conversation took place in his study at Westwood, when, on the 11th of August 1888, with Dr. Henry McDonald, of Atlanta, Ga., and Rev. L. E. Thornhill, of Manchester, Vt., I spent five hours in his company. He seemed to be unusually free from pain on that occasion, and displayed more liberality and freshness than perhaps at any other time I was with him. The communion question was brought up by the remark of one of us at the administration of the Lord's Supper a few nights before at his table, and he gave no invitation to outsiders of any name. He replied that that was true at that time, but that at other times he did give invitations, which included some who were not Baptists. One of us also expressed regret that the English and American Baptists were not in harmony on this question, and he seemed to give his reasons for inviting those whom he regarded as unbaptized to the Lord's table. He understood thoroughly that the request was not made in the spirit of contention, but with a sincere desire to understand his views as well as his practice on the subject.

It would not be possible for me to forget his answer, for it broke upon me as a striking novel in the history of the communion question. He said that he gave the invitation "very largely as a matter of hospitality," and that he observed the surprise with which the statement was received, for he made haste to explain what he meant. He said many strangers attended his table, and as many of them were far away from home he felt that it was his duty to invite them to the supper. The impression left upon me by his remark was about the same as if he had said that if one were at his house when the dinner bell rang he would feel it incumbent on him to invite the visitor to his table; but that he was not keeping an open house. He was also quite particular in explaining the relations which his church had adopted with reference to outsiders coming to the Lord's table. He told us how no one could go to the table without a ticket of admission, and if persons came more than once, they were asked if they did not want to be introduced to the pastor; and at their third coming, if they were not willing to join the church, they were urged to seek membership elsewhere.

That of this year will be honored by the presence of several Cardinals and Bishops, including prelates from England, Ireland, and the United States, and will last until June 10th. The garment now being exhibited at Argentville, a small town to the north-west of Paris, famous for its asparagus beds of fine trees, is declared to be the veritable seamless garment or tunic (said) which the Saviour wore at the crucifixion. The story related concerning it is briefly as follows: It was purchased by the Disciples after the crucifixion and concealed in a church at Galatia. At the time of the Persian invasion of Asia Minor it was preserved from destruction by one Simson, and by him handed over to Jaffa to St. Helena, the mother of the Empress Constantine. Finally it was given by the Empress Irene to Charlemagne, who presented it about 800 A. D. to the Convent of Argentville, which one of his daughters was abbess.

The actual condition of the famous relic is very imperfect. The whole of the left sleeve is missing, and a large piece has been taken out of the same. The tunic is half an inch long by three and a half broad. It is hand-woven, and made of camel's hair, very similar to the dalmatian now worn by officiating priests. As seen in the original, it is a plain, unadorned, and almost black, but when laid out in the light it has a red tinge like that of a dried rose. The shrine in which it is kept is carried in procession through the church every afternoon from Ascension to Pentecost. It is a great attraction being afterward admitted to view in the vestry, but an exhibition of the tunic in its entirety is a rare event. The garment is placed under seal by the Bishop of Versailles, in whose diocese Argentville is, and he alone has authority, with the sanction of the Pope, to open the casket. The last time that this was done was nearly forty years ago, when Pope Pius IX. desired to see the relic. One of the fragments of the tunic, two other small pieces being cut out of it at the same time.

Argentville is not the only town which boasts of possessing a garment worn by the Redeemer. A score of other places have a small fragment of the same, of these the most famous is that of Treves, which is also said to have come into the hands of the Empress Helen during her travels in Palestine, and to have been given by her in the early part of the fourth century to the Bishop of Treves. The apparent possibility of there being two relics was settled by the authoritative declaration that three garments were probably worn on this solemn occasion—a tunic of camel's hair, a robe, and a cloak—and the tunic of Treves quite within its right in exhibiting one of the outer garments (the sash or chitoneth) worn by our Lord, but which, according to the authorities, was worn next the body at the crucifixion, and for which the Roman soldiers cast lots.—[Church News.]

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

DEAR LOOKS AND BOYS: Look at that flock of wild ducks swimming far out in the bay! One, two, twenty, forty, sixty, sixty-seven! They are not ducks but little boats. That which looks like the head of the duck is a fisherman in the bow of the boat, and that of the duck is a fisherman in the stern.

Let us go down to the shore and see them come in! Here is one boat landed ahead of the rest. It is merely a raft. Three logs have been hewed down a little and pegged together. The ends are shod with old sled runners so as to make good speed through the water. However, they do not go like lightning, nor could they cross the Atlantic in five days. A low side-board serves to keep the fish from slipping out. The surf is very angry tonight. Big billows are tumbling in as if the ocean were pouring down a precipitous mountain. The surf is like a broad river with a dozen mill-dams, one above the other. These cascades, terrace upon terrace, make one of the grand sights of the world. These cobbled rafts, when they come ashore, have to get a good deal of help. The plucky man who holds it to the shore, and the fisherman do not think it any fun. See! There is one coming now! The men try to manage it, but the mighty breakers stand on its head. It plunges as vertically into the brine as if it had been shot from the sky. The men, too, go down beneath an avalanche of foam. But after the billow has spent its rage, the black bottom of the boat appears above the yeasty waters like the back of a young whale. At a few rods distance one man comes to light, shaking the froth from his head like a bushy Newfoundland. At about the same distance on the other side the second man comes to the surface, captures a floating paddle and strikes for the cap-sized craft. These fishermen can swim like porpoises. They wait till the next billow rolls over them. Then they turn the boat right side up, rescue the man, climb on deck and pull for the shore.

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boat, washes overboard a net full of fish and scatters them like a thousand silver rings upon the waves. The father, with quick eye, beholding the disaster, rushes wildly into the water, gives the boy a blow on the back for his carelessness, and with the help of his household proceeds to snatch his lost boat from the brine. But with the receding billows half at least is carried out to sea. Over the place, forthwith, a cleft of gulls flutters and chuckle with irrepressible joy. It is a pretty sight—their snow white breasts, the soft beating of their wings, their graceful descent into the water, their strong ascent again to swallow the peary brine and dive for more! It is a royal banquet. We have been pitying the poor fishermen, and helping them catch their scattered game. But now for my part, in spite of myself, I am congratulating the gulls. Their voices have brought the mid-ocean to our feet. The Atlantic has rolled into the Bay of Bengal. Indeed these jubilant birds always seem to me to be our own Nova Scotia gulls, for they followed our ship all the way from Halifax to Liverpool, from Liverpool to Madras, and from Madras to Bimlipatam. So also from the rocky shores of the Maritime Provinces have come the white wings of the gospel, with tidings of the "unsearchable riches of His grace," deeper than the boundless sea.

Very truly yours,  
L. D. MOORE.  
Bimlipatam, India, May 7th, '94.

Childhood Memories.

My earliest recollections are associated with my grandmother's home, on a New Hampshire hillside. As I visited the place, after long absence, I was surprised at the beauty and grandeur of the scenery, not intelligently noticed when I was a child. Old Kearsage—a mountain that in after years, from another point of view, I had learned to love, and one with which I always associate the thought, "A strong mountain is our God"—seemed more sublime than ever.

Why, I asked myself, should I have forgotten that mountain and those hills, lakes and valleys? I remembered all about the house and barn and barnyard gate, an old cart body in which I played house, and especially my cow, which was only a potato with sticks for legs and horns, and but for which Eliza, the house girl, who made it for me, would now be forgotten. I remembered my grandmother's soft, gray hair, even the caps she wore and the little caps, like her dresses.

Now, as each day I try to have the attention of my pupils absorbed in the subject at hand, and watch the results in succeeding days, I am convinced of the truth that "Memory depends upon attention." When a child I never saw old Kearsage, though it was before my eyes every day, but played on with my broken china and potato cows. I am still a child. When the mist has rolled away, shall I behold grandeur now unperceived, and wonder that my mind was so entirely occupied with lesser things?—[CLARA.]

A Duty Discharged.  
CLINTON, Ont., March 23, 1894.—A well known resident of this town has taken it upon herself to call the attention of her friends to a woman from which she has derived benefit. She is contentions in matter and is prompted only by a sense of duty and gratitude. Here follows a letter which she has written to a prominent firm in St. John, N. B.:

"I feel it my duty to give my testimony as to the efficacy of your 'Indian Ointment.' I suffered with Eczema for over three weeks with very much pain. After trying two doctors without any success I procured a box of your ointment from the local Druggist, Mr. Watts. After using two boxes I was thoroughly cured and have not had the slightest attack since. I can recommend it to any person suffering from the same disease."

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Mrs. R. J. Moore.  
Watts & Co., Druggists state that above cure was effected one year ago.

That of this year will be honored by the presence of several Cardinals and Bishops, including prelates from England, Ireland, and the United States, and will last until June 10th. The garment now being exhibited at Argentville, a small town to the north-west of Paris, famous for its asparagus beds of fine trees, is declared to be the veritable seamless garment or tunic (said) which the Saviour wore at the crucifixion. The story related concerning it is briefly as follows: It was purchased by the Disciples after the crucifixion and concealed in a church at Galatia. At the time of the Persian invasion of Asia Minor it was preserved from destruction by one Simson, and by him handed over to Jaffa to St. Helena, the mother of the Empress Constantine. Finally it was given by the Empress Irene to Charlemagne, who presented it about 800 A. D. to the Convent of Argentville, which one of his daughters was abbess.

The actual condition of the famous relic is very imperfect. The whole of the left sleeve is missing, and a large piece has been taken out of the same. The tunic is half an inch long by three and a half broad. It is hand-woven, and made of camel's hair, very similar to the dalmatian now worn by officiating priests. As seen in the original, it is a plain, unadorned, and almost black, but when laid out in the light it has a red tinge like that of a dried rose. The shrine in which it is kept is carried in procession through the church every afternoon from Ascension to Pentecost. It is a great attraction being afterward admitted to view in the vestry, but an exhibition of the tunic in its entirety is a rare event. The garment is placed under seal by the Bishop of Versailles, in whose diocese Argentville is, and he alone has authority, with the sanction of the Pope, to open the casket. The last time that this was done was nearly forty years ago, when Pope Pius IX. desired to see the relic. One of the fragments of the tunic, two other small pieces being cut out of it at the same time.

Argentville is not the only town which boasts of possessing a garment worn by the Redeemer. A score of other places have a small fragment of the same, of these the most famous is that of Treves, which is also said to have come into the hands of the Empress Helen during her travels in Palestine, and to have been given by her in the early part of the fourth century to the Bishop of Treves. The apparent possibility of there being two relics was settled by the authoritative declaration that three garments were probably worn on this solemn occasion—a tunic of camel's hair, a robe, and a cloak—and the tunic of Treves quite within its right in exhibiting one of the outer garments (the sash or chitoneth) worn by our Lord, but which, according to the authorities, was worn next the body at the crucifixion, and for which the Roman soldiers cast lots.—[Church News.]

SIGHTS AND SOUNDS IN INDIA.  
For Boys and Girls in Canada.

DEAR LOOKS AND BOYS: Look at that flock of wild ducks swimming far out in the bay! One, two, twenty, forty, sixty, sixty-seven! They are not ducks but little boats. That which looks like the head of the duck is a fisherman in the bow of the boat, and that of the duck is a fisherman in the stern.

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THOMAS L. HAY, Hides, Skins and Wool, At the Old Stand, Head of the Alley, IS STURDY EXHIBIT.

The Great MURCH LIGHT

AYER'S SARSAPARILLA. CURES OTHERS WILL CURE YOU. PURE BLOOD, CLEAR SKIN, MENTAL ENERGY, SOUND SLEEP, LONG LIFE, STRONG NERVES.

S. P. SMITH, of Towanda, Pa., whose constitution was completely broken down, is cured by Ayer's Sarsaparilla. He writes: "For eight years, I was, most of the time, a great sufferer from constipation, kidney trouble, and indigestion, so that my constitution seemed to be completely broken down. I was induced to try Ayer's Sarsaparilla, and took nearly seven bottles, with such excellent results that my stomach, bowels, and kidneys are in perfect condition, and, in all their functions, as regular as clock-work. At the time I began taking Ayer's Sarsaparilla, my weight was only 125 pounds; I now can brag of 139 pounds, and was never in so good health. If you could see me before and after using, you would want me for a traveling advertisement. I believe this preparation of Sarsaparilla to be the best in the market to-day."

Ayer's Sarsaparilla. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others, will cure you.

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Sabbath

BIBLE LESSONS

Adapted from the SECOND BOOK OF SAMUEL.

Lesson II. July

PRESENTATION

GOLDEN

"A Light to Lighten the glory of Thy

2: 32

THE SECTION OF

20-28.

THE OUTLINE—(1)

(2) The angels' presentation in the hymn of praise,

(3) The wise men

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Sabbath School.

BIBLE LESSONS.

Adapted from Palmer's Select Notes. SECOND QUARTER. Lesson II. July 8. Luke 2: 25-38.

PRESENTATION IN THE TEMPLE.

GOLDEN TEXT.

"A light to lighten the Gentiles, and the glory of Thy people Israel."—Luke 2: 32.

THE SECTION OF HISTORY.—Luke 2: 25-38.

THE OUTLINE.—(1) The birth of Jesus. (2) The angels' song. (3) The presentation in the temple. (4) Simeon's hymn of praise, the Nunc Dimittis. (5) The wise men from the east.

EXPLANATORY.

I. THE PRESENTATION IN THE TEMPLE.—Va. 21-24. When Jesus was forty days old the Holy Family went up from Bethlehem to perform two ceremonies required by the Jewish law. The first was that of the ceremonial purification of Mary described in Leviticus 12.

The other ceremony was THE PRESENTATION OF THE FIRST-BORN, commonly in the case of Jesus called the Presentation in the Temple, because in his case the ceremony was performed in the temple, though this was not necessary.

CONSECRATION OF CHILDREN.—Parents should, in their hearts and parents, consecrate their children to God from their birth. For they are the gift of God's love. In them are vast possibilities for good or for evil for themselves and for others, for time and for eternity.

II. THE PICTURE OF AN AGED SAINT.—Va. 25-28.

25. "And, behold, there was a man in Jerusalem, whose name was Simeon." (The name is Simon. Nothing is known of this aged saint except what is here revealed; but his present holy state must have been the ripened fruit of long years of true living, and of communion with God.

"Waiting for the consolation of Israel." The comfort, consolation, and hope of relief from evil and deliverance from enemies, were to come through the expected Messiah. He was one of many who at this time hoped that the Messiah, the Deliverer, was soon to come. In its general use the word translated "consolation" included the idea of counsel as well as comfort.

The child of whom Simeon spoke is called himself the Comforter of his disciples to lead them to their father, who should bear the same name (John 14: 16).

NOTE.—It is a mark of the Christian spirit to have a faith that is triumphant with hope in the darkest times; that rises above the fogs of the valley, and gains clear views of the eternal heavens; that amid seeming personal defeat can see distant victory for the Cause.

WAITING FOR GOD.—The only true way to wait for the fulfillment of God's promises, for the coming of his kingdom, for a revival of religion, for growth in grace and goodness, is to wait as Simeon waited, by a holy life, a devout love and trust, by using every means that the Father is not waiting for God. Only they who look for him, use every instrumentality, pour forth earnest prayer, long "as one waiteth for the morning,"—such alone are waiting.

HE WAS FILLED WITH THE HOLY SPIRIT. Here is revealed the source and the inspiration of Simeon's beautiful and well balanced character.

HE WAS A MAN OF SPIRITUAL INSIGHT. 26. "And it was (had been) revealed unto him by the Holy Spirit, that he should see and hold the Christ, before he had seen the Lord's Christ." I. e., the Lord's Anointed, the Messiah whom Jehovah gives and sends.

NOTE.—God often answers the prayers of his people for things which are not absolutely necessary, but are full of comfort and blessing. He gives us all the enjoyment consistent with our good, and the good of the world.

HE WAS GUIDED BY THE SPIRIT. 27. "And he came by the Spirit." Guided and influenced by the Spirit, "so that, perhaps, at some hour when he was not usually worshipping in the temple he was constrained to come."

NOTE.—As many as are led by the Spirit of God, they are the sons of God. Those who surrender themselves to the Spirit, and are willing to go where he leads, thereby prove themselves to belong to God. But we must remember that mere yielding to impulses and impulses is not being led by the Spirit. The Spirit guides us through reason, the Word, and the conscience, as well as through the feelings.

"The parents brought." The word parents is simply used to indicate the character in which Joseph and Mary appeared at this time in the temple and presented the child. "To do for him after the custom of the law": i. e., to redeem their first-born, according to the law given in Num. 18: 15, 16. (See under "Presentation to the Lord," above.)

28. "Then took he him up in his arms." Recognizing that this was the Messiah he had been waiting for, according to the promise. "And blessed God." Gave him thanks and praise. There was here the wonderful insight of faith that could see the future Messiah in a six weeks old babe, as we see the oak tree in an acorn, or a garden in a handful of seeds.

III. HIS SONG OF PRAISE. THE NUNC DIMITTIS.—Va. 29-32. The song of Simeon is called the "Nunc Dimittis," from the first words of the Latin translation. The hymn should always be printed in the poetical form, as in the Revised Version.

29. "Lord, now lettest thou thy servant depart in peace." Be released.—He is charged from his long service by death. Simeon represents himself under the image of a sentinel whom his master has placed on an elevated position and

charged to look for the appearance of a star, and then announce it to the world. He sees this long-drawn star; he proclaims its rising, and asks to be relieved of the post he has occupied so long. In the same way, at the opening of the Kingdom of God, when the sentinel, set to watch for the appearing of the fire that is to announce the taking of Troy, beholds at last the signal so impatiently expected, he sings at once both the victory of Greece and his own release. "In peace." In the fullest sense of happiness, blessedness. "According to thy word." The revelation mentioned in verse 26.

"An old age serene and bright, And lovely as a Lapland night Shall lead thee to the grave."—Wordsworth.

"The soul's dark cottage, battered and decayed, Lists in new light through chinks that time had made."

30. "For mine eyes have seen Thy salvation." Not a general form of the word, but the neuter of the adjective *salvator* (saving), denoting "an apparatus fitted to save." Simeon sees in this child the means of deliverance which God is giving to the world. The word "prepared" (v. 31) is connected with this sense of *salvator* (salvation); we make ready an apparatus.

JESUS OUR SALVATION. (1) He brings from God the news and the promise of salvation. (2) He lives a perfect life, showing us what salvation is. (3) He dies to die for us, and to give us the means by which to attain it. (4) He makes an atonement for our sins. (5) He urges upon us every possible motive for seeking salvation. (6) He sends the Holy Spirit, who changes our nature, and thus works out the salvation in us.

31. "Which Thou hast prepared." Ever since the fall, God had been preparing this salvation. The whole previous history of the world, with its training of the Jews, the education of the nations, the experiments men made for themselves in religion, was a preparation of this salvation. But it was especially prepared in what we have studied in the life of Jesus. "Before the face of." As lying open to their acceptance. "All Thy people." "All the peoples." The concept of the gospel as a provision, not for the Jewish nation only, but for the whole world, is evidently not a later idea, developed by Paul. It belongs to, and is seen in, the germs and buds of Christian truth.

32. "A light." This is in apposition with "salvation" in verse 30. "To lighten the Gentiles." The nations. In Isa. 60: 1 they are represented as enveloped in a thick mist, and covered with darkness. This covering is taken away by the Messiah.

"And the glory of Thy people Israel." The light that shines the farthest is brightest at its source. Christ, who enlightens the distant nation, set shine with the most glorious light on our nation. That the Messiah, the world's Redeemer, was a Jew, glorified that nation. If they had only received Him, He would have made them the centre of the world's light and religion, the greatest and most influential nation that ever existed.

IV. THE AGED SAINT'S BLESSING.—Va. 33-35. 33. "And Joseph and His mother marvelled." They were wondering at what he was saying, both coming from a stranger, and because of the boundless extent of benefits which he predicted. New light kept coming, and new views of the promises.

34. "And Simeon blessed them." Pronounced a blessing upon them. FIRST BLESSING. "This child is set for the fall and rising again, or rising up, if the fall and rising refer to the same person, then the fall is that of consciousness of sin, a feeling of need, of helplessness, a low estimate of one's goodness; and the rising again is into newness of life, into divine favor, into higher hopes, into the family of God. Or the fall is disappointed hopes, as Christ's coming into poverty not as a king; as that the transformation of character is so slow, that Hills of Difficulty and Doubting Castle come soon after the joy conversion. But from all these is a rising again into better things.

SECOND BLESSING. "And for a sign." The word translated sign is one of the names applied to a miracle, pointing to its design as an evidence, a divinetoken (chap. 28: 5; John 4: 48).

Jesus was a sign of God's love, of God's power, of the new era of righteousness, of the fulfillment of God's promises, of the strong feeling of God's love, of the fulfillment of God's promises. This sign is a great blessing, even though some speak against it. "Which shall be spoken against." Jesus was spoken against by the Jews, for his life and example reproved them, his teaching overturned their traditions and worldly plans and customs, and built up a kingdom which would leave them out unless they repented.

35. Yes: rather, "And." This sentence should not be in parenthesis. "A sword shall pierce through thy own soul also." All these wondrous blessings given to Mary in her Son should not be without great trials and tortures to her own soul, culminating when she sees Him crucified. Even the mother of Jesus cannot wear the crown without first bearing the cross.

THIRD BLESSING. "That the thoughts of many hearts may be revealed." Jesus as a sign, a miraculous token from God, would produce this effect and it is a blessing, for (1) Jesus brings out the latent good thoughts, hopes, desires of the heart. Aspirations for better things, longing for a truer life, hopes that God will pardon sins, secret love to God, are all revealed when he presents himself to the soul. The poor, the common people, the weak, and the unknown are made manifest by their love and service of Jesus, who will publicly say to them, "Well done." Unconscious talent is developed, unknown saints are made manifest. (2) Jesus is the test which reveals the latent evil of the heart. The consciousness and need, the secret bitterness against God and the truth. If men do not love Christ, they do not love God, of whom he is the express image. If they do not obey Christ, they do not obey God, as he is the Father, and what is good, and rejecting him proves that they do not choose and love the good because it is good. Thus Christ reveals to men what they are.

B. Y. P. U.

OUR OFFICE. The publication of this paper among people that increased spirituality their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their enlightenment in missionary work; their preparation for the appearing of the Lord in the New Testament, in the full affirmation of whose teachings WE ARE ONE PEOPLE WITH ONE MISSION.

All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our support not on young people's names or numbers. Our common bond is the New Testament, in the full affirmation of whose teachings WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondence to this department should address their communications to Secretary, B. Y. P. U., 100 St. John St., Toronto.

For the Week 7: Planning July 1st. TOPIC.—"The blessing of the abstinence."—Prov. 23: 29.

C. E. TREME: "What has christianity done for our country?"—Ps. 83: 8-22.

We devote most of our space, at present, to the giving of information about the International Convention. Those who go and those who cannot go will be glad to know as much as possible about the largest Baptist meeting ever held in the world.

OVERTON, Yarmouth, N. S., June 15, 1894. The Overton branch of the West Yarmouth Baptist church have recently organized a B. Y. P. U. under the direction of Rev. J. B. Chapman. We have now twenty-two active members, and others have signed invitation cards. We hope to have in our ranks: Our President is Maggie Churchill, vice president, Adelbert Carey; secretary, Clara Tedford, and treasurer, Lotis Scoville. Our prayer meetings are well attended and interesting.

LENNIE M. THOMPSON, Cor. Sec'y.

Maritime Unitarian. Will please send in your names to the transportation leaders if you purpose attending the Toronto Convention, or if you purpose joining our excursion. Please state whether you desire a berth (upper or lower) in the cool and comfortable Tourist sleeper, or in the magnificent Palace sleeper. Also what hotel arrangements you wish in Toronto, whether with friends, at private boarding houses or at the hotel which will be the Maritime headquarters.

The earlier you do this the more secure will be your accommodation in the Tourist sleeper, as only secure berths and lodging for those who ask for it. Probably over 100 will compose our party. Can you afford to miss the physical, educational and religious exercise this trip will furnish?

Maritime Unitarians at Ottawa. Wednesday morning, July 22nd, as soon as our party have completed their toilet, special electric cars will be in waiting to take us to our headquarters for the trip—Ottawa. After a beautiful breakfast guides will conduct the party to the government buildings, in the seeing of which and the grounds surrounding the morning hours will quickly pass. After luncheon at the hotel, special electric cars marked "private" will be in readiness to take in the city. Guides will accompany each car, pointing out places of interest and giving all necessary information. Among the places seen and visited will be: the Downs Park, Chaudiere Falls, Rideau Falls, Rockcliffe Park, as well as seeing all the different parts of the city. The cars are beautiful open ones of which Ottawa is justly proud. After a first-class dinner at 6 p. m. we purpose attending the evening session of the Grand Union. 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EDITOR: H. McC. BLAIR, J. H. SAUNDERS, Business Manager.

OFFICE—No. 8 FUGLETT BUILDING, PRINCE WILLIAM ST., ST. JOHN, N. B.

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DISCONTINUANCE.—The MESSENGER AND VISITOR will be sent to all subscribers until an order to discontinue is received.

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, JUNE 27, 1894.

VACANT CHURCHES AND UNEMPLOYED MINISTERS.

One of the perplexing matters with which, as a denomination, we have to deal is the double problem, how to keep all our churches supplied with ministerial labor, and, on the other hand, how to keep all our ministers employed.

The N. B. Convention.

In accordance with notice given by Rev. W. E. McIntyre, provisional secretary of the N. B. Convention, recently incorporated by an Act of Legislature, a meeting was held in Brussels Street church, St. John, on Wednesday evening, the 26th inst., for the purpose of organizing under the Act and for the transaction of business.

At about 8 o'clock Rev. J. H. Hughes was called to the chair. He stated that the meeting should proceed to organize by electing officers in accordance with the act of incorporation, which he then read. This was not the amended form of the Act, as it passed the legislature, but it was stated that the amendments were merely verbal and unimportant.

The following churches were represented: Tabernacle church, St. John, Harvey, Carleton, Lake View, 2nd Johnston, 2nd Springfield, 2nd Hillsboro, Brussels Street, Ludlow, Norton, Jemseg, Hampton Village, 1st Cambridge, Greenwick, Sheffield and Canning, 1st St. Martins, Penfield, Beaver Harbor, Newcastle, 1st Grand Lake, 2nd Grand Lake, Gibson, Salmon Creek, Upper Gageton, L. Cambridge, 2nd Cambridge, Kars, Doaktown, Rothsay, Benton, Willow Grove, Pettitcodiac. Sixty-nine delegates in all—most of whom were present—were reported.

THE ASSEMBLY CLOSED.

The Presbyterian General Assembly of 1894 held its closing sederunt on Thursday afternoon, after having been in daily session for nine days.

have been pleased with the city and with the treatment they have received during their stay here. For the first half of their stay the weather was about all that could be desired, and the members of the Assembly probably concluded that anything they had heard derogatory to St. John in this respect was to be credited to the inventive malice of an enemy.

Three vice-presidents were elected as follows: Revs. Thomas Todd, G. M. W. Carey, D. D. and I. B. Colwell. Rev. W. E. McIntyre was elected secretary, Rev. F. C. Wright statistical secretary, J. S. Titus treasurer and M. C. McDonald, M. D., auditor.

On motion of M. S. Hall, it was resolved that the president, vice-presidents and secretary be a committee to wait on the Home Mission Board of the Maritime Provinces at or before the next meeting of the Maritime Convention to settle up and take over the business of Home Missions for this province and to obtain from the F. M. Board the control of the income for Home Missions arising from the Bradshaw fund and to arrange all other matters necessary to the successful working of this Convention.

Rev. Dr. Carey remarked that he had received information from the secretary of the H. M. Board of the Maritime Convention that for some years New Brunswick had been receiving for H. M. work \$400 to \$500 annually more than its total annual contribution to the H. M. fund. If this were the fact, it would be necessary for the churches to exert themselves to do better than they had done.

As the hour was growing late, the secretary moved an adjournment to meet at 9 o'clock the next morning. This was opposed by a number of the delegates on the ground that something should be done at that session in reference to the Seminary, in order to be prepared for a consultation with the F. Baptist brethren in reference to that subject.

Resolved, that, in the opinion of this meeting, it is of paramount importance to the Baptists of this province, that St. Martins Seminary should be sustained and supported, even though at great sacrifice, and that the honor of the Baptist denomination is involved in the honorable payment of all just debts of this institution.

regretted that the Baptists churches of the Province were not more generally disposed to co-operate with it. The future of the Convention, he believed, would depend very much on the course that should be taken by it at the present. If it were made apparent that home mission work in the province was being well sustained and the U. B. Seminary delivered from its difficulties, this would be a good work which would commend the Convention to the sympathy of the people.

By request, Mont. McDonald, Esq., made an explanation in reference to the indebtedness on account of the Seminary. Besides a mortgage of \$10,000, there were floating debts to the amount of \$18,000. Between \$5,000 and \$6,000 was owed to Cansey and Maxwell, builders. To Smead, Dowd & Co. over \$5,000. To another individual whom he would not name and whose money had been advanced from time to time to save the institution from disaster, there was owed some \$4,500.

In 1891 it had been found necessary to make an assignment, and Mr. J. S. Titus became the trustee. Then an attempt had been made to raise a conditional subscription of \$15,000 which was successful. About \$10,000 had been paid, though a part of it did not represent cash payment but an abatement of claims by creditors.

On motion of N. B. Cottle, it was resolved that the president, vice-presidents and secretary be a committee to wait on the Home Mission Board of the Maritime Provinces at or before the next meeting of the Maritime Convention to settle up and take over the business of Home Missions for this province and to obtain from the F. M. Board the control of the income for Home Missions arising from the Bradshaw fund and to arrange all other matters necessary to the successful working of this Convention.

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now an incorporated body and before it committed itself to any course of action in reference to the Seminary, the delegates should be informed as to its financial condition. There might be differences of opinion as to whether some of the debts were just or not.

Hon. H. R. Emmerson who had before expressed his particular interest in the Seminary said that the resolution had been offered to test the feeling of the Convention in reference to the institution. The resolution proposed only that the Baptist bodies of the province should pay their honest debts and it surely could not be contended that they should do less than that.

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vention were adopted there should be an appeal made on behalf of the Seminary to the Baptists of the province, irrespective of their attitude toward the N. B. Convention.

After some further discussion the resolution was put and carried unanimously. It was then resolved that a committee in reference to the Seminary be appointed to confer with the F. Baptist brethren and lay before them the resolution just adopted.

The committee consisted of the President, the Secretary, Dr. deBlois, G. W. Titus, Thos. H. Hall and N. B. Cottle. Rev. E. K. Ganong wished to see something practical done for the Seminary. So far there had been only discussion and resolutions.

The president said that if the meeting broke up without doing anything in regard to the Seminary, the work of organization might better have been left undone. Mr. Titus had offered \$500 toward the debt, he hoped others were prepared to follow along these lines. If the \$6,000 were raised the work of the school could be resumed and the remainder of the debt could be gradually wiped out.

The Convention met according to appointment. The time was spent in an informal discussion concerning the interests of the seminary. In this discussion the value of the seminary was dwelt upon, and particularly as to the opportunities for theological study which it placed within the reach of young men who could not take a more extended course.

At the afternoon session an informal discussion took place in reference to home mission work. The committee on by-laws, by request of the Convention, reported a by-law providing for the appointment by the Board of Directors of an Auxiliary Board for the management of home missions in the province. It was arranged that the next meeting of the Convention should be held with the Jemseg church on the second Saturday in September, *proximo*.

The Free Baptist brethren having come in, the report of the joint committee on the Seminary was read by the secretary. It was in the form of the following resolutions:

Resolved, That it is the opinion of the joint committee that New Brunswick Baptists, the Free Baptists of New Brunswick, and the Free Christian Baptists of Nova Scotia should continue a joint control of the Union Baptist Seminary; and

Resolved, That the committee appointed by the New Brunswick Convention, in conjunction with the special committee of the F. C. B. Conference of New Brunswick, arrange, if possible, with G. W. Titus, Esq., for a provisional management of the school during the coming year, and take immediate steps to raise whatever funds may be necessary to do the same.

Rev. Dr. Hopper, who was present at this session, spoke at some length and with much vigor respecting the Seminary. He favored joint control by the two bodies. It had worked without friction and good would still come of it. He thought the best thing that could be done was to adopt the report of the committee. To close the school for a year would be to cut its throat. The school had shown itself capable of paying running expenses, not only in the last two years, but in some previous years. He dwelt upon the value of the school, especially as to the help it afforded young men studying for the

ministry. He ensured the churches which had not sent delegates to the Convention, and restated that the blessing of God would rest upon the Convention and the Seminary.

Rev. Dr. McLeod (F. B.) said that the condition of the Seminary had caused him much distress. He was unwilling that the two Baptist bodies should acknowledge themselves beaten in this matter. It was his disposition when things went hard to take a firmer grip. The debt on the Seminary was not now so large as it was a few years ago. His committee had no right to pledge their denomination to any course, but they had a right to consult with their Baptist brethren and advise as to the best course to pursue. It would be disastrous to have the school closed for a year. He saw no reason why the resolutions before the meeting should not be adopted. He thought provision could be made for carrying on the school for another year, and at the annual meetings of the two bodies further action could be determined.

Rev. J. H. Hughes said there was a ray of hope along the line of action proposed in the resolutions, and he favored their adoption. The resolutions were then adopted. The joint committee then retired to consult with Mr. Titus in reference to the Seminary in accordance with the resolutions adopted. While they were out the Convention proceeded to make some arrangements for the next Convention at Jemseg in September.

The following were appointed the committee of arrangements: Rev. W. E. McIntyre, and James S. May, and J. J. Wallace.

Rev. J. H. Hughes was appointed to preach the doctrinal sermon before the Convention, with Rev. Thomas Todd as alternate. Rev. W. E. McIntyre was named as the preacher of the Conventional sermon.

The joint committee then returned and reported as follows: Mr. Titus offered to hand over the institution to the two denominations for the sum of \$6,000, and also agreed to give \$500 of the amount himself. In pursuance of this offer the committee recommended the two denominations to raise \$7,000 for the immediate purpose of accepting Mr. Titus' offer and meeting necessary repairs, said amount to be divided in the proportion of two-thirds to the Baptist body and one-third to the Free Christian Baptists.

The report was received and adopted. After some explanation it was then moved by Rev. W. E. McIntyre and seconded by J. S. May that the Convention recommend the committees of the Free Baptist conference of N. B. and the N. B. Baptist Convention to press forward the canvass for raising as fast as possible the \$7,000 required to purchase and repair the Seminary property, said committees to report to the next sessions of the Free Baptist conference of N. B. and the N. B. Baptist Convention.

After prayer by Rev. E. K. Ganong, Convention adjourned to meet with the Jemseg church on the second Saturday in September.

A. A. A. S.

The Alumnae Association of Acadia Seminary held its second annual reunion on June 4th in Almur Hall. This society, still very young, gives promise to be a source of great strength to the seminary, for apart from the pleasant social element in this banding together of the Alumnae, it is the aim of the association to promote and increase the good of the institution in as able a manner as possible.

The reunion recently held passed off in a highly satisfactory manner. There was much welcoming back to Wolfville, many glad meetings and renewal of old acquaintances. All felt they were still members of Acadia Seminary. The first exercise was a business meeting in the afternoon, at which a fair representation of the members was present. The president, Mrs. A. E. Shaw, was in the chair. The secretary, Miss Ida Jones, and treasurer, Miss Andrews, in their respective places. The treasurer's report showed a balance of \$133 on hand, total receipts for the year \$108. It was voted that \$40 of this money be expended in payment for the furniture already in the "guest chamber," and that the word "Alumnae" be inscribed upon its door. Five dollars was set aside to be offered as a prize to the seminary student making highest average in chemistry and physics. The remainder of the cash on hand was voted to be used in the purchasing of apparatus for the laboratory. Also voted that the funds for the coming year be devoted to the payment of the debt upon the furnishings in the new part of the building. For every \$40 dollars raised a room will be selected by the executive committee and appropriately named in honor of the association.

A. D. Taylor, Esq., of Amherst,

sent \$25 to secure a society in memory of Reside Taylor, who was a member and most interested in the welfare of the Seminary. Mrs. Taylor was the kind recognition of Mrs. Taylor was the member, and several other Alumnae, Miss Graves also association.

The office-bearers are as follows: President, Mrs. J. John. Vice-Presidents, Rose Bay, Lunenburg, Wallace, Toronto. Recording Secretary, Wollville. Treasurer, Miss L. ville.

Executive Committee: Wollville; Mrs. M. Archibald, Halifax; Mrs. A. Kentville; Mrs. A. Mrs. Redden, Wolfville. Entertainment Committee: M. Chipman, N. F. Wollville.

In the evening a social in the Seminary which feast 45 of the At the close Miss G. aware that she had a life membership. surprise, pleasure a graceful manner. Seminary, proposed was responded to by toast to the class of by the president, Miss Harrison, the most programme was to the lateness of the ing then adjourned where the literary programme of the reunion. The essay, "Higher men," written by Dickinson, was recited. A song, with vocal Solo by Miss Fitz Ode was written. Miss Pannic Cox. Issa Bill completed. The reunion opened when the orthodox and "Auld Lang Syne" secret resolve was present at the next went out into the was in the heart of happy school-days trembled good wish- ity of their Alma Mater.

Baptist Reporter: Provinces of Canada Colgate, 55 John St. Year Book compiled Convention 1852 Eastern N. B. As 1-2-3-4-5-6-7-8-9-10 "New Brunswick 1823-24-25-26-27-28-29-30 Northern N. B. Acadia College, Prince Edward I 3-4.

Nova Scotia A. S. 1850, 1810 to 1827, N. S. Western 18 N. S. Central, 18 N. S. Eastern, 18 Women's Baptist Maritimes Provinces Deacon Colgate his own expense. Those documents Any one having those numbers will

\*Western N. B. 9-50-2-6-9-61-3-4 -6-7-8-83.

"Assurance of Man Know that E title of a tract of 2 Arnold Publishing as a number in the The tract presents friendly discussion Ont., between Rev. ish priest, and B general evangelist Mission. It is a paper, and the res- uals, obtain an points of difference and Romanists, which the differenc ed. The Envelop quarterly; twenty cents per number.

Rev. J. E. Tin Fort Hillford, N. S. E. I., to take p church at the last dents will please Rev. W. H. Ric the past year, he writes us that if these provinces vices of a young be induced to ret Bro. Richard has in the pastore able skill of do should be pleas for his return to churches.

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sent \$25 to secure a life-membership in the society in memory of his wife, Helen Reade Taylor, who died May, '93. Mrs. Taylor was a member of the association, and most interested and active in the welfare of the Seminary. The Alumnae are very grateful to Mr. Taylor for this kind recognition of the esteem in which Mrs. Taylor was held by them. Mrs. Coulter White was received as a life-member, and several classes, assisted by other Alumnae, united in making Miss Graves also a life-member of the association.

The office-bearers for the ensuing year are as follows:

President, Mrs. J. W. Manning, St. John.

Vice-Presidents, Mrs. Foster Eaton, Rose Bay, Lunenburg; Mrs. O. C. S. Wallace, Toronto.

Recording Secretary, Miss L. E. Andrews, Wolfville.

Treasurer, Miss L. M. Sawyer, Wolfville.

Executive Committee: Mrs. Tufts, Wolfville; Mrs. Manning, St. John; Miss Margeson, Hantsport; Miss Mabel Archibald, Wolfville; Mrs. R. Eston, Kentville; Mrs. A. E. Shaw, Windsor; Mrs. Redden, Wolfville.

Entertainment Committee: Misses M. Chipman, M. Fitch, Alice Blighop, Wolfville.

In the evening a "high tea" was served in the Seminary dining-room, at which feast 45 of the Alumnae sat down. At the close Miss Graves was first made aware that she had been presented with a life membership. She expressed her surprise, pleasure and thanks in a most graceful manner. A toast to Acadia Seminary, proposed by the president, was responded to by Mrs. Brough. A toast to the class of '94, also proposed by the president, was responded to by Miss Harris, the valedictorian. The toast programme went no further, owing to the lateness of the hour. The gathering then adjourned to Alumnae Hall, where the literary and musical programme of the reunion was presented. The essay, "Higher Education of Women," written by Mrs. Emma Lock Dickinson, was read by Miss Ida Jones. A song, with violin accompaniment, was beautifully rendered by Mrs. Alice Young Wallace. "Chronicles of Acadia Seminary's graduates from '80 to '85," were very interestingly given by Mrs. E. Margeson Eaton, followed by violin solo by Miss Fitch. The Alumnae Ode was written and read by Miss Fannie Cox. A song by Miss Lessa Bill completed the programme.

The reunion closed at midnight when the orthodox circle was formed and "Auld Lang Syne" was sung. A secret resolve was in every mind to be present at the next reunion, and as all went out into the star-light night there was in the heart of each a memory of happy school days, and on the lips trembled good wishes for the prosperity of their Alma Mater. L. E. A. Wolfville, June '94.

Wanted.

Baptist Reports of the Maritime Provinces of Canada wanted by Samuel Colgate, 55 John St., New York.

Year Book complete to 1894. Convention 1892.

Eastern N. B. Association 1847, 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21-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419





SUMMARY NEWS.

Domination. —The Methodist Church at Fort Lawrence was dedicated on the 17th inst. —Kings County Sunday School Convention will be held at Havelock, June 27th and 28th.

—Potato bugs have appeared in large numbers in the vicinity of Newburg Junction, Carleton Co. —Two thousand pilgrims from Ottawa, Vermont and Maine, are now at Ste. Anne de Beauspre.

—The Havelock cheese factory receives nearly 6,000 lbs. of milk and the Petaloechee factory about 4,000 lbs. per day. —Under the new government bill every lobster packer will be obliged to take out a license, for which a fee of \$25 will be charged.

—Kingston has decided on the pattern of the statue of Sir John A. McDonald. Mr. Wade, of London, will model it, and on October next it will be unveiled. —On June 14th, an orphan boy named Ryder had one of his hands badly shattered by the explosion of a dynamite cartridge that he found in an abandoned shanty near Gibson station, York Co.

—Archbishop Tache died on Friday morning at 6.10 o'clock, after passing a night apparently free from pain. Father Langevin will be his successor. The funeral takes place to-day, Wednesday. —Two young men, Lin Crum and Claude Roof, of Clayton, N. Y., while boating between that place and Gananoque, were upset in the St. Lawrence, and their bodies afterwards were found in Eel Bay.

—The June term of the Supreme Court opened at Bridgetown, N. S., on Tuesday, Judge Meagher presiding. In the case of Mrs. Rachel Jackson, for the alleged poisoning of her mother-in-law, Christine Jackson, the Grand Jury found a true bill. —Steamer Fastnet, running between Halifax and Charlottetown, P. E. I., went ashore at Canoe Thursday morning in a thick fog and will probably be a total loss. The passengers and crew were landed safely. The steamer was 155 tons, owned by Pickford & Black, of Halifax, and was insured for \$40,000.

—The body of the unknown man found dead on the line of the Intercolonial near Truro, has been disinterred and recognised as that of Alfred Wilson, a school teacher of New Glasgow, who was supposed to be visiting friends at River John. A young man named Sheridan and two Halifax girls were present at the disinterment, thinking that the dead man was one Kehoe, who disappeared on Monday. Kehoe was to have married one of the girls next week. —The Amherst Press says work is progressing rapidly on the new Baptist church. Upwards of 30 stones, cutters and masons are at work and the rear wall has already begun to rise. The stone is procured from the Amherst Red Stone Quarry and is of a rich brown color. It was easily and has a fine appearance when dressed. Contractor Harvey will have the old building on the rollers next week, and on Monday probably the corner stone of the old edifice will be removed. Mr. G. E. Freeman is at work reaching the organ.

—Reports from all parts of the province indicate that the prospect is favorable for an abundant harvest. The grass never looked better in the first half of June. The prospects are that fodder will be very abundant. The farmers have finished planting and seeding, with the exception of the turnips, the season being very favorable for this work as well as for germination of the seed. The locusts on trees and berries were seldom known to be so abundant as this year, and as the blossoms have escaped injury from the red fly, no doubt, no doubt, be very large. —Tramps are very numerous at many points along the Intercolonial this year. Many board the blind end of baggage cars and crawl in upon the trucks at imminent danger to their lives. Conductors say it is a rare trip when they do not have some trouble with tramps, who seem to be coming in herds from the States. For the most part they are no doubt harmless, but many of them are known to be armed and the provinces will be very lucky if they escape a repetition of the Buck and Jim murder. Old hands on the railway say that never in all their experience have tramps been so numerous thus early in the summer and the army is steadily growing instead of decreasing. —Adverse.

MARRIAGES.

TRUOP-CROUSE.—At the residence of the bride's father, Bear River, N. S., on the 2nd of May, by Rev. B. N. Nobles, Jessie A. Troop and F. Alonso Crouse. MARRIAGES.—At the Baptist parsonage, Malden, Mass., June 5, by Rev. H. O. Hiscox, Clarence A. Mates, of Hampton, to Lillian May Marston, of Malden.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.



CAMP-COLWELL.—In this City, on the 20th inst., by Rev. A. B. McDonald, assisted by Rev. J. B. Colwell, George L. Camp and Bessie W. Colwell, all of Cambridge, Q. C.

FILMORE-HALLEY.—At the Baptist Parsonage, Hillsboro', on 20th inst., by Rev. W. Camp, Mr. George E. Filmore, of Coverdale, Albert Co., to Miss Mary L. Halle, of Hillsboro'.

NIGHTINGALE-LIBBEY.—At the residence of George Graham, Gibson, N. B., June 10th, by Rev. F. D. Davidson, Emery Nightingale and Janey Libby, both of Newcastle, Queens Co.

ROBSON-CERRY.—At the Baptist parsonage, Windsor, N. S., on the 13th inst., W. W. Robson, of the firm of Lewis Rice & Co., Windsor, Truro, Ac., to Miss Hattie M. Cury, of Windsor.

WOODWORTH-EATON.—At the Baptist Church, Kentville, June 20, by Rev. S. B. Kempton, Dr. W. S. Woodworth, of Canard, to Edith Irene, only daughter of C. F. Eaton, of Kentville.

JESS-LOCKHART.—At the house of R. E. Harris, Esq., Wolfville, June 21st, by Rev. S. B. Kempton, assisted by Rev. Dr. Higgins, Otis A. Jess, Esq., of Scott's Bay, to Mary Lockhart, of Blue Mountain, Horton.

HOPPER-NISBET.—At the (alvay Baptist Church, North Sydney, C. B., June 12, by Rev. D. H. McQuarrie, B. A., Newton Hopper, of Truro, N. S., to Laura, youngest daughter of Andrew Nisbet, of North Sydney, C. B.

MOISE-BANKS.—At the home of the bride, Nictaux Falls, June 6th, by Rev. G. E. Pines, assisted by A. F. Newcombe, Lie. John P. Morse, of Melville, to Edith A., daughter of Jacob Banks, Nictaux Falls.

DEATHS. —SANGSTER.—At New Harbor, Guysboro Co., June 26th, Elizabeth, aged 1 year, only child of Franklin and the late Mary Sangster. The little one is at rest.

SPRAGG.—At Springfield, K. C., June 8, suddenly, of heart failure, Peter D. Spragg, aged 64 years, leaving a widow, two sons, and four daughters to sorrow.

SPRAGG.—At Springfield, K. C., June 14, of consumption, May, second son of Willard B. and L. May Spragg, aged 3 years and 3 months. Sale in the arms of Jesus.

LANGLEY.—At Seal Harbor, Guysboro Co., June 19th, Alexander, son of John J. and Maggie Langley, aged 10 months. The Lord calls little children home, for they are precious to Him.

RUGGLES.—At his home, Nictaux, 15th June, William Campbell Ruggles, aged 72 years. His trust was in Christ, and he died in sure and certain hope of a glorious resurrection.

LENT.—At Freeport, May 11, of consumption, Mary, the beloved wife of Capt. George Lent, and daughter of the late Deacon Edward Spring, aged 30 years, leaving to mourn their loss a sorrowful widow and five children, besides many other relatives and friends. The church at Freeport has lost a useful and esteemed member.

EVERETT.—At Leadville, Cal., May 22, Mr. Fred Everett, youngest son of Mr. and Mrs. George and Mary Everett, of Lakeville, and son-in-law of Rev. H. A. Charlton, aged 44 years and six months, leaving a widow, two sons, two daughters, brothers and sisters, with a large number of friends, to mourn the loss of a kind husband and father.

REID.—At Springfield, Kings Co., June 4, Margaret, wife of James Reid, aged 71 years. Many years ago our sister found Jesus to be precious to her soul, and ever since has been walking with Him in sweet fellowship. An aged husband and one daughter (wife of Rev. Wm. Wetmore of Cape Breton) are left to mourn.

HENDERSON.—At West Scotch Settlement, May 26, of apoplexy, Nancy, widow of the late Robert Henderson, aged 78 years, passed into that place of which Jesus said "I go to prepare for you, and if I go I will come again and receive you into myself." One adopted daughter and many relatives mourn her loss.

GENO.—At East Tracadie, June 17, of consumption, sister Sarah Geno, of the 18th year of her age. Our sister was baptised three years ago by the late Rev. D. McLeod, and remained a consistent member of East Tracadie church till her death. She bore her sickness with patience, and as death drew near rejoiced that she was going to be near Jesus. Pray for the bereaved family.

STEVENS.—At Tanook, June 12, of consumption, Geneva, wife of Gordon Stevens, aged 23 years. She leaves a sorrowful husband to mourn her absence from the two little ones she has left without a mother's care. The deceased was baptised in 1888 by Rev. John Williams, and united with the Tanook Baptist Church. She bore her last sickness with christian patience; and after earnestly entreating her loved ones to prepare to meet her she whispered "Jesus take me," and in a few minutes departed this life, without a struggle.

LINTOP.—At her home, Isaac's Harbor, June 2nd, after about five weeks' severe illness, Mrs. Isabella Lintop, relict of our late bro. William Lintop. Sister Lintop had been a faithful disciple of Jesus for many years, and her presence was hardly ever missed from the services of the church. Death was no death to her, but simply passing away from earth to heaven. She left us leaving on the bosom's breast. In her another of the pillars of the church gone. The deacons and the sons have our deepest sympathy.

LEARD.—On the 4th of April last, at the residence of his son-in-law, W. W. Calbeck, Esq., Tryon River, William Landreier, Deacon of the Tryon Baptist church, aged 83. Our deceased brother united with the church about twenty-seven years ago. He was shortly afterwards chosen to the Deaconate, which office he continued to fill as long as his health permitted, with satisfaction to the church and honor to himself. His upright, consistent life was a constant rebuke to sin, and a continual witness to the power of the Gospel of Christ. Three sons and three daughters survive him, who cherish his memory as that of a pious, faithful Christian, and an affectionate parent.

FOY.—At Tryon River, P. E. I., on 4th June, in the 78th year of her age, Mrs. Phoebe Foy, relict of the late Joseph Foy, of the above place. Sister Foy was one of the charter members of Tryon Baptist Church when organized, about the year 1842, and is the last of that little band who have retained their connection with the church. For the last twelve years of her life she was a great sufferer. It was the writer's privilege to visit her occasionally during that time, and always to find her enjoying a good hope in Christ, and although suffering intensely, and longing to depart, yet patiently saying "Thy Will be done." Her sufferings are over, and she has gone, we trust, to that country "where the inhabitants shall never say I am sick."

THORNE.—At Kars, King's Co., June 1, Lucella, eldest daughter of Gilbert T. and Alice Thorne, aged 13 years. This dear young sister, so unexpectedly taken away, professed faith in Christ over a year ago, and was among those who first put Him on by baptism in the great spiritual awakening which swept all over the Parish of Kars. Calmly she met death, telling her parents in her last moments, if it had been God's will that she should live, she would have been willing to try, for it was His will that she should die, she was equally willing to go to be in the presence of the Saviour she loved. Much sympathy is felt for the sorrowing parents and the aged grandmother, who will so much miss the sweet voice and the lovely form in the home.

COBSON.—At N. Y. Woman's Hospital, June 5, from the effects of a severe operation, Mrs. Blanch Cobson, beloved wife of Captain Atherton Cobson, of the brigantine Sirocco, of Halifax. She had been in the hospital for some time, and all that could be done for her was done. Her remains were brought home to Isaac's Harbor and interred in the family lot in the graveyard behind the church. Mrs. Cobson was a christian woman, and in all her habits, and in all her life, she was with her to the end. She was of a loving disposition and was a favorite with all. This was particularly shown in the large number of people who attended her funeral. Capt. Cobson, at the time of her death, was at St. Catharines, South America, with his vessel, dismasted in a heavy gale. He, the parents, and the brothers and sisters, have the deepest sympathy of all their friends in their sorrow.

FIELDS.—At the residence of Mr. Jas. Barnes, Lake Brook, Annapolis Co., N. S., of consumption, Mrs. Annie Fields, wife of Mr. Wm. Fields, Lic., aged 25 years. Mrs. Fields, who had been ill for some time, was on a visit to her parents, Mr. and Mrs. James Barnes. After being there some days, and in the day that she planned to return home, she was taken suddenly worse, and expired on Tuesday morning, 12th June. Sister Fields was a sincere christian, ready and willing to depart this life and be with Christ, which is far better. On her death bed she wished to see Rev. H. Achilles, with whom she talked freely of the love of Christ, said her heavenly home was bright and fair, and requested him to preach her funeral sermon, from Romans sixth, and last verse: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The remains were taken to Litchfield, where they were laid to rest, and buried in the cemetery there. Deceased leaves a kind and loving husband, one child and a large circle of relatives and friends to mourn their loss. We tender our sincere sympathy to Bro. Fields, the parents and friends, in this sad affliction, feeling that what is their loss is her gain.

BARNABY.—Malvina Barnaby, widow of the late John Barnaby, of Waterford, Digby County, N. S., passed peacefully away from earth June 15th, in the 89th year of her age, at the residence of her daughter, Mrs. K. B. Jones, Woodstock, N. E. Deceased was born in Cornwallis, N. S., and belonged to the old loyalist stock. Her father was the late Daniel Chipman, of Cornwallis, N. S. She was the last of a family of five, as follows: sister of the late Allan Chipman, Postmaster at Amherst, N. S.; Mrs. Geo. Runciman, Annapolis, N. S.; Mrs. Charles Agans, and Mrs. W. O. Smith, of Saint John, N. B. She leaves four daughters and two sons to mourn her loss, viz.: Mrs. Geo. H. Connell, Mrs. R. B. Jones, Mrs. W. H. Hannon, Woodstock, Mrs. Captain Dakin, St. John, John N. Barnaby, Digby, N. S., and W. O. Barnaby, travelling agent for Deaf and Dum Institution, Beverly, Mass. Some fifty-three years ago, under the pastorate of the Rev. Mr. Villetto, she professed conversion and united with the Baptist Church, continuing a most consistent and worthy follower of the Lord Jesus Christ. Having lived the last three years of her life in the arms of her dear husband, many opportunities have been furnished to learn the kindness of her heart, being naturally of a kind and sympathetic disposition. She was a friend of all, especially the Christian church, and the members of her own family, who loved her for the readiness with which she entered into their thoughts and feelings. An

hour before her death she offered a fervent prayer, that God would keep all her dear ones, and enable them to honor and glorify Him, and meet her in Heaven. It was good home for her, and with this sweet trusting faith in Christ, she passed beyond the things of this mortal life to behold "the King in his beauty," in the land where there is no death. R. S. J.

LOWE.—Among the many recent inscrutable allotments of Providence was the sudden demise of Mrs. John W. Lowe, of Stonehaven, Gloucester Co., N. B., which occurred on the 29th of May last, causing keenest pain in the hearts of a loving husband and a devoted daughter and affectionate son, and deep sorrow in the midst of a very large circle of friends and acquaintances. The deceased was Emily, third daughter of the late Joseph Read, of Barronsfield, Cumberland Co. Born of pious parents and nurtured in the admonition of the Lord, fine mental qualities and a devotional spirit were developed in young womanhood, which, under the quickening power of the Holy Spirit, and the enlarging influences of education, contributed to make her a woman of more than ordinary strength of mind and devotion to the cause of Christ. The power and beauty of these graces were manifest more in private than public. Sister Lowe was ardently attached to the River Hebert Church. Having removed from the Glenburn farm five years since, she never transferred her membership to any other; nevertheless she contributed annually to the finances of the church and the benevolence of the denomination. This consistent act should be considered favorably by many members of our churches. A year ago she removed, with her husband, to Akron, Ohio. Through the excessive heat her health became somewhat impaired, and in May she returned to her former home, hoping the bracing air and quiet would restore the coveted blessing of health, but without any apparent warning in three weeks she was called to her heavenly home. Funeral services were held in the church at River Hebert, conducted by the pastor, assisted by brother Steele, who in a few touching words spoke of the worth of the departed, and his long and intimate acquaintance with her family. Brothers and sisters, except those who were all present at the funeral, the remains were interred in the family cemetery on the Glenburn farm, Barronsfield. May great grace rest upon the afflicted husband and motherless children.

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THE CHRISTIAN VOLUNTEER. Vol. X. N. —"HAYDN, best church music was replied: I cannot. When I think of full of joy that leap."—Standard. —The report of association is received. We are obliged another issue. The association in Windsor been a very pleasant. —The Convention endeavor societies land from July 11 attended by 25,000 Canada and the U. S. speakers are Dr. Boardman, Dr. Dr. Beckley, Dr. The Examiner reports Convention and Convention are not with the anniversary cities for foreign.

—Rev. E. G. D., died in Boston years. He graduated in 1835 at Theological Seminary. From 1853 to 1858 member of the Stateological Seminary. He was president of the university at the time these various offices. He was a prominent character. His life and honorable. —In connection with the N. B. Association synopsis of the Address, those who hear of course, so rich Christian experience feel that the ably represents the delivered by the notes, and we Donald is unable by his discourse in full by the sympathy brethren, the presence fall to be at his greatly enjoyed and attentive course received great benefit.

—The birth of in the direct line thrones is always able interest to and more or less at large. The Duke and Duchess of in the regular of the present form continues, will some head of the British high human desire reckoned in this only hope and prince may become the grand respondent that may Duke and Duchess with the people a young prince might that the line of might pass from the family of the wife is the elder Prince of Wales.

—AGAIN a man has fallen under the assassin. The victim, Count Carnot, of France, an Italian, is an anarchist. It was on the evening of the murderous deed went was visiting the Chamber just entered his murderer sprang up a dagger, which he as a newspaper, and the dagger had r and the president. The assassin, whose recued with difficulty from the crowd who him on the spot. that President Carnot result of an anarchist said the murderer was concerned with bold deed. M. Carnot since 1877. country wisely, an secretly popular citizens. His deas spread and genuine people of France, the sympathies of On Wednesday the of Deputies assemb