

# Messenger and Visitor.

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The grain crop of the United States for the present year will be a large one, and the Indian corn crop is expected to be very far ahead of that of last year. The following tabular statement is given by the New York Herald in reference to the year's crop:

Acreage of cereals	841,000,000
Bushels of wheat	633,500,000
Bushels of corn	2,589,951,000
Bushels of oats	754,528,724
Bushels of barley	120,900,850
Bushels of rye	30,350,800
Profits to farmers	\$2,000,000,000
Bushels of all cereals	4,128,230,500

The calculation is based on an average of the estimation of various statisticians. Wisconsin announces to the world that she has the biggest oat crop she ever raised, and that her corn is in excellent condition. Indiana calls her corn crop "phenomenal," and submits the figures, 170,000,000 bushels, to prove it. Her wheat crop, too, is much better than she thought several weeks ago it would be. Nebraska declares she has forty million bushels more corn in her fields than she ever had before, and Illinois hopes to add nearly a hundred millions to her last crop of that cereal. Ohio makes her wheat crop practically the same as last year's, and raises her corn limit 15,000,000 bushels. Kansas will not raise more than half as much wheat as she did in 1901, but she makes up for this loss with a corn crop five times as large—unofficially estimated at 300,000,000 bushels. Oklahoma promises something like 150,000,000 bushels of wheat and 38,000,000 of corn. Up in the big spring wheat country of Minnesota and the Dakotas the harvest has begun, with a condition above ninety points. Nearly everywhere the corn in the fields promises a heavy crop, and the yield of oats, it is said, will exceed the crop of 1889. Statisticians now believe the wheat crop of 1902 will exceed that of its predecessor in 1891 by at least twenty-five million bushels. B. W. Snow, one of the best known crop experts in the country, says the total for the wheat crop will be 778,000,000 bushels. The same authority says the corn harvest will be 2,500,000,000 bushels, or nearly double that of a year ago. He puts the oat crop at 885,000,000 bushels.

Mr. I. N. Ford, the London Correspondent, tells how the crowds which thronged the route of the royal procession at the time of the Coronation sang the national anthem while they waited for the conclusion of the services in the Abbey and the return of procession: "The King and Queen could not be well seen from the stands, but there was a veritable whirlwind of applause when they passed. Each was in white, the Queen having a cloak with a high Medici collar. When the gilded glass coach disappeared over the top of Whitehall the spectators settled down for what they supposed would be an interval of an hour and a half before the triumphal return after the coronation. It was fully three hours before the royal liveries were seen again. While the crowds were waiting patiently some voice near the Abbey started the national anthem, and it was taken up by one swarm of onlookers after another, until all Whitehall rang with it. From the top to the bottom the anthem was repeated, first on one side, then on the other. All along the line the soldiers flung off their helmets and joined in the chorus, and "God Save the King" was sung again and again by the enthusiastic crowds. This was almost as unique a tribute to the popularity of the King, after his restoration to health, as was the homage paid, almost simultaneously, in Westminster Abbey by the privileged witnesses of the coronation."

The Nonconformists and the Education Bill.

The British Parliament which now stands adjourned will resume its sittings in October, when it will take up its unfinished business, most important of which is the Education Bill. There seems to be no reason to doubt that the Government will be able to command the numerical strength necessary to force the Bill through Parliament, but whether, in the face of strengthening opposition and threatening disaster, Mr. Balfour will consider it wise to take that course, remains to be seen. The Nonconformists seem disposed to make diligent use of their time and opportunities to make influence against this highly obnoxious measure. Leading Nonconformists, including Dr. Joseph Parker, Principal Fairbairn, of Mansfield College, Oxford, and Dr. Robertson Nicoll of the *British Weekly*, do not hesitate to advise a refusal to pay school rates under the Bill if its obnoxious features shall be retained. In a late issue of the *British Weekly* there appeared a three column article by Principal Fairbairn in which, with his accustomed force, he inveighs against the injustice towards Nonconformists and the violation of religious liberty which the Bill involves. In the conclusion of his article, after having indicated certain ways in which steps may be taken to instruct and arouse the people in reference to the proposed invasion of their rights, Dr. Fairbairn says:

"It is a small thing to say that I hate sectarian animosities and differences in public life. I loathe them with my whole soul. But here the issues are too vital to be ruled out by feeling. English liberty, justice, citizenship, progress, and religion are at stake; and where these are concerned there must be no hesitation or half-heartedness. But when all these things have been done, are our resources exhausted? I have not been forward in stating what seemed to me the express form our final resistance ought to take. So much would depend on the form the Bill at last might assume. But about one thing I am absolutely clear; we can never consent to the endowment of any Church, Protestant or Catholic, Anglican or Presbyterian, Methodist or Congregational, out of the rates or out of the taxes paid by the community as a whole. Mr. Balfour surprised me by saying that the Scotch people never objected to pay taxes or rates levied on account of the teaching of religion. He was astonishingly ill-informed when he made that remark. The Scotch education system is, indeed, so distinctly representative that no one has cause to reproach it with being sectarian in character; and I am sure I speak the mind of all English Nonconformists when I say that if it be introduced into England we shall give it hearty and complete support. But when I was a boy Edinburgh still had an annuity tax, or rate levied in support of the Established clergy, and my oldest recollections are of honorable men in prison for refusal to pay the rate, and of goods sold at the Market Cross to meet the tax the owners refused to pay. What citizens as honored in the Edinburgh of that day as the Rev. John Brown, father of the illustrious author of "Rab and his Friends," who wrote in praise of his father the most inimitable fragment of biography in the English tongue, were then forward to do, thousands of Englishmen in every district given over to Voluntary schools will be found ready and willing to imitate."

A Royal Gift.

A graceful and generous act of King Edward in connection with his coronation is his gift to the nation of the royal residence, Osborne House, in the Isle of Wight, as a convalescent home for officers of the army and navy. Osborne House was built as a royal residence in 1845. It will always be associated with the memory of Victoria, for the late Queen spent a good deal of time at Osborne House and it was there she died. The gift of the property to the nation is announced in a letter from the King to the Prime Minister, which is in part as follows: "Under the will of the King's much beloved mother the Osborne House estate is, as Mr. Balfour is aware, the private estate of the sovereign. Having to spend a considerable part of the year in the capital of this Kingdom, and in the neighborhood at Windsor, and having also strong home ties in the County of Norfolk, which have existed now for nearly forty years, the King feels he will be unable to make adequate use

of Osborne House as a royal residence, and he, accordingly, has determined to offer the property in the Isle of Wight, as a gift to the nation. As Osborne House is sacred to the memory of the late Queen, it is the King's wish that, with the exception of those apartments which were in the personal occupation of Her Majesty, his people shall always have access to the house, which must ever be associated with her beloved name. As regards the rest of the building, the King hopes it may be devoted to national purposes, and be converted into a convalescent home for officers of the navy and army, whose health has been impaired in rendering service to their country."

The London Colonial Conference.

The Conference of Colonial Premiers in London held its final session on the eleventh inst. It does not appear that much of a definite character has been accomplished. The colonial ministers were unwilling to assume responsibilities in the matter of Imperial defence, believing evidently that the cause of Imperial unity will be best served by leaving the colonies to act freely in this matter as occasion may demand. As for preferential trade within the Empire, it is said that a resolution of some kind touching this subject was adopted, but it would appear that neither Great Britain nor the Colonies are ready for any measure of preferential trade that would be worth considering. It is said that the Conference also adopted a resolution favoring a uniform system of weights and measures throughout the Empire. But if not much has been accomplished by the Conference, its utility has been demonstrated. We are told, since, apart from any formal action, the Colonial Premiers and ministers have approached each other in a broad and openminded way, exchanging views on tariff revision, shipping policies and military and naval defence. It is understood that there will be no full report of the proceedings of the Conference, but the resolutions adopted will be published in connection with a synopsis of the proceedings to be issued by the Colonial Secretary.

The Boer Generals Received by King Edward.

The Boer Generals—Botha, De Wet, and Delarey—arrived in England on Saturday, and according to the despatches they have received a very hearty welcome at the hands of high Government and military officials, and have been received by the King with special marks of consideration. On his Majesty's invitation the Boer Generals left London at 9.30 Sunday morning for Cowes, the Isle of Wight, to see the King on board the royal yacht, 'Victoria and Albert.' At Southampton they were received on board the Commander-in-Chief's yacht 'Wildfire,' and in company with Lord Roberts and Lord Kitchener, proceeded to visit the King on board the 'Victoria and Albert.' The visit to the King lasted a quarter of an hour, the Generals were presented to the Queen and the Princess Victoria, and are reported to have been much pleased with their reception. The King is said to have spoken of the gallant and brave manner in which the generals had fought through the long and arduous campaign and of the consideration and kindness with which the Boer generals had treated the British wounded, and also to have expressed his warm desire for their future. As no newspaper representatives were permitted to be present, the incidents of the reception as given in the despatches may not be literally matters of fact, but no doubt the King's reception of the Boer delegates was a gracious one, otherwise there would have been no reception. The main object of the visit of the Boer Generals to Great Britain is understood to be the collection of a fund for the families of Boers who died in behalf of their country during the war. They will issue a circular plainly stating the Boer case to the British people. General DeWet has in hand a history of the South African war, and, it is said, kept steadily at work upon his book during his recent voyage. The Boer Generals are expected at Brussels on Tuesday of this week to attend the funeral of their late compatriot, General Lucas Meyer, the news of whose sudden death would come to them as a painful shock at the end of their voyage. Among the floral tributes sent to Brussels is said to be a wreath from the British Colonial Secretary, Hon. Mr. Chamberlain.



## Why Great Hopes Are a Great Duty.

A Sermon delivered on Sunday morning, July 27th, 1902, at Union Chapel, Manchester, by

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

"The God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."—Hebrews 13: 20.

A great building needs a deep foundation; a leaping fountain needs a full spring. A very large and lofty prayer follows the words of my text, and these are the foundations on which it rests, the abundant source from which it soars heavenward. The writer asks for his readers nothing less than a complete, all-round, and thorough-going conformity to the will of God; and that should be our deepest desire and our conscious aim, that God may see his own image in us, for nothing less can be "well-pleasing in his sight." But does not such a dream of what we may be seem far too audacious when we peruse the stained volume of our own lives, and remember what we are? Should we not be content with very much more modest hopes for ourselves; but to look at ourselves is not the way to pray, or the way to hope, or the way to grow, or the way to dare. The logic of Christian petitions and Christian expectations starts with God as the premises, and thence argues the possibility of the impossible. It was because of all this great accumulation of facts piled up in my text that the writer found it in his heart to ask such great things for the humble people to whom he was writing, although he well knew that they were very far from perfect, and were even in danger of making shipwreck of the faith altogether. And so, dear friends, my purpose this morning is to let him lead us along the great array of reasons for his great prayer, that we too may learn to desire, and to expect, and to work for nothing short of this aim—the entire purging of ourselves from all evil and sin, and the complete assimilation to our Lord. There are three points here, the warrant for our highest expectations in the risen Shepherd; the warrant for our highest expectations in the everlasting covenant.

The warrant for our highest expectations in  
I.—THE NAME OF GOD.

"The God of peace"—it comes like a benediction into our restless lives and distracted hearts, and carries us away up into lofty regions, above the mutations of circumstances and the perturbations and agitations of our earthly life. No doubt there may be some allusion here to the special circumstances of the recipients of this letter, for it is clear from the rest of the epistle that they had much need of the peace of God to calm their agitations in the prospect of the collapse of the venerable system in which they had lived so long, and it is obvious also that there were divisions of opinion amongst themselves, so that the invocation of the God of Peace may have had a special sanctity and sweetness to them, considering the circumstances in which they were placed. But it has chiefly a bearing not so much on the condition of the people to whom the words are spoken as upon the great substance of the grand prayer that follows it. It is because he is known to us as being "the God of Peace" that we may be quite sure that he will "make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight."

And how does that great name, sweet and strong as it is, bear with it the weight of such an inference as that? Plainly enough the name speaks, first of all, of that which I may call an immanent characteristic of the Divine nature. He is the tranquil God, dwelling above all the disturbances which come from variability, and all "the shadows cast by turning;" dwelling above all possibilities of irritation or agitation. And yet that great ocean is not stagnant, but through all its depths there flow currents of love, and in all its repose there is the intense energy. The highest activity coincides with the supreme rest. The wheel revolves so swiftly that it stands as if motionless.

Then, just because of that profound Divine repose, we may expect him, by his very nature, to impart his own peace to the soul that seeks him. Of course it can be but the faintest shadow of that Divine indisturbance which can never fall, like a dove's wing, upon our restless lives. But still in the tranquility of a quiet heart, in the harmonies of a spirit all concentrated on one purpose, in the independence of externals possible to a man who grasps God, in the victory over change which is granted to them who have pierced through the fleeting clouds, and have their home in the calm blue beyond, there may be a quiet of heart which does not altogether put to shame that wondrous promise: "My peace I give unto you." It is possible that they which have believed should enter into the rest of God.

But if the impartation of some faint but real echo of his own great repose is the delight of the Divine heart, how can it be done? There is only one way by which a man can be made peaceful, and that is by his being made good. Nothing else contributes to the true tranquility of a human spirit except its conformity to the divine will. It is submission to the divine commandments and appointments, it is the casting off of self, with all its aggregations and troubles, that secures our entering into rest. What a man needs for peace is, that his relations

with God should be set right, that his own nature should be drawn into one, and harmonized with itself, and that his relations with men should also be rectified. For the first of these, we know that it is "the Christ that died," that is the means by which the alienation and the enmity of heart between us and God can be swept away. For the second of them, we know that the only way by which this anarchic commonwealth within myself can be brought into harmony and order, and its elements prevented from drawing apart from one another, is that the whole man shall be bowed before God in submission to his will. The heart is like some stormy sea, tossed and running mountains high, and there is only one voice that can say to it, "Peace; be still," and that is the voice of God in Christ. There is only one power that, like the white moon in the nightly sky, can draw the heaped waters round the whole world after itself, and that is the power of Christ in His Cross and Spirit which brings the disobedient heart into submission, and unites the discordant powers in the liberty of a common service. So, brethren, if we are ever to have quiet hearts, they must come, not from favorable circumstances, nor from anything external. They can only come from the prayer being answered "Unite my heart to fear thy name," and then our inner lives will no longer be torn by contending passions—conscience pulling this way and desire that; a great voice saying within, "you ought!" and an insistent voice answering, "I will not!" but all within will be at one, and then there will be peace. "The God of peace sanctify you wholly," says one of the apostles, bringing out in the expression the same thought, that inasmuch as he who himself is supreme repose must be infinitely desirous that we, his children, should share in his rest, he will, as the only way by which that rest can ever be attained, sanctify us wholly. When—and not till, and as soon as—we are thus made holy, are we made at rest.

Nor let us forget that, on the other hand, the divine peace which is shed abroad in our hearts by the love of God, does itself largely contribute to perfect the holiness of a Christian soul. We read that "the God of peace shall bruise Satan under your feet shortly," and we read that, "the peace of God will guard your hearts and minds," and we read that the peace of God will sit as umpire in our hearts, detecting the evil; judging the actions, awarding the prizes. For, indeed, when that peace lies like a summer morning's light upon our quiet hearts, there will be little in evil that will so attract us as to make us think it worth our while to break the blessed and charmed silence for the sake of any earthly influences or joys. They that dwell in the peace of God have little temptation to buy trouble, remorse perhaps, or agitation, by venturing out into the forbidden ground, so, brethren, the great name of the God of peace is itself a promise and entitles us to expect the completeness of character which alone brings peace.

Then, further, we have here the warrant for the loftiest expectations in

II.—THE RISEN SHEPHERD.

"The God of peace who brought again, or, perhaps, brought up from the dead our Lord Jesus, that great Shepherd of the sheep." Now it is remarkable that this is the only reference in this Epistle to the Hebrews to the Resurrection of Jesus Christ. The book is full of references to that which pre-supposes the Resurrection, viz., the ascended life of Jesus as the great High Priest within the veil, and the fact that only this once is the act of Resurrection referred to, confirms the idea, that in the New Testament there is no division of thought between the point at which the line begins and the line itself, that the Ascension is but the prolongation of the Resurrection, and the Resurrection is but the beginning of the Ascension. But here the act rather than the state into which it led is dwelt upon as being more appropriate to the purpose in hand.

Then we may notice in a word, further, that in that phrase, "the great Shepherd of the sheep," there is a quotation from one of the prophets, where the words refer to Moses bringing up the people from the Red Sea. The writer of the epistle adds to Isaiah's phrase one significant word, and speaks of "that great Shepherd," to remind us of the comparison which he had been running in an earlier part of the letter, between the leader of Israel and Christ.

So, then, we have here brought before us Jesus who is risen and ascended as the great Shepherd of the sheep. Looking to him, what are we heartened to believe are the possibilities and the divine purposes for each of those that put their trust in him? Gazing in thought for a moment on that Lord risen from the grave, with the old love in his heart, and the old greetings upon his lips, we see there, of course, as everybody knows, the demonstration of the persistence of a human life through death, like some stream of fresh water holding on its course through a salt and stagnant sea, or plunging underground for a short space, to come up again, flashing into the sunshine. But we see more than that. We see the measure of the power, as the Apostle has it, that works in us, "according to the energy of the might of the power which he wrought in Christ when he raised him from the dead." As we gaze, we see what

may be called a type, but is a great deal more than a type, of the possibilities of the risen life, as it may be lived even here and now, by every poor and humble soul that puts its trust in him. The Resurrection of Jesus gives us the measure of the power that worketh in us.

But more than that, the risen Shepherd has risen as Shepherd for the very purpose of imparting to every poor soul that trusts in him his own life. And unless we grasp that, we shall not understand the place of the Resurrection in the Christian scheme, nor the ground on which the loftiest anticipations of our possibilities are not audacious for the poorest soul, but anything beneath the loftiest is for the poorest beneath what it ought and might aspire to. When the alabaster box was broken, the ointment was poured forth, and the house was filled with the odour. The risen Christ imparts his life to his people. And nothing short of their entire perfecting in all which is within the possibilities of human beauty and nobleness and purity, will be the adequate issue of that great Death and triumphant Resurrection, and of the mighty quickening power of a new life which he thereby breathed into the dying world. On his cross, and from his throne, he has set agoing processes which never can reach their goal,—and, blessed be God! never will stop their beneficent working until every soul of man, however stained and evil, that puts the humblest trust in him, and lives after his commandment, is become radiant with beauty, complete in holiness, victorious over self and sin, and is set for evermore at the right hand of God. Every anticipation, that falls short of that, and all effort that lags behind that anticipation, is an insult to the Christ, and a trampling under foot of the blood of the Covenant "wherewith ye are sanctified."

So, brother, open your mouth wide and it will be filled. Expect great things; believe that what Jesus Christ came into the world, and died to do, what Jesus Christ left the world and lives to carry on, will be done in you, and that you too will be made complete in him. For the Shepherd leads and the sheep follow—here afar off, often straying, and getting lost or torn by the brambles, and worried by the wolves. But he leads and they do follow, and the time comes when "they shall follow the Lamb whithersoever he goeth," and be close at his heels in all the good pastures of the mountains of Israel. "We see not yet all things put under him," but we see Jesus, and that is enough.

Lastly, the warrant for our highest anticipations in

III.—THE EVERLASTING COVENANT.

Time will not allow of my entering upon the question as to the precise relation of these final words to the rest of the verse. But their relation to the great purpose for which I am dealing with the whole verse this morning is plain enough. It has come to be very unfashionable now-a-days to talk about the Covenant. People think that it is archaic, technically theological, far away from daily life, and so on, and so on. I believe that Christian people would be a great deal stronger if there were a more prominent place given in our Christian meditations to the great idea that underlies that metaphor. And it is just this, that God is under obligations, taken on him by himself, to fulfil to a poor trusting soul the great promises to which that soul has been drawn to cleave. He has, if I might use such a metaphor, like some monarch, given a constitution to his people. He has not left us to grope as to what his mind and purpose may be. Across the infinite ocean of possibilities, he has marked out on the chart, so to speak, the line which he will pursue. We have his word, and his word is this: "After those days, saith the Lord, I will make a new covenant. I will write my law on their inward parts. I will be their God and they shall be my people." So the definite, distinct promise, in black and white, so to speak, to every man and woman on the face of the earth, is "Come into the bonds of the covenant, by trusting me, and you will get all that I have promised."

And that covenant is, as my text says, sealed by "the blood." Which, being turned into less metaphorical English, is just this, that God's infinite propension of beneficence towards each of us, and desire to clothe us with all the radiance of white purity, is guaranteed as extended to, and working its effects on every man who trusts Jesus by the fact of Christ's death. And is it not? What does that death mean if it does not mean that? Why should he have died on the cross unless it were to take away sin?

But the blood of the covenant does not mean only the Death by which the covenant is ratified. We shall much misapprehend and narrow New Testament teaching, if we suppose that. The "blood is the life," is the basis of all the scriptural thinking about it. There is further suggested, then, by the expression, that the vital energy with which Jesus Christ came from the dead, as the Shepherd of the sheep, is the power by which God makes us "perfect in every good work to do his will, working in us that which is well-pleasing in his sight."

So, two practical counsels may close my words. See that you aspire as high as God's purpose concerning you, Christian men and women, and do not be content with anything short of the, at least, incipient and progressive accomplishment in your characters and lives, of that great prayer. Again, see that you use the forces which by the Cross and the Resurrection, and the Ascension, are set in motion to make that wondrous possibility a matter-of-fact reality for each of us, and whoever you are, and whatever you have been, be sure of this, that he can lift you from the mud and cleanse you from its stains, and set you at his own right hand in the heavenly places. For the Name, and the risen Shepherd, and the blood of the everlasting Covenant, make a threefold cord, not to be quickly broken, and able to bear the weight of the mightiest hopes and firmest confidence that we can hang upon it.—Baptist Times.



## The Chinese—The Problem of Christianity.

BY WILLIAM ASHMORE, D. D.

It will be admitted that, to the Chinese rulers, Christianity is a sore and perplexing problem. The question first asked about Jesus is now being repeated about his teachings—What shall we do with them?

An explanation of the situation will be an explanation of the problem. The moral sentiment of this immense nation has been dominated by heathenism—a heathenism whose tremendous power lies, not in its aggressiveness, but in its torpor. The whole land is in the condition described by the riders on the horses among the myrtle trees in the vision of Jeremiah—"the earth sitteth still and is at rest"—utter stagnation and death everywhere. Then came Christianity. Verily, Christ's words were true—"I came not to send peace, but a sword." The stagnant water began to be stirred and mephitic poison began to be exhaled. Of its own bare self, in its purest and simplest form, Christianity was bound to be a "sword." Yet it must here be distinctly affirmed and vigorously maintained that of its own simple self Christianity would not have been such a bewildering problem as it is. Romanism is the trouble.

Christianity has come in two separate forms—in the form of Romanism and in the form of what is called Protestantism. The working methods of the two forms of belief are diametrically opposite; Protestantism preaches a kingdom that is not of this world; Romanism claims a dominion as much of this world as it does of the next. Protestantism teaches men that in matters of the soul Christ is supreme; Romanism claims that on the banks of the Tiber sits an Italian potentate who is the sole and fully empowered vice-regent of Christ, and who holds the keys of death and hell in his own hand as much as does Christ himself. Protestantism claims no temporal authority and declines temporal distinctions; Romanism ambitiously and persistently seeks for them both.

The Chinese are in a quandry. Times was when both forms of Christianity were regarded with supercilious disdain. Yet even then Romanism was hated because of its arrogant pretensions. But of late both Romanism and Protestantism have gained immensely, though each in a different way. The former is backed up by France and is made a political tool; the latter is gaining in numbers, in assertiveness and influence. The Chinese at one time, again, hoped to stamp out Christianity; then they tried to hold it in check. Lately the problem has been, Can it possibly be utilized? And then, again, can one form of it be made to play off against another?

The final shaping of this great problem is not yet fully apprehended by the Chinese, though we think it is beginning to be. When it is fully so the real struggle will be on hand, and you will feel the jar of it even in America. The Romanist assumption will assert itself more and more, and unless France gets a backset in Europe will go till a crisis will be reached out there. We are watching with keen interest the French government's treatment of Jesuits in France, and are hoping some less consideration will be shown to Jesuits in the far east. The Protestant doctrine of soul liberty finds no objection among the Chinese. On the contrary, it strikes them favorably, and is in accord with the genius of their own ideas, while the correlated doctrine of a separate church and state pleases them greatly and makes them cease to be apprehensive that we are a dangerous element. The difference in status, therefore, between the Romanist and the Protestant is immense. Before it is over with we shall expect to find the Chinese appealing to the Protestant principle as the only sound and just one, and using it with tremendous effect against the Franco-Roman principles and methods.

The high authorities are now considering "the missionary question" in every possible bearing, and are going into the subject with a degree of minuteness of inquiry which delights us Protestants. Among other things, a commission has been appointed by some of them to study up and report on the essential differences between Romanists and Protestants, and it is reported they are now busy studying up the story of Lutheran reformation. The result of all this investigation we expect to hail with satisfaction. If it is a correct and faithful one it will be all that we want, and if it is not, we have plenty of champions who will take the matter up.—The Standard.

Swatow, China.

## Study John Bunyan.

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

"Give me a hint or two as to the books I shall find most profitable," is the request of a young minister. In answering him, let me give a hint to some others. Next to your Bible, study John Bunyan's immortal Pilgrim's Progress. Spurgeon's pure, racy Saxon-English came from his constant study of the tinker of Bedford, and Bunyan fashioned his style on the English Bible.

He was a man of one book. He had but a small

library, and when he went into Bedford jail, he took only three or four books with him, for which let us be devoutly thankful. God's Word was the constant companion of his cell, the volume of his morning studies and his evening meditations. This perpetual delving in the mine of divine relation gave Bunyan the pure gold out of which he fashioned his masterpiece. He had read no other poetry than the sublime poetry of David and Job, Isaiah and Habakkuk, and we trace the effect of such close communings with the inspired Hebrew bards in all the grandest imagery of the Pilgrim's Progress. His description of the glories of heaven, when the gates open to "Christian's" entering footsteps, is almost a literal copy of John's Apocalypse. Bunyan had never seen the inside of a theological school, he got his body of divinity from the fountain-head by going directly to Moses, the prophets, the Apostles, and to him who spoke as never man spoke. Where in the whole range of religious literature can be found a richer, purer, stronger evangelical theology than is contained in this marvellous allegory? Saturate your soul with it, my young brother; it will give you the right pitch when you sit down to your sermons. No danger of your theology becoming pulpy or mucilaginous when you feed on the "Holy War" and the "Pilgrim."

Let Bunyan teach you also what wonderful things the Scriptures are when approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them, not with lexicons and commentaries, but with a keen spiritual eye that discovered every atom of gold as sharply as a Colorado miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ and showed them unto him. This patient waiting on God's Word, this humble sitting at the gates of the infinite wisdom, and this fervent, earnest inquiry directly from God, let Bunyan into the interior truths that concern most deeply the human soul and its experiences, and eternal destinies. As your business is to deal with human nature in all its varieties, you will find no range of portraitures which surpasses those presented by the dreamer of Bedford.

Bunyan will also teach you how to read your Bible in terrible earnest. He made it as literal as the flash of the noon-day-sunbeams. Not one sharp edge of the divine threatenings against sin did he ever blunt; in these times there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvellous love of God in redemption and in providence. Into the bosom of the exceeding great and precious promises he fairly leaped as a child leaps into the arms of a mother. Every syllable of the divine book he pored over and pondered till his memory held it in solution. You will be constantly delighted with his ingenious introduction of the out-of-the-way passages of Scripture, into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers, and give them happy and profitable surprises.

Style is a vastly important element in effective preaching as the Spurgeons, Maclarens, Robertsons and Bushnells testify. The best style is that which most resembles a window of perfectly transparent glass. The Pilgrim's Progress is a well of English undefiled. I do not recall but one foreign word in it, and that is when "Mr. By-ends made them a low congee." That French word seemed to suit exactly a frivolous and foppish fellow. In every page Bunyan sticks to the stout old dialect which the illiterate can understand and which the most cultured cannot improve. Hardly any other book abounds more in monosyllables. There is a model for you in terse, trenchant vigor of speech; and you will be all the more popular and powerful as a preacher if you will learn what Daniel Webster and John Bunyan teach you, viz.: that for all the highest purpose of an instructor of the people, pure, plain, simple English is the mightiest instrument. In after years you will thank me for exhorting you to study John Bunyan.—Evangelist.

## From Heart to Heart.

BY PASTOR JOSIAH WEBB.

My dear sisters and brothers—you who are shut in and cannot go out into the fields and pluck the wild flowers, and watch the tall grain as it waves gleefully in the summer breeze:—I have been thinking about you of late. I thought that I saw you one fine day looking out from your chamber-window. A smile lit up your face as the sweet song of birds came floating into your room on the wings of the morning air. But that smile did not stay long; it faded slowly away. A dark cloud came over your brow, and your eyes became dimmed with tears. Then I knew that the glad song of birds, and the beautiful sunshine reminded you of the painful fact that you must stay in the house and suffer. The sunshine and the long summer day do not mean the same to you as they do to the birds and the flowers, and to the children whose

limbs are strong and active, and whose cheeks are aglow with health.

Nobody knows one half of the pain and weariness and monotony that you, poor dear shut ins, have to endure during the hot summer days. When all in the house are walking noiselessly, and conversing in whispers, and consoling themselves with the thought that you are resting, I hear you saying, in voice so mournful: "How long the day seems! I feel so faint and tired! I shall be glad when it is night." And then when night comes, your nerves become excited: you try to compose yourself, but all your efforts are in vain. I hear you say in a half-sobbing voice, as the night is advancing toward day: "I am weary of the night. When will the morning come?" Your friends do not know all this; you try to hide it from them; for it would only increase your troubles and add to their burdens if you attempted to tell them all.

How good it is, when one is sick, to hear the physician say: "I know all about your disease. I understand perfectly what you suffer. You will be better after a little," but, alas! it may be that your illness is beyond the skill of earthly physicians, and there is nothing left you but to suffer and patiently wait for Jesus to come for you. "O thou afflicted, tossed with tempest, and not comforted, behold," saith the Lord, "I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows with agates, and thy gates of carbuncles, and all thy borders of pleasant stones." What beautiful words! Lift up your eyes, ye sufferers of Zion; lift them up and behold; for know ye of a truth that there is a world, another than this—a spiritual—a world that is within, above and around this material world of ours. In this spirit-world there is a sun that never sets. The light of that sun is soft to the eye. The warmth of that sun is as balm to the wounded and sorrow-stricken heart. "Unto you," saith the Lord, "that fear my name shall the sun of righteousness arise with healing in his wings."

In this spirit-world there is a garden—it is the garden of the Lord. It is a most beautiful place: Angels look upon it with admiration and wonder. In this garden there are stately trees, all laden with ripe fruit. There are plants, all clothed with beautiful buds and blossoms. There are vines, all hanging with large clusters of luxurious grapes. These are the Wealeys and the Spurgeons and the Careys and the Gordons and the Moodys.

There are other trees and plants and flowers which, though not so prominent or distinguished in the eyes of men, are, nevertheless, beautiful and precious and useful. These are they who bear fruit, or send forth a sweet fragrance for the poor heathen in India, and in the dark slums of our cities, and in the homes of the poor.

There are still others which are very, very delicate, and which need the tenderest care. Their names do not appear on the fair pages of the world's history; their work is not rewarded on this side of the narrow stream; their beauty is not seen by earthly eyes; but God knows their names: He knows how precious, and how beautiful, and how useful they are. These are the mourning Marys and Marthas, and the poor suffering Lazaruses, and the afflicted men and women and boys and girls who are blind and lame and sickly. These are witnessing for God in the midst of the most trying circumstances. Some of these dear ones, like the water-lilies, are surrounded, and at times overwhelmed by the deep waters of affliction, yet they lift up their heads with their faces looking heavenward and reflect back the smile of their dear Heavenly Father.

In this garden of the Lord, though there are so many weak and delicate ones, death is unknown. Do you want to know the reason of it? Look away to yonder mount. There, upon that cross, is the Smitten Rock. From that Rock flows the water of life. That river has been flowing and flowing on all through the ages; the streams thereof branch off here and there in search of some thirsty fainting soul; there is not a dark recess, or a lonely chamber, if there is a soul that is seeking after God there, where those gentle, healing, life-giving streams do not flow. "There is a river, the streams whereof shall make glad the city of God."

"O, what hath Jesus done for me!  
Before my raptured eyes  
Rivers of life divine I see  
And trees of Paradise;  
I see a world of spirits bright—  
Who taste the pleasures there;  
They all are robed in spotless white,  
And conquering palms they bear."  
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He is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.—Quarles.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Henry Drummond.



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### Our Sunday School Work.

It is doubtful whether anything in connection with our denominational affairs is more in need of attention or would more largely repay untold and judicious effort than our Sunday School work. Much prayerful thought and labor are indeed being expended by earnest individual Christians in connection with our churches on behalf of this work, and no doubt with most excellent and gratifying results. In many churches pastors and earnest workers are co-operating heartily and persistently to promote the Sunday Schools in connection with their own churches, endeavoring to secure the highest efficiency in the teaching staffs and in the methods employed. There is also some measure of co-operation between our Sunday Schools, and some endeavor, by means of organized Associations and Conventions, to promote general interest in the work and efficiency in the schools.

It is however in respect to this matter of co-operative effort for education and inspiration, and of organization to that end, that our Sunday School work seems to be sadly deficient. We are destitute of any general plan of organization and effort. Our Convention and most of our Associations are indeed supposed to give some attention to the subject. They appoint committees to prepare reports on Sunday School work, and those reports (if the committee does not forget the duty entrusted to it) are read, and discussed more or less intelligently, and adopted. The Associations also undertake the duty of gathering statistics in reference to the Sunday Schools connected with the churches, but while many churches report the facts as correctly and fully as practicable, it will be generally admitted that the statistics so gathered are not on the whole by any means so complete as could be desired. In some parts of the country Baptist S. S. Associations or Conventions of a more or less local character and scope are held, and in some parts nothing of this kind is attempted. Some of our Sunday School workers are in sympathy with the interdenominational organizations. They attend the gatherings for the promotion of Sunday School work held under such auspices and think that they derive valuable inspiration and instruction from such association. Others are not in sympathy with the interdenominational work, and will have nothing to do with its Associations. On the whole then it must seem that as a denomination we are very much at sixes and sevens in respect to co-operation and organized effort in Sunday School work, and to those who give attention to it, the present situation in its general aspects must appear far from satisfactory.

It would seem to have been a pronounced conviction of the present unsatisfactory condition of our Sunday School work, and the possibility of improvement, that led the Convention's committee on Sunday Schools to say, in its report to the Convention last year at Moncton, that, in the judgment of the committee, "the time has arrived when, in the general interests of the denomination, a definite and organized effort should be made by the Convention to place the Sunday School work on a more solid and substantial basis," and further, to recommend "the appointment of a general superintendent who shall devote his whole time to the furtherance of the educational and evangelistic interests of Maritime Baptist Sunday Schools under the direction of a Board to be appointed by this Convention." The fact that the Convention, after favorable discussion of this report, unanimously adopted its recommendation, would seem to indicate a general feeling that improvement in respect to the condition of our

Sunday School work is both practicable and highly desirable.\*

The Board called for by this report was appointed by the Convention. It was fairly representative of the three Provinces, and its personnel would seem to justify confidence in its ability to undertake successfully—with the sympathetic co-operation of the churches—the important duties with which it was entrusted. What deliberations may have been held by this Board during the year, or what preliminary steps may have been taken in the way of carrying out the suggestions and recommendations of the report adopted at Moncton, we do not know. We have not heard that anything has been done, and certainly no general superintendent of Sunday School work has been appointed. Perhaps it has been thought wise to take time for deliberation and inquiry, and not to move in so important a matter without strong assurance that any course to be pursued would meet with general approval and support on the part of the churches. If such is the explanation of the apparent inactivity in this matter, we do not know that any fault should be found with the Board appointed last year. Success in such a matter must depend largely on a general sympathetic and intelligent co-operation on the part of the churches. Perhaps as a result of inquiry and deliberation, the Board will be in a position at the approaching meeting of the Convention in Yarmouth to outline some definite plan of organization and action. At all events we may be permitted to hope that the action taken by Convention last year will not prove a mere denominational spasm, without any vital significance. We believe that there is a very important sphere of usefulness for a Sunday School Board in connection with the Convention. Whether the Convention could wisely undertake to devote one whole day to Sunday School work and so become in part a Maritime Sunday School Convention might be doubtful. But, without extending very materially the time which the Convention is accustomed to give to the consideration of Sunday School work, such a Board might be of great service (a) by charging itself with the employment of a General Superintendent of Baptist S. S. work, (b) by co-operating with the Superintendent for general and uniform organization on Maritime, Provincial or Associational lines, endeavoring by all practical means to promote the work, and (c) by presenting to the Convention and for publication in the Year Book a full report, statistical and otherwise, of the Sunday School work of the denomination for the year. Such a report would naturally, with the information presented, embody suggestions and instruction of large value, and the full result of the Sunday School Board, if it proved equal to its opportunities, would be of the greatest importance in unifying, stimulating and strengthening the Sunday School work throughout the denomination. We therefore hope that this matter will receive the earnest consideration of the Convention.

### The Street versus the Home.

The terrible tragedy alluded to in a paragraph elsewhere, is of a kind happily rare in Canadian cities or communities, but it may well prompt inquiry into the educational conditions out of which conduct of so criminal and fiendish a character is developed. There are doubtless persons who come into the world with a congenital predisposition toward crime. It may be that the boy now held in the St. John jail on the charge of having deliberately taken the life of a companion a few years older than himself, was born with abnormal criminal tendencies. It seems much more probable, however, that the cause for this awful result is to be found principally in the educational influences to which the boy was subject—influences shared also by companions who may or may not be essentially better than himself. It is an illustration—and it should be an impressive one—of what may be expected to result from street education. It is a very painful illustration of what may be expected when a boy is allowed to grow up without any wise and firm parental control,—to go to school or not, to go to church or not, and to work or not, as he feels inclined, to be at home or to be on the streets at night as his mind may lead him, to go with any companions who may entice him, to frequent the purlieus of theatres and other questionable haunts, to learn to smoke cigarettes and drink beer, and worst of all, perhaps, to defile his mind and inflame his imagination with the abominations of blood and thunder fiction. Let a boy have such an education as that, and there is hardly anything more certain than

that, by a longer or a shorter road, he will go to the bad. Even if he escapes a short cut to the gallows or the penitentiary, he is pretty sure to do that which is still worse for society, become a begger and educator of children who, unless rescued by some miracle of grace, will become even more vicious and criminal than himself. Some people are saying—"Enforce the curfew law,—let society see to it that the children are at home when night comes." The curfew law may be of some value, we say nothing against it. But evidently the root of the trouble lies deeper than can be reached by any curfew regulation. What is wanted is not merely that the children be sent home at night, but that there shall be homes worthy of the name for the children to go to. Where there is a home worthy of the name, there is little need to send the children home, for there are those there more concerned for their welfare than any others can be. Napoleon uttered a great word when he said that the supreme need of France was mothers. The greatest need of society today is mothers and the second greatest need is fathers, for where there are mothers and fathers worthy of those sacred names there will be homes which are worthy of that name which is so indissolubly connected with human welfare and which has given inspiration and purpose and character to so much that is noblest and best in connection with our English race and history. To build up the home is to build up the nation. To destroy the home is to destroy the nation. Evidently the task of regenerating homes is not an easy one, but a regenerated society apart from regenerated homes is impossible.

### Editorial Notes.

—OUR CORRESPONDENTS ARE REQUESTED TO OBSERVE THAT, ACCORDING TO THE NEW POSTAL REGULATIONS, PRINTER'S COPY MUST BE PRE-PAID AT THE SAME RATE AS OTHER CORRESPONDENCE—THAT IS TWO CENTS PER OUNCE OR FRACTION OF AN OUNCE. IF OUR CORRESPONDENTS NEGLECT THIS REGULATION IN SENDING US COPY FOR THE PAPER WE HAVE TO PAY DOUBLE POSTAGE ON THEIR LETTERS IF WE TAKE DELIVERY OF THEM.

—The Northfield Conference closed on Sunday, and the post Conference addresses which being on Tuesday of this week will last until Sept. 7. President Roosevelt is to visit Northfield during that time, and it is planned to have the President speak to the Northfield people in the Auditorium, and later to address the five hundred students who will be at the young men's school founded by Dwight L. Moody at Mount Hermon.

—There has been secured for the Carnegie Museum in Pittsburg, Pa., a boat which is no doubt one of the most ancient examples of naval architecture extant. This boat is one of five which were not long since secured as the result of excavations at Dahabur, Egypt. Buried deep beneath the hot sands and in the dry atmosphere of the desert, these boats had been preserved from the attacks of insects and other destructive agents for a period of time estimated at forty-five centuries. From inscriptions and objects found with the boat it is believed that it was intentionally preserved in connection with the funeral rites attending the burial of some officer of the Government who stood in high esteem as a master of naval affairs.

—Joseph Jacque Tissot, the distinguished French painter, has lately died, at the age of seventy-two. His work brought him into notice in Paris as a young man, and in 1870 he went to London where he continued to live for several years, winning recognition both as a painter and an etcher, and his success followed him to Paris when he returned to his native country. It is however upon his later work seen in the series of paintings illustrating the life of Jesus Christ that Tissot's fame chiefly rests. The 350 paintings in oil and water colors and the 111 pen and ink drawings were the results of more than ten years' labor. Tissot brought a devout and sympathetic spirit, as well as a high order of talent, to the execution of his great task.

—The purchase by the Wesleys of England—and as a partial investment of their Twentieth Century Fund—of the Westminster Aquarium for the sum of £330,000 is in keeping with that large and far-seeing spirit which has generally characterized the Methodist body. The securing of so valuable a property in the heart of London and amid historic surroundings of so great significance, being in the neighborhood of Westminster Abbey and the Houses of Parliament, may be expected strongly to impress the imagination and call forth the enthusiasm of the body. In reference to the important purchase, the *Baptist Times* of London says: "The courage and energy displayed by the leaders of the Wesleys lead us to expect that the new Church House will be the centre of spiritual influence and activity, which will have a deep and permanent effect upon the life of the Metropolis."

—At a meeting a few weeks since, of the Wesleyan Conference in Manchester, England, Rev. J. Fossett, in



the course of an address, made some statements which are of interest as showing the comparative membership and recent rate of increase in the Wesleyan and the Baptist bodies in Great Britain. After deprecating the low percentage of increase in the Wesleyan denomination at present as compared with the past, and the striking decline in the rate of additions to the church of England, the speaker said—"He was glad the Baptists were becoming the Methodists of today. Fifty years ago they were very different, now they were becoming Methodists in all that meant zeal and earnestness, and they were blessed with success. . . . In 1892 the number of members in their (the Baptist) church was 312,429; in 1901 it was 372,998. That was their increase during nine years. What was their (the Wesleyans) own increase during the same years? In 1892 their numbers were 454,224; in 1901, 491,897. This was admonitory to him if not to anyone else, an increase of only 37,673 against the large Baptist increase." The speaker made this the basis of a stirring appeal for greater devotion and zeal in the work of soul-winning.

The Doherty murder case, of which some account was given in our news columns last week, has naturally caused much excitement and comment. Facts had come to light which indicated that the two boys now in prison in connection with the affair had made false statements as to their whereabouts on the afternoon that Doherty disappeared, and aroused suspicions that they knew more about his death than they were willing to tell. This suspicion was confirmed by their attempt to leave the country. Then came the confession of the younger boy, Goodspeed, who testified before the coroner's jury that Higgins had killed Doherty at the place where the body was found, by shooting him four times and afterwards beating him over the head with the revolver. The boy also stated that when he was about to run at the request of Doherty, and call assistance, Higgins compelled him, by threatening him with death, to remain where he was, and compelled him to assist in covering up the body of the murdered boy. Goodspeed also stated that on their return from the scene of the murder to the city, Higgins threw the revolver in the water at the head of Courtney Bay, and the fact that the weapon has been found by the police at the point indicated by the boy, is strong corroborative evidence of the truth of his statement in reference to other facts. The case comes up for preliminary examination before the Police Magistrate on Tuesday of this week, when it may be that more of the mystery that still hangs about the case will be cleared up. For after all the light that has been thrown upon the matter by Goodspeed's confession, it seems most remarkable that Higgins on his own motion should have killed Doherty in cold blood and with no motive other than that which thus far has been revealed. According to the boy's statement, Higgins had a grudge against Doherty because he believed the latter to have appropriated some plunder which he (Higgins) had stolen and hidden. This may be the true explanation, but very naturally there are suspicions that others were concerned in the matter and that there was a conspiracy to put Doherty out of the way.

### Historical Plymouth.

BY A. T. DYKEMAN.

On Tuesday, July 15th, 1902, six hundred B. Y. P. U. A. delegates boarded the train in Providence, R. I., for an excursion to the place of the landing of the Pilgrim Fathers. The writer was pleased to be one of the number. Upon our arrival Rev. N. R. Everitt, the Baptist pastor of Plymouth, gave us a royal welcome. After all the delegates had stepped their feet on the celebrated rock, Pastor Everitt's standing on one of the shoulders of the granite canopy, he gave us an interesting and instructive address with reference to the objects of interest lying all around us. He told us we were visiting the birthplace of American democracy. The high eminence overlooking the rock is Cole's Hill. Here were buried, in that dark, sad, first winter, one-half of their little band. The graves were levelled and corn planted above them in the spring to conceal them from the Indians. Longfellow, in "Miles Standish's Courtship," describes it thus: "Green above her is growing the field of wheat we have sown there. Better to hide from the Indian scouts the graves of our people, lest they should count them and see how many already have perished." Their bones, since unearthed, are now kept in the upper chamber of the canopy over Plymouth Rock.

Our next move was to the Congregational church, where an excellent historical address was given by Hon. Mr. Davis on the subject, "Who were these people who, over two hundred and fifty years ago, laid the foundation of a great republic?" After this address we repaired to the vestry of the Baptist church, which had been turned into a veritable restaurant, for the purpose of supplying the wants of the "inner man."

Here we rested and ate, and ate and rested, quenching our thirst with pure, sweet water from the very spring,

near by, from which Miles Standish, John Alden and the Puritan maiden "Priscilla" frequently drank. The next point of interest to which we were directed was Burial Hill, a high eminence just back of the town. Here we were shown the marble obelisk of Gov. Bradford, who came out in the Mayflower, and who was governor of the colony from 1621 to 1657, excepting five years, during which he refused to serve, and for which he was heavily fined. Here is the Judson lot and memorial stone. The Judson home was just at the foot of the hill where the Unitarian church now stands.

The epitaphs in this first cemetery of New England are quaint and unique. On the stone of a child aged one month we read:

"He glanced into our world to see  
A sample of our miserie."

On the stone of another child, one year and seven months old, we read:

"Heaven knows what man  
He might have made. But we  
He died a most rare boy."

The greatest centre of attraction in Plymouth is Pilgrim's Hall, a rough granite building, whose Doric columns and portico gives it the appearance of a Greek temple.

In this building are stored curios and relics too numerous to mention. Here we saw the chairs of Elder Brewster and Gov. Carver, brought over in the Mayflower; the wicker cradle in which was rocked Peregrine White, the first baby born in the colony; John Alden's Bible; a large pot and platter, and the celebrated sword of Miles Standish, to which Longfellow refers in his "Courtship of Miles Standish":

"Suddenly breaking the silence, the diligent scribe interrupting,  
Spoke in the pride of his heart Miles Standish, the captain of Plymouth.  
Look at these arms, he said, the warlike weapons that hang here,  
Burnished and bright and clean, as if for parade or inspection.  
This is the sword of Damascus; I fought with it in Flanders."

The poet again, in this poem, refers to this sword: "Cutlass and corslet of steel, and his trusty sword of Damascus,  
Curved at the point, and inscribed with its mystical Arabic sentence."

This "Arabic sentence" inscribed on the handle has always been mystical and untranslated until June, 1871, when Prof. Rosedale of Palestine, an accomplished linguist, visited Plymouth and read the sentence. There are two inscriptions, one in Cufic Arabic, the other of Mediaeval Arabic. The Prof. says this sword is one of the most ancient weapons in existence, and dates back two or three hundred years before Christ. Where did Miles Standish get it?

The paintings in Pilgrim Hall are grand. At the east end is one, thirteen by sixteen feet, representing the Landing of the Pilgrims, painted by Henry Sargent, of Boston, and valued at \$3,000. On the west side is one about the same size, known as "Lucy's Embarkation from Deift Haven, Holland." To this picture was awarded the British government prize of \$5,000 at Westminster Hall, London, in 1848.

The only other matter of interest that I will mention is the National Monument to the Pilgrim Fathers, just back of the town on a high hill. This is of carved granite, and is eighty-one feet in height. The pedestal is forty-one feet in height, and is crowned with a very impressive statue of a woman, forty feet high, representing faith, with index finger pointing heavenward. This is said to be the largest stone figure and the finest piece of granite statuary in the world. It cost \$30,000. The view from this monument of Plymouth Bay, Clarke's Island (where the pilgrims spent their first Sabbath), the lofty monument to Miles Standish, across the bay, in Duxbury, where he resided; Watson's Hill, where the pilgrims made the treaty with Massasoit, the Indian chief, which insured their future safety, is simply grand and entrancing.

The following verses, learned from my mother when a child, were haunting me all the day, and intensified the hallowed feelings suggested by the sacred associations:

"The breaking waves dashed high  
On a stern and rockbound coast;  
And the woods against the stormy sky  
Their giant branches tossed,  
And the heavy night hung dark  
The hills and waters o'er,  
When a band of exiles moored their bark  
On the wild New England shore.

What sought they thus afar?  
Bright jewels of the mine,  
The wealth of seas, the spoils of war?  
They sought a faith's pure shrine,  
Aye, call it holy ground,  
The land where first they trod,  
They have left unstained what there they found—  
Freedom to worship God."

### The Proposed Unification of Colleges.

An old Story Revived.

H. C. CREED.

Dr. R. M. Saunders' forthcoming "History of the Baptists of the Maritime Provinces," of which an appreciative editorial notice appears in the MESSENGER AND VISITOR this week, will be a valuable and most interesting work. The present writer, like the editor, has had the privilege of reading the advance sheets (of all except the appendix,) and can say with assurance that a treat is in store for those who purchase the book.

At the present time I desire, with the author's permission, to make a few quotations from the chapter that contains an account of a movement which Dr. Saunders calls "a Scheme for a Provincial University," and which agitated the people of Nova Scotia, especially the Baptists, about sixty years ago. I was struck with the fact that many of the arguments used at that time, and many of the statements made regarding the questions at issue, are remarkably applicable to the recent attempt to induce the several colleges in these Provinces to give up their separate existence and unite in forming one great university.

Two years after Lord Sydenham's arrangement was made, William Annsand, at the instance of Mr. Howe, introduced into the House of Assembly a series of resolutions, the object of which was to do away with the existing denominational colleges, and, in their place, establish one to be supported by the state. Acadia College had then been in existence about four years. In founding and sustaining it thus far, the Baptists had made large contributions and no little sacrifice. Already it had taken a deep hold of their religious sympathies, and in their judgment had become an essential agency in carrying on their denominational work. A number of powerful revivals of religion had rooted it still more deeply in the affections of the churches. The zeal of Dr. Crawley, Mr. Johnstone and others, then foremost in advocating its interests and predicting its grand mission, having spread through all the churches, flamed up in ardent and intense devotion.

Up to this time, the Baptists, except the few in Halifax who had been Episcopalians, had been Mr. Howe's ardent political supporters. They had subscribed to his newspaper, and were zealous advocates of the principles for which he was contending. But when Mr. Howe attempted to annihilate the College for which they had sacrificed so much, he wounded sympathies deeper down in their hearts and far more sacred than the bonds of mere political affiliation. They were astonished and alarmed at this attempt to destroy their beloved Acadia. It was in their eyes an injustice, that called for vehement resistance."

"The rumor of the proposal to amalgamate all the colleges into Dalhousie created deep feeling. It was resolved to memorialize the Governor to the effect that the country never could be satisfied with a college in Halifax."

"The contents of a series of letters by Dr. Crawley, on the question of a state college as summarized by himself, contained sixteen reasons why there should not be a state, provincial College, instead of those then in existence. The last of these reasons was this:

The extreme danger to religion on the plan projected by Mr. Howe of one college in Halifax without any religious character and which would be liable to come under the influence of infidelity."

"In the Association at Yarmouth in 1843, resolutions, relative to the college question, after a long and earnest debate, were passed. In substance they were as follows:

The abolishing of Christian colleges and the establishment of a state college would result injuriously to the cause of education. Halifax is not a convenient or desirable place for students from the country; the principle of denominational colleges, now recognized in practice, is best suited to the people of Nova Scotia; the proposed state college is premature and unsuited to the circumstances of the country; the present system is better adapted to enlist the sympathies of the people of the country in favor of liberal education, to attract students and to extend the blessings of Christian education among the people; the one college plan would be attended with lasting mischief to the best interests of the country, and ought to be opposed. And, in view of the blessings already received from Almighty God by the schools at Horton, the denomination should continue to seek the divine favor in their behalf. Every member of the Baptist body was entreated to be faithful to his sacred trust."

Dr. Crawley closed his newspaper articles with an impassioned appeal to the Baptists to be calm, "encourage no harshness of spirit," but to be united as one man, and move steadily forward in the maintenance of their institutions.

"The result of this struggle" says Dr. Saunders, "Seems to have settled for all time to come the policy of collegiate education for Nova Scotia."

The greatest work has always gone hand in hand with the most fervent moral purpose.—Sidney Lanier.



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

### The Meeting of Two Lives on a Summer Day.

BY MARY CARPENTER.

Almira Tompkins stood beside the kitchen table. She was looking at the great yellow bowl of currant juice that she had been squeezing from the currants. "Well, now," she said, "that's as rich, pretty juice as ever was seen. Dear me, I've got to hurry; here's the jelly to make, and extra dinner to cook for the men who have come to help in the hay. Sometimes I wish I had a hired girl, but I s'pose she'd be more bother than help. I'm getting older each year, and it's a good deal to have the care of the house and farm, but I can't give up the dear old place. How could I see strangers in the window where mother used to sit, and walkin' in the garden among her flower beds? Yes, and some hard, thoughtless people makin' merry in the settin' room, where father used to have family prayers. To be sure, if I went away I couldn't really see it, but some things live in one's mind no matter where one goes. Now, if brother Daniel hadn't gone off and died I'd had some help with the work."

Just then there came a loud knock on the front door. Almira hastily dropped her skimmer and let down her sleeves. "I do wonder now if that's the minister's folks come to spend the day." She walked across the broad hall and opened the door. There stood a middle-aged woman.

Her face was thin and white. Looking up she said: "Would you mind if I sat here on the steps and rested a bit? I've walked a long way this morning, and it's such a hot day."

"O, my," interrupted Miss Almira, "the sun will soon be shinin' on them steps; come right in the settin' room."

The tired woman followed the speaker into the cool, half-darkened room, and sank into a chair.

"Now, you'll have to excuse me a minute, 'cause I am bilin' jelly and must run out an' see to it."

Presently Miss Almira returned with a plate of old-fashioned cookies, and a glass of milk.

As she entered the room the stranger asked, "How far is it from here to Farmer Simpkins'?"

"Oh, it's some distance. You ain't goin' to walk so fur this hot day, I hope?"

"Yes; I think I must. I heard they wanted a girl through harvest and haying and I think I'd better go on or some one else may get the place. I used to work in the city, but I had a long illness, and then the doctor said I must come to the country. I come as far as Beckman's Corners on the train, and then I thought I'd walk an' inquire along the road. I thought at this season of the year I'd be likely to get a place somewhere. Someone told me about their wantin' a girl at Mrs Simpkins', so I'm on my way there."

"Well, such a tired lookin' woman as you can't walk to John Simpkins' farm to-day in the heat. Now, you just stay here 'till after supper, an' my hired man will drive you over. There never was a more obliging man than Seth. He'd go now, but we've got extra help in the hay to-day and so he can't break off. Help's scarce here, so you needn't be afraid of someone's gettin' the place ahead of you."

"How good you are," said the woman, as she drank the milk and ate her little luncheon. "I shall feel rested when I've had the cakes and milk, an' if I'm going to stay till night, can't I go out an' help you along with the dinner?"

"Why, yes, to be sure you can. It'll be a real help to have someone cut the ham, wash the potatoes, and grind the coffee."

The two women went out to the kitchen together. Just then Seth looked in at the door.

"Could I have a jug of switchel and some cakes to take to the field for the men?" he asked.

"The ginger and molasses and things s'all stirred up ready for the water; just help yourself, Seth," continued Miss Almira, "here's a poor woman goin' over to John Simpkins' to try and get a place. She's been sick, an' it's such a hot day to walk so fur, I told her after tea you'd hitch up and take her over."

"To be sure I will, and more'n glad to give her a lift," said Seth, as he went out of the door whistling, "Come thon fount of every blessing."

"You can just wash your hands at the sink, and tie on this apron of mine. You'll feel better out here to work," said Almira Tompkins. Somehow work takes the loneliness out of hearts sometimes, and this old kitchen is so homelike. Somehow father and mother and all of us have lived so much of our lives here that it seems as though it was dreadful near to heaven. You see they're all there, now."

"I'll just tie this ring up in the corner of my handkerchief," said the woman, "cause it's worn so thin. I'm afraid to work in it, for fear it'll come apart."

The other woman looked from the beans she was stirring on the stove, and her eyes fell on a thin, worn band of chased gold.

She gazed a moment, then dropped her spoon and said, "Jest let me see that ring a moment."

Almira Tompkins gave one long look and then asked, "Where did you get it?"

A faint color stole into the pale cheek as the other said:

"I shall have to tell you the story. Mother and me took boarders in the city. A young man come to learn a trade and he boarded with us. Bye-and-bye we came to love each other, then he put that ring on my finger. It had been his mother's, he said.

"Then he was going to write to his folks all about it, but he got sick with fever and died. He went off so quick there was no time to get his folks there, and after he died and we sent word, a neighbor of their's come and brought his body home, and all his things. I put them up myself, but I kept this ring, because he put it on my finger, and somehow I felt that it was mine.

"I longed to know his folks, but I was a stranger and so I kept my secret in my own heart. I've cherished the ring because it meant a love that's never died. The years have gone, an' I'm alone now, but—"

"See here," said Almira Tompkins, taking up the slices of ham and laying them in the frying-pan, "what's your name, and what's the name of the man who gave you the ring?"

"I'm Jane Endicot, and his name was Daniel Tompkins."

"Yes, and I'm Almira, his sister, and he went out from this home and you've come back in his place. I guess you'll never get to John Simpkins'."

It was evening when the sweet odor stole up from the pinks and lavender in the garden, and the new mown grass in the front yard. The birds were chirping low in the maple trees. A soft light was stealing over the hills.

Two women sat on the broad stoop of the Tompkins farmhouse. Miss Almira was holding Jane Endicot's thin, wrinkled hand.

"I thought," she said, "I needed help with the work, and I suppose I do, but my heart was lonesome. I'll tell you, Jane, we'll walk the road together 'till we stop before the gates of the Everlasting City. And I guess it ain't fur away. Somehow I feel as though mother and father and brother Daniel knowed we was together tonight."

Seth and Rover, the big farm dog, came 'round the house and laid down on the new mown hay. The full moon came up over the hills. Peace breathed everywhere, and perhaps, as Almira Tompkins said, "The spirits of just men made perfect were hovering near" as the two women sang:

"Thus far the Lord hath led me on,  
Thus far His power prolonged my days,  
And every morning shall make known  
Some fresh memorial of His grace."

—Christian Intelligencer.

### \* \* A Brave Coward. \* \*

BY FRDERICA BALLARD WESTERVELL.

If one is brave on the outside, quite brave in doing what is right, does it matter if, inside, one is full of fear? I think not.

Now Archibald was afraid of many things,—of the dark; for one thing; and of going alone from his house for another. Yet Archibald would go upstairs at supper time, when no one else was there, and there was no light, but many dark corners all about, and reach his small hand into the closet, which was even darker than the hall and the room, catch up father's slippers, and then run downstairs with them to where father was waiting in the sitting room, by the bright lamp, to change them for his heavy business shoes. Archibald would come bursting into the pleasant room with his eyes shining and his breath coming quick, and set down the slippers with an air of triumph.

"Thank you, my boy," father would say. Archibald would beam with pleasure. He never told how afraid he was of the dark hall. He did not know what it was that frightened him, but the furniture did not look as it did in the day time, and the clothes hanging in the closet would brush against him as he opened the door in a dreadful manner—not at all as they did in the daylight.

Archibald was only five. It was four blocks from his house to grandmother's. Grandmother's house had a big yard, and steps up from the pavement, and tall, white columns at the porch, with green vines all twined around them. There were flowers in the oval beds in the grass; and in the hall a glass case holding many gay-feathered birds brought from Southern lands; and in the parlor shells and coral and seaweed from a far-

away ocean; and in the dining room caraway seed cookies in the great tureen. Could a little boy go to a nicer house than that to spend the day? Besides there was grandmother herself, always ready to tell stories about when she was a little girl.

Now when Archibald was four his mother decided he was old enough to go alone to grandmother's. Every one on the route to his grandmother's knew Archibald. So how could he get lost, with so many kind people on the way?

When told he might go to grandmother's all alone, and stay for dinner, and carry this little note from mother, Archibald swallowed hard. He was ashamed to say that he was afraid to walk there alone, but he was. He started bravely off, just the same; for he was a brave coward; you see,—which is an excellent kind. He looked back at mother's smiling face in the window, and tried to smile in return. Then he ran as fast as he could, and never stopped until he was safely inside grandmother's gate. He knew this time what he was afraid of. Some one had said there were rats in the cellar of Mr. Bell's grocery store.

Grandmother saw how out of breath he was, and asked the reason. Then Archibald, who was only four then, burst out crying and confessed about being afraid of Mr. Bell's rats."

"But I came, grandma, I came," he said between sobs.

"So you did," said grandma. "Anyone can be brave when they are not afraid, but I call it a fine thing to be brave even when you are afraid. Now, Archibald, I will tell you what I will do. I will write a letter to those rats, and tell them to let my grandson alone."

After a happy day, grandmother handed him a little three-cornered note directed to "All Rats in Mr. Bell's Cellar." Inside she had written, "Rats, do not hurt my grandson, Archibald, for he is a good boy."

Archibald walked proudly home, and even as he passed the grocery store he held his head high and did not run, though his eyes shone and his breath came quick; He treasured his note and carried it every time he passed Mr. Bell's.

No one knew he was afraid of the dark hall, so no one gave him a note to the shadows. He kept on doing the things he was afraid of in spite of being afraid. Except about those rats he never told anyone. I do not know what he is afraid of now, for he is a tall man, with boys of his own; but, if he is a coward, he is a brave one, I am sure of that.—Sunday School Times.

### \* \* The Canary's Siege. \* \*

"Danny," the canary, had always enjoyed the long summers on the front verandah, where his roomy cage was hung in early May. Having no mate, he comforted himself with an interest in all the other feathered folk who came about his home near enough to be seen and heard. He began to imitate their notes. He soon learned the song of the oriole, whose nest hung in a maple-tree close by, the whistle of the old green parrot across the street, and the twitter of the little chickens whose mothers sometimes led them into the front yard.

One morning, in midsummer, there arrived among the honeysuckles a pair of house-wrens, bent upon finding a place for a new home. Danny watched the noisy visitors with interest, and attempted an imitation of their notes. The wrens, however, flew into a rage instantly, and, alighting on the cage, silenced the astonished canary with a stream of angry chatter such as he had never heard before. Moreover, their examination of the cage put a new notion into their heads; they decided that on its flat top they would build a nest, and live on a roof of a gilded palace, if not inside one. Away they flew, and in a jiffy they were back again, and had carefully arranged a foundation of twigs on the top of the cage, Danny looking on in amazed silence. But the invasion of his premises was not to be permitted, of course, and as soon as the insolent little squatters flew off for more building material, Danny dragged through between the bars all the sticks they had arranged. Back they came presently with more twigs, and at once discovered what had been done in their absence. Instantly they dropped their sticks, and in a great passion began an attack on the poor canary, who curled up, a trembling little ball of yellow fluff, on the floor of his cage, just out of reach of the long beaks, they thrust with lightning-swiftness through the bars. At last, having, as they thought, reduced the canary to a state of fear that would keep him from further resistance they picked up their twigs, once more laid the foundation of their nest on the top of the cage, and went off for another load.

The canary, however, was not yet wholly subdued, and no sooner were the wrens out of sight than he again pulled their foundation sticks through the bars, and, when he saw his besiegers returning, prudently retreated to the only safe spot beyond the reach of their beaks. The rage of the wrens when they found their second



**The Young People**

EDITOR, J. W. BROWN.

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

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Meeting of the Baptist Young People at Yarmouth on Thursday evening, 21 inst. Let us have an enthusiastic rally.

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Daily Bible Readings.

Monday.—Christ has set us free from the bondage of the Mosaic law. Galatians 4: 21-5: 6.

Tuesday.—If the Son makes us free, we are freemen indeed. John 8: 31-36.

Wednesday.—Serving as a good soldier of Jesus Christ. II Tim. 2: 1-13.

Thursday.—Let us be patient under chastisement and run our race, free from every weight. Hebrews 12: 1-11.

Friday.—How the Spirit of God sets us free from sin and prepares us for service. Romans 8: 1-17.

Saturday.—Paul, though free from all men, made himself servant to all, that he might win men for Christ. I Corinthians 9: 13-27.

Sunday.—How to use our freedom. Galatians 5: 13-26.

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Prayer Meeting Topic—August 24.

Free to serve. II Timothy 2: 4; Galatians 5: 1; Hebrews 12: 1, 2.

Avoiding All Entanglements.

The soldier must be free to serve his captain. He cannot be engaged in business at home and please his commander in the field. The ancient professional soldier, who hired himself out to fight for the man who promised good wages, did his best to please the one who enrolled him. His one business was to fight in the service of his commander. In like manner the Christian is enrolled as a soldier under the King of kings. He should avoid all entangling alliances with men outside the army of his great Captain. There must be no conflict of authority, for Jesus Christ expects and demands implicit obedience from all his soldiers. He may honor some above others by assigning to them posts of danger. We should be ready and willing to suffer hardship like Paul and other heroes of faith. Not even sacred home ties can interfere with our duties to him whom we have promised to serve and obey. Life itself must be surrendered cheerfully in obedience to his command. No half-hearted service will ever please our King.

RESISTING ALL ENSLAVEMENT.

With freedom Christ has set us free, and no man can bring us under bondage against our will. We may sell our freedom or surrender it through indifference; no man can rob us of our priceless heritage as Christ's freemen. When the Judaizers tried to bring all Christians under bondage to the law of Moses Paul resisted them everywhere and won for believers in Christ, both Jew and Gentile, freedom from the ceremonial and ritual laws found in the Pentateuch. The great apostle refused to sit still while circumcision was forced upon the Gentile Christians. He fought freedom's battle and won a single victory. We are slaves to no man, for we serve the Lord Christ. We gladly submit to his holy will in all things. No pope or bishop or would-be reformer can force upon Christ's servants commands inconsistent with or even additional to those which our Lord has imposed upon his followers. Resist all enslavement!

LAVING ASIDE ALL WEIGHTS AND ALL SIN.

Of course, sin is in the way of every one who is running the Christian's race. Sin easily besets us. We do not know when it may trip us and bring us to the ground. We cannot successfully run our race if we insist on carrying the burden of one or more darling sins. Throw sin aside and strip for the race.

Would it be fanciful to suggest that deeds of doubtful propriety and lines of business which minister chiefly to man's lower nature are among the weights which prevent many of us from winning the goal of Christ's approval? If any form of amusement is a weight, cast it aside. If any business keeps you from developing your highest speed in the race toward the heavenly goal, get out of it at once.

JOHN R. SAMPREY, in Baptist Union.

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The Divine Imperialism.

Following are the closing paragraphs of the address of Rev. O. P. Gifford, D. D., at the Providence Convention: Who is the greatest man in the Divine Imperialism? The sent man, the missionary, "Dispensing harvest, sowing the To Be." The greatest man who entered Europe was Paul the Apostle. He has done more for her civilization than all her armies and navies. Near Blair castle, in Scotland, was a bare grim crag, one of the unsightly features of the great estate. No one dared climb its face to conquer its ugliness. There were two small cannon on the Castle grounds. Alexander Nasmith had a number of canisters made to fit the cannon, filled them with living seeds of grass, shrub and tree, and fired them

against the rocky face. The blow shattered the shells, scattered the seeds, and the seeds transformed the crags into living beauty. Tear from the face of European civilization the thoughts, the inspirations brought from Asia by the apostle, and what is left that is worth the while? Take from the New Hebrides the truth carried there by Paton; from Africa the truth carried by Livingstone and his successors; from China, India, Japan, aye from our own republic, the truth sowed by the hands of faithful men now gone to their reward, and what would be left would be barbarism, savagery. Our criminals, our drunkards, our harlots are simply men and women who have not learned to think God's thoughts and walk in God's ways.

All there is in the world that is worth while is from God. All that isn't worth while is unlike God. He is doing the greatest work, then, who is making that which is unlike God, most like God. The thunders of Niagara are being transformed into force, light, heat; but the insulated copper wire is the highway along which the new energy comes to renew the city we love. The greatest thing in Buffalo is the copper wire; without that our new life would be destroyed. The missionary is the copper wire of the kingdom, the agent through whom God sends his life and light and power. At one end of the wire is the dynamo; at the other end the lamp, the car, the elevator, the printing press; the wire is the mediator. At one end of the line a land of darkness, weakness, death; at the other end a God of power, love, life; between the two the man of God, the missionary. The Latin imperialism depended upon the soldier; the Teutonic imperialism depends upon the trader; the Divine imperialism depends upon the missionary. This is the man who is sent, sent with a message, from God, to men,—a message containing the thought of God; a message that will save so far as received; and then the mind of man becomes like the mind of God. Paul was as truly a missionary in Damascus as in Philippi, in Jerusalem as in Rome. Not where you are, but what you are, counts in the new kingdom. The children of the kingdom are the seed. Vitalize the bit of dead soil that touches you. The living root travels only so far as it conquers and shares life. The leaves lift only by transforming. Your field is your mission field; you were sent into it to transform it. A search light is of use only where it touches. It may flash a mile across the fields and reveal only itself, but what it touches it lifts into light. An arc light floods all the space from center to circumference. See to it that you are arc lights, pouring out the glory that is poured into you,—flooding the home, the school, the street, the city, the county, the world with your influence; pouring out your powers to conquer the world for Christ.

Illustrative Gatherings.

God wants to use the man whom the world cannot use.

The injunctions: "Let us lay aside every weight and the sin that doth so easily beset us;" let us run with patience the race that is set before us; a negative and a positive: "Let us lay aside, let us run;" preparation and progress; let us divest ourselves of all that hinders running; let us then run un hindered the race which is set before us.—G. Campbell Morgan.

What is a yielded life?

A life no longer mine;  
Be crucified henceforth to sin,  
"Self" no more reigns supreme therein,  
He now through me can shine

No man is free until he has himself under control.

There are many "weights" to be laid aside, ere we can rise with Christ into his exalted life.

Liberty follows salvation. The Christian is a free man—free from the penalty of sin, free from the dominion of sin, and free from the power of all men and things that would hinder or hurt his soul.

—How  
Can hearts, not free, be tried whether they serve  
Willing or no, who will but what they must?  
—Milton.

What are these weights we are to lay aside? All the things that belong to the country we are leaving behind. All the things that hold us back in thought and affection and purpose and desire to the old country. They are not wrong, they are not sins, but they are weights. I will not mention a single one, because if I did, I should not mention yours; but anything in your life, of habit, of business, of friendship, that holds you down to earth, dims your vision of God's city, makes it hard to sing the song of the coming triumph, let it go, lay it aside.—G. Campbell Morgan.

There is a double preparation going on for all men and women of faith. God gets us ready for the day, and God gets the day ready for us. The race that is set before us:—the goal, his city, his triumph. His victory; the course, our pathway divinely marked day by day.—G. Campbell Morgan.

foundation destroyed knew no bounds. Over the bars of the cage they ran, screaming and scolding, and trying to seize with their bills the almost paralyzed canary, or to drag through the bars such of their twigs as they could reach. Finally they again rearranged their foundation, and Mistress Wren went alone for more material, while her mate remained to guard the foundation. The case of the canary was now hopeless; his strength was nearly gone, his courage wholly gone; and so his human friends, seeing the contest had reached this stage, came to his rescue.

The insolent invasion of the wrens was not to be borne, of course. Yet it seemed possible to make respectable and useful verandah-citizens out of these dashing freebooters, and plans were laid to that end. An old strawberry-box was found, a top fastened over it, a hole was cut in one side for a door, and it was tacked inside the cornice of the verandah near the ceiling. Danny's cage was cleared of the wrens' building materials, the twigs being put into the box. When the wrens returned, the pair took in the new suggestion instantly. A long and noisy discussion followed; repeated investigations of the box, inside and out, were made, intermixed with much scolding of Danny and his rescuers. At last, however, the wrens decided to accept the concession offered.

Danny's nerves were shaken, and his vanity certainly received a great setback; but in time he learned to listen to the wrens' boasting without fear, while they ceased to resent his perfect imitation of the softer notes of their song.—Mary D. Leonard, in May St. Nicholas.

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An Incident from the Deaconess Fresh-Air Fund.

"Muvver's sick." Poor Marjorie. To her it was the sum of all sorrows. No one to get her breakfast, no one to put on her clothes in the morning. And Marjorie was but two and a half years old. Usually a busy neighbor hurried in and hastily fastened on the ill-fitting garments. For the rest of the day she toddled about, unwashed and uncombed; with no one to heed her plaintive cry, "Baby hungry." Poor baby! Her soft brown eyes were as hungry for love and care as her body for food, but she could not have told that.

The deaconess, when she found them, saw that the mother, gasping her life away in that foul, close room, had but a few more weeks to live. Consumption and a husband's neglect were doing their work. And Marjorie, neglected and uncared for during the day, sleeping in an unalred bed by her dying mother's side at night—could anything save that frail little life from slipping away, too?

"Do you think we dare take that child to Whitby?" asked one. "She'll die on our hands."

"She'll die if she is left here," was the reply, and the matter was settled. But the deaconess shed tears that first night as she discovered the little emaciated body and noted how languid and weak the child really was.

"I can't pray," she said, in answer to the deaconess' suggestion, and then, kneeling at her kind friend's knee, she learned to lip her first prayer.

Next day she was none the worse for the change, and the next she was decidedly better. Day by day, so fast, the kind caretakers could almost note the change, color came back to the soft cheek, and light to the wistful eyes, and the little limbs became plump and rounded. More wonderful still was the unfolding of heart and mind under wise, loving care. When, at the closing of the cottage in the fall, she went back to the city, one would never have recognized the languid, drooping child in the brown-eyed little maiden whom many a wealthy woman might have been proud to call her own. It seemed a cruel thing to take her back to the wretched room and the dying mother. But the poor woman would not waive her claim to the only being she had in the world to love. "It won't be for long," she said, and indeed it was not for long. One day the poor, heart-broken creature took the deaconess' hand in hers, made her promise to "be good to little Marj'le," and then closed her eyes on a world that had given her little but anguish. "Little Marj'le" still lives, rosy and happy, cared for by kind hands and loving hearts.

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Acts, Words and Thoughts.

Unkindly acts, indulged in day by day,  
Leave deeper pains than love can drive away;  
Forgive them, Lord, we pray.

And cruel words—that with a venom's sting,  
Turn love to hate and bitter sorrowing,  
Forgive, with pitying.

Thoughts—all unguessed by dearest, truest friend,  
That to the soul sin's darkest license lend,  
From these, O Lord, defend.

—Ione L. Jones.

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All created life must in its measure imitate the uncreated Life out of which it sprung. The very habits of animals and the blind evolutions of matter are in some sense, imitations of God. The fern that is forever trembling in the breath of the waterfall, in its glowing, follows some pattern in the mind of God. Much more, then, is it in the moral world.—Faber.



## Foreign Mission Board

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR AUGUST.

For our Conventions. That the Holy Spirit's presence may be manifest at every session and wisdom from on high be given to plan for the extension of Christ's kingdom.

#### Amherst

The thank-offering and thirty-second annual meeting of the W. M. A. S. was held in the lecture room of the Baptist church, July 10th, beginning at three o'clock. A devotional meeting led by our President was first in order. Next came the President's address. Reviewing the past year, she traced the guiding hand of God, with the consequent obligation on our part, to more strenuous endeavor, urging that our equipment for the coming year be "readiness for service." Roll call by the treasurer, Mrs. Charles Christie, showed a membership of one hundred and fifteen, fourteen of whom had joined during the present year. Mrs. Sidney Steele gave a most interesting account of her work as pastor's assistant at Bloor St., Toronto. Mrs. Steele is an old Amherst girl, and we were glad to welcome her once more among us.

The report of the Salem branch, given by the President, Mrs. Logan, showed steady increase and growing interest in the work. Mrs. J. K. Barney, of Providence, R. I., who was to lecture in town during the evening, was introduced. Mrs. Barney spoke with her usual eloquence and force. Through the medium of a prison sketch, she showed what the conscious presence of Jesus Christ may do in saving from the power of sin. Prayer by two of the sisters closed the afternoon session. After an interval for social intercourse, tea was served in the vestry. The evening session began at eight o'clock, Rev. M. G. Richardson, assistant pastor, presiding. The principal feature of the evening was an address by Rev. M. Robinson of Sackville, on work in the North West, where he had himself labored for some years. In a most impressive manner our brother told us of the beginning and growth of work among the Indians, the foreign population and the English speaking races of that wonderful land. An interesting exercise by the Mission Band was the presenting of a life membership to one of their number. Mrs. Smith reported that the offering for the day, including four life memberships amounted to \$198.67. Mrs. G. M. Christie was made a life member by her husband; Mrs. William Bent by the Society at Salem; Mrs. John Bent by herself; Mrs. G. B. Smith by unknown friend or friends. Music interspersed with the exercises throughout the day was much appreciated especially solos, by Mrs. F. A. Cain and Miss Dobson. The singing of the Doxology brought to a close a most enjoyable meeting.

The W. M. A. Society of the 1st Harvey church in reviewing the year's work, find many reasons for gratitude to our Heavenly Father for mercies bestowed as well as humiliation on our part, because of failures and faults which have been manifest even to ourselves. We are thankful to be able to report only one regular meeting missed in the year, that in March. Through sickness and other reasons, we are sorry to say that we did not reach our banner figures financially of last year. We raised \$50.07, \$30.63 for F. M. and \$25.44 for H. M. We also have a Mission Band which is doing good work. Raised this year \$17 and over. This Society observed "Crusade Day" canvassing the field for new members. A number were secured, two of these belonged to Midway, an outlying section and have done good work. This Society made our President, Mrs. Fletcher, a life member. The average attendance is good and the interest well maintained. At our last meeting we had the pleasure of having Miss Cosman with us, also the President of the Albert Aid Society, and other visitors. Since filling out blanks, Mrs. G. A. Coonan, the present Secretary, requested the Society to accept her resignation which was done, and Mrs. J. Bishop was appointed Secretary for the ensuing year. Feeling that there can be no work so dear to the Master's heart as the work of missions, it is our desire to be more earnest in our endeavors and prayers in the coming year.

MRS. G. A. COONAN, Sec'y.

#### Charlottetown, P. E. I.

The July meeting of our W. M. A. Society was a very interesting occasion, it being the 50th anniversary of the birth of our beloved President, Mrs. James Desbriay. Our esteemed sister was chosen President at the formation of our Society, and still holds the place of honor in the

Society and in the hearts of its members, though, owing to failing health, she is often prevented from attendance at our meetings. She was with us on the present occasion, and at the close of the devotional part of the meeting, she was presented with a dainty basket gaily trimmed with ferns and white ribbon and containing twenty-seven pansies one for each year of our Society's life. Our returned missionary, Miss Martha Clark, was present, and though prevented by her physician from speaking, she was not averse to answering any questions put to her. Several questions chiefly about the hospital were asked and answered. Financially our Society has done more this year than ever before, having raised \$119.00. Since Association we have succeeded in raising \$25 with which to constitute our Vice-President, Mrs. G. P. Raymond, a life member. This amount was raised by voluntary contribution and added to the above makes our total contribution about \$144.00. We are praying for an increase of numbers and zeal during the year upon which we enter. Mrs. Miner, Miss Currie, and the Secretary, were elected delegates to the coming Convention at Hebron. May we have much of the Master's presence and blessing.

A. A. WADMAN, Sec'y.

#### Weymouth, N. S.

We are pleased to send a report of the doings of our W. M. A. Society. We are encouraged by the addition of three members, have lost none by death. One sister has been called to pass through the furnace of affliction still it is hers to know who said, "When thou passeth through the waters, I will be with thee." We have been permitted to hold a meeting every month. We are sorry that our dear Sister Eaton has not been able to be one of number owing to ill health, we are praying for her speedy restoration. By her kind invitation our May meeting was held at the parsonage and a very profitable and enjoyable session it proved. At our last meeting of the Society, the officers were elected for the ensuing year: President, Mrs. J. T. Easton; Vice-President, Mrs. T. Brooks; Sec'y, Mrs. H. W. Kinney; Treas., Mrs. J. Wyman. During the year we have been holding missionary concerts, consisting of music, recitations and readings. We have had the hearty co-operation of our Pastor Eaton which all appreciate. The young people and children have taken a good interest. We hope the Scripture committed to memory, also the ideas of mission work may be the means of some one hearing a call to the work and answer, "Here am I send me." We have been able to raise fifty dollars for this good cause. We trust our loving Father will bless all our efforts and "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

A. E. KINNEY, Sec'y.

#### Amounts Received by the W. B. M. U. Treasurer.

FROM JULY 29TH TO AUGUST 4TH.

Hopewell Hill, F. M., \$12; Bridgewater, F. M., \$6.50; Hopewell Hill, Tidings, 25c; Lsland, Tidings, 50c; Lakeville, Tidings, 25c; West Onslow and Belmont, F. M., \$7.85; H. M., \$6.80; Special collection, H. M., \$15.40; Reports 20c; Margaree, F. M., \$27.30; East Onslow, F. M., \$2.50; H. M., 50c; New Annan, F. M., \$2; Ohio, F. M., \$3; H. M., 68c; North Temple, F. M., \$2.25; H. M., 67c; New Germany, F. M., \$10.30; G. S. Hospital, \$2.70; to constitute Mrs. C. R. DeLong a life member, F. M., \$25; Mt. Denison, F. M., \$6.50; Billtown, F. M., \$1; Lawrence town, F. M., \$12.50; H. M., \$8; Miss Newcombe's salary, \$4; Tidings, \$25c; Melvern Square, F. M., \$17; Tidings, 25c; Reports 20c; Arcadia, F. M., \$1; Yarmouth, 1st church, F. M., \$20.50; Elgin, F. M., \$5; Port Hawkesbury, F. M., \$3.50; Dartmouth, F. M., \$16; H. M., \$5.50; Homeville, F. M., \$3; Florenceville, F. M., \$1; Fredericton, F. M., \$4.3; Tidings, 50c; Reports, 50c; Lesliets, 36c; Bear River, F. M., \$8.61; H. M., \$9; G. L. M., 25c; Liverpool, F. M., \$7; toward life member, \$15.95; Hillsdale, toward support of Bible women, Mrs. Churchill's field, \$10; Walton, F. M., \$4; Freeport, F. M., \$3; Tidings, 50c; Halifax, 1st church, F. M., \$15; H. M., \$10; Mrs. Allison Smith, to endow a bed in Chicacole Hospital, \$25; "From a sister" F. M., \$10; Deep Brook, F. M., \$2; Smith's Cove, F. M., \$3; Hampton Village, Tidings, 25c; Windsor, F. M., \$44; Hebron, F. M., \$10.15; H. M., 6.95; N. W., \$2.44; Amherst, F. M., \$47; Murray River, H. M., \$1; Mabou, F. M., \$1; Summerville, P. M., \$13.64; Little River, H. M., \$2.85; North Brookfield, to constitute Mrs. J. H. Balcom a life member, H. M., \$25; Nutby, F. M., \$3; Mira Gut, F. M., \$3; Mission Band Treasurer, F. M., \$868.16; H. M., \$288.35.

MRS. MARY SMITH, Treas. W. B. M. U.  
Amherst, P. O. Box 513.

#### Amounts Received by Treasurer of Mission Bands.

FROM JULY 30 TO AUGUST 8.

Onslow, F. M., \$155; Wolfville, H. M., \$2.70; F. M., \$2.03; Bellisle Station, F. M., \$1; Brunswick St., Northwest, H. M., \$35; Arcadia, support of Pappana, F. M., \$8.50; Lawrence town, toward Miss Newcombe's salary, F. M., \$12; Bear River, F. M., \$6.66; Aylesford, F. M., \$10.25; H. M., \$10.25; Summerville, F. M., \$7.38; H. M., \$4; Debert, F. M., \$9; Wittenberg, S. S., F. M., \$1; Great Village, F. M., \$1.75; Kingston, F. M., \$2.10; Hebron, F. M., \$1.85; Greenfield, F. M., \$6.15; H. M., \$3.10; Jacksonville, F. M., \$1.50; St. George, F. M., \$14; South Brookfield, F. M., \$5; North Sydney, F. M., \$15; H. M., \$5; North Brookfield, support

of bed in Hospital, F. M., \$10. In last acknowledgments 1st Sable River should be \$2.50 instead of \$6. Omitted, Truro, J. U., support of child in Mrs. Churchill's school, \$6. MRS. IDA CRANDALL, Treas. of M. Bands.  
Chipman, N. B.

### New Books.

THE DESTINY OF TODAY. By John Maclean, Ph. D.

This is a volume of a hundred and twenty-seven pages. The titles of its eight chapters or divisions are—The Invisible Third; the Every Day of Judgment; Remorse; Retribution; The Demand for Confession; The Coercion of Deeds; The Master of the Soul, and The Infinite Outcome. These are serious subjects, having to do with human destiny. The author is a graceful and impressive writer and his discussion of matters of the highest importance to the present and external welfare of men is worthy of the closest attention. The binding and typographical work are excellent.

—William Briggs, Toronto. Price 50 cents.

THE GORDIAN KNOT, or The Problem which Baffles Infidelity. By Arthur T. Pierson.

Dr. Pierson, the author of this volume, is well known as an authority upon missions and a convincing writer upon Christian evidences. This book is addressed to candid enquirers after truth. The endeavor is not to belittle difficulties on the one hand or deal in unfair evasions on the other, but to ask and answer such questions as these: Is there a God? Is the Universe the work of a personal Creator? Whence came the order and perfection of the Universe, instinct in animals, intelligence and conscience in man? How can we account for the Bible and Jesus Christ, and is there a life beyond? It is a volume of 256 pages convenient in size for carrying in the pocket. An appendix contains quite a long list of books which the author commends to the attention of those who may be interested in the questions here discussed.

—Funk and Wagnalls Company, New York. Price 60 cents; by mail 65 cents.

DANIEL IN THE CRITIC'S DEN. By Sir Robert Anderson, K. C. B., LL. D.

This book, which is of the nature of a reply to Dean Farrar of Canterbury and Professor Driver of Oxford, has appeared in part before under another form, the author's criticism of Dean Farrar's Commentary on Daniel having appeared first as an article in *Blackwood's Magazine* and afterward in book form. The latter part of the book however is new, and the whole has been recast in view of its main purpose and aim as a reply to Professor Driver's Commentary in the Cambridge Bible series. The author contends that the inquiry involved in the Daniel Controversy is essentially judicial, and that an experienced judge with an intelligent jury would be better fitted to deal with it than a company of all the philologists in Christendom. Dr. Anderson accordingly bases his claim to deal with this controversy on his experience and skill in the matter of sifting and weighing evidence rather than upon his learning and ability as a philologist. No doubt there is much truth in what the author says in respect to the disposition of some critics to accept doubtful evidence in support of their theories, while facts which bear against their theories are passed over lightly or ignored. He is especially severe in this respect upon Canon Farrar who, however, can lay claim to no great reputation as a philologist or a critic. If Dr. Anderson has not shown that the current conclusions of the critics in reference to the date, authorship and general character of the Book of Daniel are quite untrustworthy, he has at least shown reason why there should not be haste to accept these conclusions as final. There is much to be adduced in support of the older view of the date and the authorship, and the trend of present investigation would seem to discredit rather than support the extreme claims for a late date. With those who are not seeking to support a conclusion either old or new, but to arrive at truth, Dr. Anderson's discussion of the subject would probably have more weight if he had written in a calmer temper and with less denunciation of the motives and methods of those with whom he disagrees.

—Fleming H. Revell Company, Toronto. Price \$1.25 net.

## Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

## Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.



APPOINTMENTS AT ACADIA SEMINARY.

The following new appointments to the teaching staff of Acadia Seminary will be of interest to the patrons of the school and to the educational and musical public generally.

Plano.—Mr. W. H. A. Moore, a graduate of the Royal Conservatorium, Stuttgart, Germany, assumes the position of Director of Pianoforte. Mr. Moore was for two years Professor of Music, as an associate of Xaver Scharwenka and W. H. Barbour, at Hardin College, Mexico, Mo. At Stuttgart he was a pupil of Arpad Doppler, Dionys Pruckner and Heinrich Bertram. Prof. Doppler, who is Royal Wurt, Court Music Director, writes: "Mr. Moore has proved a very ambitious and intelligent student. I am convinced that his gifts, his conscientiousness and thorough way of studying will make him particularly fitted for the profession of instructor." President Millon, of Hardin College, writes: "He is inspiring to his students and a decided success as an instructor; a thorough Christian gentleman."

To assist Prof. Moore, Miss Louise T. Churchill has been appointed as second teacher in piano. Miss Churchill is a graduate of the Halifax Conservatory of Music, holds two certificates from the London College of Music and also a certificate from Leipzig, where for two years she studied under Professors Beving, Schreck and Rwald. To speak more fully of her qualifications for the position would be superfluous.

Voice.—Miss Mabel Marvin, for five years a student of music at Syracuse University, N. Y., specializing in voice under Prof. Lund and Prof. Calthorpe, assumes charge of the department of Vocal Culture. Miss Marvin possesses a soprano voice of good range, power and superior culture. Prin. Plimpton, in a personal letter, says: "I consider Miss Marvin a very strong teacher. She is also a well trained and most acceptable public singer. She has a pleasant manner, an inspiring personality and high ideals of technique. I should like to be able to retain her services."

Elocution.—Miss Margaret Lynda, a graduate of the Emerson College of Oratory, has been appointed to direct and teach in the department of Elocution and Physical Culture. A member of the faculty of Emerson College writes: "Miss Lynda cannot fail to succeed because the elements of success are in her. As a teacher she is forceful and helpful; as a reader she possesses remarkable ability." Miss Lynda is a teacher of experience, possessing thorough pedagogical training, admirably fitted to do work of a high order.

Domestic Science.—The responsibility of opening and directing this new department falls upon Miss Cora P. Archibald, a graduate of A. S. 1900. Miss Archibald has completed the Teacher's Course in the Truro School of Domestic Science and is very strongly commended by Principal Campbell, of Truro, and her former teacher, Miss Bertha G. Turner, a graduate of the Boston Normal School of Cookery.

French and German.—Miss M. Blanche Bishop, M. A., who temporarily filled the place made vacant by the resignation of Miss MacLeod, has been reappointed teacher of Modern Languages. Miss Bishop's experience in this work, her residence for several years abroad, fit her most admirably for the position.

The Seminary teaching staff is now the largest in the history of the school, and including the teachers of the new departments of Business and Domestic Science, the department of Stenography and one additional teacher upon the literary staff, in place of assistant hitherto employed, will number sixteen. The quality of the school's work is guaranteed by the training and the efficiency of the staff.

A meeting of the managers for Canada of the Allan, Elder-Dempster and Furness lines was held in Montreal on Friday to decide matters relating to the service in South Africa. It was arranged that the first sailing from Montreal should be by the Allan line steamer Ontario on the 18th of October. This will be followed by another sailing from Montreal in November and the winter sailings will be from St. John, N. B. The question of rates has not yet been definitely settled owing to the dearth of authentic information from across the water.

Notices.

Convention Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-seventh annual meeting in the First Baptist Church of Yarmouth, N. S., opening on Saturday, the 23rd of August, at 10 a. m. Notices are now being mailed to the clerks of all churches, with blanks for credentials of delegates, to be returned to me before August 17. The sending of this credential does not secure entertainment during convention, but application must be made to Mr. I. H. Goudey, Box 184, Yarmouth.

HERBERT C. CREEK,  
Secretary of Convention.

Fredericton, July 16.

Convention.

TRAVELLING ARRANGEMENTS.

The following railway and steamboat lines will carry delegates to the Baptist Convention to be held at Yarmouth, N. S. from the 22nd to 26th August and the Maritime Workmen's Baptist Missionary Union to be held at Hebron, beginning Aug. 18 and with the privilege to return from Yarmouth same date as the Convention at one first class fare, full fare to be paid going and return free on presentation of a certificate of attendance signed by the secretary to the ticket agent or purser.

The Starr Line S. S. Co., Coastal Steam Packet Co., The Charlottetown Steam Navigation Company, Mail S. S. John L. Cann, N. B. and P. E. I. Railway Company, Canada Coals and Railway Co., Elgin and Havelock Railway, The Midland Railway Company, Hampton and St. Martins Railway, Moncton and Buctouche Railway.

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

The Canada Eastern Railway will give one fare tickets if ten or more delegates are going over their road.

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

Certificates for all lines good until 30th August.

H. E. GROSS,  
Chairman of Com. of Arrangements.

Moncton, N. B., July 22.

Delegates to Maritime Convention.

The Committee of Entertainment request that all constitutional delegates to the forthcoming Convention at Yarmouth, (See Year Book p 6 Art III), who desire entertainment, send their names to the undersigned as soon as possible, and not later than Aug. 5th. Delegates to the Maritime W. M. A. S. and B. Y. P. U. who expect the Committee to provide free entertainment for them must be also regular Convention delegates. Those who desire the Committee to secure accommodation for them at hotels or boarding houses should write at once. Through the month of August, Yarmouth is usually crowded with tourists, hence the Committee will not be responsible for the entertainment of any delegates whose names have not been sent in before August 6th. Postal cards with location and instructions will be sent to all whose names arrive in time. In case a delegate is appointed who afterwards decides not to come, he will please notify the undersigned at once. On behalf of entertainment Com.

I. H. GOUDKY, Chairman.  
Box 184, Yarmouth, N. S.

P. S.—Hotel and Boarding house rates will be from 75c. to \$2 per day. Delegates applying for such accommodation should state what they are willing to pay.

The Baptist Institute will convene in Zion Baptist church, Yarmouth, N. S., on Friday, August 22, at 10 a. m. There will be three sessions. An excellent programme has been prepared.

B. N. NOBLES,  
St. John West, July 18, 1902.

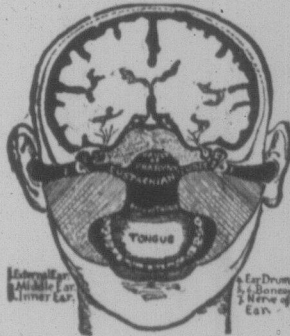
There will be, D. V., a meeting of the Board of Governors of Acadia University at the vestry of the Zion Baptist church, Yarmouth, on Thursday the 21st of August, at 7.30 p. m.

S. B. KEMPTON, Sec'y. Board.  
Dartmouth, August 1st.

Maritime B. Y. P. U.

Convenes in Zion church, Yarmouth on the 22nd at 7.30 p. m. The programme provides for three addresses at that meeting on as many phases of the idea of "Conquest" by Revs. C. H. Day, Z. L. Fash and J. L. Miner. The business session of the Union will be held Saturday morning from 9 to 10 o'clock. Other meetings will be held as opportunity presents during

ON CATARRHAL DEAFNESS.



There never will be a treatment for Deafness that will cure all cases. Such a thing is ridiculous and impossible. There never will be a treatment that will cure every case of any disease. The treatment that cures the majority of cases of any diseased condition is a great boon and a godsend to men. Nearly every case of deafness results from catarrh. Many, many are the patients afflicted with deafness that I have cured after they had tried ear specialists in vain, simply by curing the catarrh. Until within a few years most of the diseases of the ear were pronounced incurable, and even to-day this belief is widespread. Fortunately there is an error, for nearly all the diseases of the ear are curable.

Do not listen to the advice of those who tell you that your deafness has lasted so long that nothing else can be done for it. Very many who have been deaf for years can be entirely cured, and still many others who are rendered by their deafness totally unfit to transact business, or have intercourse with their friends, can receive enough benefit to make them useful citizens, and a comfort and a blessing to their homes and the community at large. Therefore, TAKE NO RISK! Do not let a trouble of the ear of any kind run on from week to week, month to month, or perhaps year to year, until the parts are so completely destroyed that there is little hope of regaining the valuable and important sense.

- Symptoms of Disease of the Ears.
- Do your ears discharge?
  - Do your ears itch and burn?
  - Have you pain behind the ears?
  - Is there a throbbing in the ears?
  - Do you have ringing in the ears?
  - Are there crackling sounds heard?
  - Is your hearing bad on cloudy days?
  - Do you have earache occasionally?
  - Are there sounds like steam escaping?
  - When you blow your nose do the ears crack?
  - Do noises in your ears keep you awake?
  - Hear better some days than others?
  - Do you hear noises in ears?
  - Is hearing worse when you have a cold?
- Answer the above questions, cut them out, and send them to me. I will then diagnose your case free, and will write you a plain description, and tell you what to do to get well.
- DR. SPROULE, English Catarrh Specialist, 7 to 13 Doane Street, Boston.

Convention. It is expected that Rev. Walter Calley, the newly-appointed General Secretary of the B. Y. P. U. A., will address the Union sometime during the Convention.

NOTE: A meeting of the Executive is called for 5 o'clock on Friday afternoon (22nd) in parlour of Zion church.

W. J. RUTLEDGE, Sec'y.

The Cumberland County Baptist Conference will hold its next session on the first Monday and Tuesday of Sept. next, first meeting, Monday, Sept. 1, at 7.30 p. m. After "Reports from Churches" on Tuesday, a m., Dr. Steele will read a paper on Calvinism. The early part of the afternoon will be given to Sunday School work; the W. M. A. S. will have charge from 3 to 5. An evangelistic service will be held in the evening.

D. H. McQUARRIE, Sec'y.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. A. Cohoon, Wolfville, N. S.

The Albert County Quarterly Meeting will convene with the 2nd Hillsboro church (Dawson Settlement) on the first Tuesday in Sept. at 2 o'clock. Sermon by Rev. J. B. Ganong, alternate Rev. H. H. Saunders, paper by Rev. F. D. Davidson. Officers will be elected for the ensuing year. Matters of unusual importance will be brought before us and a large delegation is earnestly solicited.

F. D. DAVIDSON, Sec'y-Treas.

The next session of the Guysboro East, Antigonish and Port Hawkesbury Baptist Quarterly Meeting will be held with the church at Boylston, Monday and Tuesday, Sept. 15 and 16. It is earnestly requested that every pastor in the district make a special effort to attend this meeting, and that every church be well represented.

J. C. WHITNEY, Sec'y.

Port Hawkesbury, Aug. 11.

The Annapolis County Conference and Sunday School Convention will convene at West Paradise, Sept. 15th and 16th next. The first session Monday evening is in the interests of Young People's work.

"Will the person who exchanged a very large old cotton umbrella for a new silk one at the Methodist supper last Wednesday night, as soon as they find out the mistake, return the silk one to the owner?"—Fairfield Journal. Not unless persons in Maine are diametrically different from most other persons. The person who mistakes a very large old cotton umbrella for a new silk one will prefer to continue in his delusion.—Christian Advocate.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

NOTICE.

The Annual Meeting of the Shareholders of The S. Hayward Company will be held on Wednesday, August 20, next, at 3 o'clock, p. m., at the office of the Company, Canterbury Street.

S. HAYWARD, President.  
Dated at St. John, July 29, 1902.

Over 40 Years

—Ago the Manufacture of—

WOODILL'S GERMAN BAKING POWDER

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

A suspected murder case at Meductic, York County, N. B., is causing much excitement. Last June, George Marsten, who kept a hotel at that place, died under circumstances which led some persons to suspect that he had been poisoned. At the time no legal proceedings were taken in the matter, but afterwards there was considered to be evidence to justify an investigation. The body was accordingly exhumed and the internal organs subjected to examination by a chemist. The result was the finding of strychnine in sufficient quantities to cause death. Mrs. Marsten, the widow of the deceased, has been arraigned on the charge of poisoning her husband. The preliminary examination was set down for Monday of the present week.



**What About a Position**

When you have completed your course? We do not guarantee positions, but we assist worthy students. Read the record of the 1901-02 Class at the

**Maritime Business College**  
Halifax, N. S.

In attendance June 30	62
Not heard from since leaving	34
Graduates in positions	84
Under-graduates in positions	153
Average salary of 100 students (graduates and under-graduates) per month	\$57.43
Applications annually for help, over	250

Classes resume work September 2.  
Free Calendar on application to

**KAULBACH & SCHURMAN,**  
Chartered Accountants.

The Whole Story  
in a letter:

**Pain-Killer**  
(PERRY DAVIS)

From Capt. F. Love, Police Station No. 5, Montreal: "We frequently use Perry Davis' Pain-Killer for pains in the stomach, rheumatism, affluence, frost bites, chilblains, cramps, and all ailments which befall men in our position. I have no hesitation in saying that Perry Davis' is the best remedy to have near at hand."

Used Internally and Externally.  
Two Sizes, 25c. and 50c. bottles.

**Fredericton Business College**

Does Not Close

During the Summer Months. You may enter at any time. TEACHERS should take advantage of our Summer Session.

Year Book containing full particulars sent free to any address on application.

—ADDRESS—

**W. J. OSBORNE, Principal.**  
Fredericton, N. B.

**Joggins Coal**

This FIRST CLASS COAL

can be purchased by the Cargo in ROUND RIN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.  
CANADA COALS & Ry. Co., Ltd.  
Joggins, N. S.

USE THE GENUINE  
**MURRAY & LANMAN'S**  
**FLORIDA WATER**  
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**THE GREAT DUST STORM.**

Scientific study of the storm of dust that swept over southern and central Europe from March 9 to March 12, 1901, shows that it was one of the most remarkable phenomena of the kind ever observed. It began in northern Africa on the borders of the Sahara, crossed the Mediterranean Sea, swept over the chain of the Alps and extended as far as Denmark, thus traversing 25° of latitude. The dust was sand from the desert, and the particles that fell became finer and finer as the storm progressed northward. The advance was at the rate of more than 43 miles an hour, a high atmospheric current carrying the dust along the course of a barometric depression moving toward the Baltic Sea. In Austria Hungary and farther north the dust fall was accompanied everywhere by rain, snow or sleet.

**The Home**

**AN UNWISE MANAGEMENT.**

"When I was fifteen and very fond of managing," said a woman of fifty, "a bit of advice was given me by an aged aunt. She said, 'Hepsi, dear, the world went on very well before you were born, and it won't go to pieces when you die. Don't feel that you must be conductor, engineer and fireman all in one.'"

The wish to manage is inborn in some natures. They cannot be content to let other people alone in the smaller affairs of the home; they interfere, and adjust, and ordain, often to their own disturbance and the embarrassment of those who prefer their own way. In parents and teachers the continual effort to manage makes children either weak or wilful; it is much better for the latter to depend more on themselves within certain limits, than to wait for orders. This is one reason why it is better for some children to be at school, away from home, than lean upon father and mother in every detail of life.

The woman who acquires the art of managing her kitchen without taking away all liberty from her domestic will have a happier home, and fewer changes among her servants than she who controls each portion of the work, from building the fire in the morning to locking the doors at evening. Too much management is very poor economy, and it defeats its own end. In contrast to no management at all, over-management may be tolerable, yet experience shows that the former lack of method is by no means hurtful where the home atmosphere is healthful. One seldom sees shipwreck in young people who have lived where the law of kindness has been ever on the lips of their elders, and where integrity has been at the foundation of the home life, for children are imitative beings and love is a great safeguard. Over-disciplined children, who are managed and watched, and governed from the outside merely, are very apt to wander from rectitude when the strong hand is withdrawn.—Ex.

**INFANT SUBJUGATION.**

Many an earnest, conscientious young mother, with a heart full of love and a mind full of superstition, believes it to be her duty to bring her infant into a state of subjection the instant it manifests a touch of self-will. "How," they ask, "is the child to be taught obedience without the use of force?" Before answering, let us settle the question of what degree of obedience is meant. Absolute, instant, invariable obedience cannot be taught without force, nor maintained without injustice. But the degree of obedience that is rational to wish for, and that is compatible with the proper evolution of youthful character, can be beautifully taught by gentle means, if there is never any relapse from sympathetic treatment into dogmatical severity. The mild and affectionate mother who is always gentle is obeyed from choice by her children, because they believe in her and desire to please her. But if she occasionally departs from her ordinary disposition and administers injustice, they lose confidence in her.—July Woman's Home Companion.

**FROM A WORN TABLE-CLOTH.**

With many of us, it is a domestic tragedy when the best table-cloth ends an honored existence. Of course, in the hands of a thrifty housekeeper, this is not until its spotless surface has been adorned with sundry bits of embroidery, and even then, if rightly managed, it has years of existence before it in other spheres. Hold such a cloth up to the light, so that the thin places may be readily seen, and let some one with a blue pencil mark around them; then lay it on the floor or a large table, and cut from the better part an infinity of small doilies of various sizes—four, six, eight, and ten inches square; oblong napkins, also, of different sizes, cutting your coat always according to your cloth. Roll these up and lay them in the "fifteen

minutes basket;" and when you find an idle moment on your hands, fringe them. The result will be a store of doilies, which you will at once find so useful that you will wonder how you ever kept house without them. If the linen has been both heavy and fine, and of a handsome design, they are, besides, decidedly ornamental.—Country Gentlemen.

Try stewing fruit in a jar in the oven for three or four hours, instead of in a saucepan for a shorter time. You will find a much more delicious flavor is acquired.—Ex.

**TO DRAW THREADS IN LINEN.**

If you want to draw threads for hem-stitching, make a good lather of soap and water, and brush this over the linen where the threads are to be drawn with a shaving or other soft brush. Let dry, and they will pull quite easily.—Ex.

**YOLKS OF EGGS.**

To protect the yolk of an egg so that it can be used two or three days after it has been separated from the white drop it into a bowl of water, and its freshness will remain a surprising length of time, and it can be used for mayonnaisse dressing or the sauce for cold slaw, or any other purpose requiring yolks alone.—Ex.

**LEMON BUNS.**

Take of fine flour, two pounds; bicarbonate of soda, six drachms; sugar, eight ounces; butter, four ounces; eggs, two; buttermilk, three-quarters of a pint, or fifteen ounces; essence of lemon, twelve drops. Mix the same as tea-cakes, and bake fifteen minutes. The addition of six ounces of currants would make these excellent plum buns.—Ex.

**MACARONI PUDDING.**

Simmer one cup of macaroni cut into inch lengths, in one quart of milk until tender. While hot stir in two tablespoonfuls of butter, four well-beaten eggs, the yolks only; add three-fourths cup of sugar, beat all vigorously, and lastly, the whites of the eggs. Bake in a buttered mould about half an hour, or until nicely browned. To be served cold.—Ex.

**TALKS TO THE HANNAHS.**

BY DOLLY GOODWILL.

"By the time I get things tidied up, the chambers done, bossy milked, why, it is time to put on the dinner pot," whined Hannah, in a down-hearted way, as she piled up the late papers on the library table. "That's the way I did until I learned better," said grandmother from her "roost" near the door. Some people can make work while others save work. Here is the secret. Set the rooms in order before you go to bed; that is, do all you can at the evening hour. When you sit down to sew, see how little litter you can make, and have a handy basket to catch the ravelings and lint. Right here I smile. An old man once said the reason so much dust and dirt accumulated in living rooms was because we were created of dust and it naturally sifted off!

When a book or paper is wanted it is a careless habit to tumble over all those on the table, and not replace them neatly. Each member of a family should have his particular hook or nail for hanging garments, and no other one should infringe on his private rights. These little things, while small in themselves, help the house mother to an occasional hour of her own. Yes, learn to "pick up" things before bedtime. It looks dismal on cold mornings to see the dish of apples and parings standing just where you left them. Your fancy work sprawled out on the table like a setting hen, with thimble and thread maybe lost. It is a "sight" to the mother to notice sheets of music on the open piano for her to rearrange. Wood and kindlings anywhere with a coal scuttle for company. Perhaps next morning you will

have cold fingers and feet, and an aching head; but these things will be for you to do. Sometimes a night train brings company or a sudden illness brings the doctor. Sometimes it is the death angel. I hope you have the ham in the skillet, and the double boiler beside it for the cereals for breakfast. These things are great time-savers. If your kitchen fire goes out after tea, and you all retire to the living room, it is wise to "lay" the fire. A match applied will be all that is needed the next morning. I don't like to hear women say that housework is drudgery. Any work is that if we so view it.

I noticed that Hannah went up and down stairs so often; her forehead was wrinkled and she seemed "encumbered" as was Martha of old. I learned the reason. She was hunting for a pattern. Girls must learn, for old heads never grow on young shoulders. Oh, the time she spent a hunting in boxes and drawers, behind cupboards and pictures. I suggested a drawer for patterns, and told her to not allow "things" to even get into it. I likewise suggested that once a year she "weed out" patterns that are no longer in use—fashions that are no longer fashionable. A good way to determine what a pattern is, is to tie it up with a piece of goods of which the last garment was made. For example, tie around the night-gown pattern with a bit of outing flannel, and that will tell its own story. Let the girls' wrapper pattern be tied up with blue calico, to proclaim the pattern. I no longer advocate saving old rags for the peddler; others can do as they choose. What does it amount to? He gives you in exchange poor tinware, poorer granite ware. I save scraps of fair size for patching, the rest are used for carpet or rug rag; the useless ones soon go up in smoke. I like rag bags made of stout gingham, with a slit in the center, and two loops or "ears" to hang it up. Overhauling the rag bag is work that little children enjoy when restless.

We are all more or less affected by the weather; if the clouds hang low and the beautiful sunshine is obscured, we are apt to be gloomy and despondent, everything looks dark, and we begin to distrust; even, it may be, having hard thoughts of our dear Father in heaven. If, like the Shepherd of Salisbury Plain, we could feel that whatever weather we may have is just right—or, like our noble McKinley, when the darkness of death was gathering o'er him: It is God's way, and is best—then no matter how dark, how gloomy, the outside world may be, the sunshine in the heart will illumine our sky, chase away every cloud, bringing with it that sweet submission to God's will, which will ever make us happy and contented in all the circumstances of life.—Alice M. Paynter.

An acquaintance saluted Oliver Herford once with a slap on the shoulder, shaking off his glasses. "Don't you know me?" asked the muscular acquaintance. "I cannot see your face," answered Herford, politely, "and I don't recognize your voice, but your manner is certainly familiar."—Exchange.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson IX. August 31. Numbers 21:1-9.

THE BRAZEN SERPENT.

GOLDEN TEXT.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John 3:14, 15.

EXPLANATORY.

I. THE PUNISHMENT OF PRIDE.—Numbers 15:20. The Israelites, by their lack of faith at Kadesh Barnea, proved themselves unworthy to enter Canaan, and were justly condemned to thirty-eight years more of their wilderness training school. God's purpose (Deut. 8:2) was to "humble" them and "prove" them. The delay did this, their simple fare, their hard life, the many dangers of the desert, the elevating services of the sanctuary, the instructions and inspiration of their God-led leader, Moses. In all this God "bare them as a nursing father in the wilderness" (Acts 13:18, R. V. margin.)

II. FAITH CONQUERS THE CANAANITES.—Vs. 1-3. I. AND WHEN KING ARAD, "the king of Arad." "The district of Arad appears to have extended to the southern frontier of Canaan." WHICH DWELT IN THE SOUTH. The Negeb or South country of Palestine, to reach which would require a march northward from Mt. Hor, where Aaron died. HEARD TELL THAT ISRAEL CAME BY WHY OF THE SPIES. "Atharim" (R. V.) may mean "spies," or it may be the name of some unknown locality. THEN HE FOUGHT AGAINST ISRAEL. Probably as the Israelites, repulsed from Edom, were attempting to force their way northward.

2. AND ISRAEL VOWED A VOW. The Bible is full of special vows, and God evidently honors them. There is abundant spiritual justification of such special, definite promises as the Christian Endeavor pledge. IF THOU WILT INDEED DELIVER THIS PEOPLE INTO MY HAND. This is not in the bargaining spirit. The people must conquer, before they could serve God with their conquests. THEN I WILL UTTERLY DESTROY THEIR CITIES. This was not vindictiveness, but ordinary prudence. The later history of the nation proved over and over how necessary for the purity of Israel was the utter destruction of idolaters. It is mistaken mercy not to cut down weeds and kill poisonous snakes.

3. AND THEY UTTERLY DESTROYED THEM AND THEIR CITIES. This probably occurred in the later time described in Josh. 12:14; Judges 1:17. AND HE CALLED THE NAME OF THE PLACE HORMAH. "A devoted thing," "something vowed."

III. FAITHFULNESS AND ITS PUNISHMENT.—Vs. 4, 6. 4. AND THEY JOURNEYED, after Aaron's death. FROM MOUNT HOR. A well-marked mountain, rising 4,000 feet above the Arabah. Steps in the rock led to an Arab sanctuary said to cover the grave of Aaron. BY THE WAY OF THE RED SEA, or Yam Saph (Sea of Weeds), both names springing from its abundant red coral. The eastern arm, the Gulf of Akabah, is here meant. They

MAN HOUSEKEEPER.

Tried it Ninety Days.

There is one case on record where a man had a good easy time of it while his wife was away and she tells the tale.

Circumstances made it necessary for me to leave husband for a month to pursue his bachelorhood as best he could. He resolved to give Grape-Nuts a thorough trial as he had for years been subject to bilious attacks and indigestion.

During my absence he gained in weight and his health seemed perfect, therefore I give you for the benefit of a. fering men in particular, and women in general, his menu for the 90 days: four teaspoonfuls of Grape-Nuts sprinkled with a little salt and covered with good cream, one slice of bread and butter, one large cup of Postum Cereal Coffee (made according to directions) and all the fruit he wanted.

He worked during the time nine hours a day and never realized he possessed a stomach. This diet my husband earnestly recommends to office men, students and to all people of sedentary habits especially, and let me tell it to all wives, this meal can be prepared by an inexperienced servant, young son or daughter, thereby saving yourself hours of labor. Try it. It will make your work lighter, your purse heavier, your body healthier and all of you happier. Name given by the Postum Co., Battle Creek, Mich.

rounded Edom at a point only a few hours distant from the Red Sea, passed through the opening made by the Wady Itim and went up on the eastern side of Mount Seir (Edom), "following very much the line of route taken in modern times by pilgrims between Mecca and Damascus." Passing, however, somewhat east of it, since it goes through Edom. TO COMPASS THE LAND OF EDMO. For the reason related above. Idumea is the modern name of the country,—the Greek form of the Hebrew "Edom." Mount Seir is its backbone. AND THE SOUL OF THE PEOPLE WAS MUCH DISCOURAGED BECAUSE OF THE WAY. They were turning their backs on Canaan and marching away from it. Moreover, they were marching through a most desolate region, the worst portion of the plain called the Arabah.

5. AND THE PEOPLE SPARK AGAINST GOD. They "tempted the Lord" (I Cor. 10:9) Speaking of God after a human fashion, he was tempted to give them up as hopeless. AND AGAINST MOSES. What a compliment, thus to be coupled with God, even in reproaches! WHEREFORE HAVEN YE BROUGHT US UP OUT OF EGYPT, TO DIE IN THE WILDERNESS? Thus they turned God's greatest miracle and benefit into a complaint. So a man sometimes asks, "Why was I brought into life at all, if my life must be so miserable?" while at the very moment he is speaking, the man holds his life so precious that he would do anything to preserve it. THIS LIGHT BREAD. "This vile bread," Manna, which could sustain them through forty years of travel in the wilderness, could not have deserved this taunt. Indeed, the spirit of faultfinding grows with whatever it feeds on, though it eat at Delmonico's.

6. AND THE LORD SENT. It is not necessary to suppose that the serpents were created for this occasion, but the Lord brought them to this place, or he permitted the people in their blind obstinacy to run into them, withdrawing his protection from them. FIERY SERPENTS. "Hebrew, 'the serpents, the seraphim' (the burning ones.)" See Deut. 8:15; Isa. 14:29; 30:6. Probably a definite kind of serpent is meant, called "fiery" because of bright red coloring upon their heads, the glistening of the sun on their scales, or the burning of their bites.

IV THE LOOK OF FAITH.—Vs 7, 9. 7. THE PEOPLE CAME TO MOSES. Moses was 120 years old, and some have thought that Joshua was already leading the people, more especially since Moses' fall at Meribah; but the people came instinctively to him in need. A strong man can afford to bide his time. WE HAVE SINNED. The Israelites began to see that the real danger was not the serpents, but the sin that led to the serpents, and it was to open their eyes to this fact that the serpents were sent. FOR WE HAVE SPOKEN AGAINST THE LORD. Confession, to be worth anything, must be definite, like this, and not general. AND AGAINST THEE. Most sins are against men as well as God. It is not enough to ask God to forgive us, but we must go also, as these Israelites did, to the men against whom we have sinned. PRAY UNTO THE LORD. Moses did not ask them to pray for themselves, partly because they had already virtually done that in asking him to pray for them, and partly because it was best for the people to recognize his spiritual leadership.

The life of Moses abounds in examples of the value of intercessory prayer. Such prayer is sadly neglected. It is a good rule never to pay for yourself without offering a petition at least as long, earnest, and explicit, for somebody else. See Andrew Murray's "Ministry of Intercession" (75 cents, Revell.)

8. MAKE THEE A FIERY SERPENT, OF BRASS (vs. 9.) that is, of copper or bronze, which the word usually means. AND SET IT UPON A POLE. "A banner-pole." "Often their shape was something like a cross; at least, the object on the pole was a fixed one, of some solid substance, and not, as with us, a flying or fluttering flag." The pole was to elevate it so that all might see.

9. AND MOSES MADE A SERPENT OF BRASS. It existed up to the time of King Hezekiah, who wisely destroyed it, because the people had begun to worship it as an idol (2 Kings 18:4). The author of the apocryphal "Book of Wisdom" wisely says: "He that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all" (16:7) IF A SERPENT HAD BITTEN ANY MAN, WHEN HE BEHELD THE SERPENT OF BRASS, HE LIVED. "As the herald passed alone, what a scene the camp would present! There you might see a man all but dead, raising himself upon his arm, and straining his glazed eyes, if haply he might behold the glittering symbol; yonder another, wiping away his tears of anguish to look upon the glorious object; and yonder still, a mother with her child, eagerly pointing to the flag-staff, if perchance she may fix her loved one's gaze upon the mystic healer."

THE GLORIES OF NATURE.

DR. HENRY VANDYKE.

A river is the most human and companionable of all inanimate things. It has a life, a character, a voice of its own; and is full of good-fellowship as a tree is of sap. It can talk in various tones, loud or low; and of many subjects, grave or gay. Under favorable circumstances it will even make a shift to sing; not in a fashion that can be reduced to notes and set down in the black and white on a sheet of paper, but in a vague, refreshing manner and to a wandering air that goes—

"Over the hills and far away."

For real company and friendship there is nothing outside of the animal kingdom that is comparable to a river.

I will admit that a very good case can be made out in favor of some other objects of natural affection. For example a fair apology has been offered by those ambitious persons who have fallen in love with the sea. But after all that is a formless and disquieting passion. It lacks solid comfort and mutual confidence. The sea is too big for loving, and too uncertain. It will not fit into our thoughts. It has no personality because it has so many. It is a salt abstraction.

Mountains are more satisfying because they are more individual. It is possible to feel a very strong attachment for a certain range whose outline has grown familiar to our eyes; or a clear peak that has looked down, day after day, upon our joys and sorrows, moderating our passions with its calm aspect. We come back from our travels, and the sight of such a well known mountain is like meeting an old friend unchanged. But it is a one-sided affection. The mountain is voiceless and imperturbable; and its very loftiness and serenity make us the more lonely.

Trees seem to come closer to our life. They are often rooted in our richest feelings; and our sweetest memories, like birds, build nests in their branches. I remember the last time I saw James Russell Lowell (only a few weeks before his musical voice was hushed); he walked out in the quiet garden at Elmwood to say good-bye. There was a great horse-chestnut tree beside the house, towering above the gable and covered with blossoms from base to summit—a pyramid of green supporting a thousand smaller pyramids of white. The poet looked up at it with his gray, pain-furrowed face and laid his trembling hand upon its trunk. "I planted the nut," said he, "from which this tree grew. And my father was with me and showed me how to plant it."

The life of a river, like that of a human being, consists in the union of soul and body, the water and the banks. They belong together. They act and react upon each other. The stream moulds and makes the shore; hollowing out a bay here and building a long point there; alluring the little bushes close to its side and bending the tall slim trees over its current; sweeping a rocky ledge clean of everything but moss and sending a still lagoon full of white arrowheads and rosy knotweed far back into the meadow. The shore guides and controls the stream; now determining and now advancing it; now bending it in a hundred sinuous curves, and now speeding it straight as a wild bee on its homeward flight; here hiding the water in a deep cleft overhung with green branches and there spreading it out, like a mirror framed in daisies, to reflect the sky and the clouds; sometimes breaking it with sudden turns and unexpected falls into a foam of musical laughter; sometimes soothing it into a sleepy motion like the flow of a dream.—15.

MODERN TYPES OF WOMEN.

The fact is, we must build our hopes for the future upon our boy's unchanged, wholesome, honest masculinity—a masculinity which rejects the unsexed woman, and creates for women a standard of gracious and intelligent goodness; just as the normal woman's demand for truth and courage and tenderness creates a standard for men. Sarah recognizes this standard of moral and intellectual sweetness, though she embodies it in a somewhat rudimentary form; but Jane—will she ever see that good health does not necessarily imply rough, sunburnt arms; that good fellowship does not involve loud voices or "loud mouths," as the boys call the girls' slang; that good sense does not demand all lack of reserve in conversation? Will she ever acquire charm?—

the word that sums up all those qualities of heart and head which bring into the world of toil, and sport, and business something which we call loveliness. Nobody wants Dora's silliness or uselessness; but her fundamental femininity—that the world does want, and indeed will have, for nature can probably be trusted to make Jane extinct. Sarah has long since perceived what poor little Dora Copperfield never could have perceived, that the heart alone is idiotic; she knows, though she may not talk about it, that the head alone is unlovely and unlovable. With these two things in her sensible brain Sarah will draw a swift conclusion: graciousness and love and honor, the delight of sweet reasonableness, make the ideal woman; they are the combination of heart and head which is the perfect human life.—Margaret Deland in Harper's Bazar.

I bought a horse with a supposedly incurable ringbone for \$30.00, cured him with \$1.00 worth of MINARD'S LINIMENT, and sold him in four months for \$85.00. Profit on Lulimut, \$54.00. MOISE DEROSCH, Hotel Keeper, St. Phillip's, Que., Nov. 1st, 1901.

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ST. JOHN, N. B.,  
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From the Churches.

Denominational Funds.

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

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

FIRST COVERDALE, N. B.—More than a year ago we had the privilege of laboring with this people for a short time in special meetings, during which time the Lord graciously added 16 to their number. We have not forgotten the kindness, generosity and activity of the people then. Since that time we are pleased to know they have supported a pastor part of the time. During the work of the pastor, Bro. Horseman and Evangelist Marple 22 more united with the church. Notwithstanding all of this expense they have sent us a donation of \$15.50 in cash. It was a happy surprise indeed for which we wish to render our hearty thanks. May God bless and help this kind people in our earnest prayer. They are without a permanent pastor now but we hope God will send them a servant of his to help them.

GEO. H. BRAMAN.

FIRST AND THIRD COVERDALE CHURCHES.—I came to this field last December. The field had been without a pastor for some time; everything was at a very low ebb. During my stay the work has gone on and much improvement has been made. Early in the year a fund was raised to fence the graveyard at Yulle Creek. A wire fence has been built at a cost of about forty-five dollars. The burying ground at Berryton also received our attention, so both are now looking much better. The church at Yulle Creek has been lighted with gasoline and a fund is being raised to repair the old, or to build a new house of worship at Berryton. Other improvements about the churches have been made. The Lord has blessed us spiritually, for which we give thanks. During my stay thirty have been added to the church roll, twenty-five by baptism, two by letter, three by experience. The mid-week services are interesting and well attended. All other services are well attended. The people have an interest in things pertaining to the higher life. The field is in need of some one to carry on the work. I go in a few weeks to continue my study.

A. C. HORSMAN.

TAHERNALE CHURCH, ST. JOHN.—In October of last year Rev. H. H. Roach began his pastorate with us. Large congregations gathered to hear him from the first, and the interest was evidently on the increase. Soon after, however, the small-pox epidemic was among us, and our church had to be closed. Our pastor then entered upon the self-sacrificing work of ministering to the spiritual needs of small-pox patients, and burying those who died with that disease. When he was permitted to preach to us again he was heard with greater interest than ever, and by larger congregations. Our people have been benefited by his ministrations, though pastor and people regret that the spiritual results have not been greater. Brother Roach and his estimable wife are appreciated for their social qualities, and for the best of reasons, are dearly loved by the people. During the summer the morning services have not been largely attended, but in the evenings our congregations are large. Brother Roach has a short open-air meeting just before the regular service in the evening, and many gather to hear his short gospel address in "Nature's Cathedral." Our Endeavor prayer meeting, the regular mid-week prayer meeting, the monthly Conference meeting and the Sunday school are all largely attended; and much more could be said of the latter did space permit. One new feature of the work, introduced by the pastor, is a nursery in the church parlors. The idea is to provide for the care of very small children while their mothers attended the Sunday morning service. It is, of course, for the children of mothers who, but for it, would have to remain at home with their children. This is one form of practical Christianity. A Woman's M. A. Society has been lately organized, and promises to be a success. During the year we have

raised for benevolent objects (outside of current expenses) about \$200. This year we had the honor of having the N. B. Southern Association meet with us, which was much appreciated. It is the conviction of pastor and people that "the prospect of aggressive work is now promising."

A. H. W., Church Clerk.  
Aug. 16.

Denominational Funds, N. S.

FROM JULY 19TH TO CLOSE OF YEAR.

Manchester church, \$7.07; Annapolis Royal, \$12.50; Pleasantville, \$5.50; Hawkebury, \$9; Antigonish, \$20.16; Fall River 1st, \$2; Upper Stewiacke, per Miss Emily A. Cox, \$2; Sackville, \$8; Lucasville, \$8; River Hebert, \$13; Tancook, \$10; Goldboro, \$20; Eastern Association, \$6.50; Chester Basin, \$20; 1st Sabie River, \$8; Lewis Head, \$3; Westport, \$11.55; do, special, \$5; Nictaux, \$21.45; Springhill, \$10; Lower Economy, \$12; 1st church, Truro, \$43.13; New Tusket, \$4.20; Bridgetown, \$71.79; Milton, Queens, \$23; Upper Wilmot, \$57.82; Hantsport, \$40; Billtown, \$9; Port Medway, \$10; Amherst, \$43.75; Bridgewater, \$13.50; Granville Ferry, \$12.90; New Canada, \$4; Summerville, \$5.01; Brookville, \$2.25; Cambridge, \$1.49; 1st church, Truro, \$49.20; Hebron, \$22.63; 1st church, Yarmouth, special, \$30; do, \$46.85; Waterville, \$5.15; Black Rock, \$3.25; Grafton, \$2.05; 1st Digby Neck, \$15; Pereaux, \$5.51; Lower Aylesford, \$25.05; Greenfield, \$11.40; North church, Halifax, \$177.27; Manchester, \$1; Lower Stewiacke, \$6.35; Musquodoboit, \$4.65; Chester, \$11; Freeport, \$14.24; Deerfield and Pleasant Valley, \$33.40; Brazil Lake, \$12.60; Forest Glen, \$5.57; West Yarmouth, \$23.36; Lawrence town, \$21; Wilmot Mt. \$6; Diligent River, \$6; Parrsboro, \$6; do, special, \$5; St. Mary's Bay, \$14; Ohio Sunday School, \$2.79; Osborne, \$5.30; special, 700; Forbes Point, \$9; Daniel Whitman and wife, \$4; Phineas Whitman, \$2; Friend, 250; Paradise, B. Y. P. U., \$5; Manchester, \$3.25; Newport, \$3; Canso, \$15.75; Wolfville, \$42.80; do, special, \$10; Pitt St. Sydney, \$50; Rawdon, \$18; Jeddore, \$6.15; Gaspereaux, \$9.50; Bass River, \$26; Woods Harbor, \$11; Lake George, \$5.10; Bayview, \$6; Pt. Maitland Sunday School, 68c; Barrington, \$5.35; do, Sunday School, \$1.30; Ohio, \$2.55; North Temple, \$18.11; Middlefield, \$5; Kempf, Queens, \$3; Mrs. J. A. Gates, Middleton, \$100; Middleton church, \$26.25; do, special, \$5; East Onslow, \$10.08; West Onslow, \$30.65; Bethany church, Sydney, \$115; North Sydney, \$52; Guysboro, \$25; 1st Halifax, \$43.10; do, Sunday School (native helper) \$7.50; Tabernacle, Halifax, \$41.04; Upper Stewiacke, \$5.42; Falmouth, \$15; Temple, Yarmouth, \$65.22; do, Bible school, \$12.09; Berwick, \$5.50; Dalhousie West, \$5; Bear River church and Sunday School, \$25; Caledonia, \$8.50; Brookfield, Queens, \$30; Dartmouth, \$5.79; Windsor, \$5.30; do, special, 62.47; Wolfville, 400; Mrs. M. B. Chipman, 6.00; Bayville, per Middleton, 7.00; Canning, 23.00; Digby, 39.55; Arcadia, 9.75; do, Sunday School, 2.84; Y. P. C. U., Melbourne, 3.30; Wolfville, 19; Paradise and Clarence, 5.00; West Chester, 4.00 Total, \$2,232.01. Before reported, \$9778.47. Additional amount receipts reported by Dr. Manning, \$127; by Dr. Saunders, \$111.13 and Grande Ligne Mission, \$1.30, making total for the year, \$12,249.91, less 25.00 sent to the W. B. M. U. for the North Brookfield W. M. A. Society, 25.00.

A. CONOON.

Treas. Den Funds, N. S.  
Wolfville, N. S., Aug. 8th.

Twentieth Century Fund.

Gerrain St.—S. H. Davis, 5.00. Hopewell church—(J. P. Lunn, 5.00; Clare Robinson, 1.00)—6.00. St. Stephen church—100.00. Leinster St.—In memoriam (Mrs. Jas. E. Masters and Miss Rebecca Prince) 10.00; W. M. A. S., 3.75—13.75. Sussex—Mrs. Hiram Friars, 1.00; Elgin 1st—(R. A. Smith, 5.00; H. G. Steeves, 3.00; R. L. Law, 1.00)—9.00. Norton Sunday School, 15.00. Hatfield Point—Mrs. Abram Hatfield, 1.00; A. W. Nobles, 2.00; Mrs. Lee Spragg, 1.00; D. W. Spragg, 1.00; Miss Lizzie Somerville, 1.00; R. G. Nobles, 1.00; Miss Grace A. Perkins, 1.00; W. S. Perkins, 2.00; Mrs. S. Perkins, 5.00; Miss J. H. McDonald, 1.25; J. A. S. Kierstead, 1.00; Geo. N. McIntyre, 2.00; Friends, 1.65—20.90. Kiersteadville—Geo. L. Bates, 4.00; Wm. Kierstead, 1.00; W. Allan Kierstead, 1.00; James W. Ganong, 1.00; Friends, 5.00—12. Kara—A. S. Vanwart, 1.00; Mrs. John McIntyre, 1.00; Abner J. Jones, 4.00; Miles G. Jenkins, 2.00; Geo. T. Jenkins, 1.00; Beverly Palmer, 1.00; Friends, 1.79—11.79. Coles Island—Chas. Secord, 1.00; Walter Secord, 1.00; Miss Nettie Secord, 1.00; George E. Fisher, 1.25—4.25. Thorntown—Hon. Thos. Hetherington, 5.00; Isaac Hetherington, 1.00; Friends, 2.04, Total, 8.34; Newcastle Bridge—James

**RADWAY'S**  
READY RELIEF  
FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN, a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,  
Diarrhoea,  
Cholera Morbus.

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

Radway's Ready Relief, taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

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. Sold by druggists. 25c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,

MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bibles. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FILLA,  
1794 Edward Street, Houston, Tex.

Kennedy, 50c; Maggie Knox, 25c; Friends, 2.75. Total 3.50; Newcastle Creek—Stanley M. Bailey, 1.00; D. J. Bailey, 1.00; Miss G. Sypher, 1.00; S. M. Lawkin, 1.00; Horace McMann, 1.00; Friends, 2.19. Total, 7.19; Cumberland Bay—Friends, 2.88; Total, 210.30. Before reported, 1983.54 Total, 2193.84.  
J. W. MANNING.  
Treas. N. B. and P. E. I.  
St. John, Aug. 1.

Note of Thanks.

Will the Revs. E. E. Gates, J. H. Saunders, W. L. Parker, W. E. McIntyre, E. A. McPhee, George F. Cutten, Mr. T. M. King, the Revs. S. March, E. N. Archibald, J. W. Bancroft, W. G. Goucher, R. Osgood Morse and J. B. Woodland accept my thanks for information about deceased ministers. Further information very much desired. I will be thankful to receive it.

E. M. SAUNDERS  
Halifax.

Literary Notes.

THE NINETEENTH CENTURY AND AFTER for August has just come to hand. Its table of contents is as follows: I. The Centenary of Alexandre Dumas, by Algerian Charles Swinburne. II. What Have We Gained by Education—so far? by Frederick Greenwood. III. The Anti-British Movement in Germany, by O. Fitzbacher. IV. The Future of Russia, by A. R. B.—leBilluski. V. Italy and the Triplice, by Lloyd Sanders. VI. Turkish Rule East of Jordan, by Gertrude Lowthian Bell. VII. The Reconstruction of Hainault Forest (With a Map), by Sir Robert Hunter. VIII. Old Masters and Modern Critics, by Charles L. Eastlake. IX. The Last Resting-Place of our Angevin Kings, by Cecil Hallett. X. "The Reader of Plays to the Rescue"; (1) A Reply, by H. Hamilton Fyfe; (2) A Rejoinder, by Walter Frewen Lord. XI. The Aesthetics of Naval Architecture, by W. J. Fletcher. XII. Why Not a Motor-Car Way through England? by B. H. Thwaite, C. R. XIII. The Folk-Lore of Horse-Shoes and Horse-Shoeing, by the late Dr. George Fleming, C. B. XIV. War Correspondents and the Censorship, by Percival Landon. XV. Last Month, by Sir Wemyss Reid. Leonard Scott Publication Company, 7 and 9 Warren Street, New York.

The catalogue of Acadia Seminary, Wolfville, for 1902-1903 is gotten up in neat and tasteful style. In its 77 pages will be found succinct statements in reference to the object of the school, its situation, staff of teachers, courses of instruction, list of students, regulations, charges and generally all such information as patrons or intending patrons of the school will desire to possess. The cuts giving outside views of the Seminary buildings, and inside views of the rooms are particularly good.

Quarterly Meeting.

The Shelburne County Quarterly Meeting met with the church at Allendale, August 5th and 6th. An unusually large

number of delegates were present and in addition to the pastors of the county we had the pleasure of welcoming Rev. H. S. Baker of New York, and Rev. Irad Hardy, pastor elect of Canton, Mass.

The Tuesday morning session was devoted to routine business and hearing reports from the churches. These reports showed that all the churches at present are enjoying pastoral oversight, the interest in all departments is well sustained and the outlook is hopeful. Tuesday afternoon a conference meeting was conducted by Rev. W. S. Martin. The evening session was opened with a song service led by Bro. Irad Hardy, after which Pastor Martin preached, taking for his text the words found in Malachi 3:10. He showed (1) that the windows of heaven were closed, (2) why they were closed, and (3) how they could be opened. His message was earnest and forceful and should rouse the church of Christ to greater zeal in the Master's cause.

Wednesday morning Mrs. W. S. Martin gave a Bible Reading taking for her subject "Work." Sister Martin treated her subject in a most interesting manner, showing the why, how, when the Christian should work. Many of the promises God makes to his children were also cited. Following this came a Conference on Missions opened by Rev. J. B. Woodland; the central thought of his address was "Missions, the most unselfish problem in the world." Bro. Hardy gave a brief report of the great Missionary Convention held recently at Toronto. In a very striking manner he set forth the great resources of the church and the exceeding smallness of her efforts in missionary lines. Bro. J. D. Brehaut spoke earnestly of "Individual Responsibility in Mission Enterprise." An unexpected treat was now in store for us. Rev. H. S. Baker gave a thrilling word picture of life in the slums of New York; Bro. Baker spoke out of his own experience and as he described the misery, equal to and crime, our hearts ached and involuntarily the question arose, "Is the church of Christ doing all she might to alleviate this." The testimony of many was that this was the best session of the Quarterly. Wednesday afternoon was devoted to the work of Sunday Schools. Encouraging reports were read from the Schools and the lesson for August 10th was taught in an interesting manner by Bro. Caldwell. Pastor Woodland gave a stirring address; dealing with the work of the Superintendent and teachers of the School. Wednesday evening Bro. Baker preached to a crowded house from John 3:16 His main divisions were, 1. God's love and the expression of it. 2. God's love and its scope. 3. The rejection of God's love and its penalty. His message was thoughtful and stimulating and calculated to do much good. An evangelistic service in which many bore testimony to God's love brought to a close a most enjoyable Quarterly.

S. S. POOLR, Sec'y.



**BIRTHS.**

**ARCHIBALD.**—At Lawrencetown, Annapolis county, N. S., on Friday, Aug. 15th, to Rev. and Mrs. W. L. Archibald, a daughter.

**MARRIAGES.**

**MILLER-HOLMES.**—At the Baptist parsonage, Centreville, Carleton county, N. B., by Rev. B. S. Freeman, August 9th, Elisha A. Miller to Martha E. Holmes, both of Bridgewater, Me.

**WHITE-LANDERS.**—At the parsonage, Centreville, N. B., August 12th, Miles R. White and Ida Landers, both of Bridgewater, Me., were united in marriage by Rev. B. S. Freeman.

**MCKERN-JACK.**—At the home of the bride's parents, Port Beckerton, August 6th, by Rev. L. J. Slaughenwhite, Angus Havelock McKern of Gleneg, to Edith Ella Jack of Port Beckerton.

**MORSE-CROUSE.**—At Middleton, N. S., August 13th, by the Rev. T. B. Layton, William L. Morse of Bloomington to Annie May Crouse of Nictaux Falls.

**STEWART-CARLER.**—At Andover, N. B., July the fourth, by Rev. Charles Henderson, Earl E. Stewart to Grace M. Carter, both of the town of Mapleton, Maine, U. S.

**GRAY-MCKELLER.**—At Andover, N. B., August 11th, by Rev. Charles Henderson, Thomas Gray to Annie McKeller, both of Gordon, Victoria county.

**DEATHS.**

**KEENS.**—At Lawrencetown, N. S., Aug. 4th, Mrs. Millage Keens, aged 53 years.

**DURLING.**—At Lawrencetown, N. S., August 1st, after a brief illness, Ruben Durling, aged 73 years.

**SCHAFFNER.**—At Williamston, N. S., August 2nd, after a severe illness and much suffering borne with fortitude and Christian resignation, Catherine, wife of George B. Schaffner, aged 72 years.

**TIPPING.**—At Parrsboro, N. S., August 6th, after prolonged illness, Rachael Ann, beloved wife of Thomas Tipping, in the 87th year of her age. She leaves her husband and five children to mourn their loss.

**HOLMES.**—At Parrsboro, N. S., August 10th, Deacon J. A. Holmes passed away in the 57th year of his age. He leaves his wife and daughter and three sons to mourn the loss of a good and kind husband and father.

**WHITMAN.**—At Ingallsville, N. S., Aug. 6th, Diadem, relict of the late Freeman Whitman of New Albany, N. S., aged 87 years. The funeral services were conducted at Ingallsville by Pastor W. L. Archibald. For her many estimable qualities and Christian graces she will long be held in remembrance by four sons and a large circle of relatives and friends.

**MCCULLOCH.**—At DeBert Station, August 2nd, Mrs. Ella McCulloch. The deceased formerly lived at Great Village and leaves a large family, all of whom live in the United States except Mr. George Graham, who resides at DeBert. Mrs. McCulloch came to us from the Presbyterian faith and was baptized by Rev. O. N. Chipman. She was a woman of strength, certain of her convictions, and ready to do her whole duty when made known to her. Cheerful of spirit and of firm faith in her Lord she was an active Christian and took a deep and abiding interest in everything that pertained to the kingdom of God upon earth. We shall miss her, but in coming days shall pass on to the beautiful city in which she has entered, to be with those whom she and we have loved together below.

**BEZANSON.**—At Garland, Kings county, N. S., July 21st, Hannah A., beloved wife of Deacon Isaac Bezanon aged 57 years, leaving a husband, one son and two daughters. She became united to Christ and the church some 35 years ago. Since that time Christ has been her friend and helper in the discharge of every Christian duty in the church and before the world. She was tenderly devoted to her husband and family, in whose fellowship she was daily an inspiration for good. The church and community mourn their loss. The last three months of her life she was a great sufferer. She was sustained by God's grace which she found to be sufficient to overcome. After a suitable sermon preached by her pastor her remains were taken to the old family cemetery to wait the resurrection morn.

**MCCULLY.**—At DeBert Station, N. S., August 6th, Mrs. Freeman McCully, in the 44th year of her age. This estimable woman was taken suddenly from her husband and 8 children. Mrs. McCully was baptized by Rev. T. A. Blackadar, March 18th, 1894. In all her church relations she was most faithful. She took in all the work of churches at home and abroad. How much of sweetness and light she brought into her home is best known to them who were blessed with her compan-

ionship in the daily ministrations of a loving heart. To her children she was all that the most devoted mother could possibly be, while to her husband she brought the constant help and strength of her beautiful consistent life. She imparted to others much of her own delightful personality and made her home the abiding place of the sweetest influence as well as the most generous hospitality. No one ever left that home without a precious memory of a life worth living.

**BORDEN.**—At Canard, N. S., July 20, of heart disease, Charlotte, beloved wife of Charles Borden, aged 67 years. Our sister was of a quiet and gentle disposition, kindly towards all and with malice towards none. She was baptized in 1857 by Rev. A. S. Hunt, and in her Christian life has ever adorned the doctrine of God her Saviour in all things. As a Christian mother she has blessed the world with twelve noble sons and daughters all now grown to manhood and womanhood and consistent members of the church of Christ. To have accomplished so great a work is to have served God and her generation well. She will be held in affectionate remembrance by a very wide circle of relatives and friends. In the absence of the pastor, Rev. E. E. Daley of Bridgetown conducted the funeral services.

**SCOVIL.**—At the home of his son, Gilbert of Beaufort, Carleton county, N. B., Aug. 14, Wm J. Scovil, after a tedious and painful illness, borne with Christian fortitude, passed to his eternal home. The deceased, aged 79, was born in Kings Co. He, with some who were left homeless from the St. John fire, through the intercession of the late Beaufort Mills were given government grants in this part of our province. Our brother was a member of the Aberdeen Baptist church, in the burying-ground of which his body was laid by the side of that of his wife who had preceded him in her passing by four years. The funeral services were conducted by Pastor Smith, Fville. Five sons and two daughters manifestly devoted to their father are left to follow a few days later. May the God of grace not only sustain them in sorrow but lead them on to meet their father in that upper and better home.

**DELONG.**—Deacon A. D. DeLong was born at Hanley Mt., Annapolis county, in 1830, and died at his late residence in New Germany, August 6th, aged 72 years. He came to New Germany when a boy, and lived here until his death. When he was 26 years of age he gave his heart to Christ but did not unite with the church until 1876, when he was baptized by Rev. W. E. Hall. In 1895 he was chosen deacon of the Baptist church, which office he adorned with ability and grace. He was warm-hearted, a wise counsellor, and a true friend. His illness was somewhat protracted, being afflicted with Bright's Disease; but all through his sickness he manifested unwavering trust in God. He leaves a widow, sons, and daughters to mourn their loss. The burial took place on Friday evening just as the sun sank behind the hills. The funeral sermon was preached by the pastor Sunday morning. The family have the loving sympathy of all.


**GANONG.**—In the death of James Harvey Ganong, which occurred on Aug. 11, the St. Stephen Baptist church loses a valuable member, and the Town a highly respected citizen. Mr. Ganong born 76 years ago at Springfield, Kings Co., was brought up by Deacon Thomas Ganong. After 30 years spent upon the farm he followed the sea for 5 years, and then enter-

ed the employ of S. H. White & Co. of Sussex. Twenty-three years ago he came to St. Stephen and entered the employ of Ganong Bros., Confectioners. For 20 years he has been at the head of the retail department, filling his position with a tact and devotion which won for him the highest esteem of his employers and the friendship of all classes in the community. In all business relations and transactions Mr. Ganong was a man of strictest probity; no one knew him but to believe in him. In early manhood he was converted and joined the Baptist church at Springfield under the ministry of the late Rev. James Austin Smith. Upon his removal to Sussex he took his letter and joined the church there. When he came to St. Stephen he identified himself with the Baptist cause here, and continued a loyal member till called by his Master to the church above. In his church and religious life he was not active in the common acceptance of this term, but he was regularly at his post, giving constant evidence of his interest in the things of the Kingdom of God. He was a responsive hearer, especially enjoying the great central things of the gospel. He was a man of tender feeling; his faith in the Saviour of men was simple and childlike. Brother Ganong gave liberally for the support of the gospel; and the church which had so large a place in his heart has been generously remembered in his will. In 1860 Mary A. Hatfield became his wife. This was a perfect union of hearts and lives. Through all the years since, they have served each other with simple and ideal devotion. The widow and her two sisters are left to mourn the loss of a true husband and an affectionate brother. A strong personal attachment existed between the deceased and Mr. G. W. Ganong, M. P., the head of the firm which he so long and faithfully served. A large circle of relatives and friends feel themselves sorely bereaved by this death, but our loss is his gain. His end was peace. The funeral services on the 12th inst. were conducted by Pastor W. C. Goucher, assisted by Rev. F. Robertson, rector of Trinity. Beautiful floral tributes expressed the esteem of friends and a large concourse followed the remains to their last resting-place, Sussex Lodge, F. and A. M., attended in a body and conducted services at the grave.

**BROWN.**—At Fairview, near St. Martins N. B., on August 13th, William E. Brown, aged 68 years. Our beloved brother had for many years been a devoted member of the 1st St. Martins church. For the past nine months he has been ailing, and, at times, his sufferings have been intense, but they were borne with beautiful patience. His trust was fixed upon Christ and he longed to be absent from the body that he might be at home with the Lord. He leaves a widow, one son and three daughters. One of his daughters, Mrs. Dodge, is a highly esteemed member of the Germain St. church.

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

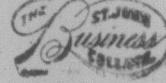
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The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

An Ideal Book-Case for the Home.

**Wanted**



Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand of such writers, and no class of work gives better opportunities for advancement.

Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a steno-graphic position gives for rising in the world.

Students can enter at any time.

**S. KERR & SON,**  
Oddfellows' Hall.

**COPY.**  
**PROBATE COURT**  
**CITY AND COUNTY OF SAINT JOHN.**  
**PROVINCE OF NEW BRUNSWICK.**

To the Sheriff of the City and County of Saint John or any Constable of the said City and County GREETING:—

WHEREAS, George H. V. Belyea of the City of Saint John in the City and County of Saint John, and Province of New Brunswick, Barrister at Law hath prayed that Letters of Administration of the Estate and Effects of Lucretia Palmer, Widow, deceased, may be granted to him—

YOU ARE THEREFORE required to cite the heirs and next of kin of the said Lucretia Palmer, deceased, and all others whom it may concern, to appear before me at a Court of Probate to be held in and for the City and County of St. John, in the Probate Court Room in the Pugsley Building, in the City of Saint John on MONDAY the EIGHTH day of September next at eleven o'clock in the forenoon to show cause if any why Letters of Administration of the said Estate should not be granted to the said George H. V. Belyea as prayed for by him.

Given under my hand and the Seal of the said Probate Court this second day of August, A. D. 1902

(sgd.) ARTHUR I. TRUMAN,  
Judge of Probate.

(sgd.) JOHN McMILLAN,  
Registrar of Probates.

(sgd.) WILLIAM B. WALLACE,  
Proctor for Petitioner

**Individual Communion Service.**

Henry M. Klug, D. D., of Providence, says: "The ordinance is a spiritual joy. NOW to many who shrink from it before."




Made of several materials, with or without handle.

Write for particulars.

American Baptist Publication Society,  
236 and 238 Washington Street, Boston, Mass.  
Geo. H. Springer, Mgr.

GOLD MEDAL, PARIS, 1900.

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

**Premium No. 1 Chocolate.**—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

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

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



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The guarantee accompanying every Elgin Watch is a complete protection to the buyer, against original defect in material or workmanship. Every

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is made of the finest materials, by the most skillful mechanics in America, and back of the individual guarantee is the greatest watch factory in the world.

Every Elgin Watch has the word "Elgin" engraved on the works. Pocket Size.

Elgin National Watch Co., Elgin, Ill.

**Another Testimony**

—TO THE MERITS OF—  
**GATES' MEDICINE!!**

They cured when Hospital Treatment failed.  
Black River, January 4, 1902.  
Messrs. C. Gates, Son & Co.,  
Middletown, N. S.

Dear Sirs:—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I left no better, notwithstanding the careful treatment there received. Your agent here, Mr. R. Power, then asked me to try GATES' MEDICINE. I began a course of your Bitters and Syrup to purify my blood, and made external applications of your NERVE OINTMENT and ACADIAN LINIMENT to the sore. When I had used 6 bottles of Syrup, 6 boxes of Ointment, and 2 bottles of Liniment the soreness had entirely disappeared from my leg, which was completely healed except a very small spot. I feel very grateful for the wonderful cure thus effected, and I certainly think your medicines "can't be beat."

Yours truly,  
JAMES SCRIBNER.

If you wish to have pure blood, which is the basis of good health, try GATES' MEDICINES. Sold every where.  
Manufactured only by  
C. GATES, SON & CO.,  
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**BELLS** Made of Steel Composition for Bells, Church Bells, School Bells, etc. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

**FIRST AID TO THE INJURED**  
**POND'S EXTRACT**

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Used Internally and Externally.

CAUTION! Avoid the weak, watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.



**A Bushel of Flies**  
Killed with  
**Wilson's Fly Pads**  
an actual fact.  
Nothing else will do this.

**WANTED.**

In Connection with our Schools at Wolfville.

2. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.
3. Two girls to work in dining-room of Acadia Seminary.

For full particulars as to terms, duties, etc., write to the undersigned.  
A. COROON, Sec'y Ex. Com.  
Wolfville, N. S., July 1.

"I don't like your milk," said the mistress of the house. "It's dreadfully thin, and there's no cream on it." "After you've lived in the city a while, mum," said the milkman, encouragingly, "you'll get over them rooral ideas o' yourn."—Chicago Tribune.

**CREEPING UP THE STAIRS.**

In the softly falling twilight  
Of a weary, weary day,  
With a quiet step I entered  
Where the children were at play;  
I was brooding o'er some trouble  
Which had met me unawares,  
When a little voice came ringing,  
"Me is creepin' up the stairs."

Ah, it touched the tenderest heart-strings  
With a breath and force divine,  
And such melodies awakened  
As no wording can define!  
And I turned to see our darling,  
All forgetful of my cares,  
When I saw the little creature  
Slowly creeping up the stairs.

Step by step she bravely clambered  
On her little hands and knees,  
Keeping up a constant chattering,  
Like a magpie in the trees;  
Till at last she reached the topmost,  
When o'er all her world's affairs,  
She, delighted, stood a victor  
After creeping up the stairs.

Fainting heart, behold an image  
Of man's brief and struggling life,  
Whose best prizes must be captured  
With a noble, earnest strife.  
Onward, upward, reaching over,  
Bending to the weight of cares;  
Hoping, fearing, still expecting,  
We go creeping up the stairs.

On their steps may be no carpet,  
By their sides may be no rail;  
Hands and knees may often pain us,  
And the heart may almost fail,  
Still, above there is the glory,  
Which no sinfulness impairs,  
With its rest and joy for ever,  
After creeping up the stairs.

—Engene Field.

**ATTACKS THAT NEVER CEASE.**

Unending conflict is one of the few things we can be sure of. Conquer as we may, work as we may, pray as we may, Satan is indefatigable. He sees to it that no man, woman, or child, is left free from his attacks. And the higher we climb, with God's help, the more surely must we count upon these attentions from the powers of darkness. After Christ had successfully met the onslaughts of the Evil One in the wilderness, Satan, "departed from him for a season." Even the Son of God was not exempt from renewed attacks. But, thanks be to him, we may confidently count upon all the strength that is needed to continue the fight to a victorious end.—Sunday School Times.

**THE UNTOUCHED PAGE.**

It was a quaint fancy of certain early modern philosophers to think of the child's mind as if it were a clear tablet, as yet untouched by the styli of the writer. We smile now at the use of such language in the name of philosophy; but we need not forget that there is a truth beneath the figure, after all. How many things, never to be effaced, are written upon the white tablet of the child's mind, by mother and teacher, before the child is seven years old. Much of what is written in after years upon that tablet will be as that which is written upon the shifting sand; but these first writings will never be wholly obliterated. How important, then, is it that mother and teacher should see that the pure white tablet be covered in these early years with God's teachings for human life; that all the empty space be filled with lessons of love, faith and purity. Happy the child whose mind is thus preoccupied by the good. Humanly speaking, there is no better preparation for the building of a noble Christian life than right foundations laid thus early by Christian mother and Christian teacher.—Sunday School Times.

**VOLUNTEERS IN THE CHURCH.**

In the great majority of churches in America it is a very rare thing for any one, old or young, to go to the pastor and volunteer his services. In many of the churches where ministers have been laboring faithfully for many years they have been continually in the attitude of beggars, beseeching their people to do things, asking this one and that to teach in the Sunday School; praying their people to rally around the second service; asking as a favor that this or that be done in needy places.

It would cause almost universal astonishment if on some Sunday morning half a dozen prominent men, old or young, in the church should meet their pastor as he came into the church and volunteer to be at his service for a whole week, in ways that he

might mark out. Many ministers would almost faint away before the preaching service if they were met by such a delegation, and almost any church could afford to run the risk of their fainting in order to inspire him with a courage and an eloquence which such volunteer service would give him more than any one thing.—Charles M. Sheldon in Christian Endeavor World.

**HON. CHARLES DENBY ON MISSIONARIES.**

He becomes a teacher of science, as Martin and the others. He establishes a college, as Mateer, Sheffield, Pitcher, Lowry, Hobart and Gamewell, whence educated teachers go every year by the hundred. A preceptor of agriculture, as Nevius at Chefoo, and all the country around blossoms with fruits and flowers. He translates into Chinese a whole series of primers, as Edkins did, and the emperor begins to learn English. He erects a hospital, as Atterbury. He is the pioneer of commerce. He alone of all classes goes to the remote interior to reside. From his modest home radiates the light of modern civilization. He precedes the drummer and prepares the way for him, and, lo! commerce has its birth.—Ex.

**THE CONQUEST OF OUR FAULTS.**

The perfect knowledge of God is to be attained only by the perfectly consecrated life. The human soul is a mirror in which the light of God shines; and only the pure mirror reflects the perfect image. We can have real peace only when we are sure that God is directing and supporting us in all the perplexing experiences of life; and we cannot have that certainty unless our hearts are pure, for it is only the pure in heart that can see God. The glorious promise of Christ is that, if we confess our sins, he is faithful and just, not only to forgive us our sins, but also to cleanse us from all unrighteousness.—Louis Albert Banks.

As goldsmiths sweep up the very dust of their shops, that no filings of the precious metal may be lost, so does the Christian man, when filled with the Spirit, use his brief intervals. It is wonderful what may

be done in odd minutes. Little spaces of time may be made to yield a great harvest of usefulness, and a rich revenue of glory to God! May we be filled with the Spirit in that respect!—C. H. Spurgeon.

Sensible people judge a man not so much by his position as by the manner in which he fills it.—Rx.

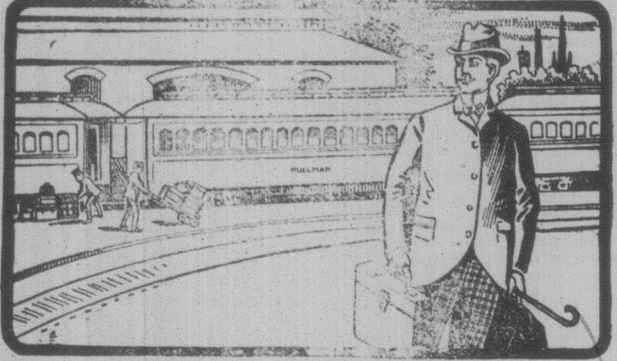
He who is taken up with the King's business has no time to meddle with his neighbors.—Standard.

**ALONE WITH GOD.**

In the days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world in these last days is running very fast. We live in what is called the "age of progress;" and you know we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God.

The "desert life," as many call it, is of an importance which cannot be overvalued. Let us turn to the pages of God's Book. On scanning its precious pages, we find that the men of God—God's mighty men—were those who have been in the "school of God," as it has been well said; and his school was simply this: "In the desert alone with himself." It was there they got their teaching. Far removed from the din of the haunts of men—distant alike from human heart and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yes, and victorious for God, for the battle had been won already in the desert with him.—London Christian.

Johnnie: "I wish I was Tommy Jones."  
Mother: "Why? You are stronger than he is, you have a better home, more toys and more pocket money."  
Johnnie: "Yes, I know; but he can wiggle his ears."—Men of To-morrow.



**Travellers and Tourists**

Travelling from place to place are subject to all kinds of Bowel Complaint on account of change of water, diet and temperature.

**Dr. Fowler's**  
Ext. of  
**Wild Strawberry**

is a sure cure for Diarrhea, Dysentery, Colic, Cramps, Pains in the Stomach, Seasickness, Cholera, Cholera Morbus, Cholera Infantum, Summer Complaint, and all Fluxes of the Bowels in Children and Adults.

Its effects are marvellous.  
It acts like a charm.  
Relief is almost instantaneous.  
**Does not leave the Bowels in a constipated condition.**



**This and That**

**IN THE LAWS OF EVERY LAND,**

Write it on the workhouse gate,  
Write it on the schoolboy's slate,  
Write it on the copy-book,  
That the young may often look,  
"Where there's drink there's danger."

Write it on the churchyard mound,  
Where the rum-slain dead are found,  
Write it on the gallows high,  
Write it for all passers-by,  
"Where there's drink there's danger."

Write it on the nation's laws,  
Blotting out the license clause,  
Write it on each ballot white,  
So it can be read aright,  
"Where there's drink there's danger."

Write it where there's ships that sail,  
Borne along by storm and gale;  
Write it large, in letters plain,  
Over every land and main,  
"Where there's drink there's danger."

Write it over every gate,  
On the church and halls of state,  
In the hearts of every band,  
In the laws of every land,  
"Where there's drink there's danger."  
—The Woman's Journal.

**AN AUGUST SHOWER.**

The gilded Indian of the village vane  
Swirls to the east; and slow the tall tree  
tops  
Wave with the fitful wind that stirs and  
stops,  
And stirs anew; while gently falls again  
The gracious benefaction of the rain.  
The pendant garlands of the garden hops  
Sway with the breeze; and the blown  
peach-tree drops  
Her globes of crimson in the grassy lane.  
The thunder rumbling o'er the distant  
plain,  
Rolls hither from the fields and darkening  
fells;  
The brooklet in the meadow slowly swells;  
The rain has come, and gone. Past is the  
heat.  
Happy the cattle in the clover dells—  
Happy the flocks that range the stubbled  
wheat.  
—Lloyd Mifflin

**HE WOULD NOT BE TEMPTED.**

A certain boy, who had been taught the nature of strong drink, and who had promised ever to shun it, was sent to a school the master of which was not a teetotaler. One day, the master, being in a friendly mood, offered the boy a glass of wine, which he declined. Wishing to see how far he could be tempted, he urged the boy to drink the wine, and finally promised him the gift of a watch if he would only drink. The boy declined, saying, "Please don't tempt me; if I keep a teetotaler I can some day buy a watch of my own; but if I drink and take your watch I may later on have to pawn it to get bread." He taught the schoolmaster a lesson.—Temperance News.

**HIT A SOLDIER.**

The Experience of One of Our Men.  
The soldier boys who fought during the Rebellion went home as a rule in pretty bad shape, caused by exposure and improper food and the use of quantities of coffee which left its mark in the wreck of many a stomach. Merrill Hutchinson of Reading, Mass., tells his experience.

"I am an old soldier who served all through the war of the Rebellion and my coffee drinking commenced when I enlisted. I drank it three times a day and at the close of the war returned home almost a wreck.

For years I had dyspepsia of the worst kind and could not drink anything but warm water or warm milk, nor eat enough to hardly keep a man alive. After suffering this way for years, and half living, I was told by a friend of your Postum Coffee.

At first I refused to even try it for I thought it meant more suffering for me, but at last I consented and it did taste mighty good, for I was a dear lover of coffee.

I waited for the distress in my stomach that always had come with common coffee, but it never came. I drank it at first very carefully and then got reckless and wanted it every meal and for over five years now have been drinking nothing else. I have no dyspepsia now, no trouble about eating anything. My weight, when I began using Postum Cereal Food Coffee, was 125 pounds. I am now 62 years old and weigh about 160 pounds and am solid as a rock and able to do a day's work with any of the boys. Now I do not claim that Postum Cereal is a medicine but in my own case it is both victuals and drink. I think that when Postum Coffee is properly made it is far ahead of coffee."

**IT OUGHT TO BE STOPPED.**

What ought not to be used as a beverage, ought not to be sold as such. What the good of the community requires us to expel, no man has a moral right to supply.

Now, if it be true that a vast proportion of the crimes which government is instituted to prevent and repress have their origin in the use of ardent spirits; if our poor-houses, work-houses, jails and penitentiaries are tenanted in a great degree by those whose first and chief impulse to crime came from the distillery and the dram-shop; if murder and theft, the most fearful outrages on property and life, are most frequently the issues and consummation of intemperance, is not government bound to restrain by legislation the vending of the stimulus to these terrible social wrongs?—William Ellery Channing.

**THE RUMSELLER'S WORK.**

I have a loathing, I have a thorough disgust for the gew-gaws of rum-bought wealth. When I get into the horse-cars and smell the foul stench of liquor, when I go into the street-car and find the same, I see behind me that brown stone mansion in our Neck, built of rum, and behind that again I see the pallid faces, shivering forms, and fluttering rage of a numberless host. And I would have one of the daughters of the owner of that mansion stand by the door and watch her father's victims as they march into the dock of the police court every day. I would take another child, and the police would lead her through all the dark alleys and passages where the broken-hearted mothers, and children without parents or food, attest to the manner in which her parent made his money. Intemperance cannot be cured by legislation or by sermons. The rum-seller is the root of the evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist.—Wendell Phillips.

**"BOB" BURDETTE'S REVENGE.**

Undoubtedly one of the most acceptable examples of the "club woman's husband" is found in Mr. Burdette—genial Bob Burdette, as he is so happily called—for he not only attends all the biennials, but shows his humorous hand from time to time in support of his wife.

Not long ago, for interesting instance, the "Atchison Globe," pending a visit of Mrs. Burdette to that town, and in preparation of which the clubwomen were making much ado, published a sarcastic editorial headed, "Who is Mrs. Bob Burdette?" When this came to the notice of Mr. Bob, he industriously set about sending the editor newspaper clippings by the yard. Each day for weeks he posted an article about Mrs. Burdette's club work or home life, and finally added a note calling attention to the fact that in the same issue with the editorial was a fine write-up of the lady on an inside page. "Read your own paper," was the parting shot to the editor. "I do."

Thereupon the paper came out with a second editorial headed, "We Eat Mud," and in conclusion, said: "If Mr. Burdette will quit, we will apologize for our lack of information about his wife. Mrs. Burdette seem to be a lovely character, all right."—The Pilgrim for August.

**A BAD CROP.**

The daily papers, according to custom in midsummer, are printing extensive crop reports. We are told, with much minuteness, how the various cereals, vegetables, and fruits are faring in Ontario, and in the North West. There is another kind of crop of at least as much importance, which does not receive as much notice in the secular prints. We mean the crop of inebriates. Men and women are worth more than wheat. The Governments at Ottawa and Toronto maintain institutions largely devoted to the discovery of means of combating insect pests and noxious growths. All very good. But we allow to remain in our midst, and actually license, a line of business with whose effects the ravages of Hessian fly, weevil and San Jose scale are not to be compared. We do right in the one case; are we doing right in the other?

**WHO SOAKED HER HAT?**

A natural but amusing mistake is recorded by Lippincott's Magazine, in the part of a certain physician who was aroused from his slumbers by the door-bell. He found a colored man with a huge paper package from which buds and leaves protruded.

"Is Miss Ca'line Ward in?" asked the man.

"She has retired," returned the doctor. Miss "Ca'line" Ward was his colored cook.

"I's sorry, sah, to be late. Dah was a jam in de street-cars. I'll leab dis fo' her, sah, ef you will kindly gib it to her in de mo'in'."

"Certainly," said the doctor. He took the bundle carefully, closed the door, and carried the flowers to the kitchen. There he placed a dishpan in the sink, drew a few inches of water in it, carefully pressed the base of the package into the water, and went back to bed, thinking how pleased Miss "Ca'line" would be.

The next morning he went into the kitchen early, to find the cook holding a dripping bundle. Her manner was belligerent, and her tone was in keeping with it.

"Ef I had de punson heah dat did dat," said she, "I'd empty de kittle on 'em! I'd jes' like to know who put my new hat in de dishpan—dat I would! I'd scald 'em for sho'!"

**APPEALED TO HIS PRIDE.**

It was the most obstinate mule in the lot and refused to enter the car of a train held up at a little wayside station.

Threats, cajolery and blows, were alike useless. The mule refused to budge, and the slant of his ears told those of the passengers who were familiar with mule car talk that where he was intended to stay. Then the aged African who was trying to load him in said in honeyed tones:

"Whuffo' yo' behave dis way befo' all dese strange people? Why, yo' fool mule, doan' yo' know dat dese people will jest believe dat yo' neber done trabeled befo' in all yo' life?"

The long ears lost their aggressive slant, and the beast went sedately up the inclined plank with the air of a man entering a drawing room car for the first time and determined not to betray the fact.


**PUBLIC HOUSE TRUSTS.**

In an address delivered to the Statistical Society of Manchester, Eng., on Public House Licenses, Sir W. H. Houldsworth discussed the antagonism which exists between the liquor business and the licensing system, the one endeavoring to extend and the other to restrict the consumption of drink. "The only way, in my opinion," said Sir William, "that a tolerable and final settlement can ever be arrived at, will be by gradually making the trader in intoxicating liquors and the controlling authority allies, and not opponents. This might be done by eliminating all motives of private profits, and giving to the representatives of a community the management and control of all licensed houses as a trust on behalf of the public." Sir William proceeded to say that he did not suggest that public-house trust companies would solve the problem. It is absolutely essential that the licensed managers of the retail houses should have a complete monopoly of all the houses.—Pioneer.

He had taken an unwarranted liberty in criticising her new hat. It provoked her. She was about to say that she didn't propose to be dictated to by any man. But she didn't say it. All she said was: "I do not propose—" Then he interrupted her. "If you did," he smilingly murmured, "I should certainly say yes." And that seemed to settle it.

A Georgia paper says: "At a revival meeting a man arose and said he was the wickedest man in the town. 'I'd go to perdition if I should die tonight,' he concluded. Immediately an old deacon started the hymn, 'If you get there before I do, look out for me, I'm coming, too.' And then the deacon wondered why everybody laughed."

"Always tell the truth, my boy," counseled Uncle Allen Sparks, "but don't be always telling it."



In every town, and village may be had, the **Mica Axle Grease** that makes your horses glad.

Made by Imperial Oil Co.

**INVESTMENTS.**

SAFE—PROFITABLE.


STOCK—with 6 per cent dividend  
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**Mothers' Help.**

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household.

For full details, follow the directions on the wrapper.

**St. Croix Soap Mfg. Co.**  
ST. STEPHEN, N. B.

**News Summary.**

The Nova Scotia Steel and Coal Co. has decided to issue \$1,910,000 common stock, half of which will be offered at once to holders of common stock on record August 20th.

The Ontario Grand Lodge, I. O. O. F., is in session at Toronto. The Grand Master reported good increase in membership in the year. The total membership is 26,252.

A general lockout is on at the Dominion Organ and Piano Company's factory, Bowmanville, Ont. Learning that a strike was imminent, the company shut down the factory, and only non-union men were admitted. The union men demand more wages and recognition of the union.

All petitions and cross petitions arising from the recent Ontario general election have now, it is thought, been filed, and arrangements for examinations will be made shortly. There are 33 straight and 15 cross petitions, rather fewer than usual. After the election of 1898 there were 65 straight and eight cross petitions.

Hon. Mr. Blair, interviewed on the fast line, favors a 20 knot mail service from Queenstown to Sydney in the summer and Halifax in the winter, the steamers proceeding to Montreal in the summer with their passengers at a slower speed after the delivery of the mails. The mail delivery would then equal that via New York.

The will of the late William Clark, millionaire, thread manufacturer, has been admitted to probate at Newark, N. J. The will devised \$66,000 to charities in New Jersey. The residue of the estate is to be divided among the testator's widow (daughter of the Rev. Dr. Waters, formerly of St. John) and three children.

The Quebec Board of Trade unanimously adopted a resolution that the national terminus for the fast line for at least the summer season should be the port of Quebec, and that steamers of the fast line ought not to stop over, inward or outward, at any port except Father Point for the mails. Sharp speeches were made against Sydney being a port of call.

The Vienna Arbeiter Zeitung declares the recent assassination of officials in Russia to be the work of a vast secret revolutionary society, which embraces the whole of the empire and numbers 12,000 members, who are drawn from every class of society. The society has ample funds and is well organized, and every member of it has sworn to give his life, if required, for the cause.

King Edward invited the colonial premiers to Buckingham Palace on Tuesday, where, from his own hands, they received gold medals struck to commemorate the coronation. Sir Wilfrid Laurier will go to Jersey to-day. Sir Gilbert Parker is to accompany him. The Canadian premier will visit Paris about the 20th of this month. Sir William Mulock has gone on a trip to Paris.

The trustees of the will of Cecil Rhodes have appointed George Robert Parkin, principal of Upper Canada College, Toronto, to prepare a plan for the allotment of scholarships provided for in the will are to be warmly congratulated upon this important step, and that they could hardly have found an interpreter of Mr. Rhodes' intentions better qualified than is Mr. Parkin to put them into practical shape.

The medals which the King presented to the Colonial Premiers bore portraits of the King and Queen on one side, and on the other side was the simple monogram E. R. VII, and the date 26th June, 1902. The members of the Canadian coronation contingent were also presented with coronation medals on Tuesday. The members of the contingent who went for June 26th and returned home will not receive medals.

H. Galardeau, a resident of Manchester N. H., arrived at Three Rivers, Quebec, a few days ago with his two children, a boy of ten years and a girl of seven, on a visit to his brother. While the children were playing near the house Monday two men and a woman drove up, hustled the children into the wagon and drove off. The alarm was given and a party started in pursuit. The wagon was traced to Chaplain, but so far the kidnapped children have not been found.

Judge Caron at Quebec, on Wednesday, rendered a decision in the Gaynor-Greene case, declaring all proceedings against the accused null and void on the ground that the date of their alleged crimes was not mentioned in the warrants and that the charge of the embezzlement had been changed to conspiracy to embezzle, which is not an extraditable offense according to the treaty between Great Britain and the United States. The prisoners were at once released from custody.

**Ordination.**

A council of the Annapolis churches, called by the church at Annapolis Royal to consider the advisability of ordaining their pastor-elect, Mr. E. L. Dakin, met with that church on Friday afternoon, Aug. 8th. Organization was effected by the choice of Rev. E. L. Steeves of Paradise and Clarence for moderator and Rev. Ward Fisher of Clementsport, as clerk. The candidate made a very favorable impression as he related his Christian experience and call to the ministry, and after a thorough examination of his views of Christian doctrine, in which he showed an admirable grasp of vital truths, the council, by unanimous vote, recommended the church to proceed with his ordination.

The ordaining service was held in the evening with the following program:— Scripture Reading, Pastor I. Dwight Little of Clementsvalle; Sermon, Pastor I. W. Porter of Bear River; Ordaining Prayer, Pastor Blackadar of Granville; Welcome to the Gospel Ministry, Pastor E. L. Steeves of Paradise; Charge to the Candidate, Pastor S. H. Cornwall of Falmonth; Charge to the Church, Pastor Ward Fisher of Clementsport; Benediction by Rev. E. L. Dakin. Music of high order was furnished by the local church and friends. WARD FISHER, Clerk. Clementsport, Aug. 11th.

**THIS PRAYER BOOK.**

It is said that a church once began to complain about its minister who had lost his power, and when they came to him he said, "Yes, and the reason is I have lost my prayer book." "Why," they said, "we thought you were a dissenting clergyman." "Yes," he said, "but my people are my prayer book; and they have stopped praying for me, and I have, therefore, lost my prayer book." God give you the ministry of prayer. You will get back just what you ask for, all the blessing you give your pastor. You will wonder how he will meet your difficulties, answer your need, and speak every word you are waiting for, and just because you prayed for him. And so may our ministry be strengthened by the ministry of prayer, and we speak "as of the ability that God giveth."—Sel.

**Personal.**

We were favored on Monday afternoon with a call from Rev. W. V. Stackhouse of Winnipeg, Superintendent of Missions in the Northwest. Mr. S. speaks very favorably of the outlook at least in regard to material things, in the Northwest. There is good prospect of another excellent harvest which will mean much for the country. There are however grave social and religious problems to be worked out and men and especially money are needed in the work. Mr. Stackhouse goes to Yarmouth for the Convention.

We regret very much to learn that Rev. W. B. Hinson, so well known to many readers of the MESSENGER AND VISITOR, is suffering from an attack of appendicitis. Mr. Hinson was expected to preach in Moncton next Sunday and the following Sunday, but his friends there have learned that he was taken ill in Montreal on his way East and has had to cancel all engagements. The Moncton church has sent to their former pastor a message of sympathy, and in this expression we are sure the many friends of Mr. Hinson in these Provinces would desire most heartily to unite.

On July 23rd, Pastor Mellick of Emerson entered upon his sixth year as pastor of the Baptist church of that place. This is by over a year the longest pastorate the church has had in its history. Pastor Mellick has also had the privilege of receiving into the church the largest number received in any one pastorate. The church is in a flourishing condition in all departments of its work. Mr. Mellick was superintendent of missions in the West for over five years and has seen much pioneer mission work, having first gone to the country in 1885 in the midst of the last rebellion. At that time there were only 12 Baptist churches in the whole West, now there are 91 and a college with a magnificent building and a staff of nine teachers. Last year 146 students were in attendance, 22 of whom have the ministry in view. We congratulate Pastor Mellick on his success.



**Is It Worth**

while to risk ruin to your clothes for the saving of a few cents? Saving so very little—

chance of loss so very great. What you could save in a year by using poor washing-powders would not pay for one ruined garment. PEARLINE costs a trifle more—but it's absolutely safe.

**Proved by Millions**

**Acadia University,**  
Wolfville, N. S.

Will re-open Wednesday, October 1, 1902. The new Calendar is out. Prospective students are invited to send for calendar and to correspond with the President, THOS. TROTTER, D. D.

**Horton Collegiate Academy**  
Wolfville, N. S.  
1828 - 1902.

This well-known school has a staff of nine trained and experienced teachers, four of whom reside in the Academy Home. The teaching and aims of the school are distinctly Christian.

- Five regular courses are offered:
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- The Acadia home is heated by hot water and lighted by electric light. Every attention is paid to the boys in residence.
- There is room in the Juvenile Department for boys thirteen years of age or under.
- Fall term opens September 3. For further information apply to
- H. L. BRITAIN, M. A.,  
Principal.

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