

CORRESPONDENCE

LETTER FROM REV. W. C. KIERSTEAD.

During my stay in Chicago I have been entertained by several families formerly of New Brunswick. I miss Mr. and Mrs. Abner Erb very much. They have gone back to N. B. They used to live in South Chicago, and whenever I was lonesome for N. B. hospitality, or hungry for a good dinner (and that was often) I would jump on my wheel, and in a few minutes arrive at Mr. Erb's about the time he was getting home from work. I always came away with that optimistic feeling that follows a good meal and good company—a feeling that the world is a good world to live in. Mr. W. E. Mullin, formerly of St. John, has entertained me at his home, and I expect to visit him again very soon. Mr. Mullin married here, and compels one to recognize that all good wives are not Canadians. He has a nice home, and a family a man can afford to be proud of. He is an active member of the Christian Church and a good citizen of this Metropolitan city.

I have visited, with pleasure, Mr. and Mrs. James Heustis. The good friends along the St. John river will be glad to know that they are well and have a happy and prosperous home. Mr. and Mrs. Britton, their son-in-law and daughter, live with them. Mr. Heustis has always followed with interest, and contributed regularly to our missionary work in India. It was though his contribution to the Orphanage Fund that I came to know him. He is as staunch a Republican and as good a citizen of Uncle Sam, as he is an earnest Christian. While we were not at one on the Boer war and on some other national questions yet this was no bar to his generous hospitality nor to my enjoyment of it.

It has been a great pleasure for me to visit repeatedly the home of Mr. and Mrs. H. D. Hallett, of Aurora. He is the son of Mr. Josiah Hallett, of Douglas, York Co., and it was a pleasant surprise to meet Mr. and Mrs. Josiah Hallett at his home when they were visiting here a year ago. Mr. Hallett is a civil engineer, who ranks high in his profession, and he has been successful. He has just remodeled and improved his beautiful home. I spent two Sundays with them and supplied the Baptist Church there, of which he is an active member.

A few days ago I united in marriage Albert Jewett and Luella Irene Healy. Albert is son of John Jewett, of Keswick, N. B. He is a carpenter and draughtsman, and is doing well in Chicago. His good home training stays with him, and he is an active member of the Baptist Church. While Miss Healy's home is now in Chicago, she, also, is a Canadian, her parents moving from Ontario, and her father is a native of Yarmouth, N. S. It is a good family, and I am

sure happiness and success await this young couple.

I expect to finish my school days in the course of a few weeks.

W. C. KIERSTEAD.

REV. G. A. HARTLEY, D. D.

[From the *Morning Star* of July 2, 1903]

Many fitting words in commemoration of the godly life and efficient service of Rev. G. A. Hartley, D. D., who died February 15th, 1903, have already been written and spoken, but the Alumni Association of Cobb Divinity School wish, through the medium of my pen, to add a brief expression of appreciation to the tributes already offered.

Dr. Hartley was an honorary member of the Alumni Association. In 1898 he preached the anniversary sermon before the students of Cobb Divinity School, and at that time was admitted to membership in the Association. A few weeks later the degree of Doctor of Divinity was conferred upon him by Bates College, associating him in a yet closer way with the graduates of the institution.

When not yet twenty-eight years of age, the young preacher became pastor of a Free Baptist congregation in Carleton, a suburb of St. John, N. B., recently incorporated as a portion of the city. There he remained, growing with his flock, during the long period of forty-four years, until, at the age of seventy-two, he died. This long pastorate is the most conspicuous feature in Dr. Hartley's career. The fact in itself is a biography. He could not be lazy and inactive, for there were the same people week after week and month after month needing his ministrations; he must study and think in order to keep himself fresh and acceptable to them. It was impossible for him to become one-sided,—a preacher at the expense of pastoral service, or a peripatetic visitor at every threshold, while his pulpit preparation suffered, for he served almost three generations of men in one community, saw the children come to maturity, and the young grow old and pass away; and, in order to maintain his influence as a friend and guide, it was necessary that he should develop symmetrically and touch men harmoniously at many points.

To the thoughtful and discriminating the man's eulogy lies in the fact that he was forty-four years pastor of one people.

Besides his life of service, Dr. Hartley has given two sons to the ministry, Rev. F. C. Hartley, pastor of the Free Baptist church at Fredericton, N. B., and Rev. F. S. Hartley, pastor of the Free Baptist church at South Portland, Me., and one daughter is fitting for the foreign missionary field.

Amongst men, Dr. Hartley was genial and courteous, with the air of one who was always accessible and friendly. With strong convictions, he yet was compliant and conciliatory, a peacemaker rather than a controversialist, at times, too, when dispute and controversy seemed inevitable. He was devotedly a Free Baptist with no disposition to compromise on doctrinal or denominational grounds, while at the same time recognizing the comity and fraternity of the great kingdom to which all Christians belong. His speaking and preaching were clear and fervent. The whole man spoke, and spoke with power. He has left a good name and an influence which still goes on amongst those who knew him.

ALFRED WILLIAMS ANTHONY,  
Cobb Divinity School.

STRANGE RUSSIAN SECTS.

The wanderings of the unfortunate *Dubhoborts* in Canada have again drawn attention to the numerous strange sects which spring up in Russia like mushrooms in a night. It is difficult to say whether the ignorance of the people or the inflexible nature of the Orthodox church is more to be blamed for the appearance of these singular bodies. Most of the new sects consist of foolish people led away by designing men or women into curious labyrinths of mysticism and nonsense; the adherents of some other sects cannot be other than madmen; of a few sects it must be said that the adherents are criminals. The "Self-Mutilators," the "Tremblers," the "Priestless Sect," and several others have been already described in *The Sunday at Home*; but a number of new bodies have lately risen which might be mentioned. There are the "Gapers," who sit for hours with wide open mouths, waiting for "spiritual nourishment." There are the "Counters," so called because they say that the children of God must be "counted" and set apart, and that under no circumstances must their members come into physical contact with people who are not "counted." Their Sunday is Wednesday, and their Easter Sunday is Ash Wednesday. There is a new sect which calls itself the "Lord's prayerless people." They content themselves with silent meditation. Then there are the "Silent people," who reject all belief in the supernatural, have no priesthood, no sacraments, and regard every man as quite as much inspired as the Biblical writers. The dead will not rise, according to the "Dumb people," but this is because the world is sinful and because Antichrist is at work. Once Antichrist has been destroyed the dead will again rise. A sect with a somewhat similar name, "The dumb people," are pledged not to speak. On no occasion must they open their lips in speech, neither in the sanctuary nor in their own families. Finally, a widely-scattered sect preaches a celibacy in order that the population of the world may be decreased and thereby the coming of Christ hastened, for, according to their belief, Christ's second coming will happen when the world has become almost depopulated.—*Sunday at Home*, June, 1903.

—A body of village people in France, who turned from the Catholic to the Protestant faith, received a contribution for a house of worship from the Negro converts of a French mission in Africa.

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