

# Messenger and Visitor.

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## President Trotter's Address to the Graduating Class of 1902.

### THE DEBT OF THE COLLEGE GRADUATE TO SOCIETY.

When, under similar circumstances, I addressed a few words to the graduating class of last year, I spoke on the Debt of the College Graduate to the College. To-day I wish to speak for a few moments on the Debt of the College Graduate to Society.

It is of the greatest moment as you leave college, to merge your lives in the great outside world, that you ask yourselves the question—"What am I going out for? Is it to get or to give? Is it with the thought that Society is a debtor to me, or that I am a debtor to Society?" It has been taught you persistently throughout the years you have been here, that the true ideal for you out in the world of human life is to count yourselves not beneficiaries with a claim but debtors, with an obligation. I but say a word to clinch the teaching of the years. As college graduates you owe a debt to society which it will take all your life-time to discharge.

#### THE GROUNDS OF OBLIGATION.

If I may say a word as to the grounds upon which your special obligations to society rest, I would remind you first of all that, as honest men and women, you owe to society a large requital for benefits received. Whence came the opportunity which stood before you four years ago of coming up here, to enjoy during these intense years the inestimable privilege which has been yours? It was one of the gracious gifts of society to you. The college stood open to you, but the college was but the concrete expression of the ideals of society, wrought out through centuries of labor and struggle and self-sacrifice. You lifted up your eyes and saw the open door, but you did that because the leaven of high ideals had been working in society, had penetrated your homes, and had at last communicated itself to your blood and to your brains.

And just as truly, while you have been here, a thousand ministrations of society have been the indispensable condition of your continuance in this privilege. By its protection of life and property, by its maintenance of civil order and religious freedom, and by unnumbered intellectual and industrial activities, society has been your servant. For you, during these four years, men have hewed in the forests, have delved in the mines, have drudged on the farms, have toiled in the factories, have breasted the seas, many of them performing menial, perilous, exhausting, thankless tasks, by which your wants have been supplied, and by which you have been left free to luxuriate in the realm of mind and thought and spiritual ideal. In all this, society has done well for you, and well for itself, but only on the condition that you now go down from your eminence of privilege and make society an honest requital, by consecrating the inspirations and acquisitions of these years to its advancement and ennoblement.

But if there has been so much direct giving to you on the part of society, under any right view of life, you would be its debtors all the same, its debtors by a weightier obligation,—the obligation of the law of benevolence, which is the supreme law of God. Paul gave expression to this law when he said "I am debtor to the Greeks and to the Barbarians." But, in what sense was he a debtor to the Greeks? Not as a disciple of their philosophy. Not, it would seem, as a recipient of their bounty in the matter of art. Not, certainly, in the matter of religion. He was a debtor simply in the sense that he had the true knowledge of God, which the whole barbaric world was without, and he owed it to every man who had it not. By that same law of benevolence are you debtors to the world into which you go.

You have received much which is denied the multitude. People talk much about over-educating; the fact is that only the smallest percentage of the young people of these Provinces have ever entered the doors of a college. But you belong to that elect and favored percentage. You have enjoyed privileges that are priceless, and make you the envy of multitudes of the young people against whom the door of opportunity has been shut. Now I say that these special privileges which have been yours, and the special capacity for service which they have secured to you, create a special obligation, and make you by so much, under the law of benevolence, debtors to every man and every cause that you are capable of serving. Your debt to society then rests upon two things: the law of honesty, and the law of benevolence.

#### THE PAYMENT OF THE DEBT.

And now a word as to the currency in which your debt to society should be paid.

First of all, it will be demanded of you that you make a contribution to society in the way of trained intelligence. For a nation's welfare trained intelligence is indispensable. The world of nature becomes available for man's use and comfort, only as it is subdued by the mind. Advancement in the prevention and cure of disease is dependent upon scientific investigation. Industrial and commercial progress is conditioned upon increase of technical education. Social amelioration and betterment are dependent upon the intelligent appreciation of social laws, and the intelligent construction of reforming measures. In politics, in theology, and in every department of thought and activity, trained intelligence is imperatively demanded. Now the college is the special gymnasium where this training is acquired, and society with its many problems will expect of you that you will place at its service keen and disciplined minds.

Secondly, your debt to society should be paid in the currency of noble thoughts and ideals. The college is the depository where the thought accumulations of the race are stored and dispensed; it is the seed-plot of the world's thought-life, where the thought of the past is fertilized by the life of the present, and made to spring up into new forms of beauty and fruitfulness; it is the "Valley of silence" where young souls, before being plunged into the deafening roar of the world's tumult, may tarry awhile and listen to the voices which speak from the depths of the soul within and from the heights of the heaven above; it is the mountain summit where the eyes may get a far vision which shall illumine and guide all the after course of life.

Every student who turns his college days to good account, experiences mentally and spiritually a new birth; old things pass away, all things become new. Ideals, interpretations, outlook, motives, sympathies, purposes, all are transformed; and if the attitude of the mind has been right the new possessions are marked by insight, comprehensiveness, truth, nobleness, and the possibility of life and blessing not only to the possessor but to all others wherever he shall go. Now it is your duty to society, as I have said, to carry out into the world and scatter broadcast this blessed seed of noble thoughts and ideals.

If you cannot make a contribution to the twentieth century like that which Ruskin made to the nineteenth century, which led Carlyle to call him "the seer that guides his generation," there will at the same time be for each of you a circle of life in which your thoughts and ideals may be a controlling and shaping force, materially affecting the course of human living and leaving its mark forever.

If, however, you would discharge your debt to society, there must be something more than trained intelligence, and the enunciation of thoughts and ideals, be they ever so noble. You must give to the world the added blessing of moral enthusiasm. The world is not lacking high thoughts and ideals so

much as moral passion to call back home what it has. Ideas and ideals are mere mechanism until moral purpose puts power behind them, and moral enthusiasm drives them forward.

Now Acadia has served you but poorly, and has failed of half her work, if, while enlarging the bounds of knowledge for you, and disciplining your reason and judgment, she has not kindled in your souls a passion for righteousness, for humanity and the Kingdom of God. I trust she has done this at least in some measure. I beg you to guard these fires; not to permit them to be quenched, but to feed them to an ever hotter and hotter flame. We go into a world in which time-servers, cynics, and Laodiceans are sufficiently numerous. No more are needed. But if you will go with your trained minds, and enlightened and wholesome ideals, to live a purposeful, courageous, passionate life for all high ends, the world will call the day blessed that gave you to its service.

But I must not detain you. In keeping the ideals true, the will firm, and the heart warm, it may help you to look back to your college home; it will help you also if you shall take as your exemplars those noble types in the past and present who have been the true servants of their generations; but the deepest inspirations will come from fellowship with Him who came "not to be ministered unto but to minister," who has given to the world a new ideal of living, and who died in His passion for humanity.

Go forth into life, not mailed in scorn,  
But in the armor of a pure intent.  
Great duties are before thee, and fresh songs,  
And whether crowned or crownless when thou fall'st,  
It matters not so that God's work is done."

Accepting the  
Situation.

The despatches from Pretoria indicate that the prospect seems good for the establishment of

peaceful conditions without further friction. The burghers are represented as being in a mood to accept the situation and make the best of it. The open letter in which the Boer leaders announce the fact of peace to the burghers is said to be an eloquent and pathetic document. The leaders thank the burghers for their noble self-sacrifice, and express sympathy for the bereaved. The letter concludes: "Now that there is peace, and although it is not a peace such as we hoped for, yet let us abide where God has led us. We can, with clear consciences, declare that for two and a half years our people have carried on the struggle in a manner almost unknown to history. Let us now grasp each others hands for another great struggle lies before, a struggle for the spiritual and racial prosperity and welfare of our people. Casting aside all feelings of bitterness, let us learn to forget and to forgive so that the deep wounds caused by this war may be healed." British officers are daily receiving the surrender of the Boers. The methods of procedure is thus described: The Boer leader goes out to meet a commando and returns at its head. The Boers, who come in, are generally dressed in dilapidated clothing, but have a smart and soldierly bearing. The Boers who are to surrender are assembled and the Boer leader delivers an address to his men urging them to listen to the British officer who has been detailed on the work. The British officer then makes a speech to the men of the commando, in which he informs them of the admiration of King Edward and the British nation for the gallant struggle and the bravery of their people and promises that the British authorities will do their utmost to help them resettle on their farms. A meal is then provided for the Boers, after which the formal surrenders occur. In many such instances the Boers have cheered King Edward and they have sometimes expressed surprise that no army was sent out to receive their surrenders. The Boers are allowed to retain their horses and saddles, and the majority of them appear to be glad the war is at end and that they will now be able to join their families. A few of the Boer women, it is said, still inveigh against surrender, but the general feeling among them is in favor of making the best of the situation. In disposing of the surrendered burghers, those who can subsist upon their farms will be given ten days rations and allowed to begin their new life immediately, those who are unable to subsist upon their farms will be permitted to join their families in the camps and remain there until their homes are once more made habitable, and all others will be divided among the various camps.

## Garments Undeiled and White Robes.

A sermon delivered on Sunday morning, May 11th, 1902, at Union Chapel Manchester, by

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

"Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with Me in white, for they are worthy."—Rev. 3:4.

Persecution or heresy is not the worst thing that can befall a church. This community of Christians in Sardis had neither the one nor the other. It was not worth the world's while to persecute a dead church, which just answered the world's purpose. There was not life enough in it to grow heresy; the people were not interested enough in Christian truth to think about it at all, and so they were in no danger of thinking about it wrongly. It had no enemies, it had no errors, it had no faults, it had—if we may use the vulgarism—"no nothing." "Thou hast a name that thou livest and art dead," and so there was no more to be said about it. Torpor, intellectual and moral, and spiritual death, characterized the community. And this is like a great many churches now-a-days. But even in such a community, that had "a name to live and was dead," there were "a few names" that answered to realities, persons who had not defiled their garments. So I suppose there always are, in the most corrupt ecclesiastical communities, those who are real Christian people, and we are not to say of any church, however worldly, however little it may present the features of the Christian life, that it is wholly given over to evil and to godlessness. Let us remember that when we are dealing out our judgments upon communities that are obviously far beneath the level on which all Christian communities should stand; and if we are going to be censorious, let us remember that the Eye that sees most clearly discerned some that were alive in the midst of that moribund church of Sardis, and was as glad to praise them as plain-spoken to censure the others.

We have here in the words of my text,

### I. A REMARKABLE SKETCH OF THE CONDITION OF THESE FAITHFUL FEW.

They had "not defiled their garments." We might have expected that the accurate form of the antithesis between the faithful few and the unfaithful many would have been preserved, and that, as the latter had been branded as being possessors of "a name to live" whilst they were dead, the former would have been designated as "a few names" that lived. But instead of that, the contrast is drawn in a somewhat different fashion, and as opposite to the deadness there is presented purity. That seems to suggest what I do not dwell upon, that the true consequence and manifestation of the life which was denied to the mass is cleanness of character and of conduct. The contradiction of spiritual death is moral purity.

I suppose I need not remind you how, throughout Scripture, that metaphor of the garment means neither more nor less than the character into which a man has shaped himself, and which, as it were, is the garb in which he is made visible to the world. The robe that is not defiled is not exactly the person, but rather the character which, so to speak, invests the person, and is that which is visible to other eyes. And this garment is woven by each of us for ourselves; as the silkworm spins its cocoon, as the mollusc secretes the shell in which it lives. We deposit character, we weave, in the mystic loom of endeavour and of act, the vesture which we wear, and sometimes we weave for ourselves a poisoned shirt, like the mythological hero's, which burns into the flesh as it had been fire.

But that little handful in Sardis, says my text, had "not defiled their garments." Ah! brethren, the garments that we weave are woven of defiled yarn, and unless they have been made clean they never can be kept clean. And so before the words of my text, "they have not defiled their garments," can be applicable, something else must have been done. The garments must have been cleansed. How had they been? "Blessed" are they that wash their robes, and make them white in the blood of the Lamb." You go into a dyeworks, and in some processes there you will see yarn of one color dipped into a liquid of another color, and coming out a third color. So the foulness of our robe, the stained character, that we all have draped ourselves in, the black of our garments, plunged into the crimson bath, comes forth a radiant white. Such is the miracle of the chemistry of the dye of Heaven. Then, and not till then, dear friend, dawns upon a man the possibility that cleanness acquired may be cleanness retained, and that even in the midst of a community which, like the community of Sardis, because it was dead was foul, we may "keep ourselves unspotted from the world," and from the worst world which has "christened" itself a church.

For, however low may be the tone—and alas! we have to confess that far too low—is the tone—of the average Christian life of this day, there is no need why we should keep on the same level as the men round us. But it is possible for us in the Arctic regions to keep our thermometers far above freezing-point and at blood-heat, and it is possible to walk in the midst of a moribund church, all the more tingling and instinct with life to the finger-

tips because of the death that is round us. Wherever there has been the most damning departure from the morals and lofty tone of true Christianity, there, thank God! have been men who have lived nearest to Him. The greatest saints have come out of the most unsaint-like communities. Ages of decay have always been ages in which the faithful few have clung closest to their Lord; and if you want to find bright and radiant souls in the Christian church, go and look for them in the places where the world has most entirely made inroads upon the church. Thank God! in this realm of Christian experience, "action and reaction are equal and contrary." It is seldom, though it sometimes happens, that lofty mountain ranges spring from the very sea level. Decaying churches compel some men to be saints. If it is possible to be so it is our duty. We, too, live amidst a social state that calls itself Christian. For us, too, the average standard of the Christian life in the people around us is low. The more reason that we should lift it up and make it high.

Not to defile the robe seems but a little thing. It is a mere negative virtue, but there will be no negative, avoiding of defilement, unless there is a positive effort. "Be not conformed to this world." What is the use of saying that, unless you go on to say, "Be ye transformed by the renewing of your minds?" It is not enough to say, "So did not I" unless "the fear of the Lord," which compels to non-participation in common evils, and to not lowering our standard to the common level, also impels us to large positive achievements of unworldliness, of spirituality, of concentration and consecration, of devotion and of conformity to Jesus Christ. The names that had "not defiled their garments" were the names that had, day by day, sought more and more, because of the condition of things around them, to make for themselves a loftier ideal, and to give all their energies to turning the ideal into a solid reality.

But how is this to be done? The context suggests methods. There we read "Be watchful, and strengthen the things which remain that are ready to die. . . . Remember, therefore, how thou hast received and heard; and hold fast and repent." May I put it all into three words—watch, gird, wash. Watch—lest the atmosphere around you lull you to slumber. Watch—lest you "learn their ways, and get a snare unto your souls." Watch—lest you be tempted to adopt the teachings—I mean the moral teachings—and to imitate the conduct of the multitudes of professing Christians who, by their inconsistencies, are dragging down the standard of Christian life everywhere. Watch—lest you be tempted to say, "When you are at Rome you must do as Rome does. Why should I stand apart, and be so unlike my neighbors?" Why? Because so many of your neighbors, even in churches, are so unlike your example.

Gird up the garment. Gather it close. When a woman walks the filthy pavements one of her hands is occupied in holding up her skirts. If we go with our characters loosely diffused, and let them come into contact with everything we pass in the street, we shall carry home microbes and filth enough every time we go out. "Gird up the loins of our mind" by resolute concentration on the one purpose until you walk the golden pavements where there is no pollution, and where the robe may be loosely flowing and yet be unstained.

Wash. "He that is bathed needeth not save to wash his feet," but if he is to be "clean every whit" he does need to wash them of the pollution contracted by the miry ways of daily pilgrimage. And so when our watchfulness teaches us that we have failed in girding up the loins of our mind, and so have contracted defilement, let us hasten back again to where we first of all received cleansing, and say to him, "Lord! not my robe only, nor my feet only, but also my hands and my head." So shall we "keep ourselves unspotted from the world," and efface the spots which we may have acquired.

And now a word about another thing, we have in this last.

### II. THE WORTHINESS OF THE FAITHFUL FEW.

I do not need to say much about that. Some people who do not see Christian truths in their completeness and their perspective, may start back at the notion of any man, even if he has thus kept himself unspotted, being worthy of eternal life. I am not going to discuss that question. What I wish to point out is that in this phrase, and in other parallel places in the New Testament, such as "they that are counted worthy to attain to that world," or "worthy of the kingdom," or "worthy of the calling"—that these phrases do not imply what we call merit, but they imply what I may most simply designate as fitness; or, to use a more imposing word, congruity. That is to say, the thought underlying these words is just this, that in the other life, as in this life, a man on the whole gets what he is fit for. You may call it "deserve" if you like, but the true notion is simply that of congruity. " whatsoever a man soweth, that shall he also reap" teaches just the same lesson. And so the great truth that comes out of that phrase which sounds startling to some, is that we are not to suppose that a man is received into Heaven by an arbitrary favor or sent to a place of punishment by reason of any stern decree of God the angry Judge, but that the future, even

more than the present, both in regard to inward condition and circumstances, is but the net outcome and result of the life here. We are made worthy by faith in Jesus Christ. Yes. But we are also made worthy in a sense meant in the text by our keeping our garments clean. For a man who passes out of life with a character stained, and dyed in grain, as it were, with worldliness and sensuality, and God-forgetting, how would it be possible to put that man into the state which we call Heaven?

Heaven is a state rather than a place. There will be place also, but a state is the essential element in the conception. We shall each go to our native country, and will have what we are fit for. "By transgression he fell that he might go to his own place." That is the central idea. Like a ray of light coming from a fixed object, life spreads, as it were, and away out yonder the beam is the same, but its bounds are enlarged. Give a little photograph to an operator, and he manipulates it, and brings out an enlarged copy. Such is the relation in which the future stands to the present. The reward is the continuation and enlargement of the works and character here. "They are worthy!" Lastly we have III. THE REWARD OF THE WORTHY; THE FAITHFUL FEW.

"They shall walk with me in white." What a multitude of great and partly ineffable thoughts and hopes spring out of that promise! "In white"—this book of the Revelation is all radiant with that colour. We read of the "hairs as white as snow" of the great King-Priest. We read of the white stone given to the Victors. We read of the "white throne" on which God sits. We read of the "white robes" which are the righteousness of the saints. We read of the white cloud, the seat of one like unto the Son of Man. We read of the "white horses" on which, in the last great battle, the Conqueror and his hosts ride forth. In all these emblems as in this of my text, there is suggested not merely the dead white of a bloodless purity and ascetic saintliness, but the radiant, lustrous white as of sunshine upon a snow field than which there is nothing more brilliant and more glorious in the whole scheme of colouration. The white of victory, the white of the light that is inaccessible and full of glory, the white of purity makes lustrous robes in which the worthy ones shall be arrayed. "They shall walk with Me." There is the heart of it all; "with Me"—which is far better. Companionship is suggested. If two walk "together," they must be "agreed," and so identity of aim is hinted at. A little child walks beside his father—he tries to lengthen his footsteps to keep step with the parent; and we, if we walk with Him, are not only journeying to the same point, but in some measure are able to keep step with him, and "follow the Lamb whithersoever he goeth!"

"They shall walk"—liberty; progress calm advance; continuous increase. These, and a thousand other as yet unnamed and inconceivable glories and greatnesses, are dissolved, as the old story has it the prodigal queen did with her jewels—into one life-giving draught of promise.

But all begins with "washing the robes and making them white in the blood of the Lamb." And so the last beatitude of Scripture, contained in the final chapter of this book, may seal our meditations this morning—"Blessed are they who wash their robes, that they may have right to the Tree of Life; and may enter in through the gate into the City."—Baptist Times and Freeman.

## Our Great Shame.

BY GEO. W. TRUETT.

What is it? It is to the lamentable and general ignorance that obtains respecting the Bible. This blessed book, to be sure, is now being printed and widely scattered as never before; but, it is yet true, as it was true of old, that the people are perishing from the lack of its knowledge. It is true that the old book is in many, many homes; it has a prominent place on many centre tables; in many instances the copies there seen are of the best binding; in divers ways it is apparent that it is the object of considerable comment and admiration. But, for all that, the painful truth may not and must not be concealed, that the people, with painfully few exceptions, are not really studying the Bible. Perhaps they are studying it more slowly than at any former time since apostolic times; but, granting that, surely no right thinking Christian can look with complacency upon the meagre knowledge that the people generally have of the Bible. If any one is skeptical as to the prevalence of such ignorance, let him in any way that he chooses, test the people's real knowledge of the old book. The revelations awaiting him will fill him with surprise. He will find that even multitudes of Christians have never read the Bible through even one time. Is it any wonder that they are feeble, timid, wavering and unfruitful? He will find that many who read it, read only one or two chapters a week, and read those very hurriedly. He will find that a vast deal of the reading is without any intelligent and systematic method. He will find a great deal about the matter to give him pain, and it is hoped that will inspire him to seek to improve such a deplorable situation.

The Bible is the great weapon for the Christian. How can he wield it if he knows little or nothing about it? It is the guide to his goings. How can it be a guide if one knows not of its light? By its knowledge Christians are to grow. How can they grow if ignorant of its precepts? Its truths in the heart are a mighty safeguard against sin, but how can they be such a safeguard if they are not in the heart? They give joy to the heart. Jeremiah said, "Thy word was the joy and rejoicing of my heart," but he said just before this, "Thy words were found and I did eat them." The eating went before the joy and rejoicing. David said, "The entrance of thy word giveth light; it giveth understanding to the simple," but this light and understanding may not be given except upon the entrance of God's Word. The Sword of the Holy Spirit is the Bible. To use that is to use the great instrument which he delights to honor. To know it is indispensably important to a proper equipment for Christian work. To Timothy Paul wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the way of God may be perfect, thoroughly furnished unto all good works." How can a man have such furnishing if it is not a real part of him and is all unknown to him?

The times are upon us when, in all the ways we can, at all the times we can, to all the people we can, we must magnify the infinite importance of the study of the Bible. It shall be to our everlasting shame if we do not do so. Here is at once the simplest and the profoundest book this world has ever seen. What folly to be ignorant of it. No literature can begin to match it, as the masters of literature have themselves hastened to affirm. It talks to the very souls of men. Mr. Coleridge aptly says, "It finds me." To-day volumes of thought may be seen condensed into one of its verses. To-morrow, from other viewpoint this verse will breathe forth still other volumes. Think of any man being willing to remain in ignorance of such a book? Shall Shakespeare be studied and not the book whose author is God? The former's book would have been utterly impossible but for the inspiration given him by the latter. The allegory of Bunyan is unmatched, and possibly forever matchless, from any human standpoint. Who does not know that none of it would have been possible but for the Bible? For history, or poetry, or literature, no other book can compare with this old book, and yet, and yet, "Tell it not in Gath," overwhelming multitudes discard it for the latest work of fiction! Think of the multitudes, even of God's children, who eagerly read some late work of fiction every week, yet who pass by this book of the ages, this divine revelation from heaven, this standard by which all creeds, conduct and character are to be tried. Oh the unreasonableness, the shame, the wrong of such a course!

It behooves every preacher to magnify the importance of Bible study, every day and everywhere, both in his public and private ministry. How gloriously it will react in his own preaching! It is so easy and delightful to preach to a Bible-reading people. To a marvelous degree can churches help their pastors to preach by the daily and faithful searching of the Scriptures. The Sunday school is coming more and more, and that properly, to play a great part in the work of the churches. The consciences of the people, thank God, are becoming more quickened to the tremendous importance of this great agency. It is to be hoped that we are not far from the day when we shall see all of God's people in regular attendance upon the Sunday school service. The inimitable Spilman of our Sunday school Board at Nashville, has aptly insisted that this should be made the great teaching service of the church. That means that it is to be recognized as much a church service as is the preaching service. It means that the church members are just as much expected to attend the former as the latter service. It removes the Sunday school from the place too long given it as a little side issue or optional annex to the church, and makes it a distinctive church service. Surely, this is at it should be. When this conception is realized as it ought to be, it shall be said of God's people in our times as it was said of the Bereans of Old: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

Some earnest words need to be said as to the meaning of Bible study. First, we are to study the Bible. We have long been studying about the Bible, but that is not the thing needful—we are to study the Bible itself. The commentaries and Bible helps have undoubtedly done much good, but they have undoubtedly also been the occasion of much harm. People have studied them rather than the Bible. They have their uses, but they also have their abuses. The main thing is the study of the naked Bible. For many people get all their Bible information second-hand.

Again, we are to study the Bible. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Study means something. It is vastly more than admiring the Bible or hurriedly reading it. It calls for the intense application of the mind. To study

the Bible to profit is to avoid all thoughtless, hurried reading.

Once more, the right spirit must be brought to the study of the Bible. The irreverent spirit will make poor headway in finding out the deep things of God's book. Ah, one needs to approach the study of this holy book, as Moses was told of God to approach the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Finally, the study of the Bible needs to be done always in the spirit of humble, earnest prayer. David tells us the right way when he prays, "Open thou mine eyes, that I may behold wondrous things out of thy law." And James, when he says, "If any of you lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." The Author of this divine book is God, the Holy Spirit. It is His to take of the things of Christ and reveal them unto us. God is more ready to give us His guidance and strength than is an earthly father to give bread to His own child. There is, therefore, no justification for the widespread, and most harmful ignorance among His people as to the salient truths of His Word.

Let us, all of us, in God's name, do better by our Bibles, for the future!—Baptist Standard.

### "The Chip on One's Shoulder."

Every now and then some true and affectionate friend engages his powers and puts to service his wisdom and grace in that most delicate and difficult task—the taking of a chip from off some one's shoulder. Love never proposed to strength or intelligence or piety a nobler enterprise. Moreover, it oftentimes seems a necessary bit of surgery or medication in order that friendship shall survive. I say "surgery or medication" advisedly, for about the first thing that a minister learns as to the character of what is called the "chip" on the shoulder of the other man whom he would like to help is this—that the chip itself is flesh and blood, or at least a part of the man himself. It is covered by the same skin which covers the nose on his face, or the ear at the side of his head. You never know how certainly this is the fact about the chip on your beloved's shoulder, until you try to move it to another point where it will not be bumped against so often in the movements of his associates, or where especially it does not offer itself like a grumbling volcano to be avoided, or a frowning bastion of animosity inviting battle on the part of one's own peculiarities of temper which seem predestined to move in that direction.

That this chip on our friend's shoulder is nearly always the most sensitive portion of his external being is not a strange fact when we reflect that it is organized under the law which makes us more conscious at the unhealthy points on the surface of ourselves than we are anywhere else. It is the mark of unsoundness; it is the testimony that the circulation is not right in quality or quantity; and only dull-eyed people in the neighborhood fail to see that it has been developed out of the man who carries it, instead of being placed on his shoulder through deliberation or chance. It is very easy to tell the man who wears it, "Take the chip off your shoulder," but that is a very unintelligent, as well as unsympathetic, remark, however much loving anxiety there may be in it; for the unwholesome condition of the man out of which it grew often makes him half proud of it. All his superior wisdom is fancied to have been gathered in it. He takes it to the point where his frankness or his courage or his extraordinary devotion to a particular plan manifests itself. It is the place where his nature says "No" to the commonplace humanity likely to make incursions upon his self-conscious excellence. He feels that if his most sensitive point goes, he will lose himself. But that spot or growth is only what his best friends know as the "chip on his shoulder."

How wonderfully inclusive and accurate what we call these chips are in autobiographical lore! The whole of a man's history and character, as abnormal conditions alone may reveal them, is made evident. The chip on Peter's shoulder is as different from the chip on Moses's shoulder as Peter is different from Moses, though they have many profound likenesses of temper and method. Nothing so reveals a man as that which disturbs, causes irritation and sets his latent belligerency into action. Too much can not be made of the fact that, as Paul says, "Love is easily entreated"—that is, has no chip on its shoulder. A chip on one's shoulder is the result of that bad condition of circulation when the heart is not warm with love. It is lovelessness sticking out. It is always ready to be hit, and it never gets quite knocked off. It seems rather to grow by being hit, until at last all persuasion and genial intercourse are impossible. It is the traditional Irishman of us, not knowing what the government is, but being "agin the government, whether it is Liberal or Tory."

What an enormous weight it represents, if we notice how it seems to be the sole occupant of the one shoulder and presses that balance of the scale down until the man is lop-sided, and his other shoulder, like the twin balance with all it contains, kicks the beam. And what inherently weighty things that second shoulder carries!

There are family associations, duties and affections; the calm and good sense which are needed in business, and the considerations of scholarship and religion. These and a thousand other things are as nothing, however, on the shoulder which is tilted into the air, while the other shoulder is burdened and prone with a single chip.

Whether the man be a Senator from South Carolina, or a fastidious, brilliant society leader, or even an impulsive gospeler, he makes a bad figure going down the path of life in such an ungraceful and unworthy attitude. His friends might bear with the lack of grace if it were not that for the most part he staggers under the weight, which is disproportionate, and he requires altogether too much of the road. If his neighbors have chips on their shoulders, and especially if those with whom he has to deal constantly are thus laden, it takes only about two such people to crowd the highway, so that all the enterprise of human intercourse and trade between souls through conversation are temporarily suspended.

Is there no hope now that this condition of things shall be changed? It is evident that you might as well tell the man whom you want to help in this direction, to lift himself up by his own boot-straps as to tell him to take the chip off from his shoulders. His pastor may labor with him, but he will find that all teachableness has vanished and his egoism has become argumentative, if not instantly resentful at the approach of life. The difficulty is in the heart; and it is impossible to reform his circulation by getting at the heart through the head. The gospel idea is the only trustworthy one as regards method of reform. He must be transformed. Loveableness is the condition out of which the chip develops. Love is the power which will furnish the condition entirely opposite in nature and in influence. But no man can start the reaction of love within him; only love itself, only God who is love, creating new life and creating new light, will set things right. Do not try to get rid of the chip by argument, for it is argument packed together and bumptious. Do not try to get rid of the chip, which is like a great wen or ugly growth, except by absorption. It is better on the ground of safety and on the ground of avoiding a bad scar, to avoid surgery. Only God himself, inspiring and quickening and enriching the divine life within the soul, can, by the medication of love, take from your shoulder and mine the smallest of chips. Love—and only love—is "not easily provoked."—F. W. Gunsaulus, in *The Interior*.

### Bringing Back the King.

BY HENRY W. HULBERT, D. D.

There is a testing time for character. All the ten Northern tribes were gathered together to discuss what they should do. "The king (David) delivered us out of the hands of our enemies, and he saved us out of the hand of the Philistines, and now he is fled out of the land from Absalom, and Absalom whom we anointed over us is dead in battle." In that great assembly there was strife as to the best plan. "Let us call a scion of the house of David." "Let us call a prince from Egypt." "Let us return to theocracy and have a prophet like Samuel to lead us."

So rang the conclave with opposing sentiments. At last one imagines a white haired veteran arising, and after commanding silence, saying: "Brethren, you have suggested this thing and that thing and the other thing, but now therefore, why speak ye not a word about bringing the king back?"

There comes a critical moment when all that a man has done or has not done seems to stand revealed before his fellow's eyes, and he falls or rises for good and all. David was just there; and a mighty shout went up through all the Northern tribes. "Bring back the king."

But he didn't come at once. He wanted first a unanimous "call." He sent to Zadok and Abiathar, saying, "Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? Ye are my brethren; ye are my bone and my flesh; wherefore then are ye the last to bring back the king?" We are told that thus "he bowed the heart of all the men of Judah even as the heart of one man, so that they sent unto the king, saying, 'Return thou and all thy servants.'"

Thus God becomes essential to men, to churches, to nations. They seem tempted to try every other experiment, to make shift with every weak, human plan. At last arises a man of God who says: "You have proposed this, that and the other; you have aned on every broken reed at hand. Now therefore why speak ye not a word of bringing the King back?" But the King of Glory, like David, may not return until he is heartily wanted. He must be brought back. He claims undivided counsels and an unshared mastery. But when he can come back, he will bring a royal blessing which shall make regal each heart. Is not this a good time to bring back the King?—Scl.

The peace of him that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crests around the rock on which it stands.—F. W. Robertson.

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### Peace.

During the past week the British people of the mother-land and all the colonies have been rejoicing in the fact that the nation is again at peace. War is never a pleasant business, and there has been much in connection with the strife which for some two years and eight months had been waged in South Africa to make it especially painful and vexatious to the stronger party in the strife and exceedingly bitter to the weaker. It has been for Great Britain a terribly expensive experience. The sacrifice of life has been of course small in comparison with that of many other wars, and yet the drain upon the nation's life-blood has been keenly felt, and in many British and colonial homes the joy at the announcement of peace is dimmed with grief for those whose lives have formed a part of the great price which the nation has paid for its victory. The cost of the war in the destruction of material wealth has been enormous, and will add very materially for many years to come to the already heavy burdens of the British taxpayer. Whether or not the war was necessary need not here be discussed, but at all events it seemed a thankless and ungracious task for Great Britain to employ its immense military strength to reduce so small and so brave a people to submission, and naturally, however wrongly, the sympathies of other peoples have generally been with the weaker party, and natural racial antagonisms have been strengthened.

The terms of peace have been criticised in some quarters as indicating too large concessions on the part of Great Britain, but in general they are regarded as embodying a wise and generous treatment of a foe which had fought long and bravely, though with mistaken zeal, and which had it in its power yet to prolong the costly strife for many weary months. As reported in our news columns last week, the terms of peace are substantially as follows:

The burgher forces lay down their arms and hand over all their rifles, guns and ammunition of war in their possession or under their control, and acknowledge King Edward VII. as their lawful sovereign.

All prisoners of war are to be brought back as soon as possible to South Africa without loss of liberty or property.

No action to be taken against prisoners except when they are guilty of breaches of the rules of war.

Death is to be tangible in the schools if desired by the parents, and used in the courts, if necessary.

Rifles are allowed for protection.

Military occupation to be withdrawn as soon as possible, and as soon as circumstances permit representative institutions leading up to self-government will be introduced. The question of granting the franchise to natives is deferred until after self-government shall be established.

There is to be no land tax in the Transvaal to pay the cost of war.

The sum of £3,000,000 is to be granted for stocking the Boer farms, and a further sum of £3,000,000 will be loaned on easy terms for the same purpose.

Rebels are liable to be tried according to the law of the Colony to which they belong, the rank and file to be disfranchised for life, but the death penalty not to be inflicted.

The points in the terms of surrender to which there is most inclination to take exception are the permission to keep rifles and the concession of privileges as to the Dutch language in the schools and courts of law. As to the former, it is explained that rifles seem to be a necessary means of defence in respect to wild beasts and the native population, and their possession is granted only in connection with special license from Government. The privilege as to the use of the language may be a more serious matter, and certainly in the interests of unity any dual system of language is to be deprecated, but the provision does not seem to contemplate the establishment of any such system in the

courts or in the Legislature, and the probable large increase of non-Dutch population in the Transvaal and Orange Colonies will discount any serious danger likely to arise from the teaching of the Boer language in the schools. The matter of essential importance is that the Boers have definitely surrendered their claim of independence, have laid down their arms, agreeing to become loyal subjects of the British Crown and to conform to British Government and methods of administration. There are many disturbing elements still to be dealt with, but there seems good ground for hope that a basis has now been secured on which a wise and tactful statesmanship may succeed in establishing a united and strong dominion under the British flag.

—Ex-President Sawyer's after-dinner address before the Alumni Society, at Wolfville, dealing with the nature and place of the College in the system of education, was a more thoughtful effort than one generally associates with post-prandial occasions. The address was so excellent and instructive as to be worthy of a much wider hearing, and we hope that Dr. Sawyer will feel like putting it into the form of an article for the MESSENGER AND VISITOR, so that our readers may enjoy the benefit of its perusal.

### Acadia Anniversaries.

HORTON COLLEGIATE ACADEMY.

The exercises in connection with the Academy were held in College Hall on Monday evening. This, in respect to the time of holding the exercises, was a departure from the usual custom, as they have generally been held on Tuesday afternoon. The attendance was large. Principal Brittain presided and was supported on the platform by the teaching staff of the Academy. The School has had a prosperous year. There have been eighty students enrolled, and of these 45 have been in residence. After prayer by Rev. H. R. Hatch of Wolfville, the essays were delivered. The programme was as follows:

#### PROGRAMME.

Processional—"Mexiko March" Ortega.  
Misses Ethel Spurden and Ethel Harris.  
PRAYER.  
Essay—"Athens, the Eye of Greece" Chopin.  
Frank Adams, Fredericton, N. B.  
Valse Miss Eleanor Wallace.  
Essay—"Manual Training" Jensen.  
Lloyd Corey, New Canaan, Queens Co., N. B.  
"Mountain Zephyrs" Miss Mabel Illsley.  
"Valedictory" F. Stewart Kinley, Port Hillford, N. S.  
Address Rev. Geo. R. White, M. A., Hantsport, N. S.  
Presentation of Prizes.  
Presentation of Diplomas.

#### ESSAYS NOT DELIVERED.

"Canadian Poetry" Nora M. Bentley, Wolfville, N. S.  
"Coleridge" Archibald Fleming, Port Hillford, N. S.  
"The Triumphs of Electricity" J. B. Sullivan, Winnipeg, Man.  
"Canadian Loyalty to the Empire" A. Horwood, Truro, N. S.  
"Should we Read Fiction?" Harry Reed Fickett, Shel. Co., N. S.  
"Rudyard Kipling" D. C. O. Darrach, Kensington, P. E. I.  
"The Future of Africa" A. H. McCabe, Greenfield, Col. Co., N. S.  
"The British Possessions" W. G. Keirstead, St. Stephen, N. B.  
"Sir John A. McDonald" P. J. Condon, New Glasgow, N. S.  
"Missions" J. D. Brehaut, Goldenville, N. S.  
"Chivalry" A. W. Nalder, Windsor, N. S.  
"The Antagonism between Great Britain and France" Harold Ellis, Canard, N. S.

Only three essays out of the fifteen prepared were delivered. The speakers acquitted themselves very creditably, the valedictorian performing in a graceful manner the duty assigned to him. The Piano Solos by the young ladies were also much enjoyed.

The address by Rev. Geo. R. White, M. A., of Hantsport, had been carefully prepared and was well delivered. It was in all respects worthy of the occasion and did not consist of a few desultory and more or less amusing remarks, such as are frequently served up on such occasions. The subject of the address was "Our Schools and What They Stand For." For three things especially, the speaker said, our schools stand,—for Equality in respect to privileges, Equipment for life work and Development of Character.

Before proceeding to the presentation of the prizes and diplomas, Principal Brittain referred to the fact that a year ago he had set out to obtain subscriptions for four thousand dollars for the purpose of adding a new wing

to the Academy building. He was able now to say that this object had been accomplished, the last \$125 having been received within a few days. Mr. Brittain intimated however, that opportunities for aiding the Academy were still open. Two thousand dollars were needed to put heating apparatus into the new wing that was to be built and another thousand for equipment.

Prizes were then announced and presented as follows: MEDAL for excellence in Stenography, Arthur M. Young, Wolfville, N. S.

PRIZE for best average in the Senior Year on final examinations, Lloyd A. Corey, New Canaan, Queens Co., N. S.

PRIZE Best average in middle year in English and mathematical subjects; Ernest Nelly, Aylesford, N. S.

PRIZE Best in French of the middle year; Thomas Millard, Liverpool, N. S.

PRIZE Best average on final examinations in the Junior year; Nello Sweet, Country Harbor, Guysboro Co., N. S.

The names of the students who have taken the Matriculation Course is as follows: Lloyd A. Corey; F. Stewart Kinley; Archibald Fleming; Harold Ellis; Frank Adams; Parnell Condon; Don C. O. Darrach; W. G. Keirstead; Arthur Nalder; Bertram Sullivan; Joseph Brehaut; Nora Bentley; A. H. McCabe; Aubrey Horwood; Harry Freeman.

#### Business Course.

Parnell Condon; Aretus C. Anderson.

#### Manual Training.

Harold Ellis; Don C. O. Darrach.

The report of Principal Brittain to the Senate indicates very satisfactory conditions in connection with the Academy during the year. Ninety students have taken the Business Course in full or in part and a very successful course in stenography has been conducted. The discipline of the school has been good, and the heating apparatus and electric lighting, lately installed, have proved highly satisfactory. It has been the aim of the teachers to maintain and elevate the intellectual and moral standing of the school.

#### ACADIA SEMINARY.

The closing exercises in connection with the Seminary took place as usual on Tuesday evening, and the very large numbers present in spite of dull and threatening weather, filling all available sitting and standing room, showed that the occasion had lost none of the attractiveness for the public which for many years it has possessed. A larger space than ever before had to be reserved this year for the seating of the Seminary students, and the sight of such a host of young ladies, all clothed in white, as they slowly marched in in long procession, led by the teachers, and took their places in the Hall, was indeed a beautiful one. The report in reference to the school for the year is highly satisfactory. The registration for the year has been 182. Of these 86 have been in residence and 96 have come from Wolfville and adjoining towns. The students come, from New Brunswick 32, Nova Scotia 142, P. E. Island 5, United States 2. The number of students in regular course has been 63; Special Students 119. Of the students in regular course, 25 have been in the Collegiate Course, 3 in the Pianoforte Course, 3 in the Vocal Course, and 2 in the Art Course. Reckoned by departments there have been 80 students in Piano, 64 in Art, 45 in Voice, 36 in French, 10 in German, 10 in Violin, 65 in Elocution, 17 in Stenography and Typewriting and 3 in the Business Course. The increased registration for the year, the result of faithful work in the past as well as the present, on behalf of the school, is highly gratifying, and the prospect is believed to be good for as large or a larger attendance in the coming year. The large increase in the number of non-resident pupils is due to the formation of Primary Art classes which have met on Saturday mornings throughout the term since the Christmas vacation. Principal DeWolfe reports that the general, moral and religious tone of the school has been high and the prayer-meetings have been well sustained, though there has been no special religious interest. A student was sent to attend the meeting of the Students' Volunteer Alliance in Toronto. Missionary contributions have been made and a special effort on behalf of the Twentieth Century Fund has been carried to completion.

Following are the names of the Graduating Class for 1902, as they appear in connection with the programme:

Bertie Babington Bowlby	Collegiate Course
Ethel May Brown	Collegiate Course
Edna Grace Cook	Collegiate Course
Ina Maude Cooper	Collegiate Course
Vega Lillian Creed	Collegiate Course
Ruby Isabel Darrach	Collegiate Course
Mary Amelia Delap	Course in Piano
Mabel Miller Elliott	Course in Piano
Catherine May Ethridge	Collegiate Course
Helena Jean Ferguson	Collegiate Course
Mabel Hope Lee	Collegiate Course
Susie Amelia Leonard	Collegiate Course
Gertrude Lucy McDonald	Collegiate Course
Lorena Ethel McElmond	Collegiate Course
Maude Beatrice Schaffner	Collegiate Course
Alice Winifred Strong	Collegiate Course
Amy Glen Witter	Collegiate Course

Sadie Irene Epps  
Annie Hay Murray

Certificate in Vocal Music  
Certificate in Vocal Music

The programme of the exercises of the evening was as follows:

PROGRAMME.

- "War March of the Priests," from "Athalia" Mendelssohn. Miss Davidson, Mr. Wright.
- PRAYER.
- Cantata—"Hear My Prayer" Mendelssohn. Miss Epps and Glee Club.
- Essay—"Reclaimed" A Story Bertie Babington Bowly, Port Medway, N. S.
- Essay—"Ideality of the Physical Sciences" Ina Maude Cooper, Springhill, N. S.
- Essay—"Woman's Opportunity in the Twentieth Century" Vega Lillian Creed, Fredericton, N. B.
- Essay—"American Mural Painting" Catherine May Etheridge, Melrose, Mass.
- Essay—"Sidney Lanier" Helens Jean Ferguson, Charlottetown, P. E. I.
- Essay—"Elements of Success in Marlborough's Career" Mabel Hope Lee, Aylesford, N. S.
- Piano Solo—"Valse Caprice" Rubinstein. Mabel Miller Elliott, Clarence, N. S.
- Essay—"The Lyrical Element in Midsummer-Night's Dream" Susie Amelia Leonard, Paradise, N. S.
- Essay—"Robert Burns as a Pastoral Poet" Gertrude Lucy McDonald, Upper Dyke Village, N. S.
- Essay—"Victor Hugo" Lorena Ethel McElmon, Oxford, N. S.
- Essay—"Transmuted into Gold" Ruby Isabel Darrach, Kensington, P. E. I.
- Essay—"Characteristics of the Nineteenth Century" Maude Beatrice Schaffer, Truro, N. S.
- Essay—"Architecture of Nature" Alice Winifred Strong, Wolfville, N. S.
- Essay—"Robert Louis Stevenson" Ethel May Brown, St. John, N. B.
- Piano Solo—"Rigoletto" (Paraphrase) Liszt. Mary Jane Davidson, Hantsport, N. S.
- Essay—"The Picturesque in Canadian Literature" Amy Glen Witter, Halifax, N. S.
- Essay—"The Renaissance in French Literature" Edna Grace Cook, Parrsboro, N. S.
- Vocal solo—"Musica Proibiti" Gastaldon. Annie Hay Murray, Wolfville, N. S.
- Address—Rev. G. O. Gates, D. D., Windsor, N. S.

Presentation of Diplomas.  
Award of Prizes.  
GOD SAVE THE KING!

\* Speakers.  
Principal DeWolfe presided, and called upon Rev. I. A. Palmer of Pittsfield, Mass., to offer prayer.

The Cantata, by Miss Epps and the Glee Club, was a somewhat elaborate piece of music, and the manner of its rendition gave evidence of persistent and effective work in that department. There is evidently a marked improvement in the work which the Seminary is doing in the department of vocal music.

The Essayists who represented their classes upon the platform were Miss Catherine May Etheridge, of Melrose, Mass.; Miss Ruby Isabel Darrach of Kensington, P. E. I.; Miss Ethel May Brown, of St. John, and Miss Edna Grace Cook, of Parrsboro; and all acquitted themselves in a highly creditable manner. All four spoke well, but the elocution of Miss Brown is worthy of special mention. Piano solos by Miss Elliot, of Clarence, and Miss Davidson, of Hantsport, were also rendered and a vocal solo by Miss Murray of Wolfville. All these afforded most favorable evidence as to the character of the musical instruction which the Seminary gives.

The address of Dr. Gates to the graduating class was delivered in his felicitous style and was replete with good counsel worthy to be sacredly treasured by those to whom it was particularly addressed and by others. Dr. Gates congratulated Principal DeWolfe and his associate teachers on the close of a particularly successful year and expressed the confident hope of good things for coming years. He also congratulated the students on the excellence of the programme of the evening. Addressing the graduating class, the speaker felt sure that if they had been faithful in their work they had reaped rich fruit of their labors, but still, for all, the future offered large opportunities for blessing and service. He counseled the graduates to keep up their studies and to seek to exert an active influence on behalf of their Alma Mater, and especially not to forget the study of the Word of God and to devote themselves earnestly to Christian work.

In presenting the diplomas, Principal DeWolfe stated that five young ladies had completed the collegiate course and received graduating diplomas, and two others had completed the Piano Course and received diplomas. Besides these, there were some who had done the work of the Senior year, but had examinations yet to stand in Latin or in Modern Languages. These now receive certificates of standing, and will be granted diplomas in full on completion of their examinations. The young ladies then came forward at the call of the Principal and received from his hands the diplomas and certificates to which their studies entitled them. As they descended the platform the fair graduates were made the recipients of beautiful floral favors, the generous tributes of friends and admirers.

At this stage of the proceedings a piece of statuary on the platform was unveiled. It proved to be the Winged Victory of Samothrace and Miss Darrach came forward to present it to the Seminary on behalf of the graduating class. The valuable gift was accepted in fitting words by the Principal who wittily remarked that the Victory differed from the graduating class in this that

the Victory was winged but headless, while the Class had found its wings but had kept its head.

Next came the distribution of prizes.

The three Godfrey Payzant prizes of twenty dollars each were presented as follows:

1. For greatest proficiency in the several branches of an English Education—Miss Ina M. Cooper.
2. For greatest excellence in the French Language—Miss Bertie B. Bowly.
3. For greatest excellence in Piano Music—Miss Mabel M. Elliot.

The St. Clair Paint prizes for regular work in the College Course and department were won (1) by Miss Carrie Chambers, Sackville, N. S., and (2) by Miss Nora Ferguson of Charlottetown, P. E. I.

The Governor General's Bronze Medal for excellence in English Essay work was won by Miss Bertie B. Bowly.

The Principal stated that in some cases competition between the students had been very close, and gave the names of Misses Gertrude McDonald, Susie A. Leonard and Edna Grace Cook as worthy of honorable mention in the studies in which they had competed for prizes.

The exercises of a pleasant evening which had given satisfactory evidence of a good and successful year for the Seminary were now brought to a close by the singing of the National Anthem.

THE COLLEGE

The report of the Faculty to the Senate of Acadia indicates that the year just closed has been one of prosperity. The regular work of the college has been carried on without interruption. Breaches of discipline have been few and not of a serious character. There have been in attendance, of Seniors 24, Juniors 36, Sophomores 20, Freshmen 41 and partial course students 7, making a total of 128. There has been no special religious interest in connection with the college during the year, but the mid-week and Sunday morning prayer-meetings have been well attended; and, it is believed, with much benefit to the spiritual life of the college. By agreement with the Wolfville church and its pastor the pulpit of the church has been occupied twice a month during the college year by a professor of the college. In accordance with this arrangement, Dr. Trotter, Dr. Keirstead, Dr. Chute and Principal DeWolfe have preached at different times during the year. During the past year Dr. Tufts and Dr. Keirstead have visited the old countries and have given the students the benefit of their observations abroad through special lectures.

THE COLLEGE CONVOCATION

took place, according to usual custom, on Wednesday morning. The morning was dark and the skies threatening, but this did not prevent a large attendance of persons from the town and surrounding country, as well as visitors from a distance, so that when the hour for opening came Assembly Hall was well filled. Dr. Trotter presided, the centre of the platform was as usual occupied by the Faculty, while on either side were seated members of the Board of Governors and Senate and other prominent friends of the College. It was marked with regret that Dr. Sawyer was not present, but President Trotter explained that this was due to a slight indisposition, and need occasion no alarm. The many friends of Dr. Sawyer will be glad to know that he has stood the strain of the year's work well and that his general health is fairly good. Dr. Trotter also referred to the absence of Professor Haycock who has gone to British Columbia, where, during the summer, he will be engaged in some geological work under direction of the Government.

Before entering upon the programme of the morning, President Trotter made reference to the gratifying fact that the war in South Africa had been brought to a conclusion and also to the approaching Coronation of the King. As a fitting expression of feeling in reference to these events the President invited the audience to join in the National Anthem, which was heartily done.

PROGRAMME.

- Processional. Prayer, Rev. I. Wallace.
- ADDRESSES BY MEMBERS OF THE GRADUATING CLASS.
- The Synthesis of Truth Warren Merrill Steele, Amherst, N. S.
- Cecil Rhodes Barry Wentworth Roscoe, Kentville, N. S.
- The Interpretative Power of Literature Bessie Marguerite McMillan, Isaac's Harbour, N. S.
- MUSIC, Mr. Burpe Wallace.
- Browning's Teaching as Presented in Easter Day John Smith McFadden, Johnson's Mills, N. B.
- Socialism; Its Economic Basis Ira Millard Baird, Clements Vale, N. S.
- MUSIC.
- Conferring of Degrees.
- President's Address to Graduating Class.
- Awarding Medals and Prizes.
- Addresses.
- National Anthem.
- ADDRESSES BY MEMBERS OF THE GRADUATING CLASS.
- The Father of English Poetry Charles Melville Baird, Truro, N. S.
- Socialism: Its Economic Basis Ira Millard Baird, Clements Vale, N. S.
- Vivisection Earle Gordon Bill, Wolfville, N. S.

- College Training and Physical Culture Theodore Harding Boggs, Wolfville, N. S.
- National Character Samuel James Cann, Pleasant Valley, P. E. I.
- Are we Progressing? Avard Knowles Cohoon, Wolfville, N. S.
- Socrates and His Contribution to Philosophy Egbert LeRoy Dakin, Centreville, N. S.
- Imperialism Percival St. Clair Elliot, Paradise, N. S.
- The Marconi System of Wireless Telegraphy Frederic Garfield Goodspeed, Penniac, N. B.
- Life and Works of Louis Pasteur William Kenneth Haley, St. John, N. B.
- Christian Science Owen Brown Keddy, Milton, N. S.
- Browning's Teaching as Presented in Easter Day John Smith McFadden, Johnson's Mills, N. B.
- The Interpretative Power of Literature Bessie Marguerite McMillan, Isaac's Harbor, N. S.
- Influence of the Jews on Civilization Denton Judson Nelly, Middleton, N. S.
- European Expansion in Asia William Leslie Patterson, Amherst, N. S.
- Russia and Her Problems Herbert Judson Perry, Cody's, N. B.
- Children as an Inspiration in Poetry Lida Pipes, Amherst, N. S.
- The True End of Education Edith Hamilton Rand, Wolfville, N. S.
- Could Shakespeare have been a Great Novelist? Peryl Clinton Reed, Berwick, N. S.
- Cecil Rhodes Barry Wentworth Roscoe, Kentville, N. S.
- The Dead Line of Labor Robert Percival Schurman, Freetown, P. E. I.
- The Multimillionaire Leonard Leopold Slipp, Sussex, N. B.
- Alexander MacKay Wylie Herbert Smith, Elgin, N. B.
- The Synthesis of Truth Warren Merrill Steele, Amherst, N. S.

Each member of the graduating class had prepared an address, but those who had been chosen to represent the class on the platform, as appears by the programme above, were Miss McMillan, Messrs. Steele, McFadden and Baird. Each address was excellent considered as a brief treatment of the subject discussed, and all evinced powers of thought and expression of a high order. Where all were so good it would be difficult as well as invidious to pronounce upon their respective merits. Opinions in that respect would doubtless vary according to the bent of the hearer's own mind. The addresses covered a very considerable range of thought and dealt with subjects of much interest and importance to mankind. Mr. Baird's essay dealt with matters much canvassed in these days touching the present and material interests of society, and for this reason, rather than because of superior literary merit—although in that respect it certainly was not inferior—was listened to by many with especial interest. It is, we think, quite safe to say that the addresses of 1902 well sustained the traditions of the graduating days of other years.

The magical features of the programme were vocal selections by Mr. Burpe Wallace, who sang with fine expression and was heard with great appreciation.

After the graduating orations had been heard, President Trotter made the announcement in respect to honors.

The members of the class of 1902 who graduate with honors are as follows:

Mr. Ira M. Baird	honors in	Greek and Latin
" W. K. Haley	" "	Latin
" B. W. Roscoe	" "	Latin
Miss Edith M. Rand	" "	Latin
Mr. J. S. McFadden	" "	Latin
" E. Gordon Bill	" "	Mathematics
Miss Bessie McMillan	" "	English Literature
Mr. D. J. Nelly	" "	English Literature
" S. J. Cann	" "	English Literature

The members of the graduating class were then introduced by Dr. Kempton, in accordance with the time-honored ceremonies, and in due form received the degree of Bachelor in Arts.

The following named graduates, viz: Miss Isabel Raton, Mr. Aaron Perry and Mr. J. A. Glendenning were introduced and in like manner received the degree of Master in Arts in course.

These ceremonies were followed by President Trotter's address to the class. This very excellent address will be found on the first page of our present issue and will doubtless be read with much interest.

Next on the programme was the announcement of prizes by the President.

1. Messrs. Northard and Lowe of London, have offered, through Mr. C. H. Starr, of Wolfville, for a term of not less than five years, a gold medal for highest standing in the work of the Sophomore, Junior and Senior years. This medal was won by Ira M. Baird.
2. The Governor-General's Silver Medal for second highest standing as above, won by Barry W. Roscoe.
3. The Kerr Boyce Tupper medal for excellence in Oratory, won by Denton J. Nelly.
4. Mrs. C. T. White's prize to the young lady graduate making the highest standing in Junior and Senior English, won by Miss Bessie M. McMillan.
5. Mrs. F. W. Sumner's Scholarship—\$50—for highest standing in the work of the Junior year, won by J. A. Bancroft.
6. Mrs. Sumner's second Scholarship—\$50—for high-

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

### I Shall Not Pass This Way Again.

I shall not pass this way again!  
The thought is full of sorrow;  
The good I ought to do to-day  
I may not do to-morrow.  
If I this moment shall withhold  
The help I might be giving,  
Some soul may die, and I shall lose  
The sweetest joy of living.

Only the present hour is mine—  
I may not have another  
In which to speak a kindly word,  
Or help a fallen brother.  
The path of life leads straight ahead;  
I can retrace it never:  
The daily record which I make  
Will stand unchanged for ever.

To cheer and comfort other souls,  
And make their pathways brighter;  
To lift the load from other hearts,  
And make their burdens lighter,  
This is the work we have to do—  
It must not be neglected.  
That we improve each passing hour,  
Is of us all expected.

I shall not pass this way again!  
Oh! then with high endeavor  
May I my life and service give  
To Him who reigns for ever.  
Then will the failures of the past  
No longer bring me sadness,  
And his approving smile will fill  
My heart with joy and gladness.

—Rev. W. R. Pritch, in Northern Christian Advocate.

### \* \* Dorothy's New Friend. \* \*

BY CLARA SHEPHERD.

Once upon a time, that time was last year, there was a small girl named Dorothy. She was really a very good girl, indeed. She never had grumpy fits, which are so disagreeable in small girls, or anybody else, for that matter; she almost always wished to play the very thing the other girls chose; and she wasn't a bit snubby to her brother when he couldn't find his cap. She even said once that she didn't blame him for wearing it in the house, for then he knew where it was, and had it handy,—which shows just what sort of a girl she was. Of course, everybody liked her, and she always had good times.

There were two girls in the private school where Dorothy went who were not one bit like her. They had the queerest notions you ever heard of,—that is, they thought the things they did were the only things worth doing, and the people they knew were the only people worth knowing; and they tried to make Dorothy feel the same way. She didn't, however. She couldn't help liking bright little Nora Hennessey, for instance, whose father was a janitor in a big apartment house, much better than she did Florence Harris, who lived on the first floor of the same building.

"I think Nora is just lovely," she said one day to Laura. "She knows more games than any of us, and I think Florence is perfectly piggy not to let her come in to play with us."

"But, O Dorothy," Laura said very solemnly, "don't you know Florence's father is a great lawyer and Nora's father is a janitor?"

Then Dorothy came as near being cross as she ever did; and she replied rather sharply: "Well, I don't want to play with their father's, anyway, do I? And, if it comes to that, I'd much rather have jolly, kind Mr. Hennessey for my father than that nervous Mr. Harris, who never has a minute to spare for Florence, and always speaks off by himself."

When May came, Dorothy's mother could never rest until she had opened the country house in Linton; and the family always enjoyed the springtime there. Dorothy came to the city every day for her school, leaving on the eight o'clock train and returning at two.

One morning Laura and Priscilla Talbot, the two girls I just spoke about, met her with a piece of news.

"You are in luck, Dorothy," said Laura. "The Dinsmores, Governor Dinsmore, you know, have taken a house out to Linton; and you will surely meet Genevieve there. I am just crazy to see her; for she has been in Europe two years, and she is exactly the sort of girl we ought to know. I just envy you."

"Yes," chimed in Priscilla, "you can get to know her ever so well out there; and then, when they come to the city next winter, we'll know her through you. See?"

"Now, Dorothy," said Laura, warningly, "don't you go picking up any queer friends there who will spoil you for Genevieve. Of course, she's particular whom she associates with."

Dorothy didn't like that. "I guess Miss Genevieve needn't associate with me if she doesn't like. I've a friend out there now, and she's worth a dozen of your Genevieves."

"Who is she?" asked Laura, curiously.

"She isn't anybody in particular, I guess," said Dorothy, doubtfully. "Her first name is Jennie, and I guess

her last name is Graham, for she lives on the old Graham place. Her hair is curly and rather red, and she wears it in a big thick braid. I never saw her dressed up, and she 'most always has on brown gingham aprons. She lives over the hill from us, and she can run and climb, and she isn't afraid of cows or anything, and—"

"Oh, a regular farmer girl!" said Priscilla, scornfully. "Brown gingham aprons. She's somebody who lives there all the year round, of course."

"Don't expect us to be nice to her, that's all," said Laura with a laugh. "I hope to meet Genevieve when we go out there next Saturday."

"Oh, I am looking forward to it so!" said Dorothy, eagerly. "I want to show you the barn and the brook and everything. It seems five years since we were out there last summer, and I think it's lovelier than ever."

Before Saturday came, Dorothy and the new friend had become much better acquainted. They played at house-keeping in the clump of fir trees behind the barn, and had the most wonderful tea-parties there. They climbed the oak-tree to hang up bags of nuts for the birds; and they built harbors in the brook, quite regardless of the fact that the water was so cold it made their fingers ache. Jennie came every afternoon to play with Dorothy, because that saved so much time. When Dorothy had finished her luncheon after coming out from the city, the afternoon was half gone; but if Jennie met her at the turn of the road, or, better still, at the little station, they could begin playing at once and make the most of the daylight.

Saturday came, and Laura and Priscilla with it. Dorothy met them when the eleven o'clock train came in; and they had a jolly time before luncheon exploring the grove, trying the new tennis court, and admiring Dorothy's contrivances for making the trees near the house attractive to the birds. As they were eating their luncheon, Laura began:

"O Dorothy! I forgot to tell you something very important. Mamma met Mrs. Dinsmore yesterday, and she said they were quite settled in their house here now, and that they should call on your mother very soon."

"Yes, mamma called there last week," said Dorothy. "Well," Laura went on, "mother told her we girls were to be here to-day, and asked if Genevieve mightn't come over while we were here, and she said she thought that would be very pleasant. So perhaps they will come this afternoon."

Dorothy didn't care much about Genevieve Dinsmore; for she had formed rather a disagreeable idea of the young lady, and she didn't even know where they lived. She thought that it would be much jollier if Jennie would come; but she hadn't dared to ask her, fearing she might come in her brown apron and arouse Laura's amusement.

After a game of croquet the girls sat down on the stone wall half way up the hill. "Let's watch for Genevieve Dinsmore," said Laura. "I can imagine just how she looks. She is probably tall and slender like her mother; and I shouldn't wonder if she wore a lace boa like those big girls have, all fluffy, you know."

"Oh," said Dorothy, giggling. "And don't you think she'll wear kid gloves and have her hair done up?"

"Why, yes, she might," answered Laura, quite seriously. "Of course, she'll come in a carriage; for the Dinsmores have three horses, you know."

Dorothy was about to say that she didn't know and didn't care, when a plump, bright-faced little girl came running along the stone wall over the brow of the hill, swinging her brown straw hat carelessly on her arm. When she saw Dorothy, she uttered a clear, shrill, bird-note, stopped for a minute to pick up the ribbon that dropped from her thick braid, and then came somewhat more sedately toward the group.

"This is my friend Jenny," said Dorothy, politely. Jenny seemed a little shy at first with the strangers, which was not to be wondered at, considering the extreme coolness of their greeting.

It is not a nice thing to say, but the truth is that Laura and Priscilla were positively disagreeable to Jenny. Dorothy tried her best to make things pleasant; but they put on their stiffest company manners, and assumed a dignity quite oppressive to the other two.

Poor Dorothy felt quite ashamed of them; and after a little while she proposed a walk to the bubbling spring, which she considered one of the sights of the neighborhood. She and Jennie took the lead, while the other two dragged on behind.

"What's the matter with your fine friends?" asked Jennie, laughingly, when the others could not hear. "I'm afraid they don't like me, and I guess I had better go home."

Dorothy did not answer immediately; and Jennie, looking at her, saw that her eyes were full of tears. "I don't see what makes them so queer," she said hurriedly. "They are nice enough most of the time."

"Don't mind,—oh, please don't," said Jennie, com-

fortingly. "Truly, I don't care a bit. I think it is simply funny. They are your company, anyway, and you have just got to be polite, and I will come again when they have gone."

Things brightened up after that, however. Laura and Priscilla felt a little ashamed of themselves of course. "I'd just as soon play with her all-day," said Laura, complainingly, as she walked toward the spring with Priscilla, "if it wouldn't spoil things when Genevieve Dinsmore comes. She is a countrified-looking little thing, and she hasn't a bit of style, but she might be good fun."

When they saw that Dorothy was really troubled, they exerted themselves to make things pleasanter, and for half an hour the girls stayed together, and even Laura melted honestly in the sunshine of Jennie's fun and Dorothy's hospitable endeavors. However, when Jennie spoke of going home, they made no effort to detain her, and Dorothy reluctantly said good-bye to the friend whom this trying afternoon had somehow helped to bring nearer and make dearer.

"You weren't very nice to my friend at first," she said reproachfully, when Jennie was out of sight.

Laura laughed. "Well, I was nice afterward. I was only afraid Genevieve Dinsmore might come, and think us a lot of country girls together."

"Yes, we had a good time afterward, but I think Jennie understood," said Dorothy, rather sadly. "She told me she meant to ask you girls to her home, but she supposed you wouldn't care to come."

As the girls approached the house, Dorothy's mother came down the steps with another lady.

"Here are the girls, Mrs. Dinsmore," she said, and she introduced all three to the lady, who spoke kindly to them, telling Laura that she had seen her mother only the day before.

"But where is Jennie?" she went on. "She told me she was coming over here to spend the afternoon with Dorothy. I have heard of Dorothy morning, noon and night for the last week, and Jennie has been very impatient for me to see her new friend."

Dorothy was a quick-witted little girl, and she managed to explain that Jennie had just started for home. Poor Laura and Priscilla had not much to say. To find that Jennie and Genevieve were one and the same person, and that they had been rude and indifferent to the very girl they wished most to know was a hard lesson at the time, but it did them good, for they couldn't help seeing that, after all, a girl is good for just what she is herself, and not for what she has.—Christian Register.

### \* \* A Hospital Story. \* \*

BY MAHEL NELSON THURSTON.

Outside it was raining heavily. Inside—well, inside the weather was threatening, to say the least. One of the nurses going to the linen-room with an armful of fresh towels shook her head sympathetically at another, who was just going into the ward.

"I pity ourselves to-day," she said.

"I know—it will be so hard to keep the children bright," the other answered.

A nurse was taking temperatures and marking the charts that hung at the head of each white bed. She stopped a moment and looked down at one especially listless face pressed soberly against the pillow.

"Don't you want some of the scrap-books to look over, Jennie?" she asked.

Jennie's weak voice was utterly disinterested. "No," she answered.

The nurse's voice kept its brightness in spite of her discouragement. "Then, don't you want me to bring you one of the puzzles? You could play with it nicely there."

"No, I don't want any," Jennie answered, wearily.

A hand pulled at the nurse's skirt, and she turned quickly. The thin, pain-sharpened face of the girl in the next bed smiled up at her cheerfully.

"Don't bother about Jennie, I guess I can make her do something," she said in a low voice.

The nurse bent over her with a swift, caressing touch. "Thank you, little assistant," she said, tenderly.

She went on about her work, but it did not seem so hard or so hopeless any more.

Maggie lay thinking for a few minutes. In the room outside, where the patients' clothes were kept in a case full of big pigeon-holes, was one bundle shabbier than the others, that was Maggie's. In one of the beds were some queer, cruel-looking weights that meant suffering far greater than most of the little invalids there could imagine, and they were Maggie's too. Perhaps, in all the long room full, she had the fewest things to make her glad, but what of that? God teaches us how to make our happiness if we will, God and Maggie together made hers.

She opened her eyes when the sharpest pain had passed, and called across to the next bed, "Jennie."

"What is it?" Jennie asked listlessly.

"Jennie, let's see things, we haven't for ever so long. You wanted to the other day, you know."

"Well," Jennie answered, doubtfully, "you'll have to begin, though."

"Oh, yes, I'll begin. Well, then, I see some great red roses just as soft and dark as velvet; and they feel all cool when you touch them, and they smell—my, don't they smell sweet!"

## The Young People

EDITOR, J. W. BROWN.

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

### Daily Bible Readings.

Monday, June 16.—Revelation 21. A new heaven and a new earth (v. 1). Compare Isa. 66 : 22.  
 Tuesday, June 17.—Revelation 22. Blessed is he that keepeth the words of this book (v. 7). Compare Rev. 1 : 3.  
 Wednesday, June 18.—I John 1 : 1-2 : 6. Our Advocate with the Father (2 : 1). Compare John 14 : 16, 17.  
 Thursday, June 19.—I John 2 : 7-17. "Love not the world" (v. 15). Compare James 1 : 27.  
 Friday, June 20.—I John 2 : 18-29. He that confesseth the Son, hath the Father (v. 23). Compare Matt. 10 : 32.  
 Saturday, June 21.—I John 3 : 1-12. Now are we the children of God (v. 2). Compare John 1 : 12.

### Prayer Meeting Topic—June 15.

Why Total Abstinence is Best. Proverbs 20 : 1; Romans 14 : 13-23. (Temperance Meeting.)

### The Tippling Christian A Stumbling Block.

Say what you please. In extenuation of the habit of drinking intoxicants as a beverage, the Christian who is given to such a practice, even in moderation, is sure to be a stumbling block over which some weak brother will fall. We may rail at the weaknesses of the brethren, if we choose to get out of humor; such railing helps nobody, and may make the railer sour and cross. There are many weak Christians who need all the sympathy and help available from the brotherhood to enable them to resist the temptation to sink back into a life of debauchery. It is a shame to gratify our own desires, however harmless in themselves, if by so doing we throw to the ground a brother who is trying to stand up for God and the right. Paul was the apostle of freedom, ready to risk life itself rather than surrender his liberty as a free man in Christ Jesus. He was full of high ambition, and must have had a full tide of physical life; but he would not be selfish and assert his liberty in reckless fashion. If eating meat offered to some idol was in danger of polluting the conscience of a converted idolater, Paul would not touch such meat; not that he believed in the existence of false gods or cared a fig for the exposure of the meat in an idol's temple, but the great soul of the Apostle went out in loving sympathy to his weaker brethren, who could not eat such meat without a temptation to worship the idol. May no Christian ever find in one of us an occasion of stumbling!

### THE TIPPLER IN DANGER.

It is an old story, and the tragic fate of the simpletons who court danger by tippling is none the less terrible by reason of the frequency of the sad sight among our acquaintances. The growing of a habit is a most interesting process, and it is to be hoped that parents and teachers will study the subject of habit long and patiently. How insidious the approach of a bad habit, and how deadly its coil! Good habits may be made into strong cords binding us to the throne of God.

### THE HIGHER LAW.

Christ has given to the world its highest standard, an ultimate law. We must not trespass on the rights of another; and we must render to those about us the highest and best service of which we are capable. The Christian is not on the search for an excuse for the harm he may have done by undue exercise of his liberty; he is rather trying to learn what he ought voluntarily to give up for Christ's sake, in order that his freedom should not be cultivated or indulged at the expense of his neighbor.

JOHN R. SAMPEY, in Baptist Union.

### Inductive Book Studies of the Bible.

BY PROFESSOR HENRY CHURCHILL KING.

(Continued from last week.)

### DIRECTIONS.

NOTES.—1. The student needs to exercise patience in this inductive study. It takes time, and the best results do not come at once. Get the material thoroughly in hand before attempting any inferences.

2. These directions are generally applicable to the study of any book of the Bible, but they may be profitably modified in details according to the special character of the book studied.

3. The student should quite abstain from the use of commentaries and introductions until after he has made his own best study, when he may use them freely, and with great advantage.

4. A note-book is needed, with divisions corresponding to the directions.

5. The work needs a single-column Revised Version of good-sized type.

### I. THE MATERIAL CLASSIFIED.

1. Read the entire book at a sitting, two or three times, if possible, to get the first large impressions of the book, and put down these first impressions at once.

"I know somethin' prettier than that," Jennie answered. "It's v'lets—a lady gave me some once. They ain't anything like 'em, velvet nor nuthin' else. I 'most cried when they withered. That's prettier than yours, Maggie Dulla!"

"But I see somethin' else," Maggie went on. "It's a great green place, and the grass is all nice and thick under your feet, and it's full of the beautifullest flowers—yellow and white, and all colors, and there's no sign up to keep off the grass—you kin jest lay and roll in it all day long. And there's birds in the trees, and you never heard nothin' sing like them, and you kin see the sky, jest miles of it, and you kin 'most taste the air, it's so sweet."

Round the ward word sped quickly, "Maggie's seein' things!" Children who could walk went over to her corner, wheel-chairs rolled there; from some of the cots eager patients sent messages to her, and waited for hers back again. The dull day was forgotten, and the long room was crowded with visions. Flowers bloomed there and birds sang, and happy girls went to parties or cherished wonderful dolls. The gladness of the world was theirs as God meant it to be, and all because one girl knew how to keep fresh in her life every bit of beauty she had seen.

The doctor smiled as he went his rounds. "She's as good medicine as the sunshine," he said.

"Poor little thing," the nurse answered, with a loving glance toward the corner.

The doctor corrected her. "It's the heart that makes one rich or poor—rich little thing," he said.—Ex.

## Boy Philosophy.

An incident occurred in a country school-room where boys and girls, from ten to thirteen years old, were practicing gymnastics.

"Which will jump better, the boys or the girls, I asked. The experiment proved skill on both sides.

"Which ought to jump better, the boys or the girls?" I questioned.

"The boys," was the prompt response.

"And why?" I continued.

"Because boys are always jumping. All their games are jumping games. Girls sit in the house and read a book."

"Then tell me something that girls can do better than the boys."

"They can cook," was the reply. "They can sew," came next.

A third boy, with freckled face and merry eyes, added demurely, "Two girls can stay mad at each other longer than two boys can."

The situation was interesting. The girls assented to the statement, and the boys, upon further questioning, explained in boy fashion.

"Well, you see how 'tis. Boys like to go with a lot, and girls like to go with one. When one girl gets mad with another girl, she goes off with her girl friend and talks it over, and that makes it worse still, and they don't speak to the girl that they're mad at, and the girls take sides and talk it over and keep it up; and sometimes they stay mad for weeks!"

Being in pursuit of the boy's theory, I made no comment on choice of terms. The word "mad" was evidently understood by all parties.

"How is it that the boys make up so quickly?" I pursued.

"Well, you see, we said that boys like to play with a lot; and perhaps the two boys that are mad with each other are on the same side in a base-ball game, and the captain says to 'em, 'You two fellows make up or get out! Then they make up. Or, maybe, the speaker continued earnestly, 'the fellow you're mad at is on the base, and when you're running to the base you call to him to get out of the way; and then you have spoken and made up. Even if you have been fighting you have to shake hands when the fight is over.'"

"Is that the rule of the game?" I asked, gravely.

"Yes," the boys assented. "Always."

"And do you learn, at the same time, not to show when you are vexed?"

"Well, boys learn pretty soon. They have to. Suppose you are walking down the street with some boys and one of them says to you, 'Is that your grandfather's collar you're wearing? Another one says, 'How many years have you worn that hat? And another says, 'Where are you going to put that next batch of freckles? There isn't room for them now.' If you just laugh they will stop, but if you show that you're mad they keep on, and so you learn to laugh and not to show when you are teased."

The replies were suggestive, to say the least. I warmly recommended the girls to adopt the policy of the boys, thinking of the various committees and clubs in which the power to work with a "lot" was demanded of women. How good it would be if the girl's training developed in her the power which the boy acquires! "You make up or get out," says the boy captain, briefly. He recognizes that the success of the game depends upon co-operation and good fellowship. But so it is in other games in which the players have not learned this vital lesson. Is not our failure sometimes traceable to this very lack? The question is worth discussing.

The boys had given me food for meditation. I was grateful to them. One more question I asked, with my thought upon the school curriculum. The question was addressed to the boys and girls.

"If you had to select some one to live with, which would you choose, a person who was able to laugh when he was teased and to keep from showing when he was vexed, or the one who never falls in arithmetic?"

The answer was unanimous, no contrary minds: "Oh! the one who laughs when he is teased and doesn't show that he is mad."—Congregationalist.

2. Read the book again with care several times, to note the main repetitions, both verbal repetitions and repetitions of thought. This is most important to get the drift of the author's thought. Classify these repetitions in the note-book, giving full references.

3. Read the book again, to mark the notable points, the points which seem to you most important and impressive. Indicate them by a short vertical blue line in the inside margin, between the verse number and the text.

4. Read again to note all the difficulties. Indicate by short red lines.

5. Mark the personal, historical, and geographical references; all points indicating circumstances and the spirit of the times. Indicate by short brown line.

6. Make a concise statement in the note-book of the contents of the book by chapters, deciding upon one or more brief subjects for each chapter.

7. Mark special points,—for example, suffering, S with red underline; the work of the Spirit, S with blue underline; the coming of Christ, C; Kingdom, K; possibilities of Christian life, X; Resurrection, R; Promises, P; Divinity of Christ, Xt. The student may well add other symbols for particular points in individual books. These marks assist greatly in final inference.

What these special points are in a given book will depend largely on the main repetitions of the book. See point two.

8. Decide upon the subject of each paragraph. Indicate by underlining in blue, with vertical blue line at the beginning and end of the expression chosen; or write in the inner margin.

9. Decide upon the connections of paragraphs with each other. Indicate either by connecting similar words or expressions in the two paragraphs, or by writing in a suggestive word or phrase in the space between the paragraphs.

10. Make as careful an analysis as your time will allow of the individual paragraphs, dividing and sub-dividing to trace out the thought completely. The aim of the analysis is thinking, and any thoughtful analysis is of value. Indicate divisions, subdivisions, etc., by Arabic numerals as follows: 1, 1), (1) 1] 1], putting larger divisions in inside margin, and smaller divisions in the text.

### II. INFERENCES

1. The Characteristics of this Book :  
 (1) Point of view. (2) Method of treatment. (3) Style. (4) Other special qualities. (5) Comparison with other books.

2. Circumstances :  
 (1) Of the writer. (1) Internal evidences of the authorship, and (2) special circumstances at time of writing.  
 (2) Of those for whom the book is written. (See point five under Material.)

3. Internal evidence as to the place and date of writing.

4. State definitely the purpose and purposes of the author in the book.

5. Decide upon a clear statement of the subject of the book as a whole.

6. Make a complete analysis of the book as a whole, deciding upon the main divisions, sub-divisions, etc., and carrying on the division until each paragraph has found its place in the analysis. Nothing will so surely give you a grasp of the whole book. Put the analysis both in note-book and in outer margin. The outer margin should be reserved for this analysis of the entire book.

7. Gather all the suggestions which throw light on the inner life of the writer, his intellectual and spiritual characteristics. Attempt a "character study" of the writer.

8. Determine upon the conception of the Christian life shown in the book, the predominant view of it : 1. The truths chiefly emphasized; 2. The chief motives appealed to; 3. The conceptions of God, Christ, and the Spirit; hence 4. The possibilities of the Christian life, and 5. Warnings.

9. Decide upon the lesson of the book as a whole, comparing with other books.

10. Review your difficulties, and attempt a final solution of them, so far as possible, from your study of the book, before you turn to complete your study by the help of others.

Oberlin College, Oberlin, O.

### A Good-Night Prayer.

My Father, hear my prayer,  
 Before I go to rest;  
 It is thy little child  
 Who cometh to be blest.

Forgive me all my sin,  
 That I may sleep this night  
 In safety and in peace  
 Until the morning light.

Lord, help me every day  
 To love thee more and more,  
 To strive to do thy will,  
 To worship and adore.

## Foreign Mission Board

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR JUNE.

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

#### Notice.

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

Western N. S. at Port Maitland, Var. Co., June 21st.  
Central N. S. at Bridgewater, June 28th.  
Western N. B. at Rockland, Carleton Co., June 28th.

In P. E. I. at Charlottetown, 28th.  
Southern N. B. at St. John in Brussels St. church, July 5th.

Delegates are invited from W. M. A. S. and Mission Bands. Programmes are being prepared for all these meetings. Pray earnestly for a great blessing upon these great gatherings.

The Annapolis Co. Conference met May 19th and 20th at Deep Brook, a part of the Clementsport field. I think our woman's work had never been represented in this Conference, so I asked for an hour, and the brethren very kindly granted us the afternoon session of Tuesday. After devotional exercises we enjoyed an excellent and helpful paper on "Our Telugu Work" by Mrs. Rees of Granville Ferry. This paper contained a great deal of information and encouragement, and was listened to with marked interest. We regret very much the loss of sister Rees from our Co., an earnest, faithful worker.

Mrs. J. W. Porter of Bear River, one of our good workers in this region, read a paper on The French Mission in Digby Co., very interesting and instructive and tending to excite more and more interest in our Home Mission work. Mrs. Miller from Bear River, a daughter of the late Pastor Cox, told us of her experience and conversion to a love for missions, and touched all hearts by her tender loving words. Your Director then presented the sad condition of Telugu women and children and urged earnestly the duty of Christian women toward them, and also the importance of training the children and young people in systematic giving and missionary work. Mission Bands were recommended as a means to this. At the close of the programme, the pastor, Rev. Ward Fisher, moved that we proceed to organize a W. M. Aid Society, which was done by the women of the Union present, aided by the sympathy of Pastors Porter, Fisher and Blackadar, who were present.

Seventeen members joined. Mrs. John Spurr, President, Miss Roberta Spurr, Secretary. Some of the sisters offered tender prayer. With joyful hearts we sang the hymnology and closed. We have the promise of the afternoon session at the next County Conference, in West Paradise. The next day we drove to Digby Neck, and according to appointment met quite a large number in the evening at Sandy Cove; after again trying to urge the duty of women in this work, with the sympathy and aid of the veteran Pastor, Dr. Morse, we organized a Mission Band with eighteen members, probably this number will be largely increased. President, Mrs. J. C. Morse; Secretary, Miss Sadie Cohoon. Name, Hope Mission Band.

Next day, Thursday, we had meeting at Centreville at 3 o'clock and organized a Band, about twenty members, to be largely increased. President, Mrs. William Dakin; Secretary, Miss Loretta Jones. Name not decided. In the evening we spoke to a small meeting at Rossway, still in Dr. Morse's large field. We failed to organize there, but think and hope that a Mission Band will be sustained in the near future. Friday morning we left Digby Co., and coming back to Annapolis we met with the Pastor and a few sisters at Smith's Cove. We had meeting helped by Mrs. Porter and Mrs. Brooks from Bear River and organized an Aid Society. President, Mrs. H. S. Hall; Secretary, Miss Josephine Cronse. This also is on Pastor Fisher's field. Arrived home next morning, Saturday, pretty tired yet with grateful hearts. Mr. Blackadar, myself and one horse driving about one hundred miles and doing all we possibly could for our missionary work. On Wednesday evening, May 28th, after our weekly prayer meeting, we organized an Aid Society of ten members at Stony Beach, Lower Granville. For various reasons this was not done until now, but we have a Mission Band here (Torchlight) and we have many missionary meetings on our field.

May God bless the new Societies and all our workers.

men, and arouse many more to work and a sense of their responsibility.

Yours in His work.

E. M. BLACKADAR.

Lower Granville, May 30.

The W. M. A. S. of the Fredericton Baptist church held a special meeting on Tuesday afternoon, May 13th. The York and Sunbury Quarterly Meeting, was held in Fredericton at that time, and the sisters from the surrounding churches had been invited to attend. Reports were given from the Aid Societies at Macnaquack, Marysville, Gibson and a report from the Mission Band at Fredericton. Mrs. Burt read an excellent paper on the progress of missionary work. A beautiful duet "More and Better Work for Jesus," was sung by Mrs. Coy and Mrs. Estey. Mrs. J. W. Manning, from St. John, was introduced and gave an interesting address on "Need and Supply in Missionary Work." During the meeting a resolution of sympathy was passed on the loss of one of our oldest and most useful members, Mrs. James Turner. All felt it was a profitable meeting. ELLA B. CLARK, Sec'y. W. M. A. S.

### Notes From Newton.

#### THE ANNIVERSARY EXERCISES

began with the baccalaureate sermon on Sunday morning, June 1st. It is the custom for the sermon to be delivered by the president of the Seminary. Dr. Wood presented excellent thoughts from the passage: "Blessed are the pure in heart for they shall see God." He spoke (a) of the gradation of motives which even Christianity presents, yet always pointing towards the highest motive and ultimately leading up to it; and (b) of the quality of the motive, the appeal of which upon us is effective, as a test of character. To the graduating class the preacher brought the lesson that what a man is will always have much larger significance than what he does, that character is of supreme importance, that purity of heart will give meaning and potency to all the experience and service of human life.

#### DR. RUSSEL H. CONWELL

of Philadelphia, lectured on Tuesday evening under the auspices of the Knowles Rhetorical Society. Dr. Conwell's reputation as the foremost lecturer on the Continent, drew out a large congregation despite the heavy rain. The subject was: "What the common people think of the criticisms on the Bible." The great middle class of the people is ultimately the court of appeal. It is well for the men who are to bring to them the message of life from the Bible to know how the common people view the current criticism of the sacred volume, both high and low. Annually Dr. Conwell visits 150 or 200 cities on his lecture tours, so that he can speak from a very wide contact with men. He began by describing graphically and with wide range of illustration what the Bible has done for the world, especially for the middle class of society, and of the reasons why it is, and should be, very dear to their hearts. He then proceeded to show with what zealous eye they viewed any attempt to mar it, as they consider it, through critical processes. He claimed that the rank and file of the people strongly disfavor the work of Bible critics. In the lecture there were flashes of marvelous brilliance of speech and of oratorical power. The command the lectures has over an audience is certainly wonderful. Dr. Conwell was careful, however, to make it very clear that he was simply giving the views of the people as he believed them to exist. With this fact distinctly in mind, the lecture presented material which every Bible student should recognize in his study, for it is to the people that he is to present the truths of the Bible as they have taken shape within him.

(D. V.) I shall send further notes regarding Anniversary next week.

#### THRILLING STORY.

On Monday, in Bray Hall, Newton Centre, Miss Ellen M. Stone, one of the two lady missionaries who were held by brigands in Macedonia for so many months, gave an account of her experiences while in captivity. A very large number were in attendance, but unfortunately for a large fraction of the number, the room was too large for the carrying power of the voice, so that only portions of sentences could be distinctly heard. Miss Stone is a lady of culture, and her account of such thrilling experiences as those through which she and her companion passed, is given with deftness and delicacy worthy of a lady.

#### THE CONGREGATIONALISTS

of Newton Centre are beginning operations which are expected to conclude in the erection of a meeting house to cost \$140,000. The old one is being taken down to give place to the new. The site is a most beautiful one at the corner of Centre and Homer streets. A. F. N.

June 4.

### Acadia Anniversary.

(Continued from page 5.)

est standing in the work of the Sophomore year, won by Elmer W. Read.

7. The class of 1901 prize of \$60 for the student of the Sophomore year having made the highest standing in the work of the preceding year.

8. The Elmoner Zwicker memorial prize \$20 for the student of the Sophomore year having made the second highest standing in the work of the preceding year.

The winners of the latter two prizes will be announced at the Junior Exhibition in December next.

President Trotter announced that the College had been pleased to confer the following honorary degrees. On Rev. W. A. Newcombe of Thomaston, Me., class of 1870, the degree of Doctor in Divinity; also the same degree on Rev. Prof. Faulkner of Drew Seminary, New Jersey—class of 1878, also on Mr. Herbert C. Creed, M. A., of Fredericton, class of 1865, the degree of Doctor in Literature. These announcements were received with applause, and on the part of Dr. Newcombe and Dr. Creed, who were present, the honors were gracefully acknowledged.

After a brief address by Dr. B. H. Eaton of Halifax, Chairman of the Board of Governors, touching the composition and functions of that body, the assembly dispersed with the singing of the National Anthem.

The Conversation in College Hall in the evening, affording the friends of the Institutions an opportunity for meeting one another in an informal way, was attended by a large number, and very pleasantly and fittingly concluded the public events of Anniversary week which, in spite of the extreme chilliness and the rain of the last day or two, was generally pronounced to be one of the most interesting and successful in the history of the Wolfville institutions.

#### THE ALUMNI DINNER.

The Alumni dinner, held in the Gymnasium on Tuesday afternoon, was so much of a success, both in point of attendance and in other respects, that it seems probable that it may again become a regular feature of the Anniversary proceedings. The space at command will permit only a brief account of this interesting event. The members of the graduating class were the guests of the Alumni Society, and altogether about a hundred persons, we believe, were present. Professor Haley, as President of the Alumni Society, presided. After the substantial repast had been discussed, the chairman called to order and proposed the King's health which was drunk and the national Anthem sung with heartiness; and then a number of the Alumni present responded to invitations from the chair to address the meeting. Dr. B. H. Eaton of Halifax, Chairman of the Board of Governors, spoke in respect to the Board in a semi-historical vein, setting forth the personnel and the functions of that body. W. F. Parker, Esq., in like manner, spoke for the Senate, and in the course of his remarks touched upon the subject of University Consolidation, which he thought should not be prejudged but considered upon its merits. Ex-President Sawyer gave an interesting and very instructive speech discussing the question of the proper conception of the University and the place of the College as between the preparatory school and the University. Dr. Sawyer heartily endorses the view that in a true educational system there is a place for the small college. President Trotter spoke briefly and inspiringly on behalf of the Faculty. Mr. Keddy, on behalf of the class of 1902, responded for the class in a neat speech, and Mr. Ross spoke for the class of 1892. It had been on the programme to hear from the classes of 1882 and 1872, but no members of those classes were present. Rev. W. A. Newcombe of the class of 1870, however, was present and responded in a reminiscent vein to a request for a speech. Dr. Kempton of the class of 1862, took us back more than forty years to the time of his coming to Wolfville—to the days when the stage coach ran through the village highway between worm fences, and the students assembled for prayers at six o'clock in the morning. During Dr. Kempton's term at college, the teaching staff for a time consisted of the president, Dr. Cramp, and two tutors. Then the meeting broke up in order that those present might attend the closing exercises of the Ladies' Seminary in Assembly Hall.

## Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

## Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

Hood's Pills cure constipation. Price 25 cents

JUNE 11, 1902



**Soap-Slaves.**  
You're wasting time and strength in your old-fashioned way of getting rid of dirt. Doing needless, hard work and wearing things out with rubbing. You're doing this because you've always done it. Adopt something better—PEARLINE. It saves work, time, rubbing clothes. It's absolutely harmless, and 667 MILLIONS USE IT

**The Messenger and Visitor**

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

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Notes by the Way.  
FREDERICTON.

Were I an artist I would attempt a picture of the city and its surroundings in the freshness and beauty of their gay, new spring suits. Were I a poet I would paint in words what I could not transfer to canvas. As I am neither, I must confine myself to plain commonplace prose. And yet the subject is worthy of better treatment. Few places, even in this beautiful province, have been more generously endowed in respect to beauty of situation and environment. In front the noble River St. John, sweeps in a mighty curve around St. Anne's Point. Behind a low range of hills form the chord of the arc, the soft green of the grass-covered fields contrasting with the dark green of the spruce groves and the various tints and shades of the hardwoods. The city itself, with its wide streets lined with a wealth of shade trees, its noble provincial buildings, its beautiful Cathedral and fine churches, and with its numerous handsome residences, well deserves the name Celestial City, which has been bestowed upon it.

With such surroundings it is not strange that there are good Baptists in Fredericton. Here is located one of our strong churches. For many years it has been in respect to beneficence the banner church of the province if not of the Convention, at least in proportion to membership. While an irreparable loss has been sustained by the death of the late Hon. A. F. Randolph, there are still many strong, true men left, who are willing and able to assume in due proportion the burden which has been thrown upon them. The leader of the Baptist hosts here at present is Rev. J. H. MacDonald, who a year ago resigned the Principalship of Acadia Seminary to accept the call here. Considering that his predecessor was Rev. J. D. Freeman it may be sufficient praise for Bro. McDonald to say that he has given general satisfaction to church and congregation. If any further were needed it could be easily and truthfully supplied.

One fact which makes this church especially important as a factor in the denominational life is the location here of the Provincial Normal School, with an attendance of from two to three hundred, a large proportion of whom are Baptist. And the denomination is fortunate in thus having a strong man at this strategic point.

**GIBSON AND MARYSVILLE.**

The Sabbath day was spent on this field. The pastor, Rev. W. R. Robinson is comparatively a new man in the de-

nomination, but is not on that account the less interested in all that pertains to the work in general, as represented by our denominational paper. He has here a large and important field, too large in fact for the time and strength of one man, even though he be as diligent and energetic as Bro. Robinson. Gibson demands a morning and evening service, while Marysville needs it no less. At the latter place there is a large floating population, as well as many residents, at present unattached to any church, and there is not a place in the province where work at the present time would give larger or more enduring results. But an afternoon service poorly meets the need, and that is all that under the present arrangement can be given. If an assistant could be secured during the summer months with a small guarantee from the Home Mission Board (and the outlay would be very little) a grand work, I believe, might be done.

The morning service was at Gibson, where after a helpful half hour prayer service a good congregation gathered for the preaching of the Word. In the afternoon at Marysville we listened with pleasure and profit to Rev. H. B. Sloat, of Milton, N. S., a former pastor of the church, who is enjoying a few weeks' vacation in visiting friends and relatives in this province. In the evening Pastor Robinson and Bro. Sloat returned to Gibson, while the writer stayed for service at Marysville. While they have here a preaching service only in the afternoon, there is always a prayer service both morning and evening. I wonder if there is a church in the province which can beat that record? The church here is of only a few years' growth, and the resident membership is only about 60, but these are thoroughly alive and united in the service of the Master.

And while I have spoken thus strongly of the work at Marysville, the church at Gibson perhaps deserves as much praise. The interest there is not less strong, and the vitality as abundant.

But this letter must be almost reaching the limit of editorial forbearance, and as the work in these places is not yet quite finished a few additional notes in regard to my own especial work can be given next week. During the coming week I hope to finish here and visit some of the churches farther up the river.

R. J. COLPITTS.

Fred ericton, June 7.

**Personal.**

Rev. J. D. Freeman has resigned the charge of the Germain St. church, St. John, and has accepted the call of the Bloor St. church, Toronto, to become its pastor on the 1st of September next. The Germain St. church has regretfully accepted Mr. Freeman's resignation, and we are sure that the regret will be very general throughout these Provinces that he is to remove beyond the bounds of our Convention.

We were pleased to have a call the other day from Rev. George Richardson of Hamilton, Ont., who has given many years of faithful and valuable service to the Baptist cause in that Province. Mr. Richardson has reached a period of life which is usually called old age, but he does not appear old. He has, however, retired from the work of the pastorate, and is visiting these Provinces in connection with a business undertaking—the Sovereign Life Assurance Co. of Canada, which is about being established. Mr. Richardson preached for Rev. Alex. White in the Main street church on Sunday morning.

**Notices.**

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

The Queens County, N. B., Quarterly Meeting will convene with the Upper Jemseg Baptist church, beginning on Friday evening, June the 13th, at 7.30 and continuing through Saturday and the Sabbath.  
J. COOMBS, Sec'y.  
May 15th, 1902.

The Pictou and Colchester Quarterly, will convene, D. V., with the church at New Annan, on Monday and Tuesday, June 16th and 17th. The introductory sermon will, it is expected, be preached by Rev. Mr. Lawson, of Bass River, on the first evening at 7.30. An interesting program is being prepared, and it is hoped that a large number of pastors and other delegates from the churches will be in attendance, so that with the divine blessing, this gathering may be made very helpful to the new Annan church and its esteemed  
A. R. INGRAM, Sec'y.

**N. B. Southern Association.**

The Southern Association will meet with the Tabernacle Baptist church in St. John on the 5th of July. Will all the churches

please be prompt in sending in their letters to J. F. Black, Fairville.

A. T. DYKEMAN, Moderator.

**TRAVELLING ARRANGEMENTS.**

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

J. D. FREEMAN.

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

HOWARD H. ROACH.

93 Elliot Row, St. John.

**N. S. Western Association.**

The fifty-second annual meeting of the N. S. Western Association will meet at Port Maitland, Yarmouth county, on Saturday, June 21 at 10 o'clock, a. m.

Delegates should ask for "Standard Certificates" when purchasing tickets, in order to secure return tickets free. Teams will meet trains at Ohio Station on D. A. R. and entertainment will be provided free for all delegates who send their names to Rev. W. J. Rutledge, Port Maitland, Yarmouth Co., N. S., before June 15th.  
W. L. ARCHIBOLD, Clerk of Asso.

Intending delegates to the N. S. Western Association are requested to forward their names to either of the undersigned before June 15 that arrangements for their entertainment may be duly made. Also state on what day coming, and whether by private conveyance or by train to Ohio station where coaches will be in waiting to convey you to place of meeting.

W. J. RUTLEDGE, } Pastor.  
H. P. CROSBY, } Clerk.

Port Maitland, N. S., May 30.

The Nova Scotia Western Associational B. Y. P. U. will hold its next annual meeting on Port Maitland on Friday, June 20th. First session to begin at 7.30 p. m.  
E. L. STERNS, Sec'y.

**N. S. Eastern Association.**

The N. S. Eastern Baptist Association will convene in its fifty-second annual meeting at North Sydney, C. B., on Friday, July 11th, at 10 o'clock, a. m.

T. B. LAYTON, Sec'y.

Middleton, June 6th.

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

F. M. YOUNG, } Pastor.  
JOHN E. LEWIS, } Clerk.

**P. E. I. Association.**

Will the churches, sending representatives to the P. E. I. Baptist Association, (meeting with the Charlottetown church, June 27 to July 1), kindly forward the names of their delegates to the undersigned, not later than June 23, in order that entertainment may be provided.

Delegates can obtain return tickets from any station on the P. E. I. Railway to Charlottetown by payment of one first class fare and presentation of certificate, signed by the clerk of the Association. Tickets good for return up to and on Wednesday, July 2nd.

A. W. STERNS,  
for Committee.

**The N. S. Central Association.**

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

**N. S. Central Association.**

This Association meets at 9.30 a. m., on Friday, June 27th, 1902, at Bridgewater. All delegates are requested to forward their names to the undersigned not later than Wednesday, June 18, 1902, so that arrangements may be made for their entertainment. Please state date of arrival and probable conveyance.

HENRY T. ROSS, Sec'y. Com. Entertainment.  
Bridgewater, N. S., May 24, 1902.

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

The Midland Railway will return delegates for one and one-third fare. Steamer

You May Need

**Pain-Killer**

For Cuts Burns Bruises

Cramps Diarrhoea All Bowel Complaints

It is a sure, safe and quick remedy.

There's only one PAIN-KILLER PERRY DAVIS. Two sizes, 25c. and 50c.

**FITS EPILEPSY**

**FREE SAMPLE OF LIEBIG'S FIT CURE.**

If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle with valuable Treatise, and try it. The sample bottle will be sent by mail, prepaid, to your nearest Post Office address. It has cured where everything else has failed. When writing, mention this paper and give name, age and full address to THE LIEBIG CO., 179 KING ST. WEST, TORONTO, CANADA.

Bridgewater will issue a return ticket to delegates for one fare. If 20 or more tickets are sold, Steamer Bridgewater will sail from Halifax, calling at Chester, on Thursday, June 26th, instead of Wednesday, the 25th of June, as usual.

Tickets for this trip may be had of Geo. A. McDonald, 120 Granville St., Halifax, and of Rev. R. O. Morse, Chester.

C. R. FREEMAN,  
Chairman of Com. of Arrangements.

**P. E. Island Association.**

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

ARTHUR SIMPSON, Secretary.  
Bay View, 17th May.

**N. B. Western Association.**

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

**THE TWENTIETH CENTURY FUND**

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

**Notice to Churches and Pastors.**

At our last Home Mission Board Meeting, April 14th, after filling applications and supplying vacant mission fields as best we could, we found that we had the names of several worthy young brethren left on our list, who desire to work for the Master. Now if any of our churches would like the services of one of these brethren or any of our over-worked pastors would like an assistant for the summer vacation, please apply at once to the Board. Our young brothers want to work for the Master and they want the temporal remuneration. Such work brings to help them in obtaining their education. Let the churches and pastors come to their assistance.

M. W. BROWN, Rec. Sec'y.  
Pleasant Valley, Yar. Co., N. S.

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

W. F. PARKER, Sec'y. Prov. Com.  
Yarmouth, P. O. Box 495.

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

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An Elgin Watch is the most perfect timepiece possible to make, with exact machines and most skillful hands. Every

**ELGIN Watch**

is designed to increase the great reputation of the Elgin as the world's standard timekeeper. Known everywhere, sold everywhere.

Every Elgin Watch has "Elgin" engraved on works. Stock from Elgin National Watch Co., Elgin, Ill.

**Maypole Soap Washes and Dyes.**

Successful home dyeing is a pleasure with Maypole Soap because "no mess, no trouble" as with the old-fashioned powder dyes. Quick, easy, safe, sure and the colors it yields are absolutely fadeless. Brilliant beyond compare.

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

USE THE GENUINE

**MURRAY & LANMAN'S FLORIDA WATER**

THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF, TOILET & BATH. REFUSE ALL SUBSTITUTES.

**CRAMPS,**

Pain in the Stomach, Diarrhoea, Dysentery, Colic, Cholera, Morbus, Cholera infantum, Seasickness, and all kinds of Summer Complaint are quickly cured by taking

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

Extract of

It has been used by thousands for nearly sixty years—and we have yet to hear a complaint about its action. A few doses have often cured when all other remedies have failed. Its action is Pleasant, Rapid, Reliable and Effectual.

**Dr. Fowler's Extract of Wild Strawberry is the original Bowel Complaint Cure.**

Refuse Substitutes. They're Dangerous.

**Wanted Everywhere**

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

VARIETY MFG CO.

**The Home**

**FOOD VALUE OF FRUIT.**

In recent years the growing of fruits has assumed great commercial importance in many regions of the United States, especially in the South and on the Pacific coast. The amount of fruit consumed in the average household has undoubtedly increased with the greater production and facilities for shipping and marketing.

Many stations have reported analyses of fruits and made extended studies of the different trees, their soil requirements, enemies, etc.

The stone fruits constitute an important group, and have been studied for a number of years by the California and Oregon stations. Fresh peaches, apricots, prunes and plums are general favorites, while enormous quantities of these fruits are canned, dried or preserved in some way. It is interesting to compare the composition of these fruits, fresh and dried, with each other and with some of the staple articles of diet.

It must not be forgotten, however, that fruits are valuable for other reasons than the nutriment which they furnish. They contain acids and other bodies which are believed by physiologists to have a beneficial effect on the system and, doubtless, very often stimulate the appetite for other food. They are also useful in counteracting a tendency to constipation. Another point—and one entirely apart from food value—should not be overlooked. This is, fruits add very materially to the attractiveness of the diet. It is not easy to estimate their value from this standpoint, since often the appearance of food has a value which cannot be measured in dollars and cents.—The Farmer.

**TACT IN THE SICK ROOM.**

Sympathy must not be overworked, nor fail to lend itself to that denial which is often a real kindness. The temptation to humor a sick friend or relatives in every whim is often irresistible. But true tact, however, may generally find a way by which the patient seems to have every indulgence he desires, yet in truth have nothing but that which the one in charge desires to give him.

While the will of the watcher must always be dominant, it should never be so obtrusively; the patient should be ruled so gently that he does not know he is being ruled. At times, of course, the patient will ask for something in such a way that he cannot be led from the subject or be made to think that after all he does not want that particular thing.

Then a direct "no" must be given him; and a quiet, persistent refusal to meet unreasonable and harmful demands will not weaken, but rather strengthen invalid and the watcher. Strength and sweetness combined will work wonders in holding such a situation.—Mary R. Baldwin.

**THE CEDAR ROOM.**

The common convenience in up-to-date dwellings called the cedar room and is intended to replace the cedar chest and to hold much more than that useful repository is able to cover. The cedar room is fitted with shelves, and on them are stored the blankets, wollen curtains or portieres, the fur jackets of the women folk, the long fur-lined coat, the melon muff of the little girl, and the huge "drum" of her lady mother. Here repose until needed the heavy overcoats of the father and sons and the one fur-lined raglan which is worn over evening dress on bitter winter nights on the expeditions to the opera. The house rugs and carpets when not in use, are stored in the cedar room. The heavy winter stockings of the children, warm fur-trimmed garments, and heavy winter gowns are kept in the cedar room until used. You must keep the door shut as much as possible to prevent the entrance of house dust or possible moth fly.—Exchange.

**A SHIRTTWAIST BOX.**

The department stores are showing a

shirtwaist box which is simply a fruit crate, about thirty inches long, fifteen inches wide, and twenty inches high. It is lined with white cloth and the top is padded with cotton and neatly covered with a pretty chintz. A valance of the chintz is tacked around the top of the box and allowed to reach the bottom, hanging loosely. This and the bars of the crate allow a free circulation of air and keep the shirtwaists "sweet." Made prettily, the box forms a valuable addition to one's room and a comfortable seat as well. The best thing about these boxes is that they may be made at home. The family grocer will gladly furnish the crate, which has a hamp that may be gilded.—Exchange.

**MANAGING A HUSBAND.**

There is a positive exhilaration to be derived from bringing all one's efforts to bear upon a husband whose business worries have pursued him from the office. There is a genuine delight to fight with the unknown anxieties which his love will not permit him to unburden at home. It brings out all the tact and patience and diplomacy, all the charms and graces of a woman's character, to transform a cross, tired, worn-out husband into a new man—just by a good dinner and a little tact.

But to manage a husband, when there are so many kinds of husbands, requires, more than any other thing, a thorough study of your subject. To "meet your husband with a smile," which is the old-fashioned rule for all ills, is enough to make a nervous, irritable man frantic. Look him over before you even smile. You ought to know how to treat him. Don't sing or hum, if he has a headache, or begin to tell him the news before you have fed him. If there is one rule to lay down—which there is not; or if I was giving automatic advice—which I am not—I should say that most men come home like hungry animals, and require first of all to be fed.—Lillian Bell, in Harper's Bazar.

**CLEANING COPPER COOKING UTENSILS.**

Copper cooking utensils and zinc bathtubs can be kept nice and bright by the cleaning them every now and then with a hot solution of salt and vinegar. If very dirty, they can be scoured with soap and ashes. Kerosene will make tin tea-kettles as bright as new, but they must be well washed in soap and water to get out the kerosene taste. Dishes discolored from being put in the oven may be cleaned with either a little whiting or soda, rubbed on with a damp rag. Any tin pans or dishes, if rubbed over with fresh lard and heated thoroughly in the oven, will never rust afterward. Thus treated, any tinware can be constantly put in water and yet remain comparatively bright and quite free from rust.—Ex.

**INTERRUPTED.**

In the midst of the music,  
The joy and the fulness of life,  
There swept a strange clangor; then silence,  
A stillness more startling than strife.  
We heard not the sound of the trumpets,  
The bugles died out on the blast.  
Could we march in that desolate waiting  
For the thrill of a song that was past?

Could we work when our comrades no longer  
Breathed courage and hope in the ear?  
Could we triumph when sorrow and sighing  
Had palsied our hearts, until fear  
Swept over our souls like the shadow  
Of some brooding evil to come?  
Alas! we were stricken; the music,  
That had given us courage was dumb.

Then down from the beautiful heaven  
A word came, the word of the Lord.  
And it struck on our languor and trouble  
Like a dominant, silvery chord.  
"Stay not for the music," it bade us;  
"The music has only gone on.  
You will hear it again in the glory  
That waits when the day's work is done."

So now, though but faintly and seldom  
We hear the sweet bugle-call blow,  
We march on in the path that our leader  
Marked out in his conflict with woe.  
Some day we will hear the grand chorals,  
Some day we shall stand on the shore,  
Where the comrades already are waiting;  
The music has gone on before.

—Margaret E. Sangster.

In every town and village may be had, the



**Mica Axle Grease**

that makes your horses glad.

Made by Imperial Oil Co.

**For 60 Years**

The name GATES' has been a warrant of par excellence in medicine. During these six decades

**GATES' ACADIAN LINIMENT**

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

Lumbermen carry it with them in the woods for emergencies.

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

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

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

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Middleton, N. S.



**Indigestion**

and nervousness are often the result of hurried meals.

**Abbey's Effervescent Salt**

stimulates and tones the digestive organs enabling the stomach to digest perfectly.

Those who suffer will find Abbey's Salt a perfect corrective of all stomach disorders. Dyspepsia cannot be cured by doctoring the effect. Abbey's Salt removes the causes by enabling the stomach to do its work properly.—A mild laxative. At all druggists.

**SYMINGTON'S EDINBURGH COFFEE ESSENCE**

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

# The Sunday School

## BIBLE LESSON.

Abridged from Peloubeta's Notes.

Second Quarter, 1902.

APRIL TO JUNE.

Lesson XII. June 22. Rom. 13:8-14.

### TEMPERANCE LESSON.

#### GOLDEN TEXT.

Let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. 13:12.

#### EXPLANATORY.

1. LOVE KEEPS THE COMMANDMENTS. INTEMPERANCE TENDS TO BREAK THEM.—Vs. 8, 9. 8. OWE NO MAN ANY THING. "This does not forbid contracts to pay at a future time, but a violation of the contract, or the violation of any obligation to pay when justly due. We must avail ourselves of no technicality of law to avoid what is equitably due." BUT TO LOVE ONE ANOTHER. "The believer should keep no other debt in his life than that which a man can never discharge, the debt which is renewed and even grows in proportion as it is discharged,—that of loving. HE THAT LOVETH ANOTHER HATH FILLED THE LAW. The law expresses in words what is the natural fruit of true love in the heart. Perfect love would prompt exactly those actions which the law commands.

9. FOR THIS . . . AND IF THERE BE ANY OTHER COMMANDMENT, etc. "If I love my friend will I steal from him? No. Why not? Simply because I love him, and love forbids me to do so evil a thing. If I love him, will I envy him his good fortune? No. I will rather be glad that he may go on in the same line. Love will lead me to rejoice with him when he rejoices, and not indulge in the spirit of envy. Envy implies dislike, or even hatred, which are the opposite of love. If I love my friend, will I run him down in my conversation about him with others? No; for that would harm him, and as love never harms, it would forbid me to talk in that way about him.

10. LOVE THY NEIGHBOR AS THYSELF. In measure, not as he always does, but as he ought to. In manner, after the same manner, freely, deeply, sincerely, tenderly constantly, wisely, without end.

11. LOVE WORKS NO HILL. INTEMPERANCE WORKS PERPETUAL HILL.—Vs. 10, 11. LOVE WORKETH NO HILL, etc. As love delights in the happiness of its object, it effectually prevents us from injuring those we love, and consequently leads us to fulfill all the law requires, because the law requires nothing which is not conducive to the best interests of our fellow-men." Many difficult practical questions as to how we should treat our neighbor are solved by the application of this measure and test. This love is the principle in the heart from which flows the Golden Rule in practice. He that possesses a heart of love, loving his neighbor as himself, will necessarily obey the second table of the law; for obedience to these laws is the natural fruit of such love.

### BODY HEAT

Reduced 20 Degrees in Summer.

Never eat heavy carbonaceous foods for the morning meal, for these foods should follow and not precede hard work.

The best morning foundation is Grape-Nuts and cream, a little fruit, a cup of Postum Food coffee and possibly a couple of eggs prepared to suit the taste.—This breakfast is sufficient to satisfy the hardest worker, either of brain or muscle, until the noonday meal.

Particularly is this true at the present season of the year, when meat and other fatty foods increase the internal heat of the body and make the summer day still more disagreeable.

Grape-Nuts come to you from the grocer ready to serve, having been fully cooked at the factory by food experts and this saving in time and exertion is appreciated by the housewife as well as the economy, for being a concentrated food, four tablespoonfuls is sufficient for the cereal part of a meal for one person and costs only one cent.

A booklet of excellent receipts is found in each package of Grape-Nuts from which many easy and delicious warm weather dishes can be made for luncheon and supper that are not only nutritious but pleasing to the palate.

A trial of the above selection of food for ten days will prove to anyone that health and vigor, an active mind and a keen enjoyment of the pleasures of summer will take the place of poor digestion, a dull brain and that heavy draggy feeling caused by improper food during the hot weather.

The ills which intemperance works are without limit and without number.

"Grape juice has killed more than grape shot."

"We suffer more year by year from intemperance than from war, pestilence, and famine combined,—those three great scourges of the human family."

III. AWAKE, AWAKE, INTEMPERANCE PUTS THE MORAL NATURE TO SLEEP.—Vs. 11, 12. II. AND THAT, KNOWING THE TIME. "The nature and character of the period in which we now live." This is interpreted by the clause, FOR NOW IS OUR SALVATION NEARER THAN WHEN WE BELIEVED. They themselves were nearer the goal, nearer to Christ, nearer to their immortal inheritance than when they first became Christians; and their cause was nearer its triumph; the kingdom of God had made great progress. It was a time of warfare, a time of hope, with the goal and the crown in sight, a time for new zeal in the Lord's work, a time when every gift and every labor told on the result, a time of crisis and turning points. IT IS HIGH TIME TO AWAKE OUT OF SLEEP. Sleep is the condition of indifference, of unconsciousness of these great opportunities and inspirations. The sleeper does not know what is going on in the great world of realities, but is either dead to all these things, or has a dream world of his own in which he lives for the time. So Jonah was asleep and dreaming while the storm was raging about him.

12. THE NIGHT, of past ignorance, of sin, of the kingdom of darkness, IS FAR SPENT, THE DAY IS AT HAND, the day of the kingdom of God rising upon the world, the dawn of redemption for the world. Its rays tinge the clouds of the morning and touch the mountain tops.

Intemperance dulls the moral nature. It puts the soul to sleep. It keeps men from the great invisible realities of life. It shuts their eyes to the dangers and evils of strong drink. It is high time for the whole people to awake out of sleep on this subject, to realize the dangers to society, to arouse from lethargy, and work for the good cause. For the day of salvation from intemperance is nearer than when we first joined the ranks of the total abstinence army.

IV. THE ARMOR OF LIGHT VERSUS THE DEEDS OF DARKNESS.—Vs. 12-14. LET US THEREFORE CAST OFF THE WORKS OF DARKNESS, such as are described in the next verse, all the deeds of evil which hate the light, which are ashamed of their own faces in the light of righteousness, which darken the world wherever they rule, whose end is eternal darkness and despair.

AND LET US PUT ON THE ARMOR OF LIGHT. The armor which belongs to those who live in and for the light, and are warring against the deeds of darkness. In Eph. 6:11, 13 we are exhorted to put on the panoply of God, the whole armor which God has provided for every part of the Christian's person, except his back; for, as Bunyan remarks, "The Christian has no armor for his back." The Christian is never to turn his back upon the enemy and retreat. Like the Highland piper, he does not know how to play a retreat.

The greatest battles ever fought are not those emblazoned by history, whose echoes resound "through the corridors of Time," but those fought on the silent battlefields of the heart. The sincerest martyrs have often been crucified on unseen crosses, and burned with invisible flames, and the grandest heroes have been those who have fought and gained the victory in the unseen battles with unseen foes, the principalities and powers of evil. Here the smallest child can be a hero and a conqueror, and wear a crown of glory.

13. LET US WALK (live) HONESTLY, becomingly, in a manner worthy of our vocation. AS IN THE DAY, in an open way which we are willing all should see and know, with nothing to be ashamed of, nothing to hide.

14. PUT YE ON THE LORD JESUS CHRIST. This putting on, or clothing ourselves with another person, "is a strong expression, denoting the complete assumption of the nature, etc., of another." "The solemn deliberate act by which he identifies himself by faith with Christ." A clothing of the soul in the moral disposition and habits of Christ." MAKE NOT PROVISION, etc. "We may provide for the flesh, but not for the exciting and gratifying of its lusts. We owe a duty to our bodies which, though the seat of unlawful desires, are yet consecrated to God as temples of his Spirit, and consequently we owe a duty to the flesh, the living material of which these bodies are composed.

Workers for temperance need the armor of light, with no defence for the back, for they cannot turn their back to the foe. Especially must all strife and envying be avoided, but self be lost in the great cause. Intemperance puts off Christ and his character, and employs itself in making provision for the lusts of the flesh.

### NOTHING TO SHOW.

"My day has all gone"—'twas a woman who spoke,  
As she turned her face to the sunset glow—  
"And I have been busy the whole day long;  
Yet for my work there is nothing to show."

What was she doing? Listen; I'll tell you  
What she was doing in all the long day:  
Beautiful deeds too many to number;  
Beautiful deeds in a beautiful way;  
Wondrous deeds that a woman may do,  
Trifles that only a woman can see,  
Wielding a power unnumbered, unknown,  
Wherever the light of her presence might be.

Humbly and quietly all the long day  
Had her sweet service for others been done;

Yet for the labor of heart and of hand  
What could she show at set of sun?

Ah, she forgot that our Father in heaven  
Ever is watching the work that we do,  
And records he keeps of all we forget,  
Then judges our work with judgment that's true;

For an angel writes down in a volume of gold  
The beautiful deeds that all do below.

Though nothing she had at set of the sun,  
The angel above had something to show.

—Ex.

### REPLANTING THE SEEDS.

Nubbins (shouting across the garden fence to his next door neighbor).—Hi, there! What are you burying in that hole?

Neighbor.—Oh, I'm just replanting some of my garden seeds.

Nubbins.—Garden seeds, eh! Looks to me very much like one of my hens.

Neighbor.—That's all right. The seeds are inside her.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts but with a will, and what is not worth this effort is not to be done at all.—John Ruskin.

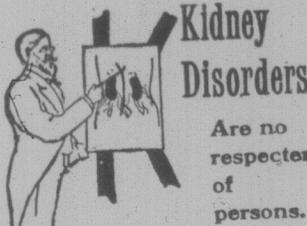
## Woman's Fortitude

SEVERELY TRIED BY AILMENTS PECULIAR TO THE SEX.

Ordinary Medicine Will Not Cure Because it Merely Touches the Symptoms—How to Get at the Root of the Trouble.

Behind the veil of her womanly modesty and fortitude, nearly every woman suffers indescribably from time to time, and continues to suffer in spite of all her efforts, because ordinary medicine is powerless to do good in such cases. Ordinary medicine may give temporary relief—even a purgative may do that—but the one great medical discovery capable of permanently curing and preventing a return of the ailment is Dr. Williams' Pink Pills. These pills are not an ordinary medicine; they are not a patent medicine, but the prescription of a regularly practising physician who used them in his private practice for years before they were given to the public under the name of Dr. Williams' Pink Pills. They are the best medicine for woman. Mrs. John McKerr, Chickney, N. W. T., says: "Dr. Williams' Pink Pills have saved me many a dollar in doctors' bills. For some years I was greatly afflicted with ailments that make the life of so many of my sex miserable. I tried many medicines but found no relief until I began the use of Dr. Williams' Pink Pills. These pills have made me feel like a new person; the almost continuous suffering I endured has passed away and life no longer seems a burden. I know of a number of other women who have been similarly benefited and I think Dr. Williams' Pink Pills worth their weight in gold to those who suffer from female complaints or general prostration."

The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a nerve tonic and supply new blood to enfeebled systems. They have cured many thousands of cases of anaemia, "decline," consumption, pains in the back, neuralgia, depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health; see that the full name "Dr. Williams' Pink Pills for Pale People" is on every box. Sold by all dealers or sent every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

## DOAN'S KIDNEY PILLS

"THE GREAT KIDNEY SPECIFIC."

They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

50c. a box or 3 for \$1.25 all dealers or

THE DOAN KIDNEY PILL CO. Toronto, Ont.



FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN. Used Internally and Externally. CAUTION: Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

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For 25c.

We will send

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

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Wedding Invitations, Announcements, etc., a specialty

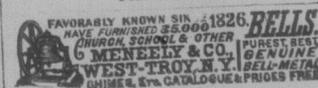
Are just what every weak, nervous, run-down woman needs to make her strong and well.

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.

They cure Nervousness, Sleeplessness, Nervous Prostration, Brain Fog, Faint and Dizzy Spells, Listlessness, After Effects of La Grippe and Fever, Anæmia, General Debility and all troubles arising from a run-down system.

Price 50c. per box or 3 for \$1.25 all druggists or mailed by

THE T. MILBURN CO., LIMITED, Toronto, Ont.



FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 35,000 (CHURCH, SCHOOL & OTHER PUREST BEES) MENTRELLY & CO. GENUINE WEST-TROY, N. Y. BELL-METAL CHINESE & Co. CATALOGUE PRICES FREE

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in 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. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

DOAKTOWN.—Lord's day, June 1st, baptized at Doaktown five, four of them heads of families. M. P. K.

BRIDGETOWN, N. S.—Eight were baptized in the Annapolis River on the afternoon of June 1st, at Granville Centre. Yours truly, E. E. DALRY.

BROOKFIELD, N. S.—For the past few weeks I have been supplying this church. Here we find a faithful little band of workers, amidst much opposition. It was my privilege to baptize three candidates who will be a strength to the church. Bro. Baird of Acadia has accepted a call from the church to become their pastor. J. A. MARPLE.

HAMPTON, N. B.—June 1st we visited again the baptismal water, when a sister followed her Lord. Our work moves steadily on. Prayer and Conference meetings improving; preaching services well attended, and finances good. Our programme for our Roll Call, June 21st, is about complete. We expect a good time. Will be glad to see all old friends on that date. H. S. SHAW.

CARLETON, ST. JOHN.—Our 61st anniversary has come and gone. We had a good time. Bro. Bates' visit was greatly enjoyed. We have now a beautiful house of worship. The work of church and congregation moves along pleasantly. Recently four have been received into our fellowship, two by baptism and two by letter. B. N. NOBLES.

SPRINGFIELD, N. S.—The good work of the Lord is progressing in Springfield. Our faithful pastor has been doing some special work with good results. Rev. Isaiah Wallace made us a visit in the early spring. His stay among us was short but we received many words of encouragement from him. At a largely represented business meeting of the church, June 1st, an unanimous vote was passed that we engage the services of Bro. Locke for another year. And we are praying that God will richly bless him in his labors among us during this, the fifth year of his ministry in Springfield. E. C. DORLING, Church Clerk.

VICTORIA, B. C.—Will you kindly publish through the columns of the MESSENGER AND VISITOR, the fact that Emmanuel Baptist church is seeking a pastor. We are looking for a bright young man—one who has just finished his under-graduate course preferred. Ours is a small suburban church, an easy field, offering good opportunities to a young man who wishes to spend a few years in work and private study before undertaking his post-graduate course. The salary offered is \$700, but there are possibilities beyond to the right man. I should be glad to hear from any young graduate who is seeking a pastorate in the West. A. J. PINKO.

SPRINGFIELD AND KARS, N. B.—We have on this field some cheering prospects and are enabled to take courage and proceed in the labor of love. Our congregations are increasingly large, and serious and prosperous. That prosperity, it is true, is not so abundant as to excite exultation; but it is sufficient to impress the heart with deep gratitude to Almighty God, and to enliven it with well founded hopes of permanent and increasing good. Our people know the saving efficacy of the grace of God, and "joy in him through our Lord Jesus Christ, by whom they have received the reconciliation." Sixteen months have elapsed since I assumed the charge of this group of churches. Since the last report we have been making history. The last instalment toward the extinction of the parsonage debt has been

paid in full. The work of erecting a barn is now an object of interest. Repairs have been put on some of the meeting houses, both inside and outside, making them both comfortable and attractive. At Cromwell Hill we worship in the new church edifice. Much credit is due the committee for their untiring efforts in the work of building this house of the Lord. Each of the churches held their annual reunion and Roll Call meetings. The review of the rise and progress of the work, was well adapted to awaken gratitude in our hearts to him who has in all ages been the shelter and salvation of believers. A review of the past reveals the fact that fifteen have entered the ministerial ranks, and to day some of their names are familiar to us all. Here was the early home of the Rev. Elias Kierstedt (father of Dr. Miles Kierstedt of Acadia), who was baptized in June, 1835. Few men were more highly esteemed for their works sake than this sainted minister. Here is the birth-place and church-home of the Revs. Willard McIntyre, B. H. Nobles, J. D. Wetmore and H. S. Erb and others who are building up the brethren in sound doctrine, and welcoming many accessions to the family of believers. Kindly permit me also to make mention to the credit of these people, of a few deeds they have been doing voluntarily to gladden the pastor's household. A genuine surprise was given to the pastor's wife, when she was presented with a beautiful fur coat as a token of esteem and appreciation of her services. The three churches have made us very generous donations. Hardly a week passes without some token of kindness. We would publicly record our heartfelt gratitude for all these tokens of good will from our patient people. Wm. M. FIELD.

BOYLSTON, GUYSBORO COUNTY, N. S.—Regular work has been carried on during the last nine months in this place with nothing very special to report for or con., except that in Feb. last we called a meeting to consider the feasibility of building a parsonage. Some thought it could be done, others were doubtful of it. Our first meeting was rather discouraging, but resulted in an adjourned meeting for March the 4th, which was a success. We decided to build and the sum of \$240 was pledged that evening and one subscription was paid on the spot. A building site was sought and in a few days one adjoining the church grounds was secured. Everyone seemed willing to help, but the undertaking looked large for so few to accomplish. One of our men, Mr. J. W. Pyle, feeling that the strength of Boylston Baptist church was not confined to the community, but that some of those who had gone from us were still interested in our welfare, took a trip abroad and had his faith rewarded by a liberal promise from friends in New York, which promise, soon took formal shape in a notice to the Board of Trustees of the Manchester church as follows: We have pleasure in informing you of our desire to donate a sum of twelve or fifteen hundred dollars to enable you to build a parsonage on the ground purchased for that purpose in the town of Boylston, N. S. We do this in memory of the late James Pyle who was born in your place and as a token of the love and interest he entertained for the town and its people. We want to pay for the parsonage and we want you to have a substantial, good appearing and satisfactory as well as comfortable home. Signed, Esther A. Pyle, (wife of James Pyle,) Mrs. Chas. W. McAlpine: Miss S. C. Pyle, daughter, James Tolman Pyle, son, William S. Pyle, son. The digging of the cellar began on June 2nd. The work will be pressed forward as rapidly as possible and before another winter will be completed. We will also build a barn and beautify the grounds. Some churches while they remain small themselves send much of their strength abroad. The Manchester church of Guysboro county must lift herself and look far and wide to estimate what she is and what she has done. One new voice has been heard of late in our testimony meetings. God grant that many more may speedily follow. GEORGE L. BISHOP.

The Independent says: "There are nations to-day—we somewhat contemptuously call them Latin nations, and with airs of superiority pronounce them decadent—

that do not understand how a people can be so crazy to make mere quantities of money that no one has any time or spirit for life itself. The English and Americans are not such nations. We make prosperity not a means to happiness, but a merciless master."—Ex.

Dr. Cuyler says that the masters in Israel "pushed to the front such deep and

mighty themes as the attributes of God, the divinity of Jesus Christ, the nature and desert of sin, the atonement, regeneration, faith, the resurrection and judgment to come, with heaven and hell as tremendous realities. Especially they emphasized the heinousness and desert of sin as the great argument for repentance and acceptance of Jesus Christ."—Ex.



The above picture represents the last stage of nervous disease; when it is reached the case is hopeless, there is no cure. The result is either the Lunatic Asylum or the Grave. It takes quite a long time to reach this pitiable condition which comes on gradually, and most people have only themselves to blame if they ever allow the disease to become so bad. What they need is an Expert Specialist's advice. They have simply tried what, if they had good judgment, they would know beforehand was useless: many much advertised patent medicines, and local physicians, and because these made a failure, they are discouraged. They just give up trying, don't do anything for themselves, and settle down to a life of misery, wish they were dead, and their friends often wish the same thing. Very often nervous people are misunderstood by their friends, who tell them that they are not sick, that they only imagine they are unwell, and that if they just brace up they will be all right. All this is very wrong, it only makes the poor sufferer worse. Instead of this they should receive the utmost consideration, and all gentleness, kindness and sympathy. It has been my privilege to treat very large numbers of such persons. My heart always seems to go out to them in their sufferings, and when I have once more restored them to health, I feel highly gratified and that my life is not being spent in vain, that it is being given for the good of my fellow human beings, and what a number of friends I have thus

gained who were formerly my patients! You would be astonished at the number of beautiful letters I am all the time receiving, thanking me for the good I have done them, for once more bringing brightness back into their lives.

The most common symptoms of NERVOUS DISEASE.

- Do you get giddy?
- Is your mind dull?
- Is your memory poor?
- Are you easily dazed?
- Do you have headaches?
- Are you easily excited?
- Do your temples throb?
- Do your hands tremble?
- Does your heart flutter?
- Are you easily irritated?
- Are you always anxious?
- Do your muscles twitch?
- Is your temper irritable?
- Is your brain fagged out?
- Suffer from sleeplessness?
- Are you easily frightened?
- Does not sleep refresh you?
- Do you forget what you read?
- Do you have horrible dreams?
- Does the least thing annoy you?

If you have some of the above symptoms mark yes or no to each question, cut out and send to me when I will take pleasure in answering your letter to the best of my ability.

My advice is Free, SPECIALIST SPROULE, 7 to 13 Doane St., Boston.

**Our Royal Guests.**

A Souvenir of the visit of the  
**Duke and Duchess of York and Cornwall**  
AND OTHER MEMBERS OF THE ROYAL FAMILY.  
Published by J. R. Hamilton.

Our Royal Guests will gather up the choice fragments which remain of the previous visits of royalty—portraits, pictures of notable places, sketches, items of interest, etc., and combine them with a beautifully illustrated and complete account of the visit of the Duke and Duchess of York and Cornwall.

It will be a WORTHY MEMENTO OF A NOTABLE EVENT and everyone who witnessed any of the scenes connected with these visits should have a copy of the book for future reference.

The book will be printed on extra heavy coated paper, will contain about 64 pages (7 by 11 inches) and OVER ONE HUNDRED BEAUTIFUL ENGRAVINGS in half tone, many of them full page, some of them double page ones. Table of contents and full particulars on application.

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ALL CHARGES PREPAID.

**MARRIAGES.**

**BROWN - SANFORD.** - At Waterville, Kings county, N. S., June 4th, by Rev. E. O. Read, Charles E. Brown of Kingston and Dora S. Sanford of Grafton, N. S.

**KINSMAN - SANFORD.** - At Waterville, N. S., on the 4th inst, by Rev. E. O. Read, John A. Kinsman and Mary E. Sanford, both of Grafton, Kings county, N. S.

**COAKLEY - BANISTER.** - At Harvey, Albert county, N. B., May 31st, by Rev. M. R. Fletcher, David C. Coakley to Roena Banister, both of Harvey.

**SCHURMAN - WRIGHT.** - At the bride's home, Middleton, P. E. I., on 2nd inst, by Pastor E. P. Calder, Elias W. Schurman of Portsmouth, N. H., to Lillian A., daughter of Rufus Wright.

**CANN - CROSBY.** - At Bloomfield, Yarmouth county, May 29th, by Rev. M. W. Brown, Thomas W. Cann of Bloomfield and Grace Crosby of Pleasant Valley, Yarmouth county.

**RICE - PURDY.** - At Upper Clements, Annapolis County, June 4, Brenton H. A. Rice, of Bear River, to Anna C. Purdy, of Upper Clements.

**DEMONT - HALKY.** - At the Baptist parsonage, Scotch Village, N. S., May 21, by Rev. L. H. Crandall, Morton DeMont, of Waterville, to Eva W. Halky, of Highfield, N. S.

**PARKER - PARKER.** - At Avondale, N. S., June 4, by Rev. L. H. Crandall, Albert O. Parker, of Brooklyn, N. S., to Sabra A. Parker, of Avondale, N. S.

**HAWBOLDT - EVANS.** - At the home of the bride's parents, Chester, N. S., June 5, by Pastor Rupert Osgood Morse, M. A., Foreman Charles Hawboldt to Eva Evans, of Chester.

**POOLER - BISHOP.** - At the residence of Mr. J. C. Bishop, Wolfville, N. S., June 5, Rev. Sheldon S. Poole of Sable River, N. S., and Miss Mabel, eldest daughter of Mr. J. C. Bishop. The ceremony was performed by Rev. H. R. Hatch, assisted by Rev. L. A. Palmer of Pittsfield, Mass., uncle to the bride and by Rev. G. R. White of Hantsport. Mr. and Mrs. Poole, after a short wedding trip will take up their residence at Sable River, where Rev. Mr. Poole is pastor of the Baptist church. The best wishes of a host of friends are extended to the happy couple.

**DEATHS.**

**WALKER.** - At Chester, N. S., May 26, Josie, only child of Mr. and Mrs. Clyde Walker, aged two years.

**SHAW.** - At St. Catherines, P. E. I., May 27, John Shaw, aged 81 years. Mr. Shaw was the second son of the late Donald Shaw.

**WEIR.** - At Smith's Cove, Digby Co., N. S., on May 28, in the seventh year of his age, Garnet, youngest son of Harvey Weir, clerk of the Smith's Cove Baptist church.

**DUFFY.** - At Lubec, Me., Dr. N. P. Duffy, in the 48th year of his age, after a brief illness of five days. Dr. Duffy was a native of Coverdale, N. B., and was highly respected in Lubec, where he practiced his profession.

**HALL.** - At Richmond, P. E. I., on the 20th ult., Mary, wife of John Hall, aged 42 years. Our sister was a faithful member of the Sumner Baptist church. She died rejoicing in the Lord and anticipating the fellowship of His glory. She leaves a sorrowing husband and one little son. May the Lord bless and comfort them.

**RAMFY.** - At Lowell, Mass., on May 27, from measles, Bertha, daughter of Benjamin Ramfy, of North Brookfield, N. S. The remains were brought home for burial, which took place on Sunday, June 1. The deceased joined the First Baptist church in Lowell last winter. The wealth of floral tributes as well as the timely and tender expressions of love and respect sent to the sorrowing family show the high regard in which she was held by her many friends.

**SAUNDERS.** - Jane, beloved wife of Dea. Sidney Saunders, departed this life at her home, Lake Pleasant, May 27, aged 69 years. Our whole community is saddened by this sudden and great loss. The church mourns for one whose beautiful consistency and quiet deeds of mercy bore continual witness to the indwelling spirit. The tears of her children fall for the loving mother whose unselfish devotion to their welfare was strong even in the prospect of death. And the heart of our beloved senior deacon is lonely in the loss of one, who for almost half a century, with grace and meekness of spirit presided in his home. But the sorrow of each and all is softened by the great consolation that the departed has gone to be with Jesus forever, "which is far better." There she awaits to join in the glad welcome of loved ones following after, while we, with eye dimmed and quivering lip, pray "Thy will be done in earth as it is in heaven."

**BISHOP.** - Mrs. Arthur Bishop, after a brief illness, died at Wolfville on May 10, at the age of 75 years. She was a member of the Wolfville Baptist church of many years standing, and one in whom many fruits of the Spirit had been brought to ripeness. Devout, faithful, full of hope, she has wrought for her Saviour in the sphere where God placed her. In her later years, though largely deprived of the privileges of the sanctuary, her heart met with God's people in their public worship. The kingdom of the Lord received her prayers and material aid, and the workers often felt the heartening of her faith and devotion. The husband, with a son and a daughter survive her, and know full well that their loss has been her gain. Death is robbed of his terrors and the pall of its blackness by the passing of such as she, who, having served their day and generation in faith in the Lord Jesus fall asleep in Him.

**MCGREGOR.** - On Saturday, May 17, George McGregor, of Aylesford, N. S., passed to his rest. The funeral on the following Monday, conducted by Pastor Lewis of the Aylesford church, assisted by Rev. J. L. Read, was largely attended. The Free Masons, of which order Bro. McGregor was an honored member, formed a procession in front of the hearse from the house to the church, and at the grave conducted the burial service. When a young man Bro. McGregor united with the Aylesford church, to which he belonged the greater part of his life, having spent some few years in the United States. The church has lost a valuable member, one who endeavored to do his part faithfully. The community will also feel the loss of a highly respected citizen. Over a year ago Bro. McGregor met with a painful accident from which injuries were sustained which greatly hastened the end. Bro. McGregor was in his seventy-first years and leaves a widow to mourn his loss.

**BOWMAN.** - Another of our Mission workers has gone home to join the redeemed throng. Mrs. Frances A. Bowman, widow of the late John Bowman, of Glasgow, Scotland. Mrs. Bowman was a daughter of the late Henry Blakslee, of St. John. In early life she gave her heart to Christ and was baptized by Father Robinson. For many years she resided in Boston and was a member of Dr. Gordon's church, where her usefulness was appreciated. On her return to St. John, a widow with one daughter, she joined German street church, and there her living Christianity has told for itself what such an influence can be. Missions, Sabbath School and all needed work, her hand was ever ready to help for the Master's sake. To her many friends she was the wise councillor, with loving tender sympathy to all who required her aid. Her sweet smile and words of welcome will never be forgotten by those who had the pleasure of her acquaintance. She leaves two sisters, Mrs. C. H. Estabrooks and Miss Sarah J. Blakslee. Also one daughter, Miss Bessie Bowman, so well known in our city as an artist. What mother and daughter were to each other during these years language fails to express. We would tender to this beloved daughter left so alone our sympathy and love and ask that the dear Father would sustain and comfort his child.

**MILLER.** - With sorrow we announce the death of Samuel Miller, who passed away at the home of his daughter, Mrs. John Oakes, Truro, N. S., on the early morning of May 23. Mr. Miller was born in Newport, Hants Co., in 1823, and removed to Truro in 1879 where he has since resided. He was a man of strong physique who, up

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

GLOBE  
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The kind that grows  
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Ten or a dozen  
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An Ideal Book-Case  
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**Dyspeptic?**

The weakest stomach digests Wheat Marrow easily. It yields mental and physical strength. It makes rich, red blood,

and a clear healthy skin. Why not, since it contains four-fifths of the elements necessary to sustain life? Even a little child will thrive upon it. The dyspeptic gains health and greater strength from the first dish.

**Eat "Wheat Marrow."**

Best Grocers sell it.  
A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL

**FOR SALE**  
-AT-  
**WOLFVILLE.**

"Thornleigh," the beautiful residence of the late J. W. Barss is offered for sale to close the estate. This property consists of a large and commodious dwelling, recently built, and fitted with hot and cold water, bath room, etc. Good sewerage, and all modern conveniences; together with stable, carriage house, large barn, and out-buildings, all in first-class repair. Also 2 1/2 acres of orchard, in full fruit bearing, a large garden, five lawn, in front of house, with large ornamental trees; and upwards of 15 acres of cultivated and pasture land.

To any one wishing to secure a desirable country residence this property offers superior attractions. Possession given immediately. Full particulars may be had on application to either of the undersigned:

A. DEW. BARSS,  
J. H. BARSS, Wolfville.  
W. L. BARSS,  
EDWIN D. KING, Halifax,  
Executors.

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Canada's International Exhibition,  
St. John, N. B.

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

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

Entries close August 18. Late entries pay double fees.

Exhibits carried at low rates.

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

to within a few months of his death, could endure exertion that would prove too much for many a younger man. Mr. Miller from early manhood was a devoted follower of Christ. He had but one aim in life—to please his Saviour. All who knew him felt that he tried to make the best use of his talents, and that he was willing to sacrifice self to win the approval of God. His life, measured by years, was long. But a truer estimate of his life is found in the deeds of devotion with which it was filled. Bro. Miller, during his residence in Truro was a faithful member of the Baptist church, being with Immanuel church from its organization. In him the church found a constant and faithful supporter, and his removal even at the advanced age of 80, means a real loss to his brethren. The deceased leaves to mourn a wife, with whom he lived most happily for 56 years, three daughters and four sons. May the God of all grace comfort the mourners.

**Hants County Convention.**

The Hants County Baptist Convention met with the church at South Rawdon, May 26th and 27th. Although the weather was very unfavorable a fair number of delegates assembled and the meetings were well attended. The usual annual business was transacted. A public missionary service was held on Monday evening (26th) under the auspices of the W. B. M. U., when earnest and stirring addresses were given by Dr. G. O. Gates, Rev. M. C. Higgins and Mrs. Nalder.

Tuesday morning was occupied with hearing and discussing a thoughtful and masterly exegesis of I Peter III: 18-20, by Dr. Gates.

Tuesday afternoon and evening was devoted to evangelistic work with a sermon in the evening from Rev. M. C. Higgins. After the usual votes of thanks the Convention adjourned to meet at Cambridge, N. S. in September.

L. H. CRANDALL, Sec'y.  
Scotch Village, N. S., June 6.

# RADWAY'S READY RELIEF

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

## Acres and Pains

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

## A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Frostbites, Galls, Headaches, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

### IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

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

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

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

25 cents per bottle. Sold by druggists.

# Radway's Pills

Always Reliable, Purely Vegetable.

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

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

—AND—

All Disorders of the LIVER.

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

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

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



To the Weary Dyspeptic, We Ask This Question:

Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating?

The first step is to regulate the bowels. For this purpose

## Burdock Blood Bitters

Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart; never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry van Dyke.

### WHEN EVENING COMES.

When evening comes  
I shall be tired enough,  
The work may be unfinished,  
The hour late,  
And since the storms were fierce,  
The waves were rough,  
I may not land;  
With ecstasy elate,  
Yet shall I drop the oars  
And hasten home,  
Glad that at last  
The eventide has come.

When the light falls  
And I can do no more  
Than lift my weary eyes  
To one dear face,  
I shall forget  
The perils off the shore,  
And find my comfort  
In that resting-place,  
And if no "Well done!"  
Steal upon my ears,  
Lips that forgive  
May kiss away my tears.

Though the night darken  
I am not afraid,  
The dangers are all over,  
I at rest;  
The arms of love around,  
Meet undismayed,  
Whatever God may send,  
It is the best;  
And I in quiet peace  
Will wait and pray,  
Till the day break  
And shadows flee away.

—Marjorie Farningham, in the Christian World.

### PAINTING THE PORTRAIT.

Day by day an artist sits in his studio, painting a portrait which at first seems to bear no resemblance to the living person, and were you to look at both, you would wonder if ever he would be able to place upon the canvas a true likeness. However, he works away, adding a few strokes here and there, expanding the likeness, and touching the imperfections, and at last, when you gaze upon the finished picture, you are surprised and delighted, for the likeness is perfect. God is also an artist painting the portraits according to his own ideal. Every day from the beginning of life, he has been painting your portrait, not according to your plan, but unto his own pattern. The ideal for your portrait is Christ. God takes you as the canvas upon which to paint the portrait of Christ. He looks at the form of his Son as fashioned by his thoughts, desires, life, and work, and then seeks to make you like him. With the paint and brush of his providence by day and night he seeks to make you perfect. By failure and success, by loss and gain, with the bright colors of joy and the dark colors of sorrow, by prayer and the revelations of the Spirit, by the fellowship of the saints in the sanctuary, and the cares of business, by the light on the top of the mountain, and the shade in the valley, he is working in you to perfect the portrait of Christ. Sometimes the picture is marred by a simple act of self-will. Instead of acting in harmony with his will you raise your hand to stay the stroke of his wisdom and love, which seems dark to you, but is light to him, and then there is a blur on the picture. As in the taking of a photograph the person moves and the negative is spoiled, so when you allow a bit of selfishness to come in which is not in agreement with the plans of God for your good, then the picture is not perfect. When you look at yourself you are not satisfied with the portrait of Christ in you, as it is not complete. As an amateur cannot judge a picture as well as the artist who painted it, so you are not able to understand the methods of the Divine Artist, and as you cannot see the ideal in his mind, you fail to see the portrait in its true light. There is no real satisfaction in ourselves on this earth. This world casts the shadow of sin over all things, and when you look for the hidden beauty of the saint, you are compelled to look through the dark screen, and the beauty is only partially seen. There is no true and permanent satisfaction from anything in this world. In your eagerness to help God in the making of the likeness you are apt to mix the wrong colors by selfishness or imperfect aims and plans, and when you look at the picture it is blurred. True satisfaction comes from God. It is only when you allow God to have his own way with you that there comes any real satisfaction. When he makes a dark stroke by bereavement, and you complain, you have only to wait a little while, and you will see that this was the background for

## No Body Wants to Die

poor, How may a POOR man die RICH? answer: Take out a policy on your life in the CONFEDERATION LIFE ASSOCIATION

A very small proportion of your yearly income will pay the premium. Then when DEATH comes your mind will be easy about the future of your wife and family.

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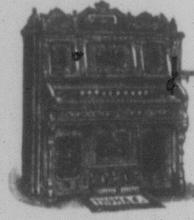
### WANT AND PENURY

are the portion of the widow and orphan children of the UNINSURED man.

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### To Intending Purchasers



Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

### "THOMAS"

for that instrument will fill the requirements.

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MANUFACTURERS AGENTS.

Middleton, N. S.

one of the exquisite touches of his pencil. When the walls of a large public building are being covered with beautiful works of art, you are not able to see them perfectly because of the scaffolding, but when that is removed you can admire the skill of the artists, and so long as we are in one body, the perfect likeness of Christ cannot be seen, but when above the clouds, you stand in the clear light of heaven, then you shall see the real portrait and be satisfied. When you stand before God and see what he has done for you, then real joy and satisfaction shall come to your heart. When the work of God in you upon earth has been completed, and you see his high ideal wrought in you in the portrait of Christ, you will understand the meaning of the trials and sorrows and strange events in this life, and then will you be satisfied. Blessed thought and glorious hope! "I shall be satisfied when I awake with thy likeness." The loneliness and discontent of this life are banished by the hope that "we shall be like him; for we shall see him as he is."—J. M., in the Christian Guardian.

### MAKE OTHERS HAPPY.

Unhappiness is the hunger to get; happiness is the hunger to give. True happiness must ever have the tinge of sorrow outlived, the sense of pain softened by the mellowing years, the chastening loss that in the wondrous mystery of time transmutes our suffering into love and sympathy with others.

If the individual should set out for a single day to give happiness, to make life happier, brighter, and sweeter, not for himself, but for others, he would find a wondrous revelation of what happiness really is. The greatest of the world's heroes could not by any series of acts of heroism do as much real good as any individual living his whole life in seeking, from day to day, to make others happy.—William George Jordan.

### WORKMEN AND THEIR WORK.

Most men carry unconscious signs of their daily life about them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art from the orchard"; if with hand full of wild flowers, "Thou art from the fields"; if one's garment smells of mingled odors, we say, "Thou has walked in a garden." But how much more, if one hath seen God, hath had converse of hope and love, and hath walked in heaven, should he carry in his eye, his words and his perfumed raiment the sacred tokens of divine intercourse!—H. W. Beecher.

### BLESSED IGNORANCE.

Not long ago an eight-year-old boy, the son of a prominent official in Kansas, paid a visit to relatives in Pittsburg, Pa. He made a continuous journey from his Kansas home, where he had never seen a liquor saloon, to Pittsburg. Soon after

his arrival, on going out for a walk in the streets of that city, and passing the liquor saloons with their screened windows and other characteristic appointments, he inquired with much curiosity of his uncle, "What kind of shops are these?" He had never seen such in his own city in Kansas. What a saving of the boyhood and girlhood of the nation it would be indeed if, as completely as from Kansas, the liquor saloon could be banished from every State throughout the Union!—Sel.

### TRUE SYMPATHY.

In the city of Edinburgh a little child seven years old was brought to the hospital half starved, and she had been so beaten by a drunken mother that her life was just ebbing away. We had to stand by and watch her die, and you may be sure that the nurse who watched by told her of the Good Shepherd. The child heard it evidently for the first time, and when the pain was very hard to bear, the name of Jesus seemed to bring her peace. Just as she was dying she clasped one of the nurses by the hand, and said: "Oh, won't you go and fetch the rest of them?" She was thinking of the other little homeless, helpless children. "Won't you go and fetch the rest of them in?"—Ex.

### Practical Philanthropy.

To do good to the utmost limits of our capability is the first duty as it is the highest privilege of the Christian, and in no way can more real benefits be conferred upon mankind than in making known far and wide a sure and certain means of escape from that deadly malady—consumption. Where is the family that does not reckon among those of its circle who have gone before one victim of this direful disease? It chooses the fairest, the brightest, the best, and when a fond parent sees pale consumption stealing into his loved daughter's bosom, flushing her cheek, bleaching her skin, and revealing like a living worm upon her vitals, who would not hail as a deliverer sent from heaven one bearing in his hand a remedy which would save his darling from a yawning grave? The mother anxiously watching the boy of her love, who at the threshold of manhood is seized by the destroyer and dragged with ruthless and unfinishing hand down to the tomb, would bless with all a mother's heart the power which could save him. Such a power exists—the Dr. Slocum treatment for consumption, which is an absolute remedy for consumption and all throat, chest and lung diseases, also for loss of flesh and all conditions of wasting. By its timely use thousands of hopeless cases have already been permanently cured. So proof positive is Dr. Slocum of its power that, to increase its usefulness and make known its great merits, four large samples of the Dr. Slocum Remedies will be sent to every reader of this paper who is afflicted with the terrible disease—consumption. All you have to do is to send your name, post office and express office address to The T. A. Slocum Chemical Co., 179 King St. West, Toronto, when the four samples of the Slocum remedies will be sent immediately.

**This and That**

**THE CHILDREN OF BRITTANY.**

Brittany is the great north-western peninsula of France, though the height of its mountains nowhere exceeds 150 feet. Brittany contains over 3,000,000 people, and, as the country is shut in, as it were, the inhabitants have a character of their own, and the boys and girls are somewhat unlike those in other parts of France, both in appearance and manners. They are very patriotic and you could not offend a Breton more than to call him French, unless you should call him a German. The intense feeling of nationalism is vitally characteristic of the Breton.

Take, for instance, a typical Breton girl of nine. She is intensely alive; she is perhaps the chief moving power of the household; she has all the vim, the force of character, that seems to have fallen like a mantle of royal ermine from the white shoulders of the queen dutchess, Ann of Brittany, on the brown shoulders of all feminine Breton peasantry.

The Bretons are very neat. They scour their tables, pots, and pans thoroughly, but they wash no dishes, for there are none. The table, in use many years, is still white and is made of hard wood. Through its highly polished surface are hollowed a dozen round, little wells. In these wells the porridge is placed, which is the beginning and end of almost all the family meals. There are strong jugs to drink from, but they use no knives or forks, only wooden spoons to convey food to their mouths.

Above the table hangs the bread-basket and spoon rack. They are on pulleys, and except at meal time, are kept at the ceiling. The basket is a great, round one, for your Breton will have none of the long, characteristic loaves of other portions of France. When the family desire, the bread-basket is lowered to an easy reaching distance, each person breaking substantial pieces of bread from the loaf as required. If there is little variety in the bill of fare, there is little stint. And the children are welcome to what there is, but woe to the child who does not clean up his well, or leaves even a crumb of bread, for in Brittany, as in other parts of France, it is considered the reverse of "good manners" to leave a morsel of food. The ceiling is the family larder. Snapped from it are festoons of onions, horseshoes, lard, candles, pork, bags of meat, and bunches of herbs. There is no carpet on the floor of well-beaten earth, but on occasions a rug is spread down, made of coffee sacks sewed together, and over all a pretty running vine is embroidered.—Northwestern Christian Advocate.

**WHY DON'T THEY GO.**

A Way to Push off the "hang on's."

Perhaps some day you will wake up to the fact that coffee is quickly and surely doing the business for you. You wonder why the symptoms of disease which grow more and more pronounced do not disappear, but hang on in spite of all the medicines you can take.

Fixed organic disease may result if you keep up your present course, and yet it is an easy thing to give up coffee and get well. Have your cook make Postum Food Coffee strictly according to directions, and that is easy. Use enough of it and boil long enough to bring out the taste, then you will find that the famous food drink will satisfy your coffee taste and the old troubles gradually disappear.

There are hundreds of thousands of cases in America that prove the truth of this statement.

A gentleman from Columbus, Ga., says, "My wife had been an invalid for some time and did not seem to yield to any sort of medicines. She could not eat anything without distress, and naturally was run down in every way.

Finally we concluded that perhaps it was the coffee that hurt her, so she quit it and went on to Postum, also began using Grape-Nuts Breakfast Food. She immediately began to improve and kept gaining strength and health, now she can eat heartily of anything she wants, vegetables and anything else, without hurting her. She has gained nearly thirty pounds since she made the change.

I saw such an improvement in her health that I decided to quit coffee myself and you would be surprised to see the change. I have gained in flesh about 25 pounds, and have entirely lost the old, dull headaches that I used to have so much.

Our two children are very fond of Postum. You can use my name if you like." T. M. Coggins, 1220—10th Ave., Columbus, Ga.

**STINGY JIMMY.**

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bit of an apple nor a crumb of candy. He couldn't bear to lend his sled or his hoop or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked, by and by. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite and thought he did not feel quite so well as before. He gave away his sextance that he meant to spend for taffy. Then he said:

"I don't like this giving away things. It doesn't agree with me. I don't feel any better. I like being stingy better."

Just then Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.—Selected.

**WE WANT TO BUY**

- A cushion for the seat of war.
- A sheet for the bed of a river.
- A ring for the finger of scorn.
- A glove for the hand of fate.
- A shoe for the foot of a mountain.
- A sleeve for the arm of the law.
- An opener for the jaws of death.
- A lock for the trunk of an elephant.
- A pair of glasses for the eyes of the law.
- A feather for the wing of the wind.
- A key to the lock of the door of success.
- A blanket for the cradle of the deep.
- Food for reflection.
- Scales for the weight of years.
- A button for the coat of paint.
- A thermometer to measure the heat of an argument.
- A rung for the ladder of fame.
- A hinge for the gait of a horse.
- A tombstone for the dead of night.
- A razor to shave the face of the earth.
- A link for the chain of evidence.
- A pump for the well of knowledge.
- A telescope to watch the flight of time.
- A song that will reach an ear of corn.
- A hone to sharpen a blade of grass.
- A cemetery in which to bury some dead languages.
- A front and back for the sides of an argument.
- A book on how the water works and the frost bites.
- A medicine to keep the ink well.
- A dog to replace the bark of a tree.
- A pair of pincers to pull the root of evil.
- A new rudder for the ship of state.
- A liniment to stop the pain of glass.
- A treatise on what makes the weather vane and the roads cross.—Selected.

**TELEGRAPHING THE TIME.**

It is three minutes to nine o'clock at night. The official in charge of a great observatory, the Goodsell Observatory, Northfield, Minn., is preparing to send out the time to the people living in his section of America. For sixty seconds he rattles away on a telegraph instrument at his desk, spelling out the word "time, time, time;" then he waits an instant. Then he turns to his telegraph key again. Eleven thousand miles of wire are open to him; he is ruler of them all. Every telegraph instrument in all the vast territory of which the Goodsell Observatory is the centre is silent; every operator has taken his hand from his key; throughout the whole length of these thousands of miles there is a strange silence.

The seconds are slowly ticking away.

Above the head of the observer there is a great observatory clock. At precisely two minutes to nine, after the telegraphers all along the miles of wire have been notified, and have withdrawn their hands from the keys, the wires are switched into a connection with the very clock itself, and all along the eleven thousands of miles there is no sound but the tick, tick, tick of the observatory clock. Every beat of the great arteries of commerce is stopped; every throb of the news of all lands going out night by night over these wires from the great heart of the world ceases; even the sad messages of death and suffering, as well as the gay ones that tell of little babies born and young folks married and reunions of friends promised—all these must wait while the great clock on the wall makes itself understood in the language of time and eternity over these many thousands of miles.

Something strangely solemn is in one's thoughts as he stands beside the observer amid the silent seconds while the clock ticks on. Whoever is listening at the wire along its course, waiting to set his watch, whether he be a railroad employee or some man in a large jeweller's establishment where the people go to get their timepieces regulated, knows the system, and knows that there is a sudden pause just before the exact stroke of nine o'clock—a broken beat in the ticking. Then all carefully note their timepieces as the clock in the observatory ticks the nine-o'clock second. Thus they can tell to the second whether their watches are fast or slow or precisely right.

Attached to the clock is a simple device—a wheel with teeth in it—located behind the second-hand, which breaks the current at each even second. Thus the clock is ticking the time over the whole stretch of wire covering the thousands of miles of territory in the field of this particular observatory.—St. Nicholas.

**A PATRIOTIC DRILL.**

The closing exercises of a private kindergarten began with the displaying of a portrait of George Washington, says the Washington Post. "Who is this?" the teacher asked.

Visitors were present, and, of course, the children failed to show off. They sat mute and unresponsive, till finally one little fellow piped up.

"I know who it is," he shouted. "We got that picture at home. Mamma told me who it is."

Adolphus swelled with pride. "It's our father from the country," he said.

**SHE EXPLAINED THE MEANING.**

One of the easiest ways for a lawyer to confuse a witness is to make him explain the meaning of a word. Few people can define a word satisfactorily, even if they know its meaning. A Western lawyer was cross-examining a young woman who had a very haughty temper. According to the Los Angeles Herald, she had testified that she had seen the defendant "shy" a book at the plaintiff.

The lawyer seized on the word. "Shy? 'Shy' a book? What do you mean by that? Will you explain to the court what the word 'shy' means?"

The girl leaned over the desk beneath the witness-box, picked up a law-book, and threw it so accurately and so forcibly at the lawyer that he had hard work to dodge it.

"I think the court now understands the meaning of the word 'shy,'" said the judge, gravely. The girl was allowed to finish her testimony.

Lord Rosebury delivered a speech in London Friday, which seems to bind him to an attempt to re-organize the Liberal party, and which, consequently, gives little satisfaction to the Conservative papers.

**WIRE WOUNDS.**

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

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### TO THE CANADIAN NORTHWEST.

Second-Class Round Trip Tickets will be issued from ST. JOHN, N. B.

To Winnipeg, Estevan, Moosomin, Swan River,	\$28.00
To Regina, Moosejaw, Yorkton,	\$30.00
Prince Albert, McLeod, Calgary,	\$35.00
Red Deep, Strathcona	\$40.00

Tickets good going June 4, 25 & July 16. Good to Return two months from date of issue.

Further particulars on application to C. B. FOSTER, D. P. A., C. P. R. St. John, N. B.

## COWAN'S PERFECTION COCOA ROYAL NAVY CHOCOLATE PURE HEALTHFUL

### SHERIFF'S SALE.

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

ROBERT R. RITCHIE, Sheriff of the city and County of St. John.

### News Summary.

A slight shock of earthquake has been felt in South Australia.

Lord Dundonald is expected to take command of the militia about July 5. Bishop Grandin, of St. Albert, died on Tuesday. He was senior Bishop of Canada.

Riots occurred in Providence, R. I., on Thursday in connection with the street railway man's strike.

One hundred and seventeen bodies have been recovered from the mine at Fernie, B. C., leaving the nine still to be taken out.

It is definitely settled that F. T. Frost, ex-M. P. for North Leeds and Grenville, will succeed the late Senator Clemow in the Senate.

Duncan Sheridan, of P. E. I., was killed near West Brookfield, Mass., by being struck by an electric car while fighting with two men on the track.

W. F. Taylor, of Hillsboro, while celebrating the news from South Africa on Monday evening had all the fingers of his right hand torn off and the wrist so badly lacerated that it was found necessary to amputate the hand.

During the thunder storm which passed over Harvey Station, Monday evening, the house of Thomas Burrell, of Manners Station, was struck by lightning and set on fire, one of his children, aged nine years old, was killed and others were severely stunned.

The action of the New York Board of Trade in requesting President Roosevelt to take up the matter of settling the coal miners strike arouses considerable interest in Pennsylvania.

Magistrate Gibbs, Toronto, has fined several newsboys \$1 and \$2 each for selling special editions of an evening paper last Sunday. The paper was issued on receipt of the peace news from South Africa.

The cessation of hostilities in South Africa will not interfere, it is announced, with the shipment from St. John of the horses already bought by the war department, but no further purchases will be made.

A New York, Brooklyn or Boston regiment of National Guards and the Portland company of the Maine National Guards will be invited to participate in the big military review to be held at Montreal on June 26th, which will include regiments from Toronto, Kingston, Ottawa and Quebec.

General Christian DeWet, addressing the inmates of the concentration camp at Vrededorf Road, Orange River Colony, explained the circumstances leading to the termination of hostilities, and urged the burghers to do their utmost to show Great Britain what good colonists the Boers can make. The speech made a favorable impression.

The report that Lord Kitchener will go home for the coronation of King Edward is incorrect. He still has much to do in South Africa, and it is not likely that he will leave there before the middle of July. The South African commands will then be divided, Gen. Lyttleton taking charge of the Transvaal and the Orange River Colony and Gen. Ian Hamilton relieving General Krench in the command of the forces in Cape Colony.

Near the Place Viger Station, Montreal, on Friday, an elderly man who was attacked by thugs and beaten into unconsciousness, was run over by a train later and had both his legs cut off. The victim was Narcisse Flardeau, fifty-one years old, of Laval. According to his story he was attacked by four men, who robbed and left him insensible on the railway tracks, where he was run over by a passing train. The man may die of his injuries.

An accident occurred on the C. P. R. five miles east of Calgary, N. W. T., on Wednesday. The recent heavy rains undermined a culvert, and Engineer Chris. Dorin, with a freight train, dashed into the culvert, which gave way, precipitating the train into the water along the track. Dorin and brakeman James Dunn and Car Inspector J. Crassey were thrown under the engine and pinned there in eight feet of water. The train was telescoped and six cars piled on top of the engine.

Beginning with July 1st the American Baptist Publication Society will enlarge some of its illustrated papers and at the same time reduce the price.

This reduction has been made so that all Baptist Sunday Schools shall have the best periodicals at the lowest prices—thereby making it financially unnecessary for any Baptist school to use other than their own denominational periodicals, which are the best that brains and money can produce and at the same time as cheap as any published.

### Acadia University.

#### FORWARD MOVEMENT FUND.

##### RECEIPTS DURING MAY.

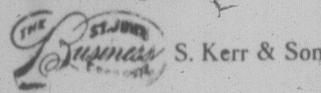
Rev A C Chute, \$12.50; Otis Eaton, \$40; C R Bill, \$5; Dr A T Crocker, \$5; W E Parsons, \$5; Alice M Haverstock, \$2.50; Dr M C Smith, \$25; Mrs C B Durkee, \$7; Mrs Grace McLeod Rogers, \$12.50; H W Rogers, \$12.50; E P Messenger, \$2; Jacob Cann, \$1; Ara Wyman, \$2; Geo B Crosby, \$3; Prof F R Haley, \$50; Wm Scott, \$2.50; Carrie Scott, \$1.25; Wm Archibald McLean, \$1.50; Rev A H Whitman, \$5; G Manford Harris, \$4; A H Armstrong, \$25; Henry Glover, \$2; Richard Mullen, \$2; T V Verge, \$10, and Prof S M Macvay, \$50. A. COHOON, Treas. Ac. University. Wolfville, N. S., June 2nd, 1902.

#### LATE LITERARY NEWS.

Not to be familiar with those leading figures in the world of finance and production who was denominated "Captains of Industry" is not to be able to read the daily news understandingly. The Cosmopolitan has undertaken to have prepared by the men most competent to write them, sketches of some sixty of these foremost men in the industrial world. No more entertaining reading has ever appeared in that magazine. The undertaking is exciting wide interest in every part of the country.

### It Pays To Get the Best.

I am not acquainted with, nor do I know by reputation (excepting two veteran Garney writers), a single rapid and accurate writer who is not a Pitmanic follower—FRANK D. CURTIS, Official Stenographer, U. S. Circuit Court, New York. No vacation. Students can enter at any time. Send for Catalogue.



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Young Reaper (semi-monthly)	4 " " 16 " " 3 1/2 " " 14 " "	3 " " 12 " " 2 1/2 " " 10 " "

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