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## The Purpose of the Covenant Meeting.

BY REV. A. C. CHUTE, B. D.

My earliest recollections of what we are wont to speak of as the "Conference Meeting" are connected with a little white meeting-house in the country of a Saturday afternoon. Words of confession and consecration fell from the lips of young and old. There were subsequent tarryings about the graves of departed friends in the adjoining churchyard. Despite features slow and sombre and hackneyed those seasons were gainful. In the way of holiness some feet were kept the more surely by closing the week and the month after that thoughtful manner. Then I recall the meeting as held during my first pastorate, also on Saturday, but then known as the Covenant Meeting, certainly a better name, because indicative of the object of the service, to wit, the renewal of the covenant. In these few latest years I have known it as a Wednesday evening gathering, which insufficiently retains, perhaps, the distinctive character of the earlier time. In part, it may be, because of having taken in some localities the place of the prayer service for one evening in the month, it has lost to some extent its individuality. While we do not believe that the former days were better than these, we do believe that not all innovations have been improvements. In some respects a return to old-time customs would be an advantage.

There are some, but the number must be few, who object altogether to the use of a "Covenant," fearing that its employment has a Rome-ward trend. But its long-time presence and use seems to give no warrant for the apprehension. Dangers lie alongside even things that are best, but best things are not therefore to be shunned. Church covenants are not creators of obligations but simply reminders of them. They call our attention to what is ever binding upon us, and hence they may well exist and be read and commented upon periodically in the presence of the assembled membership.

But let us pass from the general to the particular, and make as many as seven points in stating the purpose of the covenant meeting—points enough for the old-time preacher, though we promise you an avoidance of old-time elaboration. With that form of covenant in our hands which was prepared by Dr. J. Newton Brown, we shall be guided in our detailed answer to the inquiry: What is the purpose of the Covenant Meeting?

It is its purpose, as indicated by the covenant referred to, to keep us attentive to private devotions. Though knowing well what ought to be done, we require repeated stimulus to performance. Good books and good sermons and good counsels are in considerable degree just a jogging of the memory, a prompting to live up to the knowledge already gained. Failures in the closet foretell the failures under the public eye. Christ-like bearing and achievements have their origin in secret intimacy with the Saviour. Assembled with brethren amid associations that favor review of the trodden way, we discern anew the cause of defeats and omissions as again the words are heard: "We engage to maintain secret devotion." If the heart is at all sincere at such a time, there ensues a renewed watching unto prayer, and more of yearning to know the mind of God as it transpires in the Holy Word and in providential dealing.

The meeting is designed, as a second detail, to produce carefulness in the matter of home religion. A man announces his real self more accurately and more fully under his own roof, than anywhere else. Even though holding himself pretty well in check among those outside, there can be no great helpfulness from his life if he walks unbecomingly in the family relation. Our summary of duty incites to home vigilance. It calls upon us "to maintain family devotion," "to religiously educate our children," and "to seek the salvation of our kindred." It requires that blessed means of grace which should be found in every Christian household—the Family Altar. If the covenant meeting answers its end, it prompts fathers and mothers to sustain Family Worship with utmost care, if a Family Altar has already been erected, and if not, to establish it without delay, and ever after to uphold it at any cost. Where faithfully conducted, this exercise in the home impresses those who there bow the knee with their dependence, with their accountability and inability, and holds ever in view the real business of life and the one all-sufficient

source of strength and enlightenment. Neglect at this point is liable to be accompanied by neglect of all places that keep pushing to the front the demands of a Christian profession.

This meeting spurs to thorough uprightness and consistency in the contact with the world outside. It might seem superfluous to exhort Christians "to be just in their dealings, faithful in their engagements, and exemplary in their deportment." Surely there will be no failure in things so elementary. But there is, to the detriment of the great cause. Doubtful methods are resorted to in business transactions. There is misrepresentation with a view to financial gain. Meanness is exhibited. Employers and employed deal not fairly with one another. Promises are made and broken. Debts are contracted and there is neither payment nor explanation of delay. Money is borrowed and not returned. There is a great deal of conformity with the manners and customs and diversions of the ungodly. Hence the church's influence is seriously impaired. "What care I what you say," remarks Emerson, "when what you do stands over my head and thunders in my ears so loud that I cannot hear what you say." Or as an American humorist has it to the same effect: "There is advice enough lying around loose to run three just such worlds as this: what is wanted is some good examples." It is good examples that the Covenant meeting is adapted to produce, good examples the week through and in all situations. I must not say: "This section of my life is sacred," and here I must demean myself soberly and religiously"; and then a little later: "This section is secular, and here I can do as I please." A "religious" man, according to a pleasing derivation, is one who is bound back to God—bound back to him not in spots only but always. To be irreligious on Saturdays is to be the very same way on Sundays, no matter how correct and seemingly pious the outward demeanor. Christ is owned in our solemn covenant as Master of work-time and play-time, of places and seasons, for buying and selling as surely as those for praying, preaching and singing.

In the fourth place, it is the design of this meeting to increase sympathy and thoughtfulness for brethren in the church. While convened in this family-like relation, and hearing selections from the heart-histories of God's elect, we are drawn out of our narrow circle as the meeting runs on and a better understanding is reached respecting the difficulties others have to face. The selfish aims that are fostered by contact with mammon worshippers are rebuked. Searching examinations are begun. Why have I been so indifferent to that bereaved one? Why have I withheld counsel and encouragement from that oppressed brother or sister? Toward that young man who has just spoken I certainly have not done my duty. More attention should I have shown to that new-comer. Was I not too severe in the judgment I passed upon that brother over yonder? The atmosphere that begets such reflections and questionings is wholesome. It tends to put away complaint and usher in praise, to make us more appreciative of our mercies, to bring an end to selfish thought of what others should do for us, and to produce deep concern as to how we may lighten the loads of neighbors. Then the cry goes up: Lord grant me grace to open a more reputable, a more godly chapter in my history. Make me genial, make me kind, make me truly helpful. Give me the heart of a brother indeed, that I may have the brotherly face and the brotherly hand.

Fifthly, it is the object of the covenant meeting to foster zeal and stability in all our relations with our own particular church. The fervor of early discipleship is apt to wane. The devil is diligent to have it wane. Play-house competes with house of prayer. Lodgment is found for the suggestion that no Saturday or Monday headache is quite so severe as the one that arrives on Sunday. Fresh air, it is whispered, is more needed than Bible school. Literary Club than Young Peoples' Union. Tether not yourself to any one place of worship. Get about and have variety. How elevating is music, therefore go here, go there for something special. Hear the travelling star-preacher in the great auditorium. You are a lover of flowers, God's flowers, the flowers that teach so much about Divine love and care, you know, hence see the unusual display advertised for Easter morning. Forego ordinary for extraordinary. Things are not quite to your mind in your own church anyway. You are not there rated according to your worth. The people do not make enough of

you. They are not very sociable. The parson is at one time too outspoken, and again not enough so. The prayer meetings are dull and not worthy of support. Pulpit calls for money are too numerous and too loud. You are spiritual and want the gospel.

But lay to heart, peregrinating friends, that neglecters of their own church homes are of small account anywhere. The way to go far afield in proper sense is to look well after your own bit of ground. Forget not the lesson of the rolling stone. Betake yourselves, then, to the very next service for renewal of the covenant, and give special heed to the clause, which, if not found exactly in this form, is there in substance: "We engage to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, and the relief of the poor." A new reading of the old covenant has brought many a one into line after temporary defection. Having a centre we will have a circumference. Being of worth somewhere in particular we are of worth to the great enterprise in general.

Next it is the purpose of the Covenant Meeting to give quickening in the work of world evangelization. With one point of the compass in the closet of prayer we are to swing a circle to earth's outmost limits. Hard and long is the task of expanding some hearts so widely. God has to put us through a variety of experiences. The Great Commission has to be iterated and reiterated before its claims are rightly comprehended. The covenant voices what was implied in our baptism when it says: "We engage to contribute cheerfully and regularly toward the spread of the gospel through all nations," and "be zealous in our efforts to advance the kingdom of our Saviour." Selfishness may display itself in generous giving for local work attended by the doling out of only a pittance for the cause in foreign parts. To be liberal to the local church and stingy to missions is a marked improvement upon spending all for one's own family. Nevertheless in such a case much mountain climbing remains to be done before the wasteful valley of self-interest lies well behind. A man long connected with a Baptist church once said to me: "I favor all objects mentioned on this card except foreign missions. I do not believe in giving one cent toward sending missionaries to the heathen." And he was a Christian of perhaps twenty-five years standing—verily standing instead of going. I felt like asking him if he ever saw the inside of a Bible. He is ignorant of what the Christian profession involves. He came up out of the baptismal waters without understanding his calling and has not since cared for instruction. None will wonder at the statement that he does not attend covenant meeting, and that he has no concern for the salvation of his next door neighbor. Shedding no rays of light afar he gives no spiritual light under his own roof. A suitably conducted and thoughtfully attended covenant meeting produces a deepening impression that there is but one work on hand for Christians, though there be an unlimited number of spheres for service, and shown an inspiring connection between nursery, workshop and office, and the enthronement of the Lord Jesus in human breasts.

Finally, the Covenant Meeting, as declared by the time of its holding, is designed to produce greater fitness for partaking of the Lord's Supper. In my memory are seen, among things lying farthest back, lines of carriages converging to the old-fashioned Presbyterian church on certain Fridays and Saturdays of the year. Why this coming together? We were told that these were "sacrament" seasons, and that the meetings were preparatory to the Lord's Supper. There was something fitting about this. To go to the Supper without reconsideration of what has been done for us and in us, and what Christ's sacrificial death exacts of the purchased, is to proceed unwisely, and to turn from commemoration of the greatest of events in human history, a commemoration which should take every participant a new step God-ward, without that high gain which was within reach. As for the covenant meeting it has a place in turning our minds to Calvary, and begetting that reflective mood which enables us more distinctly to hear the voice of the Spirit as he speaks in the emblems of the broken body and shed blood. If in this particular the importance of the gathering were more generally urged, there would not only be more in attendance thereupon, and more of the professed disciples at the celebration of the Supper, but larger advantage would accrue from the Supper to the communicants, and through the enriched communicants to the needy world.

And now to sum up what we have been saying: In general it is the purpose of the covenant meeting to furnish church members, assembled in intimate fellowship, with oft-repeated impulses along the path of their Christian profession—the path of strict conformity with God's plan respecting them. In particular it is meant (1) to move us, by the reading of the covenant, and the reading of brief selections from the heart-histories of

(Continued on page five.)

## A Missionary Meeting in Honolulu.

BY J. E. HIGGINS, (ACADIA, '95.)

It is not impossible that to some even of the very intelligent readers of the MESSENGER AND VISITOR the name of Hawaiian or Sandwich Islands would not long ago have brought to mind a state of barbarism, and perhaps, even of cannibalism. It may be that some who have long since set aside their geographies would not object to have their memories refreshed as to the location of this little group in the Pacific. About twenty-one hundred miles south west from San Francisco they are to be found, just within the northern tropic and somewhat separated from the other important islands of this the greatest of oceans.

This is not the abode of darkness, but for many years has been a centre from which has radiated the light of Christian civilization unto the isles of the sea. The forces for carrying to these the good tidings of Jesus have long since been organized under the name of the "Hawaiian Board of Foreign Missions," and the good ship "The Morning Star"—a unique combination of sailing vessel and steamship with her smoke-stack which serves also as mast—makes regularly her tours to the islands of the Carolines and other groups, to which service she is dedicated. At Honolulu, the chief city of the Hawaiian Islands, are the headquarters of this missionary activity which is in conjunction with the Congregational Board of the United States. Here, then, is located a Theological school for the training of the natives of these and other islands for missionary work, and many noble examples of Christian service are to be found among these dark-skinned converts.

It was the privilege of the writer to attend, not long since, a meeting in Central Union church, Honolulu, in the interests of Foreign Missions, and there to learn something of the work of the Hawaiian Board and especially of that among the Gilbert Islanders, where, however, for some time the American Congregational missionaries also labored. By mutual consent the London Missionary Society cares for those fields south of the Equator while the Hawaiian and American Boards confine their labors, among the islands, to those north of this line. The meeting just mentioned was interesting, unique and inspiring. Hoping that it may not lose all its value in the writing, some account of it will be given.

This was a missionary meeting which while thoroughly orthodox in its length (being about two hours in all) was at least somewhat unusual in its method of presenting facts of missionary history. The members of the Gilbertese Sunday School of Honolulu, to which city quite a number of these people have come from their homes in the South Pacific, were present in full force and represented in a graphic way the history of the work done in their islands by the heralds of the Cross. After a sermon upon the subject "Publish Good Tidings," these Christians marched up the aisle, singing a hymn in their native language, and arranged themselves in a row facing the congregation. Those who lead the procession represented the condition of their people when the missionaries first came to them. The first two or three carried great spears, more than twenty feet in length, which were exceedingly formidable looking weapons. Another somewhat aged representative in the front ranks, the lobe of whose ears had been greatly lengthened in his youth, according to the custom of their people, was decorated in a curious but significant manner. The lobes were enlarged downwards by cutting out a small piece of flesh and inserting in the lobe (not through it) first a small earring and then larger and still larger ones until finally the ear in some cases touched the shoulder, leaving a huge opening surrounded by a ring of equal size, held in place by the rim of flesh. The man just referred to had not been mutilated quite so badly in his youth but he wore, according to the custom, a "fig" of tobacco in one ear and a pipe in the other, since pockets, in those days, were not numerous for reasons which it may not be difficult to surmise. The next in order was one who wore the armour of the old king in which he had received the missionaries when they first came to his islands. This was a curious protection for a warrior, and consisted of a covering for the head and upper part of the body, made apparently of thick fibrous leaves or of splints woven together somewhat after the manner in which the American Indian weaves baskets. Following in order came a woman whose part it was to illustrate the style of dress worn by her sex in the days before the arrival of Christianity. In this case, however, it was deemed best that the garment should not be worn, so it was carried in the hand and seemed neither burdensome nor too close in texture for a warm climate. Another held in her hand an idol and others had other emblems of their ancient barbarism, giving quite a vivid picture of their former condition.

Soon after the line had marched in, one of their number who had remained about half way down the aisle addressed them in their native tongue, asking them in what state they were when the missionaries first came to them in the year 1857. They responded in the same language, telling of their miserable degradation and calling attention to the symbols of their barbarism which

have been mentioned above, though they were not cannibals. Then the question came from the centre of the church "How did your people treat the first missionaries?" To this they responded in concert that some treated them kindly, some cruelly, and some indifferently. These conversations were made intelligible to the congregation through an interpreter—the Rev. Hiram Bingham, through whose consecrated efforts the Gilbert Islanders now have a complete translation of the Bible. Next they were asked about the present condition of their countrymen and they told us that now they call themselves a Christian people, they have judges, courts of justice, houses, churches, schools and the other institutions of civilization. About half of the population of 20,000 is now interested in the story of Jesus of Nazareth. Then was asked of them the question "How came about this change?" At this point attention was called to a ladder which they had borne in with them on their spears, the latter being inserted between the rungs. This was placed upon the platform and showed by what steps they had risen from heathenism to Christian civilization. Upon the first round of the ladder there was now placed a copy of the Hawaiian Bible—the first Scriptures brought by the missionaries which were at all available to them. Their language is related to that of the Hawaiians.

At this point the spears, the armour and the emblems of their barbarism, were set aside or placed at the foot of the ladder upon which they were to climb. On the second rung was now placed a large school chart in the Gilbertese language which was published in the early days of the mission by the Hawaiian Board, with it also were hung needles, cloth, soap and other articles, symbolical of what the wives of the missionaries had taught these people to do at that stage of the progress. On the third rung was hung a slate, paper, pencil and ink and the translations of some portions of the Scriptures into their own language. Each of these different rungs was filled by a different member of the Gilbertese Sunday School. As the next man was called for and appeared at the ladder, the question was asked "And what do you bring?" "I bring a catechism which was given to our people for their instruction, and more translations of certain Scriptures." On the fifth round was placed a book which told of the plow and gave instruction in agriculture and other industries.

From the sixth round there was seen hanging a coconut and two more books. The coconut is symbolical of their chief industry which goes hand in hand with their progress in spiritual things. The books were an arithmetic and a geography for the schools.

The seventh round received as its burden three books in the language of the people. The first and the greatest of these was the Gilbertese Bible, complete, which is the crowning work of the faithful Dr. Bingham, of whom mention has been made in a former paragraph, and which was published by the American Congregational Board of Foreign Missions. Another of the books was one containing a collection of Bible readings.

The eighth round bore a book telling of the use of simple medicines, and this valuable work has just been sent to them in the missionary ship "The Morning Star" which left this port of Honolulu, on its errand of love, only a few weeks ago. (It was the writer's privilege to visit this ship while in the harbor and it was with much interest that she was examined.)

The ninth step upwards was symbolized by some of the products of their more recent industry as hats, baskets, mats, etc., and finally the tenth and last step short of the top is marked by a Gilbertese hymn book now about ready for their use.

At the top of the ladder was placed a plain showing the "plain" of Christian civilization to which they have now by the blessing of God attained. In its centre was the cross surrounded by churches, school houses and respectable residences.

Before the close of the meeting a collection was taken up in the interests of Foreign Missions which brought into the treasury of the Hawaiian Board over ten thousand dollars.

All the members of the Sunday School are united in singing their free translation of "My Jesus I love thee," and after a brief address the benediction was pronounced by the Rev. James Kekela of the Marquesas Mission, a veteran a worthy missionary of this people and the man to whom President Lincoln gave a gold watch in recognition of his services in lending his boat to some American citizen who otherwise would have lost their lives at the hands of the savage natives of this group.

Such transformations in the lives of a people indeed make glad the hearts of the missionary and of every true lover of the gospel of Jesus whose quickening power can raise men from the death of heathenism and make them to live in Him. Glory be unto God who giveth the victory.

Dept. of Agriculture, Govt. Normal and Training School, Honolulu, H. I.

## Our Appeal.

I notice in the MESSENGER AND VISITOR of April 19 that Bro. Manning, in referring to our Appeal, says: "Our brethren on the field are laboring under a slight misapprehension as to the bequest recently made to the Board. It is not in hand yet and so any calculation based upon it is a little wide of the mark." Permit me to say that I do not think we are laboring under any misapprehension as to the recent bequest, nor do I think our calculation is "wide of the mark." We were informed that Bro. Forrest left \$10,000 to the Board, and that it would be available in about a year from the death of the donor for any use that the Board wished to make of it. Bro. Manning's language would almost seem as if there was some doubt as to whether the money would ever be realized, but I understand that there is no such doubt, and that it will only be a matter of a few months until it

is in hand. We hoped that it would be in hand in time to send out the new men this fall. In this we may be disappointed. Please notice that our Appeal was based entirely upon the fact of this Forrest gift. Bro. Manning did not quote all of the Appeal, and therefore this is not made clear. In the last paragraph of our Appeal we asked that this \$10,000 (of course when it does come to hand) be used in sending out two new families and providing them with homes, etc. We also suggested that before sending out any new missionaries with this money, part of it be used in wiping out whatever debt may now be resting upon the Board. It has been suggested by some that this Forrest gift should be invested as endowment and only the interest be used for current expenses. We think the very best way to invest it is to use it in sending out new missionaries. I do not know that the Board will vote to lay it by as an endowment, but if they do it will be because they feel the need of having something more to fall back upon when the churches fail them. But shall we thus make provision for future neglect in the matter of giving? Bequests are often made conditionally, and when the donor insists upon the money being invested as endowment, the Board have no other course to pursue, but this Forrest gift was made unconditionally. With the appalling need upon the field, we missionaries feel that this money, or at least a good part of it, should be used in making a forward move, and we plead for that. Does it not seem like mocking the Almighty when we refuse to advance after He has thus placed the necessary funds in our hands? Shall we not rather move forward thanking him for this timely gift and trusting him to provide us with other Forrests as we respond more and more heartily to his call? Who knows how many more such gifts the Lord has for us? If we stow this away on interest perhaps it will be a long while before He will give us another similar bequest. Our denomination will perhaps not grow rapidly in numbers or wealth. But surely there is vast room for rapid growth by leaps and strides in the matter of giving. If our people would only adopt the habit of giving the tithes the denominational treasuries would be flooded. Oh that our people would humble themselves before God and confess their sin in this matter of neglecting the interests of His Kingdom. Oh that they would awake to their glorious privilege which is fast slipping away from them while the heathen are slipping into the bottomless pit! Two hundred thousand Savaras are wandering in the darkness upon these hills, like sheep without a shepherd. How much of the mind of the Master have we as we think of them? We read that he was "moved with compassion," and his compassion did not spend itself in any "crocodile tears." He fed them and he healed them, and he taught them. Surely God will hold every member of every Baptist church in the Maritime Provinces to account for the evangelization of those people, to the extent of our several ability to supply the need. Who shall say that our lack of large success at home and on the foreign field, is not due, in part at least, to our withholding from the Lord the money that is His and that he wants for this work? I incline to think there may be a closer relation between the two facts than we suppose. By the Year Book, which has just come to hand, I see that 239 out of 409 churches report no Baptisms for a whole year. Here in India we only had 38 baptisms. The fact that more than half of the churches in the Provinces had no baptisms to report for twelve months is a matter for serious reflection. I am not casting any stones; but these facts point out a sad defect in our denominational life.

Bro. Manning further says: "That there should be at least another family sent to the front is clear to anyone who has any idea of the nature of the work entrusted to the Baptists of these Provinces." Does our brother realize what he has written? It would be far nearer the truth to say: "That there should be at least ten families sent to the front, etc." Knowing the lack of funds and the apparent lack of men (for it is a fact that there are very few men willing or ready to come) we have ceased to ask for what is really needed. Possibly we have erred in not keeping the awful need in its gigantic proportions before the denomination more constantly. May God burn the facts and the true need into all the hearts of his people. We did not wish to discourage by making the picture too black, and have asked for small increments to our staff, frequently sent forth, until the required number are supplied. Half of the ten families could settle down upon this one field (Tekkall) and have 50,000 people to each mission family. Perhaps it sounds like fanaticism to say it, but I venture the assertion that the sending of ten families to the front this fall and supporting them, is quite within the power of our churches. Some talk of "hard times," "failure in the fishing, lumbering, farming," etc., (they should add also "failure in the grace of giving")—and they apologize for the meagreness of the churches' giving. This sort of thing is even heard upon the lips of some ministers. Some say: "Our people are poor and this foreign mission is more than they can carry," etc., etc., *ad nauseam*. 'Tis false! Let the Baptist tobacco bill for 1899 be laid at the Master's feet next convention and we shall stand in wonder at the pile. Let the feathers, jewelry, and

other things offered to goddess fashion be lopped off, and without the need of giving up one necessary article, the Lord's treasury will overflow. The Telugu mission could be supplied and a new mission in South America or Africa be undertaken. Let our people but tith their income for 1900 and then there will be "meat" in God's house. Let no one, especially a pastor, apologize for the selfishness and wordliness of God's people, putting it down under the head of poverty. God is not so easily mocked. Think of the Macedonian poverty and let their liberality put us to shame (2 Cor. 8:1-4). Our churches must move forward and supply this need or the blighting effect of disobedience will recoil upon the life of the churches as surely as there is a God. "There is that withholdeth more than is meet, but it tendeth to poverty (not necessarily financial poverty. It may be spiritual emaciation which is vastly more serious). The Master himself has said: "From him that hath not shall be taken away even that which he hath." Is there any of this curse now withering the life of any of our Maritime churches. Brethren, think on these things! Bro. Manning again says: "There are men who would go to the mission field if they felt that the churches wished them to go." Is it true that the churches do not wish them to go? It would seem so. Shall we not urge the churches to see their sin in this matter, and resolve that by God's grace they will do "all that He has commanded us"? Yours sincerely, W. V. HIGGINS.

Tekhali, May 23.

P. S.—By the way, how much is the denomination actually in debt on account of its foreign mission? I doubt if the churches really know the extent to which they are carrying on this work on hired money. Let the bald facts be known, and let the pastors bring these facts home to the consciences of the people. We have a noble band of pastors, and a noble constituency. Surely our people will not prove false to the great trust committed to them. Let us pray for a great revival in giving. W. V. H.

### Education for our Daughters.

An address by Rev. A. W. Sawyer, D. D., at the Anniversary of Acadia Seminary, June 5, 1899.

The audiences that gather on these anniversary occasions indicate that there is some public interest in the Seminary. And yet it is made manifest in various ways that the scope and aim of the school are imperfectly understood. For this reason a brief statement of the studies that have been undertaken in the past year and the purpose by which the selection and arrangement of these have been regulated may be thought to be appropriate to the occasion which has brought us together.

#### THE WORK OF THE YEAR.

Ninety-three students have been enrolled in the school the past year. About one half of this number are classed in the regular courses which lead to graduation. As students are admitted they are classed according to their attainments. If the need of the student require it, elementary classes are formed with the purpose of advancing the members as rapidly as possible to a place in one of the regular courses. Classes have been conducted in the last year in the following subjects: A large class has studied English Literature with the use of text-book and illustrative matter presented by the teacher. Associated with this subject there has been a critical study of masterpieces of English Literature and a study of the growth of the English language. Another class has studied the principles of the Rhetoric and a large part of the school received a thorough drill in English composition. Two classes have been engaged in the study of History,—one in Ancient History, the other the History of the Nineteenth Century. Another class has studied Bourne's Constitution of Canada. In Mathematics, besides the more elementary work, two classes have taken Geometry, the advanced class completing six books. In Algebra there have been two classes, the advanced class completing the work from quadratics to the binomial theorem. In Science there have been classes in Gray's Physics, Martin's Physiology, Dana's Elements of Geology, and Gray's Botany. Nature studies have not been neglected. The purpose in these studies has been to cultivate as far as possible habits of personal investigation on the part of the student and thus develop an interest that will be a stimulus to life-long study. Forty-two students have been enrolled in the French classes. The more advanced class read plays of leading French dramatists. Six students took advanced work in German. Twenty-nine have been registered in Latin classes. One class read seventy-five chapters in Cæsar, taking also twenty exercises in Latin composition. Another class read two books of Virgil, giving special attention to scansion and mythology. A class of sixteen took a course in the elements of Psychology and Practical Ethics.

The subjects which have been named are commonly regarded as the solid studies. But if solid here means solid labor, the classification is quite too narrow. The pupils in music will testify that they have been obliged to conform to the principle that nothing less than accurate, thorough and patient drill will achieve even a moderate degree of success. The history of music has been taught and its principles investigated. The Seminary does not make music an independent line of study. The aim is to do thoroughly whatever is undertaken in this department; but it receives attention chiefly as an important element in a system of general education and culture. The exhibitions that have been given from time to time of what has been accomplished in training students in instrumental and vocal music have made it evident, I think, that the conception of these arts as valuable factors in a general and well-rounded scheme of education, is wrought out in practice here with a highly creditable degree of success.

The same may be said in respect to Elocution, a thorough course in which is required of all candidates for graduation. The value of the training given in this study has been manifest to all who have had opportunity to note the marked improvement in style and power of the pupils who have followed the carefully planned course of instruction. If there is any "accomplishment" which a young lady should especially desire it is the ability to render with appropriateness of intonation, modulation, pause and emphasis choice portions of English literature.

The Art department of the Seminary has practically built itself with very little aid from the treasury of the Governors. For models and proper apparatus with which to carry on its work it has been dependent chiefly on the generosity of the teachers and pupils. A larger debt of gratitude is due to these individuals than has been as yet acknowledged. But it should be noted that the work in Free-hand Drawing, Oils and China painting has been found to be, in the opinion of competent judges, worthy of genuine commendation. Mention should be made of the course of lessons in the History of Art, which has been conducted by the Principal. The class in this subject numbered twenty-six. By the aid of text-book and lectures by the teacher the characteristics of ancient classic art and some of the schools of modern art have been critically reviewed. The note-books of the students with the illustrative material placed in them will be incentives to continue genuine æsthetic education in the future.

Two classes have met once a week for Bible study, one following the history of the Jews from Solomon to the Captivity, the other studying the Acts of the Apostles. In addition to this the Principal has met the school each Sabbath morning for a study of the words of Christ.

This brief sketch of the studies pursued in the Seminary the past year and their relation to one another must make it evident that a large amount of excellent educational work is done here. The business is conducted with clear ideals and a definite purpose. The parts of the system are excellent in themselves; but it is the co-ordination and co-relation of these parts under one unifying idea that constitute, in my judgment, the chief excellence and charm of student life in this school.

To give deserved emphasis to this feature of the school attention is invited to a few extracts from an article written within the year by the principal and published in the MESSENGER AND VISITOR. "The object of Acadia Seminary is threefold—intellectual, spiritual and social." On the intellectual side "it aims to be in the front rank with the best secondary schools of the Dominion." "It endeavors to present to the students who are denied the advantages of more advanced training a view of the wonders of art, nature, literature and science, so well planned and so comprehensive, though brief, that genuine enthusiasm for personal investigation will be engendered and the way prepared for a wise and successful self-culture." In what are called the fine arts the aim is "to make the training a means towards general culture rather than an end in itself." The work of the students is measured by its internal worth and relative value in connection with other departments of study. "On the spiritual side the Seminary aims to be distinctly Christian in influence, discipline and instruction, and to emphasize spiritual development as the basis of all true growth, . . . to secure a practical application of Christ-ness to the minutiae of daily living, to send out each student Christ-centered." On the social side "the Seminary aims first of all to keep its own home life harmonious, graceful, pure and elevating." Its social life is directed "with the express design of more fully calling out and perfecting in the students the fine graces of speech and conduct which render their possessors delightful members of home, church and society." "Briefly, the ideal of the Seminary is to produce a harmonious development of every faculty of mind, heart and soul, and thus preserve and perfect the characteristics of true womanhood."

I submit that we have for our Seminary a magnificent ideal,—one that is full of inspiration and noble impulse towards truth, beauty and goodness.

(TO BE CONTINUED).

### Suggestion of a Plan for Sunday School Grading and Supplemental Lessons.

SUPPLEMENTAL LESSONS FOR THE INTERMEDIATE DEPARTMENT

GRADE No 5. AGE 12.

#### THE BIRTH AND CHILDHOOD OF OUR SAVIOUR.

When was Jesus born?  
B. C. 4.  
Who were the rulers at that time?  
Cæsar Augustus, Emperor of Rome; Herod the Great, King of Judea.  
Who were his parents?  
He was born of the Virgin Mary, who was espoused to Joseph, and through them he derives his descent from David.  
Where was he born?  
In Bethlehem of Judea.  
What was the home of his parents?  
Nazareth in Galilee.  
What name was given to the Saviour, and why?  
Jesus. "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. i, 21.  
What was his cradle?  
A manger. His mother "wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn." Luke ii, 7.  
Relate how the angels announced his birth.  
"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for, behold! I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke ii, 8-12.

What was the song of the angels?  
"Glory to God in the highest, and on earth peace, good-will toward men." Luke ii, 14.

When did Jesus first come to Jerusalem?  
His mother brought him, a babe in her arms, to the temple at Jerusalem to present him before the Lord.

Who came to Jerusalem to find where the Saviour was born?  
The wise men of the East.

Whom did they ask?  
Herod, the king.

Where did he tell them?  
In Bethlehem of Judea.

What did the king tell them to do?  
"Go and search diligently for the young child, and when ye have found him, bring me word, that I may come and worship him also." Matt. ii, 8.

Tell the story of their visit.  
"When they had heard the king, they departed; and, lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." Matt. ii, 9-11.

Did they return and tell Herod?  
They did not, being warned by God not to tell Herod.

What did an angel tell Joseph to do?  
An angel appeared to him and said: "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word." Matt. ii, 13.

What did Herod do?  
"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." Matt. ii, 16.

When did Joseph return?  
After the death of Herod.

Where did our Saviour spend his boyhood?  
In Nazareth of Galilee.

What name did he receive from it?  
"He shall be called a Nazarene." Matt. ii, 23.

What is told of his childhood?  
"And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Luke ii, 40.

How old was he when he went up to Jerusalem?  
Twelve years old.

At what feast was it?  
The Feast of the Passover.

At his parents' return who remained?  
Jesus.

How did they find him?  
"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Luke ii, 46, 47.

What is told concerning his youth?  
He was subject unto his parents.

#### THE BAPTISM AND TEMPTATION OF OUR LORD.

Who was John the Baptist?  
He was of the priestly race by both parents, for his father was a priest (1 Chron. xxiv, 10) and his mother, Elizabeth, was one of the daughters of Aaron. Luke i, 5.

What relation was John to the Saviour?  
He was a cousin of Jesus, and about six months older.

Where did he begin to preach?  
In the wilderness of Judea and upon the banks of the Jordan.

What were his dress and food?  
"And John was clothed with camel's hair and with a girdle of skin about his loins; and he did eat locusts and wild honey." Mark i, 6.

What was his mission?  
He was the herald and forerunner of Christ.

What was his theme?  
"Repent ye; for the kingdom of heaven is at hand." Matt. iii, 2.

How did Isaiah describe him?  
"The voice of him that crieth in the wilderness Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. xl, 3.

Who came to hear John?  
"Then went out to him Jerusalem, and all Judea and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins Matt. iii, 5, 6.

Who also came to be baptized?  
Jesus.

When John refused to baptize the Saviour what did Jesus say?  
"Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Matt. iii, 15.

What happened to Jesus after John baptized him?  
"The heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke iii, 21, 22.

How old was Jesus at the time of his baptism?  
Thirty years.

After our Lord's baptism where did he go?  
"Jesus was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered." Luke iv, 1, 2.

What temptation did Satan there offer him?  
"If thou be the Son of God command that these stones be made bread." Matt. iv, 3.

What was the answer of Jesus?  
"It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv, 4.

How did Jesus resist all the temptations of Satan?  
With the word of God. Each of his answers, as recorded in the gospels, begins with the words: "It is written."

How was Jesus strengthened after his temptation?  
"Angels came and ministered unto him." Matt. iv, 11.

Following this are Sec. IV, ON OUR LORD'S EARLY MINISTRY IN GALILEE. Sec. V, OUR LORD'S FINAL MINISTRY IN JUDEA AND BEYOND THE JORDAN, and Sec. VI, PASSION WEEK.

# Messenger and Visitor

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## Prince Edward Island.

The visitor to Prince Edward Island at this season of the year easily recognizes its claim to be called the garden province of the Dominion. The wide vistas of undulating, park-like country, dotted with villages, hamlets and homesteads, the luxuriant verdure of the broad fields of grain and grass, the flashing waters of bays and estuaries which here and there indent the coast, combine to form a picture which gratifies the aesthetic sense and speaks of thrift and comfort.

From St. John the Island is easily and quickly reached. Taking the Atlantic express one should reach Painswick Junction at 3 o'clock standard time. A run of some twelve miles brings us to Point du Chene where we take the steamer 'Northumberland' for Summerside. The 'Northumberland' is a fast boat, with excellent accommodations and courteous officers. If there has been no delay in the connections we should be in Summerside before daylight has faded from the sky, and we may either go on to Charlottetown or any intermediate point, or go west to the terminus of the railway in that direction, or remain in Summerside for the night and pursue our journey in the morning. We prefer the latter, and accordingly seek the hospitable shelter of the Hotel Russ, where very comfortable quarters are to be found. The Russ is a temperance house, and its proprietor, Mr. J. B. Russ, has had many years experience in the business and is withal a Baptist and an active member of the Summerside church.

In the morning we take the train for Emerald Junction which lies eastward some 16 miles, not as the crow flies but as the railway runs, which is very different. Here we are met by friends with teams who convey us with other delegates to Tryon, some 7 or 8 miles distant, where the Association of the P. E. Island Baptist churches is in session. It was a beautiful drive through a charming country of hill and dale. From some of the hill-tops magnificent views were had, embracing not only wide stretches of the beautiful Island country, but the straits of Northumberland and the shores of the mainland beyond. Some people, we believe, have the impression that the Island is a country so free from stones that a boy can hardly find there a piece of rock large enough to throw at a bird. But a drive from Emerald to Tryon affords abundant proof to the contrary, so far as that section is concerned. Here there are stones to sell and to give away. They have been built into walls along the road front and gathered into great heaps in the fields. This is of course exceptional, for in most sections of the Island the land is almost entirely free from stones. Before we reach Tryon we have passed out of the stony belt. Here we have one of the most attractive and fertile sections of the province. It is also one of the oldest settled districts. A number of the first settlers were Loyalists, we are told, and there appears to be somewhat less of the Scotch element here than many other parts of the Island. We were curious to know how the place had come by its name, and were told that there was a legend to the effect that, in the earlier history of the country, two ministers were making a journey through it, and having become very weary, one of them declared that he could go no farther and that they must stop and camp. But his companion, less fatigued or more hopeful, wished to proceed, and said—"Oh, try on, brother, try on." Whether the story is true or not, "Try on" is an excellent motto. Tryon is a very good name, and the appearance of the place with its fine farms and comfortable, attractive homes, indicates that the people have kept on trying to do something and with a very gratifying measure of success.

From what we saw and from information obtained from the farmers, we judge that the prospects for the crops on the Island are generally good. Hay may be somewhat less than an average, the grain and root crops promise well and nothing but plenty of warm weather seems necessary to insure good results. We are told that the farmers of the Island are depending much less than formerly on the sale of oats and potatoes. Instead of marketing so large quantities of these raw products of the soil, the aim is to produce beef, butter, cheese, mutton and pork. This kind of farming is said to be yielding better returns and of course is much less exhausting to the soil.

## MESSENGER AND VISITOR.

July 12, 1899.

P. E. Island is not naturally Baptist soil, and the Baptists of the Island are not numerically a strong body. They possess, however, certain elements of strength and a healthy vitality that holds much promise for the future. The churches are all supplied—and well supplied—with pastors. Some of our strongest and most experienced men are to be found in this Association. Among the veterans may be named Pastors W. H. Warren of Bedeque, E. J. Grant of Summerside, David Price at Tryon, J. C. Spurr, (President this year of the Maritime Convention) at Pownal, A. F. Browne at North River. These older men—all still in the prime of life—are supported by a number of younger men of ability and earnestness. Rev. G. P. Raymond has become the successor of Rev. C. W. Corey in the pastorate of the Charlottetown church and we are pleased to hear that his labors are highly appreciated. The ministers, with other delegates from the churches, meet in quarterly conference in which they enjoy much Christian fellowship and give earnest attention to the needs of the different fields.

The Island Association is usually one of great interest and profit. The people take a lively interest in it, the meetings are all well attended, the programme is judiciously arranged, the reports carefully written, the discussion of them earnest and discriminating. Best of all, the religious spirit is strong and fervent. The Association of the present year was no exception to those of previous years in these respects. Pastor Price, the beloved and successful minister of the Tryon church, and his people showed us all great kindness, and we are sure that the delegates can have nothing but good thoughts and kind words for Tryon and its hospitable people.

## Editorial Notes

—In the report of the N. B. Western Association published last week a slip of the pen is responsible for the ungeographical statement that the Macnaquack joins the main river five miles above Fredericton. The distance is about twelve miles.

—Death has recently made new inroads upon the ranks of our Baptist ministry in these Provinces, and two brethren highly esteemed for their characters and the services rendered by them to the cause of truth have been called home. We allude to Rev. Henry Achilles, of whose life and work some account will be found in another column, and Rev. J. L. M. Young, who died July 1st, at his home in Somerset, N. S., and of whom a short biographical sketch will be published next week. Our obituary page also contains notice of the death of Deacon Lyman Walker, of Truro. In the taking away of Deacon Walker the Prince St. church—and the denomination lose a man who has long loved and served the cause of Christ. Deacon Walker, it will be seen, has left a very generous bequest to Foreign Missions.

—The closing exercises of the Provincial Normal School at Truro, which took place on the 29th ult., were of a highly interesting character. Among the guests present were President Trotter of Acadia, Attorney-General Longley, and the Superintendent of Education, Dr. Trotter having been invited to make the formal address. In reporting the exercises the Truro News makes the following reference: "Dr. Trotter, of Acadia, gave the address of the occasion. It was his first address in the Normal School and it is not too much to say that it was one of the best ever delivered in the Institution. His subject was: 'The Dignity of the Teaching Office.' The speaker showed with much force and in faultless diction the grandeur of the work to be performed by the teaching class as compared to that of other classes of humanity. The teacher works on the living spirit, directing, repressing, cultivating the activities of those entrusted to him; the painter and the sculptor work on dead, inert matter. But nothing short of a verbatim report would do justice to Dr. Trotter's sympathetic and inspiring address."

## The P. E. Island Association.

The 32nd annual session of the Baptist churches of P. E. Island was held with the church at Tryon. The first session of the Association was on Friday, June 30, at 10 o'clock a. m. Its officers for the year were chosen as follows: Moderator, Rev. E. A. McPhee; Clerk, Arthur Simpson, Esq.; Asst. Clerk, Rev. C. W. Turner; Treas., Bro. Philip Foy. After organization the remainder of the morning session was devoted to devotional exercises.

At the afternoon session Rev. E. J. Grant submitted a resolution expressing in vigorous terms detestation of the bribery and corruption prevalent in connection with elections, urging pastors and churches to use their utmost influence against this gigantic evil and recommending

prompt discipline in cases in which church members are guilty of such iniquitous conduct. After a lively discussion, in which the evil was strongly condemned, the resolution was adopted.

The report of the Committee on Systematic Benevolence was presented by Mr. Grant, giving a comparative statement of the contributions of the churches to denominational work for several years past. From the report and the discussion which followed it appeared that the churches are not contributing as much as might be expected of them, but that on the whole, in view of the lack of wealth in many of the churches, the results are by no means discouraging.

In the evening a platform meeting was held in the interests of the Young People's work. Rev. G. P. Raymond presented a brief report of the work, from which it appeared that there are nine societies on the Island having an aggregate membership of about 400.

Rev. W. H. Warren addressed the meeting, dwelling upon the educational aspect of the Young People's Union and showing that by study of Biblical and other religious literature the young people in connection with the Unions are receiving a valuable training for Christian service.

Rev. G. P. Raymond gave a short address showing the benefits arising to young people from acquaintance with the labors and successes of missionaries, and urging more general participation in this department of Christian work. Much interest was added to this as well as the other public services of the association by the music of the choir and the gospel solos of Bro. H. A. McLean.

## SATURDAY MORNING.

An exhaustive report prepared from the letters received from churches composing the association was read by Rev. J. C. Spurr on Saturday forenoon. From this it was gathered that there are 27 Baptist churches on P. E. Island, presided over by 13 pastors, all of whom were present at the meetings. The total membership of the churches number 2,210, 79 of whom were baptized during the year. It was further indicated that steps are being taken for the erection of new houses of worship at East Point, Georgetown and Murray River. In Sunday School work and in the activity of the Woman's Missionary Aid Society it was shown that a fairly good degree of progress has been made. A gratifying feature of the report was that all the churches are under the pastoral care of faithful ministers. The actual increase in membership has not been large owing to the removal of many persons to foreign lands and to the death of others. But there appears to be steady development in church life.

## SATURDAY AFTERNOON.

After a half hour spent in devotional exercises the association resumed business. The report on Sunday Schools was presented by Rev. A. H. Whitman. The report commended the work of the Sunday Schools as of great importance and worthy of being promoted with greater earnestness. When the importance of the work is fully recognized there will be a deeper and more general interest taken in it. The reason why many church members are not more intelligent and earnest Christians is because they do not study the Bible. The report recognized with gratitude that so large a number of the conversions are among the scholars of the Sunday School and that improved methods in S. S. work are being adopted, but reason for regret was found in the fact that so few adults, comparatively, are found in the schools and in the lack of interest thus indicated on the part of the people. The advantage to be derived from training classes for teachers, led by the pastor, was referred to, also the need of discrimination in the selection of Sunday School libraries, and the Baptist Book Room was commended as a source of S. S. supplies.

The report was discussed at some length, principally along the line of how to develop a greater interest in the people in the matter of Sunday School work. Among the suggestions offered were the following: That pastors might do something by calling attention to the importance of the work from time to time; that the people should be made to understand more clearly the importance of the work and that when they did so they would become interested in it and work for it. It was said that more power is needed in the hearts of the teachers. Earnest, prayerful study, more knowledge, more use of the Bible in the class-room and above all the aid of the Holy Spirit. It was suggested that much interest was generated by discussion of the work in its various phases, and if the people would not come to these discussions, it might be profitable to take the discussion to the people, by the pastor occasionally devoting a service to the consideration of S. S. work.

The report of the Committee on Obituaries was presented by Bro. Jacob Bain. Among the more prominent members in the churches who have been called away during the past year the report called attention to the names of Brethren George McNeill, of Cavendish; and Alexander Robinson, of East Point; Mrs. Scott, wife of Deacon Alexander Scott, of the same place; Dea. Donald Steward, of St. Peter's Road; Dea. William Ward, of North River; and Mrs. Bagelow. Tender and appreciative mention was made of a number of the departed by Rev.

W. H. Warren, Rev. A. F. Browne and N. J. McDonald.

The report of the Committee on Denominational Literature was presented by Rev. A. C. Shaw. This report called attention to the great value of good literature in the home. The Bible is incomparably the most important of books, and the children should be early taught to read it in both the authorized and the revised version. The report regretted that the supply of good literature in many homes was so small. Baptists should be acquainted with their own history and with the principles held by the denomination. The study of biography was commended, and the value of good literature in the Sunday School library. Every Sunday School should be supplied with carefully selected books. The report commended the Halifax Book Room and its announced purpose to work along benevolent instead of commercial lines, and emphasized the value of colportage work. The report commended in the most cordial terms the MESSENGER AND VISITOR as a standard-bearer of Baptist principles, as most wholesome in its influence upon the home and essential to an intelligent interest in the various departments of the denominational work. The report expressed the earnest wish that the paper might be in every Baptist home and regretted that there were so many which were not sharing in the benefits which it placed within their reach.

The clause in reference to the Book Room called forth some remark. Rev. W. E. Hall stated that at a meeting of directors and stockholders held a few days before, and called for the purpose of deciding upon some line of policy in reference to the Book Room, it had been decided to close up the business, as this course seemed necessary in view of the fact that the profits on sales were not nearly sufficient to meet running expenses. Mr. Hall greatly regretted that this was necessary, but under present conditions there had seemed to be no other course open to the directors. As to the business having been run on a commercial basis, there might be some misapprehension, for none of the stockholders had ever received anything for what they had invested in the Book Room.

Rev. J. W. Manning, who had been a director of the Society, spoke along similar lines, and general regret was expressed that the Book Room had not received sufficient patronage from the denomination to make it financially successful.

In connection with the clause referring to the MESSENGER AND VISITOR, the editor, being present, was invited to the platform and was very kindly heard for a few minutes while he thanked the association for the cordial good-will and appreciation expressed toward the paper and advocated its interests.

SATURDAY EVENING.

The evening session was given to a platform discussion of the subject of Education. But before the subject was taken up, a resolution was introduced by Rev. A. F. Browne, expressing regret at the closing of the Book Room in Halifax, with the hope that it might be resuscitated upon benevolent lines and pleading the support of the churches of the Association to that end. This resolution was tabled for future consideration and at a later session was tabled indefinitely.

The report of the Committee on Education was presented by Rev. D. Price. In an opening paragraph the report dwelt upon the immense value of education to the development of what is best in the life of mankind. But true education involved more than training of the intellect. An educated scoundrel was all the bigger scoundrel for his education. Hence the need of education under the best moral and religious influences. Of this state schools give no guarantee. Often their influence is directly irreligious. The great value of our institutions appears in the fact that the influence which is thrown around the student there is a positively religious one. The report proceeded to give the facts concerning the present position and the work of the year in connection with our institutions at Wolfville. As these facts have been given in connection with the reports of other Associations it is unnecessary to repeat them here.

President Trotter then addressed the meeting in reference to the Educational work. Having alluded to his pleasure in being permitted again to meet with Association and having paid a high compliment to the writer of the excellent report on Education, Dr. Trotter expressed his hearty appreciation of what the Baptists of the Island had done to promote the Forward Movement. He went on to speak of the far-reaching and beneficial influences which had been exerted upon the denomination and the world through the institutions at Acadia. If the ministers educated there, the foreign missionaries, the Christian physicians and men in other professions and callings and the noble women trained at the Seminary could be gathered together what a mighty host it would be and what a mighty stream of influence has thus been sent rolling through the world! Dr. Trotter proceeded to speak of the large opportunities which the institution furnished to students, with 11 professors and instructor in the College, and 12 or 14 in the other institutions, all Christian men and women and all anxious to do what they can to promote the best welfare of the

students. Speaking of the Seminary, Dr. Trotter alluded to the fact that only one student was sent to that institution from the Island last year. He thought the Island should be more largely represented. In the highest terms Dr. Trotter alluded to Miss True's services in the principalship and expressed regret that the Seminary was to lose her as well as Miss Crowell from its teaching staff. He then spoke of the change which had been made in the appointment of a male principal. Rev. J. H. MacDonald, the principal elect, was believed to possess excellent qualifications for the position and Dr. Trotter bespoke for him the fullest confidence and support of the denomination in undertaking his responsible and important duties. Acadia Seminary Dr. Trotter said had placed the emphasis on literary studies rather than on music in its curriculum. This did not mean, however, that the quality of the instruction the latter department was inferior, and he believed that on the musical staff of the Seminary for next year there will be as good talent as is to be found in any similar institution in Canada.

Rev. W. E. Hall said he would talk a little while about cash. He knew how great an appreciation of education the Island people had shown. They had given in all some \$1,279 to the Forward Movement fund and he thought that they might still supplement that amount. He showed that owing to discounts on the pledges, resulting from deaths and other causes, considerable additions would be required in order that \$60,000 should be realized from the subscriptions.

THE SUNDAY SERVICES.

With the exception of a rather uncomfortably high wind the weather of Sunday was very favorable and the attendance at the services was large. The Associational sermon was preached at eleven o'clock by Rev. A. F. Browne, of North River. The text was Luke 17, 5, and the excellent discourse was heard with great interest by the congregation which packed the church. As the sermon is to be published in the MESSENGER AND VISITOR it is unnecessary to attempt any abstract of it here.

In the afternoon a general missionary meeting was held. An extended and excellent report on Missions was presented by Rev. E. A. McPhee. The report showed that the Home Mission fields of Nova Scotia and P. E. Island have had more continuous pastoral labor during the past year than ever before. Expenditure of the Board has however been much larger than its income and unless large contributions come in during the next few weeks, the year will close with a large deficit. In connection with the Northwest work, the report notes the great field, with its peoples from many lands and calls for help on every side. The success of the Mission work and the efforts to supply the need for a denominational school in Manitoba. In reference to Grande Ligne it was noted that there are 713 Mission fields, 28 missionaries, Bible women and colporteurs. Last year 37 converts were baptized. The Institute has had a good year, 50 pupils had to be turned away for lack of room, funds for a new wing to the building are called for. In connection with the Foreign field we have a staff of 7 ordained and 1 unordained missionaries and 5 single ladies. Of these Mr. and Mrs. Churchill, Mrs. Sanford, Mrs. Higgins and Miss Gray are now in this country. There are besides 26 native teachers, 17 Bible women and 13 teachers. There are 7 churches with a membership of 314. It is proposed to undertake work among the Savaras a hill tribe of India. Reinforcements are greatly needed. The Board desires to send out two new families this year. The annual expenditure of the Board is now \$17,000 and should be at least \$25,000. The churches of the Provinces are well able to support 20 missionaries.

The speakers at this meeting were Rev. J. W. Manning, Secretary of P. E. Board, Mrs. Manning, Rev. J. C. Spurr of Pownal, and Rev. H. G. Mellick of Emerson, Man. Mr. Manning spoke in the Foreign Mission interest, setting forth the needs and importance of the work with his usual force and ability. Mrs. Manning was heard with great interest as she spoke of the work in connection with the efforts of the W. B. M. Union. Mr. Spurr spoke of the Home work its opportunities and importance. Mr. Mellick who of course spoke in the interests of the Northwest work had not half time enough to say all he wished to say and all that the people wished to hear of the great field for Christian effort which that vast country presents, with its cosmopolitan and rapidly increasing population, the calls to Christian effort heard on every hand with the promise of great results for faithful service.

In the evening Dr. Trotter preached an eloquent and impressive sermon on the subject of Christian hope. This was followed by an evangelistic service of much interest, led by Pastor Carter.

MONDAY MORNING.

The report on Education was taken from the table, and the careful discussion it received gave evidence of the deep interest which is felt by the Baptists of the Island in our educational work. Rev. Mr. Raymond referred to the gratification of the association at the presence of President Trotter and felt that he voiced the feeling of the association in saying that they felt a hearty sympathy with him in his arduous and most responsible work. In responding Dr. Trotter made grateful mention of the cordial sympathy and invaluable help which had been given him by Dr. Sawyer in his work.

The Circular Letter was read by Rev. W. H. Warren. The subject was "Statute Labor for the Lord." The letter called forth cordial expressions of appreciation. It was adopted as the Circular Letter of the association to the churches and provision was made for having 500 copies of it printed for distribution.

A vote was passed thanking Rev. A. F. Browne for his sermon and requesting its publication in the MESSENGER AND VISITOR.

The report on Missions was then taken from the table and after discussion adopted. In this discussion Rev. Mr. Warren expressed gratification at the encouraging features of the report on the home work, but felt that there should not be so large a discrepancy between the amount received from the Board for home mission work on the Island and the amount contributed to the work by the Island churches.

On the clause of the report relating to the Northwest work Rev. H. G. Mellick spoke of the great mission interests of the Northwest with its rapidly increasing population. There are multitudes of openings for work and a little money would enable Baptists to enter fields now, which shortly would be lost to them forever. Last year the Northwest expended over \$13,000 in home mission work and gave \$12,000 to the foreign work.

MONDAY AFTERNOON.

The discussion of the report on missions was concluded and this was followed by the report of the committee on Temperance presented by Rev. H. Carter.

The report regarded the present as a favorable time to seek some answer to the question—How to overthrow the Goliath of Intemperance. It emphasized the importance of parental influence and home training, of Sabbath School training and the influence of ministers and other Christians, it expressed gratification at the majority vote in favor of prohibition in the plebiscite and regret at the refusal of the government to recognize the vote as being sufficient to justify the passing of a prohibitory law, and further suggested that a strong resolution be passed condemnatory of the government's course in this respect. The report commended the Guardian (newspaper) for its course in connection with the plebiscite and its denunciation of the action of the Provincial Government in passing the License Act in Charlottetown. The report also expressed utter opposition to the license system.

The report called forth a lively discussion especially in connection with the clause proposing to condemn the Federal Government for not enacting a prohibitory law, but the report was finally passed without amendment by a large majority.

The following resolution was then submitted by Rev. E. J. Grant, seconded by Rev. D. Price:

"Whereas, The present Dominion Government by placing the plebiscite plank in its platform when in opposition led the people to believe that if a majority of votes were cast in favor of prohibition the government would pass a prohibitory law; and

Whereas, When the vote was taken there was a substantial majority given in favor of prohibition; and

Whereas, The government has refused to pass the law or take any action in the matter, Therefore Resolved that the Association put on record its strong disapproval of the course which the government is pursuing in the matter."

This after some discussion was adopted.

CLOSING SESSION.

At the evening session the moderator extended a formal welcome to Rev. G. P. Raymond of Charlottetown and Bro. F. P. Dresser, pastor at Tyne Valley, who had entered upon their pastorates during the year. By request of the Association Rev. W. H. Warren presented to the Baptist and other friends of Tryon the thanks of the delegates and visiting friends for the very generous hospitality extended to them. With this was coupled mention of the choir for the excellent music furnished during the meetings. To this Deacon George Howatt and Pastor Price made fitting response. Votes of thanks were also passed to Bro. H. McLean for the gospel songs by which he had added so much to the interest of the meetings, to the Moderator for the ability and courtesy with which he had presided, and to Secretary Simpson for his efficient service from year to year as clerk of the Association. To these votes fitting responses were made.

A very earnest and impressive evangelistic sermon was preached by Rev. J. W. Manning and this was followed by a prayer and praise service conducted by Rev. A. F. Browne in which a number of young persons declared by standing their desire for salvation. Thus was concluded what was certainly an exceedingly pleasant, and it is hoped also a highly profitable session of the Association.

The Purpose of the Covenant Meeting.

Continued from page one.

God's elect, to that secret intimacy with heaven which there can be no equipment for life's work. It is meant (2) to keep parents attentive to such religious exercises as are needful in the home for the right training of offspring, and to promote among believing parents and children that consistency of demeanor which shall operate for the winning to the Saviour of those in the home who as yet have no saving knowledge of Christ. It is meant (3) to keep us mindful that everywhere we are representatives of our Lord, and therefore to send us forth among the faithless with renewed ambition to be wholly above reproach in all relations with fellow men. It is meant (4) to turn us, by enumeration of permanent obligations, toward troubled and needy brethren with such aid as they may require and as we may be able to bestow. It is meant (5) to prevent the shirking of individual responsibility in the various departments of church life, and to hold all to their respective posts through dark times and bright, through conditions pleasing and displeasing, while the old pastor holds on and after the new one arrives, in the day of waning power when almost unobserved. It is meant (6) to foster the missionary, which is the Christian spirit, by sending the believer to his immediate neighbor with the story of Christ's love; and sending him, in person it may be, away across the seas with the story, certainly sending him both to the near and the far through devotedness of substance, according to temporal prosperity, that others may be prepared to go in person and then go to where they are called, and sending in every case through that sincere petition-making which expresses consecration to Jesus, and which has more to do "than this world dreams of" in furthering the kingdom that shall know no end. It is meant (7) to put the members of the church into that meditative state, prior to assembling at the Lord's Table, which must somewhere and somehow be reached, if there is to be any very decided profit from sharing in this joyfully-solemn and solemnly-joyful ordinance.

Assuredly the purpose of the covenant meeting is high and holy and wide. Think you, kind friends, that in our own churches it is accomplishing its object in any marked degree? If not, what can we do, what will we do, to bring about the needed improvement?

## \* \* The Story Page. \* \*

### The Common Problem.

BY MARGARET F. BOYLE.

In truth they were married and had spent six blissful months together. This story you see begins where other story tellers leave off, for though the books may, life doesn't often end with the congratulations, showers of rice and old shoes, or even with the bridal trip. In many cases there remain years of happiness, or years of suffering, according to the way in which the actors adapt themselves to their altered circumstances.

Thoughts something like these flitted through Katharine Somers' troubled brain one June morning. For the first time since their marriage, Robert had gone to business actually cross. And it hadn't been all her fault either, at least in her own judgment. And all that busy morning Robert Somers wondered what had so vexed his gentle wife, and if like some other matrimonial ventures, his had been all a mistake. This was how it happened. The day before Katharine had spent with her only sister. Helen and she had been married at the same time. But Helen had wedded a wealthy man, while Robert had only a moderate salary and could give his wife but a very modest home compared with the one she had left. Of course, after the manner of maids, she had assured Robert she loved him for his own noble traits, and did not care in the least about wealth. And she meant it too. So for a while they had been very happy with love in a cottage. It really wasn't hard, for the cottage had all the modern improvements, and was prettily and tastefully furnished.

Yesterday, however, when she saw Helen's beautiful home with the well-trained servants at her command, it brought back the old life very vividly. Even then, though, she was not really envious, because Robert was so superior to Lloyd Ferris. But when Helen began to show her lovely new gowns, it was different. New gowns were out of the question for Katharine that summer, and she did love pretty clothes, hats especially. So her face clouded as Helen showed her one after another of the marvelous creations in headgear that she had lately procured from Madame Mignot's millinery studio.

"O Katharine," remarked Helen, "there is one hat at madame's that would be so becoming to you. It is very cheap too, only twenty-five dollars, so you'd better get it this afternoon, or it will be gone. We'll drive around there after lunch."

Katharine smiled a little sadly as she answered, "I don't know, Helen, that Robert can spare me the money. I'll have to wait and ask him."

"Not spare you the money for one hat, Katharine, you who used to have so many? I don't see how you will bear it."

After this outburst the subject was changed—but when they took their afternoon drive Katharine made no objection when the carriage stopped at Madame Mignot's elegant shop. Very obediently she tried on the hat and listened to Helen and madame as they admired and argued with her. Their entreaties to take it were unavailing; but when she returned to her home that evening it looked very small and poor, and the wound to her vanity still rankled. She would not tell Robert, she resolved, because he would be so hurt by it. But that evening she was by no means her usual sunny self, and next morning she began, "Helen has just the loveliest lot of new gowns, dear, and her hats are perfectly ravishing."

"Vea," answered Robert, "Lloyd is a lucky man to be able to buy such things for his wife. It would make me very happy, dear heart, if I could get you all you want."

This seemed such a fortunate opening that Katharine, quite contrary to her determination, said: "Perhaps you can, for I only want one thing. There is such a dear of a hat at Madame Mignot's. Helen and I drove round there yesterday. But I didn't take it because I didn't know whether you could spare me the money. Helen offered to lend it to me, but I thought you wouldn't like that."

"Quite right, little girl, I certainly should not. And as a reward of merit, here's the money," said Robert as he handed her a five dollar bill.

Katharine's laugh rang out. "Why, you dear old goose, just fancy madame selling one of her creations for five dollars. Her name is worth far more than that, and this particular chapeau of which I have told you couldn't be bought for less than five times five."

"I am sorry, Katharine; I had no idea feminine head coverings cost so much more than ours; but since they are so extravagant, I fear you must get your summer hat at a less expensive place or do without one."

Then as the fair face clouded, Robert's grew grave too, as he said, "I have dreaded this time, dear. You know I warned you there would be very much you would have to give up if you married a poor man. And though I was glad that you loved me enough to try the experiment,

it does make me sorry to disappoint you in any way. You understand that, don't you dear?"

"Oh, it doesn't matter," said Katharine in a tone that contradicted her words.

"Well, I must go to my daily grind. I do the best I can. Good-bye."

But Robert's farewell kiss was a very hurried one, and Katharine didn't stand at the window to watch him down the street. So that was the reason the young wife wandered unhappily around her pretty home that morning. She knew that she had been unreasonable. Robert had told her that all the salaries in the office had been cut down. What if Robert should take some desperate course? Men had been driven to such things by domestic troubles. You see this foolish woman was growing nervous and magnifying her worries.

Her calendar for that day had been untouched. Listlessly she tore off the leaf. The quotation was from Browning and seemed peculiarly applicable:

The common problem—yours, mine, every one's,  
Is not to fancy what is fair in life,  
Providing it could be—but first finding  
What may be—find how to make it fair.

She read it over again and then took its lesson home. As a result the remainder of that day was a very busy one for her. That evening as Robert Somers sauntered home far more slowly than usual, he almost unconsciously looked at that upper window and was very glad to see Katharine there as usual. Two loving hands drew him up the stairs and thrust him into the easiest chair while a soft voice said:

"Now sit right there while I show you my new hat."

"Did you get it after all, Katharine?" he asked almost sternly.

"Certainly, dear, but it's a Browning hat instead of one of Madame Mignot's," answered Katharine with a laugh, as she set a most artistic little toque on her shapely head.

"Isn't it becoming?"

"Very; Browning seems to be as much of a success at millinery as her namesake was at poetry. Who made this hat, dear? Have you been in town to-day?"

"Oh, no; wait a minute while I tell you. This morning while I was repenting in sackcloth and ashes that I'd been so disagreeable to you—"

"Don't libel my wife, please. She couldn't be disagreeable if she tried."

"You mustn't interrupt. Well, I was wandering around, wondering how I could have been so selfish, when I saw on my calendar this verse for to-day." And she brought it to her husband to read.

"Yes, dear, I begin to understand. You realize that life under such humble circumstances is not very fair."

"Don't, Robert; it is nothing of the kind. I always did like problems, and at school would never give up one if I could help it. So I resolved to solve this easy one. First, I began looking at my hats left from last year. I found many flowers, feathers, laces, buckles, and ribbons, all in good order and of the best quality. I was always rather skillful with my needle, so I tried my best to get up a surprise for you. I thought I had succeeded when Helen came in this afternoon and asked me where I got this lovely little imported hat, really more stylish than madame's. What do you think?"

Robert Somers' voice trembled as he answered, "It surprises me every day of my life that I should have so sweet a woman for my wife."

"I am sorry, Robert dear, that I was cross." And then the sweet voice continued, "It would be a pity for our lives to be spoiled because we were vexed and fretted over the 'common problem.' But so long as we use love for the greatest common factor, subtract selfishness, and add to the result an infinite amount of patience, it seems as if we might always reach a successful solution. Don't you think so?"

The "Browning bonnet" was in danger of becoming irretrievably ruined while Robert Somers gave his answer in the way which Tennyson must have had in mind when he wrote:

Oh, blessings on the falling out that all the  
more endears,  
When we fall out with those we love and  
kiss again with tears. —Young People.

### The Boatman's Message.

BY MRS. H. C. BARNARD.

"Don't tempt me," Father Gynn would say, grasping his staff and bundle. "So long as the Master gives me strength I must bear his message. I am the one to preach the glad tidings—I have no family and am welcome on any craft. I can sit with the sailors in the fore-castle and tell them about him who holds the waters in his hand. And on shore there's many a house that had never had the Bible except I go there. I'm grateful to you, my friend, but I must be moving on. When my

work is done, the good Lord will give this body rest till the bright morning!"

Everybody on the coast knew Father Gynn, who for long years traveled on foot from house to house, a self-appointed missionary. He was quite old before his step faltered or his energy abated. But still he refused a home, although more than one fisher's hut on the coast offered him a shelter for his declining years. In the burning heat of summer, as well as in the bleak winter, the pilgrim was ever seeking to give the word of cheer to those who lived remote from other laborers. He met the "fisherfolk" by the fireside, or on the seashore as they mended their nets, his self-sacrificing life and cordial interest in their welfare giving wonderful power to his words. To many a rude son of the sea he has been indeed a father, often helping them in sudden poverty and distress from his own scanty pittance.

On one occasion the good man felt impelled to make an excursion farther inland, and, continuing his journey in the early dawn, found himself on the bank of a river. It could be crossed only by a ferry. The boat was moored on the opposite bank, near the ferryman's hut. Father Gynn, familiar with the customs of the region, summoned him with a horn which he found suspended from a tree. At last the man of the ferry came, and gazed listlessly across the stream as if he cared not for a passenger, gruffly asking:

"What's wanted at this early hour?"

"A friend to take me over," said Father Gynn.

The tiny craft came slowly across. Then as the rower scanned the stately figure of the preacher he said apologetically:

"It isn't often I'm roused up by daybreak."

Father Gynn made no reply until he had entered the boat, when he said gently:

"Friend, I'm sorry to trouble you at this unseasonable hour, but I had urgent business."

The boatman, who had scarcely taken his troubled eyes off this striking passenger, made no remark; yet it did not seem as if his close scrutiny was prompted by that idle curiosity that Father Gynn often found among those who are isolated from large centers. To the practised eye of the evangelist he seemed no ordinary man, despite his abrupt way. Father Gynn opened conversation in his quaint way.

"I bear a message and must not rest until it be delivered."

"Not bad news?" said the other, with a touch of interest.

"That depends upon the way it is received," was the grave reply. "My word is from a good Father to a wayward child. If that child will return he shall be a prince before a king. If he refuses he will be an outcast; the inheritance will go to another. It all lies with the child," added Father Gynn, searching the face of the ferryman, who evidently had not comprehended; for he said:

"You may be after Ike Stevens. He hasn't written or spoken to his father since he moved into these parts, and that's near fifteen years."

Father Gynn bent upon him a still more intense look, as if he would know whether he was feigning ignorance.

"You're old to travel on such an errand," added the man; "and if it's Ike Stevens, we might as well turn about, for he's a hard case;" but, seeing that his passenger was watching him with an expression of painful interest, "it is none of my concern."

"Indeed it is," said the evangelist, with sudden earnestness. "I know not the man of whom you speak, but if he be such as you describe you can present the message as well as I, if you love the Father."

His meaning flashed upon the mind of the ferryman.

"So you've been preaching to me on the sly!" he cried, his voice thick with emotion. "I warn you it won't do any good. Your talk about the Father and the message won't move me. Look here," he asked abruptly, "if he were my Father, would he rob me of my wife and children in one hour? They were drowned before my eyes; I could not lift a finger to save them." The veins on his forehead knotted with the agony of that hour. The water closed over them; they were lost to me forever." He bent to his oars in silence a moment till they had passed the swift current, then burst forth again; "I vowed then that I'd done with churches and religion—my wife was great in those things—and came here that I might be let alone!"

"God sent me this way, then," said the evangelist, "for, till this moment, I knew not your urgent need. It was for you I was compelled to come into this region. Don't fret against it, my friend, for the Spirit of God is striving with you," for, in Father Gynn's experience, this depth of despair was often the prelude peace in believing.

"I want to be let alone," repeated the man avoiding the keen glance that seemed to read his thoughts. "Why should you care what I believe?"

The Young People

Father Gynn leaned on his staff in silence till they reached the shore, then said, with touching humility, "Friend, I had no wish to offend you. Be patient with an old man whose time is short. Very soon I shall cross another river, deep and wide. I shall not have to summon the boatman, as I did you this morning; the boatman of that river will summon me."

His melodious voice alone broke the silence of the early morning. As he finished, the east became radiant with the dawn. Father Gynn gazed into the glory-crowned clouds for an instant, as if he beheld a beatific vision. The ferryman regarded him in silence, a curious blending of emotion on his face.

On reaching the shore, the good old man was distressed to find, after searching his pockets, that he had not a penny to pay the fare. He had emptied his purse for the relief of a poor wanderer the day before, and, with his usual preoccupation, had forgotten that he was moneyless.

"Never mind," said the ferrymen with a grim humor, "we'll call it square, since you brought me a message for nothing!"

"It was poorly delivered, or you would not trifle with me," said Father Gynn, sorrowfully, adding, with the simplicity of a child, "but I have a little change in my other coat-pocket. I will get it and return to pay what I owe."

And so, feeling that to discharge his debt was his first duty, he recrossed the river, and started for the coast. Several weeks had elapsed when he again summoned the ferrymen.

"I did not forget," said Father Gynn. "Here is what I owe you. Now let me rest awhile before I return. The days that were given me to bear the message are numbered."

He seated himself on the gnarled roots of a tree, leaning his head upon his staff in a weary way unusual to him. He did not note the new light on the ferrymen's face, that softened his somber features like the rift in a cloud.

"I'm glad you came," was the broken response. "The message was for me! I was that child, and he was my Father! It was right for him to take my family; they are at rest."

He knelt beside the aged saint, overcome with joy. His heart of stone had been softened, but with what a struggle!

"It was what you said about being summoned by the boatman," he added, "that was in my mind whenever they blew the signal for me. I could not rest for thinking was I fit to cross the dark, fearful river. I knew that, though the boatman came sudden to my wife and children, they were ready. They,"—he paused to control himself,— "they went over the river smiling; I saw the peace on their faces when they were buried. He took them and left me because I wasn't ready."

Father Gynn could find no word to express his joy. When he did speak, he placed his trembling hand upon the head of the man at the ferry:

"The Lord bless thee and cause his face to shine upon thee; the Lord comfort thee, and make thee mighty in the Scriptures, and one to draw many to him. Let us pray."

So, on the bank beside the murmuring water, Father Gynn consecrated the young disciple to the work which he was soon to lay aside.

"Don't leave me," whispered the young ferrymen as they rose; "live with me and teach me more about him!"

This came to Father Gynn as a call for duty. "If the Lord permit, I will shortly return to you. There are men on the seashore, and woman and children in their homes, waiting for my last words to them. Then, if strength be given, I will come to you."

After that last visit to the fishermen on the coast, the man of God went to dwell beside the river. Many who crossed the ferry will remember him who sat daily in the door of the cottage, like a prophet of old, with his long, silvery beard and heaven's peace upon his face, and the ferrymen, in daily converse with him and study of the Scriptures, somehow grew wonderfully like him in spirit. When, soon after the change, Father Gynn was summoned by the boatman, he trustingly crossed the river, and "his mantle fell from him," and the spirit of the pilgrim preacher "rested on" the ferrymen.—Morning Star.

Conductor Robert Henry, of the Canada Eastern freight train, had one of his feet quite badly jammed at Richard's siding, Monday, and will be laid off by the accident for a week or ten days.

Mrs. W. Harvey Lawrence, of Burt's Corner, York County, has received a letter from her husband, written recently from Dawson City. In the letter Mr. Lawrence states that he and his son Beverly were about starting for home, bringing with them the body of his other son, Edward, who died at Dawson last winter. They expected to reach home about the middle of July.

EDITOR, J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—A friend in need, Luke 10: 30-37.

Daily Bible Readings.

Monday, July 17.—Matthew 15: 21; 16: 28. Peter's good confession, (vs. 16). Compare John 11: 27.

Tuesday, July 18.—Matthew 17: 1; 18: 20. Witness and command from above, (17: 5). Compare 1 John 5: 9.

Wednesday, July 19.—Matthew 18: 21; 19: 30. Choosing riches above Christ, (19: 21, 22). Compare Matt. 6: 19: 20.

Thursday, July 20.—Matthew 20: 1; 21: 11. Law of greatness in the kingdom, (vs. 26-28). Compare John 13: 4, 13-15.

Friday, July 21.—Matthew 21: 12; 22: 14. "Hosanna to the Son of David," (vs. 15). Compare Rev. 7: 10.

Saturday, July 22.—Matthew 22: 15; 23: 12. The enthroned King, (vs. 44). Compare Ps. 110: 1.

Praying Meeting Topic, July 16.

"A Friend in Need." Luke 10: 30-37.

The parable of the Good Samaritan might be called "A Study in Neighborliness." A learned lawyer tried to experiment with Jesus to see how he would answer certain catch questions. But Jesus was not to be caught. He knew that God had always given some light to men and that he who was true to the light he already had would know the way of life. So he answered: "You ought to know; your law tells you." And when the questioner quoted the Mosaic command of love to God and love to neighbor, Jesus simply said: "True! you have told the whole story. Now see that you do it." And the incident was closed? By no means! Jesus was dealing with a lawyer to whose keen perception the question was only now really opened. Not what the Master said, but the way he said it, stirred this man's conscience and raised the lawyer's eternal question—the question of interpretation. To the question: "Who is my neighbor?" Jesus applies the supreme test—the test of life.

This study in neighborliness gives us one sure principle. Neighborliness is not at all a question of family, or village, or race, or geography. In the highest sense everybody on this earth is neighbor to everybody else. The whole world is my neighborhood. Neighborliness is a matter of the heart. He who has a neighbor's heart will find himself in neighborly relations with every man he touches.

1. A good neighbor is friend to a stranger. In the Latin language the same word means both stranger and enemy. In Christ's new language the same word means both stranger and friend. In the one case the man you never saw before you treat with with suspicion and dread. In the other you treat him with love and confidence. Among the ancients this world was the theatre of war and strife. Among Christians it is one great opportunity for the display of love and friendliness. When the world has learned the language of Christ every man will be full brother to every other man.

2. A good neighbor is friend to his enemy. The Samaritan hated the Jew and with good reason. But for this Samaritan it was sufficient that here was a man in trouble and he had the means to help. There are race enemies. There are class enemies. There are personal enemies. The motto of the Christian life is "Loyalty to Christ." But even Christians will say: "Served him right" when sorrow comes to one who belongs to another race or social class, or who has done personal injury. There is no greater test of loyalty to Christ than our attitude toward our enemies. Christ is above all the Great Forgiver.

3. A good neighbor is self-sacrificing. When we say of one that he is "kind" we mean that he shows a sense of "kin" or relationship. But it costs to be kind to our fellowmen. To be kind to the stranger costs our instinct of suspicion. To be kind to our enemy costs the spirit of hatred which many have loved even more than life itself. Cases are on record where men have spent great fortunes and impoverished themselves just to satisfy the passion of revenge. To be fully and truly kind as Christ was costs the absolute sacrifice of self. If we are truly Christians we have given our hearts to God. But there is only one way to show it, and that is by giving our lives to our neighbors the world over. In this spirit Geo. Washington gave his best thought and best years to laying the foundations of our great republic: His neighborly spirit made Roger Williams willing to suffer countless hardships and perform countless labors in order to try his "lively experiment" of establishing a truly free commonwealth. The same spirit was William Carey's,

whose Christian soul could find no earthly home outside of pagan India. And Colonel Waring, leaving the fever-infected atmosphere of Havana, gave his life a sacrifice to the law of neighborliness as a good Samaritan to his Cuban brother.

All such exemplify the teaching and the spirit of the Great Neighbor of mankind, who gladly sacrificed himself and left his home in glory that he might show his love even for his enemies and bring them to his Father's house.

Scripture Reference: Job 6: 14; 19: 14; Psalms 33: 18-21; 38: 11; 46: 1; 60: 10-12; 94: 16-18; 108: 12; 146: 3; Proverbs 17: 17; John 16: 13; Romans 8: 26; Hebrews 4: 16.

HERBERT B. HUTCHINS, in Baptist Union.

Editorial Jottings.

Has your Union sent its statistical report to Secretary Lawson along with your per capita allotment for year 1898-99?

The Maritime Union will open its 1899 Convention on Wednesday evening, August 16th, in the Fredericton Baptist church. Sessions will be held throughout the entire day on Thursday, when it is confidently expected that all the business will be transacted. Devotional services will probably be held under B. Y. P. U. auspices each morning during the continuance of the general Convention.

You have not been able to send a delegate to Richmond on account of the heavy expense. Don't fail now to be represented at Fredericton. Choose the most representative member of your Union, furnish his expenses, send him backed by your prayers and when he returns expect him to bring to you a *quid pro quo* for your investment. Nothing so helps any gathering as a sense of responsibility on the part of all who have a share in it, and nothing tends to more certain degeneration of the spiritual quality of our Conventions than the making of them occasions for pleasure seeking. Let us "be about our Father's business," with emphasis on the last two words.

N. S. Central Associational B. Y. P. U.

The B. Y. P. U. enjoyed several very interesting and profitable meetings at the N. S. Central Association at Peregau. The first meeting opened at 8 o'clock Friday evening, June 23rd, with Bro. C. W. Fitch, vice president, in the chair. The church was well filled. The choir gave a short service of song after which Rev. W. E. Bates of Halifax led the devotional exercises. Rev. W. N. Hutchins, pastor at Canning and Peregau, gave a very warm welcome to the visiting delegates. He mentioned that they were on historic ground. Here had labored Brothers Manning, Hunt and Freeman. The bell of the church had been dedicated to the first named. The pulpit to Bro. Hunt and a memorial window to Bro. Freeman. Rev. Z. L. Fash gave a very pleasing response expressing the thanks of the delegates for the warm welcome. The secretary read his report stating that only 21 societies had reported with a membership of 1387, four Junior Unions were reported with a membership of 156. Rev. A. A. Shaw, of Windsor, gave the first address of the evening on "The Young People and the Bible." His address was of great interest and helpfulness. He spoke of the Bible, 1st as an authoritative guide, 2nd as a sufficient guide as taught by the Holy Spirit and 3rd as the only authority and guide. The next address was given by Rev. G. R. White, of Hantsport, on the subject of "Opportunities and how to use them." His whole address was an inspiration for the young people to adapt themselves to the new and progressive opportunities of the present. The master opportunity he stated was that of obtaining Christianity. Rev. J. B. Morgan, transportation leader for the Maritime Union, made a few interesting remarks in connection with the Richmond Convention. The Saturday morning meeting opened at 8.30 with prayer by Rev. W. E. Hall and was chiefly occupied with bearing reports from the societies. A short session was held at 1.30 p. m. when the nominating committee reported and the following officers were elected for the coming year: President, Rev. J. B. Morgan, Aylesford; 1st Vice President, H. H. Currie, Wolfville; 2nd Vice President, Mrs. A. A. Shaw, Windsor; Sec'y, Nora B. Gates, Kingston; Treasurer, H. G. Harris, Kentville; Executive Committee, Rev. G. R. White, Rev. W. E. Bates and Miss Mabel Parsons. A further business session was held on Monday morning at which it was resolved that the executive committee be empowered to arrange with the committee of the Association for a series of devotional services throughout next year's sessions, also to have Friday made B. Y. P. U. day. A motion to the effect that the Associational B. Y. P. U. favors the idea of clubbing the MESSANGER AND VISITOR with the Baptist Union at as low a rate as possible was carried. The meeting was then adjourned to meet at Aylesford next year. NORA B. GATES, Sec'y.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR JULY.

For our Home Mission work in these provinces that the laborers may be greatly encouraged and a host won to Christ. That money may be given to enable the Board to send to India the missionaries who are asking to go this autumn.

Notice.

N. B. Eastern, Elgin, July 15th. N. S. Eastern, Oxford, July 14th.

The annual meeting of W. B. M. U. will be held in St. Martins, August 16 and 17. We hope the sisters in making their plans for summer will remember St. Martins.

The Woman's Missionary Meeting in connection with the Eastern Association of Nova Scotia will meet in Oxford on Thursday afternoon July 13th at 3 o'clock. Let there be a large attendance and let us come in the power of the Holy Spirit.

AMY E. JOHNSTON, Prov. Sec'y. N. S.

Amherst

The ladies of the W. M. A. Society of the Amherst church are accustomed to hold an annual meeting at which reports as to the work of the year are presented and special contributions toward the funds are made. Last Thursday evening after tea had been served in the basement, there was a very interesting services in the school room of the church, at which the writer had the privilege of being present. Mrs. Harding, who has been president of the society for 24 years, occupied a seat upon the platform and at her request Pastor McDonald conducted the exercises of the evening. These included, in addition to reading of the scriptures, prayer and singing, a report as to the work of the society for the year from the secretary, Mrs. Amelia Black; a report respecting the missionaries and their work in India by Miss Ellen Reid; an essay on The Great Motive for Mission work, written by Miss M. Wood and read by Mrs. A. Christie; presentation of life-member certificates to Mrs. W. M. Reid and Mrs. Amelia Black, and address by Rev. J. L. Miner, formerly an assistant pastor of the church and Miss Alice Logan a member of the Amherst church who has the Foreign Mission work in view and who has spent sometime in Boston in preparatory study and city mission work. There was also a very pretty exercise by a number of little girls under the direction of their teacher, Miss Ford. At a meeting held in the afternoon envelopes had been received containing contributions amounting in all to upwards of \$152 and this was supplemented by a collection of \$10 at the evening meeting. This is all in addition to the ordinary contributions of a dollar per member which we understand will amount to about \$100, so that contributions this year to the F. M. treasury through the W. M. A. Society of the Amherst church will be not less than \$260. All this indicates a healthy interest in the great cause of missions and affords the example worthy of all praise and imitation.

At the Dawning. A MISSIONARY HYMN.

In the distant East a brightening dawn is breaking  
Out o'er those silent lands in joyous strains,  
The sweet, glad sounds of "Gospel Bells" are ringing,  
Winging the joyful news, "Messiah reigns."  
Long centuries had the night of sin in deepest darkness  
Wrapped the sad millions of these Orient lands,  
No gleam of love, no glimpse of heavenly gladness  
Reached "China's Plains," or "India's Coral Strands."  
Those fields which have so oft been "White to Harvest,"  
And left unreaped of all their golden grain,  
Cry loud to us that we should be in earnest  
To save the souls for whom our Lord was slain.  
Hark to the cry from China's teeming millions,  
"Come o'er and help us" ere it be too late;  
A "million a month" are borne on death's dark pinions  
Beyond the bound of time to their eternal state.  
By God's rich grace to us the Gospel invitation  
In blessed rich effusion has been given;  
Let us in turn to every tribe and nation  
Send the glad tidings of a Saviour risen.

Till round an earth redeemed in one glad acclamation  
The myriad tongues unite this song to raise,  
"Unto the Lamb who once was slain" be highest station,  
And angels swell the glorious hymn of praise.

D. B. Gardner, Peterboro.

The Women.

Napoleon had his Imperial Guard, who were held in reserve till a critical moment, and then were sent into battle on a full charge to turn the tide. God has His imperial guard. They are women, spiritual amazons, a host

with banners. Our great societies are now feeling the support of this mighty reserve. They are now coming to the help of the Lord at just the right time. It is not the amount of money they give, as the spiritual help of their faith, and prayer, and organized influence. The nerve of missions will never be cut by women. All the speculations in the world will not affect her faith in Jesus Christ. Her spiritual instincts carry her through all hindrances. If she ever assented with her head to any false doctrine, her heart would be the same old orthodox heart. And she is the practical balance-wheel of the world. A man's enthusiasm rises and falls with his opinions. A woman's zeal overrides all opinion, and strikes at the centre of what needs to be done. In Christian work and in mission work she is just what she is at home. She says, "John, if you don't do this, I will." And it is the influence of that that makes John do his duty. Woman's work and woman's influence are two distinct factors. Humanly speaking she is the religious light of the great majority of homes, and she has an eye on the family pocket-book, not only market days but Sundays, when the Lord's box goes round. It is wonderful how she will save, and it is wonderful how she will give. God is looking down and sees a great many men who are beginning to distrust their theological armor, and to lose their fighting qualities, and God is giving the command to women to go forth in that weakness which is the real strength of God and the Gospel. A woman doesn't care anything about the philosophical nerve of missions; but she knows how to take the direct road from the heart of Jesus to the perishing world. And I expect her voice and influence are going to increase as her work and gifts have increased the past few years. The hopeful sign today is the advance of this imperial guard, which is destined to keep the work strictly along evangelical lines, and give a mighty spiritual impetus to it.—Home Missionary.

Acadia Seminary.

DEAR EDITOR:—You have been kind enough to introduce me to your readers as the principal elect of Acadia Seminary. Permit me to thank yourself, the Governors of the University, and a large number of others who have by letter and otherwise expressed their hearty endorsement of the appointment. Such assurances of confidence cannot fail to inspire one to the putting forth of his best efforts to make himself in some small measure worthy of the trust imposed in him.

As I look forward to my duties I am not insensible of the heavy responsibility which the position entails. To grapple with the financial problems that are upon us, to maintain the high ideals set and its large measure realized, by the late principal, Miss True, to increase the general efficiency of the school in all its departments, to mould the young lives placed under my charge, and to make the institution thoroughly Christian involves the expenditure of greater energy and the exercises of larger talents than I possess. However, my brethren have placed me there and I am entering upon my work with the determination of making Acadia Seminary the best institution of the kind in the country. To do this requires not only the devotion of the teaching staff but the earnest co-operation of the brothers and sisters in all our churches, as well as the blessing of God, in whose name our institutions have arisen and by whose blessing they have been maintained. Especially do I ask co-operation in the matter of increasing the attendance. It is an open secret that on account of the comparatively small number of resident students the Seminary has for a number of years been ridding up a series of deficits. With the same magnificent plant, the regular staff of teachers, and the same general expenditure a much larger number of young ladies can be accommodated; and it may be readily understood that the income from students beyond a certain number will be in large measure clear gain. I therefore, through you, Mr. Editor, call upon the pastors and others who are interested in the education of our young people to direct the attention of the many bright young ladies with whom our churches abound to Acadia Seminary. For the ensuing year's work I find myself heavily handicapped. Not yet released from pastoral duties, I will not be able to take up the active work of the principalship till the first of August. From that time till the Fredericton Convention I hope to visit a few sections of our large field. I am sending out folders which set forth in brief the salient features and advantages of our school, and will be glad to furnish this literature together with calendars and other information to those desiring it for the benefit of themselves or friends. Next week I shall speak of the teaching staff which has never in the history of the school been more promising in point of efficiency. I am entering upon this work, Mr. Editor, with the belief that you and your readers and our Baptist constituency in general will stand by Acadia Seminary both by effort and prayer; and in return I pledge to consecrate my best self to the interests of the school and to the welfare of the young ladies who come to us.

Your servant for Jesus' sake,  
J. H. MACDONALD.

Rev. Henry Achilles.

Rev. Henry Achilles was born in Halifax 83 years ago and died at his home at Parker's Cove, Annapolis Co., June 17, 1899. In early life he came to Annapolis County and settled on Wilmot Mountain. There he was afterwards converted and united with the Wilmot Mountain church. Here he was married and spent the first years of his married life. Later in life he began to preach the gospel and was ordained at Parker's Cove in 1854, where a church had been organized under his ministry. He served this church and the other parts of the Granville Mountain field for many years, either as pastor or supply, continuing his services from time to time as needed until a little while before his death. At Parker's Cove he permanently made his home, being absent from it long enough, however, to do some very successful mis-

sionary work in Lunenburg County and elsewhere, and to serve the Freeport church as pastor for several years. He also rendered acceptable service to churches near his home from time to time when they were without pastoral care. His health and vigor remained good until a few months ago, when he was prostrated with an attack of la grippe, from which he rallied only for a short time, when his strength again failed him and the end soon came.

Bro. Achilles possessed a good deal of intellectual power and held Christian doctrines with a clear and strong grasp. He knew how to express them clearly and courageously stand by them. In private and in public he was ready to do what he could, for he loved the Saviour and his cause, and his work was owned of God in the salvation of souls and the strengthening of churches. He was much esteemed in the community where he lived, the best interests of which he had always sought. His second wife survives him. A large number of people were present at his funeral which was conducted by the writer of this sketch assisted by Pastors G. J. C. White, Lewis Wallace, F. L. Cann of the Granville Mountain field and Bro. I. Keirstead of the Reformed Baptist body.

E. P. COLDWELL.  
Port Lorne, June 29th.

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GEO. A. McDONALD, Sec'y-Treas.

The Hillsdale and close July. I desired and the up the Townsh of the C was vote Wright as a con discharge book of interest President in the Wright the evid hend on on the n Bro. By soldiers, up on T our belie on our b Wright Brother On Frid a poweri gelizing Bynon, ly on Sa Rechatol subjects interest Two ser Smith, and Sn Sunday Saturday all of a close att services Convent characte meeting who had but who ance, the exceptio



# Only Thirty and Gray

How is this? Perhaps sleepless nights caused it, or grief, or sickness, or perhaps it was care. No matter what the cause, you cannot wish to look old at thirty. Gray hair is starved hair. The hair bulbs have been deprived of proper food or proper nerve force.

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Increases the circulation in the scalp, gives more power to the nerves, supplies missing elements to the hair bulbs.

Used according to directions, gray hair begins to show color in a few days. Soon it has all the softness and richness of youth and the color of early life returns.

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### Write us!

If you do not obtain all the benefits you expected from the Vigor, write the doctor about it. He may be able to suggest something of value to you. Address, Dr. J. C. Ayer Co., Lowell, Mass.

### Convention at Hillsdale.

The Ministers' Convention opened at Hillsdale, Kings Co., on the 26th of June and closed on the evening of the 2nd of July. It was not so well attended as was desired but great interest was manifested and the spirit of the Lord more than made up the lack of numbers. Bro. C. W. Townshend was elected to the presidency of the Convention and Bro. R. Barry Smith was voted in as Secretary. Bros. Bynon, Wright and Leonard Floyd were appointed as a committee of arrangements and they discharged their duties ably and well. The book of Romans was discussed after a very interesting introductory discourse by the President. Some able speeches were made in the evening meetings, Bro. F. C. Wright from New Hampshire speaking on the evidences of Conversion, Bro. Townshend on the Seven Together, Bro. Smith on the necessity of vowing to the Lord and Bro. Bynon on the duty of believers to be soldiers. Doctrinal subjects were taken up on Thursday, Bro. Smith speaking on our belief in the Godhead, Bro. Townshend on our belief in the Word of God, Bro. Wright on the Fall of Man, and Brother Bynon on the Way of Salvation. On Friday afternoon Brother Snell made a powerful address on Methods of Evangelizing the world, and Bros. Townshend, Bynon, Wright and Smith spoke respectively on Sanctification, The Gospel Church, Eschatology and The Ordinances. These subjects were all discussed and great interest was manifested by all present. Two sermons were preached by Bro. R. B. Smith, one by Bros. Townshend, Wright and Snell respectively. In the parish Sunday School Convention which came on Saturday the recitations and essays were all of a high order and gave evidence of a close attention to study. The devotional services all through the Conference and Convention were of a most cheering character, seven rising for prayer in one meeting. Owing to the number of those who had promised to come and take part but who had failed to put in an appearance, the papers were not read with the exception of one prepared by Bro. Smith

which was on Our Denominational Outlook. After a very pleasant stay of one week amid the natural beauties of Hillsdale, during which they were cared for with the kindest solicitude, the brethren departed for their homes on Monday morning, each feeling that the Master had taken charge of the Conference and Convention and had graciously poured out His Spirit upon them.

The convention was organized by the name of "The New Brunswick Baptist Summer School of Christian Workers" and is under the control of an Executive Committee consisting of the president and secretary and the following gentlemen,—Revs. Camp, Bynon, Caldwell and Bros. L. H. Crandall and Mills. Bro. Crandall was elected vice-president.

R. BARRY SMITH, Sec'y.

Denominational Funds, N. S. From June 16 to July 5.

Paradise and Clarence church, \$48; 1st Yarmouth, \$22.03; Billtown S S, \$23.16; Milton church, Yarmouth, \$7.70; do, special, \$10.30; Carleton, \$6; North Temple, \$6.95; Melda T Saunders, Sandy Cove, \$1; Mrs McKay, do, soc; collection at Sandy Cove, Soc's; Pereaux church, \$10; 2nd St Margaret's Bay, \$9; Kingston, \$7.25; Zion church, Truro, \$6; River John per Q M, \$2.19; Wolfville B Y P U, \$11.81; Western Association collection, \$38.39; Mrs Henry Smith, New Annan, \$3.75; Clementsport church, \$16; Wolfville, \$15; New Minas, V P C E, \$2.70; Goldboro church, \$20.81; Tabernacle, \$47.09; Jeddore, \$8.60; Sydney, \$23; Wolfville, \$45.25; Irene Kendrick, Barrington, \$1; 1st Hammonds Plains, \$10; Onslow West, \$9.62; Bridgewater, \$9; Westchester, \$2.50; Isaac's Harbor, \$3.42; Guysboro, \$17; Williamston B Y P U, \$13; Cambridge church, \$7.60—\$494.42; Before reported \$616.64. Total to date \$6659.06.

A. COHOON, Treas, D F. Wolfville N S., July 5th.

### Notices.

N. B. Eastern Association.

On Friday evening, July 14, at 7:30, a platform meeting of the B. Y. P. U. will be held. The following morning at 8:30 the S. S. Convention opens. A special train will leave Petitediac for Elgin on Friday afternoon, July 14, after the arrival at Petitediac of both C. P. R. trains (so called). F. W. EMMERSON, Clerk. Sackville, July 7.

The next District Meeting for Lunenburg Co. will convene with the Tancook church on Tuesday and Wednesday July 18th and 19th. Let all churches send their delegates and W. M. A. Societies their representatives.

E. P. CHURCHILL, Sec'y.

B. Y. P. Unions in the N. B. Eastern Associational district will please send delegates for the B. Y. P. U. to be held at Elgin in connection with the Association. E. E. DALRY, Pres.

The N. S. Eastern Baptist Association will hold its forty-ninth annual session with the Baptist church at Oxford on July 13th, at 10 o'clock a. m. The churches



## Watches Given Away.

In order to introduce our goods, consisting of Soap and Stationery, we will give away, for a short time, Watches, Desks, Bicycles, Bracelets, Autoharps and many other useful premiums. Send stamp for illustrated circular.

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This Watch given away for selling 20 boxes of Soap or Paper.

are requested to write short letters, fill in the statistics carefully, and forward the same to me before July 1st, my address after that date will be Truro. Travelling by the I. C. R.—If ten or more delegates attend the above, and purchase first class full fare one way tickets to Oxford, and obtain a standard certificate at the starting point, they will be entitled, on presentation of such certificates filled in and signed by the secretary to the agent at Oxford, to free tickets for the return journey. If less than ten first class tickets are purchased going, the delegates will be issued first class tickets for return at first class half fare.

T. B. LAYTON, Sec'y.  
Bridgetown, N. S., June 14th.

### Southern Baptist Association Travelling Arrangements.

Incidentally I discovered that I was to make arrangements for travelling to the above meeting. I have communicated with the authorities of the I. C. R., C. P. R., Central Railway, Star Line Steamers, Shore Line Railway and Steamer Clifton asking for the usual rates and trust that the request will be granted as last year. Delegates in all cases must inform agents that they are going to the Association so that they may be furnished with the certificates which are to be signed according to directions. This must not be forgotten.

A. H. LAVERS,  
Committee for Travelling Arrangements.

Will the delegates to the N. B. Eastern Association kindly forward their names to the undersigned and also state whether you will come by private conveyance or by train. We will provide entertainment only for those who forward their names.

F. D. DAVIDSON.

All delegates attending the Nova Scotia Eastern Association which meets at Oxford N. S., on July 13th, will please send in their names to the clerk of church (A. H. Henderson) not later than the 5th of July and state if you intend coming by team, bicycle or train and what time you will arrive, by so doing you will aid the committee in the providing of homes. Train arrivals as follows: From St. John at Oxford Oct. 17 25, 18 30, 6 30, at Oxford 6 52 and 14 40. From Halifax to Oxford Oct. 11 20, 11 53 and 18 30 at Oxford 13 30. From Pictou to Oxford 11 00 and 18 05, all standard time. Delegates neglecting to comply with this request must not be

disappointed if they have to seek a home at their own expense. COMMITTEE.  
Oxford, June 20th.

The July session of the Annapolis Co. Conference of Baptist churches will be held at Lower Granville. The following programme has been arranged: Monday evening 7 30, Devotional services, addresses by Pastor Brown, "Higher Education in its relation to church life." Pastor Locke, Home Missions, Pastor Wallace, Foreign Missions, Pastor Steeves, Giving. Tuesday 9 30 Social service, 10 Business, 11 address, Pastor Perry, Bible study in preparation for Sunday School work. The afternoon and evening will be given up to the council called to ordain J. O. Vince.

LEWIS F. WALLACE, Sec'y.

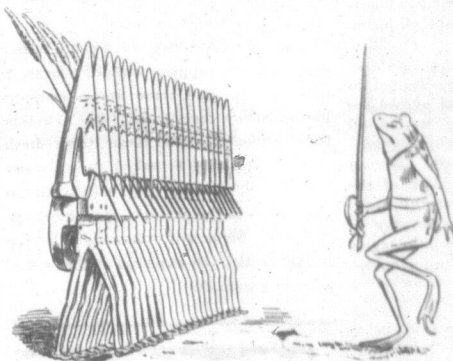
The N. B. Eastern Association will convene in annual session with the Elgin Baptist church at Elgin, Albert County, N. B., on Saturday the 15th day of July next at 10 a. m. Delegates purchasing first class tickets over the Intercolonial, the Salisbury and Harvey, the N. B., and P. E. I., The Moncton and Buctouche, or The Elgin and Havelock Railroad will be entitled to return tickets free, on presenting certificates of attendance signed by the clerk of said association. Those travelling over the first two railroads above named must procure standard certificates at the starting point. F. W. EMMERSON, clerk. Sackville, N. B., June 16th.

The fifty-fourth annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Baptist church in Fredericton, N. B., commencing on Saturday, the 19th of August, at 10 o'clock, a. m. HERBERT C. CARRD, Sec'y of Con.

The associational letter blanks have gone forward to clerks of churches, also year book statistical blanks to clerks of associations. G. R. O. A. McDONALD.

**CANCER** And Tumors cured to stay cured, at home, no knife, plaster or pain. For Canadian testimonials & 130-page book—free, write Dept. 12, MASON MEDICINE Co., 377 Sherbourne Street, Toronto Ontario.

## Keeping in Line



The Guards — Keeping in Line

Keeping in Line is always important, but never more so than in the relation between the Cutter-Bar and Pitman of a Mower.

If you have noticed those Mowers in which no provision is made for keeping the Cutter-Bar in line, you know how in a little while the bar begins to sag back, then the knife runs harder and harder and the machine draws heavier and heavier until very soon the breakage of knife-backs and knifeheels makes it cheaper to buy a new machine than to keep the old one (not so very old) in repair.

In the FROST & WOOD NEW MOWER NO. 8 the length of the Cutter-Bar Brace can be adjusted to take up wear and keep the Cutter-Bar in line.

The renewable Steel Chafe Plates keep the knife from wearing back.

The extra heavy knife-back and the long forged-steel knife-heel provide against possibility of breakage of these parts.

The Steel Cutter-Bar and well-designed Steel-Faced Malleable Guards are not easily broken or bent.

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**Hood's Pills**  
And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

**GATES' MEDICINES  
OUR FAMILY DOCTOR  
FOR 20 YEARS.**

The following letter voices the sentiments expressed by hundreds of people throughout the provinces:

Forbesville, Cum. Co., January 27, 1899.  
C. Gates, Son & Co.:

Gentlemen—I bought the first of your medicines sold in this locality 25 years ago. I never regretted it, I raised three children and never employed a doctor for my family or myself.

Gates' Life of Man Bitters, Invigorating Syrup, Nerve Ointment, Acadian Liniment, and Vegetable Plaster, was our family doctor for over 20 years—and never failed to cure. My children are married and living in Boston and they think that Gates' medicines are the best that they can get today.  
Yours respectfully,  
MRS. JOHN FORBES.

We want it to be distinctly understood that the excellence of Gates' Medicines are strictly maintained, and that the curative value is greater than it was 60 years ago, that we do not profess to cure chronic diseases in a few days, nor with two or three bottles of medicine.

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

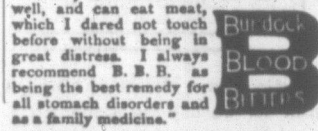
**Didn't  
Dare  
Eat Meat.**

What dyspeptics need is not artificial digestants but something that will put their stomach right so it will manufacture its own digestive ferments.

For twenty years now Burdock Blood Bitters has been permanently curing severe cases of dyspepsia and indigestion that other remedies were powerless to reach.

Mr. James G. Keirstead, Collina, Kings Co., N. B., says:

"I suffered with dyspepsia for years and tried everything I heard of, but got no relief until I took Burdock Blood Bitters. I only used three bottles and now I am well, and can eat meat, which I dared not touch before without being in great distress. I always recommend B. B. B. as being the best remedy for all stomach disorders and as a family medicine."



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For selling two dozen packages of Toledo Pens at ten cents a package, we give this camera. It is made by the Yale Camera Co. has a Bauch & Lomb lens, and a shutter that can be used for snap-shot or time exposures. With it we send full instructions, so that a child of ten years can make, after a little experience, pictures almost as good as those taken by high-priced cameras. Many cameras are sold separately, and the purchaser has to buy the outfit afterward. We give the complete outfit, as shown, with every camera. The outfit consists of:  
1 "Yale" Camera. 1 Package Developer.  
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1 Developing Tray. 1 Package Silver Paper.  
1 Package Baby Paper.  
We require no money in advance. Send us your name and address, and we will forward the Pens, which you sell for us. Then return the money to us, and your camera will be forwarded, all charges paid.  
Toledo Pen Co. Dept. M Toronto, Can.

**The Home**

The Strawberry.  
Leigh Hunt complains justly of the English name of the "best berry God ever made." The Italian name, which he especially commends—like the botanical one "fragaria"—is given because of the fragrance of the fruit. Strawberry was the name applied to the fruit by English market boys, who were accustomed to sell these berries strung on straws, at so much a straw. It was not until this century that the wild strawberry began to be generally cultivated. The sweet but miniature strawberry of the field was all the epicures of the eighteenth century could enjoy. The "bramble fruit," as the raspberry and blackberry are called in England, seems to have been formerly as highly esteemed as the more delicate strawberry. Izaak Walton seems to have been among the first to appreciate the superiority of the strawberry, quoting a certain Dr. Botele as authority for the now famous saying that "doubtless God could have made a better berry, but doubtless He never did." The taste of the world has been cultivated in food since the early English days. The coarse palate that recognized a delicacy for kings in lampreys, a fish which the taste of the most uncultivated laborer in the field would hardly tolerate today, could scarcely be expected to appreciate the difference between field strawberries and luscious blackberries. The grape has been always cultivated as a fruit because of the wine, but all berries seem to have been generally despised by the ancients.

The poorest worker in the field can now cultivate, at little expense of time or labor, fruit which would have been the envy of a king in the days of the Plantagenets or the Tudors. Those haughty sovereigns were compelled to be content with an indifferent supply of fruit. It was a long, tortuous sailing voyage to the tropics, and the supply of oranges and other tropical fruits was very uncertain. The fruit raised in England in the middle ages comprised chiefly apples and pears, with quinces and medlars. These fruits were raised almost exclusively in the gardens of monks, for gardening was considered beneath the attention of men of affairs. Justice Shallow's garden, with its pippins and medlars, was as characteristic of him as anything else, and must have elicited Falstaff's unbounded contempt. The fruit in those days was hard, and would not be tolerated to-day. Quinces are not now considered fit for anything but preserving, but in old English days they must have been eaten like apples, for sugar was too expensive for people of ordinary means to think of preserving them. Medlars, a fruit very much esteemed in the Middle Ages, was a species of pear, so hard that it could only be eaten when it was in a state of incipient decay.  
From the beginning of the season of fruits, when the strawberry blushes red in its bed of leaves, until the last grapes are ripened amid the early frosts, we can all of us today rich and poor, enjoy abundance of the most delicious fruits. We can hardly appreciate the condition of the food supply when the skill of the horticulturist was despised and the majority of men were trained in the use of cudgels and swords instead of spades and pruning-hooks.

**Fancy Sandwiches.**

When the excellent Earl of Sandwich, who, though a famous gambler, had a frugal mind, placed a slice of meat between two slices of bread in order to save time he little thought he was instituting a fashion in food that would hand down his name to generations unthought of. Yet such is the irony of fate that all the astute schemes of finance and deeds of war of this statesman are forgotten, and he is only remembered by the luncheon device for serving cold meat, moist and appetizing, called a sandwich. Properly speaking, the only reason for a sandwich is the use of meat or something that should be covered in order to keep it from drying. In order to make the bread appetizing the meat should be finely seasoned and savory in the old English sense of this word—that is, having a fine, piquant flavor. Properly speaking, cheese or meat, or a concoction of meat, can only be savory. This term is never applied to a sweet or preserve of any kind.  
In the furor for fancy sandwiches all kinds of absurdities have been recommended. Sandwiches with fillings of cold gluten or of any cereal are manifest absurdities. Sandwiches filled with jelly are sweets, and unless the jelly is accompanied by slices of meat are suitable only for the tea-table. Jelly alone or any preserve cannot be considered as a desirable filling for sandwiches. Pastes of meat, highly seasoned, are excellent. For this purpose pound any dainty meat to a paste, rub it through a puree sieve, season it in an appetizing manner and press it into a mould, using a little melted aspic jelly to moisten it. An empty square tiff box, such as holds ground spices and other articles put up for sale, is excellent for the purpose. When the mould of meat is thoroughly chilled cut it into thin slices with a very sharp knife, and after spreading a chilled sauce or simple mustard over the meat, lay it between two slices of buttered bread cut into wafer-like slices. Trim all the crusts off bread used for sandwiches; they can be dried and rolled into breadcrumbs for breading meats and other purposes, so there is no extravagance in this trimming of the slices. Cheese makes delicious sandwiches, but it is doubtful whether vegetables are rich enough in flavor for sandwiches. Sandwiches of lettuce or sliced cucumbers are not desirable, unless the vegetables are used with thin slices or a layer of meat paste. No filling of sandwiches should be thick. Delicate slices of bread, with thin layers of meat or whatever is used for a filling, should be insisted upon. Fish well seasoned makes an excellent sandwich.—(For L. S. S.)

**Spiced Ginger Cake.**

An excellent English rule for spiced ginger cake calls for a cupful of butter, a cupful of sugar and two cupfuls of molasses or syrup creamed together. Add four ounces of candied lemon cut in thin strips, one ounce of powdered ginger and one ounce of allspice, and finally add a pound and a half of well-sifted flour. Beat well. Turn into three round loaf tins. Wash them over with milk and bake them in a rather slow oven. If molasses is used add a teaspoonful of soda to the flour and sift the two together twice.

**Torché De Boeuf.**

Mince the boiled beef, fat and all, rather fine; add salt, pepper, pounded cloves, a little thyme, and some finely chopped herbs, parsley chervil, etc.; stir into this three whole eggs and some thick fresh cream. This may be baked in a border mould or in a round tin, with a tin or gallipot set in the centre to give the shape of a ring. Serve with tomatoes filled up in the middle, and any good thick sauce, according to taste.

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taking Scott's Emulsion because it's warm weather. Keep taking it until you are cured.  
It will heal your lungs and give you rich blood in summer as in winter. It's cod liver oil made easy.  
50c. and \$1. All druggists.



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NESTLE'S FOOD is safe. It requires only the addition of water to prepare it for use. The great danger attendant on the use of cow's milk is thus avoided.

Consult your doctor about Nestle's Food and send to us for a large sample can and book, "The Baby," both of which will be sent free on application. Also ask for "Baby Birthday Jewel Book."

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**HORTON  
ACADEMY,**

WOLFFVILLE, N. S.

This well-known School re-opens September 6, 1899. Its courses of study prepare boys and young men for College, for license to teach, for business and for mechanical pursuits.

The ACADEMY HOME, well furnished, provides at moderate cost comfortable residence for the students, several Teachers reside in the Home, promoting quietness and diligence in study, and assisting the boys in their work. The MANUAL TRAINING DEPARTMENT, with increased equipment and Courses in Carpentry, Wood Turning, Iron Work and Drawing, offers special inducements to those looking toward engineering or mechanics. The SCHOOL OF HORTICULTURE admits Academy Students to all its advantages free of charge.

Location beautiful and healthful. Teachers of culture and experience. A family school. Board and Laundry \$2.00 per week. Apply for Calendar to—  
I. B. OAKES, Principal.

**No  
Summer  
Vacation.**

St. John's delicious summer weather, and our superior ventilating facilities, make summer study just as pleasant as at any other time. In fact, there is no better time for entering than just now.  
THE ISAAC PITMAN SHORTHAND and the New Business practice (for use of which we hold exclusive right) are great attendance promoters.  
Catalogues to any address.

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**CANADIAN  
PACIFIC RY.**

SINGLE FARE

**Christian Endeavor**

CONVENTION  
At Detroit, Mich., July 5 to 10.

A PERSONALLY CONDUCTED PARTY to the above will also spend one day at each of the following places, viz:

MONTREAL, OTTAWA,  
TORONTO, NIAGARA FALLS

Write for pamphlets of rates and dates showing that the entire trip of 11 days can be made for an expenditure of less than \$60.00.

A. H. NOTMAN,  
Asst. Genl. Pass. Agt.,  
St. John, N. B.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

THE HANDWRITING ON THE WALL.

Lesson IV.—July 23. Daniel 5: 17-31.

Read Chapters 4 and 5. Commit Verses 24-28.

GOLDEN TEXT.

God is the judge, Psalm 75: 7.

EXPLANATORY.

BABYLON.—The "new Babylonian empire" was short lived, beginning with Nabu-pal-uzur, the father of Nebuchadnezzar (B. C. 625). It rose in grandeur, power, and extent of dominion till Babylon was taken by Cyrus, B. C. 538, o. "Nebuchadnezzar converted his capital, Babylon, into one of the most magnificent and most beautiful cities of antiquity." "Herodotus, who visited it about B. C. 450, within a century after the departure of the Hebrews, while its walls and buildings were still perfect, describes it as forming a square of nearly fourteen miles on each side. "The walls surrounding the city, according to Herodotus, were three hundred feet high and eighty feet broad." A hundred gates with their great posts, leaves, and sills, of brass, and their bars of iron, permitted entrance to the city. "In those days Babylon was the metropolis of the world, the centre of commerce, art and wisdom. The great plain on which it lay, a paradise of fertility and cultivation, was intersected by countless canals, both small and great, serving alike for irrigation and navigation. Babylon was a university city. The wealth of the world poured into the coffers of the Babylonian merchants."

At the time of this lesson Nabonidus was the king. We have learned lately from the stone tablets that he had a son, Belshazzar, of whom nothing was known before. He was the crown prince, and may well have been acting as king during his father's absence from the city at this time, though he is not called king on the tablets. Neither do they say that he was the son (often equivalent to grandson in Hebrew) of Nebuchadnezzar (5: 11); but there is nothing opposed to the view that Nabonidus, of another dynasty, married the daughter of Nebuchadnezzar, and thus Belshazzar would be his grandson. So Rawlinson conjectures.

DANIEL INTERPRETING THE HANDWRITING.—Vs. 17-28. Belshazzar, in his terror and horror, summoned his wise men to declare what the strange apparition and the blazing letters meant, and promised great rewards to the one who should interpret them; but all failed. Either they could not make sense of the letters, or could not perceive what meaning they had. Even if they had understood, it is not likely that one of them would dare to speak it out before the king.

Then the queen mother, mother of Belshazzar, came in and spoke of Daniel as one who had shown great gifts at interpretation to his grandfather Nebuchadnezzar. It took place before this boy king was born, and he, naturally, knew nothing about the story. Daniel was sent for, and came into the festival hall. He heard the king's offer, and then spoke brave and true words which might easily cost him his life.

17. LET THY GIFTS BE TO THYSELF. As a prophet of God he cannot speak for money or any reward. He must speak God's truth without fear or favor.

18. THE MOST HIGH GOD GAVE NEBUCHADNEZZAR. The true God is shown to be over all and above all. It was not Bel, or Merodach, that controlled the affairs of the world. Then Daniel repeats the story told in chapter 4.

22. AND THOU... HAST NOT HUMBLED THINE HEART, THOUGH, etc. You have not sinned through ignorance, but have gone on in a wicked course in spite of, in defiance of, God's lessons of warning.

23. BUT HAST LIFTED UP THYSELF. Exalted himself as if thou couldst defy and disobey with impunity THE LORD OF HEAVEN, the God above all, over all, as heaven envelops the earth—the God of all that greatness and purity and goodness and power which heaven symbolizes.

VESSELS OF HIS HOUSE. From the temple of Bel, where they have been treasured up since the conqueror had carried them from Jerusalem. "The thirty charges and thirty vases of gold which had been made for the temple of Solomon, and had continued there till the captivity of Jehoiachin, and the thousand charges, and the four hundred basins of silver by which Zedekiah had supplied their place, and which were carried away in the final deportation." DRUNK WINE IN THEM. Drinking wine from the vessels taken out of Jehovah's temple in Jerusalem was intended as an insult to his majesty. IN

WHOSE HAND THY BREATH IS. Who gave him his life, and in whom "he lives, and moves, and has his being." WHOSE ARE ALL THY WAYS. Who has given you all you have, who has power over all your course of life.

24. THEN WAS THE PART OF THE HAND SENT. As a warning message.

26. MENE; GOD HATH NUMBERED THY KINGDOM. Counted out the number allotted to it, which has now reached its limit. AND FINISHED IT. The days of its existence are counted out in full. The last number is reached. "Mene" is repeated for the sake of emphasis.

27. TEKEL, which means weighed (hence a "shekel"), which was originally a certain "weight", resembles a word which signified "light," light of weight, like a counterfeit coin. The application is that Belshazzar had been WEIGHED as to his moral character and actions, and been FOUND WANTING, of light weight. He had not come up to the standard required. God had tested him, and he had failed.

28. PERES is the singular, while UPHARSIN is the plural of the same word with "u," "and," prefixed. It is given in v. 25 in the plural, for emphasis, just as "mene" is doubled. It means divided, but has the same consonants as Persians, and suggests them. THY KINGDOM IS DIVIDED. Not divided into two parts, but broken into pieces, destroyed. GIVEN TO THE MEDES AND PERSIANS. Media was a large country lying east of Assyria, north of Persia, and southwest of the Caspian Sea.

V. A PICTURE: DANIEL REWARDED.—V. 29. CLOTHED DANIEL WITH SCARLET. The royal purple. THIRD RULER IN THE KINGDOM. Either, one of three; or, more probably, next under Belshazzar, who was the second, being under his father, Nabonidus, the king over all.

VI. A PICTURE: THE DESTRUCTION OF BABYLON.—Vs. 30, 31. IN THAT NIGHT WAS BELSHAZZAR... SLAIN. "According to Herodotus, Babylon itself was besieged by Cyrus for months, and was taken only by stratagem. The Persian invader drained off the waters of the river, and his army, under the shelter of night, crept into the city through the empty channel." Professor Sayce thinks this unhistorical, because the tablets show that Gobryas, the general of Cyrus, entered the city "without fighting," and the ordinary business of the place had not been affected by the war; but it would seem that this exactly agrees with Herodotus and Daniel.

31. AND DARIUS THE MEDIAN TOOK THE KINGDOM. No such person is known in history, as a little while ago neither Sargon nor the Hittites were known. It has generally been held by conservative writers that he reigned under Cyrus for a time. More light on these questions will doubtless be found.

A Well Known Farmer

Of New Glasgow, P. Q., Says:

Paine's Celery Compound Saved My Life.

Mr. Dunbar Had Been a Sufferer For Fifteen Years.

Hospital Treatment And Patent Medicines Failed to Cure Him.

Six Bottles of Paine's Celery Compound Made a New Man of Him.

WELLS & RICHARDSON Co., Montreal. GENTLEMEN:—After fifteen years of terrible sufferings from that most miserable of all troubles, dyspepsia, I have been completely cured by Paine's Celery Compound, and I am delighted to make my experience known for the good of sufferers who have not yet found the great dyspepsia banisher.

During my long years of agony, doctors in St. Jerome and St. Lin prescribed for me and attended me, and for a time I was in the Montreal Hospital, but all the best medical aid failed to meet my case. I had also used a great many patent medicines,

The Value Is such as to make you remark it. When buying tea again get MONSOON. There are no teas as good as MONSOON. 30, 40, 50 and 60 cents per pound. MONSOON INDO-CEYLON TEA

but they failed to give the results they promised.

A friend who had successfully used your Paine's Celery Compound advised me to give it a trial, and I now thank Heaven for my deliverance from a slow death. After using six bottles of your wonderful medicine I am perfectly cured, feel younger, stronger and more active; I can sleep, eat and do all my work now with pleasure. Paine's Celery Compound certainly saved my life.

Yours sincerely, JOHN DUNBAR, New Glasgow, P. Q.

I was CURED of Bronchitis and Asthma by MINARD'S LINIMENT.

I was CURED of a severe attack of Rheumatism by MINARD'S LINIMENT. Mahone Bay. JOHN MADDER.

I was CURED of a severely sprained leg by MINARD'S LINIMENT. JOSHUA WYNACHT, Bridgewater.

The Digger News, the Boer organ in London, prints a despatch from Johannesburg, announcing on good authority that the Volksrag will be asked Monday to confirm an arrangement made by the executive council, acceptable to the British high commissioner, Sir Alfred Milner and the British government. It is believed the arrangement grants a seven years' retrospective franchise to Uitlanders resident in the Transvaal before 1890, who will be immediately admitted to burghership with other modifications in the naturalization laws.

MARRIAGE CERTIFICATES

Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

Cramps and Colic

Always relieved promptly by Dr. Fowler's Ext. of Wild Strawberry.

When you are seized with an attack of Cramps or doubled up with Colic, you want a remedy you are sure will give you relief and give it quickly, too.

You don't want an untried something that MAY help you. You want Dr. Fowler's Extract of Wild Strawberry, which every one knows will positively cure Cramps and Colic quickly. Just a dose or two and you have ease.

But now a word of proof to back up these assertions, and we have it from Mr. John Hawke, Coldwater, Ont., who writes: "Dr. Fowler's Extract of Wild Strawberry is a wonderful cure for Diarrhoea, Cramps and pains in the stomach. I was a great sufferer until I gave it a trial, but now I have perfect comfort."



WALTHAM GOLD WATCH

Advertisement for Waltham Gold Watch, featuring an image of a watch and text describing its quality and price.

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On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

JOHN KILLAM, North Kingston, N. S.

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Disparagingly of our competitors. Some may be as good as ours, but the object of this is to get you to patronize

WOODILL'S GERMAN BAKING POWDER

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A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

From the Churches.

Denominational Funds.

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

ST. MARTINS.—Two were baptized last Sabbath, and two received by letter.

S. H. CORNWALL.

OAK BAY.—Under the pastorate of Rev. Howard Worden the church is prosperous.

NEWCASTLE BRIDGE, QUEENS CO., N. B.—We have recently organized two more Sabbath Schools in our field.

N. P. GROSS, Pastor.

GEORGETOWN.—The Baptists of Georgetown, P. E. I., are making strenuous efforts to build a meeting house.

WOLFFVILLE.—Three persons were baptized by Rev. H. R. Hatch, pastor, last evening.

WESTCHESTER, N. S.—Since last reporting, one sister has been received by letter.

PENNFIELD.—I have heard said that we should "practice what we preach," but it is the case sometimes and in some cases, that preaching is easier than the practising.

LUCASVILLE, N. S.—On July 2nd the banks of the Sackville River were thronged by spectators, who had come to see six young men and women confess their faith in the Lord Jesus by obeying his command.

go down into the water and were buried in the likeness of His death and raised again in likeness of his resurrection.

ST. GEORGE, N. B.—It was our privilege to give the right hand of fellowship to five more at the second Falls on Sunday, June 4th.

Worden of Oak Bay and Rev. Mr. McLeod, Presbyterian, both preached excellent sermons. The collections were good at all the services and the choir though disappointed is not having assistance from St. Stephen owing to the storm.

MR. EDITOR.—In the MESSENGER AND VISITOR of July 5th over the signature of John Burr Morgan the following sentences occur: "A general sense of disappointment will be felt at the announcement that no provision will be made at Fredericton for the free entertainment of B. Y. P. U. delegates.

For the benefit of the Fredericton church, perhaps Bro. Morgan will be good enough to elucidate the last sentence in the above. The Fredericton church regrets exceedingly that it cannot offer free entertainment to all comers.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

church likely to be represented, would exhaust the accommodation at our command. We specially desired to avoid any "unfairness" in the matter.

Sunday School Workers' Camp. Last year the Annapolis Co. Conference of Baptist churches co-operating with the Baptist S. S. Convention of Annapolis Co. arranged for a camp at Port Lorne, Anns. Co., for nine days.

A house at Port Lorne has been rented capable of accommodating quite a number. This year the dining room and kitchen will be in a separate building so that there will be the less noise, confusion, and heat.

- 1 A house at Port Lorne has been rented capable of accommodating quite a number. 2 Arrangements have been made whereby good table board can be secured for \$2.25 per week, 60 cts. per day or 25 cts. per single meal.

will be the first week, dates will be announced later.

- REGULATIONS. 1 Intending applicants will please notify the Sec'y of their intentions promptly, stating whether they will bring their provision or pay board according to terms stated above, and whether desiring to room in the house or a tent.

Intending applicants are assured that no effort will be spared to secure healthful, moral, and social tone to the camp life, while in session. The Baptist pastors of the County are expected to be present during the entire stay.

REV. J. W. BROWN, Pres., REV. G. J. C. WHITE, Sec. Annapolis Royal, N. S., July 1.

Pre-eminent Success

is attained by two classes of merchants: the one is he who has a monopoly; the other is he who sells at a close margin.

A. GILMOUR, 68 King Street, St. John.

Acadia Seminary WOLFFVILLE, N. S.,

Opens September 6, with a staff of twelve experienced and accomplished teachers. There are five Courses of Study leading to graduation.—Collegiate, Piano, Vocal, Art and Elocution.

LOWE County June 29 Queens Lakeville MRA by Past Wheaton ville. HUN June Char Fann CLAY July 4 M. Cla E. Hu OLIV 6th ins Olevir, Colche BLAC church Joseph both of ROY the bri 5th, by L. Rob St. Joh PROS the bri 28th, b Violet TUFT 3rd, b Tufts, Matilda PORT July 15 H. Port Rosetta Pitman TRAV William had be two ye much C had not his sick a witness PETT S., Jun widow, was a h true hu kind, o by all. LEAN June 30 eldest s of the d and his bright s esteem had hof was the consecr LANG B., on t ness, M Langin, fessed r Rev. Ja church departu as the h at rest, besides mourn SREK Wm. St and pai his age, was dea and wh yet mar loss, fo the hea took pla a: m. ar DURE the wi

MARRIAGES.

LOWDEN-SMITH.—At Lakeville, Kings County, N. S., by Pastor M. P. Freeman, June 29, B. LeRoy Lowden, of Caledonia, Queens County, to Josephine Smith, of Lakeville.

MEATON-COTTER.—At Billtown, July 1, by Pastor M. P. Freeman, John Henry Wheaton, to Annie Cotter, both of Centreville.

HUNT-BAKER.—At 31 Compton Avenue, June 10, by Rev. Z. L. Fash, Richard Charles Hunt, London, England, and Fanny Baker, Halifax.

CLARKE-HUNTLEY.—At Truro, N. S., July 4th, by Pastor H. F. Adams, Robert M. Clarke, of East Mines, N. S., to Mabel E. Huntley, of Newburyport, Mass.

OLEVIR-SLACK.—At Onslow, on the 6th inst, by the Rev. J. Williams, Howard Olevir, to Mary Slack, all of East Mountain, Colchester County, N. S.

BLACK-BRADSHAW.—At the Baptist church, July 5, by Pastor S. H. Cornwall, Joseph Black, to Mabel May Bradshaw, both of St. Martins.

ROBINSON-ERB.—At the residence of the bride's uncle, Mr. Uriah Hatfield, July 5th, by Rev. David Long, Capt. Frederick L. Robinson, to Adella M. Erb, both of St. John.

PROSSER-PROSSER.—At the residence of the bride's father at Prosser Brook, June 28th, by W. A. Allen, Solomon Prosser, to Violet Prosser, both of that place.

TUFTS-HIRLLO.—At New Canada, July 3rd, by Rev. D. W. Crandall, Henry Tufts, of Northfield, Queens County, to Matilda Hirlo, of New Canada.

PORTER-PITMAN.—At Ohio, Yarmouth, July 1st, by Rev. J. H. Saunders, Ingles H. Porter, of Pembroke, Yarmouth, and Rosetta F., only daughter of Mr. Geo. W. Pitman, of Ohio.

DEATHS.

TRAVIS.—At East Amherst, June 28th, William Travis, aged 68 years. Deceased had been confined to his bed for nearly two years but he bore his affliction with much Christian patience. Brother Travis had not united with the church but during his sickness he gave abundant evidence of a sweet and firm faith in Jesus.

PETTON.—At Burlington, Cornwallis, N. S., June 16th, Elijah Petton, leaving a widow, three sons and one daughter. He was a humble, honest, devoted Christian, a true husband, a devoted parent, a very kind, obliging neighbor highly respected by all. He has gone home to be at rest.

LEARD.—At Lower Bedeque, on Friday, June 30th, Herman Leard, aged 29 years, eldest son of Cornelius Leard. The illness of the deceased was but for a short time and his death was unexpected. He was a bright and promising young man, much esteemed by all his acquaintances. He had hope in the hour of trial and his desire was that brothers and sisters might at once consecrate their lives to Christ.

LANGIN.—At Gaspereaux, Chipman, N. B., on the 20th inst, after a lingering illness, Matilda J., wife of Deacon C. E. Langin, aged 48 years. Sister Langin professed religion in 1872 and was baptized by Rev. James Tupper, then pastor of the church. Her hope in Christ cheered her departure from this world of suffering and as the hour approached she longed to be at rest. Five brothers and one sister, besides her husband and an aged mother mourn her removal.

STEEVES.—On Sunday, June 25th, Bro. Wm. Steeves, after six months' of suffering and pain, passed away in the 74th year of his age. Brother Steeves for many years was deacon of the Hill Side Baptist church, and while his death was no surprise to us yet many dear ones are left to mourn their loss, for whom our prayers ascend to God the healer of all such wounds. His funeral took place on Tuesday, June 27th, at 10 30 a. m. and was very largely attended.

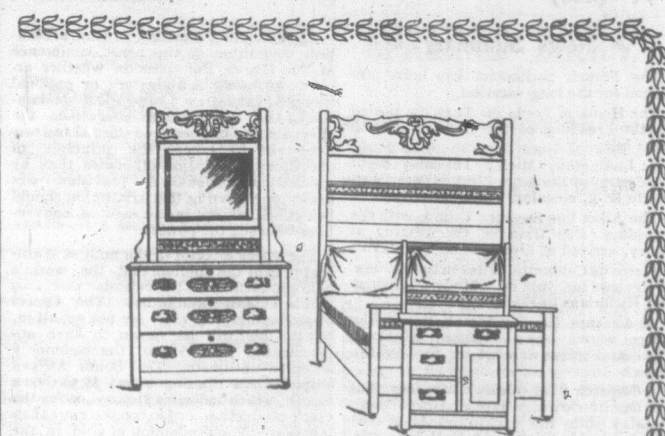
DURLAND.—Mrs. Adair Durland was the widow of the late Deacon Adam

Durland. She departed this life on the 29th of June, aged 84 years and 14 days. Her death and that of Deacon Lantz took place within 10 minutes of each other. She was baptized by Rev. W. E. Hall, and united with the New Germany church in which relation she has lived a life worthy of a child of God. Her last days were full of Christian hope, and she often expressed unshaken trust in her Saviour, resting upon the promise, "They who trust the Lord are safe." Her funeral and that of Deacon Lantz took place at the same hour. It was a sad and altogether new experience to have this double funeral. "How precious in the sight of God is the death of one of his saints." It was a touching sight to see her sons and daughters tenderly and lovingly caring for her till the spark of life was fled. At the funeral service the pastor was assisted by the kind and sympathetic words of Rev. J. L. Read.

LANTZ.—Deacon David Lantz departed this life the 29th of June, at the ripe age of 83 years and 10 months. He was converted when 15 years of age, baptized when 19 by Rev. Jos. Dimock, at Chester. He was the son of Peter Lantz, and one of eight children. Rev. Jos. Dimock baptized and married all the family but one. The family lived unbroken for 60 years, and not one was married twice. Deacon Lantz was the first one that died in his home. He moved to New Germany when this church was in its infancy. He soon united with this church, and was for 54 years an honored member, and for 48 years a worthy deacon. He leaves behind an untarnished record. He was a true Christian in every sense of the word, ever recognizing the Gospel of Christ as the power of God unto salvation. To attend all the church services, and contribute of his means for the support of the gospel was his chief delight. He was wise in counsel, judicious in his acts, and earnest in his efforts. He has gone to his eternal reward, and the church will miss him, but never forget his kind words and exemplary life. Although he is dead, yet he lives. He leaves behind a widow of ripe years who will miss his loving companionship, but she has the sympathy of a large circle of friends, and the cheering promises of a loving Father.

SMITH.—At Liverpool, England, June 20th, Mrs. Lenora Bradshaw Smith, aged 32 years. Our sister was born here in St. Martins, converted under the preaching of the late Dr. Bill and baptized by him when she was about sixteen years of age. After graduating at Acadia Seminary she spent about three years and a half in hospital work in and about Boston gaining diplomas as nurse from three different hospitals. She was earning excellent wages as private nurse and lucrative positions in her profession were opening before her, when she felt moved by God to give up all and go forth to win souls in "Darkest Africa." She did not confer with flesh and blood but hastened to obey the heavenly call. Before leaving for the mission field she was home for a few months in St. Martins and greatly assisted the pastor in winning souls. She was earnest and eloquent in pleading with sinners to turn to God and spake with an unction from the Holy one. Before leaving for the mission field she was married to Rev. I. W. Smith, a missionary who had spent five years in the Sudan. Immediately after her marriage, April 6th, 1898, they together started for their chosen field. But the malarial fever with renewed attacks prostrated her and with sad and disappointed hearts they started homeward. On arriving in Liverpool, England, she was too weak to travel further and in a few days God called her higher. The news of her death has cast a great gloom over this community and many words of tender sympathy are expressed for her bereaved mother and the husband who was called so soon to part with such a godly Christian companion. The body of our sister was buried in Liverpool, England, but the friends here in St. Martins intend holding a memorial service after the arrival of Rev. Mr. Smith who is expected on Tuesday, the 11th.

WALKER.—The Prince Street Baptist church has suffered a great loss in the



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Woolen Carriage Rugs 1.40 and upward
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Besides a great variety too numerous to mention; in fact we can supply anything for the Horse. All at lowest prices.

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death of Deacon L. J. Walker. In this loss the town of Truro and the denomination will share. For nearly half a century he has been a familiar figure in the town and country. Mr. Walker came to Truro from St. George, N.B., then Magaguadavic, some 46 years ago, landing first at Little Dyke, near Folly Village. For many years he did a successful business in marble works. After a time he removed to Yarmouth but soon returned and continued his business as a manufacturer of monuments and other products of marble. In a few years he went into business as a hardware merchant; and was a member of the well known firm of Rettie & Co. He was quite successful in all his business enterprises. Twelve years ago last fall the firm of Walker & Hanson was formed, and with this Mr. Walker was connected as senior partner almost up to the time of his death. Deceased was married first to Miss Rosanna Cox, of Upper Steviack, by whom he had three children, all, together with the lamented

mother preceded him to the spirit land. Last fall Mr. Walker was married to Miss Alberta K. Hanson, who survives her husband and who has the sympathy of all in her deep affliction. The deceased was always interested in everything that related to the interests of Truro. He was a former Vice President of the Board of Trade, a Town Councillor for two terms, and at his death Chairman of Board of School Commissioners. For many years he has been a deacon in the First Baptist church in this town and was one of the Superintendents of the Sunday School at his death. He was a generous man, of great punctuality in his engagements, and prompt in doing duty. He generally enjoyed good health, but suddenly he was taken sick, and lingered for eight weeks when he succumbed to the malady on June 29th, aged 70 years. He leaves a widow and two brothers and three sisters to mourn the loss. He leaves a large legacy to Foreign Missions of some eight or nine thousand dollars.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa, featuring an illustration of a woman and text describing the product's quality and availability.

## News Summary.

The French parliament has been prorogued for the long vacation.

The House of Lords on Tuesday passed the third reading of the London government bill.

At Ludington, Mich., Thursday night fire destroyed the large Flint & Perc Marquette R. R. elevator. Loss, \$120,000.

The Allan line Steamer Tainui, with the Canadian rifle team for the meeting at Bisle, arrived at Liverpool on Tuesday.

Pierre de Coubertin writes in the Review of Reviews for July on "Modern History and Historians in France."

At Alicante Tuesday a mob stoned the stores whose owners refused to close. The octroi offices were set on fire by the rioters.

A despatch from Odessa announces that a dynamite cartridge exploded near there Tuesday while the excavation of a coal mine was in progress and forty-four persons were killed and twenty wounded.

"Ross Bonheur and Her Work" is the subject of an article by Ernest Knauff in the Review of Reviews for July. Reproductions are given of several of the famous French animal painter's works now owned in this country.

Tuesday afternoon Oakland, Me., was visited by a terrific thunder and wind storm. The first bolt of lightning struck the Somerset Railroad Company's car shops, setting fire to them and causing \$15,000 damage.

George Britton and Joseph Dube are under arrest at Lewiston, Me., charged with causing the death of Ludger Cantin. It is alleged that Britton knocked Cantin down upon the pavement and that Dube then jumped upon the head and face of the prostrate man.

Former King Milan, father of King Alexander of Servia, narrowly escaped assassination at Belgrade on Thursday. The would-be assassin is under arrest. He fired four revolver shots, one of which slightly grazed His Majesty. King Milan was slightly wounded in the back.

The only contribution by General Merritt to the literature of the Spanish-American War is an article on "The Fall of Manila," which he contributes to the Youth's Companion for July 6th. The article is especially valuable for its revelation of the attitude which Aguinaldo and his principal colleagues bore to the Americans following the Battle of Manila Bay.

Toronto, July 6.—The Toronto Telegram's special cable says: An important delegation of Welsh merchants has just left Cardiff, having Canada for their destination. They propose to visit the leading commercial centres of the Dominion with the view of discussing the best measures to be taken for developing and increasing trade between Wales and Canada.

The Volksraad sat in secret session on Thursday. It is understood that an agreement was reached to grant the franchise immediately to all settlers prior to 1890, and to other classes of residents within seven years. Several British officers have been ordered to proceed to South Africa to organize the residents, as well as the police and local forces, at various points on the frontier.

The Venezuela arbitration commission resumed its session in Paris on Wednesday and Sir Richard Webster continued his presentation of the case of Great Britain. All parties agree that Sir Richard is making a strong case for Great Britain. During the afternoon President Loubet received the members of the commission. This evening President Loubet will give a ball to the commissioners.

Winnipeg, Man., July 6.—Crop reports from Manitoba & Northwestern Railway agents received yesterday state that farmers report growing crops as looking exceedingly well, being much better than last year, and fully as far advanced as at this time last year. Most of the wheat is in the short blade and covering the ground thickly. The conditions to produce rapid growth have been all that could be wished, no frosts and plenty of warm rains.

Robert Bonner, publisher of the New York Ledger and owner of famous horses, died in New York on Thursday night. He had been ill for some months, but was able to be about until about ten days ago. Mr. Bonner was born in Londonderry, Ireland, April 28, 1824. He first settled in America in Hartford, Conn. He was president of the Scotch-Irish Society of America, the only society with which he was identified.

A very interesting sight was witnessed recently, when at Quebec two of the Doukhobors were united in marriage. The ceremony is a most simple one, the services of a clergyman being dispensed with, and the contracting parties merely consenting to be man and wife. The friends of the bride and groom formed a circle around them while the nuptial knot was being tied, after which they were most enthusiastic in their congratulations.

At a meeting Tuesday of the arbitration committee of the peace conference at The Hague, the question whether arbitration should be obligatory or optional was raised and drew a categorical declaration from the German delegate to the effect that he had received formal instructions not to accept the principle of obligatory arbitration otherwise than by special conventions. A provision was drawn up declaring that arbitration should be optional except in the case of conventions between the powers.

The acting director of the mint at Washington is of the opinion that the world's gold production for the calendar year 1899 will be at least \$300,000,000. The figures of production for 1898 are not yet all in, but the total will be shown to have approximated \$260,000,000, the commonly accepted estimate. The South African output is now running about \$8,500,000 a month, which indicates \$100,000,000 as the year's production, or \$20,000,000 more than last year. The production of gold in the United States will show an increase of \$10,000,000 to \$15,000,000 over last year's total of \$60,000,000.

Rev. J. Francis Robinson, of Halifax, is in the city arranging for the entertainment and lecture by Hon. George H. White, M. C., of North Carolina, who will speak in the Mechanics' Institute on the evening of July 18th on the "Southern Problem." Mr. White is highly recommended for his great ability as statesman and orator, and is reputed to be the equal of the late Hon. Fred K. Douglas. For over 20 years he has filled high and exalted positions in state and nation, elected by the direct vote of the people; he was recently re-elected to Congress over several opponents. Mayor Sears has promised to preside.

## Literary Notes.

Dr. Pierson's article on "Ramabai and the Women of India" in the July number of The Missionary Review of the World is one of thrilling interest and deserves a prominent place among the Miracles of Missions. It is profusely and uniquely illustrated from original photographs and contains a great deal of information not contained elsewhere. Dr. Pierson gives an excellent idea of the deplorable condition of Hindu women—especially widows—tells the romantic story of Ramabai's life and describes the work which she has done and is doing in behalf of these unfortunate child-widows.

Another timely article is that by Miss Belle M. Brain, "A Record of Fifty Years" giving the history of the Hermannsburg Mission which was founded just half a century ago by Pastor Louis Harms. This also is well illustrated and well worth reading. Other articles are of usual excellence.

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2 50 a year.

The July Coming Age opens the second volume of this vigorous and able Boston review. The frontispiece is an admirable full-page portrait of the Rev. Heber Newton, and the eminent Episcopalian divine contributes a conversation of exceptional interest on "The Progress of the Past Fifty Years." The second conversation is by Viola Allen on "Glory Quayle and 'The Christian.'" It is preceded by an extended critical review of Hall Caine's play of "The Christian," written by Mr. B. O. Flower. The original Essays are bright, strong and thoughtful. Professor Osmer Abbot, Ph. D., of Lahainaluna Seminary, Hawaii, writes most delightfully on "The Mental Characteristics and Peculiarities of the Native Hawaiian." Mr. Charles Malloy, president of the Emerson Society of Boston, continues his masterly interpretations of the poems of Ralph Waldo Emerson. Dr. John Thomas Codman, the scholarly author, contributes a delightful reminiscent paper on "The Brook Farm Association;" but perhaps no contribution in this issue will be more enjoyed by the general reader than E. P. Powell's essay on "Harriet Martineau in America."

Every man who lives in a city and pays his share of the running expenses of that city will find interesting reading in Mayor Carter Harrison's paper on The Misgovernment of the Modern City, which will appear in the July 15th issue of The Saturday Evening Post of Philadelphia. The writer's wide experience in the practical politics of a great city and his insight into municipal affairs, gained during the years that he has been Mayor of Chicago, qualify him to give expert testimony concerning the corruption of city governments and to make some useful suggestions for the suppression of the bribe-giver and the boodler.

The Misgovernment of the Modern City is one of a group of articles dealing with question vital import and written by experts of international reputation. The Post for July 15th will also contain articles and stories by Bret Harte, Molly Elliot Seawell,

Col. W. F. Cody (Buffalo Bill), Ex-Senator Ingalls, Robert J. Burdette, and others equally well known.

In "Many Cargoes" W. W. Jacobs has gathered together a bunch of twenty-one genuine old sailors' yarns, which for originality of outline and uniqueness of humour could scarcely be surpassed. No general description could do justice to their droll wit, intensely funny situations and delightful surprises, nor could any one of them be chosen as typical of the lot, as each one is typical of itself. Mr. Jacobs' field, too is a new one, for he deals, not with ocean vessels and long voyages, but with the little craft on the Thames, whose captains and crews, in consequence of their gallant and convivial tendencies, often become, in the hands of this clever author, involved in a series of dilemmas, which, however unpleasant for the victims, strike the reader as only uproariously funny. In fact it would be difficult to think of anything in the way of fiction more delightfully suited for taking along on a holiday trip, than "Many Cargoes." It is published by the Copp, Clark Company, Limited, Toronto, and may be had in cloth for \$1.00, or in paper for 50 cents.

The Copp, Clark Co., Limited, have just issued a prettily illustrated booklet on Books for Summer Reading, which they will send free to any one upon application. It bears the attractive title "Pages of Pleasure," and the contents are as enticing as the title, including rather a unique prelude upon the recreative delights of literature.

## Blood Poisoning.

TERRIBLE SUFFERING OF A PRINCE EDWARD COUNTY FARMER.

Hospital Treatment Failed to Benefit Him and His Life Was Despaired Of—Again Well and Strong.

From the Belleville Sun.

A reporter of the Belleville Sun recently had an opportunity to investigate a cure made through the use of Dr. Williams' Pink Pills for Pale People which is little short of miraculous. The subject of the cure is Mr. William H. Conklin, a well known farmer who lives in Ameliasburg township, Prince Edward county. When the reporter drove over to see Mr. Conklin he was under the impression, from what he had heard of the case, that he would find a partial invalid, but to his surprise found a stalwart, robust man of six feet, actively engaged in unloading logs from a sleigh. On making known the object of his visit the reporter was invited into the house and Mr. Conklin gave his story as follows:—

You can see for yourself that my condition is now one of good health, and yet I have been near death's door. A year ago last summer I injured my hand, with the result that blood poisoning set in. A doctor was called in and the usual treatment given and the hand apparently got well and I started to work. It soon turned out, however, that the poison had not been entirely got rid of and it spread through my whole system. The doctor was again called in, but looking upon my case as critical, advised me to go to the hospital at Belleville. This I did and remained there throughout the month of Oct., 1897. My condition was desperate, and as I was making no progress toward recovery, I may frankly say that I gave my case up as hopeless. Believing that I could not recover, I asked to be taken home. I then tried various treatments with no better results. I could not walk without help, and I was doubled up like a jack-knife. At this stage I was advised to try Dr. Williams' Pink Pills, and sent for half a dozen boxes. After using the first half dozen my appetite returned and night sweats which had been the bane of my sleeping hours deserted me. Knowing that the pills were helping me I sent for a further supply. Meantime a swelling came in my hip, which finally broke, and from that on my progress was more rapid and I am again as sound as ever, and able to do a day's work with any one. I can only add that Dr. Williams' Pink Pills brought me to my present state of good health and so long as I live I shall praise the remedy that brought me back from the verge of the grave.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2 50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**ALWAYS READY RELIEF**

For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

**A CURE FOR ALL SUMMER COMPLAINTS, DYSENTRY, DIARRHOEA, Cholera Morbus.**

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various forms Cured and Prevented.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 25 cents per bottle. Sold by all druggists.

**Radway's Pills**

Always Reliable, Purely Vegetable

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

SICK HEADACHE.

FEMALE COMPLAINTS,

BILIOUSNESS,

INDIGESTION,

DYSPEPSIA,

CONSTIPATION,

—AND—

All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs. Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, digest of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dizziness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system of all the above-named disorders. Price 25 cents a box. Sold by all druggists or sent by mail.

Send to DR. RADWAY & CO., 7 St. Helen St., Montreal, Can., for book of advice.

Largest Foundry on Earth making **CHURCH BELLS CHIMES & PEALS** Purest copper and tin only. Terms, etc., free. **McSHANE BELL FOUNDRY, Baltimore, Md.**

**A TERRIBLE TIME!**

**A Port Hope Lady Undergoes a trying experience, from which she is at last freed by the use of Milburn's Heart and Nerve Pills.**

Mr. F. J. ARMSTRONG, one of Port Hope's best known citizens, speaks as follows:—"My wife has had a terrible time with her heart for the last fifteen months.

"The pains were intense, and she had a smothering feeling together with shortness of breath, weakness and general debility. Medicine seemed to do her no good, and we had about given up trying when she started to take Milburn's Heart and Nerve Pills. They have toned her up wonderfully.

"She is stronger to-day than she has been for months, thanks to Milburn's Heart and Nerve Pills. I am sure there can be no better remedy from their remarkable effects in Mrs. Armstrong's case."

**Laxative Pills cure Constipation, Sick Headache and Dyspepsia.**

The Farm.

Burgundy Roses Again.

It was without a thought of the extensive correspondence which would result or the awaking of memories of other home gardens in the far-away years that the first article on Burgundy roses was written for the Tribune. To-day (May 13) three letters, one each from Ohio, Illinois and Connecticut, have been received, and the theme in each is Burgundy roses. Many of the letters have contained offers to exchange different varieties of rose for the Burgundy.

From far-away Oregon, that State where they have rose carnivals, "each rose grown there being perfect in form and color," comes the most tempting offer—a choice from one hundred and fifty named varieties; but how can we choose when at so great a distance? Another flower lover offers to exchange cinnamon or Rosa rugosa Why, these bushes grow so rampant at the martin box that they are mown down.

In our wild garden by the roadside grow cinnamon roses, the old-fashioned blue fleur-de-lis, brownish yellow lilies and sweet clover. For our grounds are so full we have not room for these within their limits.

Some of the letters from elderly men and aged women are full of pathos; telling of the removal of the family years ago to another State, the carrying of the Burgundy and its loss. "My father loved roses, and he set this we now have more than fifty years ago." One who delights in roses and rose lore writes in substance: "I am so glad to learn its name; it is probably the parent of all polyanthus roses."

As to the correctness of the foregoing, the writer does not know, but this is known: The Burgundy rose will flourish and bear beautiful roses when neglected, yet it responds to care, and in its blossoming season is literally covered with perfect roses, and its foliage when uninjured by insects is as ornamental as the box which was formerly used so extensively for bordering the garden walks.—(A. S. Parker, Coventry, Conn.)

Justice To The Farmer.

In view of them any alarming utterances concerning tuberculosis it is somewhat of a relief to note the quiet tone of Sir James Sawyer's letter in "The Lancet." The casual reader who has digested only half of what has been written of late might be pardoned for regarding the farmer as a callous, unscrupulous rascal, whose main object when he found a tuberculous animal in his stock was to get rid of it in the way calculated to do most harm to the general public; for there have been speakers who ought to know better who have represented him as utterly indifferent regarding the spread of disease, and ready to scatter tuberculous or anything else among his customers if by doing so he could make a little profit or avoid a little loss. Sir James Sawyer, on the contrary, has found agriculturists "to be generally ready to give all the aid which can be expected from them in arresting the spread of tuberculous infection." Perhaps Sir James has been more moderate and reasonable in his expectations than the bulk of the public.

Apparently a large percentage of the prosperous manufacturing classes and townspeople generally consider that the farmer's duty is in all cases to sacrifice himself for their benefit. When the question of giving a higher price for milk regarding which precautions which cost money have been taken is raised, it is found that the public don't want it; they don't mind making the farmer take the precautions at his own cost, and getting rid of a certain proportion of his herd at a great loss, but paying a higher price or giving him compensation from public funds is quite another matter. The discussion on the lecture before the Newcastle Farmers' Club shows that some of the farmers are not disposed quietly to acquiesce in the exaggerated estimates as to the danger from tuberculous stock which are issued from some quarters.—(London Farm and Home.)

Improvement of Fruits.

There are two kinds of markets to be supplied—First, the open world's market, which handles staples; and, second, the special or personal market, which demands quality instead of quantity. This latter market is poorly supplied. Its demands are exacting, but the profits should be proportionately greater than in the world's market. Fine quality and handsome appearance are essential attributes to the fruit product that would cater to the demands of the special market. Fruit-growers know that a high degree of coloration in the variety may be accepted as an indication of its fineness of quality. Fine coloration and good quality mark a satisfactory adaptation of the individual to its surroundings and suggest good cultural methods.

In striving to improve our fruits by what is termed plant-breeding, we should remember that a plant is a collection of individuals with great potential variability. Also that the best results are usually obtained quickest by working with variable forms, that it is wise to breed for one thing at a time, that it is necessary to establish in the mind an ideal to work toward, and that crossing is only a means to an end, and should be supplemented by vigorous and persistent selection.—(Professor John Craig in American Agriculturist.)

\* \* \*

Dorset Lambs For Early Market.

Secure Dorset horned sheep. These will frequently produce two crops of lambs in one year, but in any case they take the ram much earlier than most of our breeds. The proper ram to cross on them would be a Shropshire or a Hampshire. That is the way they breed in England, and the ewes being good mothers, the lambs grow very rapidly. It would not do to depend during the winter time merely on milk for lambs, but a small pen should be erected with an opening through which the lambs could pass, but which will not admit older sheep. Here the lambs can be fed a little oatmeal or even whole oats, clover, hay, etc. They soon learn to eat and grow rapidly by this treatment. The older sheep are more easily fattened than any other of our domestic animals. They do not need close confinement, but should be fed on roots, turnips being best; clover, hay and a few oats. They will fatten very quickly with this treatment.—(Levi Wilson in American Agriculturist.)

\* \* \*

Not a Test Winter.

I am not disposed to except the last winter, though it was long and cold, as what we fruit-growers call a "test" one; at least not in all localities. It is not the cold of our winters that kills fruit trees, it is the condition of the soil when winter closes in. If the ground freezes when well supplied with water trees will survive a much lower temperature than if it freezes up dry. In many localities last fall the ground was well watered when frozen, and there trees came through in good shape that would have died if the ground had been dry. Small fruit plants may be killed by severe weather, but they can be protected by laying down; but I am of the belief that there is no help for apple trees that have to stand a very severe winter in dried-out soil. What do fruit-growers think of this?—(G. M. Groven, in Farm Stock and Home.)

\* \* \*

The Pulpit and the Pew.

Between a minister and his congregation there is an action and a reaction, so that the minister makes the congregation, and the congregation makes the minister. When one speaks of a minister's service to his people one is not thinking of pew rents, and offertories, and statistics, and crowds; nor of schools, and guilds, and classes, and lectures. The master achievement of the minister is to form character and to make men. The chief question,

Are You Bilious

THEN TRY

Parsons' Pills

and get relief, and you will never use any other medicine to cure Sick Headache and Bowel complaints. They expel all impurities from the blood. Best Liver Pill Made to cure biliousness is what physicians say of PARSONS' PILLS. Sold by Druggists or sent by mail, post-paid for 25 cents. Full particulars sent free. J. S. JOHNSON & Co., Boston, Mass.

therefore, to consider about a minister's work is: What kind of men has he made?

And one, at least, of the most decisive questions by which the members of a congregation can be judged is: What have they made of their minister? By that one does not mean what salary they may give him, nor how agreeable they may be to him, but how far he has become a man and risen to his height in the atmosphere of his congregation. Some congregations have ruined ministers by harassing them till they lost heart and self-control and became peevish and ill-tempered. Some congregations, again, have ruined ministers by so humoring and petting them that they could endure no contradiction, and became childish. That congregation has done its duty most effectively which has created an atmosphere so genial, and yet so bracing, that every good in its minister has been fostered, and everything petty killed.—IAN MACLAREN in the July Ladies' Home journal.

\* \* \*

Aguinaldo and His Cabinet.

Elated at his successes [in gathering an insurgent army], Aguinaldo had proclaimed himself president of the Filipino Republic, and established executive and legislative departments, his evident intention being to secure complete and independent control of the islands. Through the efforts of one of my staff officers I was able to gain some knowledge of the personal attributes of Aguinaldo and his so-called cabinet. Aguinaldo was described to me as thoroughly honest and sincere; not well educated, but a natural leader of men, and possessing considerable shrewdness and ability. He was very popular among the common people, who had implicit confidence in him; but the opinion of the better classes was that he had not sufficient education or experience to make a suitable president. He was at one time governor of a small town in one of the provinces, and it is said that he was formerly a school-teacher.

The position of secretary of state was at this time being held open for a prominent native citizen, Arellano, reputed to be the foremost lawyer of the islands. He was not at Manila at this time; although he had been repeatedly sent for, he could not get through the Spanish lines. He was reported to be an avowed annexationist, who had little faith in the ability of the Filipino people to govern themselves.

Next to Aguinaldo in a point of popularity was one Mariona Trias, secretary of the treasury. He had been vice-president of a former revolution. A former school-master, cousin of Aguinaldo, and a man of little or no ability, was secretary of war; and the secretaries of the navy and of the interior were reported to me as honest, capable men. Aguinaldo had gathered about him as personal advisers and counselors quite a number of efficient men, principally lawyers, more or less qualified, naturally or by education, to fill the positions assigned to them. My informant designated one of the cabinet officers as a "swelled dunce," and one of Aguinaldo's foremost generals as a "vicious, uneducated ignoramus and highway robber;" from which it will be seen that the personnel of Aguinaldo's cabinet was not such as to give us much confidence in it.—Major-General Merritt in The Youth's Companion.

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N. B. Home Missions.

The regular monthly meeting of the board was held in Brussels St. church parlors on 4th inst. A special request from New Maryland came before the board, and it was resolved that our general missionary, Bro. Patterson, be sent there as soon as possible. A grant of \$100 was given to the Tobique field. The reports of work done here during the last year are most encouraging. Letters and reports were read from Bros. M. P. King, J. W. S. Young, W. E. Carpenter, I. N. Thorne and the colporteur, Bro. D. A. Branscombe. The colporteur's report was presented by Bro. Nobles. The receipts from sales amounted to \$88.54; grants given \$2.49; expenses, \$7.09. The board is hopeful of making this branch of our work still more efficient in the coming year. The help of the general missionary is also asked for Bathurst and Andover, in the former of which there are promising indications for evangelistic work. There is at the present time ample work for two general missionaries in the various unoccupied fields. Pressing appeals also came to us from many of the weak churches for needed help, but we have to content ourselves with using the means at our disposal, and helping only those whose necessities seem greatest. Brethren of the churches, we want your generous support. May we ever feel that we have the sympathies and prayers of our people with us in this all important service.

W. E. MCINTYRE, Sec'y.

Church Organized.

By invitation a council met at Bedford, N. S., to advise the Baptist brethren there as to the wisdom of organizing themselves into a church. Six ordained ministers and a number of laymen including four deacons composed the council. Rev. Dr. Saunders was appointed chairman, S. C. Freeman secretary. One of the brethren made a statement as to their reason for calling the council. When it was learned that the Baptists had carried on a S. S. for seventeen years and now numbered thirty, that a weekly prayer meeting had been held, that a Woman's Missionary Aid Society had been in operation for several years, that one person had turned from Catholicism and was waiting to unite with them, that a commodious building known as Temperance Hall had been secured, that they were situated in a village with great probabilities of growth, then, although there were to be but six charter members it seemed advisable to encourage them in every way. A deacon, a clerk, and a treasurer were appointed, and to this little church, small in number, but great with opportunities and possibilities was given the name, Bedford Baptist church. Arrangements were made by Halifax District committee to give them preaching services twice a month. Hearty indeed were the good wishes of the visiting brethren. Heartfelt prayers and solemn advice based on rich experience were freely offered. Every part of the service was of a very solemn and deeply spiritual nature and contained a blessing for all. The earnest and impressive sermon preached by Dr. Kempton reached the hearts of those present and caused them to throb with a deeper devotion. The meeting closed and the members of the council separated to their respective labors, thankful that unto them had been given the privilege of participating in so important an undertaking.

S. C. FREEMAN.

The Transvaal Volksraad sat in secret session on Thursday. It is understood that an agreement was reached to grant the franchise immediately to all settlers prior to 1890, and to other classes of residents within seven years. Several British officers have been ordered to proceed to South Africa to organize the residents, as well as the police and local forces, at various points on the frontier.

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News Summary.

The Queen has revived the Barony of Dorchester, conferring the barony on the wife of General Lier Carleton, daughter of the late Baron Dorchester, and her male heirs.

At Fredericton Wednesday lightning struck the Howard Crangle building, the City Hall and the fence surrounding the officers' quarters, but little damage was done.

Fred Vanwart, son of W. H. Vanwart, of Fredericton, was kicked by a horse on the fingers of his right hand Wednesday afternoon. The ends of two of the middle fingers had to be amputated.

The Bank of British Columbia has invited tenders for an issue of £340,000 in 3 per cent. British Columbia government inscribed stock at a minimum price of ninety-six per cent.

The Conservatives of South Winnipeg nominated Hon. Hugh John McDonald to contest the seat against Provincial Secretary Cameron in the coming general election. A close contest is predicted.

Moncton's gold-seekers, J. H. Dunlap, Capt. Dernier and S. W. Palmer, who left about fifteen months ago to seek for gold in the Alaskan territory are on their way home, unsuccessful.

Mrs. Mary Wright Sewall, president of the United States Council of the Women's International Congress, has been elected to succeed the Countess of Aberdeen as president of the congress, which will hold its next meeting in Berlin.

Crop reports from Manitoba railway agents state farmers report growing crops looking exceedingly well; much better and more advanced than last year. The conditions for rapid growth are all that could be desired and prospects are bright.

Former King Milan, father of King Alexander of Servia, narrowly escaped assassination at Belgrade on Thursday. He would be assassin is under arrest. He fired four revolver shots, one of which slightly grazed His Majesty. King Milan was slightly wounded in the back.

Lawyer H. C. Henderson, counsel to Police Captain Price, charged with disorderly conduct before the Mazet investigating committee at its sessions of June 2, at New York, was on Wednesday fined \$5 in the Police Court. Mr. Henderson had himself committed, paid the fine under protest and said he would try to appeal the case.

A severe electric storm passed over Queens County, P. E. I., Wednesday. A son of Thomas Curley, Village Green, sitting in the door of his stable, was rendered unconscious for over an hour. A barn belonging to James McDams, Lake Verd, was burned to the ground, together with a threshing mill, cleaner, and a new self-binder.

The special conference between President Kruger, the members of the cabinet, Fischer, a member of the executive council of the Orange Free State, and Hoffmeyer, the Afrikaner leader, has been practically concluded. It is believed that the franchise proposals have been accepted and that peace will be preserved.

At Tower Hill, Charlotte, Wednesday, the barn of James Ross was burned and his house damaged. A cat upset the lamp at which Mrs. Ross was heating curling irons. The cat's fur caught fire and the frenzied animal, after setting fire to Mrs. Ross's dress, ran into the barn and ignited the hay. The barn was insured for \$300, and its contents for \$150.

A fatal poisoning accident is reported from Gibson. James Boyne, formerly of St. John, died at his home at Gibson on Tuesday. The undertaker had left a bottle of embalming fluid at the house and deceased's youngest child, a boy one and a half years old, got hold of the bottle and drank some of the fluid. He was instantly seized with spasms. A doctor was summoned and worked with him several hours, but despite his efforts the child died.

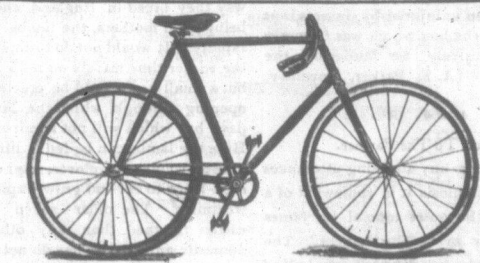
Personal.

Rev. Charles Henderson having taken pastoral charge of the St. Francis field wishes his correspondents to note that his address is now Connors, N. B. Mr. Henderson writes that he has received a very warm reception from his old friends in St. Francis, both French and English, and is encouraged to hope for the Divine blessing upon his labors.

Rev. J. A. Gordon, of the Main Street church, St. John, has accepted a call to the pastorate of the First Baptist church, Montreal, and will close his labors here the last of this month. This announcement will be heard with deep regret not only by the Baptist people of St. John but by the denomination generally in these Provinces, for Mr. Gordon is recognized as one of our strongest men and his work has been greatly blessed to the good of the churches which he has served in the gospel.

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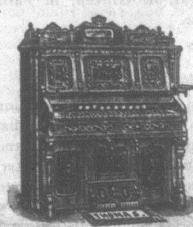
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