

THE CLOSING EXERCISES AT MORGAN PARK.

We would better call the events of the past week the "closing," for the Seminary at Morgan Park is no more. Twenty-five years of varied history show this school to have reached the advance line in ministerial education, and now as the future opens with such grand prospect for still further advancement, we acclaim from our hearts, "What hath God wrought!"

The exercises of the week just closed were to commemorate the successful quarter century of its life and to fitly celebrate the union of the Seminary and University. These exercises mark practically the progress of Baptist interest in the West. The truth of Baptist doctrine is becoming more and more recognized in this part of "God's acre," so that now, without any false pride, we claim the foremost place in the dissemination of light and true liberty. We are now the day of our signal triumph. With thanks to the God we serve, we point to the rising walls of those magnificent buildings in Chicago which, when completed, shall be as a city upon a hill, "radiating the ray of truth throughout the world."

It would necessitate another supplement to our beloved MESSINGER AND VISITOR were I to tell you Baptists in the East all that has been said during the past few days at this centre of wealth and wisdom. For nearly one week meetings have been held in Chicago and Morgan Park—meetings of remarkable power. We have been privileged to listen day after day to the ablest men of this land, discussing the topics of vital interest to our denominational success. The Chicago papers have given two and three columns per day in reporting these addresses, so the task of telling you even a part would be no light one.

The "feast of reason" began on Monday, April 11th, at the Baptist ministers' conference. Rev. J. W. Vanley and Rev. W. P. Heilings on this occasion spoke with peculiar power upon "The uses to be made of the religious forces of the University in city evangelization." They recommended the most careful distribution of the "forces" throughout the city, that there should be a regular system of work and appointment. This will be carried out next year to the most practicable extent. All from the Divinity school who desire, shall be employed by the City Mission Society.

Monday evening Blake Hall was crowded to hear Dr. Wilkins speak in behalf of the Young People's Movement. Dr. Billing of Philadelphia, also spoke that evening, his subject being "History and work of the American Baptist Publication Society." Probably no one who heard Rev. W. B. Ritty, on Tuesday morning, will forget his thrilling words on the subject, "The duty of the denomination to provide for its students for the ministry." He said, "It is the duty of the denomination to provide for the students for the ministry, that the highest and best education may be secured by them." This proposition was clearly proved and most emphatically enforced.

One of the most carefully prepared addresses of the week was that delivered by Dr. Kendrick, Tuesday morning, on the subject, "Theological students as local missionaries." He said, "There is a certain amount of power in every man. Whatever a man does in one direction he cannot do in another. A student as a missionary is required to do two things at once. It can't be done. It is impossible to the man that we demand this of him."

The subject for the afternoon was "Twenty-five years of Seminary History." Dr. Hewitt presented a paper on the "History of the Seminary." As it was being read, one could not help seeing the benign hand of our Father in leading this school to its present position of usefulness. Rev. T. W. Goodspeed, B. D., spoke on "Secretarial Reminiscences," giving the result of his rich experience as secretary of the Theological Union.

At 7:30 p. m. the doors of the Auditorium audience room of Chicago were swung open to ticket holders. It was a meeting of the "Social Union." The grand rally in behalf of education was a complete success. Great praise had been taken to secure the best speakers, and the audience enthusiastically demonstrated their approval of the selection. Many hundreds of Baptists assembled that evening, sharing their interest in our educational institution. Dr. Hoyt of Minneapolis, delivered the opening address. He spoke on the topic, "Educational outlook from a Baptist point of view." He said, "Religious liberty was a central Baptist doctrine. He spoke strongly in favor of a radical separation of church and state as a principle in Baptist doctrine. He is searching words, denounced the subtle warfare carried on by an immigrating Catholic hierarchy, against the public schools.

Dr. Crawford of Cleveland, next spoke on the "Evolution of the School." These functions, held here, were first to give an impetus and secondly, to give direction to intellectual activity. Not chiefly to create a demand that does not exist.

The closing address was given by President Small of Colby University. His subject was "The University Ideal." The University, said he, "in its ideal and its realization had a relation to the people wider than the denomination itself. It would have the attachment of men of all faiths and ideas because it dared to be the broadest of educational institutions."

At the close of the meeting resolutions, conveying to Dr. Northrup, the assurance of the admiration of the Union, were adopted. The resolutions, passed during the past two or three years, were offered and unanimously adopted. The writer will never forget the thrill of joy and thanksgiving that passed when that vast audience arose and with full heart and voice sang, "Blest be the tie that binds, etc."

The topic for Wednesday morning was "How can the Baptist standard of ministerial excellence be elevated?" President Northrup, in introducing the subject, said, "The forces that move society are not from below but from above. One way by which the standard

of excellence may be elevated is by a greater concentration of power. It cannot be obtained by mere will power; it is a true sense of God we need."

The Rev. Franklin Johnson, D. D., addressed the meeting on the topic, "How can we make our Baptist ministry a more intelligent body?" He said, "The work of the ministry in the present and coming ages is the cultivation of the home. Nature does much for a boy, but nature does more. To secure the advance in intelligence which we desire we must guard and elevate the public school. You will have much to do with education by giving better impulses and rebuking that false economy which asks for cheap teaching."

The Rev. W. T. Stubb, D. D., discussed the topic, "What can be done to make our Baptist ministry a more spiritual body?" He said, "We want learning as a means, not an end. If we stop with mere learning, our spiritual work is dead. We need the mind of Christ, the heart of Christ, and our work cannot fail."

The topic for the afternoon was "The importance of the Seminary Curriculum." Addressed by Prof. A. E. Brodhead, D. D., Prof. A. C. Tenen, D. D., Prof. G. N. Boardman, D. D., and by Prof. Galusha Anderson.

In the evening the meeting of the alumni was held. Among the speakers we welcome E. C. Sisson, class of '82, pastor in New Haven, Conn. His address was timely—full of practical thought and suggestion.

Friday morning one of the leading Chicago dailies led a two-column article on the work of "Bible and Theological Union of the Baptist Seminary and the University—Forty-one young divines given their degrees yesterday." Such was the nature of the meeting held Thursday morning in the Baptist church at Morgan Park. The building was crowded, notwithstanding the heavy fall of rain. Dr. Northrup presided. Mr. G. R. Wood, class of '92, spoke in behalf of the undergraduates, opening the subject of the morning, "The union of the Seminary and the University." Rev. J. L. Jackson, speaking for the alumni, followed. He closed his earnest remarks with these words: "We know that the great University of Chicago is about to be, because the Seminary has been. We are glad that the University is not near but in this great city. Its location is such that the theological student may be in touch with the throbbing heart of the vast metropolis."

Dr. Northrup, with his characteristic power, then spoke in behalf of the Seminary. He said, "The world is ablaze with God. The greatest curse we have to contend with is a misinterpretation of the Bible. There is a growing interest to-day in God's Word. No event, no doctrine, no institution can be understood except through its history." He spoke of the history of theological schools from the time of Christ until now. He clearly pointed out the exact relation of the Divinity School and the University. He then spoke in behalf of the Seminary. The school shall have its own board of control and engage its own professors. It is not exactly a part of the University, but connected with it so as to secure to its students the same high standard of active independence. His earnest address ended with the words: "We do not want to save men from civilization, but we want to save civilization itself!"

President R. W. Harper was then introduced. He said, "The man who has done so much for the Seminary is the man who has worked so hard for the University, and the union of the two is but natural. By this union the University comes in possession of lands and buildings worth \$100,000; one of the finest assembly properties in the country; a library worth \$100,000, and also the Chicago Female Seminary, situated south of Blake Hall, worth at least \$80,000. This last gift of George W. Alder. The union brings, too, a strong body of alumni and students, each one of whom is of priceless value. We also gain a divinity faculty second to none on this continent. The union rounds out the University as makes complete. It secures the interest of Baptist and other churches throughout this vast country."

At the conclusion of Dr. Harper's address, Hon. E. Nelson Blake, the great benefactor of Baptist institutions, formally announced the union of the two institutions. It took the nature of a marriage ceremony—Dr. Northrup, the bride, Dr. Harper, the groom. In addressing the contracting parties, Mr. Blake spoke, "Now to you both I say that the past of your lives has been but the childhood of your career, and from this day and this union a new era opens before you. Neither is to become the lesser than before, both are to become greater because of this union. The weaker will not be lost in the stronger; it will be the spirit of the new exigence body solemnized, while the university shall be the body, the seminary shall be the soul."

This day, Dr. Northrup conferred the degree upon the members of the graduating class. It numbered forty-six. Among the number we notice one Nova Scotian, Wm. B. Stubbert. He has been in the West some time, and his work for the Master has been richly blessed. At 1:30 p. m. 300 guests sat down to the alumni banquet, served in Blake Hall, by the ladies of the Baptist church. At 5 o'clock all was over. The festive season was closed. The noise and stir of unmaking began and by eight o'clock that evening many of these young hearts and heads had been busy for many days started for their homes east, west and south. On many a lip were the words, "Thank God that we have seen this day."

The students, without exception, have secured funds of labor for the long vacation. They go to their duty with hearts filled with thanksgiving and joyful anticipation for the year to come. We go back to Morgan Park no more, but next October (D. V.) we join other hundreds in the new university; in the meantime praying and praying for the cause we love, trusting God that the anticipated success shall be a reality. May those who pray, our friends in the East, not forget their relation to those noble institutions.

ALLISON READ, Morgan Park, April 15.

The Art of Blaming.

BY JOHN CLIFFORD, D. D.

The Romans of Republican times did not leave their blaming to be done by anybody. The most important part of the Censors' duties, and that which caused the office to be revered in the Roman Commonwealth, was the control and direction of private and public manners. The Censors were the appointed conservators of virtue and morality, and were bound to maintain the old Roman habits and character both in the home and in the state. Censure was thus reduced to a system scarcely less exact than that for crime; and blame had its modes of expression prescribed with a minuteness of detail equaling the regulations for the sale of goods. In modern society every person is a critic, and is at liberty to follow caprice or conscience, or neither, in the exercise of the functions belonging to the self-assumed position. The smallest man in the smallest circle of life thinks himself an ordained critic, and treats his varying and contradictory opinions as the offspring of an infallible inspiration; and the greatest man, instead of being shielded by his dignity and goodness, is more exposed to the poisoned shafts of unscrupulous foes. Seven-eighths of our conversation are heavily weighted with censure. Nothing is so easy, nothing so common, nothing so pleasant, as to find fault with our fellow-men. We are all Irish bog, and repulsive as Arctic seas.

From this irregular blaming some men shrink as from the sharp and glittering edge of the surgeon's knife. They grow to be averse to the privilege, and shut their mouths and are made strong. Every voice that fails to echo the sweet music they sing to themselves is incurably dishonest and essentially wicked. They are impatient of the undisciplined host of fault-finders; and they are here! The idea is absurd. Let them seek some other claim. Men and societies grow out of their prejudices and vices by the bracing service of courageous censors who spare nothing weak, or low, or bad. The art of blaming has been well understood by the chief benefactors of our race. Flattery may pleasantly waft us into the fool's paradise of self-satisfaction, but severe exposure of faults and whirlwinds of obloquy are much more likely to put us within the gates of the kingdom of heaven. He who has his head now the "many crowns" of dominion, wore here the "crown of thorns." Incontinent blame is better for most men than the best regulated praise. "There are," says the apostle, "many false praises; that a man may justly hold it in suspect." Augustine writes in his ninety-third epistle: "Every one who spares you is not your friend, nor everyone who strikes you your enemy; it is better to love your enemy than to desert by good nature. A higher authority than either embraces every extreme when He says: 'Blessed are ye when men shall say all manner of evil against you falsely for My sake.'"

Of course the benefit derivable from this enforced and painful discipline depends in no small degree upon the spirit and habits of the men who are subjected thereto. If a man will make up his mind to desert by good nature, and without selfish bias, into the heaviest censure, he will often find, not indeed a satisfactory test of his praise-worthiness, but at least a "side-light" that may warn him of approaching dangers, or guide him on the course of a chosen good. Sometimes discomfort will disappear upon the nearest inspection of its cause, and the dark cloud of condemnation give place to the rainbow of a promising future. The lively squirrel is not, abused to lose appetite, because he is not a bear. A heart that can not be moved by the average appeal of a dyspeptic diet? There is no music in the shriek of the hyena, but it is natural.

Moreover, the blamed man knows that his opinion is more valuable than the wind, and that he is no rare thing for rapping satire to give place to the sweet cadences of praise. Oliver Cromwell is already canonized, and who will say that our children will not hold Henry VIII. to have been an exemplary saint. I heard a man exclaim, "I was once, in my last week, who if he survive his erring friend, will be the first, I doubt not, to cast immortelles upon his coffin. There is only one court from whose judgment there is no appeal, and whose sentences are never given to change. A man justify himself there, and he will not always think it necessary or wise to explain and justify himself to men, but will say, amid storms of scornful censure, as he patiently seeks to turn even the tempest to good account: "It is a small matter to me to be judged of man's judgment. He that judgeth me is the Lord."

But the efficacy of censure as a means of improvement is determined more by the spirit and habits of the man in whom it is offered than by anything else. Three rules at least should therefore be diligently observed by such as desire to turn to the best account their exercises in the art of blaming. First, the spirit should be that of the spirit of love. Unless blaming is baptized with tender pity and yearning affection for the erring it will, however just, end in indignant talk and general displeasure. No new purpose will be quickened into life. No holy aspirations born. It will scathe and wither like the lightning, not refresh and fertilize as the dew. To discharge the difficult duty with gracefulness is one of the highest achievements of sanctified hearts. Robertson truly says: "No blame is easy enough; with some it is all of a piece with the hardness of their temperament; but to do this delicately, how shall we learn that? I answer, Love; and then say what you will, men will bear anything if love be the motive. No blame is easy enough; with some it is all of a piece with the hardness of their temperament; but to do this delicately, how shall we learn that? I answer, Love; and then say what you will, men will bear anything if love be the motive."

Nothing creates more disease, discomfort and distress than constipation of the bowels. In B. B. we have a remedy sure to remove and cure it.

The one aim of all profitable blame is improvement. The critic is little if he is merely the judge. He has not performed half his work. He is meant to be an inspirer. Righteous censure is a well-aimed and disinterested endeavor to promote what is the truest, and best, and loveliest. It seeks perfection and withholds disapprobation if nothing is to be gained by it beyond hearing the critic. His aim is noble and unselfish, and it seems to make a man an offender merely for a word, or to punish him for an illustration, when the principle he enunciates is sound and good. With every sentence shaped to such a worthy end, and saturated with such a loving spirit, fault-finding becomes what it ought always to be, a "means" or channel "of grace;" even of that grace of God which teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

But even if we have attained these excellencies it will be well for us to observe the third canon in this art, which is that the mould in which all profitable censure, or fidelity is said enough, but a Christian's distrust of his Saviour and his almighty Friend, is a sin that brings its own punishment. Half of the misery of life comes from this very sin. There was a world of truth in the remark of the simple-hearted nurse to the mother who was worrying over her sick child: "Ma'am, don't worry; you just trust God; He's tedious, but He's sure."

Perhaps this article may find its way into some sick room. Here is a motto to fasten up on the wall in full sight, "I will trust!" Look at it often; it will be a tonic and a sedative too. If you are restless, put it under your pillow and go to sleep on it. Peter must have had it under his head. Swallow the whole fourteenth chapter of John. It will help you to get well, and if it is not God's will that you should recover, it will soften your dying bed and pilot you home to the Father's house in glory. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" If God has done the infinitely greater thing for you, cannot you trust Him to do the lesser thing? To slumbering Peter came God's angel of deliverance that night and struck off the chains. Perhaps there is an angel of mercy on his way to you, or will be soon.

How a Christian Bears Trouble.

BY REV. THEODORE L. CUYLER.

As the Bible was intended to be a guide for human life, quite a large part of it is made up of biography; and it abounds in object lessons drawn from human experience. One of these many object lessons is that of a martyr. A chapter of the book of the Acts of the Apostles; it pictures to us a scene at midnight in a Jewish prison. Peter is in his cell, and on the next day he is to be brought out by Herod, and sent to Caesarea to stand before a martyr. This is his last night in trouble. Tomorrow the executioner's axe will send him where trouble never comes.

If we could borrow the jailer's lantern and visit that dungeon, we should find a "quaternion" of men watching the manacled apostle. Two of them are in the cell and two are before the door. If the prisoner escapes, the guards must pay the forfeit with their lives. This is stern Roman law. The keepers, therefore, are careful. Peter, however, is the leaders in this infernal persecution are awake and busy in preparation for the "auto-da-fe" on the morrow. Around at the house of Mary, the mother of John and Mark, are a company of God's people who are gathered from all over the eventful night. They are holding a prayer meeting and entreating God to interpose and spare their brother "Great Heart" from his bloody doom. It was the right sort of prayer, for the Greek child, sinks to rest in his Father's arms, and thrashing dismisses its own anxieties, and falls asleep as quietly as a tired child on its mother's breast. There were many things to keep him awake that night. He had a wife, a wife, a far-away wife, and perhaps a group of children up in that home on the shore of Galilee, and he might have worried his parental heart about them. John Bunyan when in prison for Christ's cause, was often asked, "from whom do your children often come to me in this prison as the pulling of my flesh from my bones. Especially from my poor blind child, who lay nearer my heart than all I had besides. But I could not care you any more, though it goth to the very quick to let you."

So did the heroic apostle venture all with God. "Family, home, labors for Christ, the welfare of the churches, and his own life, were all handed over into God's keeping, and he, like a trustful child, sinks to rest in his Father's arms. So God "giveth His beloved sleep." Here is a lesson for us all. How did the apostle attain that placid serenity of spirit? As far as we can understand, he attained it by keeping his conscience void of offence, and by anchoring his soul fast to God. An uneasy conscience would never have allowed Peter to cover himself under the sweet refreshment of slumber. One great secret of composure in time of trouble is to be at peace with conscience. It was not through Peter's fault, but through his heroic faithfulness that he had reached that prison cell. It lay right in his path of duty, and he had kept that path unflinchingly. He had come there for Christ's sake, and his Master had once assured him, "Lo, I am with you always." How he should escape from that dungeon, or whether he should escape at all, he left entirely to that Master's hands. Faith was the pillow beneath that persecuted head, and so that midnight hour witnessed that sublime scene of tranquil slumber, while the executioner's axe or sword was sharpened for the impending blow.

Troubled child of God, go look at that most suggestive scene in that Jewish jail. Nothing more than that, and you will see the reason of many a peevish complaining you have uttered, and many a worry that has driven all sleep from your own eyes. Learn from it how to trust God, and in the darkest hour, Peter was simply practicing the same grace that his brother Paul did afterwards, when from his prison in Rome he wrote to his son Timothy, "I know whom I have trusted, and am persuaded that I am able to keep that which I have committed to Him until that day." Paul knew that his martyrdom was just at hand, but he had made Jesus Christ his trustee, and he felt no more uneasiness than he did about the rising of to-morrow's sun. Both those men were just what you profess to be, no more and no less; they were Christ's men. They had no more promises than you have, and no other aim to rely on than you have. The watchword of their brave, fearless, composed, and compacted lives was, "I will trust!" That gave them such calm and delightful peace. In this world so full of difficulties and diseases and disasters, there are a great many anxieties that make people lie awake. "To-morrow morning I will go and draw that money out of that bank," says the uneasy merchant, who has heard some suspicious of the bank's solvency. Distrust of our fellow-citizens' honesty, or truthfulness, or fidelity is said enough, but a Christian's distrust of his Saviour and his almighty Friend, is a sin that brings its own punishment. Half of the misery of life comes from this very sin. There was a world of truth in the remark of the simple-hearted nurse to the mother who was worrying over her sick child: "Ma'am, don't worry; you just trust God; He's tedious, but He's sure."

Dr. Cumming once reminded his hearers of the Calvary mountain in Scotland, where the Highlanders gather rock-crystals; when the sun comes out after heavy rains, they search the mountain's brow for shining objects—the storm has washed the earth from the crystals, and now they reflect the sunshine. So the Master's jewels are, oftentimes, discovered shining for Him where the floods of trouble have overflowed, and the Lord thinketh upon them. Not one of the gems for His diadem can be forgotten. Whether art was passing on the wall in full sight, "I will trust!" Look at it often; it will be a tonic and a sedative too. If you are restless, put it under your pillow and go to sleep on it. Peter must have had it under his head. Swallow the whole fourteenth chapter of John. It will help you to get well, and if it is not God's will that you should recover, it will soften your dying bed and pilot you home to the Father's house in glory. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" If God has done the infinitely greater thing for you, cannot you trust Him to do the lesser thing? To slumbering Peter came God's angel of deliverance that night and struck off the chains. Perhaps there is an angel of mercy on his way to you, or will be soon.

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"The words which I speak unto you, they are spirit, and they are life,"—quickening and continually life-giving words. We want to be permeated with them; we want them to dwell in us richly, to be the inspiration of our whole lives, the very music of our spirits, whose melodious overflow may be glory to God and good-will to man. Jesus Himself has given us this quick and powerful word of God, and our responsibility is tremendous. He has told us distinctly what to do as to it; He has said, "Search!" Now, are we substituting a word of our own, and merely reading them? He did not say, "Read them," but "Search!" and it is a most serious thought for many comfortable daily readers of the Bible, that if they are only reading and not searching, they are distinctly living in disobedience to one of His plainest commands. What wonder if they do not "grow thereby"?—F. R. Haverall.

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BIBLE LESSON SECOND QUARTER. (Condensed from Polabur's Select Lessons VIII. May 22. Dan. DANIEL AND HIS COMPANIONS)

EXPLANATORY. "Daniel purfied in his heart would not defile himself with the king's meat, nor with the wine which he drank."—Dan. 1.

I. THE CAPTIVES.—We learn from verses previous to the lesson, 2, Nebuchadnezzar ordered that among the captives should be chosen a number from the highest families, so as should give the best talent and ability, to be trained in language and literature of the Chaldeans. This custom of taking men of the finest parts from a subject race to the royal academy of the king has prevailed in despotic governments, and is the usage of the Turkish empire. It finds its motives, (1) in that such monarchs need men of the very highest quality, and the difficulty they would expect among their own people who by virtue of their social positions, become dangerous thrones. Four of the highest families of the king were chosen, Daniel, Meshach, and Abednego, who were cast into the fiery furnace.

II. THE TEMPTATION.—S. Daniel, in his heart, He determined he would do, and then took the possible plan for gaining his wish, would not defile himself with the king's meat, i. e., food. It was appointed that the king's officers were in training for the occasion would be defiled or polluted cause, probably much of the king's food was such as the Jews rejected; probably that which was probably seen (3) its estimation was the universal among the heathen of consecration by offering a portion of it, and pouring out libation in their honor. Nor with the others; (2) the bad company, ger into which it led. Probably were far worse at Babylon than the east.

III. THE TEMPTATION RESISTED.—The prince of the king's name was Ashpenaz. Eunuuchs were employed to succumb in Oriental royal households the word eunuch came to be synonymous with officer. The king's officers, the chief of the king's household, The man who defiled himself, as noted above, and thus confessed his weakness, was probably seen (3) its estimation was the universal among the heathen of consecration by offering a portion of it, and pouring out libation in their honor. Nor with the others; (2) the bad company, ger into which it led. Probably were far worse at Babylon than the east.

IV. THE DIPLOMA.—I was awarded a special diploma at the late Provincial Exhibition for the best exhibit of Pianos, consisting of Chickering, Knabe, Bell, Dominion, Mason & Rich, and Newcombe, which means

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