

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

THE CHRISTIAN VISITOR
VOLUME LIII.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, JUNE 25, 1902.

No. 26.

Counting the Cost. "The statisticians are now at work," says the Montreal Witness, "figuring up the cost of the Boer war and making some interesting calculations as to the incidence of the expenditures. Up to March last there had been an estimated expenditure of \$1,100,000,000, compared with \$30,000,000 for the war in China. There had also been a deficit of \$80,000,000 in ordinary revenue and expenditure. By war taxation \$300,000,000 has been raised, not providing for the sinking fund has added \$69,000,000 for war purposes, and some \$730,000,000 will be added to the public debt. It is curious to observe that, as the total area of the Orange River Colony and the Vaal River Colony is some 167,000 square miles, the two annexed republics will have cost Great Britain more than \$6,500 a square mile by the end of the year, or over ten dollars an acre. Then, if the total white population at the beginning of the war was some 325,000, the cost will be very close to \$3,400 each, while if the Boer force is taken at 35,000, the cost of conquering them foots up to \$32,000 each. Yet, after all this outlay Great Britain grants the enemy the most magnanimous peace terms ever recorded in history. It seems to have touched the feelings of those who were formerly her most bitter enemies, as even De Wet counsels his late followers to be heartily loyal and faithful to the new government."

Pacification in South Africa. The number of Boers who had surrendered up to June 16, is stated at 16,500, which indicates that the force which the Burghers had in the field in the last stages of the war was larger than was generally supposed. It also indicates that the Boer forces all through the war exceeded the British estimates. And while this enables military men to say that the army has been fighting 80,000 Burghers since the war opened and that progress against a foe so numerous and so resourceful was necessarily slow, it also inspires, on the part of pessimists, apprehensions lest there may be a renewal of trouble after the release of the Boer prisoners. For the time being, however, it appears that satisfactory progress is being made towards a condition of settled peace in South Africa. The Burghers who have been in the field are accepting the situation cheerfully, glad that the war is over. The leaders show their appreciation of the magnanimous terms which the British Government has granted and the generous disposition of the conquerors to restore to them their homes and as far as practicable their possessions. The British soldier is always ready to appreciate a brave foe, and does not fail to show his admiration for the men who have withstood him with such stubborn courage, and the Boer on his part has doubtless developed a wholesome respect for the British soldier and the British Empire. British and Boer who had fought each other for many weary months, have found it possible to meet as friends and to unite their voices in cheers for King Edward and in singing Rule Britannia. At the camp at Winburg, General De Wet received an enthusiastic welcome from the Boer men, women and children. In a speech which he made to them, the Boer general warmly applauded the staunch support which the women had given the burghers during the war, which, he said, had greatly encouraged the men in the field. Continuing, De Wet recommended his hearers to be loyal to the new Government, and said: "Perhaps it is hard for you to hear this from my mouth, but God has decided this. I fought until there was no more hope of upholding our cause, and, however bitter it may be, the time has now come to lay down our arms. As a Christian people, God now demands that we be faithful to our new Government. Let us submit to His decision."

From a German Point of View. It is well known that while the German Government, during the late war in South Africa, preserved an attitude which afforded Great Britain no grounds of complaint, the German press, with but few exceptions, was openly and abusively hostile toward the British. To such papers the result of the conflict is of course a disappointment, and some of them endeavor to console themselves with the relief that the conquered Boers will cherish a spirit of revenge which will on a favorable occasion break out in rebellion. The *National Zeitung*, a Berlin journal which has maintained a more friendly attitude toward Britain, takes a different view, and considers that a nation which has succeeded in reconciling the French element in Canada may succeed in overcoming the Dutch antipathies in South Africa. In reference to the war and its results, the *National Zeitung* takes a view much more favorable to the British than that of most of its German contemporaries. It is quoted by a Berlin correspondent of the *London Times* as follows:

It has, no doubt, taken the British years to carry through that determination which was so tenaciously maintained. But if the annals of military history be consulted and a comparison instituted with those campaigns which presented corresponding difficulties in respect to the extent and character of the theatre of war, these researches will by no means warrant an unfavorable opinion of the British army. The English have succeeded where the greatest military monarchies have often failed; they have managed to overcome in a hostile country those difficulties which may be described as being of a geographical nature. Before the Transvaal war who would have thought it possible that England would have been able to send a land army—we repeat a land army—of from 200,000 to 250,000 men to the other side of the globe? The English have for two years maintained an army of that strength in the interior of Africa without having any lack of the forces requisite for maintaining British authority in India, in Ireland, in China, or anywhere else. The development of England's might and her position as a great power have come out of the fiery ordeal of a mighty war, not, indeed, with the old absolute character of lordship beyond the seas (the meaning of this is to me obscure), but nevertheless in imposing strength."

The Denison Defense Scheme, from a British Point of View. It is reported in the despatches that Colonel Denison, of Toronto, has made a considerable impression in England by the promulgation of his scheme in the interest of Imperial Defense. It is not surprising to learn however, that some British economists who have given attention to Colonel Denison's propositions are not in love with his scheme to raise a fund for the defense of the Empire by imposing a duty of five or ten per cent. on foreign goods. The *Edinburgh Evening News*, for example, deals with the matter thus:

"Let us see what it actually means. Canada and Australia are to become the granaries of the Mother Country. To encourage them, we reject the cheap bread we might have from Russia and the Argentine. Such treatment naturally alienates foreign countries. It brings closer the possibility of a hostile combination. We are brought nearer to the prospect of a great war. Now, what will the colonies do for us in war? They will defend themselves. But that is a poor consolation for us. After South African experience, a military invasion of any of the colonies would be a wasteful and doubtful enterprise. Meanwhile the key of the whole position would be the command of the sea. Without that, no invasion of any colony would be possible to a European Power. Command of the sea alone would ensure that food supply about which the colonies make so much fuss. Of what use would all the wheat in Canada be if its transit to the home consumer was interrupted? The question, then, comes to be this: What are the colonies going to do for the navy? What they do at present is next door to nothing. Their total contributions amount to about one hundred and eighty thousand pounds a year. The British taxpayer pays for the navy thirty millions a year. Judged by population, revenue and trade, the self-governing colonies are perfectly well able to keep up a fleet on the scale of a European Power, while little Japan shames them utterly. Yet, after enjoying the protection of the Mother Country for years, the colonies come blandly proposing that, to suit their convenience, we should anger our foreign customers, disarrange our whole financial system, and raise the cost of living to the British people,

and in return they suggest—that we go on paying for Imperial defense out of the British pocket. This is supposed to be patriotism. It is consummate impudence."

It is interesting, too, in this connection to note how the Denison Scheme strikes a man like Sir Robert Giffin who is a prominent statistician and financial writer and a recognized authority on subjects of trade and commerce. In a letter to the *London Times*, Sir Robert Giffin holds that Col. Denison's proposed Imperial Defence tax would, at a ten per cent. basis, make Britain pay forty-one million pounds taxation in addition to eleven million pounds in increase price for colonial goods, whereas the colonies would pay only three and a half million pounds, and get the enhanced profits of the eleven million pounds for their goods. This quite bears out our opinion, expressed some months ago, that Colonel Denison's scheme to enable the colonies to pay a much larger share than at present for the defense of the Empire, while, at the same time, securing a more than equivalent advantage through the preference to be accorded to colonial products in the British markets, was a proposition likely to seem much less attractive to British than to Canadian taxpayers.

King's College and Consolidation.

The Alumni of King's College, Windsor, at their annual gathering last week discussed at great

length and with great earnestness the question of federation with Dalhousie, and finally by a very small majority pronounced against the change. There was urged against the scheme the historic associations connected with the college, its great importance to the life and work of the church, the ability of the Episcopal body to support it independently, and especially, that the proposed union would involve an unwarrantable departure from the principles on which King's was founded, and a possible breach of trust, by becoming a party to the establishment of an institution from which all recognition of religion would be eliminated. The advocates of consolidation denied that the University would necessarily be of that character. The Alumni however placed themselves on record by affirming the necessity of the recognition of the Christian religion in connection with the college, through the following resolution moved by Bishop Courtney, which was passed unanimously:

"That it would be a departure from the principles on which King's College was founded and which it has always steadfastly maintained, and involves a change of trust and might result in the cancelling of her charter, to become a party to a scheme for the establishment of a university from which all recognition of the Christian religion was eliminated."

The Bishop favors the proposal for union with Dalhousie, and his purpose in moving this resolution seems to have been with a view to separating the principle as to the recognition of religion from the concrete question of union with Dalhousie. The position of the Alumni on the latter question was tested by the following resolution, moved by Rev. Mr. Donaldson of Halifax, seconded by Rev. G. W. Vernon of North Sydney.

"This Alumni learns with pleasure of the efforts that have been made by the board of governors of King's College to establish a Maritime University."

This was negatived 38 to 35. Subsequently to the meeting of the Alumni, the Board of Governors of King's met and took action on the question of Union, by accepting the report of its committee on Consolidation in favor of that proposal. The influence of the action taken by the Alumni made itself felt however in the action of the Governors so far that a provision was inserted in the Act that the consolidated university should be "A University whose principles and teachings shall ever be in harmony with the principles of Christian truth," and also that action looking to the consummation of the scheme will be deferred for a year. In the meantime opportunity will be afforded for Churchmen to inform themselves thoroughly as to the provisions of the scheme of union.

The Joy of Calvary.

A Sermon to City Business Men.

BY REV. JOHN THOMAS, M. A.

"And when they had sung a hymn, they went out into the Mount of Olives."—Matt. 26:30.

Moses turned aside out of the beaten track in order to see the bush that burned with fire, and was repaid for that turning aside by hearing a new voice from God, and by receiving a new message from him. There are aspects of truth of which we catch glimpses in the New Testament, which seem to call us aside out of the ordinary track of divine truth, and when we notice the voice, and listen to it, we are always well repaid for paying attention to that particular suggestion. And it is to something of that kind that I want to invite your attention today. The Cross of Christ bears for our thought generally an aspect of almost unbroken tragedy; it is the place of sorrows, the place of darkness, the place of night, the place of pain, the place of awful desolation; and that is true. No mistake has been made by Christian teaching in representing Calvary as sounding the depth of all possible darkness and pain of the human spirit, the human spirit even when coming into this work as God incarnate. There our sins were laid, there the Son of Man alone in the darkness of his soul found a desolation unutterable; it is the tragedy of tragedy, the darkness of night, the night of night, the pain of pain. That is true. I do not want to lessen your apprehension of that in the slightest degree; never a word has been said too much about the desolation, about the tragedy and horror of that place of sacrifice, but I want this afternoon, while not forgetting that, to turn to a truth that is more neglected than that truth.

The greatest truths come to us as paradoxes. I am not going to deal in logical demonstration this afternoon; I shall want to appeal very simply to your spiritual feeling, which always contradicts logic. To be glad and sorrowful at the same time is illogical; to be storm-beaten, tempest-tossed, and yet have perfect peace at the same time, is illogical, but it is true all the same. You cannot demonstrate it, but you can realize it. "The peace of God which passeth all understanding." "In the world ye shall have tribulation, but in Me ye shall have peace." So do not try to be logical this afternoon. If you have tendencies and temptations that way, make an effort this afternoon just to come down to the deeper points of spiritual experience, because what I want to draw your attention to this afternoon is not the sorrow of Calvary, but the joy of Calvary. I want to take you to that unusual standpoint. I want you to look with me reverently—but I am sure, before the end, praisefully—not at the measureless darkness and sorrow of the Cross, but at its infinite, eternal joy. That is why I have taken my text from this verse; a little verse, but one that points a shining finger of suggestion to us; and yet we miss so often these little points of suggestion, because they come and flash upon us, and then they are gone.

It is a Passover, the Passover, the last of the smaller Passovers, the first of the great Passovers, and at the Passover those who thought of their redemption, and praised God for being redeemed and saved by the blood, were filled with joy, so that they sang. They sang the old Jewish Hallelujah chorus that was sung at the Passover, they sang together of redeeming power and love while the victim bled, the Lamb was slaughtered; but here there comes an entirely new song. They are gathered together for the Passover, and the Lamb slain is there in the midst of them, but the strange thing about this Passover is that the Lamb joins in the singing. That is what I want to call your attention to. For the first time in the history of the Passover of the Lamb, the victim joins in the joy, sings the praise of it along with those that are being redeemed by his sacrifice. When they had sung a hymn—the redeemed ones, and the Lamb about to be slain, already under the shadow of the Cross. He sang, while the broken bread, in which his sacrifice and sorrow and death were mirrored, was there before him; he sang even while the red wine was there which was the emblem of the blood to be shed; already Calvary was upon him, already it was around him. He himself had drawn its picture in the bread and the wine, and there in the very shadow of the Cross, already in the midst of the representation of it, he sings the great Hallelujah Chorus of the old time. I want to take you to that today. Joy, the joy of the Lamb, the joy of Calvary, the joy that was there right in the heart of that. And I think we can understand a little of it if we look intently upon that place of night. We shall catch some glimpse of the light, and if we listen intently for that cry of pain and desolation we shall catch some glimpse somewhere in it of the music of divine triumph and joy. Let us try to listen. This joy which we find here right in the very heart of Calvary is first of all the joy of the most glorious and perfect self-realization of the life of the Son of God. Remember that Jesus always represented his death as his supreme act of power. You remember what he himself said, and included himself in the saying, "He that saveth his life shall lose it, but he that loseth his life, giveth it, shall find it." In the lowest

deep of that infinite, his giving of himself, he touched the lowest deep of his glory. There never can be a step in the path of eternal light where the music dies away for men or God. And remember that this tremendous Paradox in the Cross is true in human life everywhere.

You and I, I am afraid, will never, never know the joy that some have known when called to surrender, those who even to the last suffered for the kingdom of God. Joy is in proportion to sacrifice, depend upon that. The deeper you go into sacrifice, the nearer you get to the heart of real bright eternal joy. There were those martyrs who went to the rack, to the dungeon, to the fire; they were stoned, they were sawn asunder, they were clad in skins of goats, they were made the prey of wild beasts, they were tortured until every nerve was an agony. It is equally true, whether you believe it or not, that in the deepest spot of their unutterable sacrifice they found the purest and divinest joy. I have told you to put off your logical dress; these are things of the spirit, they are not to be got at from text books, either in college or out of it. You must get them through the experience of the human heart. So our Saviour says in a sentence preserved by Paul:—"It is more blessed to give than to receive." You set that sentence in Calvary. Paul is very careful to let us know that that was a saying of Jesus himself, "It is more blessed to give than to receive." Well, then, the height and the depth of blessedness was found when he gave himself, when he wrote that giving in letters of Atonement. Mystery as it is, I do not want you to forget it; while we are speaking of the sorrow of Christ, remember that Christ touched at one and the same moment the measureless depth of sorrow and the measureless depth of joy. They sang a hymn and the Lamb sang, in the very shadow of the Cross.

There was further in this joy of Calvary a joy of redemptive achievement. You will notice how the Saviour loves to speak about bringing back the lost. That word "lost" had a wonderful fascination for his heart. "The Son of Man is come to seek and to save that which was lost," and he can never think of anything that can resemble in joy, the joy of getting the lost back. "What man of you," he said, "having a hundred sheep, if he lose one of them, if he lose—ah! that word had got it—doth not leave the ninety and nine in the wilderness and go after that which is lost until he finds it, and when he hath found it he bringeth it home on his shoulder rejoicing, and he calls his friends and neighbors together and says, 'Rejoice with me, for I have found my sheep which was lost;' likewise there is joy in the presence of the angels of God over one sinner that repenteth." The joy he felt for the redemption of the world must have been—I cannot find a name for it—measureless, boundless; and when he went down to Calvary, even in the hour when he cried, "My God, why hast thou forsaken me?" surely there was not a moment when he forgot that around him the lost were waiting to be redeemed.

"I, if I be lifted up from the earth will draw all men unto me." That is how he sang about his death. Do you think that ever faded out of his soul in the darkest moment? Never; never. The Lamb could sing out of his infinite love for those he came to redeem, and our Saviour set an infinite value upon the redemption of our race. He regarded it as not a thing to be measured by man's value. He said about the little children, "Their angles do always behold the face of my father which is in heaven," and when he looked forward to the final gathering of created beings in their brightness, he said; concerning the sons of men, "They shall shine like the sun in the kingdom of my Father." And when he went down into the darkness, when he was there in the place of us all, was there not, must there not have been, deep as his sorrow, boundless as his agony, wonderful as his joy, must there not have been an infinite joy as he could see around the Cross the surging millions rising out of sin and woe and night into righteousness and gladness and purity of the Father? Aye, Calvary was dark, there was the trembling of sorrow, there was the sound of pain; there was also the cry of those who were being redeemed and made white through the blood of the Lamb, and there was the music of the anthem of God's redeemed ones ringing around the Cross pealing their glad notes away into the far distance. We can understand in some measure why the Christ of the Cross could sing the Hallelujah Chorus in the very midst of the shadows of that awful hour.

Father, and this is my last thought, the joy of Calvary was the joy of creating a new kingdom of love. You notice how as Jesus got nearer the end of his last discourse to his disciples, he is all the while coming back to this. He can see the growing of a new kingdom of love. Love one another, he says, as I have loved you, and he knows that in that hour he is bringing a loveless world back into the purity of holy love, to the God of love. He is making the wilderness to blossom as the rose, he is making the desert sing for joy, he is recreating a world that has been tossed by pain and enmity and strife, and he is going to make it beautiful with love like the love of the skies. Yes, and there shall be no want there. He is founding his universal kingdom of love on a deeper basis than ever it had been founded before. God's love was never, never understood so profoundly

by any creature before Calvary came. "These things the angels desire to look into," the angels never knew God's love before Calvary as they knew it after. He was digging deeper for the foundations of love to build God's universal love-empire upon. God had never redeemed the angels. He had clothed them with brightness, he had made their wings whiter than snow, he had put wonderful music into their lips, he had taught them glorious harmonies of the sky, but he had never taught them redemption like that; they had not learned that, they did not see the depth of the divine pity or the divine tenderness, the wonders of the divine heart, until the Son of God redeemed our race through the sacrifice of himself. And the angels are learning a deeper music; the angels stand, I believe, near to God through the new comprehension of his love through that hour of darkness upon this earth of ours. Do you think, then, that the joy existed, do you believe with me that that Hallelujah at the communion was an indication of the deep current of divine joy that passed right through the darkness of the Cross, and its woe, to the glory of the blessed beyond?

What hast this to do with us? What is the practical lesson for you and me this afternoon? It is this, and if I can get you to take it away with you I shall be satisfied. It is this—that sorrow, and pain, and disappointment, and the heavy cross are not necessarily the death of joy and the destruction of peace. Real joy does not depend upon your being free from sorrows or difficulties or burdens of the earth. There are some people who say, "Ah, I could be very happy were it not for this trouble, were it not for this cross, were it not for this calamity which has come upon me." Friend, the joy bells of divine bliss pealed in the night of Calvary, and surely they can peal in your darkness. Take the sorrow of Calvary for your atonement, and take the joy of Calvary for your encouragement and inspiration. That is the first practical lesson for us; and the second is this. If you want to find a power to conquer sorrow and maintain your life in the night in joy and peace, then take your life to the shadow of Calvary, and there bring your cross underneath the shadow of his, bring the darkness of your night into contact with the darkness of his night, bring your hour of desolation into association with the hour of his desolation, and out of his great heart there shall come to you a music that shall never die, and a joy that can never fade. For this is the summing up of the whole matter, "He that saveth his life shall lose it; he that giveth his life for God and his truth shall save it unto life eternal." God help us to do this!—London Baptist.

The Holy Ghost as Leader.

Do we not all agree (1) that the one great necessity in Christian work is the guidance and power of the Holy Spirit. (2) That the Holy Spirit makes no mistakes. (3) That when a suitable reason is thus called to go to India or elsewhere, it is quite certain to be our duty to send him, and it is equally certain that we are able to send him; otherwise the Holy Spirit would not have called him. Assuming what is self-evident, that the above thesis are correct, how sad is our record as a denomination. In 1891 at the Convention held at Moncton there was the usual emphatic evidence that ten men were called by the Holy Spirit to go to India for us. The representatives of the denomination assembled in effect said to them: "We fear that the Holy Spirit has made a mistake in calling you to go to India, we do not see how the money can be raised to send you." Having thus declined to be led by the Holy Spirit, what should we as a denomination expect but defeat, want of success both at home and abroad. Do not other year books since 1891 tell of no addition to the membership in a large proportion of our churches, which simply means a process of death or dying exists. In the remainder of the 400 churches how few the additions? How few! In India our mission churches have had manifold greater success relatively than our home churches, yet the absence of blessing is keenly felt by them. Say, brethren—Has it paid us these eleven years to have been found refusing the leadership of the Holy Spirit? Has not the way of transgression been hard thus far. I hear the question—Is our condition as a denomination any worse than it was previous to 1891? Perhaps not—May not our disobedience of the Holy Spirit since 1891 be in a large degree a continuation of the policy of former years, and thus we have had but a small experience of the great showers of blessing that come upon those that obey the Spirit's leading.

Was it not grand, the prompt and royal way in which the church at Antioch obeyed the command of the Holy Ghost? "Separate me Barnabas and Saul for the work whereunto I have called them." It would seem as though within ten days they were sent away with the benediction of the church. Shall we not believe that the Christian Endeavor Society, the W. C. T. U., and the B. Y. P. U. in their origin are the direct inspiration and plan of the Holy Spirit? In like manner within a few years the support of missionaries by single churches, and also by individuals has become common. At the Ecumenical Missionary Conference, at New York, two years ago, it

was made known that three-fourths of the missionaries now working in connection with two or more of our largest Foreign Mission Societies are thus supported. Were not these facts, this new departure which was planned the work of the Holy Ghost, a trumpet call to the pastors and laymen of our Maritime churches to fall into line with the Holy Spirit's teaching and commands. Ought we not with one accord to arouse ourselves from selfish sleep and welcome the power of the Holy Spirit to dwell in us until we are willing to obey his command? Then what joyous times. So many churches at once will each support their own missionary. So many individuals will make a beginning by supporting one missionary.

Was so glad to hear Dr. Manning preach at Amherst. He made it plain that the hope of the future was in churches supporting their own missionaries. Will the churches obey the Holy Spirit's command, and have the resultant showers of blessing, or will they continue to repeat the sad mistakes of the past and have his continued curse? Which shall it be?

DIMOCK ARCHIBALD.

P. S.—Having read this article to a friend, he suggested that perhaps the denomination was really not able to send those ten men. Let us examine. Were there not 500 husbands either at the Convention or in the churches who if asked by wife or daughter for a twenty-dollar new suit would find it perfectly convenient, even a pleasure, to supply it. Why? Because love and self interest makes it easy. Now if these 500 brethren were brought into closer and more intelligent sympathy with Christ in his plans for saving the men of every nation, and that his command, "Go ye," was personal to each one, what a pleasure it would be to each to give the twenty dollars extra, which would at once give us the ten thousand dollars to support the ten men. Also notice further, the same spirit that caused all to give the twenty dollars would lead some of the number to give \$100, and others to give \$1000 each. Now is it not plain that it is not lack of money or ability to support more missionaries, but the lack of intelligent sympathy with Christ in his plans to save the lost.

In response to an enquiry, a note has just been received from Rev. E. F. Merriam, formerly of the Baptist Missionary Union staff, to say—That the Church Missionary Society, representing the evangelical element of the Church of England, have for some years past adopted the policy of promptly sending to the Foreign Field all men and women whom they deemed called by the Holy Spirit for the work, believing that he who called them, would give success to efforts made to obtain money with which to support them.

D. A.

From Heart to Heart—a Plea for Sunshine.

BY PASTOR J. WEBB.

How much brighter we feel when the sun shines especially after a long season of cloudy, rainy weather.

Where there are tall, smoky houses, and high, black-looking walls, and narrow, dirty streets, the people's faces are sallow and cheerless; even the little children look care-worn and tired. People need more sunshine. God has given it free of cost, without money and without price, and he has given an abundance of it.

A good many people have the sun shining on the outside of their houses, but all within is dark and gloomy. The air is stifed and impure. The carpets and upholstery and drapery must be kept bright even at the cost of drooping hearts and faded lives. Open your doors! Let up the blinds! Draw the curtains aside and let the beautiful sunshine in! Healthy lungs, rosy cheeks and cheerful lives are what is needed—let all else go.

Let a little sunshine in in your home-life. How few children there are who can really say: "Home is the best place on earth." Why is it that so many children prefer the unwholesome society of the street rather than that of the home? Is it because father comes home too tired, or too busy to think of such trifling things as home-life, or to enter into the things that help to make life worth living? What are men working for if it is not for wife and children and home? Yet how many dark clouds there are hanging over business places and hearts and minds, all for the want of a little time for home-creation. The cheerful smile and loving words of wife and children have followed many a man to his place of business, and, like dancing sunbeams, have charmed away the gloom and helped him to surmount enormous difficulties. Don't let anything rob your wife and children of those things which are brighter than gold and of more value than diamonds, viz., a cheery voice, a pleasing manner, and an interest in everything that makes home the dearest—the sweetest place—in the world. When men get together they can have a good, hearty, healthful laugh—that is right—God wanted us to laugh, or he would not have given us that peculiar gift. What is needed is a good, hearty laugh in the home sometimes, where wife and children can join in.

How dark and dreary are the homes where there is nothing but business: where every little loss or drawback is magnified and all the blessings of life minimized! Poor children! how much they need—after being shut

in between four sightless, blank walls, with their dear little lifeless forms cramped between a comfortable seat and a hard, wooden desk—a little bright sunshine in their homes! Is it not a miracle that they ever grow to love the beautiful? Is the mother always tired and spirit-crushed so that she cannot enjoy the childish glee and merry prattle of the little ones? Poor mother! how much better it would be if she could spare a little of her life and strength and cheerfulness for the children—how much better she would feel! Don't let anything take the bright smile from your face. Don't allow the work of the house to take the sweetness from your voice, and the tender, loving words from your lips, for no one else can supply these, and life, you know, is so dreary without them.

To enjoy sunshine in the home we must have sunshine in our hearts; and there can be no real happiness without Jesus. There are so many troubles, and anxieties, and worries—but a little talk with Jesus makes it all right.

We need more sunshine in our church life. An ounce of pity or sympathy is worth more than a hundred-weight of righteous indignation. A pleasant smile and a cheering word is of far more value than an eloquent speech made up of grumbling and fault-finding. It is more praiseworthy to reclaim than it is to expel, though it requires more grace and more of the spirit of the Master to do it. A bright smile and a cheerful heart accompanies a forgiving spirit, but a dark frown and troubled thoughts accompany a spirit that is revengeful. Fault-finders, cruel critics, profession-grumblers, and people who boast that they "always speak their mind," are like heavy, black clouds which may burst and send forth thunder, lightning and rain any moment; but people who are good Samaritans; peacemakers, cheerful and forgiving, are like the sunshine which chases the dark clouds into oblivion and makes all nature rejoice.

If we would have more sunshine in our church-life we must try to realize how good and kind and merciful and long-suffering God has been to us, and then show our gratitude in trying to be to others what God has been to us.

"Let us gather up the sunshine,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff,
Let us find our sweetest comfort
In the blessings of today
With a patient hand removing
All the briars from the way."

Modern Issachars—Crouching Between Burdens.

BY REV. G. B. F. HALLOCK, D. D.

"Issachar is a strong ass!" So said his father who knew him best. As some one has said, "If Issachar had left no progeny, he might be permitted to sleep under this infamous epitaph: 'He is a strong ass,'" continued his father "crouching between burdens." If he had been a weak one he might have been pitied, or his father might have added an explanatory note as a kind of charitable codicil to his will. But his crime was his servile strength crouching instead of manfully enduring or fighting. His was a strength with his nose in the dust.

Issachar is an example of the evil that results from too easy circumstances. The inheritance of Issachar was very pleasant. It was level and fertile, easily cultivated and exceedingly remunerative. So his descendants came at length for the most part to take things easy and submit to outrages which those in poorer circumstances would have resisted even unto death. They grew indolent and luxurious, caring for little or nothing but their own ease, sinking at last into mere tribute-payers.

It is generally thought well to be born fortunate, rich, well-situated, well-favored. But it is not always so—not usually so. It is a serious affliction to a man to be too well off, and many a son has been ruined because he inherited a fortune from his father. We read an excellent article recently entitled "Wrestling with Our Advantages." We all have to struggle with our advantages quite as much as with our disadvantages, with our gifts quite as much as with our defects. No man ever yet worked his way in a dead calm. We all need some hindrances to help us, some retarding winds to drive us forward. "Adversity," says some one, "is the prosperity of the great." Kites rise against the wind, not with it. Not ease but effort, not facility, but difficulty, it is that makes men. The trouble with Issachar was that he did not wrestle with his advantages. He was essentially ease-loving, and his malice was too dear a price to pay for it.

There are not a few modern Issachars to be found among the men who ought to be the best citizens in our country, states or municipalities, or smaller communities. There are good citizens among the poor, and bad citizens among the poor. There are good citizens among the rich and prosperous, and bad citizens among the rich prosperous. But it is sadly true that too many modern Issachars are found among the rich, intelligent and well-situated. They crouch between burdens. They are ease-loving and do not like to take their part in the duties of citizenship. It is to them too much trouble to

vote, to attempt to bring about pure politics or try to enforce the law. Like the descendants of Issachar, they grow indolent, or luxurious, or come to care little or nothing for anything but their own convenience, and so they, like his descendants, sink at last into unpatriotic tribute-payers. They silently and supinely submit to outrages that they ought to resist, and stir up others to resist, and back them up in resisting, to the very uttermost degree of patriotic enlistment.

There are modern Issachars in the ministry, too, we are sorry to say. Some crouch between burdens too early in life, and others are ease-loving and indolent from the first. The "dead line" in the ministry is drawn by itself. "Be thou faithful unto death." The weapons of the minister's warfare should be wrenched from his hands only by death; for there is no comfort outside of service. The modern Issachar who has nothing better than a smoky old manuscript to put in his Bible—let him not forget, if not the manuscript itself the reason for it will be known and read of all men. This means that he is done, that he is stretching his steps, that he is a "strong ass crouching between burdens." Crouching between burdens on the part of any one is failure, discomfort, dishonor. No Christian can do it and be anything but a weakling. No Christian should set a time for laying down his burdens or pushing them aside. He should hold out in the battle for God until he gets his discharge. There are Issachars in all churches and communities—people who crouch between burdens, who shirk duty and shrink from responsibility. They help neither in the finances nor in the spiritual work. They love ease. They see that the church is good, believe in it, sit in the pews; they "enjoy" the services, but that is all that they do.

"Issachar is a strong ass, crouching between burdens." We are sorry that Issachar left such a host of descendants to follow in his ways. Look out! Are you getting comfortable and easy? Then suspect yourself and watch yourself lest your habits of industry fall, lest your patriotism grow languid, your activity disappear and self-sacrifice and usefulness drop untimely out of your life.—Interior.

How to Accept Promises.

In laying hold on promises, we should be careful not to mutilate them. There are enthusiastic persons who gather promises out of the Bible for personal use, much as little children gather flowers from the woods to transplant them in their own gardens: they seize upon whatever delights the eye, and appropriate it without stopping to notice whether it has any roots. As a rule, the "I wills" of God are but the fair flowers of the promises which he would have us transplant into our own lives. The assurance that we are to have a particular blessing is worthless if detached from the conditions upon which the blessing is to be sent, or, as we often need to be reminded, from the accompanying direction as to where it may be found. It matters little whether we accept the promises in the Bible as we are (as we are often exhorted to do), if we do not accept them as they are.—Selected.

Few Things and Many.

Christ's call to special service comes to us when we are engaged in the faithful discharge of our ordinary work. This is a lesson written large across the page of Scripture. It was when Moses was feeding his father-in-law's flocks that he was called to be the leader of Israel; it was when Gideon was threshing his wheat in the winepress that he received his commission to destroy the Midianites; it was from the sheep-folds of Bethlehem that David was called to the throne; it was from their boats and their nets that the apostles were called to evangelize the world. How important is the lesson this teaches us! Faithful discharge of the task nearest us, however humble it be, is the best preparation for the greatest work God can call us to. The man who thinks his present work beneath him will never rise above it. In this may be found the reason why some of us have never been called to any notable service for the Master. We have not been faithful in the few things, and therefore the Lord cannot make us ruler over many things.—Rev. O. H. C. McGregor.

Byron makes the illustrious Bonnivard dig deep footholds in the walls of his dungeon, by which he climbs to the lofty window of his cell to get a look at the impressive mountains of his native Switzerland. For weary years he had been confined in the prison of Chillon, below the level of the waters of Lake Geneva. One day a bird sang at the prison window the sweetest song he had ever heard. It resurrected his heart of stone. It created a yearning for a look over the land which was free to the bird. So the prisoner dug footholds in the plaster of the wall and climbed to the window above. He looked out and saw the mountains unchanged. He saw the snow of a thousand years, and learned patience. That look put new life into him and gave him a vision that lasted him to the end. From that sight he obtained rest, strength, solace. I mean to climb up to God that I may get God's vision of life and be forever consoled by the sight of something grand and inviting beyond this life, in which I am now in a prison. I mean to catch a glimpse of the towering peaks of immortality. I am cutting footholds for my faith in the promises of God.—David Gregg.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

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85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.
For further information see page nine.

Printed by Peterson & Co., 107 Germain Street, St. John, N. B.

The Presbyterians in Canada.

The Presbyterian Church in Canada met in Toronto, June 14, in its 28th General Assembly. The Presbyterians of Canada are in the best sense of the words an eminently respectable body. They are accomplishing work of great importance in the interest of our common Christianity, and though as Baptists we are not in accord with all their views and all their practices, yet there is so much in common between us that we are glad to recognize them as brethren and fellow-workers, and heartily to congratulate them upon the high character and ability of their ministry, the devotion and benevolence of their people and the large measure of success which has attended their efforts in the several departments of Christian work to which they have put their hands. No apology, therefore, is needed for our devoting a little space here to the undertakings and achievements of the Presbyterian Church in Canada. However strongly convinced we may be that we are right in respect to the points of doctrine in which we differ from our Presbyterian brethren, we may all be willing to admit that in some matters of practical importance we could with advantage take a leaf from their note book.

The retiring Moderator of the Assembly, Rev. Dr. Warden, instituted a new departure in substituting for the time-honored introductory sermon, an address embodying a careful and comprehensive review of the work of the church during the year and the requirements of the immediate future. Appropriate and tender reference was made to the gaps made by death in the ranks of the ministry during the year—twenty-two in all—and in no preceding year, said Dr. Warden, have so many prominent men been removed. Among these are included Dr. A. B. Mackay of Montreal, Dr. Robertson, Superintendent of Northwest Missions, Dr. Laing of Dundas, and Principal Grant of Queen's University.

As to the year's growth and the present position of the Church, the address notes that: In connection with the 58 Presbyteries of the church, there are 1,368 ordained ministers, of whom 1,198 are pastors of congregations, professors in colleges, or filling positions to which they have been appointed by the Assembly. There are 783 self-supporting charges, embracing 1,152 congregations, and 203 charges—embracing 370 congregations—aided by the Augmentation Fund. In addition to these, there are 506 Home Mission fields, with 1,416 stations, at which the gospel is more or less regularly preached by Presbyterian missionaries. The elders number 7,559; families 118,114, and communicants 219,470, a net gain of 5,799 to the membership reported a year ago. The number of communicants received during the year on profession of faith, was 11,259, an average of 7 to each congregation. There are however 208 congregations—not including mission fields—which report no conversions, no members received on confession of faith, and in this connection there is searching enquiry as to the reasons for this lack of increase,—is it due to any failure on the part of the pulpit to proclaim with power the whole truth as to sin and redemption, or to frivolity and selfishness on the part of professors of religion?

In the matter of their contributions to religious purposes the Presbyterians of Canada have a most praiseworthy record, and in this respect the past twelve months has well maintained the traditions of other years. Their contributions towards the salaries of their ministers last year was \$1,052,691 and for all denominational purposes \$2,857,489.

The property owned by the Presbyterian congregations in Canada amounts to a little more than ten million dollars, on which however there is an indebtedness of about a million and a half. Three years ago the Presbyterian Church in Canada undertook to raise a Century Fund of a million dollars as a thankoffering to God. Knowing the ability and liberality of the Presbyterian people, we are prepared to hear that the result "has in some respects exceeded the most sanguine expectations." While the \$600,000 asked for the missionary and benevolent work of the church has not yet been paid in full, the \$400,000 aimed at in connection with the reduction of debts on church property has been more than doubled, and this large reduction of local debts will doubtless indirectly greatly aid the general work of the church. It is especially worthy of notice too, that notwithstanding the fact that the larger portion of the Century Fund money was actually paid during the past year, the contributions of the denomination to the regular schemes greatly exceed those of the preceding year or any other year in the history of the Church.

The statement in reference to Sabbath School work show that there are 2,196 Sabbath Schools connected with the church—an increase of 147 for the year—21,717 teachers and officers and 182,335 scholars, an increase of scholars for the year of 626. This measure of increase, if encouraging, is considered hardly satisfactory. It is noted that last year, as for several previous years, there was a falling off in the number connected with the Christian Endeavor and other Young People's Societies, which is considered significant. The present membership of these societies connected with the Church is reported to be 26,319.

The Presbyterian Church in Canada makes provision for its aged and infirm ministers, and for the widows and orphans of ministers through two "schemes" for the relief of those classes. In connection with the scheme for Ministerial Relief there are two funds—the Eastern or Maritime with an endowment of \$40,000, and the Western with an endowment of \$192,000, which latter has just been increased by a donation of \$20,000 from Lord Strathcona. From these funds 101 ministers received last year \$500 each. In connection with the second scheme there are funds aggregating \$403,530 and paying last year 179 widows \$150 each.

The Presbyterians have ever been foremost in making provision for an educated ministry. There are in connection with the Presbyterian Church in Canada five theological colleges, situated at Halifax, Montreal, Kingston, Toronto and Winnipeg, with an aggregate of 23 Professors and 109 students, of whom 46 graduated last year. The aggregate endowment of these institutions (not including that at Kingston which is large) is \$856,749, and the amount contributed for their support by the people last year was \$38,000.

Home mission work is carried on vigorously in all parts of the Dominion, but especially in the Northwest, with the aim of reaching not only the English-speaking people of the country, but "to give the gospel in their own tongue to all classes in the Dominion." The contributions of the people last year for home mission work were largely in excess of any former year; amounting to \$122,731, including \$9,000 raised by Students' Missionary Societies in the Colleges. A year ago in view of increasing needs of the work, an effort was made to get 100 congregations or individuals to contribute \$250 each, this being the average sum required, in addition to the contributions from the field, for the support of a missionary. This effort has met with such success that there are now more than 150 congregations and individuals who have each assumed the support of a home missionary. As a result of this generous response the committee having the work in charge are able to report that "so far as known, there is not at present in the entire wide field committed to their care a single district containing a settlement of a dozen Presbyterian families where there is not regularly maintained among them the ordinances of our church."

The report in reference to French Evangelization is encouraging. "There are 40 fields with 85 stations, at which the gospel is preached by our missionaries in French. Connected with these are 865 families and 1,108 communicants, of whom 144 were added last year. There is also a mission to the Italians in Montreal, in connection with which there

is a Mission day school. In connection with the Presbyterian College, Montreal, there is a French Professor for the training of French missionaries." The central schools at Pointe-aux-Trembles have had a wonderful history and a great influence in promoting the French work. Upwards of 5,000 young men and women have there received a liberal education, qualifying them to occupy prominent positions in professional life and in Christian service. In the session recently closed, there were 167 pupils, 30 of whom last winter professed their faith in Christ as a personal Saviour.

The Presbyterians aim not only to educate their ministers but to make adequate provision for their temporal wants after they have entered upon their work. The provision for aged and infirm ministers, widows and orphans has already been noted. There is also an "Augmentation Fund," the aim of which is to assure to every minister in the denomination a minimum salary of \$750 and a manse. This has not yet been reached in all cases, but progress is being made toward that end. The average contribution for stipend throughout the whole Church, including its larger and wealthier as well as its poorer congregations, is \$4.79 per communicant, and before a congregation can receive aid from the Augmentation Fund, it is necessary that it shall contribute a sum equal to an average of \$4.50 per communicant. As a matter of fact however, the augmented congregations contributed last year \$6.80 per communicant for support of the ordinances, or 50 per cent. in excess of the average contribution throughout the whole Church.

While the Presbyterians of Canada take so deep and practical interest in the home work, they do not fail in interest and in effort on behalf of the work of Foreign Missions. The Church is at present carrying on Foreign Mission work in the New Hebrides, Trinidad, Demerara, Formosa, Korea, Honan, India, and, at the last meeting of the Foreign Mission Committee, a missionary was appointed to Macao, in the southern portion of China, the district from which nearly all the Chinese in Canada and on the American continent have come. The number of missionaries from Canada on these fields is 99 and associated with them are some 268 native pastors, teachers and workers. The amount contributed for this work by the Presbyterians of Canada the past year was \$158,561, and the labors of the missionaries have been attended with a good degree of success.

It is evident from this brief summary that the Presbyterian Church in Canada is a vigorous and effective body, strong in faith, in organization and in devotion to the purposes for which it stands. A consideration of its undertakings and achievements ought to inspire in our hearts the spirit of friendly emulation. Of course the Baptists of Canada are far smaller in point of numbers than their Presbyterian brethren, but are we equal to them in zeal, in ability, in effective organization, in benevolence and, proportionally to our means and numbers, in achievement? The Presbyterians already far exceed us in respect to their contributions according to membership to their religious and benevolent work, but they do not propose to rest there. The retiring Moderator has suggested to the congregations that they should undertake to raise an average of a cent a day from every member of the Church, or a sum of \$3.65 from each member yearly. This would mean from the Presbyterians of Canada, contributions to the amount of some \$800,000 or more than double the contributions of last year. And seeing how well they have done in the past, one would not like to deny their ability to reach even that standard.

Editorial Notes.

—Noting the claim of the notorious Dowle that he was triply foretold in the Bible—as "the Prophet foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer," the *Independent* says—"There are a few mystical characters in the Bible yet to be appropriated, such as Maher-shalal-hashbaz, the beast of seven heads and names of blasphemy, and the other beast with two horns that spake as a dragon."

—It is said that a Baptist friend of the late Dr. Talmage once asked him his views on New Testament baptism. He replied that while he could not agree that immersion was the only mode, yet he certainly believed it to be the best. When he sprinkled nobody paid any attention, but when he immersed people were deeply impressed with the ordinance. Then his friend asked if it were not always wise to do a thing in the best way.

A recent London despatch intimates that Dr. Parker of the City Temple is somewhat seriously ill. The great preacher's health for some time past has been in a much broken condition, and although on some occasions of late he has preached with much of his old-time power, his evident physical weakness has been such as to excite grave apprehension.

A London dispatch of June 14 states that Rev. John Spurgeon, a retired Congregational minister, died that morning at South Norwood. He had nearly completed his ninety-second year. Rev. John Spurgeon was the father of Dr. James Spurgeon and his more famous brother Charles H. Spurgeon, both of whom he outlived. His grandsons Thomas and Charles, the sons of Charles H., are now men in middle life, and both Baptist ministers, Thomas having succeeded his father as pastor of the Metropolitan Tabernacle church.

—Rev. Charles Williams writing to the *Baptist Times and Freeman* concerning the Association of Durham and Northumberland, says: "Visitors to these two counties cannot fail to be impressed by the delightful mixture of Scotch and Yorkshire peculiarities of character in the good people of these northern parts. The combination is charming and unites not a few contrasting excellencies. . . . I was surprised at the quality of the work done. Evidently northern Baptists are alive to the claims upon them, expect great things from God and therefore attempt great things for God."

—A note from Rev. E. A. McPhee brings us the sad news of the death of one of our beloved brethren in the ministry, Rev. A. C. Shaw, pastor of the Baptist church at Tusket, N. S. Mr. Shaw was one of our young ministers having been ordained in 1895. He labored for a time with churches on P. E. Island and moved to Tusket about a year ago, we believe. He was highly and justly esteemed by his brethren. It is sad indeed that his sun should go down ere it had reached the meridian. Bro. Shaw leaves a wife and two young children who will have the heartfelt sympathy of many in their sad bereavement. A suitable sketch of our departed brother's life and work will appear in another issue.

—Our correspondent, Mr. Kempton, who last week gave our readers so interesting an account of the St. Paul meetings, took occasion in the course of his letter to express very strongly the opinion that the Baptists of these Provinces are making a great mistake in not consenting to a special canvass of our churches by representatives of the Northwest mission and in the interest of that very important work. The great importance of the work is cordially admitted, but a fuller consideration of the facts might cause our correspondent to modify his opinion. There are a number of important considerations in this connection, and when we have more space at command we may return to this subject. It may suffice here to call attention to the fact that at present a special canvass of our churches is being made on behalf of the Century Fund in which the Northwest work, as well as our other interests, is to share, and for this reason, if for no other, it would seem undesirable that a special canvass of our churches should at present be instituted on behalf of any particular one of our denominational interests. We have no doubt that there is considerable money in the hands of Maritime Baptists, which might be invested in the Northwest work without prejudice to our other interests. At the same time, a special canvass of our churches on behalf of that work would no doubt mean smaller receipts for the other Boards during the current year, and the depleted treasuries of these Boards call for an increase, rather than a diminution, of their ordinary income. We have a high appreciation of our Northwest mission work and believe that it is abundantly worthy of all the aid that we can give it, but it should be considered that it is equally important that we honor the obligations we have assumed in reference to other departments of our denominational work.

—Perhaps the liveliest debate in connection with the recent meeting of the Presbyterian General Assembly in Toronto, was that over the question of individual communion cups. The matter came up on a reference from the Maritime Synod in respect to the action of the P. E. Island Presbytery in the case of the Zion church session of Charlottetown, that church having adopted the individual cups and an appeal having been taken to the Presbytery against the innovation. The discussion of the subject in the Assembly was a very earnest one, some of the leaders evidently having strong convictions against the innovation and being determined to administer its quietus if possible. Principal Forrest, of Halifax, moved "That the use of the individual communion cup is contrary to the use of our church from its very origin, and is contrary to the law and practice of the church in all ages, and that this General Assembly sees no reason for its introduction, and that the Assembly deprecates the action of congregations in the introduction of important changes without the sanction of the supreme court of the church." This motion, though it met with much sympathy in the Assembly, did not finally carry, instead thereof an amendment was adopted by a vote of 93 to 48 granting liberty of action to sessions and con-

gregations in the matter. A subsequent motion was also adopted, providing for the appointment of a committee to consider the subject and report next year what changes, if any, are desirable in the mode of administration of the Lord's Supper. It may be worth a brief mention in this connection that quite a large number of our Baptist churches in these Provinces have, within the past two years, adopted the individual cup. We hear of no objections or complaints, and we believe that satisfaction with the change is very general. It is not felt that the ordinance loses anything of its impressiveness or significance, and it is obvious that a real objection from a sanitary point of view is removed, by the use of the individual cups.

Notes by the Way.

Having completed last week's Notes the writer left the station at Florenceville and started with the wheel for CENTREVILLE.

But he had only started when he was met by Rev. B. S. Freeman, who took both wheel and rider in charge and conveyed them safely and comfortably up and down the numerous intervening hills. And as I am expected always to say something good concerning the pastor, perhaps no better opportunity will present itself. If there is any difficulty in doing this it arises not through lack of material but through the necessity of selection, owing to lack of space.

Bro. Freeman, it should be understood, was a classmate of the writer at College, when the student's opinion is but little affected by their possessions or vocations, and ministers are judged like other men. It is high praise then to say that Bro. Freeman while at school had the respect and confidence of every student. As President of the College Y. M. C. A. during his last year he did noble service in maintaining the moral tone of the institution and imparting a healthful Christian sentiment. No one who knew him will be surprised, therefore, to learn that whether in respect to mental, moral or spiritual equipment he is proving himself worthy of his high vocation. He is now entering upon his second year of service with this church under conditions which promise even better work for the future.

It may have seemed to some that, in speaking of the work and success of our pastors the writer has too often been silent concerning that which frequently is the chief factor in that success. It has not been through lack of appreciation, but rather for lack of ability to do justice to the theme. Yet we all know that a pastor cannot be in the highest sense successful without the co-operation of an unselfish, wise, judicious wife. Hence anything that may be said in praise of the pastor should be understood as a delicate compliment to the worth of the minister's wife: If those who read these Notes cannot deduce therefrom what manner of wife Pastor Freeman has been blessed with they are hereby referred for further information to the people of Centreville.

Of the place itself and the surrounding district little need be said. Carleton County is known as one of the most fertile and most prosperous sections of the province. The good crops and high prices of the last two years has brought increased prosperity, and today there is not a section in the Maritime Provinces which the writer has visited where the farmers are making a more comfortable living or making it more easily. And while there is always a danger that material prosperity may bring spiritual poverty, it has not yet done so in any large degree on this field. Large and attentive congregations listen to the proclamation of the gospel, the prayer-meetings are well sustained, and the benevolence of the people is increasing. And as a not inaccurate index of the present interest in religious things I might say that my three days' work enrolled an even score of new subscribers, which number has been equalled by only two other fields, Gibson and Marysville in New Brunswick, and the Freeport field in Nova Scotia.

By Thursday morning the work at Centreville was finished, and after dinner at Florenceville the train was taken for Andover. Here a few Baptists who, in connection with Perth, Forest Glen and Aroostook Junction, maintain a pastor and keep alive the Baptist interest in Victoria County. For the past two years Rev. R. W. Demmings has labored on this field with much acceptance.

The importance of such work in these outlying places can scarcely be over-estimated. At some time these valleys will be filled with a prosperous population, and if Baptist principles are to leaven that life, they must be instilled at the present time.

At Andover the work is suffering somewhat from old age,—old age not of the preacher or of the people, or of the truth, but of the meeting-house. However plans are already formed and in part carried into effect for the building of a suitable house of worship. But the people are few and however lavishly they may give it will be a severe tax upon their benevolence. Any outside help that could be rendered would, I know, be thankfully received. And a more worthy object of beneficence could scarcely be desired.

From Andover I returned yesterday to this place, where Sunday will be spent, as well as a few days next

week. Hartland and Coldstream will be reached in time for the Association, and thence the route will take me down river once more.

Yours in service,
Florenceville, June 21. R. J. COLPITTS.

New Books.

ENCYCLOPEDIA BIBLICA: A Critical Dictionary of the Literary, Religious and Political History, the Archaeology, Geography and Natural History of the Bible. Edited by Rev. T. K. Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, etc., and J. Sutherland Black, M. A., LL. D., formerly assistant Editor of the *Encyclopaedia Britannica*.—Vol. III. L. to P.

The general character of this work has been quite fully indicated in connection with notices of the preceding volumes as they have appeared. This volume carries the *Cyclopedia* forward through five letters of the alphabet—L, M, N, O and P. Among the more important articles may be mentioned "Lamentations" (Book) by the late Prof. Robertson Smith and T. K. Cheyne; "Law and Justice" by Dr. I. Benzinger; "Law Literature," by Prof. G. B. Gray; "Leprosy, Leper," by Dr. C. Creighton; "Leviticus" by Prof. G. F. Moore; "Levites," by the late Prof. W. R. Smith and Prof. A. Bertholet; "Luke," by Prof. P. W. Schmiedel; "Maccabees" (Family) and "Maccabees" (Book,) by Prof. Charles C. Torrey; "Marriage" by Dr. Benzinger; "Mary," by Prof. Schmiedel; "Mercy Seat" by Prof. G. A. Deissman; "Moloch; Moloch," by Prof. G. F. Moore; "Moses," by Prof. Cheyne; "Nativity (Narratives)," by Prof. H. Usener; "Names," by Prof. Th. Noldeke, Prof. G. B. Gray, Prof. E. Kautzsch and Prof. Cheyne; "Old Christian Literature," by Prof. W. C. Van Manen; "Paradise," by Prof. Cheyne; "Passover and Feast of Unleavened Bread," by Dr. Benzinger; "Paul," by the late Rev. E. Hatch and Prof. Van Manen; "Palestine," by Prof. A. Socin and others; "Persia," by the late Prof. C. P. Tiele and Prof. F. Brown; "Poetical Literature, Prophet and Prophecy," by Prof. Cheyne, Prof. H. Guthe and others; "Proverbs," by the late Prof. C. H. Toy, and "Psalms" (Book) by late Prof. W. R. Smith and Prof. Cheyne. It will be seen that in the case of five of the important articles here named, Dr. Cheyne is either the sole writer or an associate writer, and this in addition to his being the author of a considerable number of the shorter articles and chief editor of the work as a whole. The *Encyclopaedia Biblica* accordingly reflects very largely Dr. Cheyne's point of view and opinions in respect to Biblical subjects, and it is very evident both from his own articles and from the men whom he has associated with him in the work, that Dr. Cheyne's views in respect to Biblical criticism are of the most advanced character. Some of the articles appear to be written from the standpoint of special pleaders against the veracity of the Scripture narratives. The *Biblica* may be supposed indeed to register the high-water mark of destructive criticism. It is by no means likely that any other work of the kind will go so far in that direction as this has done.

—Adam and Charles Black, London. The MacMillan Company, New York. George N. Morang and Company, Toronto. Price per volume; Cloth, \$5.00; half Morocco, \$6.25.

LOVE NEVER FAILS. By Carnegie Simpson.

The author of this volume, the Rev. Carnegie Simpson, is better known as a preacher and a religious author than as a novelist. But perhaps the distinction involved is hardly fair to the author, for the book before us does not address itself to the sentimental or to the thirst for amusement, but rather to the reader's moral and spiritual faculties. It is a love story indeed, but a love story of the best class, well conceived and well told, which sets the mark of condemnation on Triviality, moral indifference, sensuality and sordid worldliness, and accentuates the supreme value of high ideals, faith and moral earnestness. The book is so good in conception and in execution that one regrets to find here and there an awkwardness of expression easily avoided. Why, for instance, should any one wish to use such an outlandish expression as "a perishable good?"

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

FIRST AID IN ACCIDENTS. By Charles R. Dickson, M. D.

This little book of 125 pages is a manual of instruction as to what to do and what not to do in cases of injury and other emergencies. It has been prepared for the purpose of furthering the teaching of first aid principles to railway employes and others who may be placed in positions where the knowledge of what to do in an emergency will be the means of saving life. Such a book should be in every household, and it would be well if in the common schools the instruction which it contains were given to the pupils. If the book were studied in connection with a series of lectures by a competent physician, the value of the instruction received would of course be largely increased, but apart from that, this little book should be of great value for study and for reference to anyone who may (and who may not) have to deal with cases of accident and sudden emergency, when to know just what to do may be of the greatest consequence.

—Fleming H. Revell Company, Toronto. Price 50 cents.

HIS WILL BE DONE. By Verona Hamilton.

One cannot suppose that this story is a transcript of real life, nor is it a product of high literary art. But the intentions of the story-teller are doubtless of the best, and the quaintness of the style is in itself entertaining. Its heroine is a very remarkable person—whose goodness is of a quite unearthly character, and who after having suffered much at the hands of those who should have been her friends is caused to triumph over them. "And now this lovely young woman has said good-bye to the old, unhappy, far-off days. She has fought a great fight and won a great victory in making all happy with whom she came in contact, and she glorifies her Heavenly Father for all the blessings he has bestowed upon her, and is no longer a stranger in a strange land."

—The Hennebury Company, Chicago. The Fleming H. Revell Company, Toronto. Price 75 cents net.

* * The Story Page * *

Grandmother's Day.

BY ANNIE HAMILTON DONNELL.

"I shan't love her."
"Poppet!"

The smooth brown head over the embroidery frame lifted in stern reproof,—Barbara could be very stern. The tousled yellow head wagged stubbornly.

"Well, I shan't."
"Poppet Dolliver,—your own grandmother!"
"No," rejoined Poppet calmly, "she can't be my real fleshy grandmother—"
"Oh, Poppet!"
"Well, my bloody one, then,—'cause I've never seen her. You wouldn't be 'ble never to've seen your real flesh-an'-bloody grandmother, would you? Huh? She's only a step-one,—I'm going to ask father to-night if she isn't. You don't have to love step-grandmothers, so I shan't. I've made up my mind."
"Poor grandmother!" Murray laughed. He was whittling on the doorstep and making things mussy. One of the long white slivers aimed deftly at the yellow head hit it and lodged in the thick tangle.

"Yes, 'poor grandmother,' indeed," echoed the older sister, over her embroidery. "I ought to be here to take her part. It's a pity college can't postpone its opening a couple of weeks. Between you both, grandma has a hard hoe to roe—"
Poppet giggled enjoyingly. "Hoe to roe—hoe to roe!" she mimicked. Poppet was still at the age when wit is a mere matter of tongue-slipping. Barbara ignored the taunt. "But it seems funny, doesn't it?" she went on musingly. "I can't understand it."
"I can't either!" said Murray.
"Why, we aren't all of us crazy to have grandmother come, I mean. I thought grandchildren always were. It doesn't seem natural."
"Well, if she'll wear lavender bows on her cap and say 'yes, dearie,' to every single thing you want to do, like Jessie Trent's grandmother, and call out 'You poor little dear, you needn't practice another minute!' then I'll love her," Poppet said, "but she won't."
"How do you know she won't, you ridiculous child?" But the child's face was quite serious now. She got up and struck a dramatic little attitude, facing the other two.

"You want to know, do you? Well, once I asked father and he said he never had a birthday when he was little. That's why she won't. He never hung his stocking up,—that's why. If she was that kind of a mother, that's the kind of a grandmother she'll be! I feel it in my ribs,—bones, I mean. I wish I was going to college." Suddenly the yellow head descended into the field of embroidered lilies, rampant, and Poppet was crying.

"I want a mither—I don't want a grand!" she sobbed. "I wish my mother hadn't died!"

Poor little Poppet, the wound was a fresh one. Enos Dolliver's three children had been motherless but four short months. Things in the pretty home had gone from bad to worse without the gentle care that had arranged and steadied them, until, disheartened and desperate, the bereaved man had written his old mother to come to his assistance. He had hesitated to do it, for well he knew how tenaciously her heartstrings clung to her own home in the fair little New England town. It was so different here in this big, bustling town, out in the swirl and hurry of things,—how would she bear the change? But who else could come? What else was there to do? So he had written and grandmother was coming. If she had shrunk from it inwardly, she had given no outward sign.—Enos Dolliver's mother came of stern old New England stock, and duty was duty. No drops of hesitation or selfishness sullied the blood that flowed in her veins. "I will come as soon as I can get the house set to rights," she had written, as her son had known she would. But the contrast between "setting to rights" that little home, spotless already and speckless, and righting this big, disordered house appalled him.

"Poor mother!" Enos sighed.

Grandmother came in less than a week after Barbara went to college. In less than an hour after her arrival she had begun the "righting" process. Poppet stole away to the stable to find Murray and make her first report.

"Gracious, Murray Dolliver, she's sweeping!"
"You don't say so, Pop! why, she's only been here forty-nine—fifty—fifty-seven minutes!" Murray had out his silver watch regarding it closely. "She hasn't been here an-hour!"
"Well, she's sweeping. She's changed her dress an' got on a sunbonnet,—I think it's a sunbonnet—and she's got through the parlor a'ready! I waited till she'd begun on the liberry. Well, why don't you say something?"
"Gracious!" said Murray. Poppet looked scornful.

"I said that. Say something 'riginal, why don't you? Murray Dolliver, I've just remembered you haven't been in to see her! Your own grandmother—father says she isn't a 'step.' Aren't you ashamed!"

"Yes," muttered Murray, "but I'd rather be ashamed twice than go in there. Pop, I say, what will she do to a fellow? I want to be prepared."
"Oh, you needn't worry—she won't hug you. She isn't the hugging kind. Jessie Trent's grandmother is, but she isn't. I s'pose you can stand a little mite of a nippy kiss, can't you? "You needn't nip."
"Didn't she hug you,—hary?"
"Nary. Oh, Murray,"—Poppet's voice broke suddenly—"O, then she isn't a grandmother—she isn't! she isn't! You needn't tell me. She's a—nimpostor!"

Enos Dolliver had had a twin sister who had died before she was out of tight braids and neat little print aprons. He had always cherished with peculiar tenderness the dim memory of the well-behaved, demure little girl, and when his second little daughter came to him, he had given her his twin sister's name. It had not fitted very well. The laughing, wilful little thing had been "Poppet" as far back as she could remember. Mary Ellen was only her "naughty name."

Grandmother had brought up one little Mary Ellen to the borderland of her teens. Now duty had called her to bring up another, and she went to the work with resolute courage. It was fortunate she knew just how. In her simple old code of child upbringing there had been no changes. There were no "modern improvements" in grandmother's code-book.

"Enos," grandmother called one day, as Enos Dolliver was starting away for his day's work in the city. "Enos I wish you'd wait a minute. There's something I want to say to you."
"Yes, mother."
"Well, it's this. Mary Ellen has rebelled. I thought you'd ought to know."
Enos Dolliver's grave face took on bewilderment. Mary Ellen,—his mind went back to the small, prim sister of his childhood, and the old faint picture of her repainted itself in its quiet colors on his mind. But "rebelled,"—Mary Ellen!
No, no, Mary Ellen had never rebelled!
"I don't understand, mother," he began. He looked at the plain old face a little anxiously, as if he feared he might read tokens of mental weakening there. Then in a flash he remembered the other Mary Ellen.

"Oh, Poppet!" he said, and he smiled. It was not so hard to reconcile rebellion with Poppet.

"Mary Ellen," corrected grandmother, "you can call her that heathen name if you want to, I s'pose, but I'm not going to. I called her Mary Ellen to-day and that's when she rebelled. She would not answer."
"Perhaps she did not realize—she has never been called—"
"She knew well enough I was talking to her. Enos, if I am to bring that child up, I've got to be minded. I thought it better be understood in the beginning. She's a nice, bright child, but she needs bringing up. What I want to know is, am I to have my way or is she to have hers? That's all."

The calm appeal of grandmother's steady old voice made a crisis of the moment. Enos Dolliver realized it with sudden dismay. He had been the boy, Enos, freckled and timid and unsatisfied. He knew what it meant to be "brought up," poor little Poppet! But the occasion demanded decision, one way or the other, and how could he make it any other way but grandmother's way? Had he not called her away from her own beloved, peaceful little home? His eyes sought the strong, lined old face and suddenly it was the dear face of his mother, and he was her son.

"You shall have your way, mother," he said gently, "but drive the little colt with a loose rein,—she isn't broken to harness." Then he raised his voice and called over little grandmother's head:
"Poppet!"
"Enos," grandmother chided. Then grandmother called:
"Mary Ellen!"

Poppet came staidly down the hall, her bright eyes on her father, ignoring grandmother.

"Yes, papa. You called me, didn't you?"
"Grandmother called, too, Pop—er—I should say—"
"You should say Poppet, if you mean me," the child rejoined calmly. "That's me. Nothing else is. What do you want o' Poppet, papa?"

He put out his hand and drew her little golden head against his side. Infinite sadness was in the man's eyes for he remembered the little one's mother who was dead. He had pitied himself so much. Now he pitied Poppet.

"Little girl," he began unsteadily, "what is this I hear about your not minding grandmother? That is not right—oh, no, that is not right!" He blundered on like any man, while the little figure under his arm stiffened slowly. "Listen to me, Pop—Mary Ellen. You must remember grandmother is at the head of the house now, and you are to do exactly as she says." He tried to end lightly. "We must all of us mind grandmother now!" he said. "You will remember, Pop—Poppet?" for the child's

clear eyes on his compelled him. Poppet had edged away and stood facing him.

"Oh, yes, I'll remember, papa. If you say I must, I'll mind her," and the small figure wheeled and tramped away down the hall. Part way, it stopped. "Did you call Mary Ellen, grandmother, 'cause here she is," Poppet said, coldly. And in spite of herself grandmother smiled. The tragedy at eight years was comedy to seventy.

"Come here, you funny little piece," grandmother answered, gently enough. "No, I didn't call you then, but I will now. Come here, Mary Ellen. There, that is right. You're too sensible to wait to be called foolish pet names. My little Mary Ellen was called Mary Ellen."

"An' she died. It'll kill me, too," thought Poppet drearily.

"And she had nice smooth hair," went on grandmother, the gentleness in her tone unconsciously oozing into mild severity. "My little Mary Ellen combed her hair."

Poppet's hands flew up to the mop of curls on her crown.

"Gracious, did you think mine hadn't been combed to-day? You can't make it smooth if you comb it a week a-runnin'; no, sir! Seems as if the Lord must have had it rolled up in curl papers a thousand years before I came down."

"We must make it smooth. I shall wet it and braid it nice and tight," grandmother said, decisively. "And another thing, Mary Ellen, don't you know little girls ought not to wear their best dresses every day? I am surprised at your father for allowing it."

Poppet gazed down at her dainty, frilled little dress.

"This isn't more'n my fourth-best one," she said, with slow scorn.

"Mercy, child, with all those furbelows on it! Then it's got to be protected. In my day, children took care of their dresses. My little Mary Ellen wore nice, neat tiers, and I shall go right to work and make you some. I'm thankful I brought that new print. I was going to line a quilt with it, but the quilt can wait better than you can." And grandmother bustled away after the roll of print as if the delay of an instant were not to be thought of.

That was the beginning. For three slow, tortuous months grandmother "brought up" little Mary Ellen II, with the calm consciousness of doing her duty. No one interfered. If Murray came to miss his rollicking, joyous little chum,—if Enos Dolliver missed the child's noisy glee and the clatter of her dancing little feet,—still no one interfered. It was grandmother's day.

The child is getting to remind me of your little sister, Enos," grandmother said placidly. "It shows what the right kind of bringing up can do. Mary Ellen is a teachable enough child,—you gave me the idea that she was a wild little colt."

"I thought she was," Poppet's father said bewilderingly. In his sad preoccupation and mourning for his dead wife, he had closeted himself with his own sorrow. As long as the wheels of the little domestic circle turned quietly and smoothly, he had been satisfied. That they were grinding the tender heart of a little child he did not notice.

Grandmother made the little print aprons and Poppet wore them. She plaited the child's soft, rebellious yellow hair into tight braids that hung dejectedly down over the aprons and scarcely wagged with the little figure's slow motions. She taught Poppet to knit,—to darn,—to hem, and all in the short space of the three tortuous months, as if there were need of hurry. Three strips of gay patchwork, pathetically red-dotted here and there, bore witness to the terrible "patchwork times" Poppet had lived through.

And then came the waking up. Grandmother met Enos Dolliver at the door one night.

"Enos, oh, Enos, she's gone!" quavered the excited old voice.

"Mother, what are you talking about? Quick!"

"Mary Ellen—she's gone."

"Mary El—Poppet! Gone?"

"Yes, oh, yes. We can't find her anywhere—no't since noon. Murray is hunting now. He hasn't eaten a bit of dinner." Grandmother did not say that she had not either. "He's looked everywhere, and, oh, Enos, so have I! She had on a new tier and I'd just braided her hair, it was getting so nice and smooth!" sobbed the old voice in sudden fresh woe. "She was working on her third strip o' quilt. I told her she could finish it to-day. 'Mary Ellen,' I says, 'if you're good and smart you can get it all done,' and she says, 'Yes, grandmother,' as nice as a little lady. And I haven't seen her since."

If there was humor in the situation, nobody perceived it. In a frenzy the whole family hunted on. The father's heart was filled with terror, of what, he scarcely knew, but something desperate that stood for the culmination of the child's misery. For now he understood. Poor little tortured Poppet! Poor grandmother! Blind, selfish father! It had all been a tragedy of errors.

"Do you think she has been—has been kidnapped?" whispered grandmother, following in the

father's wake unweariedly. He turned upon her sharply.

"She has run away," he said with brusque cruelty. "She could not stand it any longer."

"Not stand it, Enos?—not stand—" "Being 'brought up,'—the patchwork and the tiers and the braids, and being called 'Mary Ellen.' She did her best—I told her to. Poppet isn't the kind to back down when she promises. But you made a mistake, mother,—I made one. She wasn't the kind to be 'brought up' that way."

Grandmother's soft old cheeks flushed pink. "I brought up my little Mary Ellen," she began, in self-defence. The big son swung about and looked down at her from his superior height, not impatient now but tender. The little Mary Ellen of long ago who had died in the midst of her bringing up pleaded with him for this little old mother who had tried to do her duty.

"It was a mistake, little mother," the big son said, "just a mistake. It will all come right. Now go and rest while Murray and I find the child." But they hunted in vain. The neighbors were called upon—the whole willing little neighborhood turned out. The search widened to woods and distant highways, and all night it went on. After all, it was grandmother who found the first clue, in the early hours of the morning. In her restless wanderings about the house she came upon a bit of white paper at the foot of the garret stairs. It rustled against her dress, and she picked it up. From long habit grandmother always picked things up. But she was never quite certain why she smoothed the little white bit out and found her glasses and read it. This was what she read:

"To Whosoever picks this Up,—the little girl whose name was Poppet till her grandmother came and who was happy is dead—I mean she will be. You find a little heap of her bones and then you say, O, how I loved that saintly child! But it will be late,—ye cannot enter now. Rite on her tomb. She died of heaving her hair braided and wearing apertis, and patchwork and being Mary-ellened, but she forgave her grandmother with her last breath. Amen.

P. S. the floor is pretty hard to sleep on, and if Whosoever reads This wants to, can leave a pillow here and also some more Donuts.—they will be found.

"Dear land!—dear child!" breathed grandmother, crying and laughing softly. And she was the one to find, not the "little heap of bones," but Poppet established with elaborate provisions for comfort, in the furthest corner of the garret, under the eaves. But in spite of food and books and playthings, the child was sobbing drearly when grandmother found her. Before she knew what had happened she was in the eager old arms, being hugged. Who would have believed that grandmother was the hugging kind!

"She called me Poppet, or I wouldn't have come down," Poppet explained to her father later on. "I was going to stay there till I turned to bones. I thought you'd all be sorry, then—you would, wouldn't you? You and grandmother specially. Say, papa—"

"Yes, Poppet," holding her tight against his breast.

"Perhaps you've noticed I haven't got any apertis on, an' my hair's mopsy again? Well, it's all right now. An' grandmother's swearsed off 'Mary-Ellening, an' I'm going to love her; I've made up my mind."

"Enos," grandmother said that same night, "I guess I'm too old to bring up children my way. I've stopped. From my day to this one, things have changed. I forgot about that. When we're old we forget, Enos."

The big son stooped to the level of her plain old face and kissed it for an answer.—The Hearststone.

Good Brother Jim.

The car remained at a standstill for so long a time that every one wondered if something were wrong. It was soon seen, however, that a sturdy little urchin was very tenderly helping a lame child aboard, and, as the car moved on, his cheery "good-bye" called a smile to the cripple's wan face.

The latter seated himself so that he could look out of the window, and every few minutes he waved his hand at some one on the street. The other people on the car became curious, and, looking out, saw a little fellow running along the sidewalk, keeping pace with them.

"Who is that?" asked a lady of the lame boy.

"Why, that's Jim!" was the proud response.

"Yes, dear, but who is 'Jim'?"

"Why, Jim's my brother, of course!"

By this time every one was listening and smiling in sympathy.

"Oh! I see," said the lady, "that's the boy who helped you on the car. But why does he not ride with you?"

"Why," he said, "we have only a nickel, and Jim said I must ride." "You see," he added, after a pause, "I can't walk well, but Jim, he can run fine!"

"See! what is this," the lady said.

With eyes big with delight, the child caught up a five-cent piece that had miraculously appeared in his torn little cap, which lay on the seat between the lady and himself. Then, with frantic gestures, he hailed "Jim," who boarded the car at the next corner.

It would be hard to say who was the happiest on that car during the remainder of the trip, but, surely, the boys thought that they were.—Vick's Magazine.

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.

It will be of interest to those who purpose attending the Providence Convention, July 10th-13th, to know that tickets are good until August 15th. Already the transportation leader has received enquiries with reference to this, and the above is the answer.

This will, I believe, meet the needs of all. In consideration of this extension of time, each delegate will be required to pay one dollar in addition to price of one fare ticket. This dollar, instead of being paid to ticket agents as in former years, will be collected at the Convention. I trust this obstacle from the minds of many.

The N. S. transportation leader exceedingly regrets that it will be impossible for him to attend the Providence Convention in July.

M. A. MACLEAN.

Truro, N. S., June 19th, 1902.

Prayer Meeting Topic—June 29.

True Exaltation, Proverbs 13:24; Deuteronomy 6:10-13; 8:10-14. (Patriotic Service.)

Prosperity may Induce Luxurious Habits.

As men grow in wealth they are encouraged to spend their money in ways that promote ease and pleasure. Simple and frugal habits disappear before the march of luxurious fashions. There is a gradual decay of manhood. The oak rots at the heart, and invites disaster when the storm comes. Few indeed of those who reach the pinnacle of prosperity keep a steady hand, a cool head and a warm heart. From these chosen few come some of the world's greatest benefactors, whose soul prosperity keeps step with their progress in wealth and power.

PROSPERITY MAY LEAD TO PRIDE.

We are prone to claim the credit for all our successes and to lay on others the blame for all our failures. Men of business sagacity are tempted to despise their less gifted associates. The poor man may be proud and the millionaire may be humble, but the rule is the other way. Culture may curb all rude outbursts of the proud spirit among the prosperous classes, but only the Spirit of God can keep them truly humble.

PROSPERITY MAY FORGET PAST MERCIES.

"Beware lest thou forget." A prosperous and growing business so absorbs a man's thought that he has little time to remember past mercies. However rich he may have become, his plans contemplate yet greater conquests in the financial world. Gratitude and humility thrive on frequent reviews of the kindness and mercy of God. They forget God. History returns this verdict against both individuals and nations. Well may Kipling join Moses in pointing men to the Lord of hosts and his mercies, "lest we forget."

PROSPERITY MAY TURN ITS BACK ON GOD.

The Israelites were in danger of turning from Jehovah to Baal and Astarte; we are in danger of worshipping Mammon. Now and then one encounters an open and avowed devotee of Mammon. "I worship the almighty dollar," remarked a covetous, penurious Baptist of the rich blue grass section of Kentucky. A blacksmith friend of mine made a felicitous comment on the blasphemous confession.—"Yes, and his god will fall him just when he most needs help."

Our great country is in the midst of an era of remarkable prosperity. Is there to be a decay of morals? Are we going to forget the God who has guided the Republic through all the dangers of the past? "Righteousness exalteth a nation; but sin is a reproach to any people."—John R. Sainpey, in Baptist Union.

The Young Man and His Denomination.

BY CHARLES A. NATION, D. D.

Denominational loyalty seems to be on the wane. It is considered bad form, if not actual bigotry, for young men to favor any one denomination in particular. There are reasons for this attitude which both encourage and discourage.

It used to be that denominations were separated from each other by ignorance, intolerance and bigotry. But that has largely passed. In all the great essentials evangelical churches are practically at one. And as a result there is growing up a unity in the Lord, which is the only unity that can ever be. This is surely great gain and will do much to strengthen Christianity in the world.

While young men are not as strenuously in favor of their own denomination as they used to be because of the growth of Christian unity, there are several reasons for this change of a negative character, which is not so delightful. A sense of unreality has arisen like a chilling fog and enveloped religious things. Young men live in the stress of industrial battle. There everything is real.

They give and receive hard knocks every day. They can see and handle and feel the industrial organism. When they enter the church there is a change. Preacher and people are polite, polished, brilliant, sometimes painfully pious, but outside of certain honored exceptions there is no stern, passionate battle. The whole church seems wrapt in uncertainty. Sentimentalism has taken the place of old fashioned intelligent conviction. Sensationalism is relied upon instead of the appeal to reason and conscience. Religion is made to appear accidental, unnatural, artificial, instead of what it really is, the fundamental fact and faculty of human nature. Instead of carrying the glorious gospel through this golden gate of religious faculty into the souls of men, the church too often tries to do secular things, to interest, to amuse, or to attract by personal force. This is one reason why denominational questions seem of small moment to the average young man.

Admitting all that has been said, it still remains true that every young man ought to be loyal to his denomination; for there will always be denominations, so long as human nature remains what it is. Truth is a globe—a circle; and no one man or group of men can compass all the truth. One type of men emphasize one segment of truth. These form a denomination. Another type of men emphasize another segment of truth. These form another denomination. So it goes on until the whole vast circle is encompassed. For the same reason there will always be schools of philosophy, political parties and scientific cliques. The army, for practical purposes, must be divided into regiments; and loyalty to one's regiment and one's own company in that regiment is loyalty to the army as a whole, and to the Commander-in-Chief.

The Baptist young man, while, of course recognizing the place of other Christians as members of the family of God, ought to be faithful to his own denomination, because the Baptist position still needs emphasis in the world. If the Baptist denomination has any message it is this: We stand for a spiritual religion. We believe that a man must be born again in order to be saved. We believe that Christ knew more about Christianity than anybody else; and, therefore, we ought to follow the plain teachings of the New Testament, as our only rule of faith and practice. We believe in democracy as the highest type of religious and civil government—a democracy which has as its centre the family idea; God being our Father, Jesus Christ our elder brother, and all believers as younger children of the one home.

For these reasons; because of the reality of religion, because denominations are necessary, because the Baptist denomination still has a distinctive and mighty work to do, the Baptist young man ought to throw his whole strength into the larger life of his denomination. For a young man to be loyal to his denomination means that he will support the church to which he belongs, by his presence, by his energy, by his prayers, and by his money. It means that he will interest himself in the large missionary enterprises of his denomination at home and abroad; that he will study its educational problems and equipment; that he will stand back of its great young people's organizations; in a word that he will grow to the size of its great enterprises in thought and sympathy, and will realize that he is a member of a mighty company, doing a great work in the greatest of all causes, the salvation of the whole world.

Other denominations have ecclesiastical machinery by means of which the whole body can throw its weight upon a given point at any one moment. Baptists have no such machinery and must rely for unity of effort, upon their unity of spirit and ideal. This means that the Baptist young man must act with his denomination upon intelligent conviction, or he will not act at all. If he is loyal to his denomination he will be trained in statesmanship, in breadth and dignity of thought, and, above all, in the spirit of Christian unity and service which is the mark of the true believer everywhere.

Faith is not an exemption clause in the agreement God makes with man. There does not seem to be any reference in the Book where God promised any man that if he believed in him certain untoward and unhappy experience should be spared him; that faith in God might be interpreted as guaranteeing freedom from trial or temptation. Even the common form of what is called faith cure, which being interpreted means, "If you believe in God you shall never be sick," fails utterly in appreciating the ministry of faith. Faith is not a guarantee that you shall be saved from trial, but rather saved in trial. The ministry of faith means that one shall successfully bear the trial, come off victoriously. It is the victory that overcomes the world—but it "overcomes;" there is the struggle, the hard fight, the heavy burden, the strange and fiery trial, sometimes sickness and pain and death—but faith shines brightest during all these experiences, holds on steadily, and comes off victoriously. How common is the expression, "I do not see why I should suffer," or, "Surely I have done nothing wrong that God should punish me so." The truth is there is no punishment about it. God is not a God after that sort. These are the experiences of life, and faith is not an exemption clause in the Christian's agreement. In the measure that you believe in God in that measure will you triumph in and over the "trials of life."—Baptist Union.

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 JUNE.

For Palkonda and its lonely missionary, that he may be cheered by seeing many souls saved and the little church greatly prospered. For our Associations, that a great blessing may attend these gathering and new interest be awakened in all our churches.

Notice.

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

Central N. S., at Bridgewater, June 28th.
Western N. B., at Rockland, Carleton Co., June 28th.
In Charlottetown, P. E. I., June 28th.
Southern N. B., at St. John, Brussels St. church, July 5th.
Eastern N. S., at North Sydney, C. B., July 12th. All these meetings at 3 p. m. Delegates are invited from W. M. A. S. and Mission Bands.

We are pleased to state that Miss Martha Clark, our missionary from Chicacole India, has arrived at her home in Bay View, P. E. I. The W. B. M. U. extend to our sister a glad welcome home. Miss Clark's throat has been troubling her so much that she will require perfect rest for a time and cannot attend the Associations in N. S. and N. B. We hope she will be able to speak at Charlottetown and be present at our Convention in Hebron.

Nova Scotia Band Work.

There appears in the "Link" of May last a paper written by a sister in Truro on "How Shall we Increase the Interest of our Sisters in Missions?" It seems to me, after years of observation and experience, one of the best ways would be to have in every church a live Mission Band, with consecrated sisters to instruct the children in the deplorable state of the heathen world, and thus imbue their young hearts and minds with the missionary spirit, that they will by their zeal arouse the uninterested in their homes. "A little child shall lead them." At least when these take the places, in the church, of the professing Christians who are uninterested in this vital subject, they will be ready to carry out the marching orders of our Captain, "Go teach all nations."

It seems quite impossible that there can be those who object to Mission Bands, when they realize how important it is that the young heart be controlled by a self-sacrificing spirit for the Master, if they are to be preserved from the temptations to sordid selfishness which environ them. An objection we hear is that "The poor children have no time, so many lessons." In one hour the lesson can be prepared, with one hour for meeting of the Band. Two hours out of seven hundred and twenty in a month, ought not to be a very heavy strain on the delicate constitutions of the little ones, in these days when study is lightened by so many play hours. May not this weakness in the children be found in parental lack of love for the Master and those for whom he died? Again we hear it said: "Bands are only suitable for country places, no time to hold them in towns." Nearly all our town churches have Sunday school in the afternoon. The most favorable opportunity for a Band meeting is at the close of the school. Take for example, a Band with which I was connected for some years. The leader took the chair at once at the closing of the school—nearly all remained, old and young. As Scripture had been read and taught in the Sunday school, the Band opened with minutes of the last meeting, roll call, Treasurers report, new business. Then lesson by leader, music, a few recitations or readings, prayer and closing. The whole occupied from one-half to three-quarters of an hour. Sabbath school and Band less than two hours, both filled with interest. The Sunday school invariably larger on Band Sunday. Any church can do as much if there is a right mind.

It has been said: "Children would be exhausted by so long an exercise." In our day school three hours are not considered over-taxing. In Berwick, Sunday school opens at 10 a. m., after school, preaching service. I notice many quite small children remain with their parents through the whole service, yet they do not seem injured by this too long stay in the house of the Lord. Where the Sunday school meets in the morning the afternoon is free for Band work, or some afternoon after the week day school can be chosen. There is always a time to do the Lord's work. My sisters, if you are not al-

ready convinced of the necessity for teaching the children the world's need and the spirit of benevolence, look at the depleted treasuries, and read the pleadings from Grande Ligne, the Northwest, and the call from our missionaries on the Telugu field, then look over home expenditure and the motive spirit in our lives, thus we may learn the need of early training in self-sacrifice and benevolence. Notwithstanding objectors and the indifference of many, the work moves on and the uninterested are left out in the joy of gathered sheaves.

In January "The Nettle Gullison" Band was organized at Kingston. Pres., Miss Ida Marshall; Vice Pres., Miss Ethel Nelly; Sec'y, Miss Bertha Cassidy; Treas., Miss Nellie McNayr. The sisters of the A. S. are faithful helpers in the work of this Band.

A Mission Band was organized at Falkland Ridge, April 25th, with 21 members. "The May Flower." Pres., Mrs. Emerson Wagner; Sec'y, Miss Nora Stoddart. Bear River has taken a desirable step. The Junior Union on May 30th was organized into a Mission Band, for the purpose of using one of its meetings each month for Band work. It is named the "Junior Union Mission Band." The officers are the same as those of the Union: Supt., Pastor Porter; Ass't Supt., Miss Myrtle Miller; Pres., Blanche Moore; Vice Pres., Earle Phinney; Sec'y, Lilly Harris; Treas., Roy Miller.

On June 1st "The Willing Workers Mission Band" was organized at Sable River. Pres., Miss Bessie Dunlop; Vice Pres., Mrs. L. J. Dunlop; Sec'y, Miss Kate Dexter; Treas., Miss Nellie Fraeman.

Dartmouth Band, which became inactive during the illness of Miss Johnstone, has been re-organized, and under the leadership of our Prov. Sec'y, Miss E. Hume, is doing a good work.

Harmony, Kings County, has also been re-organized. These, with those previously reported, make 11 new Bands and 4 re-organized since Convention.

Mission Band officers please remember the Treasurer's books must close July 31. All moneys for the work, and in payment for leaflets, must be in the hands of the Treasurers before that time, if credited this year.

In a few days I will send blank forms for reports. Kindly fill and return to me as early as July 30.

MRS. P. R. FOSTER
Band Supt.

Berwick, N. S.

The "Good Samaritan" Society in connection with the North Baptist Church Halifax was organized Feb. 14th 1902, adopting the constitution of the W. M. A. Society with a few alterations. Mrs. Archibald's pamphlet on the "Good Samaritan Hospital" was read, as it explains the history and progress of the Good Samaritan Hospital at Chicacole, India. Mrs. Jenner and Mrs. Dumaresq addressed the meeting on the wisdom of proceeding with this work. It was decided to maintain a bed, yearly, the amount being \$25.00 per year. Quite a number of the young people have joined. We have also received donations from members of the Aid society. By request our society has affiliated with the Bible Class of the Sunday school. We aim to make our meeting decidedly interesting and have as varied a programme as possible, meeting once a month only. The following were elected officers. President, Miss J. H. Hubley; Vice President, Mrs. J. H. Jenner; Secretary, Miss May Keirstead; Treasurer, Miss McCarthy; Auditor, Miss Ada Smith. MAY KEIRSTEAD, Sec'y.

From Halifax.

In my last report it was stated that the Rev. W. W. Rees was supplying the pulpit of the West End church. This led to his being engaged as pastor. A social is held in the church this evening, at which Brother Rees will receive a welcome from the Baptists of the city and Dartmouth.

The Rev. Abraham Clements has resigned his charge of the Cornwallis Street church and has removed to New York. His short pastorate was harmonious and successful. In entering upon it, it was not his intention that it should be a long one. Mr. White, a senior student of Acadia College, is supplying the pulpit for the summer. His services are very acceptable to the church and have the promise of permanent benefits. Dr. Burch, of Truro, has returned to the States. The colored churches of this province have sustained a great loss in the removal of Dr. Burch and Brother Clements, but if Mr. White can be induced to choose as his mission, labor among these churches, there will be in it large compensation. The education he is receiving at Wolfville will prepare him for good work. The colored churches require a minister of exceptionally strong talents, thorough education and consecration to help them contend with the disadvantages under which they labor and to secure to them good degree of prosperity. It is to be hoped that the Lord will put it into the heart of Brother White to remain in the province and help his brethren.

The Rev. George Cutten, as intimated in my last, supplied the pulpit of the First Church for two Sundays. His ministrations were very acceptable and profitable. Students from Acadia College for many years past have attended a number of the universities in the United States—Brown, Harvard, Rochester, Hamilton Cornell and Chicago, but they have passed by Yale. Six years ago Mr. Cutten put an end to this practice. In these years he has had the pastoral charge of a church and has carried on post-graduate and theological studies at the

university and expects to receive a Ph. D. at the present commencement. Three or four others have followed his example and it is probable that Yale will receive in the future her share of Acadia's men.

The Rev. John Gray, pastor of a mission church in New York city, has followed Mr. Cutten as supply of the pulpit of the First church. He is a young man of resources, energy and purpose. His ministerial work in the past has been very successful. It is expected that his successor in supplying the pulpit will be the Rev. Mr. Sycamore of Ontario. Sunday, the 22nd of June, will be Mr. Gray's last Sunday.

The services of the Rev. Mr. Millington, of Lowell, Mass., have been secured by the Tabernacle. Mr. Millington is a pastor of some years standing and a fine record.

The School for the Blind has held its closing exercises. The year has been a successful one. There is to be a larger addition made at once to the buildings, the cost of which will be partly met by a grant from the revenues of the province and partly by subscription.

REPORTER.

Ontario Letter.

REV. P. K. DAYFOOT.

The annual report of the Bible Training School is issued for the eighth time; and is a document worth reading. The day classes have numbered 26 men and 37 women. The evening classes numbered 62 men and 117 women. Thus the total enrolment was 242. In addition to the regular instructors, special courses have been given by distinguished visitors representing the English Keswick movement; the New York Y. M. C. A.; the China Inland Mission, and other causes. A special feature of the year was an elementary course in medicine, which was attended by some 20 students, who were preparing for mission work. The lectures in this course were given freely by some of the city physicians. The list of pupils shows the names of students from Turkey, Russia, China, South America; and from places in the United States as far apart as North Dakota and New York. Fifty members of the school have gone to the foreign field; some of whom were slain in the Boxer riots in Chicago.

The Maritime colony in Toronto is growing. Dr. Goodspeed, Dr. Welton, and the Chancellor are a worthy trio; and the seaside students are ever appreciated in McMaster University. But another will soon be added if reports are true. Bloor St. church has called Rev. J. D. Freeman from Germain St., St. John, to fill Dr. Eaton's place; and the papers say that he will come in September. Dr. W. W. Weeks preached the annual sermon at Woodstock College, Thursday evening, May 29. The closing exercises were held Tuesday, June 3, when 21 young men graduated.

The whole denomination mourns with Chancellor Wallace, whose wife died Monday, June 2, after a long illness. The funeral was observed June 3, and was conducted by Dr. Herr, acting pastor of Bloor St. church. The attendance was large, and the representation of the various colleges of the city was remarkable.

Among the speakers at the Commencement of the Theological Seminary, Louisville, Ky., was Dr. J. H. Farmer of McMaster. Dr. Trotter of Acadia preached at Colgate College, Hamilton, New York.

In these days of change, it is refreshing to notice the opposite. Canon Sanson, of Trinity church, Toronto, celebrated his jubilee the other day, having been fifty years rector of this same parish. For ten years previous, he had been rector of a parish in the suburb of the city; so that he can look back upon sixty years of a ministry with but two pastorates. In the same week, Dr. Dewart, a veteran of the Methodist body, preached his jubilee sermon in the Metropolitan church, Toronto. The Methodist system does not permit of long pastorates, but Dr. Dewart has long been a leading spirit in many public matters outside his own denomination.

Some time ago, Mr. Editor, you spoke of the gallant conduct of Chas. N. Evans of Port Hope, who died so bravely in the little Hart River fight in South Africa. Every word that has been written in many papers, has been well-merited. Mr. Evans was one of our most respected young men. As a man, a teacher, and a Christian, his life was blameless. The citizens have placed a tablet in the Town Hall to his memory, and the faculty and students of the High School are soon to place an oil portrait in the school building.

Port Hope, Ont.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all liver ills. Price 25 cents.

The Messenger and Visitor

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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 arrears (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.

Queens County, N. B., Quarterly Meeting.

This Quarterly Meeting convened with the Jemseg Baptist church on the 13th inst, continuing through the 14th and 15th. The ministers with other members present were Revs. J. H. Hughes, A. B. McDonald, W. J. Gordon, R. Mutch, J. C. and A. J. Bleakney, J. Coombes and F. P. Dresser, lic. On Friday evening F. P. Dresser spoke, taking for his text the words "Our Father which art in heaven." He was followed in short addresses by W. J. Gordon, the Secretary, J. C. Bleakney and N. B. Cottle. After prayer meeting on Saturday morning at 9.30 continuing half an hour the business of the Quarterly commenced. The following were invited to seats in the Quarterly Meeting. J. H. Hughes, J. C. Bleakney, and N. B. Cottle. A committee of arrangement composed of W. J. Gordon, N. B. Cottle and A. F. Camp was appointed. Verbal reports by a number of the members of the Quarterly were given by the churches of the county in which emphasis was laid on the importance in our Sabbath school work of independent conventions. It was also stated that moneys from the churches for denominational purposes, should be sent to the N. B. Treasurer, not put in the Associational letters.

Saturday afternoon led by Deacon Cottle the regular quarterly conference was held. Many took part and it was a season of blessing.

At 7.30 the Woman's Missionary Aid Society of the Jemseg church took place. The president Mrs. Jacob Dykeman presided. The report of the society was read and addresses were given by J. C. Bleakney, J. Coombes, R. Mutch, and F. P. Dresser, upon Foreign missions.

At 10 on Sabbath morning a prayer meeting was held, at 11 the Quarterly sermon was preached by J. C. Bleakney, and at 3 a Sabbath school service took place. Supt. J. D. Colwell made the opening remarks followed in short addresses by a number of those present.

In the evening of the day a sermon was preached by R. Mutch followed by a social service in which a goodly number took part. A vote of thanks to the Jemseg church and congregation for their kindness to the members of the Quarterly and to its guests was adopted. A hymn was sung and prayer offered thus closing one of the most helpful of our Quarterly gatherings. The collections were \$3.50 for the Woman's Missionary Aid Society of the Jemseg church, \$5.00 for the objects of the Quarterly Meeting, and \$21.00 for Rev. J. H. Hughes in his illness.

J. COOMBES, Sec'y

June 20th, 1902.

Personal.

We were glad to have a call on Saturday from Rev. George Howard of Macnaquac, and to see him in vigorous health. Bro. Howard was on his way to Hampton, having been invited by Pastor Shaw to assist in some special services in connection with the 25th Anniversary of the reorganization of the church.

Pastor Townsend, of St. Martins, met Mrs. T. and the other members of his family in St. John last week on their return from Grand Lake. He speaks in warm terms of the kindness received at the hands of friends there during their late sad experience and bereavement. The family are now all quite well and are taking up their residence at St. Martins.

Prof. Thos. W. Todd (Acadia '95), Principal of the Nova Springs Seminary, was recently tendered the chair of Oratory in Drake University, the largest denominational school west of the Mississippi. Prof. Todd had taken such a vigorous hold of the work in connection with the Seminary that the Trustees would not allow him to go to Des Moines.

Miss Kathryn C. McLeod, personally known to some readers of the MESSENGER AND VISITOR, and to many others by her valued contributions to its columns, has been appointed to the principalship of Kawaisas Seminary in Honolulu, in which she has been teaching the past year. The school, we understand, is one of very considerable importance. Miss McLeod's endowments of head and heart should admirably fit her for such a position, and her many friends here will, we are sure, heartily congratulate her upon this appointment as a fitting recognition of her ability and culture.

The St. John Sun of Monday morning published a despatch announcing the death of Mr. Harris H. Crosby of Hebron, Yarmouth Co., N. S. For some weeks past Mr. Crosby had been in a very weak and exhausted condition, and his death was not unexpected. Mr. Crosby was a man whose kindly disposition and sterling character won for him a large measure of esteem and affection. He took a deep interest in the work of the denomination, and had been for some years one of the governors of Acadia College. Only a few weeks before his death, a beloved daughter, Mrs. Wallace, wife of Chancellor Wallace of McMaster, had preceded our brother to the spirit world. Our sympathies are extended to the bereaved family in their sad affliction.

AN OLD FASHIONED HOME.

BY KITTY SUMMERS.

This is the kind of a home many of us have, and plenty of these restful houses contain dissatisfied women and girls. They continually wish for something better, and a gayer life. When a woman reaches the fortieth milestone she generally appreciates restful surroundings. If she could contrast her life with poor sewing women, shop girls, factory girls, she might feel contented. I used to sit at my sewing and watch the throngs of bread winners pass my door; their steps often lagged and their eyes were sunken. A poor couple who cooked in a downtown hotel ate a hasty four o'clock breakfast and left something on the stove for the sleeping children. The children "pleced" for dinner, and the eldest managed to get something for tea, and the weary parents reached home at half past seven.

Let us home women be glad when our wheat grows in the ground. Let us be grateful for the fowls and eggs and cream. It looks prosperous to see the country hams and shoulders a-hanging in the smokehouse. The sleek cattle grazing in the fields suggests beef and real for the family. What matter if the furnishings are of old style, are they less comfortable? If they suit us they will surely please the chance guest who comes to tarry a while within our gates.—Sel.

Notices.

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

B. Y. P. U. Notice.

The B. Y. P. U. of the Southern Association, will begin with a public meeting, in the Tabernacle church, St. John, on Friday evening July 4th, at 8 o'clock. Addresses will be given by Rev. C. Burnette, pastor of Leinster St. church, and Rev. H. Roach, pastor of Tabernacle church. Business Session Saturday morning at 9 o'clock. Will pastors see that the blank cards sent them are filled out and immediately returned to Rev. H. Roach, St. John. Signed. A. T. DYKEMAN, President.

N. B. Eastern Association.

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

N. S. Eastern Association.

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

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

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

N. B. Southern Association.

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

A. T. DYKEMAN, Moderator. TRAVELLING ARRANGEMENTS.

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

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

P. E. I. Association.

Will the churches, sending representatives to the P. E. I. Baptist Association, (meeting with the Charlottetown church, June 27 to July 1), kindly forward the names of their delegates to the undersigned, not later than June 23, in order that entertainment may be provided. Delegates can obtain return tickets from any station on the P. E. I. Railway to Charlottetown by payment of one first class fare and presentation of certificate, signed by the clerk of the Association. Tickets good for return up to and on Wednesday, July 2nd. A. W. STERNS, for Committee.

The N. S. Central Association.

The Central Association of N. S., will convene with the Bridgewater church, June 27th, at 10 o'clock, a. m. To meet for business Friday morning will give delegates an opportunity to take the early train Monday, a. m. H. B. SMITH, Sec'y. May 20.

N. S. Central Association.

This Association meets at 9.30 a. m., on Friday, June 27th, 1902, at Bridgewater. All delegates are requested to forward their names to the undersigned not later than Wednesday, June 18, 1902, so that arrangements may be made for their entertainment. Please state date of arrival and probable conveyance. HENRY T. ROSS, Sec'y. Com. Entertainment. Bridgewater, N. S., May 24, 1902.

Delegates to the Central Association, to be held at Bridgewater, N. S., June 27-29 who purchase single tickets and secure certificates at starting point, will be returned free over the lines of the Dominion Atlantic and Central Railways.

The Midland Railway will return delegates for one and one-third fare. Steamer Bridgewater will issue a return ticket to delegates for one fare. If 20 or more tickets are sold, Steamer Bridgewater will sail from Halifax, calling at Chester, on Thursday, June 26th, instead of Wednesday, the 25th of June, as usual. Tickets for this trip may be had of Geo. A. McDonald, 120 Granville St., Halifax, and of Rev. R. O. Morse, Chester. C. R. FREEMAN, Chairman of Com. of Arrangements.

P. E. Island Association.

The 35th annual meeting of the P. E. Island Baptist Association will be held with the Charlottetown church, commencing on Friday, 27th June, at 10 o'clock, a. m. All church letters to be sent to Rev. J. C. Spurr, Pownal, ten days before the date of meeting. ARTHUR STIMPSON, Secretary. Bay View, 17th May.

The World's Time Standard
—is Elgin time, and has been since the Elgin factory perfected the American watch. Every portion of an
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—and every machine used to make it—is made in the Elgin factory. The Watch Word everywhere is Elgin. Every Elgin Watch has the word "Elgin" engraved on the works. Booklet free.
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From Capt. F. Loye, Police Station No. 5, Montreal:—"We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, joint bites, chilblains, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand."
Used Internally and Externally.
Two Sizes, 25c. and 50c. bottles.

N. B. Western Association.
The New Brunswick Western Baptist Association will convene (D. V.) with the Rockland Baptist church, Carleton county, on Friday 2.30 p. m., June 27th. We hope to see a large delegation from the churches. C. N. BARTON, Clerk. Debec Junction, May 8th.

THE TWENTIETH CENTURY FUND \$50,000.
Address of Field Secretary is H. F. ADAMS, Fredericton, New Brunswick. Box 150.

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

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

DOAN'S KIDNEY PILLS
Are a sure and permanent cure for all Kidney and Bladder Troubles.
BACKACHE
Is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't. Cure your Backache by taking
DOAN'S KIDNEY PILLS.

Girls.

Girls who haven't the money to spend for new clothes, ribbons, feathers, boas, etc., had better go right round to their druggist or grocer to-day and for 10 cts. buy any color in these fast, brilliant, fadeless home dyes, Maypole Soap. It washes and dyes at the same time.

Maypole Soap

Sold everywhere.
10c. for Colors.
15c. for Black.

Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume."
For the Handkerchief, Toilet and Bath. Refuse all substitutes.

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We invest money for our clients, free of charge to the investor. We have continually in our hands good dividend paying industrial stocks. Only the edge propositions will be submitted. We can invest amounts from One Hundred Dollars up to One Hundred Thousand Dollars. If you have money to invest write us for particulars and references.

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We want at once trustworthy men and women in ever locality, local or travelling, to introduce a new discovery and keep our show cards and advertising matter tacked up in conspicuous places throughout the town and country. Steady employment year round; commission or salary, \$65.00 per month and expenses, not to exceed \$2.50 per day. Write for particulars. P. O. Box 337, International Medicine Co., London, Ont.

Wanted Everywhere

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

VARIETY MF'G CO.

SHERIFF'S SALE

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

Dated this twenty-second day of May, A. D. 1902.
ROBERT R. RITCHIE,
Sheriff of the city and County of St. John.

The Home

KNOWLEDGE GATHERED IN THE NEW ENGLAND COOKING-SCHOOL.

A pretty sure test of whether a cake is done is to touch it gently with the fingers. If your touch leaves a dent, the cake is not baked; if the crust springs back, it is ready to take from the oven.

When it is possible to prepare any part of a dish the day before in a leisurely way, do so. One can never guess how busy the next day may be.

Even in tomato soup, which holds neither milk nor cream, it is best to add a pinch of soda. There will surely be butter in the soup, and butter will curdle as milk does, for it contains the same properties as cream. Add the soda to the soup just before the binding of butter and flour.

Thick soup is only permissible in a dinner where there is either no meat, or a very light made-over meat dish. A thick cream soup is a substantial first course in itself.

When a recipe calls for one-half or one-quarter of a cup of butter it is much easier to measure it in a spoon than to soil a measuring-cup and then scrape out the small particles of butter. You can always know how many tablespoons are required by remembering there are sixteen table-spoonsful of butter in one cupful.

Real Boston baked beans have a flavor imparted to them by a teaspoon of dry mustard and a small onion baked in the bottom of the bean pot. The mustard is said to make beans more digestible.

Don't boil milk for coffee. Scald it. Don't put butter in your refrigerator with the wrapping on.

In stewing chicken which has been cut up, always put the roughest, most unsightly pieces in the bottom of the pot. Dark meat takes longer than white meat to cook, consequently put the white meat at the top of the pot.—Good Housekeeping.

THE SHIRT-WAISTS OF 1902.

The fashionable shirt-waist is unquestionably the white one, and both thick and thin ones are made in great variety; many kinds of madras, plain linen, sheer muslin, tucked and trimmed with lace entreeux or with medallions of lace, and the daintiest of linen lawn embroidered by hand, dotted Swiss muslin, and so on indefinitely through an almost incredible list of materials. The plain shirt-waist of madras or heavy linen has little fulness in front; some are made with pointed yokes, some with plain yokes at the back, but the majority have no yoke at all—that is, no visible yoke. One firm of shirtmakers turn out a waist that has a yoke in front, or rather, a yoke lining, for it does not show in the shape of an outside yoke. The waists are all made to give the long-waisted line, pointed in front. The sleeves are of a moderate size in bishop shape, finished with a band at the wrist; some are tucked, but the majority are plain. There is one waist that has a small pocket at the left side that is thought very smart. It is the fad to have shirts made to order, and it is undeniable that a better fit and a smarter effect may be obtained by taking this extra trouble. And yet it would seem as though among the hundreds of ready-made waists that are displayed there were enough to choose.—Harper's Bazar.

THE SINS OF NUTRITION.

To overload the stomach with food is not less unhealthy than to deluge it with beverages; the more nutritious the food, the more hazardous are the consequences when excess is habitual. Of all the sins of nutrition, the immoderate use of meat is certainly the most grievous. It gives to the body in a form that is favorable for easy assimilation the albumen that is absolutely necessary to life, and hence the earliest effect of its excessive use must be to surcharge the body with nutrients. The chief point here is the critical examination of what is called hunger. Many persons believe that any and every sensation of hunger must be satisfied immediately

but this is a great mistake. An equally great, if not worse, mistake is the opinion that one must eat until a sense of satiety arises. Excessive nutrition injures the mental capabilities, also. Of the particular consequences of excessive nutrition, such as hypochondria (the very name of which refers the reader to the region of the abdomen) and the gout, it is hardly necessary to speak.—German Paper.

PRETTY TABLE DECORATIONS.

One of the prettiest and newest of table decorations for a formal dinner is to have a large basket made the same shape as the table, leaving room at the edge for the plates. Fill this basket with ferns of different varieties, and have a wreath of ferns around the edge of the table, dotted with flowers in stem glasses and glass or silver candlesticks with white candles and silver-paper shades. One beautiful decoration is an immense centre basket of pink begonias and ferns, and a short distance from the centre a wreath of smilax with begonias in stem glasses and candles with pink shades. Or an oblong mound filled with yellow jonquils and lilies of the valley standing upright with candles at the four corners, or candles at two corners and lilies of the valley and jonquils in cut glass vases at the other corners, makes a pretty table. Have your fruits, bouquets, salted or glazed almonds on the table in low dishes of cut glass. Red is a pretty, warm color for a dinner.—American Cultivator.

EMERGENCY HELP.

BY MISS SARAH H. HENTON.

Good housekeepers should always keep on hand a supply of simple remedies for use in case of accidents.

It is wise to have a medicine chest and place every needed remedy in it labeled so that you will know where to place your hands upon them. It will reduce your doctor's and druggist's bill, as there are many little simple home remedies which give relief.

Such things as witch hazel, arnica, balsam, vaseline, mustard leaves, linseed oil, lime water, boracic acid, pulverized borax, poultice bags, scraped linen, camphor, paregoric, all these are useful helpful remedies.

Keep a medicine chest, and a measuring glass for giving medicines. For a sore throat a gargle of salt water and powdered borax mixed half and half is excellent. Linseed oil and lime water mixed until it looks like cream is good for burns and scalds.—New York Observer.

BABIES WITH WORMS.

A Grateful Mother Tells How Her Little Boy Was Cured.

Mrs. A. Sauve, Rowanton, Que., is another happy mother who thanks Baby's Own Tablets for the health of her boy. The little fellow became the prey of worms—that curse of childhood. His rosy cheeks lost their color; his little legs and arms became skinny; his eyes lost their sparkle and he became sickly and peevish. His sleep was restless and feverish, and his food seemed to do him no good. His anxious mother almost despaired of seeing him back again to good health. However, she heard of Baby's Own Tablets, and gave them to her child, and now she says:—"The Tablets made a wonderful change in my little boy. All signs of worms have disappeared, and he is now in the best of health. I can honestly say that Baby's Own Tablets have no equal as a cure for worms."

Baby's Own Tablets are a certain cure for all the minor ailments of little ones, such as constipation, colic, sour stomach, indigestion, diarrhoea, simple fever, and the irritation accompanying the cutting of teeth. Guaranteed to contain none of the poisonous opiates found in the so-called "soothing" medicines. They are for children of all ages, and dissolved in water can be given with absolute safety to a new-born babe. Sold by druggists at 25 cents a box, or sent postpaid on receipt of price, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

CONSUMPTION CAN BE CURED.

Consumption uninterrupted means speedy and certain death. The generous offer that is being made by Dr. Slocum, the great lung specialist. Sunshine and hope for stricken families.

Confident of the value of his discoveries, he will send free four sample bottles upon application, to any person suffering from throat, chest, lung and pulmonary affections.

TREATMENT FREE.

To enable despairing sufferers everywhere to obtain speedy help before too late, Dr. Slocum offers

FULL FREE TREATMENT

CONSISTING OF FOUR LARGE SAMPLES to every reader of this paper. You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

ALLEN'S LUNG BALSAM

will positively cure deep-seated
COUGHS,
COLDS,
CROUP.

A 25c. Bottle for a Simple Cold.
A 50c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.

For 60 Years

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

During these six decades GATES' ACADIAN LINIMENT

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

Lumbermen carry it with them in the woods for emergencies.

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

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

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

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



LAXA-LIVER PILLS

CURE CONSTIPATION

Sick Headache, Billiousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson I. July 6. Exodus 16: 4-15.

THE GIVING OF MANNA.

GOLDEN TEXT.

Give us this day our daily bread.—Matt. 6: 11.

EXPLANATORY.

I. THE ISRAELITES IN GOD'S TRAINING SCHOOL. WHY THEY NEEDED A LESSON IN TRUST.—Vs. 1-3. Our last lesson in the Old Testament, six months ago, left the Israelites at the northern end of the Gulf of Suez. They had crossed this arm of the Red Sea, at or near the present Suez. Then they proceeded southeastward toward Sinai, keeping close to the shores of the Red Sea. Three routes were possible (see map) (1) The Philistia road, the northern road, around the Mediterranean. This they avoided, because it would lead them through the warlike tribe of Philistines. (2) The "Way of Shur," directly east. They rejected this; because it traversed the worst of the desert. They chose, therefore, (3) the southerly route, toward Sinai.

The Israelites had now entered their training school, where they were to receive forty years of discipline. This training transformed them from a nation of two million slaves, weakened in spirit and body by two centuries of servitude, into a people strong and self-reliant enough to conquer Canaan. The story is one that is duplicated in the life of every man and nation that is led by God from sin and weakness into power for good; we shall find it full of instruction for ourselves.

II. GOD'S ANSWER TO THE COMPLAINING PEOPLE.—Vs. 4, 5. Evidently this murmuring, faint-hearted people needed a lesson in trust, and therefore God made that the first lesson in his wilderness training school.

4. THEN SAID THE LORD UNTO MOSES God may have spoken audibly, or just as really, by prompting his thoughts. BEHOLD, I WILL RAIN BREAD FROM HEAVEN FOR YOU. The manna, called by name later, AND THE PEOPLE SHALL GO OUT AND GATHER. The manna fell outside the camp (vs. 14.) A CERTAIN RATE (day's portion) EVERY DAY. If they gathered more than enough for the day, the extra portion became corrupt and useless (vs. 20.) THAT I MAY PROVE THEM. The test lay in their obedience to God's rules for manna gathering. So God used the one tree in the Garden of Eden to test Adam and Eve. WHETHER THEY WILL WALK IN MY LAW, OR NO. God wanted their trust in him and their obedience to his laws to become as instinctive as walking.

5. ON THE SIXTH DAY . . . IT SHALL BE TWICE AS MUCH AS THEY GATHER DAILY. They were to gather on Friday twice as much as usual, and God would miraculously preserve it over the Sabbath from the usual corruption.

III THE LESSON FROM MOSES. HE REBUKES THE ISRAELITES' COMPLAINTS. Vs. 6-8. The next step was for Moses to communicate God's promise to the mur-

muring people. He did this in such a way as to shame them for their ingratitude and lack of faith.

6. AND MOSES AND AARON SAID UNTO ALL THE CHILDREN OF ISRAEL. Either in a general convocation, or through a meeting of their leading men. AT EVEN. The quails came at even, the manna the next morning. YE SHALL KNOW THAT THE LORD HATH BROUGHT YOU OUT FROM THE LAND OF EGYPT. This suggests that the Israelites had been arguing, "If it really was the Lord that led us from Egypt, he would not have brought us into this barren, hungry desert."

7. AND IN THE MORNING, THEN YE SHALL SEE THE GLORY OF THE LORD. It seems plain, from vs. 10, that the reference is to the glowing of the cloud, which showed that God was displeased, notwithstanding his gracious purpose to supply their wants. FOR THAT HE HEARETH YOUR MURMURINGS AGAINST THE LORD. These words were a warning, reminding the people that their complaints were really finding fault with God, and that God could hear every peevish word. AND WHAT ARE WE, THAT YE MURMUR AGAINST US? "Meek as Moses," we say, and Chadwick considers this a good example of Moses' meekness. He is fiery enough, but not for himself; it is because he knows that he is only God's faithful, humble servant, and, therefore, finding fault with him is finding fault with God, as he says in vs. 8. Moses' great sin, that kept him out of Canaan forty years later, was partly in forgetting this, and growing angry on his own account. See Numbers 20: 10, 11.

8. AND MOSES SAID. Speaking this time directly to the people, and not through Aaron. THE LORD SHALL GIVE YOU. One of the reasons why Moses was a great prophet was his full confidence in the promises of God. He did not go before the people and say, "God has told me that this will happen," thus throwing upon God the responsibility of the prediction; he said boldly, "This will happen." YOUR MURMURINGS ARE NOT AGAINST US, BUT AGAINST THE LORD. Moses was their leader, but God was his leader. To distrust a God-led man is, in a sense, to distrust God. A dollar bill may be very dirty and ragged, but we trust it because of the government seal upon it. So we trust God-fearing men, not because of themselves, but because they have identified themselves with God.

How does Moses' Rebuke fit us? 1. Our murmurings and failure to trust God arise, like the complaints of the Israelites, from our forgetfulness of the past. Let us not scorn the Israelites because they forgot the miracles before Pharaoh and at the Red Sea, until we are sure we are not forgetting the blessings God has heaped upon us. The best argument for trust is gratitude.

IV. THE LESSON FROM THE CLOUD. GOD REBUKES HIS MURMURING PEOPLE.—Vs. 9-12. A wise teacher goes over the lesson more than once, in different ways. After Moses had taught it at God's command, the Lord himself called the people together for a still more impressive lesson. The summons was proclaimed by Aaron: 9. COME NEAR BEFORE THE LORD. That is, probably, before the cloudy pillar, God's visible manifestation of himself.

FOR HE HATH HEARD YOUR MURMURINGS Would not God have sent food if the Israelites had not complained? Most assuredly; and he would have sent it at a time and in a way far better for them. God understands our needs, and loves us, and we can safely trust him to meet all our real wants.

10. THE GLORY OF THE LORD APPEARED IN THE CLOUD, as Moses and Aaron had just predicted; it became dazzling bright; God was manifesting his glorious presence. Note the simplicity of the manifestation, so suited to the place and the people, and so different from the complex visions seen in later ages by Isaiah, Ezekiel, and Daniel. This is a strong evidence of the truthfulness of the record.

11. AND THE LORD SPAKE UNTO MOSES, doubtless within hearing of all the people. God had spoken to Moses in private; why did he not now speak to the people? Because he wished to do honor to his prophet and increase Moses' influence.

12. SPEAK UNTO THEM. This was the same Moses that had trembled (Ex 4: 10, 11) at God's command to lead the Israelites. "I cannot talk," said Moses. "Who hath made man's mouth?" was God's reply. Moses had learned, meanwhile, what is the secret of the only oratory worth mention, namely, to listen to God, and then repeat what God has said. SAYING, AT EVEN (literally, between the two evenings; that is, in the late afternoon) . . . YE SHALL KNOW THAT I AM THE LORD YOUR GOD. Through the evidence of the quails.

V. THE LESSON FROM THE MIRACLE. QUAILS AND MANNA.—Vs. 13-15. God had taught the lesson of trust in two ways,

—by Moses' words, and by his own words spoken from the flaming cloud. Finally, he taught the same truth by two object-lessons. 13. AND IT CAME TO PASS THAT AT EVEN. God delayed the blessing a little, in order to strengthen their faith. THE QUAILS CAME UP AND COVERED THE CAMP. "They came up from the Arabian Gulf, across which they fly in the spring in great numbers, and are often so fatigued after their passage, and fly so low as to become an easy prey wherever they alight." "I have myself found the ground in Algeria, in the month of April covered for an extent of many acres at daybreak, where on the preceding afternoon there had not been one."

14. AND WHEN THE DEW THAT LAY WAS GONE UP. They must wait for this, since the dew would render the manna difficult to gather. BEHOLD, UPON THE FACE OF THE WILDERNESS. Upon the ground, outside the camp. A SMALL ROUND THING, AS SMALL AS THE HOAR FROST ON THE GROUND. How simple and natural is this description of the miracle, and how impossible that a myth could be presented with such reticence!

15. THEY SAID ONE TO ANOTHER, WHAT IS IT? "Manna is said to owe its name to this question, 'Man hu?' (What is it?)" There are many things about which we may be ignorant, as the Israelites were ignorant of the manna, and yet we can accept and use them just as well. No one understands the nature of gravitation, for instance, yet we know it exists and use it constantly. This principle applies to many of the most mysterious yet most helpful and necessary truths of religion, such as the atonement.

A submarine explosion at Castries, St. Lucia, on Friday caused the sea to recede 250 feet on the beaches. It then returned to its normal level. No damage was done.

A Remarkable Case.

TOLD BY MR. ORLIN, POST OF GRUMIDGE, MANITOBA.

Suffered Greatly for Five Years From Rheumatism—Doctors and Many Medicines Failed to Help Him, But He Got the Right Medicine at Last.

From the Echo, Dominion City, Man.

Recently while chatting with a reporter of the Echo, Mr. Orlin Post, a well known farmer of Grumidge, Man., gave the following story of five years of great suffering from that most painful of diseases—rheumatism. Mr. Post said:—"There are few people, unless they have been similarly afflicted, can understand how much I suffered during those five years from the pains of rheumatism. There were times when I was wholly unable to do any work, and to merely attempt to move my limbs caused the greatest agony. I tried several doctors but they seemed quite unable to cure me. Then I tried several advertised medicines, that were highly recommended for this trouble, but they also failed me one after the other, I began to look upon the trouble as incurable, and was almost in despair. At this time some friends asked me why I did not try Dr. Williams' Pink Pills, and I decided to make at least one more effort to obtain a cure. I knew my case was not only a severe one, but from the failure of other medicines, a stubborn one, and I determined that the pills should have a fair trial, so I bought a dozen boxes. I took them according to directions, before they were gone there was a great improvement in my condition, but I was not fully cured. I then got another half dozen boxes, and by the time the third of them was emptied I had not an ache or pain left, and was able to do a good hard day's work without feeling any of the torture that had for five years made my life miserable. You may say for me that I do not think there is any medicine in the world can equal Dr. Williams' Pink Pills as a cure for rheumatism. It is several years since my cure was effected, and as I have never since had the least sign of the trouble, I think I can speak with authority."

When such severe cases as this are entirely cured, it is not surprising that Dr. Williams' Pink Pills have made such a great reputation throughout the world for the cure of diseases due to poor or watery blood. Paralysis, St. Vitus' dance, anaemia, consumption, dyspepsia, palpitation of the heart, nervous headache, female ailments and neuralgia are among the other troubles they have cured in thousands of cases. Only the genuine pills will cure—substitutes never cured anything—and to avoid substitutes you must see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. These pills are sold by all dealers in medicine, or will be sent post free at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

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To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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Third Quarter

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Geo. A. McDonald,

120 Granville Street, Halifax, N. S.

PARTICULARLY OUT.

An acquaintance called on some ladies who had been much wearied by an endless succession of callers. The door was opened to them, says a New York paper, by Pompey, the faithful old servant.

"Are the ladies in, Pompey?" said the young lady.

"No, ma'am, they're all out, ma'am," responded the old retainer.

"I'm so sorry I missed them," replied the visitor, handing in her cards. "I particularly wanted to see Mrs. Bell."

"Yes, ma'am, thank ye, ma'am. They're all out, ma'am, and Mrs. Bell is particularly out, ma'am," was the reply that greeted her hearing as the visitor opened the gate and the front door closed.—Ex.

Do we don't want the faith that comes by seeing, but the seeing that comes by faith.—John McNeill.

It seems very hard upon God that he cannot invest his service with delight without our having a tendency to drop the service and appropriate the delight.—Lawrence Oliphant.

Christ's cross is Christ's way to Christ's crown.—William Penn.

They had started for Europe on their wedding trip, and sat together on deck the first evening under the stars. He said: "At last, darling, we are out on the deep waters of the dark blue sea, our journey of life begun. Will your heart always beat only for me as it has done in the past?" "My heart is all right," she sighed, "but my stomach feels dreadfully."—Exchange.

THE USUAL SHADE.

Mrs. Newlrich Kelly.—"Hav yez ever read Burrs, Mrs Grogan?"

Mrs Stillpoor Grogan.—"Faith, and phat color would burn be if they wasn't red, Mrs. Kelly?"

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. Osborn, 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.

WINDSOR, N. S.—One young man was baptized on Sunday evening, June 15. All the meetings of the church are being well attended.

2ND AND 3RD ELGIN, ALBERT COUNTY, N. B.—We have nothing special to report only our prayer and praise services are well attended, also Sunday School work seems to be getting along nicely. We have 7 Schools. I have received an unanimous call to engage for the fifth year with these churches and have decided to accept.
I. N. THORNE.

COLLINA.—The work in connection with the Studholm Baptist church is encouraging. The congregations are large, the people attentive to the preaching of the gospel, and the church united in service. Last week the pastor baptized a young lady who had lately found Christ. The outlook of this little flock is very hopeful at the present time.
W. CAMP.

KINGSBORO, P. E. I.—On Sunday, June 15th, it was our privilege to baptize in the likeness of Christ's death and burial four young believers. We were favored with a glorious morning for the occasion, many gathering to witness the impressive ceremony. We are expecting others soon to follow, and trust a "work of grace" has begun. We are holding a week of special services. Pray for us, brethren.
I. W. GARDNER.

FAIRFIELD, N. B.—I have just entered my fifth year with this church. From the first month until now my salary has been paid ahead and supplemented with frequent donations. Last Lord's Day, after enjoying a good Sunday School under Superintendent W. R. Floyd, we repaired to the river where Bro. Robert Floyd was baptized. Then followed our annual Roll Call, Reception of Candidate, Sermon and Communion. In the afternoon we had our Sunday School at Sullivan's Hall and sermon. In the evening a sermon and social service. The congregations throughout the day were good. Some of our members came twenty-five miles to attend Roll Call. The Master, as ever, honored us with his presence in all the services.
R. M. BYNON.

LOWER AYLESFORD CHURCH.—After almost two years of pleasant work as associate pastor of Amherst Baptist church we accepted a call to the pastorate of this church. Our work began here June 8. We find ourselves situated among a very hospitable and intelligent people. The beauty and comfort of the parsonage has been greatly enhanced by the expenditure of upwards of \$1.00 on the interior. Already we have received many tokens of good will, not the least of which was shown on Monday evening, June 16, when a large number gathered at the parsonage, bringing with them many of the necessaries of life. Among other things I wish to mention, especially the gift of four sets of handsome lace cupkins which add greatly to the beauty and comfort of our home. May the Lord bless this people and prosper his work in our midst.
J. A. HUNTLEY.

Kingston, N. S.
P. S.—I wish also to acknowledge a generous donation received from the Salem branch of the Amherst church before our departure from them. These are a kind people whose hands and hearts are ever open to their pastor.

COUNTRY HARBOR, ASPEN, GOSHEN, ETC.—In August last at the request of the Home Mission Secretary I came to take up the work on this field. As there had been no pastoral care for over a year the Baptist interest was very low, the people very much separated, and some not a little discouraged. During the first part of the year we worked away as best we could in the name of the Lord holding three services each Sabbath, and during the week an occasional prayer-meeting, when

it was possible to get the people together. In May the General Missionaries, Baker and McLean, came to assist in the work. The gospel truth was presented first in Country Harbor, where some few professed to have found the Saviour and others to have been brought back to their Father's house from which they had strayed. As the conditions of the church here are such that not numbers are needed but strong earnest Christian character and a realizing sense of what the Christian life means. No opportunity was given to any to unite with the church at present, but were advised to take their New Testaments and study them carefully so as to be grounded in the truth there set forth and then follow that wherever it led them. By this means the cause will be helped more than by the addition of a large number who have not this conception of Christ and Christian life. Aspen, the next place of labor was not helped as we had hoped it might be, owing to the difficulties of long standing within the church, and so after one week of earnest presentation of God's truth there without much seeming response on the part of the people themselves, the work in little church at Goshen was taken up. Here is a little band of Christian people striving to do the Lord's will. It might well be called an ideal church where the people are all of one mind, fervent in spirit serving the Lord. Though in the past they have struggled against great opposition "God has been with them" and they have a neat house of worship in which to praise God. Some of these people drive ten miles to get to church, yet I venture to say they get there more often than some who live beside some churches. Here the power of the Lord was manifest both in the preaching and singing of the truth; and not only the Baptist church but the whole community received a great spiritual uplift. Sunday morning, June 15 we went down to the lake where Bro. Baker baptized John A. MacGregor and Jessie Nichols according to our Lord's command. Bro. MacGregor had been for forty years considering this question, but at last decided that immersion is the Scriptural mode and rejoiced in the fact of Christ's presence that day. Others are considering this question also and we hope soon to visit the baptismal waters again. Pray for us I go from here in August and trust that some man may be ready to come and take up the work here then. It needs one of a strong physical constitution as there is a large amount of driving with six preaching stations.
C. E. ATHERTON.

Golden Wedding.

The home of Mr. and Mrs. Harvey Nobles, of Springfield, was the scene of an interesting and delightful gathering on Thursday evening, the occasion being the celebration of the 50th anniversary of their marriage. The spacious house which is picturesquely situated in the midst of the broad acres which slope gently to the shores of the beautiful Bellisle Bay, was filled to overflowing, guests to the number of 78 having come to enjoy the hospitality of the genial host and hostess and to congratulate them upon their long and happy married life.

Their only children are Beverley, pastor of the Baptist church, Carleton; Benjamin, pastor of the Sussex Baptist church, and Charles, farmer and lumberman of Springfield. These sons, with their families, were present, enjoying and contributing to the enjoyment of the occasion.

Gold coins to the amount of upwards of \$50 and beautiful presents indicated the esteem in which the worthy couple are held. Among the gifts were a beautiful burnished silver and gold butter knife suitably engraved, gold and silver meat and fish forks, nut dish, fruit spoons, sauce ladles, sugar shell—each gold lined—also silver cake basket, fruit dish, lamp, vases, sofa pillow, ice pitcher. Conversation, feasting, singing and speeches by Rev. Mr. Field, M. Nobles, Councillor Miles Jenkins, Capt. Wm. Brittain and Alexander Baird, constituted the programme of the evening. An excellent display of fireworks added to the enjoyment of all.

In the waning light of the setting moon the friends departed to their homes with hearty wishes for well-being and long life to Mr. and Mrs. Nobles, who at 75 years and 70 years respectively, are hale and hearty.

Baptist Periodicals, with their already enormous circulation, are steadily growing. These figures which have come to our notice may be of general interest: the total issues for 1902 shows an aggregate of 44 621,989 copies, an increase over 1901 of 910,369 copies, and an increase in sales of \$11,573 33.

In this age of sharp competition such a substantial increase must be very gratifying. We consider that Baptist Periodicals are in every way superior to all others for Baptist schools.

The Canadian Government has no information of the forming of a steamship combination between the Cunard and Beaver and other British lines to meet the Morgan Merger and to inaugurate a fast service to Canada.

WIRE WOUNDS.

My mare, a very valuable one, was badly bruised and cut by being caught in a wire fence. Some of the wounds would not heal, although I tried many different medicines. Dr. Bell advised me to use MINARD'S LINIMENT, diluted at first, then stronger as the sores began to look better, until, after three weeks, the sores have healed, and best of all the hair is growing well, and is NOT WHITE, as is most always the case in horse wounds.

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St. John, N. B.

Vim and Vigor!

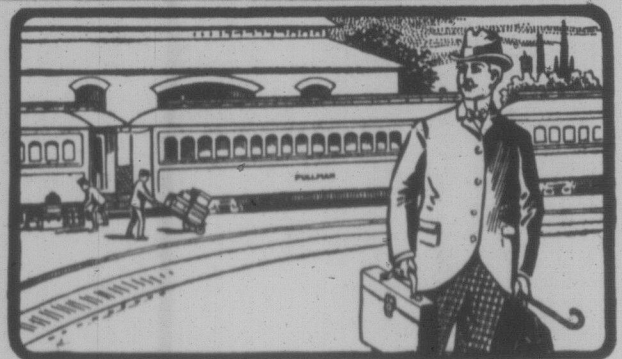
Besides the delicious taste and richness of Wheat Marrow for breakfast there is vim and vigor that quickly comes to you also. You gain in mental strength and begin the day feeling fine.

Wheat Marrow is unlike any other Cereal Food because it contains four-fifths of the elements necessary to sustain life.

If your grocer doesn't have it send us his name and you will get generous samples from him—free.

Wheat Marrow for breakfast.
Best Grocers sell it.

A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL.



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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 Diarrhoea, 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.

GOLD MEDAL, PARIS, 1900.

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PURE, HIGH GRADE

Cocoas and Chocolates.



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.

WALTER BAKER & CO. Ltd.

ESTABLISHED 1780.

DORCHESTER, MASS.

BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.

TRADE-MARK ON EVERY PACKAGE.

MARRIAGES.

MCKENZIE-FARRINGTON.—At Osborne, Shelburne Co., N. S., April 7th, by Rev. E. P. Coldwell, Ross McKenzie of Green Harbor to Josephine Farrington of the same place.

HOLLOWAY-BOWEN.—In Amherst, N. S., June 18, by Rev. Welcome E. Bates-Edward Holloway and Jessie Bowen, both of Pictou, N. S.

SAUNDERS-NICHOLS.—At Nictaux South, June 18th, by Rev. W. M. Smallman, Abner M. Saunders of Nictaux South and Annie L. Nichols of Nictaux West, N. S.

BLANEY-REED.—At the residence of the bride's father, Mr. Geo. D. Reed, on June 18th, by Rev. W. Artemas Allen, Albert Allen Blaney to Miss Alrado M. Reed, both of Maple Ridge, York county, N. B.

WHITE-FERGUSON.—In Charlottetown, P. E. I., June 20th, by Rev. J. L. Miner, A. B., assisted by Rev. W. W. Brewer, Mary Alena White of Charlottetown and William Scott Ferguson, Ph. D., of Berkeley, Cal., son of senator Ferguson of P. E. I.

HATFIELD-BURTON.—Wednesday, June 18th, at the home of the bride's parents, J. Inglis Hatfield, Yarmouth, to A. Winifred Burton, daughter of Mr. James Burton, Yarmouth, N. S. Ceremony was performed by Rev. David Preece.

CAIN-STEVES.—At the residence of the bride's parents by Pastor I. N. Thorne, William O. Cain to Maggie E. Steves on June 18th all of Elgin A. Co.

BANISTER-HARRISON.—At the parsonage June 19th, by Pastor I. N. Thorne, William G. Banister to Author Lenda Harrison of Forest Hill all of Elgin, A. Co., N. B.

JODRIE-CONRAD.—At the residence of the bride's mother, Foster Settlement, June 18th, by Rev. H. B. Smith, M. A., Charles Jodrie to Mina Conrad, both of Foster Settlement.

DURBIN-VAIL.—At Hatfields Point, on the 17th inst., by Rev. Wm M. Field, John G. Durbin and Bertha A. Vail, both of St. John.

GIBERSON-GIBERSON.—At the residence of bride's father, Plaster Rock, on June 18th 1902, by Rev. C. Sterling, William Giberson of Bath, Carleton Co., to Alice, second daughter of Howard P. Giberson, Esq., Manager of Hotel Tobique, Plaster Rock.

GIBERSON-SISSON.—At the residence of the officiating minister, Plaster Rock, by Rev. C. Sterling, Bruce Giberson of Arthurette, V. C., to Iva M., second daughter of Harvey Sisson, Esq., of Sisson Ridge, V. C.

DEATHS.

HOLLEY.—At Country Harbor, June 7, of croup, James Mitchell, son of Levi and Sarah Holley, aged 4 years.

MASON.—At Country Harbor, June 10, of consumption, Carrie, wife of Frank Mason, and daughter of William and Elizabeth Fenton, aged 25 years.

EGERS.—At Upper Newcastle, N. B., on 15th inst., Mrs. Ann Eggers, aged 84 years, leaving three sons and four daughters. Deceased had a good hope in Christ and longed to depart.

BANKS.—At Nictaux Falls, June 8th, Jacob Banks, aged 72 years. Bro. Banks was a consistent member of the Nictaux Baptist church. He leaves a widow and four daughters to mourn the loss of a faithful husband and loving father.


PALMER.—At Douglas Harbor, Canning, Queens Co., N. B., after a protracted illness, Elizabeth E., widow of the late I. A. Palmer, Esq., and daughter of late Deacon Jarvis Estabrook, in the 73rd year of her age. "He giveth his beloved sleep." This estimable lady fulfilled as far as possible the Scriptural injunctions. She was, without ostentation, kind and loving to her friends, hospitable to the needy, keeping open house for the Lord's ministers, ever ready in good words and works, and in reality, a truly Christian woman—one of the Lord's children.

HILTZ.—On May 9th last, Etta Maude Hiltz, died at the home of her sister in Boston, aged twenty-seven years. Our Sister Hiltz was baptized about nine years ago by Rev. H. N. Parry, and joined the Baptist church in Chester. During these years she lived a conscientious Christian life, winning and holding the respect of all. Her last illness, of about three weeks, was patiently borne and her last words expressed her joy in going to be with her Saviour. A widowed mother feels keenly her loss, which is shared by many relatives and friends. Her remains were brought to Chester, where they were laid away to await her Saviour's coming.

WALLACE.—The funeral of the late Mrs. O. C. S. Wallace, wife of the Chancellor of McMaster University was held on Tuesday, June 3rd. The services were conducted by Rev. Dr. Herr of the Bloor St. church, assisted by Revs. Dr. Weeks and Dr. D. M. Welton. The large number present and the many beautiful floral tributes testified to the high esteem in which the deceased was held. Mrs. Wallace was a daughter of Mr. Harris H. Crosby of Hebron, N. S. Her taking away from her husband and young family at so comparatively early an age is one of those sad events which try the souls of men and test our faith in an all-wise and beneficent Providence. For the bereaved husband and friends there is a wide spread and very genuine sympathy. At the service in the home on Prince Arthur Avenue Dr. Weeks spoke in part as follows: "We are all mourners here to-day, therefore our words should be few. Words are to our thoughts what the waves are to the sea—they ripple its surface but never reveal its depths. Instinctively we feel that allience is the true companion of sorrow; Our sister has already heard words of praise from the lips of Him who spake as never man spake, and in the record of her life she has left a eulogy more eloquent than speech. With peculiar aptness we might apply to her the words of Scripture, "Give her of the fruit of her hands and let her works praise her in the gates." There are many women in Toronto who are more widely known than was Mrs. Wallace, but not one more universally or intensely loved by their acquaintances. Instead of seeking, she rather shrank from public scrutiny and with the instinct of true womanhood, found her joy and her rest in her husband and her home. With a beautiful self-forgetfulness she thought and wrought for them until the end, and when the King called for her, and she might tarry no longer, she bequeathed to them the priceless legacy of a beautiful memory. I think it was Henry Ward Beecher who said that to him the greatest mystery in Providence was that God should put his most beautiful souls into such frail bodies. This was surely true of Mrs. Wallace. With a less heroic soul I doubt not the body would have fallen years ago, but with a noble courage and devotion she lived a sweet and sunny life, until on Monday morning last, when, just as the dawn was tinting the east and the birds were beginning their morning hymn of praise, she passed into the day that has no night and joined her voice in the ever increasing chorus, "Unto Him that loved us and washed us from our sin in His blood." In our morning to-day our sorrow is not for the one who has gone, but for those who must walk life's weary way without her tender love and care. And while we wait here she is within the veil. We are in the shadow, she is in the light. For us there is still the storm and the tossing, for her the eternal rest. For us there is still the discord that ever mars our sweetest songs, but for her the eternal harmony. We tabernacle in the desert, she dwells in the palace of the King. May it be yours and mine to follow her as she followed Jesus, and like her leave behind us a light that shall guide others to the land where to-day she dwells."

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

**GLOBE
WERNICKE
ELASTIC
BOOK-CASE**



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

An Ideal Book-Case for the Home.

BAPTIST PERIODICALS

Are Bright! Inspiring! Far-Reaching!

Beginning July 1st, there will be an ENLARGEMENT and REDUCTION IN PRICE of Illustrated Papers

| | FORMER PRICE | Reduced Price |
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| Boys and Girls | 8 cts. per quar., 30 cts. per year. | 6 1/2 cts. per quar., 25 cts. per year. |
| Our Little Ones | 25 " " " " | 20 " " " " |
| Young Reaper (monthly) | 8 " " " " | 5 " " " " |
| Young Reaper (semi-monthly) | 4 " " " " | 3 1/2 " " " " |

HOME DEPARTMENT QUARTERLIES will also be REDUCED

| | FORMER PRICE | Reduced Price |
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| Senior Home Department Quarterly | 5 cents per quarter. | 4 cents per quarter. |
| Advanced Home Department Quarterly | 3 " " " " | 2 " " " " |

THESE PRICES WILL STAND COMPARISON WITH ANY—

| | Price, per quarter! per year! | MONTHLIES | Price |
|---|-------------------------------|----------------------------------|---------|
| YOUNG PEOPLE (weekly) | 13 cts. 50 cts. | Baptist Superintendent | 7 cents |
| Biblical Studies, for older scholars, New, monthly, 7 cents each per quarter, 25 cents each per year! | | Baptist Teacher | 10 " " |

LESSON LEAFLETS

| | | | |
|------------------------|------------------------|---------------------------------------|------------------------|
| Senior | 4 cents | Bible | 1 cent each |
| Advanced | 2 " " | Intermediate | 10 " " |
| Intermediate | 2 " " | Primary | per copy! per quarter! |
| Primary | 2 " " | Bible Lesson Pictures | per quarter! 75 cents |
| | per copy! per quarter! | Picture Lessons per set! per quarter! | 2 1/2 cents |

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Good Work (monthly) Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

American Baptist Publication Society
NEW ENGLAND HOUSE, 256 Washington Street, Boston, Mass.

MEN WITH MEMORIES.

Seneca the Wise could repeat 2,000 words in the uninterrupted succession in which they were read to him. The greatest Roman orator before Cicero, Hortensius, could recite all the prices given at a public auction. Themistocles, who considered it a greater art to forget than to remember, learned the Persian language inside of a year.

Hon. Michael Henry Herbert has been appointed to succeed the late Lord Pauncefote as British ambassador to the United States. Mr. Herbert was until his appointment to Washington secretary to the British embassy at Paris.

Official reports to the Newfoundland fisheries department show that the French codfishing on the Grand Banks this season has been an utter failure.

Do you like a tea that is NOT BITTER or HERBY; a tea that has the old fashioned tea flavor?

VIM TEA

IS THAT TEA.

BAIRD & PETERS, TEA IMPERTERS AND BLENDERS
SAINT JOHN, N. B.

RADWAY'S READY RELIEF

Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains

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

A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chillsains, Headaches, Toothache, Asthma, Difficult Breathing. Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, always inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, 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.

25 cents per bottle. Sold by druggists.

Radway's Pills

Always Reliable, Purely Vegetable.

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

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION.

—AND— All Disorders of the LIVER.

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

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 25c. a Box. Sold by all Druggists or Sent by Mail.

Send to DR. RADWAY & CO., 7 St. Helen street, Montreal, for Book of Advice.

The Peoples' Holiday.

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

August 30 to Sept 6, 1902.

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

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

Entries close August 18. Late entries pay double fees.

Exhibits carried at low rates.

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

For entry forms, prize lists and all information, address

W. W. HUBBARD, Manager and Sec'y, St. John, N. B. D. J. McLAUGHLIN, President.

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?

HEROIC FIDELITY.

When the plague swept over the island of Tanna, all the natives of the mission party returned to Anceitum, except faithful Abraham. Mr. Paton, finding him with his things packed to go, said:

"Abraham, they are all going; are you also going to leave me here alone on Tanna, to fight the battles of the Lord?" He asked, "Missi, will you remain?" I replied, "Yes; but, Abraham, the danger to life is now so great that I dare not plead with you to remain, for we both may be slain. Still, I cannot leave the Lord's work now." I answered "Yes; I once thought you would not leave me alone to it; but, as the vessel is going to your own land, I cannot ask you to remain and face it with me!" He again said, "Missi, would you like me to remain alone with you; seeing my wife is dead and in her grave here?" I replied, "Yes; I would like you to remain; but, considering the circumstances in which we will be left alone, I cannot plead with you to do so." He answered, "Then, Missi, I remain with you of my own free choice, and with all my heart. We will live and die together in the work of the Lord. I will never leave you while you are spared on Tanna."

WHAT THE WORLD THINKS OF IT.

A very common idea among Christians who mingle socially with those outside of the church fold is, that they gain added influence over the outsiders by conforming in a measure to their laxer customs. They think that in this way they will show that they are not "bigoted," "puritanical" or "straight-laced," and that their ideas of religion are not such as to make it repellant to the young or to others who would find enjoyment in life. There can hardly be a greater mistake than this.

As a matter of fact, the world's standard for Christians in matters of outward conduct is higher than Christians' standard for Christians in the same line. Christians take into consideration the spirit and motives of a believer as back of all conduct and they judge accordingly, but men outside of the church lay chief emphasis on outer conduct, and shape their judgments of a believer by his course with reference to the highest standard of morals. A Christian is not so likely as a man of the world to judge a Christian severely because of his indulgence in theatre-going, or card-playing, or dancing, or wine-drinking, or tobacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world who practice them have a higher respect for a Christian who abjures them than for a Christian who indulges in them.

On an ocean steamer, a clergyman and his young companion were the only total abstainers at their cabin table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their abstinence. But the very men who thus criticized them spoke with a contemptuous sneer of the course, in this line, of another clergyman at an adjoining table, who was supposed to take a glass of wine socially—although he really did not do so. The mere supposition that a clergyman would do what they were asking another clergyman to do, gave them a lower estimate of that clergyman.

A young girl who had been brought up to dance and go to the theatre, and whose father seemed to have little interest in religious matters, connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet her father told a clergyman friend that he should have a higher regard for his daughter's religion if it kept her from dancing and theatre-going.

It does not follow that the world's standard is the correct one, or that Christians ought to conform their course to the world's opinion as to their duty. So far as that is concerned, a Christian ought to do what is right, whether those who observe him deem his course correct or incorrect. If it be a Christian's positive duty (whether he be a clergyman or a layman) to drink and to smoke and to dance and to play cards and to go to the theatre, then he ought to do those things courageously, as unto God, be the consequences what they may. But if he has the privilege of a choice, and can occupy the higher or the

FREE BOOK.

This book is the result of eighteen years of experience and of nearly 38 000 successfully treated cases. Dr. Sproule's repeated successes in cases where all other doctors had failed have proved that his method of treatment is the only one suitable for long-standing and stubborn Catarrh.

In his book this famous Specialist and great hearted philanthropist gives you the benefit of all his years of toil and research. He realizes how much dreadful suffering of mind as well as body are caused by these ailments. In his book he does not mystify you with a lot of high-sounding names and technical terms. He does not perplex you with a lot of diseases you are never likely to have. His book will tell you of nothing but Catarrh. But it will tell you



ALL ABOUT CATARRH.

Dr. Sproule realizes how much suffering of mind and body are caused by the different forms of Catarrh. In his book, he describes fully the insidious action of this treacherous, stubborn disease. He tells you just how it grows until it is liable to spread itself all over the body, affecting any or all of the great organs and producing Stomach, Liver or Bowel trouble, Bright's Disease, Consumption and death. He describes as only a great specialist and a true lover of humanity can all the suffering which is liable to result from neglected or wrongly treated Catarrh.

He explains so any one can understand why ordinary treatments are so often followed by failure, and how simple and easy is the right method. If you or any friend of yours are suffering from any form of Catarrh

Dr. Sproule Will Send You This Book Free.

This book was written for you. It is fully illustrated at great expense, so that you cannot fail to understand. Nothing has been spared to make this book a real help to discouraged humanity. Dr. Sproule's deep love and thorough sympathy with all who suffer have made him gladly give up not only money and his spare minutes during the day, but often his much needed rest at night. For years he has had this book in mind, planning how he could most clearly teach the people of this great continent the truths they so much needed to know and which no one else could tell them. And now he offers you this book with the earnest wish that it may be the means of bringing help and encouragement to many among his poor, down-hearted, almost hopeless fellow beings.

If you have Catarrh in any form, if you have been suffering for years from Indigestion, Constipation, Kidney Disease, Nervous Exhaustion, or any other trouble, and also have Catarrh—it is probable that Catarrh is at the root of all your sufferings. Don't think because you have failed before with patent medicines or home physicians that you are incurable. Don't neglect yourself. Send for this book. It will explain your trouble and prove the means of leading you back to perfect health.

Address DR. SPROULE, B. A., English Specialist in Catarrh and Chronic Diseases, (Graduate Dublin University, Ireland, Formerly Surgeon British Royal Navy), 7 to 13 Doane St., Boston.

lower plane as he deems best, and if, in the exercise of his choice, he would "have good testimony from them that are without," and would gain influence by his conduct as well as by his character over men of the world whose practices are on the lower plane, he may be sure that he will gain through his personal conformity to the higher standards rather than to the lower.—Border Lines in the Field of Doubtful Practices.—Trumbull.

GOD CONSTANTLY SPEAKS TO US.

BY REV. F. B. MEYER.

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

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

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

The repose of the greater spirits is not acquiescence in the allotments of time, but the conscious presence of eternal life.—T. T. Munger.

For a long time a need has been felt for a course of Bible study that would be more advanced than any now supplied by the International Lessons.

This need has at last been met. "Biblical Studies," published by the American Baptist Publication Society, has during the six months of its existence met with very hearty approval from mature Bible students. It is a course of one hundred lessons covering the entire Bible. These lessons are entirely distinct and separate from the International series in plan and scope, and are designed as supplementary work for mature students. The price is 30 cents per year single copies.

PRAYING IN THE MORNING.

Someone told me once of a child who said to one of her playmates that she was in the habit of praying at night because she wanted God to take care of her then, but she did not say her prayers in the morning, because she thought she could keep herself good all day. Was ever a little girl able to do that?

When a child awakens after a night's rest, what is more fitting than for him to utter the nursery prayer:

Now, I wake and see the light,
'Tis God who kept me through the night;
To Him I lift my voice and pray
That He would keep me through the day.

There is another little prayer that says:

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for today.

That is a beautiful prayer for any one to offer. We cannot expect to do right, even for an hour, unless the Lord helps us.

Miss Elizabeth Tobey, the evangelist, tells this story. She was holding a meeting for children some years ago, and asked all those who would give themselves to Christ to stand up. Three children from one family arose, a boy and his two sisters. "Now," said Miss Tobey, "if you are going to serve Christ you must pray every morning that the Lord will help you, for you cannot do it alone."

The boy went home and asked his mother to teach him how to pray in the morning. The mother had perhaps been so busy that she had neglected to show her children the need for morning prayer. Yet she was glad to help her son when he made his request, and from that time on he prayed in the morning. The boy, although bright in other respects, was a dull scholar, but to the surprise of his friends he suddenly began to improve, and gained considerable praise for doing well in school.

"There's a little secret about that, mother," said he. "I ask Jesus every morning to help me with my lessons—and he does."

Recently Miss Tobey visited the town, where the boy, now grown to be a lad of fifteen, is living. She was told that his scholarship was so good that he stood at the head of a class of fifty. His Bible, worn by faithful study and carefully marked, was shown her, and she knew that when he began to pray for God's blessing upon his work he began to study diligently the Word of God. David said: "Evening and morning, and at noon will I pray, and cry aloud; and he shall hear my voice." It is not enough simply to say a prayer at night.—Cousin Lois.

This and That

A CITY LULLABY.

Sleep, my little one sleep!
The gong on the street-car is working its best.
The truck-peddler's lungs are never at rest;
The cry of the scissor-man brings you delight;
And the shrill-shrieking newsboy is adding his mite
To the clamor—but sleep.
Don't you peep.
Hush, my little one, hush!
The patrol waggon's coming—Zip!
(Quiet, now, sweet!)
There's a neat little riot just in the next street,
That soothing new sound that adds to the roar
Is the fire department a-coming next door.
What a rush!
Now you hush!
Rest, my little one, rest!
Hoot! That is only the toot
Of the automobile on the scoot;
Now the shauffeur's attempting to pass
Through a beautiful window made of plate glass.
There's a crash—Well, I'm blest!
But you rest!
Dream, my pretty one, dream!
Here comes the hand-organ man for a try
At "Il Trovatore" and "The Bloom's on the Rye,"
And if you are quiet perhaps he will play
Till the dinky street band comes and drives him away
With "Tannhauser"—Don't scream!
Just lie there and dream! —Puck.

THE HOME.

The birds find sources of exaltation in the building of their nests, and you can discover that they are house-furnishing by the joy of their songs. It is the natural instinct of love and life to make a place to dwell in. To the woman who can devise a fastidiously beautiful gown I would commend the arrangement and decoration of a room as the expansion and tenfold higher use of her art. To the woman who would endear herself to her husband I would offer to guarantee that if she can keep within the limit of his means, and yet make for him a lovely, comfortable, appropriate abiding place in which he has room for the development of his own tastes and opportunity to bring about him his friends in hospitable fashion, she will have endeared herself inexpressibly to him and increased his pride in her tenfold. Let the good order and beauty and contrivances for his individual comfort be sufficient to make his friends envious, and ready to say that his home tempts them to marry, and the wife becomes lovely in his eyes in a far more flattering way than because she is pretty and well dressed. To become the source of a husband's comfort and rest is to have placed yourself beyond the fear of losing your complexion or ceasing to be his ideal of a pretty girl. It is also to rise from the position of a dear pet to a useful, important partner, without whose clever brains and wise direction his life would cease to be a success.

WHAT DO YOU TALK ABOUT?
Don't talk about your troubles, above all, any ill-health or sickness. Nothing is so tiresome as to hear long tales of illness and suffering, unless it be to bear those afflictions. You deepen, strengthen, and prolong the effects of sickness by dwelling upon it in thought and speech. You can hasten your recovery by enjoying your return to health, and showing your delight in it, and that is the only way you should allow yourself to remind others of the ills you have endured. Never speak of strictly family affairs, and especially be careful not to allow yourself under any provocation, to criticize any member of your family in conversation with even your dearest friend. And avoid, too, much talk of every kind about your own nearest kin. You are naturally deeply interested in your brother's college experience or your sister's party, but it is all rather colorless to people outside of your own house. There is nothing more becoming to a girl than a womanly reserve about her personal and family affairs. Beware of going into details in conversation upon such subjects. They are tiresome to any thinking person who has to listen.—Ada C. Sweet, in The Woman's Home Companion.

HAMPERS BUSINESS.

Coffee Drinking Incapacitates Some People for Business at Times.
A gentleman from McBain, Michigan, says, "Coffee drinking has cost me much, for during my life I have been many times so thoroughly put out of condition that I have been compelled to abandon business for a day or two at a time. The attacks of headache would commence on the right side behind the ear and become so severe as to totally incapacitate me for any exercise, even mental. I have frequently had to take morphine to relieve the suffering. Sour stomach troubled me and I had a nervous heart that gave me a great deal of trouble.
Four years ago I saw an advertisement for Postum Food Coffee which recited the ill effects of coffee on the nerves. I at once decided to make the change and leave off coffee and take on Postum. The result has been all that one could expect. I am never constipated any more, the bilious attacks never come on except from some indiscretion such as drinking coffee, which I am foolish enough to indulge in now and then. I have no more headaches, no more sour stomach and no bilious spells. I have not been sick to my stomach or had a nervous vomiting spell in three years. Am now 56 years old, and have better health and do a better business and more comfortable than ever before in my life. I certainly attribute the change to leaving off coffee and using Postum for I have taken no medicine to aid in making the change.
The experiment as stated is absolutely true. I am willing, if necessary, to attach my affidavit to it." Name given by Postum Co., Battle Creek, Mich.

I do not claim that home-making is easy work, but I do say that the married woman who sets aside her kingdom for lack of courage and energy to rule it is but a disinherited princess, who has lost the greatest joy of life when she abdicates her throne.—From "Home Thoughts," by "C."

DON'T TALK HARD TIMES.

I never knew a man to be successful who was always talking about business being bad. Never allow yourself to dwell on the dark side of anything. You should refuse to talk about depressed markets or hard times. Learn to talk up, not down. Many business men become chronic grumblers or fault finders. Times are always hard with them. Other men get into a pessimistic rut, and never see brightness or success in anything. It is impossible for such people to prosper. Success is a delicate plant, and requires encouragement and sunshine.

Regard yourself as superior to the evils which surround you. Learn to dominate your environment; to rise above depressing influences. Look for the bright side of things, not the dark and gloomy side. The world likes sunny, hopeful, buoyant characters; it shuns lugubrious prophets, who see only failure and disaster everywhere. The hopeful, cheerful men and women who see success and longevity in their callings, are the ones who are sought after. It is as natural to try to avoid disagreeable, unpleasant people as it is to try to escape from the clouds and shadows into the sunlight.—Success.

PASSING BY.

"The last time I saw her she stood out by her gate, looking up the street. I had half a mind to go over and talk with her a little while, for I knew she had had a hard, lonesome summer; but I was in a hurry, and so I went on. I thought I'd go and see her soon, but the next thing I heard she was gone." There was a minute's pause, and the added words came slowly: "I've always wished I'd stopped that day, but I was sort of busy about something—I don't remember what, now—and I didn't dream it would be the last time I'd see her."
Only a fragment of conversation in a street-car, the speaker a stranger, but it told the story enacted round us every day—some sore heart needing cheer and comfort, somebody who passes by on the other side, and a chance that never comes again. The cause of the haste which seems so important at the time vanishes from recollection in a day or two, but the picture of the lonely, waiting one at the gate, uncheered by that which might have been given, haunts the memory while life lasts. Ah! if we were never too busy to be kind!—Wellspring.

HONEST MISTAKE.

The story is told of a little New England girl the working of whose Puritan conscience involved her in difficulties on one occasion.
She was studying mental arithmetic at school, and took no pleasure in it. One day she told her mother with much depression of spirit that she had "failed again in mental arithmetic," and on being asked what problem had proved her undoing, she sorrowfully mentioned the request for the addition of "nine and four."
" And didn't you know the answer, dear?" asked her mother.
" Yes'm," said the little maid, " but you know we are to write the answers on our slates, and before I thought I made four marks and counted up, 'ten, 'leven, 'twelve, 'thirteen,' and then of course I knew that wasn't mental, so I wrote twelve for the answer, to be fair."

A SLEEPING PREMIER.

Lord North was the sleeping parliamentarian of the eighteenth century. He was forever yawning in the faces of members and their speeches. Black and White says of him that ignorant orators were constantly complaining of his refusal to listen to them, and he was never at a loss in subjecting them to the further humiliation of a sharp retort.
" Even now, in these perils, the noble lord is asleep!" burst forth an angry member of the opposition; and Lord North awoke in time to murmur, " I wish I were!"
Again he said to another grumbler, " The physician should never quarrel with his own medicine."
To a speaker who impeached him of all sorts of crimes, and called attention to his dozing through the attack, Lord North rejoined:
" It is cruel to deny me the solace enjoyed by other criminals—that of a night's rest before they meet their fate."
The best story of the sleepy premier is that connected with a peer who bered Parliament with a history of shipbuilding from Noah and his ark. North began dozing at the mention of the ark, and slept until the speaker reached the Spanish Armada. Then a colleague woke him.
" Where are we now?" asked North.
" In the reign of Queen Elizabeth."
" Dear! dear!" exclaimed the prime minister, " Why didn't you let me sleep a century or two more?"—Ex.

CLEAN SPORT.

The long vacation which is now so near at hand will be for thousands of boys only a breathing spell between school and college. Into the new life most of them will carry the same interests which have made their preparatory years pleasant and profitable. Many will turn to athletics, and to them a suggestion as to their conduct in the interim may be of service.
At the opening of the baseball season this spring one of the most valuable players on the Harvard nine was disqualified because he accepted a part of his expenses when playing with a ball-team seven years ago.
No blame attaches to him—indeed, he himself laid the facts before the athletic committee. Nevertheless he was cut off from the opportunity of advancing the athletic prestige of his college and the pleasure of participating in a wholesome sport under its most attractive conditions. It is worth noting, too, that when he committed the disqualifying act he did not place himself outside of the amateur class as then defined by college athletic rules. The rigid regulations and the strict interpretations of them to which the committee was bound are matters of more recent date; but no one who regards athletic sports in the right way questions the expediency of the rules or the justice of the committee's decision.
The root of the matter is that sport ceases to be sport when pursued for gain, and he who yields to the temptation suffers in dignity. To make a vocation of what should be only an avocation cheapens and degrades both game and player. The present rules are salutary, and the tendency is to make them stricter rather than more lenient. Boys who look forward to entering college should learn what the rules are and observe them in advance, so that a present chance to earn a little money may not close the door to opportunities for greater pleasure and a more honorable distinction in the future.—Youth's Companion.

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News Summary.

Lord Kitchener sails from Cape Town for England June 23.

Grover Cleveland has announced his absolute retirement from politics.

It is probable new cement works will be started in Ottawa soon, to employ about 150 hands.

By special permission of the King, the Royal Standard may be used at the time of the coronation.

Governor Murphy, of New Jersey, has called out the militia for duty in Paterson, on account of the strike riots.

Dr. Hannay, of St. John, is among those mentioned for the position of Dominion archivist, held by the late Dr. Brymer.

The department of justice has decided to give extra rations to the inmates of all the Dominion penitentiaries on Coronation day.

Warren Craig, South African Constabulary, is dangerously ill of enteric fever. His father is Samuel Craig, of Newcastle, N. B.

The Chignecto Marine Transport Company want compensation from the Dominion government for the abrogation of their contract.

Geo. Leamon, employe of I. C. R. car shed, Moncton, while working at a circular saw, had four fingers cut off his left hand Friday.

At Fredericton Tuesday, Jack, the 10 year old son of John Hayward, of Newcastle road, broke his back by falling out of a hammock.

Fred S. Williams' residence at Marysville, York county, was badly damaged by fire Friday afternoon. The roof of the main building was burned off. The loss is in the vicinity of \$1,000.

Johann Most, who was convicted of having printed an incendiary article in a newspaper conducted by him, was sentenced Thursday to a year in the penitentiary. The article appeared at the time President McKinley was shot.

At Woodstock Tuesday a sad drowning accident occurred. Arthur Foster, a little son of James Foster, C. P. R. engineer, was playing with another boy above Grant's factory and fell into the creek. The body was recovered.

Hon. John Costigan was elected president and Hon. A. Turgeon vice-president of the newly organized Quebec and New Brunswick Railway Co. These, with Hon. H. G. Carroll and J. V. Gregory, of Quebec, and T. H. Cochrane, Edmundston, will comprise the directorate.

At Petitcodiac the community was shocked Friday afternoon to learn that Alexander Brown, of Corn Hill, had dropped dead in his wagon while attending the funeral of Mrs. Ellen Hughton at that place. Deceased was 72 years of age. He leaves a wife and twelve children, eight boys and four girls.

The Canadian contingent arrived at Alexandra Palace, London, on Tuesday. The men are quartered in nine large marquees with board floorings, sixty men in each. The incessant rain of the past few weeks has made the ground very soggy and unpleasant. The men are in splendid health and presented a soldierly appearance.

A petition of right has been granted by the crown to the Dominion Iron and Steel Co. for a trial before the Exchequer Court of a difference which has arisen between that company and Auditor General McDougall. The question concerns a payment of \$196,000 in bounty in the output of the Dominion iron and steel furnace at Sydney, C. B.

George Price, janitor of Dalhousie College, died at Victoria General Hospital, Monday evening. He was 65 years old and went into Dalhousie University building on its opening. He came to Halifax in the army, and was an Englishman by birth, and served in the Indian mutiny and was at the siege of Lucknow by Sir C. Campbell and blew the call for the advance into the city.

According to the current report in London, King Edward's sudden illness at Aldershot was not due to a cold, but was merely an excuse for withdrawing his Majesty from public functions, owing to the discovery by Scotland Yard of a plot against his life. The principals in this plot have not yet been arrested. It is cited in confirmation of this story that King Edward's recovery, when he was encoined at Windsor Castle, was as complete and speedy as his attack had been sudden. On the other hand, if His Majesty's illness was merely diplomatic, the officials certainly took a great deal of trouble in keeping up that fiction.

Intense cold prevails throughout Austria, and the vineyards and fruit trees there have been damaged.

Lady Pauncefote, through the press, has thanked the American people for their great tribute of esteem and affection to the late Lord Pauncefote and the sympathy extended to her and her family.

Richard Bateman, while engaged in blasting rocks in the river, some miles above St. Stephen, Monday, had his right hand shattered by the explosion of a stick of dynamite.

The committee appointed by the New Brunswick Coal and Railway Co. with reference to the tenders for the construction of the extension of the Central railway from the Newcastle coal fields to Gibson, decided to accept the tender of the Barnes Construction Co. for the performance of the work.

The Earl and Countess of Dunmore, who for 20 years have been England's leading faith curists, are said to have abandoned that cult.

Capt. L. H. Pouliot was drowned in the Rideau canal, Ottawa, on Saturday, in attempting to save the life of a little piece who got beyond her depth.

At Hampton, Saturday, James H. Smith was kicked by a colt and badly cut and bruised about the head and face and arms. He was unconscious for a time.

The continuous rains have caused serious inundations in Northern and eastern Hungary. The river Szamos, in Transylvania, has overflowed its banks and flooded several towns and villages.

A somewhat serious railway accident took place on Saturday afternoon at Parrsboro. A special coal train drawn by a locomotive when about 100 yards from the station left the rails. The engine ran on the sleepers till it reached the switch near DeWolfe's Creek, and was there thrown over the bank. The tender and four coal hoppers were derailed, and the road bed was badly torn up.

The chief commissioner public works opened tenders for Carlisle bridge in Brighton. The contract was awarded to Albert Brewer, of St. Mary's. The department will call for tenders on Red Bridge, a permanent structure over Renous River, Northumberland; Junneau and Hedley Lanlee bridges, Victoria; Mitchell Quinn, Charles Bailey, Newcastle; Coles Island, southeast of Coles Island; North-west bridges, Queens county; Lower Coldstream bridge, Carleton county; Bakingham bridge Dalhousie.

The Baltimore Herald says: "Practically all the steamship lines operating between ports in the British Isles and ports on the Atlantic sea board have entered into an agreement by which a minimum rate will be established on all classes of freight destined for Europe. It is stated that the German lines have not entered into the agreement. It is said to be an extension of the compact made some months ago, by which the lines established a minimum rate of 1½ pence on grain."

The prospects of the New Brunswick Petroleum Company are reported to be highly favorable. On Saturday last the first of its oil wells at Memramcook was "shot" under the direction of Mr. M. S. Shaw, an oil well expert from Ontario. Forty quarts of glycerine were exploded at a depth of 411 feet from the surface. As a result there is said to be 150 feet of oil in the well, and it is estimated that it will yield 25 to 50 barrels per day. There are six other wells to be torpedoed in the Memramcook district, and if the results in the other cases are as good as that now obtained there is to be a great boom in the oil business in Westmorland County.

The House of Commons spent nearly all Thursday night up to midnight discussing the case of the Irish member, Patrick A. McHugh, who on Wednesday was committed to jail for three months for contempt of the special court which assembled at Sligo, June 6, under the Crimes Act, and a number of bitter denunciations of this act were made from the Irish benches. Mr. Balfour finally agreed to appoint the committee which it is customary to nominate in the case of the arrest of a member of the House of Commons, to inquire into the facts of Mr. McHugh's apprehension and report them to the House.

Rev. Herman Shaw, a well-known minister of the Baptist denomination, died at Monticello, Me., last Saturday night. He retired in usual health, and was found on Sunday morning kneeling by his bedside, stone dead. He leaves a wife and several children, who reside at Rockland. Mrs. Charles Perkins and Mrs. Hathaway Burt, of Bartland, are daughter and sister of the deceased, respectively. Mr. Shaw was born at Wakefield fifty-eight years ago, and has lived in different parts of the county.

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