

# Messenger and Visitor.

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**Bloody War.** According to a recently published statement, the British losses in the present war in South Africa have been as follows: Killed, 254 officers and 2,403 non-commissioned officers and men; missing and prisoners, 65 officers and 2,624 non-commissioned officers and men; died of disease, 133 officers and 4,204 non-commissioned officers and men, making a total loss from death by wounds and sickness, with those taken prisoners and missing, of 9,683. Besides this there have been invalidated home 844 officers and 18,438 non-commissioned officers and men, making a total of 28,121. This statement does not take any account of the sick and wounded who remain in South Africa. It is stated indeed that the total number of casualties up to date does not fall far short of 50,000. The loss is a heavy one considered in itself, it means the cutting off of many brave and valuable lives and sorrow in many British and Colonial homes. But compared with many wars of the past the loss of life is small. Some single battles in the American civil war involved more bloodshed than there has been in the nine months of fighting between Briton and Boer in South Africa. At Gettysburg, for instance, the Federal loss was 2,843 killed, 13,709 wounded, and 6,643 missing,—a total of 23,186, while the Confederate loss in the same battle in killed, wounded and missing was 31,621. At Spotsylvania the Federal loss in killed and wounded was more than 20,000, and at the battle of the Wilderness the losses of the Union army reached the appalling total of 37,737. The losses of the Confederates at Antietam are put down at 25,899. Of the more than two millions of soldiers whom the Northern States sent to the war, one out of eight died on the field or in the hospital. This is a considerably greater sacrifice of life in proportion to the numbers engaged than has taken place in the war in South Africa. The Boers, taking advantage of the character of the country, fought for the most part under cover or in entrenched positions, and also manifested remarkable capacity for successful retreat. Their casualties were therefore far fewer than would have been the case had they fought on open ground, but making all necessary allowance on this score, the facts of the present war cannot be said to indicate that the result of the recent improvements in arms and explosive materials has been to increase their destructiveness so largely as had been generally supposed.

**Chinese Geography.** The disturbances now prevailing in China, and the consequent frequent references in newspaper articles and despatches to the scenes of important events taking place there, will cause many persons to study the geography of the country with a new interest. Like almost everything else connected with the 'Celestial Empire,' its geography is perplexing to foreigners. In this connection the following from the Montreal Witness may be of some value:

What renders Chinese geography exasperating is the fact that hardly any name is found on any two maps alike and they are often nothing near alike. To take a simple and familiar case we have Chifu spelt also Che-Foo, the latter representing the pronunciation in English. Probably few would fail to understand that these two spellings represent the same place or that Pauting and Pao-ting-fu are the same, but there are many differences of spelling far more difficult to co-ordinate. Then again the affix fu, or foo, signifying metropolis of a province or prefecture, or chow, chew, chu, chaw, tchao, different spellings of the same ending, signifying what might be the equivalent of country town and other like affixes can sometimes be dropped, as in the case of Pao-ting, and sometimes cannot be dropped, as in the case of Chifu. Moreover, it is quite common for a place to have several entirely

different names. If one was to judge from maps and travellers' accounts of different eras towns in Corea, for instance, would seem to adopt entirely new names every ten or twenty years. Then there are places like Canton, which have English names, the Chinese name being spelt Kwang-tung-fu. It is to be remembered also that there are many sounds in Chinese which cannot be spelt in English at all. The meanings of some of the Chinese terms are worth knowing, as they constantly recur, such as shan, mountain; ling, mountain ridge or pass; kiang, ho, shui, ki, river; hu, lake; ch'eng, town; chen, market; pei, north; nan, south; lung, east, and si, west. Thus Peiho is north river, and Shantung is western mountain.

**China and the Missionaries.** An interesting article on the outbreak in China, written by Mr. R. M. Hobson, ex Deputy Commissioner in the Chinese Customs Service, recently appeared in the Toronto Globe. Mr. Hobson writes in reference to the relations of Christian missionaries to China and to correct the idea that the missionary is in some sense—though it may be unintentionally and unconsciously—a mischief-maker in China. Mr. Hobson's testimony on this point is all the more valuable because he writes not as a missionary but as a Government official whose residence of many years in various parts up and down the coast of China has qualified him to speak with a good knowledge of facts respecting the missionaries and the character of their work. Mr. Hobson protests against the notion that missionaries as a class are unwise, if not mischievous. He admits that occasionally a missionary without much experience and likely ignoring the instructions of the Board which sent him out, may do harm by impulsively and too actively interesting himself on behalf of some church member who has got into trouble with the magistrate, but such action would certainly be in opposition to the views of his older and wiser brethren. In this Mr. Hobson is evidently speaking for Protestant missionaries, for he says that "again serious difficulties arise where it is the settled policy of a church, as I believe is the case with French and Italian missionaries, to support its own church members, as though the church were equivalent to a Chinese secret society." It is also the testimony of Protestant missionaries that the policy pursued by Roman Catholic ecclesiastics in China holding the threat of foreign interference over the native magistrates in order to secure from them what is demanded in the interests of the mission is one well adapted to excite and promote anti-foreign feeling among the Chinese. "I have no doubt," says Mr. Hobson, "that the great majority of Protestant missionaries find it to be one of the hardest trials of a trying and difficult position to feel compelled to withhold from a native brother the intervention on his behalf with the authorities which, to a Chinaman, seems so obviously the right thing to do. But the missionary well knows that if the impression gains that he exerts political pressure on behalf of his church it will not be long before his spiritual power and influence will surely perish. The general policy, then, of Protestant missionaries is one of non-intervention in matters judicial and political." Mr. Hobson points out that the present outbreak is not a war of religion. The Chinese are opposed to the missionaries not as Christians but as foreigners. "The average Chinaman is not religious, and it is this absence of conviction that makes him the most tolerant man upon earth. But, though not religious, he is superstitious, and credulous of what his superiors tell him. His superiors are the Literati, or the class of scholars than whom no more bitterly conservative people can be found anywhere. It is not that they are patriotic, as the Japanese are patriotic, but their

pride is intense, and any departure from that which now prevails is a reflection on their own wisdom and the wisdom of their ancestors. Hence the white man is abomination, and everything about him is anathema. To the Chinese scholar the missionary is the representative foreign devil, and round his head, therefore, gather the contempt and hatred of the one race against the other; of the missionary horrible lies are invented and repeated till probably the inventors themselves get to believe them. They are greedily swallowed by the ignorant people, until a blind but honest detestation of these wicked foreign devils becomes established in the hearts of the multitude. The flame is fanned by the unscrupulous wire-pulling behind the scenes, the rowdies and rascals to be found in every city all the world over, to whom a row and what it may bring them is the breath of their nostrils, are given the cue. One day a spark falls into this explosive mass, and a riot ensues. Religion is perhaps spoken of, that is, the blasphemous distortions that are represented as constituting the Christian religion. But the hatred is not for the Christian teacher, as such, but for the foreign devil in general, and the immoral monster that scheming scholars have painted the missionary in particular. Let us be just to John Chinaman. As a rule he is a quiet, hard-working, kindly man. "Live and let live" is his motto. Sometimes the mob gets carried off its feet, but the average neighbor will usually befriend the missionary when he knows him, and hatred and murder are not in his heart."

**In China.** There is every indication that the worst has already occurred, and that the acts of barbarity and fiendish cruelty reported in recent despatches have reached not only the ambassadors of Russia and Germany, but all of the Europeans besieged within Peking. Hordes of native soldiers and Boxers infest Tien Tsin and the capital, displaying military prowess and equipment which surprise the best military critics. The allied forces numbering 7,000, suffered defeat in an attack upon Tien Tsin on the 13th inst., losing some hundreds in killed and wounded. Each nation represented lost heavily, perhaps the greatest loss coming to the Americans. These describe the struggle as more fierce than that before Santiago. Such a result is to be deplored for the loss already occasioned and for the effect of the victory upon districts hitherto peaceful. Many of these need but little encouragement to urge them to active alliance with the fiercest and most fanatical of their countrymen. Cruelty will have a new and more awful meaning if the dispatches now filtering through are proved authentic. Since Japan conquered China the defeated nation has made giant strides in learning the art of war. That she has likewise learned the elements of civilization is not apparent. For all the horror of suffering and torture which her people are inflicting upon their supposed enemies—the foreigners—punishment, if not revenge, must come upon her in measure almost without limit. For the native Christians, now at the mercy of the overwhelming numbers of their persecutors, the present conditions of torture and murder are particularly sad. There is slight hope of escape for any of them.

In this Chinese embroglio there can be no uncertainty about the need of cultivating a pacific spirit. We know what the war fever is, and if it is raging among the civilized nations when the time arrives for a settlement of the Chinese affair the European situation will be like a shower of sparks in a powder magazine.



### In Memoriam.

MRS. JOHN HARDY.

It was Wednesday, May 2nd. The morning's mail had brought a letter from Miss Harrison, in which she mentioned that Mrs. Hardy had been suffering from a slight attack of fever, but was better, and at the time of writing they hoped that she would soon be well and strong again. In the evening as we sat talking over some special work for the following day, the telegraph pen entered with a message which was to us, as it will be to the many friends at home, a startling and most painful surprise. It read thus:

"Gussie gone. Funeral Thursday morning. Can you come. JOHN HARDY."

For a few minutes we sat in sad silence. Then followed petition after petition to the God of all might and mercy, that he would sustain our dear brother Hardy in this most trying hour, and that the Holy Spirit in a very blessed manner, might be near the dear father and mother, brothers and sisters, and friends at home, preparing them to receive the sad announcement in the name of the God of love, and with all the soothing solace of the gospel of his Son.

But this was a time when immediate action must be coupled with prayer. One hundred and twenty-five miles lay between me and Parlakimedi. Ten years ago it would have been an impossibility to reach there in time for the funeral. But now, by means of the railway and the bicycle, there was good reason to hope that the distance could be covered in time. At 11 p. m. I was on the train, being hurried along in the direction of Kimedi. The next morning shortly after sunrise I was speeding away on the bicycle, and within two hours and a half the last twenty-five miles of the journey was finished and I found myself at the Mission house. Thank God for the railway and the bicycle in India.

A little later I looked upon the saddest sight that ever met my gaze. It was only a small company of weary travellers. A disinterested party looking on might not be much moved by what he saw. Ahead walked a half dozen men of the Saura tribe, bearing the rough-hewn coffin which contained the earthly tabernacle of the dear one whom God had taken to himself only a few hours before. Never before did those heathen Sauras seem one half as heartless. Not a word or a movement indicated even the suggestion of sympathy but quite the opposite.

And it seemed impossible to make them realize that their gross thoughtlessness and utter unconcern in regard to the precious burden they bore, added so much to the sting of the mourners' sorrow. Behind the casket, weary and worn, and almost physically exhausted, followed our dear bereaved brother Hardy, all alone, bowed down with indescribable sorrow, his heart aching and bleeding because of the deep wound so unexpectedly and so mysteriously inflicted.

When Mrs. Hardy passed away there were only two persons within a radius of many miles, namely Miss Harrison and Miss Gray, who had the desire and ability to render fitting aid in this hour of peculiar and most urgent need. They did all that woman's tender heart and ready hands could do to make the burden light. But it devolved upon our brother himself to prepare the coffin. The most suitable material that could be procured was the doors of the house in which they lived. From early in the morning till late in the afternoon he labored at this painful task. At 5 o'clock all was ready. The only road was rough, and steep, and rugged. Over it no vehicle could pass. And it was only after a great amount of coaxing, pleading and promising, that Bro. Hardy succeeded in inducing some Sauras to help carry his dear one down the hill. It was his desire and plan to continue the journey throughout the night, so as to reach Parlakimedi before the heat of the morning sun became too intense. In this, however he was disappointed. The bearers who started with him were tired, and every effort to persuade a fresh set of men to help in the night

was a failure. Not until 8 o'clock the following morning did he get away from the foot of that hill. There were still nine long miles before him to be traversed in the burning heat of that April sun. Regarding what our brother experienced as he journeyed that sixteen miles, much will be forever unuttered and unexpressed. Much more might be penned but we leave it to the reader to imagine. And we do not think an especially vivid imagination necessary in order to realize much at least, of the awful loneliness and indescribable sadness of that journey with the dead.

But on reaching the Mission Compound the scene was suddenly changed. Men and women whose skins were somewhat darker than ours, but whose hearts were born of the Spirit and charged with the love of Jesus, tenderly took possession of the casket, and seemed to vie with one another in their expressions of affection for the departed, and sympathy for the bereaved. A Telugu service was held in the Mission house. All our native brothers and sisters of the station were present. Although Mrs. Hardy had been in the country such a short time, she had won a large place in their hearts, and they seemed to realize that she had laid down her life for the Telugus.

At the close of this touching service we followed the remains to their last resting place, where they will be divinely guarded till the resurrection morn "when that which was sown a natural body shall be raised a spiritual body," glorified and made immortal.

Mrs. Hardy was a beloved daughter of Rev. and Mrs. John Williams of Nova Scotia. In the homeland she was ever known as an amiable, earnest, active and faithful Christian worker. For years she had been interested in Foreign Mission work, and longed for the time to come when she might go to the front and actively engage in the battle against heathenism. That time came last autumn, when in the month of October she bade adieu to the loved ones, and all she held dear in the homeland, and sailed for India. She arrived in Madras, December 10th, and on the following day was married to Mr. John Hardy, who had then been in the country two years. Together they settled at Palkonda to carry on the Master's work at this hitherto neglected station. Their hopes and prospects were the brightest. With consecrated enthusiasm Mrs. Hardy began the study of the language, and was making commendable progress when the increasing summer heat made it imperative that she leave Palkonda for a few weeks. Desdangar, a hill about sixteen miles from Parlakimedi, 4500 feet high and authoritatively pronounced above the fever line, was selected as the place of refuge from the scorching heat of Palkonda plains. But God had provided a better refuge for his child. In about a fortnight she was taken with fever, but not to suffer much or long. On May 1st, at 10.30 p. m., the Father called her to a higher and purer clime. There she rests.

Thus the life-work she had so long looked forward to and planned for, was all finished in less than five fleeting months. And thus, too, the first gap, by death, has been made in the little foreign missionary force of the Baptists of the Maritime Provinces of Canada, during the history of the mission, a period of almost twenty-five years. We did not think the first one to fall would be the youngest in the service. But "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." We stand amazed at God's dealings. We do not mourn for the departed, because we know that she has entered upon a better service. But the needs are so great, and the laborers so few, that we feel we cannot spare even one. For the work and for the dear ones left behind in India and Canada, we weep.

"Not now, but in the coming years  
It may be in the better land.  
We'll know the meaning of our tears  
And there, sometime we'll understand.  
"God knows the way, He holds the key,  
He guides us with unerring hand.  
Sometime with tearless eye we'll see,  
Yes there, up there, we'll understand."

His will is best. His ways are best. And in humble, unquestioning submission, we bow before this seemingly sad providence.

To the mourning family, and many dear ones at home, and to the bereaved husband, our dear brother and fellow-labourer in India, we, as a missionary fraternity, extend our heart-felt sympathy. And we earnestly pray the God of all comfort to make the consolation of the gospel of Jesus Christ abound to the perfect supply of every need.

"Before the Father's throne,  
We pour our ardent prayers:  
Our fears, our hopes, our aims are one  
Our comforts and our cares.

"We share our mutual woes  
Our mutual burdens bear  
And often for each other flows  
The sympathizing tear.

When we asunder part  
It gives us inward pain;  
But we shall still be joined in heart  
And hope to meet again.

Bimlipatam, May 30.

R. E. GULLISON



MISS A. E. GRAY.

Miss A. E. Gray departed this life on May 20th, 1900, in Parla-Kimedi, Madras Presidency, India. She was the daughter of Samuel and Jane Gray, of New Annan, Colchester Co., Nova Scotia, and was born Nov. 13th, 1853. She was led to put her trust in the Lord Jesus Christ through the preaching of Rev. G. O. Gates, then a student missionary. Miss Gray was baptized into the fellowship of the church in her native place, by Rev. Mr. Corey. After teaching school for some years she removed to Wakefield, Massachusetts. While in this place she heard a great deal about Foreign Missions; it was here that she made the acquaintance of Miss Emma Upham, who became the wife of Rev. Mr. Thomas, a missionary to Burmah. Association with this earnest Christian woman had very much to do with firing the heart of Miss Gray with a desire to give her life to the cause of Christian missions. The fire thus kindled in her soul never went out.

Some time after this she returned to her native land and attended the Normal school in Truro, and united with the Baptist church in that town by letter from the Wakefield church. After prosecuting her studies for a time there, she went to Acadia Seminary at Wolfville. It was while a student at this latter institution that she applied for an appointment to missionary service, and in the autumn of 1884, was sent to India by the Foreign Mission Board of the Baptist Convention. Miss H. H. Wright was her companion in service. Bimlipatam was the station to which she was designated and where her missionary work was really done. Here she labored for upwards of eleven years, and returned to her native land on furlough in 1896.

It was her intention to return to her chosen work after a year of rest and recuperation, but by the advice of her physicians she found it necessary to have her furlough extended. It was not until last autumn that she was able to carry out her wishes. She sailed from Halifax in company with Mrs. Sanford, Miss Blackadar and Miss Williams, in October of 1899. It was the wish of the Board that she should make her home at Kimedi. To this she readily assented, and had just got fairly started in her work when overcome by the intense heat she determined to accompany Mr. and Mrs. Hardy to the Hill a few miles from her station, where a rest house had been built by Mr. Corey for the comfort of himself and others, in time of need. It was here in loving ministrations to Mrs. Hardy that she contracted the disease which afterwards proved fatal. Her weakened frame fell a victim to the dreaded fever. She was able to get back to her home but never rallied, and fell asleep in Jesus on May 20th. Thus has passed from earth to heaven an affectionate daughter and earnest Christian, a true friend and a faithful toiler in the vineyard of her Master. Our mission has lost one of its most devoted workers. We mourn the loss of our sister. The workers are so few that it seems hard to give any of them up. But the work is the Lord's. He gave us Miss Gray and he can fill her place. It seems strange that she should have been sent to India to die. It looks that way from this side. Some time it will be seen how it looks from the other side. Miss Gray was a woman of decided character, sturdy and self-reliant. Those who knew her best were led to form a very high estimate of her worth. We bow to the will of the God of missions. We pray for grace to help us in this time of need, for more laborers, and for a deeper interest in the great work of the world's evangelization. The friends of the departed and especially the aged parents will have the deepest sympathy of all lovers of the mission cause. It may be that this double bereavement will lead many to say "Here am I, send me."

We cannot so detach ourselves from the currents of history as to escape the consequences of other people's sins, though that sin were committed ten thousand years ago. The world is one, history is one, God is one. In this sense we belong to one another; no man liveth unto himself, no man sinneth unto himself, no man can say that he is injuring himself alone. He who commits any one sin is injuring the whole human race.—Joseph Parker.

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## Not Far Off.

BY GEORGE R. SCOTT.

Years ago—while returning home one night from my business—I noticed on the sidewalk, on Cherry street, a father, mother, and three children, and what few articles of household furniture belonged to them. The family had been evicted. The children were fast asleep; but the parents were wide awake.

I felt sorry for them, and told the father so. He took things easy, however, and with a smile said, "Morning is not far off."

That was a dark hour in that man's history; yet he took courage in the thought that the morning was not far off, when there would be more light.

Every night thousands of people are watching for the break of dawn. More light is what they are longing for, and more light they get when morning comes, if their lives are spared.

One night I went into a sick chamber where a little child was supposed to be dying. The mother of the child looked like a wreck. She went to the window, looked out into the darkness, wiped the perspiration from her brow, returned to the bed on which her child reclined, and then looked at me and said, "I am praying for morning to come."

I afterwards learned that after the clock struck four the child began to show signs of improvement. Morning had come, and with it light came into the heart of that loving mother. "Joy cometh in the morning."

There is something so soothing in the atmosphere in the morning. The passing away of the darkness and the appearance of light, as it breaks forth in the east, makes the thoughtful beholder feel that God is so good to those who love Him, and even to those who do not love Him.

The majority of people spend more time in darkness than they do in the light. For some reason they anticipate darkness more than they do the light. They ponder over what troubles may come upon them more than they do what good things will cross their pathway.

Such people are to be pitied, for they get punished when they don't deserve it.

The morning comes after the night; joy after sorrow; heaven after our earthly trials; peace after war; quietness after struggling; calm after tempest; a light heart after a heavy one.

About the best thing to do is to study how best to endure the darkness, for it is no trouble to bear that which makes our pathway in life light and pleasant.

The boys and girls of my boyhood days had an idea that ghosts made it a point to travel around at nights; and with such a belief some of them dreaded the coming of night. But they never saw any ghosts—although one or two of them thought they did.

There is something in the dark hours of night that brings fear to the minds of the timid; and it is a fact that some children, and even grown folks, do not possess much courage.

Blessed be the mornings that come to the relief of those who fear what may happen in the darkness. Blessed be the mornings that permit the sun to shine into the bedrooms of the sick and the dying.

What thought gives the Christian the most comfort as he is about to put his feet into the chilly waters of the River of Death? The resurrection morning!

What a great morning that was for humanity! Since that morning men and women can die in peace if they want to.

I have often done some hard thinking in the dark hours of the night. I have heard the clock strike one, two and three o'clock. Every time the clock struck the passing of an hour came the sweet reflection that morning was one hour nearer.

One evening I saw an old lady sitting on the stoop of her residence watching the clouds as they were getting ready to close up the day. She smiled at me, and said, "Getting dark, Mr. Scott." The next night the emblems of mourning were attached to the door of that house. The spirit of the old lady had passed away. Morning had come to her before she expected it; for her last words were, "All is light."

The morning of life is the sweetest part of our existence. Don't you often think of your happy childhood hours? What pleasant days they were when one cent would make you feel happy. That was the time when you loved father and mother so much that you could not help kissing them whenever you got a chance—and you made many chances.

It was in the morning of life that your heart was as light as a feather, and you skipped along because you were too happy to keep up a regulation walk.

It was in the morning of life that you shut your eyes and went to sleep hardly knowing what you were doing. It was then that you repeated a little prayer that went up to heaven because it was the breathings of a little child. It was at that time in your history when you built pretty castles in the air, that have since fallen about your head in the shape of disappointments.

But the first morning of your life was as nothing to the first morning you will spend in the Better Land. That great morning is not far off; and it will be worth living for.

Let it rain; let it thunder; let flashes of lightning come. They must and will make themselves felt. But rainbows will also make their appearance, and the morning will soon come, when all will be quiet and serene.

It should be morning in the heart of a Christian oftener than night. The heart that is lighted up with the light of the Son of God is not the place where darkness or gloom should be prevalent.

It is in the morning that the song birds sing their sweetest songs. It is in the morning that the atmosphere seems to give us the best it knows how to give.

It was on a recent Sabbath morning that I heard the church bells of the cathedral, at Garden City, Long Island, pealing forth sounds that ravished my ears. And it was on that same morning that my eyes beheld lambs at play. How they enjoyed the fun; and so did I. Nature smiled on man and every creeping thing. The green fields looked so pretty; for they had on their Sunday-go-to-meeting clothes. It was a morning of mornings—the best God had on hand to give.

Troubled readers, stand fast and look up hopefully, the morning of your deliverance is not far off. Keep cool and wait patiently to see what a wonder-working God is yours. You are not forgotten. On certain nights the moon is hung out to cheer you, and the little twinkling stars glitter to please you. Then the sun feels sorry that so many days you have felt the effects of chilly winds, and sees to it that you are once more made to feel its warmth. Warm rains take the place of cold rains; and Nature's hallelujahs seem to ring in your ears.

Waiting for the morning is not so bad a task as some imagine. It will come soon to those who watch for it in a prayerful spirit. And with it the Dove of Peace will come with healing in His wings. The poor evicted man I have mentioned was no doubt greatly cheered by the bright light that followed his night of gloom.

Get ready for the morning, even while it is night. Wipe away your tears; say to your sorrows, "Farewell." Hug your little ones more closely to you. Love your neighbor more than ever. Try to do good and eschew evil. Get ready, as best you know how; for the morning cometh that will reunite you to the loved ones who left you when it was so awful dark.

Take courage, for we live in the days when Jesus is the Light of the World. Hope for the best every hour of your lives; and if you will only do your best while hoping for the best, the Light of the World will guide you safely over the dark spots that you may come across.

All hail Morning Star that dispels so much darkness. Blow hard every breeze that comes from Beulah Land; for the good readers of this journal love to be thus fanned while waiting for the morning when their unalloyed happiness will begin.—[N. Y. Witness.

## The Feeling of Insignificance.

The greatness and glory of the universe weigh heavily upon those who contemplate it. The vastness of creation starts the haunting question, "Can one so weak and insignificant as man be of any consequence to him who has made it?" It was an inspiring thought with the devout Israelites that he who called the stars by name likewise healed the broken in heart. They were not so troubled as we are with the immensity of things. Little was known by them of infinite space and of myriad worlds revolving beyond the reach of human vision. A few thousand stars comprised the whole of God's estate, but we know that computation fails and distances only bewilder the mind that thinks of them. Increasing knowledge puts added strain upon our faith, making it more difficult to believe in a personal providence and fatherly care on the part of God. Our personal littleness is set against the greatness of things, and the temptation becomes strong to think of ourselves as mere organized dust, as bits and fragments of a boundless creation.

But the infiniteness of God and the boundlessness of the universe may be justly thought of as a reason for faith and ground for rejoicing. A God who is infinite in power must also be infinite in every other attribute. His knowledge and power are equal to his wisdom and power. It is not a hard thing for him who balances the world upon nothing and scatters stars and planets like dust upon the pavements of the sky to hold in personal knowledge and love those who carry his image in their nature and turn their trustful eyes towards him as to a father. It is not less reasonable to say that God cares for us than to say that he made us. If creation is a fact, then providence is a fact also, and he who brings into life can have no difficulty in providing for those who live. The very greatness of creation is a ground for believing in the possibility of God's minutest care of us. Because he is great and powerful and very high we can trust in him and live in conscious security.

Then it will help faith to remember that the divine care over the small is as complete as over the great. The leviathan of the sea is not more to him than animalcules which live and revel by the thousand in a drop of water. The power needed to create a sun is likewise needed to hang a dewdrop on the petals of a flower, or to fringe a field daisy or wing an insect. If the limitlessness of the universe depresses us with a feeling of littleness, we may comfort ourselves in knowing that littleness is not slighted by God. The small share his care, and bear witness to his power no less than the things we call mighty or great.

But assurance of faith will never be reached until we grasp firmly the truth of our moral and spiritual nature. An explorer in Africa in an hour of danger and despair, chanced to see a bit of flowering moss which preached to him a lesson which put new hope into his heart. The

thought came to him that the God who made that little flower and watered and nurtured it in the heart of Africa would surely care for those made in his image. He rose from his fear and despondency and pressed on in his exploration with this new thought in his heart. It made him strong and brave until his work was done. Let us reason on the basis of our spiritual nature, let us think of ourselves as belonging to God, even as children belong to a father, as gifted with capacities for prayer and aspiration, and, above all, as those for whom our Lord lived and died, and we shall not be overcome with the burden of insignificance, but will rise up to claim all the help and comfort that rightly belong to them who are known and loved by the Eternal.—The Commonwealth.

## The Appeal to Duty.

BY LILY RICE FOXCROFT.

There is an obvious tendency with parents of the present day to attempt to make everything which children have to do easy and attractive for them. It is a reaction, of course, from the old-fashioned idea that children were to do what they were told, whether they liked it or not. There is a good deal to be said in its favor and a good many people have been saying it for a good many years now. But are we not pretty nearly ready for the counter reaction?

The old habit of submission to authority was not in itself, perhaps, so bad a one as some have seemed to think. Said a woman who had come back to health after years of wearisome sickness, "They called me a good patient at the hospital, because I did just what they told me." And she added, reflectively, "I learned to mind when I was a child, and sometimes I think it was the best thing I ever did learn."

Certainly a surprising number of the relations even of mature life call for the exercise of this faculty of subordination. Every man who works for any other man must have it, in less or greater degree. Employees along the lines of women's work need it equally. Perhaps the mother of a family—an American family—can dispense with it better than almost any one else, and that may be the secret of her failure to appreciate its value for her children. But let us not linger over this contested point. Everybody seems to be agreed, nowadays, as to the importance of developing individuality, independent judgment and will power in children. But some of the very best opportunities for such development are missed if all tasks are to be easy, all lessons attractive.

More than all this, we are untrue to the facts of life, we older people, if we try to make them so. Pills are not sugar, even if they could be always sugar-coated. There is no royal road to learning, and the brightest child, with the most charming teacher, will find it out before he leaves the primary grades. Being good is being happy, perhaps, if one uses "happy" in a carefully-defined sense; but being happy is very far from equivalent to being good.

No, the children must be re-enforced, as we are, by the sense of obligation. We do them a wrong, a far-reaching wrong, if we delay too long to awaken it. They will respond earlier than perhaps we have thought to the appeal to duty. They have a right to hear it, and to hear it often.

This is especially true in reference to religious matters, and with reason, since the appeal to the lower motive is there most incongruous. We try to make the Bible "attractive" to our children, and none of us try too hard. But there will be days when, in spite of illustrated Bibles, sacred photographs and all the rest, the child would rather hear something else. Then the remedy is not to be found in more strenuous parental exertion, fresh pictures, more elaborate forms of story-telling. The difficulty is to be faced honestly and candidly, and the child told that these books which teach us about God, help us to be good more than other books in the world, and that we think it pleases God to have us take some time regularly to read in them, even if they did not always seem to us so interesting as St. Nicholas or Little Lord Fauntleroy.

The thought that duty and inclination are so often at variance is a significant and a sad one to us all. We shrink from admitting, as we think of the little children we love, that they have reached a point where the antagonism begins, where the struggle must be taken up.—Congregationalist.

## "I Will Show Thee What Thou Shalt do."

I Sam. 16:3.

What shall I do, my Saviour Lord,  
I wish to see  
With breastplate, shield and girdled sword  
On bended knee.

I long to know, and do thy will,  
Though it should lead  
By crag and fen to rugged hill,  
Or flowery mead.

I do not care which way I go  
Or what the task;  
If thine own hand but point it out,  
'Tis all I ask.

Thy pierced hand, that on the cross did bleed,  
Shall lead me now;  
The meanness of that thorn crowned head  
Shall teach me how,

To bow to sorrow, suffering, pain,  
If 'tis thy will;  
Though all life's labor should seem vain,  
To trust thee still.

Oh show me Lord, I pray thee give  
A clearer view,  
From morn, through heat of day—till eve;  
What I shall do.

'Twill be enough when all my tasks are o'er,  
And life's fair sun  
Shall set to rise for me no more,  
To hear—Well done.

MRS. E. A. M. FISHER.

# Messenger and Visitor

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—The witherward of the drift of the High Church party in the Church of England is sufficiently indicated in the declaration recently adopted at the meeting of the English Church Union to the effect "that in the sacrament of the Lord's Supper, the bread and wine, through the operation of the Holy Ghost, became, in and by consecration, according to our Lord's institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord present in the same most Holy Sacrament of the Altar under the form of bread and wine is to be worshipped and adored." This superstition the Church Union not only adopts as its own belief but declares it to be "the doctrine of the whole Catholic Church of Christ."

—Hon. Mr. Mulock's bill, reducing the rate of postage on newspapers to 1/4 of a cent per pound within the Province of publication, is one which the newspaper publishers of Ontario will appreciate. In that large and populous province the circulation of its newspapers is principally within its own boundaries. It is quite different, however, with the papers of the Maritime Provinces, where many papers have a large number of their subscribers, and in some cases—as in that of the MESSENGER AND VISITOR—the majority beyond the limits of the Province of publication. The suggestion of Mr. Ellis, of St. John, that, for the purpose of this bill, the Maritime Provinces should be considered as one Province, if accepted, would have prevented what is virtually an unfair discrimination in favor of Ontario as compared with the Eastern Provinces.

Since the above was written the amendment suggested has been defeated in the Senate and for the present at least newspapers will continue to trespass upon each other's territory, and daily, weekly and monthly must continue to pay its half-cent per pound. This last condition is worse than the first.

—The New York Tribune concludes an article in the defence of Trusts and Combines with the statement that "natural laws give a better defence by far to the public interest than can be given by any statutory law man has the wit to devise." The assumption seems to be that trusts are the products of natural conditions and therefore possess a sort of divine right with which human legislation must not interfere. The fact is, however, that the modern trust or combine is the product of a highly artificial condition which has been arrived at by means of statutory laws which man has had the wit or the lack of wit to devise. Great corporations, as for instance railway companies, existing by virtue of franchises conferred by the state and frequently supported by immense grants of public land or money or both, become the agents and the tools of trusts in enabling the latter to kill competition and to fatten upon the wealth of the country.

—The eighteenth annual general Conference for Christian workers at East Northfield, Mass., is to be held this year August 2 to 20. In issuing the call to this Conference Mr. W. R. Moody says "In recent years the burden of my father's prayer has been for a general revival. 'I know how much better it would be for me to go, but I believe we are on the eve of another revival like that of '57, and I want to have a hand in it,' were the words with which he answered the summons to withdraw from active work last fall. In preparation for this work Christians are feeling the need of spiritual blessings upon themselves individually and upon their churches. To wait upon God for such blessings is the purpose of this conference, and the prayers of Christians are earnestly requested in behalf of this object—not only of those who attend the conference, but of all who sympathize with its purpose and desire the extension of God's kingdom." Among those to be present at the Conference are Revs. F. B. Meyer and G. Campbell Morgan of London, Rev. Wm. Newman Hall of Dublin, Dr. Henry G. Weston, Dr. A. T. Pierson, Dr. T. S. Hamlin, Rev. R. A. Torrey, Dr. H. C. Mabie and others.

—The Bible lesson for the current week is one of special interest as containing those words which our Lord addressed to Peter on the occasion of the apostle's confession of him as the Christ and Son of God. The question as to the true interpretation of these words has been a matter of long and often bitter controversy. Roman Catholic theologians find in them a declaration to Peter that upon him personally Christ would build his church, and a justification for the claim that Peter and all his supposed successors as bishops of Rome are, in an exceptional and authoritative sense, the vicars of Christ on earth, with power to exercise lordship over His church, and that whoever or whatever does

not acknowledge the authority of the Roman bishop is no part of the true church of Christ. But one does not need to be a learned scholar to perceive that in this passage our Lord made no such declaration to Peter. Jesus did not say to Peter, I will make thee the foundation of my church. The words are, "Thou art Peter—Petros—and upon this rock—Petra—I will build my church." That is to say the fundamental thing in Christianity on its human side is that new nature and character through which Simon Bar-Jonah had become worthy to be called Peter, the man of rock. It is not upon Simon Bar-Jonah, or upon Peter as the chosen apostle, or upon Peter as the bishop of the Church of Rome, that Christ builds his church, but upon Peter the confessor of Christ, taught of the Father, regenerated and sanctified by the Divine Spirit; and every soul of like faith and like fellowship is as truly and, in a spiritual sense, as fundamentally a part of the Church of Christ as is Peter.

—Since the first of October last, under the ministry of the Rev. Perry J. Stackhouse, there have been 72 members added to the Tabernacle Baptist church of St. John. Fifty-two of them have been added by baptism and the net increase in the membership of the church has been sixty-nine. The congregations at the Tabernacle had so increased during the winter that its place of worship had become quite too small, besides being uncomfortable by reason of heat and lack of ventilation, and otherwise inconvenient. The church therefore felt it necessary to build, and though the financial resources of the congregation are not large, yet in view of the importance and the growing interest of the work, Pastor Stackhouse and his people have felt encouraged to move forward in that direction. A lot has accordingly been secured in a convenient location, and preparations have been made for the erection of a building which will meet the needs of the congregation. The cost will be from \$3,000 to \$4,000. The people of the Tabernacle have subscribed liberally according to their ability, and generous help is being given by other Baptist congregations in the city. Still it is felt that, in order to move forward safely in the work, a larger amount of money should be in hand than has yet been secured. Mr. Stackhouse, we understand, has received some encouragement from sources outside the city, and has it in contemplation to visit some of the larger towns in the hope that Baptists of means in those places may be willing to lend a helping hand. We desire to say in this connection that any who shall respond to Pastor Stackhouse's appeal may feel assured that in so doing they are advancing a good cause. A Baptist church in the neighborhood of Haymarket Square evidently meets a need that none of the other churches can supply, and the record of the past nine months is sufficient evidence that a good work is being done.

## The N. B. Southern Association.

The Southern Association of New Brunswick met in its twenty-first annual session with the First Johnston church at Thornetown on Friday the 6th inst. Those who journeyed to the place of meeting by the steamer 'Star' found the trip up the St. John and the Washademoak a very pleasant preliminary to the Association. The beautiful country which borders these waters, clad now in all the glory of its summer attire and seen under the brilliant sunlight of a perfect day, offered a constant feast to the aesthetic sense. The eight hours steaming gave abundant opportunity for admiring the beauties of the scenery and for social intercourse among the goodly company of delegates who formed the larger part of the steamer's passengers. The delegates received kindly attention from the officers of the 'Star' and were furnished with dinner at a reduction on regular rates.

Thornetown, a fine farming district on the head waters of the Washademoak, was reached about six o'clock. It appeared that the good people of Thornetown had not been apprised of the coming of so many delegates, and therefore were not on hand to welcome their visitors. Soon after landing, however, we were met by Thomas Hetherington, Esq., Ex-M. P. P., with a span of horses and a capacious carriage in which room was found for the ladies of the party and the luggage, and before long pretty nearly the whole company found itself at the door of Squire Hetherington's hospitable mansion. If Mr. and Mrs. H. had been persons of ordinary resources they might well have been dismayed at the situation, but they appeared not to feel even embarrassed. The Squire distributed a few of the company among his neighbors and the rest of us he kept for himself and right royally entertained as long as we could remain.

On Thursday evening there was held, according to appointment, a meeting of the B. Y. P. Union of the Association. The president, Rev. A. T. Dykeman, presided. After appropriate opening exercises two excellent and forceful addresses were delivered. Rev. P. J. Stackhouse presented with much ability and in a very interesting manner the subject of Loyalty to Christ. Rev. H. F. Waring spoke with great earnestness and impressiveness on the importance of winning souls for Christ.

The Association met at ten o'clock on Friday morning, the Moderator, Rev. W. Camp of Sussex, presiding. After the singing of a hymn, and the reading of the Scriptures

by the Moderator, prayer was offered by a number of the brethren. The list of delegates was read by the clerk, who stated that 28 churches connected with the Association had sent letters. The result of ballot for Moderator was the election of Rev. W. C. Goucher of St. Stephen. Deacon N. B. Cottle was chosen Vice-Moderator; Brother J. F. Black, Clerk; Rev. P. J. Stackhouse, Assistant Clerk; Thomas Hetherington, Esq., Treasurer. The Committees of Arrangement and Nomination were appointed. Revs. W. E. McIntyre, J. H. Hughes, I. W. Corey, Hon. L. P. Farris and others were invited to seats in the Association. Rev. I. W. Corey of Kenosha, Wisconsin, and Bro. R. Hurst, who had recently come from the Southern States, by invitation of the Moderator addressed the Association. A letter from Rev. S. D. Ervine, of Springfield, was read by Rev. W. E. McIntyre. The letter, written from a sick room, alluded in touching words to the writer's serious illness, the possibility that he might not again be able to meet with his brethren in Association, expressed his deep interest in the welfare of the churches and the progress of the cause of Christ, and his desire that the blessing of God might rest upon the Association. The letter was received in the same tender spirit in which it was written and was referred to a committee for appropriate action.

The report on Denominational Literature was presented by Rev. Ira Smith of St. John. This was a carefully prepared and very excellent report. It emphasized the value of the press in connection with religious work and the importance of good literature in promoting Christian life. Not only what the people read is important, but also how they read. Christian men should use their minds intelligently and conscientiously. Mental pabulum needs to be not only swallowed but digested. Better read a little and think much than read much and think but little. Responsibility rests upon the denomination, especially upon teachers and parents, in this matter that the young be educated in right habits of reading. The importance of the study of the sacred Scriptures was emphasized. The MESSENGER AND VISITOR was warmly commended as a paper indispensable to Baptist families. No member of the denomination could afford not to be a reader of it. The children and young people should be encouraged to read the paper, and all connected with the denomination should both read it for themselves and seek to promote its circulation. Rev. W. Camp moved the adoption of the report which he considered so excellent as to be worthy of being printed and widely circulated, especially in those families where the MESSENGER AND VISITOR is not taken. He warmly commended the paper. Revs. H. F. Waring and A. H. Lavers also spoke of the paper in the highest terms. Rev. I. W. Corey related an incident from his own experience to show the value of a good denominational paper to straighten out a crooked church member. Though he was away from the Provinces and was taking other papers, he found that he could not get along without the MESSENGER AND VISITOR. In his opinion the paper did not suffer by comparison with the leading Baptist papers of the United States. The report was adopted.

### AFTERNOON.

It was moved by Rev. Ira Smith, seconded by Rev. A. H. Lavers, That a standing Committee on Credentials be appointed who shall act throughout the associational year as occasion may arise, and whose duty it shall be to examine the credentials of ministers from other Provinces or countries, seeking settlement with any church within our bounds. The churches are therefore advised and requested to require of all such candidates to place their credentials in the hands of this committee, in order to safeguard our churches against the danger of falling a prey to unworthy men.

This was adopted. On the report of Obituaries being called for, it was stated by the chairman of the committee on that subject that the ministry within the bounds of the Association had suffered no losses by death during the year. Reference was made to the removal of valued members and workers during the year, and prayer was offered by Rev. Dr. Gates.

Rev. W. Camp spoke of the action of the Convention last year at Fredericton, endorsing a plan for the carrying on of the Home Mission work of the Province by a Board consisting of eighteen members, of which each Association should appoint six. Mr. Camp then moved that, in accordance with this plan, the Association proceed to appoint six members to act on the said Board. This motion was seconded.

T. H. Hall spoke in opposition to the motion, contending that the H. M. work of the Province ought to be carried on by the N. B. Convention. Dea. S. E. Frost supported this contention. Dr. Gates was not disposed to argue the question. An agreement had been made at Fredericton, concessions had been made. The N. B. Convention had agreed, as its records showed, if this plan were adopted by the Associations, to hand over its work to the Board appointed by the Convention. If the Association was not to endorse the Fredericton agreement he had nothing further to say.

Rev. J. H. Hughes said he would not oppose the appointing of the six members to act on the proposed Board.

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What he desired was unanimity. He also said that in his view it would remove some difficulties if the work of the denomination could be reorganized on the plan of one general Association for the Province, with a number of districts in which quarterly meetings should be held.

The motion to appoint six brethren to act on the proposed Board of Home Missions was then put and carried unanimously.

A motion that a committee be appointed to consider the suggestion as to reorganization, made by Mr. Hughes, and report at the present session of the Association, was carried, and the committee named as follows: Revs. J. H. Hughes, Dr. Gates, Rev. W. Camp, S. McC. Black, Thomas Hetherington and N. B. Cottle.

In accordance with an arrangement adopted last year, the remainder of the afternoon session was devoted to subjects apart from the general routine business of the Association.

A Study in Galatians by Dr. Gates, dealt with the epistle in a very suggestive and instructive manner, and was highly appreciated by the Association.

This was followed by an interesting and helpful paper on the Object of the Prayer Meeting. An interesting discussion followed in which several of the ministers and other brethren took part and helpful suggestions were elicited.

EVENING.

The evening session was opened with prayer by Rev. J. W. S. Young. First on the programme of the evening was an address on The Fathers of the Denomination and their Work by S. McC. Black.

The report on Education was read by Rev. W. Camp. This report referred to the prosperous condition of the institutions at Wolfville and presented facts which have been already given to the readers of the MESSENGER AND VISITOR in the reports of other Associations. The report was followed by an excellent and inspiring address by Dr. Tufts of the Chair of History and Political Economy in Acadia. Dr. Tufts set forth the character of true education or a development of the physical, intellectual and spiritual nature, showed the value of the educational advantages offered at Wolfville and encouraged young men and women to avail themselves of the opportunities which were offered them for fitting themselves for a larger sphere of usefulness in life.

Rev. I. W. Corey, who was born and raised on the Washademoak, educated at Acadia and is now pastor of the Baptist church at Kenosha, Wisconsin, was the next speaker, and acquitted himself in a manner to do credit to his birthplace and his Alma Mater. After some humorous allusions to his experiences at Acadia, Mr. Corey proceeded to speak of the desire for education which is inspired in the heart of a young man when he is converted, because he wants to make his service for God as effective as possible. Mr. Corey spoke warmly of the Christian sympathy of the professors at Acadia for young men and the excellent intellectual and religious influences of the College. His ambition for his own boys was that they might graduate at Acadia with honor and as Christians.

The Committee on Nominations reported the following names as the six brethren to act on the Board of Home Missions to be appointed jointly by the three Associations: Revs. W. Camp, J. H. Hughes, H. F. Waring, Dr. Gates, Bros. J. S. Titus and Rupert D. Haley.

SATURDAY, 9 A. M.

Meeting opened with singing, and prayer by Rev. J. H. Hughes. Verbal reports on Sabbath Schools were presented by a large number of delegates. Dea. Thos. Hetherington spoke encouragingly of the school and church work at Thornetown. Here, though without a pastor, the interest is well maintained. Pastor Young told of the opening of the school at St. Andrews with an average attendance of 47. This school is led by Brother Webber, formerly of the Oak Bay church.

Committee on correspondence made report recommending a letter of sympathy to Bro. Ervine, and that Lower Wickham and Second Johnson church letters be read now, and these churches be given the hand of fellowship. This report was adopted and its recommendations carried out, Deacon Chas. Secord and Deacon Jacob Day, representing the second Johnson and Lower Wickham churches receiving a welcome for their churches. On motion Rev. W. E. McIntyre was asked to outline the plan of the 20th Century Fund for Home and Foreign Missions. Bro. McIntyre stated facts already given in other Associations, speaking confidently of the possibility of New Brunswick raising its part of the much needed \$50,000, and pleading for the Home Mission work now neglected in our own Province. Instead of \$2,000 each year \$4,000 should be spent in this work. It was moved by Dr. Gates, seconded by Rev. A. H. Lavers; "(1) That this Association endorse the Forward Movement as outlined by Bro. McIntyre, and pledge ourselves to use our best endeavors to carry out the plans looking toward the gathering of the same. (2) To this end we recommend that a committee of two be appointed in each of our three churches to especially aid in this work." This resolution prevailed unanimously, and these were appointed: For Charlotte county, Revs. Lavers and Goucher; for St. John county, Revs. Ira Smith, S. H. Cornwall; for Kings, Revs. W. Camp, F. C. Wright.

The committee appointed to consider the wisdom of a reorganization of our denominational gatherings made report as follows:

"Your committee after much deliberation and after carefully considering our denominational needs in this Province, would recommend one general Association—formed on the basis of the present Associations—having under its control the Home Mission Board (which Board should become an incorporated body) said Association to meet annually and to take the place of the three Associations now in existence and the New Brunswick Convention. That we may be able to work up an interest in denominational work during the year, we suggest dividing the Province into districts for the purpose of Quarterly Meetings. To this end we suggest that a committee from this body be appointed to communicate with the Eastern and Western Associations and the New Brunswick Convention, asking their careful consideration of this matter with the hope that they will comply, and that thereby a greater harmony and unity may be given our denominational work in the Province. This, then, is our recommendation: 1st. Communications sent Eastern and Western Associations and New Brunswick Convention at next meetings of these bodies, asking them to give up their present existence and with us unite in one Association formed on a basis similar to that of present Associations. 2. That in this new body the Home Mission Board be incorporated and under the Association's control. 3. That the Province be divided into four or more districts for Quarterly Meetings, in which care and thought be especially given to the various departments of our denominational work."

This motion was discussed by Rev. J. H. Hughes, Rev. E. C. Corey, Bro. Keirstead, Rev. A. H. Lavers and others, and on motion, discussion was adjourned to 2.30 in the afternoon. Prayer was offered by Rev. E. C. Corey.

AFTERNOON.

Prayer was offered by Bro. Young in the opening exercises. Digest of letters was presented by Rev. Dr. Gates. This consisted of brief extracts from body of church letters, which were mainly encouraging. Rev. A. T. Dykeman presented report on the State of the Denomination. This contains history of value and is here given in full:

"Four additions during year to ranks of pastors, Brethren Stackhouse, Field, Wright, and Waring; four removals, J. A. and W. J. Gordon, Higgins and Wetmore; two new churches are admitted, Lower Wickham and 2nd Johnson; membership last year, 5595, this year, 5723; increase by baptism, 185, by letter and experience, 92; non-resident membership 884 or one-seventeenth of entire membership; finances, local, this year, \$25,544.23, last year, \$21,659.75, an increase of \$3884.48; missions, \$2730.50, last year, \$2120.65, increase of \$609.85; number of churches reporting baptisms, 21, number reporting none, 26."

On motion these excellent reports, supplementary to each other, were adopted. In the discussion upon the same it had been shown that our churches were lax in formulating and reporting statistics. It seemed important that full reports should be received and that our list of churches should be revised. On motion this work was entrusted to a committee consisting of Bros. Dykeman, Goucher and Chipman.

Earlier in the meeting Bros. Bosworth of Grande Ligne, Judge Emmerson of Sackville, and other visiting brethren had been invited to seats. Judge Emmerson was present to report upon the matter of incorporation of Baptist churches in New Brunswick. On motion he was heard at this time. His report was that of Bros. R. B. Smith, H. C. Creed, F. W. Emmerson to be submitted to each of the N. B. Associations. The action of the Western was stated and discussed, the bill was read and upon it the comments were various, favorable and otherwise, but two clauses only were criticized unfavorably. These referred to "educational institution" and "a repeal of previous acts." The interchange of opinion was pleasant as well as practical, and evolved the following resolution, moved by Rev. E. C. Corey, seconded by A. H. Chipman:

"That this Association appoint a committee of five to consider the matter of incorporation of Baptist churches in New Brunswick as outlined in report presented by Bro. F. W. Emerson, this committee to have power to act finally in this matter in connection with a similar committee from the Western and Eastern Association, in accordance with instructions to be given them by this body."

This was adopted, and the appointment of committee was left in hands of nominating committee.

On motion the Moderator appointed as a committee to draft instructions to this incorporation committee, Brethren J. H. Hughes, T. L. Hay, Thos. Hetherington, and F. W. Emerson.

The programme changed here and another of the helpful addresses which characterized this gathering was delivered by Rev. A. H. Lavers upon the theme "The Pastor as an Evangelist." The people, lay and ministerial delegates, were interested in this great question and inspiration must have come from it.

Pastor Dykeman followed in a paper upon another phase of this question: How the people may help the pastor in evangelization. By regularly attending all church services and by bringing others to these services, by earnest and ready testimony, by living a godly life, by praying for the pastor—these are but a few of the many rich thoughts given out in this excellent paper, which should receive a wider hearing.

Dr. Gates voiced the sentiment of all in expressing thanks to the brethren who have given us of their experience and thought. On motion it was resolved that committee who had in charge arrangement of program of special work for this Association, be continued another year.

Committee on Instructions to Incorporation committee reported:

(1) That the act includes the incorporation of churches only. (2) That the act shall not in any way repeal, amend or interfere with the private incorporation act of existing churches.

Committee on nominations reported finally: This report included the following recommendations: Committee on Ministerial Credentials, Rev. A. T. Dykeman, brethren E. M. Sippell, A. A. Wilson.

Writer of Circular Letter, Rev. H. H. Lavers, alternate Rev. Dr. Gates.

To preach Associational Sermon, Rev. W. Camp, alternate Rev. P. J. Stackhouse.

Committee on Church Incorporation, Rev. J. H. Hughes, brethren Thos. Hetherington, Mont McDonald, A. A. Wilson, T. L. Hay.

SATURDAY EVENING.

Prayer was offered by Rev. W. H. McLeod. Rev. A. H. Lavers, chairman, presented report of Committee on Temperance, which was received and adopted. Rev. A. T. Dykeman was appointed Associational representative of the Grande Ligne Mission.

Foreign Mission report presented by Dr. Gates, and spoken to by himself, was one of the saddest and yet most encouraging since the beginning of our independent effort among the Telugus,—sad because recounting circumstances of the death of our missionaries, Miss Gray and Mrs. Hardy; encouraging because indicating the steady and sure growth of our enterprise and all the blessings which such growth means. The speaker held the closest attention of all as he outlined clearly and fully plans, in the carrying out of which our 20th Century Fund may be made a complete success.

Pastor E. C. Corey followed with an encouraging report on Grande Ligne, and Mr. Bosworth presented an array of statistics of the year's work which could only arouse a deeper interest in this great mission. We plead for enlarged giving and hope for a portion of the Century Fund.

The business of the Association was then resumed. In the matter of the application of the Upper Wickham church for membership, it was resolved to recommend these people to take action as a church, and then ask dismission from the Western Association.

The resolution regarding our Association was again read and briefly discussed. On motion the matter was tabled for one year. It was then resolved that a committee be appointed to confer with the other Associations and the New Brunswick Convention regarding this plan, and it was also resolved that the brethren who had brought in this resolution should be such committee.

Report on Home Missions was presented and adopted. This showed aid of \$500 given to seven churches in this Association, and made recommendations regarding Forward Mission Fund and other interests, each of which had been acted upon. Invitation to meet with St. Andrews next year was, on motion, left to brethren, Goucher, Young and Lavers.

Resolutions to railways and boats to Dea. Hetherington and all others of the good people of Thornetown, to the choir, etc., were now in order and highly deserved. They passed unanimously and with enthusiasm. Bro. Bosworth offered prayer, the moderator pronouncing the benediction.

SABBATH MORNING.

The prayer meeting at 9 o'clock, led by Evangelist Young, was a season of rich spiritual blessing, an index of the services of the day. For the meeting at 10.30 a large crowd had gathered, completely filling the seating and standing room of the church and standing in numbers outside. The preacher of the morning, Rev. J. H. Hughes, had for his theme "The interdependence of the human and the divine," the text taking from John 15:5, Luke 19:31-34 and 22:36. These are favorite texts of our Bro. Hughes and he used them as the basis of an admirable discourse, strong in doctrinal statement, rich in spiritual truths.

SABBATH AFTERNOON.

Another crowded house greeted the speaker of the afternoon, Rev. Dr. Gates, and the people, as earlier in the day yielded to the helpful words and influences of an evangelistic address and were ready in testimony and prayer.

SABBATH EVENING.

Again another throng of people. Pastor Dykeman preached truth, especially applied to the unsaved, reaching many hearts with his words of kind yet faithful appeal. In the after-meeting, the closing hour of the Association, many testimonies were given and prayers offered and at last, two asked the prayers of Christian people.

Thus ended a series of meetings which will always remain fragrant in the memory of all privileged to attend them. They were characterized by kindly and harmonious feeling, the prompt transaction of important business, and, best of all, by a strengthening and deepening of spiritual life.

Collections reported by the Treasurer, Bro. J. T. Hetherington, were as follows: For Home and Foreign Missions, \$25.58; B Y P U, \$2.20; Grand Ligne, \$8.55. A total of \$36.33.

\* \* The Story Page \* \*

"Lochaber no More."

BY DAVID LYALL.

For the second time in one short week we began our weird night march to meet the foe. In the dark and gloom, under a frowning sky from which a cold and pitiless rain fell drearily, the great army in its various divisions advanced from the camp. I saw a great army, for so it seemed to me, a myriad host of fit and capable men, ready for any emergency, any foe. I have before commented on the wonder of a vast body of men, perfectly under control, moved forward with a definite object in view. Each unit a part of the perfect plan—there is no confusion; battalions move as one man, responsive to the faintest sign. The distance was not great, and absolute silence was necessarily enjoined and enforced. The only sound breaking the silence beyond the steady drip of the rain was the heavy breathing of the men, and the swish, swish of the myriad feet. An intense but subdued excitement could be felt. As for me, it tingled in my veins so that I was scarcely master of myself. Knowing that the Highland Brigade was to have the honor of leading the assault, I kept close to it, and no man said me nay. I was ready as any of them for whatever emergency might come, my rifle upon my shoulder, and my courage in the van. I was very near to the general more than once, but he spoke with none that night, nor did any man dare approach him. His face was set with the stern northern purpose, yet it seemed to me even then to be stamped with the seal of ineffable sadness. Looking back upon it now, I cannot but think it was the look of a man who led a forlorn hope from which he had no expectation to return. The men, however, shared none of their leader's depressions. They were fresh and eager for distinction; more than once their whispering chaff had to be stifled.

"I say, Lyall," whispered Luttrell in my ear, "this is mighty queer business; I've got that dream to my mind yet. Do you think it possible we could be caught like rats in a trap anywhere?"

"Shut up," I said sharply, for Luttrell's voice was shrill, "we'll have the colonel down to us and be sent back to quarters if you don't mind."

"I shouldn't mind at all," said Luttrell, this time in a sepulchral whisper; "I tell you I don't like this sort of thing. It gives me the blessed hump."

I was not troubled with any of Luttrell's misgivings. My blood was up, the excitement, the feverish apprehension growing in intensity every minute; every nerve strung to the utmost pitch, every faculty and sense alert and acute, I felt fit, eager for anything, and my spirit, I am sure, was the spirit of every man who marched alongside me that night.

I looked at my watch as I came upon the open veldt before the Boer position; it was then nineteen minutes to three. A few hundred yards of open space was shut in by the long line of broken hills sheltering the enemy's cover. The kopje which gave the name to the field was the point to be attacked by the Highland Brigade. The men were marching in quarter column order, which it will not become me to criticize, though as an independent witness of what followed I was bound to form an opinion of my own. A brief halt was made, a few orders hurriedly given in whispers, then that happened which till my dying day I can never forget; nor can any man who saw it. The level ground was full of barbed wire, which worried and tortured the bare legs of the Highlanders; suddenly one stumbled and fell upon it, and the sharp report of his rifle, accidentally fired, rang through the still air. That moment a sudden glare of searchlight, bright and clear as noonday, flashed full upon the doomed brigade. I saw the general on his horse, a lonely figure, with his strong, sad face silhouetted against the sky. "Like rats in a trap," Luttrell had said, and as the terrible volley rang out across the veldt these words beat upon my brain.

"Why, Lyall, there's trenches all over the place full of shooting Boers; we'll be butchered, every man of us in cold blood. Somebody's blundered," he cried, shaking, white as a woman, at my side.

"Run for your life, Luttrell. Back, back!" I whispered thickly, and turned to flee with him; then it seemed to me as if all the powers of darkness were let loose to work their will amongst us. Volley after volley was fired into our midst, passing clean through the quarter columns, dealing death and destruction in their train.

As I ran I put my hands before my face to shut out the ghastly sight. But I see them still, and will see them while life lasts, being mown down like ripe ears in harvest, falling thick upon one another in that awful rain of death. What wonder that they reeled under the shock, ay, and that they turned and ran. Suddenly through the horrible chaos I heard the clear voice of the general—

"Steady, men, steady!"

It rallied my scattered senses, even as it put some heart of grace into his cut and bleeding columns. I stood still and turned to look—so that I saw him again

for the last time. Bare-headed, his strong, earnest face set in the last resolute purpose, he cheered them on. Only for a moment, then he fell, just as the Gordons and Seaforth's with a fearful yell rushed forward trying to obey the last rallying call. Holding hard by Luttrell's arm I ran as a man runs for dear life, and there were hundreds with me. It is easy to sit at home and criticize, but to behold that Inferno as I beheld it, that black December morning, is to call the thing by a different name. After daybreak, through the high burning noon, and all day long the fight raged, and the Highlanders did their best to atone for the panic of the morning. Towards sundown, as I wandered about the field, helping ambulance workers and doing whatever came to my hand, yet ever as a man dazed or in a dream, I came upon a face I knew—an honest, boyish face, turned up white and haggard to the glaring sun. His eyes were closed, and for a moment I thought he was dead. I regarded him a moment, wondering where I had seen him before, then it suddenly came upon me in a flash. He was one of the Black Watch I had seen on the transport, and even as his lips framed the name engraved on his heart, the love story he had told me that day on board came back, and I spoke to him by name.

He stirred uneasily, moaning in his pain, and opened his eyes with a faint gleam of recognition in them. The bonnie fair face, some mother's pride, was blistered and peeled with the merciless sun, and his life-blood was ebbing slowly at his side. I looked round desperately to try and find some one to help me to move him into the shade; but the ambulance was far off, and the battle raging ahead of us with unabated force. And all around us, ah me! what need for me to attempt its description? It minded me on nothing but the moaning refrain:

"The floorers of the forest are a' wede away."

I took my helmet off my head, and tried to shield him from the sun, gave him a draught of water, and set about trying what I could do to ease his wounds. Luttrell and I, during our days in camp, had been taking lessons in first aid from the ambulance men, and I had all my materials in my little kit. And I did my best; unskilled as I was, I saw that he would soon be past my human aid.

"Will ye write twa letters for me after I'm deid?" he asked between his labored breaths.

"Ay, my lad, twenty if you like."

"Twa will dae. One is to my mither, Mrs. Ann Chisholm, Spital of Glenshee, by Blairgowrie. An' theither to Miss Elsie Inglis, at Colonel Murray's Edinburgh Castle."

I jotted the names in my note book, and waited for the rest.

"Tell my mother I died fetchin', an' that I didna rin; but say that the man that blames them that did rin, the Almighty will be even wi' him, as he will be even wi' them that led us intil this murder hole. Syne tell her that I read my Testament every night, an' that I'm no feared to dee; an' that I'll meet her in heaven, where I'm fain to be this day. Hae ye gotten a' that?"

"Every word," I answered. "It's shorthand; but I'll copy it out so that she'll be able to read it without her glasses."

"That's a' right. Syne to Elsie Inglis write—" Here he broke off and grinned broadly; even shaking with silent, inward laughter.

"Tell her she'll hae to get a new lad, for we're baith deid. I saw him fa' at my side, when the firin' started first. But tell her I loved her weel, an' if a decent lad seek her love, to be kind till him, and no break his heart as she broke mine. And I bear her nae ill will."

This I wrote also—slowly, because of the increasing difficulty of his speech. I saw his eyes growing dim with the death film, and suddenly they were fixed on my face with a strained and hungry look, as of one who would put a question and dare not. Whether I understood that dumb entreaty aught I know not, but immediately I knelt down to pray, and ere I had ceased it was well with the lad, and he was far away from that day's awful reckoning, and all the trouble to come. I covered his face with his handkerchief, and turned to see how fared the fight. It was now half-past four of the afternoon. The Guards had been hard at it for hours, and, with the Yorkshires, partly redeemed the failures of the day. Before sundown we retired and marched mournfully back to the camp we had left in such spirits before that fateful dawn.

I wrote my despatches with a heavy heart, and soon after went back with a fresh relay of the ambulance to the field. All night long we labored on among the dead and dying; but of that night's work I have not the heart to write. The only thing which lightened the gloom was the unflinching endurance and courage of the wounded. There were even some found to make light of their pains, and to have a joke ready for those who were trying to help them. I was not with the party who found the General, and took him home; but I heard them say in camp that he was riddled with bullets, and that his face

wore a placid look, as of one who sees beyond these terrors to the perfect peace. I asked leave, which was not denied me (for all hearts were tender then, and many sore,) to look upon him as he lay in his tent, before they carried him to his last narrow bed.

The face of the sentinel who kept watch by that tent door was that of a man who has a reckoning to pay. I abstained from speech with him, for, indeed, I had heard enough breathings and threatenings among the remnant of my countrymen to fill me with dismay. And even on that fell day it was borne in upon me that before they could be led to victory in the future, as they had been in the past, a new voice would need to put courage and heart of grace into them, for they were broken men, who could not then see beyond the grim tragedy of that bitter day.

There were tears upon my face when I came from within the tent again, and as I passed by the sentinel I wrung his hand, and hardly knowing what I did, pointed upward. But he only set his teeth, and fumbled with the trigger of his rifle.

Next day, at sundown, before the glory had departed, we buried the last of our dead. We had been at it all day, and now had come the crowning act, to lay to his rest the hero of a hundred fights, who had bidden goodbye for ever to the place which would know him no more. I would that I could photograph on the minds of the makers of war the picture of our melancholy task. A shallow grave had been dug within sound of the pleasant music of the Modder River. Near to it, likewise awaiting burial, after their chief, lay the bodies of a great company of Highland men, dressed in the tartan they loved, their grim, pale faces set still as if in the fury of battle. Luttrell, who had suffered a painful flesh wound in the arm and who had walked out with me against medical advice, grew white, and nearly swooned at the sight. He was young, and his heart was very soft. I wondered, as I looked at him, what would be the after effects of these scenes, whether his brilliant, happy spirit would ever finally recover the shock.

"I don't think I can stand it, Lyall. I was a fool to come."

"You can't go back now, boy. Hush! here they come."

A shrill, sweet, wailing sound cleft the clear evening stillness, and drowned the soft murmur of the river. A something came over me which I cannot describe, a painful ecstasy, a thrill which set vibrating every chord of my being. To hear the pibroch play the "Floors of the Forest" under an alien sky, the last requiem for a mighty host of Scottish dead, how is a man to do justice to it, or to bring it home to the imagination of others? First came all that was left of the Highland Brigade, with their bare-headed chaplain in front, their arms reversed, closing in upon their General's bier. I have studied the faces of men in every walk of life, watched them in grim and bitter experiences; but never saw I faces like the faces of these men at that great and sad burying. There was sorrow, too great to be uttered. A choking sob now and again broke the golden stillness, and every eye was dark with pain. But there was something more, a deep-breathed indignation, a set and terrible purpose, a thirsting for righteous vengeance. Involuntarily my mind went back nigh half a century to another black day under another alien sun, when their forbears looked upon the well of Cawnpore, and swore their dreadful oath of vengeance. The ineffable notes of the pibroch, however, speedily melted every heart, and when they laid the gallant soldier, full of glory though not of years, in his last narrow bed, there was no dry eye in that great company.

After the dead men had been laid tenderly to rest, and the solemn service of the church had been spoken above them, the pibroch sounded its last note of shrill pain like a human creature in distress.

"What's that?" whispered Luttrell thickly. "It's like music from another world."

"Lochaber no more," I answered, and made as if to move a little apart.

"There's something about it all I don't get the hang of," he said, and the huskiness was not gone from his voice. There's more in being Scotch, especially in being Highland, than one would think.

I moved from his side, for I had no heart to answer him. And I stole away from the sacred graveyard down to the river, where it pleased cool and musical in the clear evening light. I was but a Lowland Scot, but Celtic blood stirred in my veins, and I am not ashamed to say that I had wept sore for my comrades who had fallen on their last sleep, and would return to Lochaber no more.—British Weekly.

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Not Forgotten.

The day was bright, and the village streets were full of people, but Mary Pratt felt that she was in the midst of an awful cold and solitude. Her husband had gone with his regiment to Cuba. All the other boys had been heard from since the battle of San Juan Hill, but no word had come from Tom.

She shut to the poor woman's head when she opened.

"Tom!" But she and they would be the street—

God had dealt alone through Tom. What little hope could not be a horror—

Presently He spoke, laughed, with a sh—

"Jack you was—

She took her heart—

"You baby!" Then Jack's coat," he my suppe

She loved him to sleep. A great child's tears out at the roses at thought.

He is good. Tom. He

When a and a gro Tom, dear wherever—

There minister he said. She reas port. Wo to-morrow

I'll wait Mary, the away on a luncheon, a white ca she put on got a very cards, for Mary used

She sat hall; and, as she was bering othe blind door and Elinor

So she opened lighted to looked un

Can you The mi his hands met by the on one side gested tea planations

She came close beside he brought to do. But see; and g got in.—L

"My dol indignant; Times tells that were

Often, as pennies to were bought wanted the only little the purcha

"Now, p see. Take looks as if

The Young People

She shut the baby up safely in the chamber and ran up to the post office. The mail was just opened. Many of the women had letters, but the old postmaster shook his head when Mrs. Pratt's white face appeared at the square opening.

"Tomorrow, perhaps, Mary," he said in a gentle voice. But she saw the men glance significantly at another, and they made way respectfully for her to pass as they would have done for a mourner. As she hurried down the street her soul cried out fiercely.

God had not listened to her prayers! He was deaf, cruel—that merciless something up there in heaven, dealing out misery and death. She was to go tottering alone through the world, carrying her child—without Tom. Without Tom! She sat down on the steps of her little house, beating her knees with her hands. She could not cry. The world was full of awful cold and horror—without Tom.

Presently she heard little Jack's voice talking inside. He spoke fast and loud, as if frightened, but tried to laugh, and when she opened the door he ran to her with a shout of joy.

"Jack was afraid, mamma, he cried. 'Me thought you was gone. Me thought you forgot Jack.'"

She took him up, holding him to her breast, although her heart beneath beat full of its savage pain and fear.

"You thought mother had forgotten you! Foolish baby!"

Then Jack saw his new clothes. "Mamma made my coat," he said. "Mamma loves Jack. Mamma cooked my supper in that little dish. Mamma won't forget me. She loves Jack." He crept closer to her while she rocked him to sleep, and laid him in his crib.

A great thought had come to her as she heard the child's talk. Had not he cared for her? She looked out at the setting sun, the peaceful valley, the climbing roses at the window. "He made them for me," she thought. "He gave me my home. He gave me Jack. He is good. He is my Father. He won't forget me—or Tom. He is taking care of Tom for me—somewhere."

When she laid the boy in his crib, she knelt beside it, and a great quiet came into her face. "Take care of Tom, dear Lord!" she cried, "wherever he may be—wherever—"

There was a hasty knock at the door. The old minister stood on the step. "It is a despatch, Mary," he said. "I brought it so that there might be no delay."

She read: "Thomas Pratt just landed from transport. Wounded, but out of danger. Will be at home to-morrow."—Youth's Companion.

The New Parlor-maid.

"I'll wait on the door, grandmother, said Elinor; for Mary, the neat little servant who usually did that, was away on a vacation. So grandmother went upstairs after luncheon, as usual, to take her nap. Elinor hunted for a white cap like Mary's; but, as she could not find it, she put on a bright red sweeping-cap instead. Then she got a very large japanned tray from the pantry for the cards, for she could not find the small silver one that Mary used.

She sat down on the floor in the wide, old-fashioned hall; and, finally, her head went down on the rug. Just as she was drowsily forgetting some things and remembering others, there came a knock on the old-fashioned blind door. The inside doors were open, fortunately; and Elinor sprang up in haste, and tried hard to open the blinds, but they were too much for her to manage. So she opened the slats to see who it was, and was delighted to find that it was her friend, the minister, who looked smilingly in at her.

Can you climb in the parlor window? she asked.

The minister looked at it a moment. Then putting his hands on the sill, he vaulted lightly in, where he was met by the very small parlor-maid, with a red cap much on one side, and bearing an enormous tray, which suggested tea much more than cards. However, after explanations Elinor disappeared to get her grandmother. She came in again without her tray and cap, and sat close beside the minister, and serenely ate the caramels he brought her, which was not usual for a parlor-maid to do. But, then, she was not a usual parlor-maid, you see; and grandmother did not know how the minister got in.—L. E. Chittenden.

The Sympathetic Doll.

"My dolly isn't a plaything," said a certain little girl, indignantly; "she's real folks!" and the New York Times tells of two children who planned to possess dolls that were just as much alive.

Often, as in this case, the children saved their own pennies to buy things they desired, and when the articles were bought, appreciated them correspondingly. They wanted these dolls very much, and, although they were only little ten-cent bisque dolls, the directions given for the purchase were particular.

"Now, papa," said one, "don't just buy any doll you see. Take it up and look it right in the eyes, and, if it looks as if it loved you, then you can buy it."

EDITOR, R. OSGOOD MORSE. All communications intended for this department should be addressed to its editor, R. V. R. Osgood Morse, Guysboro, N. S. To insure publication matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—The needy at our door, Luke 16: 19-31.

Daily Bible Readings

Monday, July 23.—2 Samuel 5. David King of all Israel. (v. 3). Compare 1 Sam. 16: 1, 13. Tuesday, July 24.—2 Samuel 6. The ark carried to Jerusalem. (v. 17). Compare 1 Kings 8: 1-5. Wednesday, July 25.—2 Samuel 7. A perpetual kingdom for David's seed. (v. 13). Compare Ps. 89: 3, 4. Thursday, July 26.—2 Samuel (8) 9. David remembers his covenant. (v. 7). Compare 1 Sam. 20: 14-17. Friday, July 27.—2 Samuel 10: 1-11: 1. Defending the nation's honor. Compare 2 Kings 14: 8-12. Saturday, July 28.—2 Samuel 11: 2-27. David's two great sins. Compare Ex. 20: 14, 15.

Prayer Meeting Topic—July 22.

The needy at our door.—Luke 16: 19-31.

Again we have to protest against such juggling with Scripture as is necessary to draw the topic for this week from the Scripture assigned. Such misinterpretation of Scripture by devout Christians is more pernicious in its influence than all the malicious attacks of the enemies of the Word. Had those who chose the "Uniform Topics" searched the Scriptures a little they could have passages which would legitimately yield the topic, "The needy at our doors." Since it is impossible to harmonize the topic and the Scripture we shall present no "Comments" this week.

Two weeks ago we published a poem in this department. Some persons have evidently taken our action as an invitation to send us lines that have been forced to rhyme. But the space at our disposal is too limited for us to publish any verse that is not poetry.

The Possibility of the Impossible. BY R. OSGOOD MORSE.

In his first epistle the apostle John appeals to both the fathers and the sons. His appeal to the fathers is on the ground of their knowledge—their Christian experience. "Ye know him who was from the beginning." His appeal to the young men is on the ground of their power of achievement. "I have written unto you, young man, because you are strong, and the word of God abides in you, and you have overcome the evil one."

Young manhood is the time of peculiar temptation. We then stand at the parting of the ways. We then make choices for life,—how often for eternity. If one, then, overcomes the allurements to a wrong choice and chooses rightly well may it be said that he overcomes—not destroys—the evil one. He has become strong. If he is strong, the power for achievement is evident. If you are strong devote your strength to loving service for Christ.

So, too, this appeal is to the young to devote their strength to Christ and his service. You have the power to do things. You believe in the possibility of the impossible. You are just the ones to whom Christ calls for service. He who has ceased to believe in the achievement of the impossible has completed his usefulness in life, and but one thing more remains for him—to die. And the sooner he dies the better for the world. All the voices of the coming century call to you who are young to achieve the impossible. Young men, young women, filled with bounding possibilities for life, yield your strength unreservedly to him who would direct your achievement into noble channels.

I want to give myself fully to Christ while I still see visions, while I still believe the impossible can be achieved. When I have got beyond that my incentive to service will be gone.

You who have the power to do things—the power to make the impossible possible—give now to Christ every key of your life. What manliness is there in withholding this noble period of your life from Christ, and then when the visions of youth have passed into the dreams of age, to offer the blackened stump of a wasted life as your sacrifice unto Almighty God? Is it a noble, is it a manly thing to do so? Rather yield all to Christ now, that in him you may realize THE POSSIBILITY OF THE IMPOSSIBLE.

Unfortunate Good Fortune.

CALDER MORALIZES ON THE USES OF CRITICISM. The other day I was talking with an author whose poems are well known to the readers of this paper and to all that read poetry. Her sweet and sincere verses have

brought comfort to many sad hearts, and cheer to many gloomy lives. She may well rejoice in the good she has done with the gift which she cherishes, as a gift from God.

We were talking about the criticism upon books by the reviewers, and she told me that never, during the publication of the long line of her books, has one of them received from any source an unfavorable criticism; and she said that such criticism, if it had come, would have wounded her to the heart.

"You are very unfortunate," I said to her, much to her amazement. Something turned our conversation at that point, and I had no chance to explain, if explanation were needed. I myself have been more lucky, and I count it among my chief blessings that in my personal life, and for my books, I have occasionally stumbled upon unfavorable critics.

They made me mad at that time, I am sorry to say. Some of them perhaps were wrong in their judgment. Some of them were harsh and uncharitable. But the most preverse of them all, the most unreasonable, did me more good than the undiscriminating praisers.

I believe in appreciation. There is far too little of it in this selfish world. But appreciation means rating a man at his real worth, and letting him know it. Not every one has the insight for that, and still fewer have the courage. No one has the right to any gift of God unless he means to make the most possible out of it, and to reject or avoid unfavorable criticism is either to say that you do not care to improve, or that you are perfection already, neither of which positions are likely to be assumed in words, however we may assume them in reality.

So let us thank God for the critics, even the cantankerous ones, and ask him to give us grace to be grateful for them, and to send us more of them!—(Calder Cobweb, in The Christian Endeavor World.)

Susan Coolidge tells a pretty story of Christmas Eve. Some orphan boys, with their master, gathered about the table for their evening meal, and repeated the quaint old grace:—

"Lord Jesus Christ, be thou our Guest, And share the bread which thou hast blest."

"Then," so the story runs, "the happy din broke out again. But one boy (the youngest there) wondered wistfully why the dear Christ never came—they had asked Him so many times. Suddenly the door was opened, and there on the threshold stood a child. The snow was melting on his tangled hair and his thin face was pinched with cold; he stood in startled amazement at the scene that his touch had revealed; his eyes, dark with hunger, rested on the long table. For a moment there was astonished silence in the hall—then the youngest pupil lifted his happy little voice. 'O, I know now,' he cried; 'the dear Christ could not come himself, so he sent this boy instead!' The generous boyish hearts caught the interpretation eagerly. They drew the wandering stranger in and gave him the place of honor among them; one pushed across his plate and spoon, another his bowl. All that they had to give they set forth for the honoring of the dear Christ in the person of his needy one." That was taking Christ at his word: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A Daily Thought.

SUNDAY. Let us always remember that it is not the amount of religious knowledge which I have, but the amount which I use, that determines my religious position and character.—Alex. MacLaren.

MONDAY. Time fleeth on, Youth soon is gone, Naught earthly may abide; Life seemeth fast, But may not last— It runs as runs the tide. —Charles Godfrey Leland.

TUESDAY. Learning, therefore, ye wise fathers, and good bringing up, and not blind and dangerous experience, is the next and readiest way that must lead your children first to wisdom and then to worthiness, if ever ye purpose they shall come there.—Roger Ascham.

WEDNESDAY. Divine love is a sacred flower, which in its early bud is happiness, but in its full bloom is heaven.—E. L. Hervey.

THURSDAY. Not a flower, But shows some touch, in freckle, streak, or stain, Of his unrivaled pencil. —William Cowper.

FRIDAY. Never throw mud. You may miss your mark; but you must have dirty hands.—Joseph Parker.

SATURDAY. He prayeth best who loveth best All things, both great and small. —S. T. Coleridge.

## Foreign Missions.

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR JULY.

For our Associations, that a great blessing may attend these gatherings, and new interest and zeal be awakened in every department of our work. For our missionaries that as they return from the Hills to their fields of labor the presence and power of the Holy Spirit may be upon them, and many be led to Christ through their efforts.

#### Notice.

Meetings in connection with W. M. A. S. will be held at the Associations, Pugwash, Saturday, July 14th, Hope-well Cape, July 21st. Will all Societies and Mission Bands please send delegates to attend these meetings.

I am sending the blank forms this week to all our Aid Societies and Bands in Nova Scotia. These are addressed with one or two exceptions to the secretary who reported last July. If these forms are not received please notify me at once. County secretaries will please send in to me their reports of work done by them not later than July 30th. AMY E. JOHNSTON, Prov. Sec'y., N. S. Dartmouth, N. S.

The annual meeting of W. B. M. U. will be held in Windsor, N. S., August 21 to 23. Will all the W. M. A. Societies send delegates to this meeting, also the Mission Bands. See Report as to the number each Society is entitled to send. It is expected that these meetings will be of more than usual interest and it will pay our societies to make some sacrifice to be present.

#### Salem Branch W. M. A. S.

In October last a branch of the Amherst W. M. A. Society was organized at Salem, one of the stations of the church. As no notice of the organization has appeared before in these columns, a few words concerning our work will be in place. Our society was started with eight members, one of whom was an honorary member, Pastor Newcombe. It has since grown to sixteen, Deacon Logan becoming entitled to enter the honorary list. With this splendid increase in numbers there has been an equally marked growth in interest. The officers who have had charge during this period were: Pres., Mrs. A. F. Newcombe; vice-Pres., Mrs. G. Travis and Mrs. Hugh Logan; Sec'y., Miss M. E. Campbell, Treas., Mrs. Samuel Coates; Church Com. Arrangements, Mrs. E. Miles; Auditor, Miss Alice Logan. Public meetings have been held which have aided materially in raising money for the Lord's work. Altogether in this period of less than a year the amount raised is over \$26. In June a Mission Band was organized with a good number interested, an account of which will appear separately. The outlook is full of promise. The entire membership have joined heartily in the work. The president has been indefatigable in her zeal. To her is due the existence of the Society and much of its success. Her removal from us will leave a place in our Society it will not be easy to fill, and our Mission Band will miss its organizer and ardent supporter. New officers have been appointed, of whom Mrs. Wm. Bent is President; Mrs. Lois Miles, Secretary; Mrs. Samuel Coates, Treas.; Vice Presidents, Mrs. H. Logan, Mrs. E. Miles; Com. Arrangements, Mrs. W. O. Logan, Miss Alice Logan. COM.

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

From June 20th to July 13th. Alberton, F. M., \$1.80; H. M., 20c.; West Yarmouth, F. M., \$7. H. M., \$1; Indian Harbor, F. M., \$2; Long Creek, F. M., \$5; Newcastle, F. M., \$4, H. M., 75c.; Cornwall, F. M., \$12, H. M., \$8; Havelock, F. M., \$18, Tidings, 25c.; Antigonish, F. M., \$2.50, G. L. M., \$1, H. M., \$3.94, Mr. Burgdoffe's salary, \$13; River Hebert, F. M., \$11.65, H. M., \$12.35, Moncton Tidings, 25c.; Doak-town Tidings, 25c.; Woodstock, F. M., \$10.50, H. M., \$4.50, Tidings, 25c.; St. Sable River, F. M., \$10.75; Tidings, 25c.; Hillsborough, F. M., \$28.63; H. M., \$7.15; Springhill, F. M., \$5, H. M., \$3.25, G. L. M., \$1; Doaktown, F. M., \$5, H. M., \$5; Debert, F. M., \$5, H. M., \$2.50; Diligent River, F. M., \$1.50; 2nd Dorchester, F. M., \$4; Bridgetown, F. M., \$20.15, H. M., \$2.10; Hopewell Cape, F. M., \$5.20; Falkland Ridge, F. M., \$4.50, H. M., 50c.; Glace Bay, F. M., \$2; Falmouth, F. M., \$20; Jacksonville, F. M., \$10.25, H. M., \$1.30; Tidings, 25c.; Reports, 15c.; Dorchester, F. M., \$11, H. M., \$10; Gibbon, Tidings, 25c.; Homeville, F. M., \$8.25; Benton, F. M., \$4.63; Bridgetown, Tidings, 50c.; Gaspereaux F. M., \$13.80, H. M., \$4.77, G. L. M., Soc., Mr. Gullison's work, \$25; Osborne, F. M., \$7.70, H. M., \$1.60; Chester, F. M., \$11.90, H. M., \$3.75; Port Elgin, F. M., \$8.80; Bridgetown, H. M., \$10; Canning, F. M., \$22.

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

#### From Halifax.

The absence for a long time past of Reporter's stated communications from Halifax must be attributed to neither indifference nor the lack of matter, calling for report, but to sheer mercy—a quality sadly lacking in some writers. While the annual inundation of the

Associations was on the pages of the MESSENGER AND VISITOR it seemed only human to stop other floodgates, lest there should be a destructive deluge.

Long communications might have been written of the session of the Episcopal Synod in this city. The Bishop of course gave that ecclesiastical body his annual address. He leans moderately toward the high church party, but not extreme enough to arouse the low church element in the Synod. In the Bishop's opinion a child twelve years old is too young for confirmation and full church membership. It is possible for one so young to have piety, but not sufficient knowledge of doctrine to warrant full church membership. This is difficult ground to defend. Age, less than one day, is sufficient for baptism, the first ordinance, but twelve years too young for the second ordinance, the Lord's Supper. Baptists do better than that. Even in ye olden times they practiced better than the Bishop preaches. Edward Manning baptized a little girl only eight years old. There are members not a few in Baptist churches now under twelve years. A grave, decorous body is the Episcopal Synod, not heavy in brain religion, and who has a right to pass judgment on the heart? The revival in that body which overflowed in 1827 and gave the Baptists the Granville street church, has not spent itself yet, and it is to be hoped never will. St. Paul's, its centre, has retained and perpetuated not a little of its fruit and fragrance. Dr. Hill, Dr. Hole, Rev. Mr. Hague and now the Rev. Mr. Armatage are all known as evangelical preachers, and they have had a fair percentage of appreciative and devout members.

The Presbyterian Assembly of the Dominion held its sessions in St. Matthews while the Episcopal Synod was meeting in St. Luke's. As a sign and tending of the times, cordial greetings passed between these two bodies.

I suppose it would go current without dispute, that the assembly representing the Presbyterians of Canada, possesses more pounds of consecrated brains to be thrown into the scale of orthodox religion, than can be found in any other kindred body. Except the Baptists no body of Christians exceeds the followers of John Knox in the cultivation of the individual. Every typical Presbyterian stands erect. If in their deliberative assemblies there is not individualism there is nothing. This is gravely illustrated in some cases of discipline in their church courts. The genius of the government is for each man to think for himself. Illustrations are found in cases of wrong going as well as in cases of right going. The individualism of the body has served the Rev. Mr. Mullen, and sustained him in the ordeal of a succession of trials in church courts, and yet he has enough left to go out and defy the whole body from the Atlantic to the Pacific. Fancy that castiron firmness and phenomenal fixedness of purpose possessed by the hundreds in the Presbyterian assembly and all harmonious, and directed into right courses, and what a mighty force for truth and righteousness, what a blessing to the world. Well Presbyterianism persists in cultivating the individual, notwithstanding the abuse of the principle and incidental disadvantages. Baptists do the same; and they too, have occasionally to contend with wrong headed, wrong hearted individualism. Episcopacy is on the assumption that the individual is not cultivated, but suppressed. But the forces at work in these days, suggesting, stimulating and calling to individual, independent action, have invaded all preserves, all monopolies. Romanism the chief of the suppressors of the individual; the Episcopacy the next in order, the Methodism following at a long distance, but nevertheless following, have all heard the clamoring of the units, and have been compelled to respond to a greater or less degree to their demands. Neither Episcopacy nor Methodism has been able to keep their church assemblies exclusively in the hands of the clergymen. Laymen have demanded admittance; laywomen, too, have asked for a share in the doings of the church courts. Educate and load each individual with his proper amount of responsibility, and keep him in the right ways of the Lord, and in no other way can so much be done for the world and for religion. If the individualism of every Baptist in the Dominion could be kept exactly perpendicular, the force of the body would be multiplied by a figure not less than two.

Well, the Presbyterians and Episcopalians have had successful sessions of their respective bodies, and have made the city cheerful with their presence; and in the case of former, light has been shed and life dispersed into all the congregations into whose pulpits they were invited. Methodists and Baptists listened to good sermons from these visitors.

The oldest United States educational body, seventy years old, is now thanking Halifax for its bountiful hospitality, paid for by the guests themselves at boarding houses and hotels, and is packing its valises for a return home. The hospitality thanked for was outside of table and rooms. This body brought with it some men of note, men who are not lagging behind in any line of the world's race.

As in duty bound, this Educational Institute from the States was welcomed in the Rink by Sir Malachi Daly, Archbishop O'Brien, and by Bishop Courtney, if he had not been on the bosom of the Pacific Ocean, Mayor Hamilton and the Superintendent of Education. Not till the millennium will it be seen that an Archbishop and a Bishop do not represent Halifax. They represent their own churches. Very good! But it is assumed that they represent all other ecclesiastical bodies. If anyone would like a nice difficult job, just let him teach Halifax that Archbishop O'Brien and Bishop Courtney do not represent the Presbyterians, Methodists and Baptists; and let any one who desires the long life of such an individual, wish that he may live to see his task accomplished; and if this prayer should be answered, that reformer would stand among the patriarchs for length of days. Well, the visitors got a hearty welcome to which their representatives responded in fine form and good heart.

Among the men of fine literary taste, Judge Stafford of Vt. must be named. He was seen in a lecture on Burns. From beginning to end it was luminous with the glow of poetic sentiment. Happy apologies for the weaknesses of the poet, fine discriminations, and felicity of expression marked the deliverance from beginning to end. It was a treat.

Rev. William J. Lang of Connecticut ought not to be passed over in silence. "Nature and the Child" was the subject of his address. Barring poetic genius, he is one of nature's interpreters, a very Burns reduced to prose. He is a man after the late Dr. T. H. Rand's own heart. He has not fondness for butchering and dissecting nature, but insight and the gift of studying and interpreting her. He is the author of "The Ways of the Wood folk." Another work—"Wilderness Ways" will soon be in the market. He carried his hearers into the second heavens—nature in field and forest—and discoursed most bewitchingly on the mysteries and beauties of this realm.

Time and space block the way to a full account of the deliverance of these cultured intellectual visitors. The Rev. Josiah Strong of New York, before an audience of a thousand people, undertook to give a brief sketch of the forces at work during the passing century, and their prophecy of the coming hundred years. He did full justice to the United States and China; but failed to make a symmetrical sketch of the past, by neglecting to state that while the United States have been growing into their present form, England has taken charge of over 200,000,000 Asiatics, has given them their law, order, education,—in a word civilized them—that in the same time England has created the Australian Empire; the Canadian Empire in the last thirty years; that in the same time Germany has become a great world power, that Italy has become disenthralled; and that to-day England's outlying empires are one with the parent state in defending the old flag all over the round world; that even the Rajahs of India are offering their infantry and cavalry for the same end. All this, the great miracle of the closing century, Dr. Strong seemed not to see. His lecture was therefore partial, patchy; and did not present a whole—symmetrical and grand from which he could tell his hearers to draw their inferences for life's work in the interests of civilization the best, and Christianity the purest.

My space is gone in which I should have told the friends of the Rev. W. E. Hall's family of their more than three months' of anxious watching over the sick bed of their dear daughter, Minnie B., who has now been carried beyond the point of hope by meningitis, the malady which no medical skill could dislodge. No qualifications of language are needed in speaking of Miss Hall. Her gifts and attainments are of a high order. Her marriage day, the 25th of July, had been fixed. She was to have become the wife of Judson Rood, a most excellent man, a member of the Tabernacle church. Firm faith in God has sustained the beloved child, the parents, the brothers and sisters—all. The long ordeal of watching has consumed the strength of the family; but still God is their strength.

The committees are astir in preparing for the Convention. A large number of delegates are expected. Rev. F. O. Weeks is at Arichat spending his vacation. The other ministers are on the ground. The Rev. Joseph Murray is now planning to remove from Shelburne to Halifax, where he will live with his son-in-law, Rev. Mr. Schurman. He will in his impaired health, find a host of kind friends in the city.

Sunday School picnics and outdoor pleasures have their innings just now.

REPORTER.

### "He Liveth Long That Liveth Well."

*He that maintains "the perfect circulation of pure blood in a sound organism," or in other words, good health, may live both long and well.*

*A great multitude of people say Hood's Sarsaparilla has lengthened their lives.*

*Heart Trouble—"I had heart trouble for a number of years and different medicines failed to benefit me. I tried Hood's Sarsaparilla and three bottles completely cured me." Mrs. C. A. Flynn, Wallace Bridge, N. S.*

**Hood's Sarsaparilla**  
Never Disappoints

HOOD'S PILLS cure liver ills; the non-irritating cathartic.

**Well Dressed—a Duty**

You owe it to yourself to be well dressed. Remember this is a tailoring house that any man can afford to patronize and no man can afford to ignore. Our work is the work of experts. You are sure to get satisfactory results here.

We direct your attention to our fine stock of Blue Serges—\$20 and upwards the suit.

**A. GILMOUR,**

68 King Street, St. John, N.B.  
Custom Tailoring.

**Notices.**

**Convention Notice.**

The Baptist churches of Halifax and Dartmouth look forward with pleasure to the coming of the Maritime Convention. They are making every effort for the comfort and convenience of its members. According to our constitution the membership of the Convention is as follows:—

1. Each of the Baptist Associations in Nova Scotia, New Brunswick and Prince Edward Island, shall be entitled to send to any meeting of the Convention two of its own members as delegates to represent it therein.

2. Each church connected with any of the above named Associations and contributing annually towards the objects of the Convention, shall be entitled to send one of its own members to represent it at any meeting of the Convention, and an additional delegate for every fifty dollars contributed to those objects during the year; but no church shall be entitled to send more than five delegates.

3. Every ordained Baptist minister connected with one of the churches above mentioned, either in the relation of pastor or member, shall be a member of the Convention.

4. Any member of any of those churches who shall have contributed towards the objects of the Convention fifty dollars at any one time previous to the 27th of August, 1879, or one hundred dollars at one time after that date, shall become a life member of the Convention.

5. The President and Faculty of Acadia University being members of any of the churches above mentioned, shall be ex-officio members of the Convention.

We purpose to provide free entertainment for all constitutional delegates. If others come who are not members of the Convention, we do not hold ourselves responsible for their free entertainment. After all the regular members are located we will do our best to care for visiting friends, but we give no further promise. Those desiring to provide for their own entertainment either as members of the Convention or as visitors, may secure accommodations at hotels and private boarding houses, by communicating with Rev. Z. L. Fash, Secretary of the Locating Committee. The rates will be from 75cts. to \$2.50 per day.

The pastors and church clerks are urged to secure the appointment of delegates at once, and to forward immediately to the Secretary of the Locating Committee, the names of those only who will attend. In case a delegate is appointed who afterwards decides not to come, please notify at once the secretary. The names of delegates and members should be mailed not later than August 6th.

Postal cards with location and instruction will be sent to all whose names arrive in time. It is hoped that they will appear soon enough for complete publication in the daily papers some days before the time of meeting.

Delegates of the Maritime B. Y. P. U. will receive free entertainment, if they are selected from among the regular Convention delegates of the churches.

Committees will meet delegates and members at the trains.

On behalf of the Locating Committee.  
ZERNAS L. FASH, Sec'y.  
15 Black Street, Halifax, N. S.

The Baptist S. S. Convention of Albert County meets in connection with the Eastern N. B. Association, July 20-23. By mistake it was announced in these columns for last week. Let all concerned notice this correction.

The Baptist Convention of the Maritime Provinces.—The fifty-fifth annual meeting of the Convention will be held this year in the North Baptist church, Halifax, N. S., opening on Saturday, August 25th, at 10

a. m. Circulars will be sent to the pastor or clerk of each church. Further announcements will be made in the MESSENGER AND VISITOR.

HERBERT C. CREED, Sec'y. of Con.  
Fredericton, N. B., July 1st 1900.

Will the delegates to the N. B. Eastern Association kindly forward their names to S. C. Spencer, Hopewell Cape, in order that they may be provided with homes. Also state whether you will come by private conveyance. If you come by train buy your ticket for Hopewell Cape Station and teams will be in waiting Friday and Saturday. If you cross the ferry from Dorchester you will return free.

F. D. DAVIDSON, Pastor.

N. B. Eastern Association B. Y. P. U. to be held at Hopewell Cape, Friday, July 20th, 7 45 p. m. Programme: Address of welcome; Pastor Davidson; reply, by President; address by President of Maritime Union, Rev. G. Lawson; paper, Relation of B. Y. P. U. to the church, by Mrs. J. W. Brown; address, Spiritual Force, Rev. H. H. Saunders; address, The Third Dimension, Rev. J. W. Brown. Collection for B. Y. P. U. work. Monday morning: Business session, 8 to 10 a. m., reports of officers, unfinished business, election of officers.

The Shelburne County Baptist Quarterly meeting will, D. V., hold its next session with the Wood's Harbor church, August 7th and 8th, commencing Tuesday 7th at 10.30 a. m. While various branches of Christian work will be considered, the Sabbath-school will receive the greatest attention at this session. Let each church in this county so realize its duty to God and to itself as will result in a large delegation at Wood's Harbor in August. Then we may hope for a rich blessing from on High!  
J. MURRAY, Sec'y.

The programme arranged for the N. B. Eastern is one of the very best which has come to us for printing. Everybody who should be helped by this gathering, may be helped if he will but bear his part in the meetings. They will be interesting and instructive.

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**A Good Vacation to all.**

We have refrained from writing this year, our customary paragraph about taking religion along when one goes on his summer vacation. The theme is somewhat threadbare, and we have a dim suspicion that the conventional homilies in the religious press fall on unresponsive ears. The truth of the matter is that individual characteristics persist, even when one goes a-holidaying. We are confident that certain men and women of our acquaintance during their days of idleness by the ocean or among the hills, will exert a positive Christian influence and identify themselves with the things that make for the kingdom of God, for it is their practice throughout the year to stand faithfully at their posts and to foster the institutions of religion. Wherever they go they remember whose they are and whom they serve. So we simply bid our readers as they go abroad in the world to be true to their own best selves, to make sure of the rest which they all need from the strenuous work of

life, to cultivate an intimacy with birds, and flowers, and clouds, and to look for the best in their fellowmen about them.—Congregationalist.

**Estimates of Men.**

LORD ROBERTS.

To me his face suggests the front of a granite mountain, seamed, lined, battered by storm, strain and racking change. It records acquaintance with every trial to which mortals are put, all suffered in the solitude of undivided responsibility. Care, worry, sickness, danger, unceasing reflection, all had left their marks there, yet all were written across a gentle, sympathetic countenance, never gay or merry, yet seldom stern and wholly ignorant of passion. I have known many great faces, but that of Lord Roberts is a face apart. I fancy that, in the minds of their worshippers, some of the soberer gods of the old mythologists had faces like his. . . . Lord Roberts never smokes tobacco, and with drink he has little to do. A glass of wine with two of the three meals suffices for him. He preaches temperance to his soldiers, and they all know that he shows no patience with those who drink to excess. He presides at meetings of the Army Temperance Association, and extols sobriety. . . . He has never been known to use an oath, and, indeed, there must be comparatively few men whose religion influences them so deeply as does his in every affair of life.—Julian Ralph.

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**Farmers Change Their Minds About the Value of Good Roads.**

Speaking of the results obtained by the L. A. W. in its campaign for good roads, the New York Tribune says: "When the pioneer macadamized road was built from Irvington to Springfield, N. J., there was a storm of protests against it from ultra-conservative farmers, who objected not only to the cost they expected it would impose upon them, but to the uselessness of the road. Perhaps it would do for light driving, they said, but it would never do for heavy teaming. It would be ruinous to their horses' feet. If it were built, no self-respecting farmer would ever think of using it."

"Well, it was built, and in a short time thereafter the average farmer with a heavy load to cart would go a considerable distance out of his way for the sake of getting upon it. Doubtless precisely the same thing has occurred in the case of many other improved roads in other parts of the country. Of course such change of opinion is to be commended as a sane recognition of the benefits of improved roads."

American and other tourists are flocking in large numbers to the restful resorts of our provinces by the sea.

**Horton Collegiate Academy, Wolfville, N. S.**

Prepares for College, Teacher's Certificates, Business Life, and Entrance into Applied Science Schools.

The Academy Home has four resident teachers.

The Manual Training Hall is the best equipped in Canada east of Montreal.

For Calendar of School and further information apply to

Prin. H. L. BRITTAIN, Wolfville.

**B.B.B. Cures Ringworm.**

"I had ringworm on my head for nearly a year.

"I consulted three doctors but derived little or no benefit from their treatment.

"I then commenced to use Burdock Blood Bitters.

"Besides taking it internally I washed the affected parts with it and when the bottle was finished I was completely cured." Elsie Slaght, Teeter-ville, Ont.

Burdock Blood Bitters cures sores, ulcers, boils, pimples, eczema and all skin eruptions of the most chronic type. It makes the blood rich and pure, drives all foul material from the system and builds up the tissues of the body.

**Salesmen Wanted**

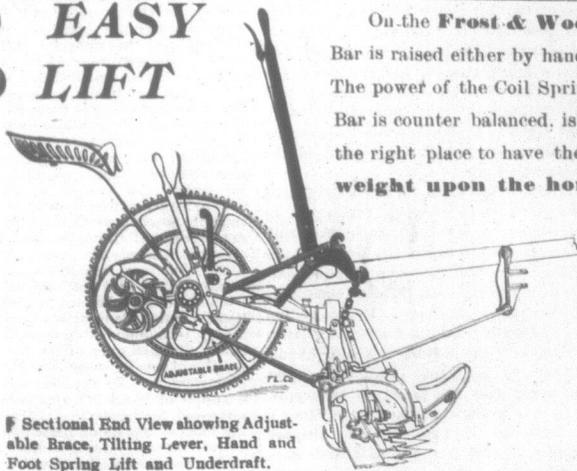
with ability and energy, to represent a leading Nursery firm in the Maritime Provinces. Position permanent and pleasant with good pay weekly. Stock of guaranteed quality, and all transactions with both agent and customer conducted on strictly honourable lines. Agents with us now have worked same territory 20 years.

Also a good side line handled which greatly increases the income.

ESTABLISHED FORTY YEARS.

THE THOS. W. BOWMAN & SON CO., Ltd. TORONTO.

**SO EASY TO LIFT**



Sectional End View showing Adjustable Brace, Tilting Lever, Hand and Foot Spring Lift and Underdraft.

On the Frost & Wood New Mower, No. 8, the Cutter Bar is raised either by hand or foot power, together or separately. The power of the Coil Spring, by which the weight of the Cutter Bar is counter balanced, is applied in the right way and just at the right place to have the best effect without throwing weight upon the horses' necks.

**The Foot Lift**

enables you to raise the Cutter-Bar with the greatest ease and convenience, placed just where you want it, just where it will do you the most good, so that while turning or passing an obstruction you can raise the bar without conscious effort and at the same time have both hands free for handling the reins.

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Smith Falls, Ontario.



BRANCHES :

St. John, N. B. Truro, N. S.

**Hood's Pills**

Are prepared from Nature's mild laxatives, and while gentle are reliable and efficient. They

**Rouse the Liver**

Cure Sick Headache, Biliousness, Sour Stomach, and Constipation. Sold everywhere, 25c. per box. Prepared by C.L. Hood & Co., Lowell, Mass.

**COULDN'T LACE HIS BOOTS.**

Mr. P. L. Campbell, of Fortune Bridge, P.E.I., a great sufferer from pain in the back.

Doan's Kidney Pills completely and permanently cured him.

Mr. P. L. Campbell, the well-known general merchant of Fortune Bridge, P.E.I., was troubled with severe pains in his back and hips for over two years.

At length he became aware of the fact that backache was simply a symptom of kidney trouble and did not hesitate long in taking Doan's Kidney Pills, and was promptly and permanently cured.

Here is his statement: "I was in an awful state for two years with pains in my back and hips. Some mornings these pains were so severe that I couldn't stoop to lace my boots. I started taking Doan's Kidney Pills, and one box so completely cured me that I have been perfectly well for over a year now and free from the least trace of pain."

**INDIGESTION CAN BE CURED.**

An Open Letter from a Prominent Clergyman.

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

Dear Sirs.—Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

**Invigorating Syrup.**  
During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,  
(REV.) F. M. YOUNG,  
Pastor Baptist Church, Bridgetown, N. S.

Sold Every where at 50 Cents per Bottle.

**CANADIAN PACIFIC RY. Summer Tours**

Commence June 1st. Write for 1900 Tour Book.

The famous fast train "IMPERIAL LIMITED"

is the Pacific Coast will be put in service commencing June 11, 1900.

**New Route to QUEBEC**

Commencing June 5th there will be a combination first-class and sleeping car leave St. John at 4:10 p. m., week days, and run through to Lewis, P. Q., via Megantic.

A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

**The Empire Typewriter**



Price \$50. Why pay \$100? It is equal to any machine in the market, and is superior to all in several important features. Send for Catalog

H. C. TILLEY, General Agent  
147 Canterbury Street, St. John, N. B.

**\* The Home \***

**His Mother.**  
I was once spending the night in a beautiful home in a large city. At about nine o'clock my host, a gentleman of about fifty five years of age, got up, went out into the hall and put on his overcoat and rubbers. Returning to the parlor door, he said:

"Excuse me, please, for just a few minutes. I am going to say good night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good night, if he was in the city.

"No matter what the weather may be, no matter how tired he may feel, no matter who his guests are, my husband never fails to run over to his mother's and bid her good night," said the gentleman's wife when he had gone. "Neither he nor she could sleep, if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line. Her mental powers are beginning to fail, and she forgets many things, so that her mind is a blank on some points; but when nine o'clock comes, she always knows the hour, and says: 'It is time for Henry to come and bid me good night.'—[Selected.]

**No Excuse for Anger.**

There is an old legend about several monks, who, wishing to lead holy lives, retired to a forest, where they built a home for themselves.

One of their number had a violent temper, and used to get into great fits of anger. He said the other monks provoked him; so he left them, and retiring deeper into the forest, he built a solitary hut for himself.

One day he was drawing water from a well, and in setting down the full pitcher he overturned it. This happened three times, when, in a fit of rage, he took the pitcher and broke it to pieces on the stones of the well. He had carried his angry heart with him to his solitary hut, and it was his own evil heart that provoked him and not the other monks.

In looking at the broken fragments of the pitcher he saw all this, and going back to his fellows he confessed his fault.—Young People's Paper.

**Cold Pineapple Desserts.**

A Muscovite pineapple cream is a delicious iced pudding. Peel and chop fine a small sweet pineapple; add a pound of sugar and let it cook until it is soft and clear; rub it through a sieve. It should all pass through, add two tablespoonfuls of gelatine which has soaked for two hours in half a cup of cold water; let the mixture cool in an ice cream freezer, and when it is nearly firm add a pint of whipped cream. It can be made of peaches, strawberries or apricots cooked in the same way.

Another cold pineapple pudding is made of a quart can of preserved pineapples, or a fresh pineapple chopped and cooked with sugar, as described, in the Muscovite ice cream. Drain off the syrup from the pineapple in either case. There should be about a pint of the syrup. Heat it boiling hot and stir in a third of a box of gelatine which has been soaking in a cup of cold water for half an hour. Strain the gelatine and syrup over the preserved pineapple. Cool it in a pan of cracked ice. When it is thick stir in two pints of whipped cream. Pour it into a mould, and when it is hard serve it at once on a low crystal platter, with a border of whipped cream flavored with orange extract, and with a few tablespoonfuls of candied pineapple cut in bits and candied cherries cut in two scattered over it. This dessert looks very pretty and is delicious. It must, however, be served as soon as it is done, as all desserts containing gelatine and pineapple should be. There is a ferment in pineapple juice that destroys the substance of gelatine if the gelatine is left to stand in for any length of time.

**Six Important Points.**

- Six things a boy ought to know:
1. That a quiet voice, courtesy and kindness are as essential to the part in the world of a gentleman as of a gentlewoman.
  2. That roughness, blustering, and even foolhardiness, are not manliness. The most firm and courageous men have usually been the most gentle.
  3. That muscular strength is not health.
  4. That a brain crammed only with facts is not necessarily a wise one.
  5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.
  6. That the best capital for a boy is not money, but the love of work, simple tastes, and a heart loyal to his friends and his God.—Texas Christian Advocate.

The War office on Tuesday issued a return of the British casualties in South Africa since the beginning of the war. The total losses, inclusive of sick and wounded, have been 29,706, of which the killed in action were 254 officers and 2,403 non-commissioned officers and men; missing and prisoners, 65 officers and 2,624 non-commissioned officers and men; died of disease, 133 officers and 4,204 non-commissioned officers and men; invalidated home, 844 officers and 18,433 non-commissioned officers and men.

**Consumption's Victims**

CAN OBTAIN NEW HEALTH IF PROMPTLY TREATED.

It Was Thought Miss Lizzie Smith, of Waterford, Was in Consumption, But Her Health Has been Restored—Advice to Similar Sufferers.

From the Star, Waterford, Ont.

Throughout Canada there are thousands of girls who owe the bloom of health shown in their cheeks, the brightness of eye and elasticity of step, to Dr. Williams' Pink Pills for Pale People. There are few girls in the first years of womanhood who do not suffer more or less from anaemia. We see them everywhere, and they are easily recognized by a sallowness of complexion, or perhaps extreme pallor, they are subject to headaches, dizziness, palpitation of the heart, and feel tired and worn out on the least exertion. To those who suffer in this manner Dr. Williams' Pink Pills offer speedy and certain relief. Proof of this may be had in our own town. Miss Lizzie Smith, daughter of Mr. Wm. Smith, is to-day the embodiment of health and activity, yet not so long ago her friends feared that consumption had fastened its fangs upon her. A representative of the Star recently interviewed Mrs. Smith as to the means employed to restore her daughter's health. Mrs. Smith's unhesitating reply was that Dr. Williams' Pink Pills were entitled to the credit. Mrs. Smith said: "My daughter is nineteen years of age. For some years she has not been very strong and was subject to sick headaches. Last summer she went to work in an establishment in Paris, and had not been there long when her health grew much worse. She consulted a doctor there who said that her blood was in such a bad state that the trouble was likely to develop into consumption, and on hearing this Lizzie at once returned home. When we saw her we feared she was in a decline. She suffered very much from headaches; was as white as chalk, with dark circles under her eyes and the eyes shrunken. Her appetite was very sickle and she ate very little. She was very despondent and at times said she did not care whether she lived or not. I decided to give Dr. Williams' Pink Pills, which I heard were so highly recommended in cases like hers, a trial. She had only taken the pills for a couple of weeks when we could see an improvement. By the time she had used a couple of boxes her appetite was much improved, her headaches less frequent, and the spirit of depression passed away. Four boxes more fully restored her health, and to day she is as well and active as though she had never had a day's illness. I really think Dr. Williams' Pink Pills saved her life, and believe they are worth their weight in gold to girls suffering as she did."

Dr. Williams' Pink Pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and dispondent feel that life is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc. USE THE RELIABLE **GRANGER Condition Powder** THE BAIRD COMPANY, Limited, Proprietors.

**Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL**

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles I. Kent, Joseph R. Wyman, ex-Mayor, "H. E. Peltier, Lawrencetown. Manufactured at Yarmouth, N. S., by

**Fred L. Shaffner, Proprietor.**

**CURE ALL YOUR PAINS WITH Pain-Killer.**  
A Medicine Chest in itself. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles. BEWARE OF IMITATIONS. BUY ONLY THE GENUINE. **PERRY DAVIS'**

**WHEELER'S BOTANIC BITTERS**  
A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eyes bright and the skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

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Cor. King and Germaln Sts. St. John, N. B.

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**S. KERR & SON.**



The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Third Quarter.

THE TRANSFIGURATION.

Lesson V. July 29. Luke 9: 28-36.

Compare Matthew 17: 1-13.

Read Mark 8: 31-9: 29.

Commit Verses 33-35.

GOLDEN TEXT.

This is my beloved Son: hear him.— Luke 9: 35.

EXPLANATORY.

I. THE PRAYER MEETING ON THE MOUNTAIN.— V. 28. ABOUT AN EIGHT DAYS. Matthew says after six days, Luke counts the parts of days before and after the six entire days. AFTER THESE SAYINGS. The announcement of his coming death and resurrection in our last lesson. There was a close connection between "those sayings" and the transfiguration. The revelation of the way Jesus must act his part as the Messiah, and that they must share a cross instead of a throne, threw them into the gloom of the dungeon of Giant Despair. The prospect before him may have shadowed his own spirit. HE TOOK PETER AND JAMES AND JOHN. It was the same favored three who had gone with Jesus into the room where he raised Jairus' daughter. A few months later they were nearest to him as he prayed in Gethsemane, and still later were recognized as the "pillars" of the church, (Gal. 2: 9). There was no favoritism in this selection. He simply advanced to higher studies those who, by faithfulness in the lower, had made it possible for them to understand and use the higher. AND WENT UP INTO A MOUNTAIN. Matthew says, "a high mountain apart," far from the madding crowd. "Scholars are coming to the unanimous conclusion that the mountain was Hermon," whose top is nine thousand feet above the sea.

II. THE TRANSFIGURATION OF JESUS IN ANSWER TO PRAYER.— V. 29. AND AS HE PRAYED. Greek, "in his praying," during his prayer, and in answer to his prayer. We can imagine what he was praying for, for we know what was on his heart. THE FASHION (OF APPEARANCE) OF HIS COUNTERTENCE WAS ALTERED. Matthew says he "was transfigured before them." The original word is elsewhere in the New Testament rendered "transformed" (as Rom. 12: 2; 2 Cor. 3: 18), and is used of a spiritual change. The fashion of his countenance was altered by being lighted with radiance both from without and from within "with a light that never was on sea or land." "And his face did shine as the sun," says Matthew. Nothing less than the brightest and most glorious of all objects within human knowledge—so bright that it destroys the eye to gaze directly upon it—could express the radiant glories of Jesus' face, when his heavenly nature shone through the veil of his flesh,—one of the few hints as to our resurrection bodies. AND HIS RAIMENT WAS WHITE AND GLISTERING. R. V., "dazzling." Matthew says, "white as the light," and Mark, "so as no fuller on earth can white

them." The inner light shone through his garments.

III. THE CONFERENCE OF THE GLORIFIED THREE.— Vs. 30, 31. 30. THERE TALKED WITH THEM TWO MEN. Human beings, WHICH WERE MOSES AND ELIJAH. The Greek form of "Elijah." These persons were really present. It was not a vision. The implication is that the disciples not only saw the appearance, but recognized in the persons Moses and Elijah, as is evident from Peter's proposition (v. 35).

31. WHO APPEARED IN GLORY. In their glorified bodies; something like that of the transfigured Jesus, but with less radiance.

The Subject of Their Conference. AND SPAKE OF HIS DECEASE. Of his "exodus" (in the Greek), his going out of this evil world, as the Israelites from the bondage of Egypt. "Departure is a most fitting word, for it contains, at the same time, the ideas both of death and ascension. Ascension was as much the natural way for Jesus as death is for us." WHICH HE SHOULD (was about to) ACCOMPLISH AT JERUSALEM. By being crucified as he had foretold them just before (vs. 21-27), and rising again from the dead.

IV. THE THREE WITNESSES.— Vs. 32, 33. 32. WERE HEAVY WITH SLEEP. Through their hard climb, and a long season of prayer, but they overcame the drowsy influence and kept awake. WHEN THEY WERE AWAKE. R. V., "were fully awake," which phrase "is one word in the original, and means 'having watched through, having remained awake,' for they had overcome the force of sleep." Their reward was that "they saw his glory and the two men that stood with him." It was no dream, no mere vision, but a waking reality.

33. AS THEY DEPARTED. Were departing. Lit., "in their departing." PETER. With his natural impulsiveness. MASTER, IT IS GOOD FOR US TO BE HERE. The experience was good, and would make him a better and more useful man all the rest of his life. It widened his outlook. It gave him a new idea of the glory that awaited the faithful. It exalted his knowledge of Jesus as a Saviour. It increased his faith. It enabled him to bear more bravely his burdens. LET US MAKE THREE TABERNACLES, or booths, woven from the branches or bushes, like those used at the Feast of Tabernacles. He would make one for each so that they might remain there and not haste away as they seemed to be doing. The visit was all too short. NOT KNOWING (realizing) WHAT HE SAID. He had not time to think what was best, to see all the effects of his plan, and how little it could do toward accomplishing his desire that they should remain and prepare for the inauguration of the glorious Messiah.

V. THE VOICE FROM THE CLOUD.— Vs. 34-46. 34. WHILE HE THUS SPAKE. Here was a wise answer to a foolish prayer, denying the petition in order to grant the best answer. THERE CAME A CLOUD. A bright cloud (Matthew), like the Shekinah of old, betokening the immediate presence of the Father. Like the pillar of cloud and fire in the wilderness; the shining cloud on Mount Sinai; the dazzling cloud that once filled the tabernacle and the temple. AND OVERSHADOWED THEM. The whole company, for THEY ENTERED INTO THE CLOUD. "It was first above them, and then seemed to descend over them and envelop them." The cloud was an incarnation of the ineffable light of God, veiling its glory, yet making it visible to man, as the clouds that veil the sun enable us who cannot gaze into his face yet to see his beauty and glory. "Fit symbol of the divine presence: the cloud suggesting mystery, and the brightness, glory."

35. AND THERE CAME A VOICE OUT OF A CLOUD, SAYING, THIS IS MY BELOVED SON. God now gives his testimony. It revealed nothing new, but confirmed the old, for it was the same voice which had once before been heard at his baptism, and which should salute him again as he stood on the threshold of his passion; thus, at the beginning, at the middle, and at the close of his ministry. (See 2 Pet. 1: 17). HEAR HIM. He is worthy of your attention and obedience. He is my messenger, and speaks the truth, the truth you need.

36. AND WHEN THE VOICE WAS PAST. The disciples fell on their faces in great terror (Matthew). Jesus came and "touched them, and said, Arise, and be not afraid." Then they looked up, and JESUS WAS FOUND ALONE. AND... TOLD NO MAN IN THOSE DAYS. As Jesus commanded them, "until the Son of man be risen from the dead" (Matthew).

VI. THE DESCENT FROM THE MOUNT.— When the disciples came down from the Mount of Transfiguration, they found themselves in a wicked world, confronting its evils, and with abundance of common work to do and daily battles to fight. The first thing they met was symbolical of the work this experience would help them to do,—a demoniac boy, whom the other

disciples could not relieve, but from whom Jesus cast out the demons.

VII. LESSONS FROM THE TRANSFIGURATION.— 1. Our riches and most heavenly experiences come in and through prayer, and often from united prayer.

"Lord, lead us to the mountain height; to prayer's transfiguring glow. And may we bring a heavenly light to the dark world below."

"Tell me your prayers and I will write the history of a soul."

Illustration.—"Remember the lamp of Aladdin, which needed only to be rubbed to bring forth unseen powers to do the bidding of the possessor."

Note how much the other nine lost by not being present at this prayer meeting. They had not taken the steps in climbing the moral mountain, and so missed the scene and its blessing.

2. Only those who have served Christ faithfully in the valleys of daily duty, and have lived near to him, can climb with him the Mount of Transfiguration. Daily faithfulness is the ladder to heaven. "Unless a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents have enabled him to make of it."

3. There is a glory in the Bible, and in Christ beyond our ordinary conception, and often veiled, but always there to those who can see.

\* \* \*

Vexatious Children.

One would like to get the ear of children and suggest to them how much the parents' life—which means peace, hope, faith and joy—depends on their conduct, in speech and deed, in manner and bearing. If young people could only put themselves in their parents' place and imagine, wonderful things would follow. Some idler, who will not work from motives of fear or respect or ambition, might be spurred by love, if only to save his mother from reproach. Some thoughtless, selfish girl might deny herself whims and pleasures to bring satisfaction to the hearts of her people. Some young man might bear himself with a little more humility, and even condescend to give occasional information about his movements, if he had any idea of his father's feelings on certain occasions. Parents are kept at a distance, are denied proper confidences, have their convictions, wishes, tastes—if you please, foibles—disregarded, look in vain for signs of affection and gratitude, have their just pride in their children wounded, not because the children are bad or cruel, but only because it does not occur to them that, although they consider themselves independent of the old folks, the old folks are continually, willingly, pathetically dependent on them for what is more than living, or rather what is the heart of all living—for love.

Prodigal is too strong a word to describe a large number of children who are, however, a constant trial to their parents. They are bad tempered, sullen, disoblige in the home, or they are frivolous, light-headed, unstable; or they are extravagant, wasteful, luxurious; or they are deceitful, unreliable, scheming. Sons will not fall into their father's plans, although they be most just and reasonable; daughters will form unfortunate attachments, which can only prove disastrous; and which the wisdom of older people would have prevented. It is one of the cruel ironies of life that a man should spend the best years of his life in hard, self-denying, successful work to make a home for his family, such as neither he nor his people before him enjoyed, and that it should be made miserable for him by the disobedience, self-will and impracticableness of his children; that a man should amass great wealth, every penny of which is a sign of industry and integrity, and that he should see it become an instrument of mischief, supporting incompetent sons in idleness, and making his daughter a gilded bait for mean-spirited fortune hunters. The possibilities of joy and sorrow within a family are known only to God.—Ian Maclaren.

\* \* \*

Bedlock, June, 11, 1897

C. C. RICHARDS & Co.

Dear Sirs,—MINARD'S LINIMENT is my remedy for NEURALGIA. It relieves at once.

A. S. McDONALD



Milburn's Heart and Nerve Pills are just what every weak, nervous, run-down woman needs to make her strong and well. They cure those feelings of smothering and sinking that come on at times, make the heart beat strong and regular, give sweet, refreshing sleep and banish headaches and nervousness. They infuse new life and energy into dispirited, health-shattered women, who have come to think there is no cure for them.

Read the words of encouragement in this letter from Mrs. Thos. Sommers, Clifton, New London, P.E.I.

"Last fall I was in a very serious condition suffering from nervousness and weakness, I got so bad at last that I could hardly move around, and despaired of ever getting well. Seeing Milburn's Heart and Nerve Pills highly recommended for such conditions I purchased a box.

"Before I had taken half of it I could notice an improvement in my condition and when I had used two boxes I was completely cured.

"It was wonderful how these pills took away that dreadful feeling of nervousness and gave me strength.

"I recommended them to my neighbor who was troubled with nervousness, and they cured her, too. We all think there is nothing equal to Milburn's Heart and Nerve Pills."

CANADA'S INTERNATIONAL EXHIBITION.

ST. JOHN, N. B.

Opens Sept. 10th—Closes Sept. 19th.

Additions have been made to the Live Stock prizes, and a Buttermaking Competition and exhibit of Cheese making provided for. Amusements will, this year, be more than ever a prominent feature, including many unique and startling novelties.

Very cheap fares and special excursions on all railways and steamers. Exhibits on several of the main lines will be carried practically free. Full particulars advertised later.

Exhibitors desiring space in the buildings or on the grounds should make early enquiry, and for saloon and special privileges immediate application should be made.

Premium lists and entry forms will be sent on application to

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

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of 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. C. Gibson, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. C. Gibson, Wolfville, N. S.

**BRIDGEMAN**—Lord's Day, July 8th, the pastor gave the hand of fellowship to eleven at the morning service, and baptized two in the evening. The church is receiving much help and instruction especially in missionary interest, from Rev. and Mrs. L. D. Morse, who are spending a few weeks of rest here.

**HILLSDALE, N. B.**—Our Sunday School convention, held on 1st and 2nd inst., was a decided success. Pastor R. M. Bynon was re-elected president and the undersigned, secretary. The semi annual report of our church showed more contributing and more contributed than any previous report. Additions continue. Last Lord's Day Mr. and Mrs. Richard Scott and Miss Cora Scott were received by baptism.

**CAMBRIDGE, N. S.**—On Lord's Day, July 1st, at the Black Rock section I had the privilege of receiving four valuable members into the fellowship of the church. Two after baptism, one by letter, and the other by experience from the Free Baptist church. Others we trust will soon decide to follow Christ in baptism.

**WINNIPEG**—From the plain girl convention city of Winnipeg, I desire to send my appreciation of the kindness of the B. Y. P. U. and church that made this delightful privilege possible. While the pleasures of the trip have been prized and the Christian fellowship of the Convention valued, yet even more do I regard the spirit in the church that prompted the kindly consideration for the profit of the pastor. May the bread cast upon the waters return to them before many days.

**TOBIQUE VALLEY CHURCH**—I thought it would be wise to let the brethren know how we are getting along up here in this remote part of our Lord's vineyard. Well, the armies of our Lord are moving along slowly, but I think, surely. The Master's work seems to be more encouraging than when I first took charge. I preach three times every Lord's Day, and hold meetings through the week. Through the kindness of F. H. Hale, Esq., I intend opening a preaching station at Plaster Rock, will preach D. V. in the Mill on Sunday next, the 15th. This will be one of the chief places on the Tobique. Pray for us.

**KENTVILLE**—Just a word—Our church work moves along encouragingly, all the services being well attended. The Sunday school is especially prosperous under the superintendence of Bro. W. E. Porter. The young people who hold their missionary meetings bi-monthly, are making their last offering toward the payment of salary for teachers for Miss Blackadar in India. Recently our small staff of faithful deacons received addition by the election of two worthy brethren and last Lord's Day evening they were ordained. Bro. Freeman of Billtown, assisting the pastor.

**MARYSVILLE, N. B.**—During the year six have been added to the church. These have made steady progress. We have a resident membership of fifty-five. These together with non-church members of the congregation, have raised for Pastor's salary and church purposes, \$332.48; for missions, \$100. The church has been in debt since its organization. Two weeks ago the pastor solicited pledges to the amount of debt (\$108.80). By July 7th these pledges were redeemed and the debt paid. Total amount of money raised for the year, \$541.28. All church services have been well attended. With no financial encumbrance and with a good interest in every department of our work, we enter upon another year's service for the Master with high hope.

**NEW MARYLAND**—Some ten or twelve weeks ago we began special work on this part of our field, and for 5 weeks had meeting about every night. For two weeks we were ably assisted by Rev. H. B. Sloat, B. A., but Bro. Sloat having taken sick, we were compelled to carry on the work alone. A deep interest was manifested

from the first, and many showed that God's spirit was pleading with them, while quite a number professed to have saving faith, but only four have continued to give evidence that their faith was genuine. Three of these, with a young man, who came out at Marysville under the instrumentality of Bro. Sloat, have been baptized. This report is behind, but owing to sickness the last baptism did not take place until June 10th. At that time the Pastor and his wife were given reception into the church by Bro. Sloat with those baptized by him.

**F. B. SHELVEY**  
New Maryland, July 12th.

**RIVER PHILLIP**—One year ago when I accepted the pastorate of the Oxford and Little River churches, I found the above church and building disorganized and abandoned. Today we have a church organization of about twenty faithful, zealous workers, a splendid prayer meeting, and a flourishing Sabbath school. In addition to all this we have commenced the erection of a commodious house of worship, which will cost in the neighborhood of twelve hundred dollars. Already between seven and eight hundred dollars have been subscribed. On the Lord's day, July 8th, I had the joy of baptizing three believers in Christ, and preaching to a full house on the subject of baptism. I expect to baptize others at Oxford in the near future. The outlook for this group of churches was never brighter than now. **A. F. BAKER**.

**BILLTOWN, N. S.**—We do not have much of interest to relate. The Sunday school is still under the faithful superintendency of Dea. W. C. Bill, and is doing a good work. He has had some recent valuable accessions to his staff of teachers. Bro. R. Parish conducts the Sabbath school at Woodville under circumstances somewhat discouraging. They are about procuring some new books for their library. Dea. Brymer has charge of the Sunday school at

Chipman Brook. Bro. Fred. Wood renders sympathetic help in the good work. They conduct also an interesting prayer meeting. The pastor preaches once a month. On the 1st July we had an interesting baptismal service there. The candidates were Mr. and Mrs. Richard West. Bro. W. had been rendering good service, but will now be able to do better work for the cause that he has made his own, through a prayerful study of the word. We are praying and hoping for the continued favor of the Lord on that portion of the field.

**SUSSER, N. B.**—Our work is very encouraging. The services of the church are well attended. On Sunday evening of the 15th inst., we baptized a lady into the fellowship of the church. Since our last report we have given the right hand of fellowship to two brothers uniting by letter.

Cash for Forward Movement.

Fred Raymond, \$5; Alvin Haley, \$7.50; J. J. Wallace, \$12.50; John Jollota, \$1; John Howlett, \$2; Chas. H. McIntyre, \$12.50; F. Porter, \$5; Grace D. Dickson, \$1; Thomas Corning, \$12.50.

Anxiously waiting to hear from others. My dear child still lives, and during the few days she may yet remain on earth I do not want to go from home.

Kindly send without being called on personally. Yours, etc.

**WM. E. HALL**  
93 North St., Halifax, July 11th, 1900.

Fence Wire for Telephones.

Wide publicity has been given recently to the fact that an Indiana farmer has established a wire-fence telephone line a few miles long. The system of using barbed wire fences for telephone lines is not new in Texas. It is conservatively estimated that there are over 2,000 miles of wire fence telephone lines now in active operation in that State. There is hardly a ranch in the Panhandle or the western

part of Texas that does not have its own private telephone system and the barbed wires of the pasture fences are used exclusively for the purpose. A number of these private lines are 50 miles long and messages are sent daily that distance without a break. All of the towns on the Texas and Pacific and the Ft. Worth and Denver City Railroads are connected with the surrounding ranches by means of wire fence telephone lines. H. C. Hord, of Sweetwater, Nolan County, says that the first wire fence telephone line in his section was inaugurated about three years ago.

Advantages of Wide Tires.

Experiments made at the Missouri agricultural station show that in nearly all road conditions broad tread wagons pull easier than those with narrow tires. On macadam road a load of 2,518 pounds can be hauled on broad tires with the same draft as a load of 2,000 pounds on narrow ones. On gravel road, except when wet and sloppy on top, the draft of the broad tread wagon is much less than that of the narrowed tread wagon. A load of 2,482 pounds can be hauled on broad tires with the draft required for 2,000 pounds on narrow tires.

The trials on dirt roads give varying results. When it is dry, hard and free from dust, 2,530 pounds can be hauled on broad tires with the draft required for 2,000 pounds on narrow tires. When the surface is covered with two or three inches of dry, loose dust, the results are favorable to the broad tire.

In general the better the road the greater the advantage of the broad tire. On turf it is much easier of draft.

Justice has been speedy in the case of the anti-semitic rioters recently sentenced in Berlin. Twenty-two of them who wounded twenty Hussars and a number of the local police officers at Stolz, Pomerania, during the riots there, have been sentenced to various terms of imprisonment, ranging from four months to three years in the penitentiary.

# True Economy

The difference of cost between a good and a poor baking powder would not amount for a family's supply to one dollar a year. The poor powder would cost many times this in doctors' bills.

Royal Baking Powder may cost a little more per can, but it insures perfect, wholesome food. In fact, it is more economical in the end, because it goes further in leavening and never spoils the food.

Royal Baking Powder used always in making the biscuit and cake saves both health and money.

You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they do endanger the health. All physicians will tell you that alum in food is poisonous.

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MARRIAGES.

SMITH-TABOR.—At the Baptist parsonage, July 17th, by Rev. W. Camp, Norman L. Smith of Smith Town, Kings County, to E. Delia Tabor of Hammond, Kings County, N. B.

BURHOE-BUCHANAN.—At the Baptist parsonage, Dundas, P. E. I., July 4th, by Rev. A. C. Shaw, William Burhoe of Mount Hope to Mary Buchanan of Upton.

COLBURN-LANGLEY.—At the residence of the bride's parents, on July 3rd, by Rev. W. J. Rutledge, Alfred G. Colburne (lic.) of Pugwash, Cumberland County and Bertha, daughter of Edward Langley, Esq., of Seal Harbor, Guysboro County, N. S.

HOAR-TINGLEY.—At Harvey, Albert Co., on July 11th, by Rev. M. E. Fletcher, Walter S. Hoar of Riverside, to Abigail Tingley of Chester.

MCCULLAH-BOYCE.—In Amherst, N. S., July 11th, by Rev. Welcome E. Bates, Enos H. McCullah of Yarmouthville, Me., and Ethel M. Boyce of Amherst.

DOHERTY-FERRIS.—At Springhill, July 11th, by Rev. J. W. Bancroft, Fred W. Doherty and May Ferris.

GASS-McDONALD.—At the Baptist parsonage, North River, P. E. I., July 11th, by Rev. A. F. Browne, Robert Gass of Green Bay, and Katie McDonald of Brookfield.

MILTON-HUDSON.—At the Baptist parsonage, Surrey, Albert Co., N. B., July 11th, by Rev. J. Miles, George Milton of Albert Mines, to Jessie Hudson, Newfoundland.

COLPITTS-SMITH.—At the home of the bride's parents, Gowland Mount, Albert County, July 11th, by Pastor H. H. Saunders assisted by Rev. I. N. Thorne, Henry H. B. Colpitts and E. Madge Smith.

HAINES-MOSSMAN.—At New Germany, July 11th, by Rev. H. B. Smith, M. A., Twining Haines to Bessie Mossman, both of New Germany.

MERCER-MULLEN.—At Sussex, July 14th, by Rev. W. Camp, John A. Mercer, of Norton, to Delilah Mullen of Havelock, N. B.

BINGLEY-McKENZIE.—At Port Hillford, July 3rd, by Pastor R. B. Kinley, Abner Bingley, of Fisherman's Harbor, to Mrs. Lavina McKenzie of Fisherman's Harbor, N. S.

CROWE-McDONALD.—At Pleasant Valley, Guysboro Co., N. S., on July 12th, by Pastor R. B. Kinley, William Crowe of Londonderry, to Lydia McDonald of Pleasant Valley.

DEATHS.

WRIGHT.—At Arthurette, on June 9th, Celia Wright, aged 54, leaving husband and one daughter to mourn their loss.

PERRY.—At Freeport, Digby Co., N. S., May 31st, George A. beloved son of Stephen and Emeline Perry. His end was peace. "Blessed are the dead who die in the Lord."

ESSENCY.—In Boston, on July 5th, Carl, son of Charles Essency, Esq., aged 4 years and 8 months. He was bright and interesting in life and beautiful in death; a flower when offered in the bud is no mean sacrifice. Buried at Clementsport, N. S.

ALLEN.—At Indian Harbor, June 17th, John Allen aged 79. He had been sick for a long time and death to him was gain. Deceased was a member of the Indian Harbor Baptist church for years. He leaves a wife, one son and three daughters to mourn their loss.

MARSTON.—At Sisson Ridge, on June 30th, after a lingering illness, Bro. William Marston, aged 77 years, leaving five sons, three daughters, and a number of friends to mourn their loss. Bro. M. was over 50 years a member of the Baptist church; he died in the faith. Sermons on both occasions preached by Pastor Stirling.

FOSTER.—At Port Medway, June 14, J. Augustus Foster, aged 78 years. As one of the oldest residents, he will be greatly missed by relatives and friends. He died trusting in the Saviour for salvation. A

widow, one son and five daughters mourn the loss of a beloved and devoted husband and father.

SAUNDERS.—At Ohio, Yarmouth Co., July 10th, after severe illness, Carrie A., younger daughter of Rev. J. H. Saunders, in the 42nd year of her age. Funeral services conducted by Pastor M. W. Brown, assisted by the Pastors of the county were held Friday afternoon, July 13th.

POTTER.—At Clementsport, on July 7th, Mrs. J. H. Potter, aged 72 years, passed on to her reward. A few weeks of suffering were appointed to her, but amidst it all she could say, "It is all right living or dying." She was of a cheerful disposition, had a simple trust in the Heavenly Father, loved her home in the church of God, and her ministries, and prayers, and sympathies will be greatly missed, but God doeth all things well. "Blessed are the dead who die in the Lord." May God bless the kind and sorrowing husband over whose head four score years have passed, and comfort her only surviving daughter, who tenderly and faithfully cared for her in her last days. Funeral services were conducted by Rev. J. T. Eaton.

HARDY.—Mrs John Hardy of Palkanda, India, on hill Drodangar, Gaugam District, India, peacefully breathed away the life, which now is, on the bosom of Jesus, on May 21st at 10.30, p. m. A loving father and mother, two brothers and three sisters and a host of friends at home, a devoted husband, all the Canadian Baptist Missionaries, three hundred and forty-six native Christians, and others in India, mourn their loss, and rejoice in her gain. Our crown of rejoicing concerning her is, "Absent from the body, present with the Lord." 1 Cor: 5-8 Our consolation in view of our loss is "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him," 1 Thess: 4-14. Our duty in view of this, to us, strange work of our Father, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season." J. H.

THORNE.—On June 26th, Eliza J. daughter of Charles Hill and wife of Deacon Leverett H. Thorne of Main St. Baptist church, North End, St. John, was taken to be with him whose she was, and whom for many years she has faithfully served. Her illness was brief but death did not find her unprepared. She rested on the Saviour's merits for her salvation, and as the end drew near she was comforted and strengthened by the thought of Christ's resurrection and by the fact that "he had become the first fruits of them that slept." She sorrowed for the loss of the loving husband and seven children would suffer, but for herself there was no fear, and her only anxiety was that the separation should be only for a time, and that later parents and children should be reunited where separation and sorrow do not come, and as a means to this enjoined that the father should frequently gather the little ones for the reading of the Word and prayer, and that all be fitted for service here and for heaven hereafter. Respect for her memory and sympathy for the family was shown by the very large attendance at the funeral, which was conducted by her Pastor, Dr. Morrison, of St. David's church.

Personal.

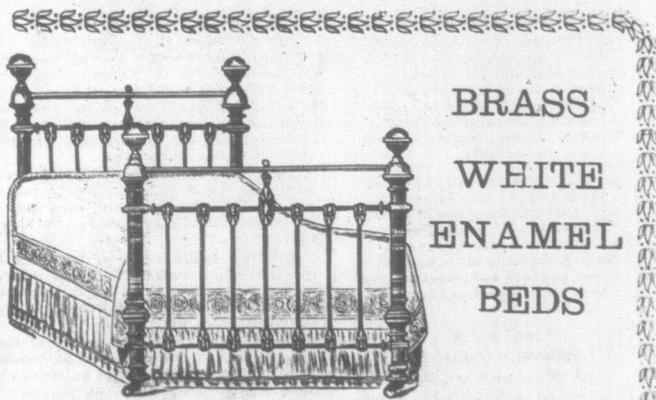
The Carleton Baptists were favored on Sabbath last with two excellent sermons by Rev. W. H. McLeod who has completed his second year at Newton, and is spending the summer at his home at Norton.

Dr. Keirstead is permanent supply at Windsor during the summer months.

Rev. C. W. Corey of Middleton preached with much acceptance to good congregations in the Main street church on Sabbath last.

Collections and Donations for Ministers Annuity.

Antigonish church, \$3 50; St. Stephen church, Rev W C G, \$27.24; Pennfield



BRASS WHITE ENAMEL BEDS

METAL BEDS

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4 75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson Allison

church, \$2.20; Beaver Harbor, Rev T M Munro, \$2.15; East Point, P E I, Dea A Scott, \$3; North Sydney, by Mr M W Ross, \$3.50; Pleasantville church, Rev J E Blakney, \$2.30; Port Hawkesbury church, per Rev. A. Coboon, \$5; River Herbert church, per Rev J M P, \$6; Shulee church, per Rev J M P, \$5; Miss I. Parker, \$3; Great Village church, per H B Layton, \$2.66; Oak church, River John, Rev J T D, \$2.80; New Annan church, J T D, \$3; J S Trites, \$4; Tabernacle, Halifax, by Wm Davies, \$10; Mrs E Meadows, \$2; Mrs W G Parker, \$1.

E. M SAUNDERS, Sec'y. Treas.

Annuity.

Please read the following letter and take a collection for this fund.

E. M. SAUNDERS, Sec'y. Treas.

"Your favor came to hand today. How I praise God for this fund, that he put it into the hearts of some of the brethren to devise it. That he put it into my heart to think favorably of it, and join myself with those who from its inception favored the plan, while some have unfortunately tried to destroy it. But being of God, it has stood, and how great the benefit already to many, and how incalculably great will its benefits be all down the future years. You need not grudge, my brother, the pains and labor you have expended in perfecting the project. Many a broken down man like myself, will pray God to reward you for your efforts on this behalf. And many a widow left to toil for the support of herself and those now dependent upon her, will thank God as the half yearly allowance comes in, and not forget him who has so nobly stood in her behalf when men have opposed. But the scheme is no longer an experiment, it has passed that stage and while many of the churches are slow to appreciate it, they will, I trust, in the near future get their eyes open to see the opportunity, and with sympathies aroused will give it a tender support."

Will the ministers not on the fund be so kind as to read the following from a widow, and ask themselves what is their duty in this matter.

E. M. S., Sec'y. Treas.

"I find that even the small amounts I receive are a great help. I only regret that my husband had not laid by more and put it into the fund."

Pine Trees as Disinfectants

Pine trees are asserted to be a sure safeguard against many of the prevalent epidemic diseases. It has been found in America that wherever unhealthy districts have been planted with pine plantations the low fever has left them, and when cholera was raging those districts which were largely planted with conifers were perfectly free from the epidemic. They are, if possible, more valuable agents against fever and lung complaints than even the eucalyptus, and have the great advantage of growing admirably in our climate.

Emergency Food

There is nothing equal to WOODILL'S GERMAN

When your friends come in unexpectedly and you wish Rolls, Crusts or Cakes for Tea.



A \$1.00 Cyclometer for 48c.

Those who know say that the Burdeck is the Best. It is waterproof and dust proof, weighs 1 oz. and is beat for accuracy, simplicity, durability and wearability. Sample sent to any address for 48 cents. Agents wanted. Address—EASTERN SUPPLY CO., Dept. M. Box 99, Halifax N. S.

No Summer Vacation

No better time for entering than just now. St. John summer weather is always cool. Our rooms are perfectly ventilated, and the large classes of ladies and gentlemen now in attendance find study just as pleasant as at any other season. Business Practice—The Latest and Best. Shorthand—The Isaac Pitman.



Send For Catalogue S. Kerr & Son.

CANADIAN PACIFIC RY.

SHORT LINE TO QUEBEC

via MAGANTIC Lv. St. John 5.15 p. m., daily, except Sunday. At. Quebec 9.50 a. m., daily, except Monday. IMPERIAL LIMITED—Ocean to ocean in 116 hours.

KNIGHTS OF PYTHIAS MEETING.—Detroit, Mich., August 27 to 31. One fare for round trip.

SUMMER TOURS 1900.—Send for booklet. Shall be glad to quote rates for special tours on application to

A. J. HEATH, D. P. A., C. P. R., St. John, N. B., or W. H. C. MACKAY, C. P. A., C. P. R., St. John, N. B.

Canada has been awarded the Grand Prize for forestry, fish and game and mineral and agricultural exhibits at Paris.

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

Just a Thought.

Just a thought, but full of beauty,  
Full of fond and perfect love,  
Full of faith and full of hoping,  
Sent by angels from above:  
Just a thought of one who's absent,  
Roaming far away from me;  
Working, loving, longing, waiting,  
For a glad futurity.

Just a thought, but full of gladness,  
For it brings a well-loved face  
Brightly from the stores of mem'ry,  
Softly from its resting place!  
And beside the face I gaze on  
All the world to me is nought;  
Hopes, and love, and prayers are centred  
Ever on that perfect thought.

W. H.

COMMONLY USED DRUG  
Dr. Wood refers to Coffee.

Dr. Jas. Wood of Philadelphia, speaking of the effect of coffee, says: "These symptoms bear silent but impressive witness to the terrible injury which is being wrought by this commonly used drug."

If health is worth anything, it is worth looking after carefully. Any person who drinks coffee and has any sort of ailment that can be traced back, through even a very long line of disturbances, to the nervous system, may depend upon it that coffee is the cause of the difficulty.

The drug contained in coffee has a direct action upon the nerves, differing in different people. The effect may show in one person in dyspepsia, in another person in weak eyes, in another, palpitation of the heart, in another, kidney or bowel trouble, in another, bad complexion or eruptions on the skin, in another, a general feeling of lassitude and weakness at times. All of these and a long list of other disturbances come directly from a disturbed nervous system, where the nerve matter, the delicate gray substance that is contained in the nerve centres and in the brain,—has been destroyed, to an extent, and not replaced from the food.

That is the exact work of coffee with highly organized people. Such people feel the loss of coffee for a time, unless something is given to take its place. This is the mission of Postum Food Coffee; it not only furnishes, when properly made, a delicate coffee flavor in itself, but carries with it the phosphate of potash and other elements required by Nature to rebuild the nervous system and re-construct the tearing down work that has been going on from the use of "drug coffee." (We use the words "drug coffee," because all regular coffee is in reality a drug, and its continued use, will, in ninety cases out of a hundred, bring on trouble of some kind.) Postum Food Coffee is sold by all first-class grocers.

The Home of Bayard Taylor.

Mrs. Elizabeth Stoddard writes entertainingly about the literary figures of a half a century ago, in *The Saturday Evening Post*. Of Bayard Taylor's lecture tour she says: "On his way to Canada he attempted an ode to the river St. Lawrence, but catching a terrible cold he got no further than

"O St. Lawrence,  
Thou'rt my abhorrence!"

He lost his voice and could not write plainly, and ended his letter with: "Give my kind regards to O'Brien when you see him and believe me your sincere friend." The O'Brien he referred to was Fitz James O'Brien.

"I think it was in September of that year that Mr. Taylor, who in the interval of lecturing was at work on the *Tribune*, took a Saturday and Sunday to go with us to visit his family at the farm, a mile or so beyond the old village of Kennett Square. This visit was as great a novelty to me as if I had landed at Liverpool and started for London. Everything was different from the wind-shaken, flat shores where I lived by Buzzard's Bay. We left the train at Wilmington to find a carriage waiting for us, and rode fourteen miles through a pastoral country. The peace of harvest was over the land, and the barns were bursting with plenty: the woods of chestnut up the hillsides, the noble oaks or elms in the meadows still green and lusty, and the cattle with the spot of color like Constable's landscapes were all delightful.

"We passed through the centre of Kennett village—which was like an English village with its stone inn and bake shop next it, and a row of brick houses set together with glimpses of alleys with lovely views beyond; we rode up a way between high banks and turned into a rough lane which brought us to the house where the family—father, mother, two sisters and the youngest, a brother—were on the little porch to welcome us.

"The house was old with plastered walls broken and stained by time; there was no paint outside or inside the premises; the only thing in order was Mrs. Taylor's garden, with its flowers, its neat paths, and the tall, vigorous fir beside a plastered basin or a little fountain."

News Summary

The Canadian Pacific Railway has responded to the strike of the boiler-makers by shutting down the whole of its engineering shops at Montreal.

Two small boys of Regina, aged six and eight years, brothers, have confessed to having started the many fires discovered lately in stables of the town.

Thirty-five men, women and children were killed and eighteen were injured, nine fatally, in the wrecking of a trolley car on the outskirts of Tacoma, Washington.

At Philadelphia a colored boy fired a revolver into a stock of fireworks owned by a street vendor. An explosion took place in which seven children including the colored boy, were killed.

There are 27 Canadians on board the steamer *Parisian*, now on its way to Canada. They had all been invalided to England from South Africa and had recovered sufficiently to be allowed to return to their homes across the Atlantic.

The Colonial office issued the text of a telegram from the governor of the Gold Coast, Sir Frederick Mitchell Hodgson, dated Akwaboso, July 1, which said he crossed the Ofin river with the force that left Coomassie, accompanied by Lady Hodgson and other Europeans.

Advices from Pashawar, in the Punjab, under date of June 19, say 600 Afridis made a sudden night descent on two hundred Afghans who were engaged in building a fort near Dacca and killed a number of them. It is feared in some official Indian circles that another Afridis war is brewing.

Two fatal accidents occurred at Providence, R. I., on Monday. Chester Waterman, 8 years old, was hit in the stomach by a baseball and died ten minutes later. James Crandall, aged 74, fell down stairs and fractured his skull, dying almost instantly.

A despatch to the *Times* from Sydney, New South Wales, says while the cruiser *Ringarooma* was practicing off the New Hebrides she lost a torpedo. Three divers attempted to descend to recover the torpedo, but they encountered an active submarine volcano. The water below the surface was boiling. The men blew from their ears and noses and their diving suits were injured by the heat.

Peter Nissen, of Chicago, went through the whirlpool rapids of the Niagara river Monday afternoon, in the presence of about 1,000 persons, in his craft, the *Foolkiller*. At 3:57 the start down stream was commenced. It was nearly six o'clock before the *Foolkiller* was carried out to the edge of the rapids and a line thrown by Nissen to men on shore, who hauled him in.

Mrs. Louis Alphert of Manchester, N. H., was pouring gasoline from a tank into a can, holding a lighted candle in one hand when the fluid exploded enveloping the unfortunate woman in flames. Her daughter attempted to put out the fire and was herself shockingly burned. The mother ran into the street where her clothing was torn from her by passersby. She was taken to the hospital.

The nine year old son of Mr. Forrest Williams, lighthouse keeper at Williams' wharf, Long Reach, Kings County, was playing with some playmates and went from the river bank to his home to get his father's knife, so they could make toy boats to sail in the river. He got the knife and was running toward his companions with the knife open, when he stumbled and fell, the blade of the knife entering his right side, penetrating the lung. The boy immediately lost consciousness and five minutes after the accident occurred he was dead. The little fellow was a general favorite with all who knew him and much sympathy is expressed for the parents.

The rainfall has been fairly general this week at Bombay, Meccan, Borar, Khandeish, the central provinces, the Ghaetic plain and the Punjab. Little or no rain has fallen in Rajpootana, Guzerat and Central India. The cholera mortality continues high in Bombay. The May mortality there was appalling. The number of persons receiving relief is 6,013,000. There were 10,320 deaths from cholera and 6,502 fatalities in the famine district of Bombay during the last week in June, the total deaths among the number on the relief works in the British district were 5,324.

Tao Yo and Tao Jib, two grandsons of Li Hung Chang, are visiting Washington incognito and spending much of their time at the Chinese legation, says a Washington special. One is twenty-one years old, the other nineteen. They speak English fairly well, have cut off their queues and dress like American gentlemen. They came to America about six months ago and went directly to Nashville, Tenn., to arrange for entering the Vanderbilt University. They will study under a private tutor until fall. The elder of the two Chinese princes intends to become a civil engineer. The younger says he has not yet chosen a work in life.

Effect of Good Clothes.

"She has no presence, but has an undoubted effect," remarked a society autocrat, surveying a newcomer through her lorgnon. "Provided a woman is not actually ugly and is not too fat, she can always make herself 'chic,' if she goes the right way about it. Carriage is one of the chief essentials," continued the social authority. "I have seen women who simply by the way they held themselves appeared several inches taller and showed to greater advantage than a companion to whom nature alone had been far kinder. The next thing, of course, is clothes; not alone what they are, but the manner in which they are put on. Every one knows that some women look dowdy in the most elaborate confections from the best French ateliers, while others show style and grace in cotton gowns that have been made by a home dressmaker. Such adaptability is generally a natural gift, but it can also be acquired, and it behooves every woman to study her personal appearance and how she can make the best of herself.

Happily nowadays it is no longer the fashion to conceal poverty as if it were a crime. The genteel keeping up of appearances, which the impoverished aristocracy used to deem necessary to maintain their proper position in the world, is quite out of date in Vanity Fair, and society people with the frankness that is one of their modern characteristics make no attempt whatever to hide their misfortunes from their friends, nor do they deem it necessary to drop out of their world because they are impecunious. Neither does their world "drop" them, as so many people think the rich are apt to do. If there is any "dropping" it is on the side of those who have lost their money and become in consequence morbid and suspicious. But what is expected of the poorer members of society is a good appearance and cheerful countenance. If they dress well and are happy they can drive in their friends' coaches, eat of their dinners and sail in their yachts as much as ever; but they must make up their minds to put hypersensitiveness aside, and to frankly avow the situation. It is not only in far better taste to make no false pretences, but it is also better policy. The pride which pretends is not only vulgar, but often has hurtful consequences. Not long ago the daughter of a man who had experienced considerable financial reverses went on a visit to some friends, and with the silly boastfulness of youth talked largely of the horses and carriages at home which, as it happened, were only kept by her father for a sale which was scheduled for a few weeks later. This, however, she did not mention, and the father of her friend, who was a large creditor, naturally supposed that in spite of debt Mr. A.—was still living in the same expensive style as before, and in consequence refused his consent to an arrangement which would have helped the poor harassed man out of his difficulties. These things happen oftener than the members of extravagant families realize, and go to show how foolish it is to have any false pride about one's circumstances.—Selected.

"I Know A Thing Or Two."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, swear, play cards and visit theaters. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the old man's notions.

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury who had just brought in a verdict for a crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas, and hurried me to ruin."

Mark that confession, you boys who are beginning to be wiser than your parents! Mark it and learn that disobedience is the first step on the road to ruin.—Ex.

Mr. R. A. Alger, jun., son of the ex-Secretary of War of the United States, had his hand blown off by a giant cracker on July 4th.

Capt. Nissen made a successful trip through the Whirlpool Rapids at Niagara in his little boat that he had named the "Fool Killer."

David Young, a Brantford lineman, touched a live wire and was thrown off a pole. His skull was fractured, and his condition is critical.

Renew Your Order for 3rd Quarter Now.

Two new quarterlies have been added to the list.

QUARTERLIES	Price
Senior, - - - - -	4 cents
Advanced, - - - - -	2 "
Intermediate, - - - - -	2 "
Primary, - - - - -	2 "

per copy 1 per quarter!

MONTHLIES	Price
Baptist Superintendent, - - - - -	7 cents
Baptist Teacher, - - - - -	10 "

pe, copy 1 per quarter

LEAFLETS	Price
Advanced } - - - - -	1 cent each
Intermediate } - - - - -	1 cent each
Primary } - - - - -	1 cent each

per copy 1 per quarter!

HOME DEPARTMENT SUPPLIES of all kinds

QUARTERLIES	Price
Senior, - - - - -	5 cents
Advanced, - - - - -	3 "

per copy 1 per quarter!

Picture Lessons, 25 cents per set 1 per quarter!  
Bible Lesson Pictures, 75 cents per quarter!

ILLUSTRATED PAPERS

	Price
Young People (weekly)	18 cts 50 cts
Boys and Girls (weekly)	8 " 30 "
Our Little Ones (weekly)	6 " 25 "
Young Reader (semi-monthly)	4 " 18 "
" (monthly)	2 " 8 "

(The above prices are all for clubs of five or more).

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SPECIAL INDUCEMENTS

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WHISTON'S COMMERCIAL COLLEGE is offering special inducements to students taking the Commercial or Stenographic course during the months of April, May, June and July. This old, reliable, training school is steadily improving and broadening. All commercial branches are taught. Illustrated Catalogues free. S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

The War in South Africa

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The Farm.

"Oh, My!"

She was a little woman, with three or four children, and they had all been in the country to spend Christmas week.

Upon being asked the matter, she sobbed out: "We have been spending Christmas on a farm, and we didn't any of us want to come home."

"Don't you like the city?" was the next question. "Yes," was the reply, "but not like I do the farm. We all had such a good time, and there was such a fall and plenty of everything."

"It made me heartsick when I thought how I had to twist and turn here in the city to make things hold out, thinking I can't afford this and that."

"We lived on a farm once, and had just full and plenty, but I wanted Will to sell out and live in the city. I thought city folks had so much better times, and didn't have to work so hard; but, oh, my! how I have found out my mistake!

"I know there is a great many more places to go to here; but, oh, my! you have got to pay well for them, and, after all, what can compare to a merry evening in the farmhouse around a big table, with books and papers and games, and a nice treat of apples and nuts before you go to bed?"

To change a prosperous farm life for a city home is like going out of the Garden of Eden into a den of wickedness for many folks. If farmers only knew how city folks envied them their peace, quietness and plenty I think there would be fewer changes and fewer young people running to cities for places.

Sheep at Early Pasture.

After shearing, sheep need careful attention. If a cold rain should come up, they will suffer greatly. When compelled to sleep upon the cold, wet ground, they are liable to take a heavy cold, which, while not dangerous, enfeebles their systems, and it may take several days or weeks for them to regain their wonted strength.

If mature sheep are troubled with ticks, and lambs run with the floor, most of the ticks in two or three weeks after shearing will have left the old sheep to live upon the tender skin and amid the longer wool of the lambs. Money will be saved by dipping the lambs. In badly infected cases, a second dipping will prove advantageous, unless the old sheep were dipped at the first application.

untold discomfort. More food will be needed by the sheep to keep in a normal condition. The coarse woolled sheep are more susceptible to this pest than the fine woolled, as the oil and gum of the latter do not offer a suitable home for them.

Sheep at pasture will sleep upon the highest ground or knolls, thereby enriching the usually poorest portion of the fields. They should be fed salt at least once a week—twice would be better. The more frequently they are visited the better. Observe their condition and divide the flock if some are feeble, giving the weak ones a ration of grain.

Dairying Dots.

Milking should always be done in a clean, airy place, free from all bad odors. If a stable, it should be scrupulously clean, and have some deodorizer, such as dry earth, dry muck, laud plaster, sawdust, etc., scattered over the floor.

No other branch of agriculture has organized itself as has dairying. It has organized itself for the acquisition of knowledge, for the manufacture of its product, for the transportation of the same to market, and for its sale to the consumer.

Here are a few benefits to be derived from the use of the separator: First, you can get the cream out of the milk immediately after milking, and thus you will only have to care for the cream.

To make a natural starter, take the milk from a perfectly healthy cow. After the under parts of the body are carefully brushed, and the udder carefully wiped with a damp cloth, the first few jets of milk are rejected, and the rest drawn into a sterilized vessel, which is immediately covered, heated to a proper temperature, and the milk passed through a separator.

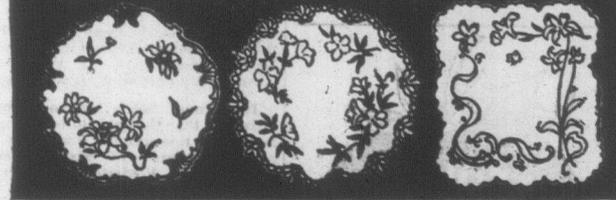
When is a factory or dairy clean? When no bad odor can be detected at any time in or about the buildings; when all vats, utensils, etc., have a clean, bright, non-greasy appearance; when all corners, crevices, entrances to drains, whey-tanks, skim milk and buttermilk tanks are so clean that you could invite a friend to sit-down anywhere in or about the building, after things are cleaned up, and ask him to have a drink of whey, skim-milk or buttermilk from the tanks, without spoiling the best clothing or offending the most cultivated senses.

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News Summary

Northwest Territories promise a record crop of wheat. Even in Manitoba the yield will be above the average.

A sad accident occurred at Tracadie, N. S., Saturday afternoon. Fred Simpson, a Western Union Telegraph line man, was at work on the company's poles when, during an electric storm, the man was struck by lightning and killed.

The World's Christian Endeavor convention opened July 13th in London with a general pilgrimage to Wesley's Chapel, where prayer meetings were held hourly all day long. They were attended by immense congregations of Christian Endeavor delegates.

Mr. T. H. Estabrooks tells us that great success has attended the departure of putting up Red Rose Tea in different grades. This popular Tea now not only meets the demand for a cheap or medium price Tea, but the finer grades will please the epicure as well.

The Hon. R. J. Seddon, of New Zealand, is advocating the including of his colony in the Australasian federation. He also urges the federation of the Fiji Islands, with the idea of ultimately bringing them into the same scheme of union. He thinks this will be necessary to prevent the Fiji Islands falling into the hands of some nation other than Great Britain.

The steamer 'City of Seattle' has returned from Alaska with \$900,000 in gold from the Klondike. Of the total amount just valued at \$800,000 was shipped out by the Canadian Bank of Commerce and the Bank of British North America, of Dawson, to the Seattle Assay Office. Besides this there was \$10,000 of individual gold. Dawson passengers say the Klondike clean-up is progressing satisfactorily.

Temperance hotels are sometimes less attractive than they should be, and are on this account sometimes avoided by travellers who wish to patronize such a house. Frederickton has what may be termed a model family hotel in the 'Windsor Hall.' We are pleased to note that it is receiving generous patronage, being especially attractive to tourists. It deserves praise and its merits should be known.

The war in South Africa is overshadowed by the desperate struggle now waging in China. Gradually the net is narrowing around the forces still in the field in the northern part of the Orange River State, and news of important movement there is daily expected. With Bethlehem in the hands of the British another important point has been captured. General DeWet and President Heyne are in a fair way for capture, but to capture the Dutch of South Africa is difficult.

The preliminary examination of Frederick S. Whittaker, charged with uttering forged documents, was continued before His Honor Judge Ritchie Saturday morning in the police court, St. John. Mr. A. W. Baird represented Mr. L. A. Currey, who was absent from the city. Mr. George A. Schofield, manager of the bank, was the only witness examined. He told of Mr. Whittaker presenting the notes which had been placed in evidence previously. They had been presented to the witness at the Bank of New Brunswick and been discredited, the proceeds going to Whittaker's account. In cases where the name of a vessel was on a note witness said this indicated the note was for the premium of insurance on such vessel. Witness said that in presenting the S. A. Crowell & Co. note, Whittaker mentioned it was the Yarmouth firm. The examination was adjourned till 11 a. m. Tuesday.

A very sad accident occurred at Bay Shore, St. John, on the 15th inst., when Winthrop Lockhart was drowned while bathing with a friend. His body was quickly recovered and death might have been prevented had a boat or any life-saving appliance been near. The deceased came to St. John a little over a year ago and for eleven months has been employed in the business office of Messrs. Manchester, Robertson & Allison. He was the son of Captain Lockhart, commander of Messrs. Wm. Thompson & Co.'s steamer Cunux, which sailed from New Brunswick Saturday morning for Manchester. Tuesday morning the deceased intended to go home to visit his mother at Dorchester. After the accident word was telegraphed to Judge Landry at Dorchester to inform Mrs. Lockhart of her son's death. The MESSENGER AND VISITOR extends sympathy to the bereaved father and mother.

Advertisement for SURPRISE Soap. Includes image of a man and text: 'That Snowy Whiteness can come to your linens and cottons only by the use of SURPRISE Soap which has peculiar and remarkable qualities for washing clothes. SURPRISE is a pure hard Soap. ST. CROIX SOAP MFG. CO. St. Stephen, N.B.'

Advertisement for Dr. Fowler's Ext-Of Wild Strawberry. Includes image of a strawberry and text: 'Is the oldest, simplest, safest and best remedy for the relief and cure of Diarrhoea, Dysentery, Cramps, Colic, Cholera, Cholera Morbus, Cholera Infantum, Summer Complaint, Canker of the Mouth or Stomach, and all fluxes of the bowels of infants or adults. Refuse imitations, many of which are highly dangerous. McLEAN'S VEGETABLE WORM SYRUP Safe Pleasant Effectual'

The Amusement Question a Personal One. Rev. Dr. C. E. Jefferson, on being interviewed by the New York Tribune respecting his opinion as to the advisability of the Methodist Episcopal Church amending its discipline governing theater going and card-playing, said: 'I never squander my time in preaching against card-playing or dancing or any other form of amusement. Every Christian, I think, must be allowed large liberty in deciding what forms of recreation he shall indulge in, and anything like ecclesiastical or ministerial dictatorship in such matters is contrary to the spirit of the New Testament, and is likely to aggravate the very evil it is intended to curb. Each Christian must be persuaded in his own mind what is expedient for him to do. The best way to save men and women, whether young or old, from excessive indulgence in recreation of any kind is to hold constantly before them high ideals of living, and to open up to them new fields of serious and beneficent activity.'

WEDDING INVITATIONS.

Wedding Invitations, Wedding Announcements, etc., in the very latest style and at lowest prices.

2 Packs Visiting Cards for 50c. put up in neat telescope boxes with name in steel-plate script, postpaid. Less than half price. PATERSON & CO., 107 Germain Street, St. John, N. B.

Advertisement for Dykeman's Dress Goods. Includes text: 'Dykeman's (Three Entrances) 97 King St. 59 Charlotte St. S. Market Dress Goods For Spring and Summer. Our stock is now complete. It will give us great pleasure to send you a set of samples if you wish to purchase dress goods of any description. When ordering please state color wanted and near the price you would like to pay, then we will be able to send samples to meet your requirements. We prepay expressage on all parcels amounting to \$5.00 and over.'

Don't Forget

Our Clothing is cut in price to clear before August first.

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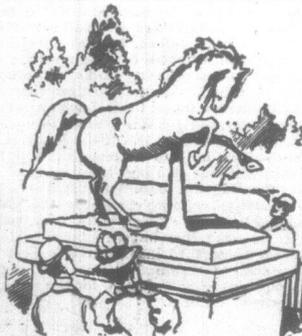
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