

# Messenger and Visitor.

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## Nova Scotia Eastern Association.

When last year this Association accepted an invitation to meet at its next session with the New Glasgow Baptist church the acceptance was certainly a matter of faith, for their house of worship had not then materialized. But this year the delegates saw faith transformed to sight. They met day after day in a beautiful church building which is a credit to the town and denomination, a monument to the energy and push of one of the smallest churches in the Association. A simple tablet upon the wall, to the memory of the late David Freeman, recalls the story of this church's organization 21 years ago. That was a day of small things, and while the church upon reaching its majority is not strong numerically, it is strong in faith and purpose and enters now upon the most hopeful era of its history.

The Association assembled in 45th annual session on Friday afternoon, July 9th. Devotional exercises were conducted by the retiring moderator, Rev. D. G. McDonald, after which the following officers were elected: Moderator, Pastor H. F. Adams; clerk, Rev. T. B. Layton; assistant clerk, Pastor O. N. Chipman; treasurer, W. H. Renfle. Reading of church letters occupied the greater part of this session. These were encouraging but did not report so large an increase in membership or in benevolent contributions as in some former years. Two or more of them contained questions of importance.

Friday evening. After brief devotional exercises Pastor Adams read the report of the committee on Education. This report contained appropriate reference to the retirement of Dr. Sawyer after his many years of admirable service; commended the incoming president to the membership of our churches; urged the love and prayers of the children and grandchildren of the founders of our institutions; called for a proper and proportionate giving to Acadia; stated important facts relating to attendance and revival influence, on the hill, during the past year, and indicated an important financial report from the governors at Convention.

Rev. O. N. Chipman was the first of the three speakers of the evening. "Why seek higher education?"

The influence of education is an extremely wide felt influence. The loss of our schools and colleges would be felt not only by those who have there received instruction but by every life throughout our land. The child goes to the common school not only that it may acquire knowledge, but that it may have its mind trained to adapt that knowledge towards the best and most useful ends. This work is not completed with the common or high school course. Many of the possibilities are not revealed except with further training and discipline of the mind. The Divine purpose of the higher usefulness in our lives requires that we should make the most of the means given for that object. Every young man should seek to fulfil that purpose. Every father should strive to aid his son towards that end.

Rev. H. F. Waring discussed "The evil of misinterpretation of scripture and its remedy." Among many other good things he said, "Misinterpretation is due to the following causes: 1. Taking text independent of context; 2. Taking figurative language literally; 3. Taking literal language figuratively; 4. Inaccurate stress on separate words. The remedy is education. The Bible has a dual nature like that of Christ, and must therefore be interpreted as the word of man and the word of God. 1. As the word of man there is nothing magical about it,

its law must be interpreted as law; its poetry as poetry; its history as history. 2. As the word of God general education will not unlock its treasures, hence the need of Christian education. Our business is to be Christian teachers, to lead into the truth the illiterate Christian and unconverted scholar."

Dr. Keirstead's topic was "The reciprocal relation of higher education and missions." "1. Higher education is helpful to missions. (a) It trains the missionary in the study of a foreign language. (b) It will enable him to understand the philosophy of the heathen, which he must understand in order to present the truth to the best advantage. (c) A knowledge of the natural sciences will enable him to dispel delusion from the heathen mind. (d) A knowledge of literature will show him how the heart may be touched. 2. The missionary idea is necessary to education. One never gets truth unless he gets it for a human soul. Pride of education is no better than pride of money. The only way to save the cultured from the pride of intellect is to get him to the broader idea of missionary endeavor."

Saturday's work began at 6 a. m. with an inspiring early hour of social service. The prayer meeting at 9 o'clock was largely attended. It was a helpful season of prayer and praise.

At 9.30. The minutes of the preceding sessions were read and approved. The Rules of Order were read to the Association and the report on education was adopted. District secretaries presented reports of their work. For Colchester Pastor Spidell gave particulars of three meetings. Pastor Beals observed that a man could talk about nothing but could not write it. Three times during the year he had attempted organization for Guysboro district but had failed. Later, after conference with the delegates from Antigonish and Guysboro, a division of the district to Guysboro East and Guysboro West was recommended and on motion adopted. Bro. M. W. Ross made report for the Cape Breton district. In some respects this was the best report given. The meetings held had been representative and seasons of spiritual power. Each of the districts, however, had failed to apportion to its churches the amounts which each should raise for denominational interests. Secretary Cohoon in calling attention to this fact, referred to the excellent service in this respect rendered by the Halifax district committee. In his opinion the Halifax brethren carry out the original idea of such committees. Pastor McDonald of Amherst desired to see more thorough and practical work and a larger attendance at the quarterlies. Pastor McDonald of North Sydney could not agree that this definite financial duty was a part of the work of such gatherings. Dr. Keirstead regarded these committees as agencies to carry directly to the churches the findings of the Convention, to canvass the churches for students, to insist that their churches raise their proportionate part of the needed denominational funds, to regard at the same time the spiritual development of the churches.

The committee's questions in letters reported in favor of the admission by the Association of Zion church (African) of Truro, with the recommendation that this church, to strengthen the African Association, consider the advisability of uniting with that body. This report was on motion adopted and the moderator extended the right hand of fellowship to Rev. Mr. Clements, the Pastor of this young and promising church. The committee also had before them this question, "Should persons be retained as members of a church who positively refuse to support the finances of their church and their denomination?" After much deliberation the committee united in the following reply, "Labor faithfully with such members and urge them to consider their responsibility to God, to the church, to the perishing world. If all such efforts fail to bring the desired results then a church is justified in withdrawing fellowship."

Rev. H. F. Waring, chairman, presented the report of the committee on Denominational Literature. "We feel that for our own good, as well as for the good of our denomination, we ought to use the literature of the Book Room and to read and increase the circulation of the MESSENGER AND VISITOR. 7. Would it not be wise for the leaders of the churches to strongly urge, especially upon the young, the use of the Revised Version instead of the Authorized Version? The importance of the

difference between the arrangement of the prose and poetry of the two versions can hardly be exaggerated. For the average reader this is the greatest reason why the Revised Version should be used, not simply as a commentary on the Authorized Version but instead of it. 2. Again, would it not be wise in our churches, schools and homes to put more stress upon the reading of biography and upon the biographical study of history? There should be biographies in every home, and every Sabbath School library should have a large percentage of them. Rev. John Miles strongly supported the last clause of this report. The interest of the Book Room were advocated by the Secretary, Geo. A. McDonald. Rev. W. V. Higgins and Secretary Cohoon did not agree as to the value of special numbers of the MESSENGER AND VISITOR. Bro. Geo. Christie of Amherst voiced the sentiments of several, and of the publishers themselves, when he stated that the paper would be much improved if it ceased to publish advertisements. But the return from these advertisements is essential to the success of the paper so long as it is published at \$1.50 instead of \$2 per year. After further kindly discussion by Pastor D. G. McDonald, Bro. A. J. Walker, Dea. Josiah Soley, Pastor Clay, Dr. Keirstead the report was on motion adopted and the meeting closed with prayer by Pastor Clay.

Saturday 2 p. m. Meeting opened with prayer by Bro. C. M. Baird, lic., the moderator conducting devotional exercises. The clerk presented report of his work during the year. Minutes for the past thirty years were on motion ordered to be bound. Rev. Dr. Nicholson, the new pastor of the Methodist church in New Glasgow, was on motion invited to a seat in the Association.

Rev. C. H. Haverstock, chairman of committee, read the report on obituaries. None of the regular pastors have been called home. Rev. D. W. C. Dimock after his long period of useful service has gone to his reward. Fitting words of esteem and regard were embodied in this report and spoken by the moderator, Pastor Spidell, Deacons Josiah Soley and S. McKinlay.

The report on Sabbath Schools was presented by Pastor Spidell. On motion it was taken up clause by clause and after thorough discussion was adopted. "The Sabbath School is a living function of the church, under the care of the church. Church and school need, each, the other. The working force of the church is in its Sabbath School, its membership comes chiefly through it. Organization gives unity. The committee recommends for each school a constitution, stating object, names of officers and their duties; five general departments, primary, intermediate, junior, senior, home, and the grading system. Teachers should be Christians of the highest type. Sabbath School literature should be good and wholesome. It should be bought at the Baptist Book Room." Bro. W. S. Porteous of Pugwash read from the Year Book a summary of statistics showing the importance of increased attendance of adults at our Sabbath Schools.

The Seal and New Harbor churches issued a circular asking assistance in finishing their church building. Bro. Chas. Fanning and Bro. A. G. Colborn, lic., delegate and pastor respectively, of these churches, spoke in support of their request that the Association endorse their appeal. On motion it was unanimously resolved to commend this request to the interest of the churches. Revs. H. B. Smith, R. B. Kinlay and D. G. McDonald were on motion appointed a nominating committee. The meeting closed with prayer by Bro. A. J. Walker.

Saturday evening. A large congregation was present to hear the addresses on temperance. After the reading of Scripture, and prayer by Bro. Geo. A. McDonald, Rev. F. H. Beals was introduced as the first speaker. He asked the question "What do we as temperance workers most need?" and in answering it said "A revival of temperance sentiment is needed for we are going backward in some respects. Sacrifices now are not as great as those of past years. We need 1. A revival of the spirit of benevolence, in the general sense, i. e., good wishing. 2. A revival of the spirit of chivalry. We should be more thoughtful for the defenceless women and children of our time. At the polls we forget the need for chivalrous action. Behind all organization must be a spirit of unselfishness, or as Christian men we will fail in our duty. 3. A revival of the spirit of liberality. There is danger of slavery. Tied to party a man is not free as he should be free to work for prohibition. Partisan papers forge fetters for the hands of Christian politicians." The next address, "How we do it in Amherst," was de-

[CONTINUED ON PAGE FIVE.]

## Children and the Church.

BY REV. W. H. WARREN, M. A.

The relation of little children to the church of our Lord Jesus Christ is a matter of infinite importance to all intelligent Christians. No subject deserves more careful or earnest study. The fact that different religious bodies entertain divergent views and adopt dissimilar practices with relation to this question, only forces upon us the necessity of inquiring the more thoroughly into the matter for ourselves and of pursuing that course which our conscientious convictions as to the doctrines of God's Word compel us to follow.

Our belief as a denomination with respect to the spiritual status of young children is not generally as clearly understood as we could desire. We, therefore, claim the privilege of explaining our position, partly for the benefit of young people of our own faith and partly to remove misapprehension from the minds of our friends belonging to other persuasions. As our purpose is not controversial but explanatory we feel assured that in trying to speak the truth in love our remarks will be heard in the same kindly spirit in which they are made.

In attempting to make plain what we regard as the true relation in which children stand toward the church, it becomes necessary for us, in the first place, to define clearly what we understand to be the scriptural ideal of a church. In the well chosen words of the New Hampshire Baptist Confession of Faith, we believe that "a visible church of Christ, is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws, and exercising the gifts, rights and privileges invested in them by his word."

To become members of such a church obviously implies the exercise of intelligence and personal choice on the part of each individual. It implies, moreover, the existence of essential qualifications, such as repentance, faith and the spirit of obedience. In our view, the New Testament recognizes no other membership than this; nor do we find ourselves able to conceive of any other membership as being morally possible. An adult who has never had the gift of reason cannot, we think, be made, in any reasonable sense, a church member. On the same grounds a child not yet conscious of good or evil, and having no conception of Christ, of religion, or of the nature of a church, cannot possibly become a member of any visible church.

With this view, many other religious bodies practically concur, as appears in their practice of postponing the admission of children into the fellowship of the church until some evidence of personal understanding and piety are manifested.

If, then, our little ones, who have not yet reached the years of moral responsibility, cannot become members of the Christian church because of their inability either to understand what is meant by such a relation or to comply intelligently with the requirements of the gospel, it seems very clear to us that the ordinance of baptism, which is a personal act of self-dedication, and which was designed to initiate the candidate at once into the fellowship of believers, cannot be required of the child, and cannot be performed either by him or for him. Infants cannot believe, and therefore belief is not demanded of them. They cannot of their own choice be baptized, and for this reason baptism is not enjoined upon them. They cannot intelligently unite with the church, and hence such an act is not required of them.

The obviousness of these conclusions seems so plain to us that we find it difficult to understand how any intelligent mind can fail to accept them. But we are pressed to explain what we consider to be the spiritual condition of these irresponsible little children. Are they all lost? Is their case hopeless? Can we do nothing to save them? Such are the burning questions many of our friends anxiously desire us to answer. But let us pause a moment. It is not very easily discerned that questions like these have led superstitious parents and religious leaders of earlier ages to resort to many questionable methods of procedure in trying to do something in the way of saving their children from perdition? Like Uzzah they unwisely lift their hand to steady the ark of the Lord, contrary to the instructions of his holy law, as though the Lord's affairs were in danger of falling into ruin. Our Heavenly Father takes much better care of our little ones than we are capable of doing, and until he authorizes us to perform some rite over them, to secure their spiritual safety, we should reverently withhold our hands from his sacred ark.

If we had any serious doubts about the salvation of children who die before reaching the years of discretion, little comfort would be afforded to us by the administration of outward rites, as a means of changing their moral natures and fitting them for heaven.

We should much prefer to trust simply in the infinite

love of Jesus, and in the cleansing efficacy of his precious blood. The Master's tender affection for the little ones; his hope-inspiring assurance "for of such is the Kingdom of Heaven," spoken over the innocent heads of unbaptized children, remove all anxiety from our minds regarding their eternal welfare under such loving guardianship. We shrink with horror from the doctrine set forth by those who teach either directly or by implication that irresponsible children who die unbaptized, are forever lost. A highly esteemed body of religious workers, affirm in their text-book of faith and practice that "it is certain by God's Word that children which are baptized, dying before they commit actual transgression, are undoubtedly saved." The implication here is obviously that unbaptized children are lost! Their little forms are even denied a resting place in burial precincts set apart for the faithful. Other religious sects, whilst shrinking back from this fearful view, still cherish the idea that some indefinite sacramental efficacy attaches to the baptismal rite, holding that if the ceremony does no special good, it at least does no real harm.

From this view we are compelled most seriously to dissent. To go through the form of doing over our unconscious little ones what God requires of themselves, voluntarily and personally, after they have reached the years of responsibility, is to interfere directly with the Divine methods of saving souls, thus imperiling the spiritual welfare of our offspring, and practically preventing them, in riper years, from following of their own accord in the footsteps of Christ.

When our children have come to the years of spiritual discernment, when they give evidence of exercising faith in Jesus Christ, when they desire sincerely to consecrate their young lives to his service, then, and not till then, can they, with any propriety, receive the ordinance of baptism. Baptism then will mean something to them. It will mean, in figure their death to a former life of sin, and their resurrection to a new life of faith and obedience. It will mean figuratively that they have been cleansed from sin by the blood of Christ. It will mean that they now profess to be children of God solemnly pledged to live henceforth for his glory. That sacred hour of personal and public consecration will be gratefully remembered by them as long as life shall last, and afterwards in a higher and holier state of existence.

Neither reason nor the revealed will of God authorizes us to adopt a practice which destroys the very possibility of these voluntary acts of obedience, and these sweet personal experiences in the matter of self-consecration. To say that there is no harm in the untimely administration of a sacred ordinance of our great Master, jars upon our religious feelings.

The harm resulting from this cause seems to us exceedingly great. Upon the minds of some, it makes the erroneous impression that the young are regenerated in this way, and made heirs of eternal life. Our Bibles have taught us, on the contrary, to believe firmly that no rite, of whatever character, possesses the least power on earth to effect a moral change in either old or young. The dangerous theory of sacramental efficacy is, we trust, being rapidly supplanted by the safer theory that the blood of Christ alone cleanses us from sin.

In our view the salvation of children does not depend upon either churches or ordinances. This view relieves us from the necessity of assuming as some have done that children are born Christians, and therefore proper subjects for baptism. It relieves us also from the necessity of adopting the distressing theory of "falling from grace" in order to explain how it comes to pass that there are so many wicked people in the world where all were supposed to be born Christians. It relieves us from the inexplicable plan of trying to save our children by performing over them a rite on the strength of some other person's faith; and it spares us the painful duty of abandoning all hope in the salvation of those who have been so unfortunate as to be born of unbelieving parents, and die in infancy, denied the privilege of sharing in the benefits of an ordinance assumed to have power to regenerate. Thank God, the salvation of our little children does not depend upon any such adventitious circumstances as these! Hell is surely not peopled with irresponsible children who have been guilty of no other crime than that of having been brought into existence by ungodly parents, or of having died before careless guardians had attended the matter of performing some religious rite for them!

In the absence of explicit scriptural statements as to how our Heavenly Father fits children who die in infancy for a better home, and as to what place they fill in that unseen world, we do not feel obligated to interpose any crude conjectures. Yet we see much meaning in the comprehensive words of our Redeemer, "To whomsoever much is given of him shall much be required." In the light of this divine utterance we may form a fair idea of the child's spiritual condition in the sight of God. The irresponsible child has nothing given to him as yet, so

far as moral obligation is concerned, and therefore nothing in that respect is required of him. True he inherits from sinful parents, tendencies to human weakness and sin, tendencies which, if he be spared to maturer years, will undoubtedly develop into overt acts of disobedience. But, so long as he remains irresponsible, he is guilty of no actual transgression. For the inherited tendencies Christ has made complete and unconditional atonement, so that the child, dying in that innocent state, is saved by the sacrificial grace of Jesus. He is saved, therefore not because he was born a Christian, nor because he was made an heir of heaven by some outward rite, but in view of the cleansing virtue of the blood of Christ, which has been forfeited by any voluntary act of rejection or disobedience on the part of the child.

The point where our real solicitude respecting the spiritual welfare of our children commences, is where their young minds begin to form the first conceptions of right and wrong, of good and evil. Remembering the variety and insidiousness of the temptations thrown daily around them in a sinful world, we recognize the pressing need of constant watchcare over them. In their childish ignorance and helplessness they must be tenderly cared for. They must be diligently instructed in the great first principles of moral and religious truth; taught that their human hearts are weak and sinful, that there is a holy God, a heaven of happiness, and a realm of woe; that they need to be saved from the awful consequences of sin; that Jesus Christ is our only Saviour; that they must seek him in humble penitence and faith; and that it is their privilege and duty to become his faithful followers, uniting with his church, and cheerfully observing his statutes and ordinances. In our homes, in our Sunday-schools, and in our pulpits we must endeavor to make these things plain to our young people, earnestly laboring and praying for their conversion and consecration to God. In this way they will be led to give their young hearts intelligently and voluntarily to Christ. Faith will mean something when they themselves manifest it in their lives. Baptism will have a beautiful significance when it expresses their own act of dedication to their Saviour. Church membership will be an inspiring reality to them, when they receive the cordial hand of fellowship and feel the glow of pure love toward God and his people.

The church now becomes an ideal home to them. Here they find their true friends, and here is placed before them a sphere of usefulness in which they are enabled to develop their gifts and graces in praising God and in doing good. Thus the appropriate function of the church respecting our children, is simply to be their guardian, their instructor, their pattern and their home. They are not born into this home, after the flesh, as Jewish children were born into the temporal rights and privileges of the Israelitish commonwealth; they must be born again, through the influence of the Divine Spirit, in order to be made members of the family of Christ. All our painstaking and prolonged efforts for their salvation will be amply compensated when we see these dear children, renewed in heart and life, coming forward to unite with us as happy converts and zealous workers. How delightful to see them intelligently and of their own accord, taking their places in the family of believers and to hear their cheerful voices testifying to the goodness and love of God!

This brief statement, it is hoped, fairly represents the views held by our denomination respecting the subject of infant salvation and of the relation of children to the church of Christ. We trust, it will remove from the minds of our friends any suspicion that we are indifferent with regard to the spiritual welfare of our offspring. We simply claim that we follow strictly the instructions of the New Testament in dealing with the spiritual concerns of our little ones, trusting fully in the wisdom and love of our divine Master, to take care of those matters in relation to which he has given us no specific instructions.

## "Thou Knowest that I Love Thee."

John 21:17.

Jesus, Jesus! holy Master, everything Thine eye can't see,  
And Thou knowest all my feeling turns in rapture unto  
Thee;  
Past and present and all future in Thy hands I safely  
leave,  
For Thy love has sweetly taught me Thou alone canst  
ne'er deceive.

On the sad shore of transgression as I wandered from  
Thy side,  
I received the blest incoming of Thy mercy's ample tide,  
And upon its wave of rapture, like the glassy sea above,  
Now I glide with heaven before me, o'er the ocean of  
Thy love.

Oh! to live for Thee, my Jesus, is my most aspiring  
thought,  
Oh! to follow Thee, dear Saviour, with all blessedness is  
fraught.

Every day in such a service bring a new and pure delight.  
Brings a larger understanding and a clearer, truer flight.

Though the world may judge me wrongly, though my  
friends may change to foes,  
Though I learn the hardest lesson in the school of mortal  
woes,

Every tear becomes a jewel, every pain a sacred joy,  
For I know I love Thee Jesus, nothing can my bliss  
destroy.

Lockeport, July 7th.

ADDISON F. BROWNE.

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### N. B. Southern Association.

St. George, beautiful for situation, was the place chosen for the meeting of the Southern Baptist Association. Rev. A. H. Lavers is the pastor of the church in this place, who is deservedly held in high esteem by the people of his charge and by the community generally. It is a good thing to see pastor and people so happily united.

The Southern Baptist Association held its 18th annual session with the First Baptist church of St. George at 11 o'clock. The Moderator of last year took the chair and called upon the Rev. W. E. McIntyre to lead the body in prayer. The list of delegates not being completed the Association by resolution proceeded to the election of officers, which resulted in the choice of Rev. G. R. White as Moderator, J. S. Trites, Esq., Vice-Moderator; J. B. Champion, Clerk; S. W. Schurman, Ass't Clerk; Deacon N. B. Cottle, Treasurer. A Committee of Arrangements was appointed. While this committee was in session the vacancies on the different committees were filled. The Committee of Arrangements reported in part. Sessions to begin in the a. m. 9.30, p. m. 2.30 and 8; each session to be preceded by a half hour devotional service. The first session closed with prayer by Rev. J. Hughes.

The afternoon session was opened at 2.30 p. m. The reading of the letters occupied a large part of this session and were of the usual interest. At the same time the ladies of the W. M. A. Societies connected with the churches of the Association were in session and had an excellent meeting. The reports from the societies were fuller and there were more of them than usual—but a fuller report will appear in the column of the paper devoted to the work of the W. B. M. U. Rev. John Hughes read the report of the Committee on Obituaries, in which tender references were made to the death of the late Rev. I. R. Skinner of Oak Bay. The report was spoken to by Rev. G. O. Gates, who referred to the days at Wolfville and of his acquaintance with the brother and of his high regard for him as a friend and Christian gentleman—whom to know was to love. He was followed by Deacon John Levert, who spoke of him as a faithful pastor and an earnest man of God. The Secretary called the attention of the Association to the fact that there were a number of the churches that had sent no reports for several years to the Association and asked what ought to be done with those churches. After some discussion the subject was referred to the Nominating Committee to recommend committees of visitation to these churches to report next year as to their condition and prospects. A resolution of condolence with Rev. F. M. Young in the severe affliction through which he has been called to pass in the death of his wife, was then moved by Rev. G. O. Gates, which was supported by himself, Rev. W. C. McIntyre, Principal Oakes and Rev. J. W. Manning in tender and touching addresses, and carried by a standing vote. A resolution to publish the Minutes of the Association was negatived by a majority vote. Prayer was offered by Deacon N. B. Cottle.

Saturday, 7.30 p. m.—Devotional exercises were conducted by the Moderator for half an hour, after which the regular business of the Association was resumed. In the absence of the Secretary the Minutes were not read. The report of the Committee on Systematic Benevolence was presented by Rev. W. C. Goucher. The report was spoken to by Rev. A. H. Lavers and on motion laid on the table until Monday. As the great subject of Christian Education was to be considered at this evening's session the Committee on Education reported through the chairman, Rev. J. A. Gordon. The report emphasized the importance of the work done by our Educational Institutions at Wolfville, their close relation to the development of our denominational life, the need of an Academy for this province and the regret at the loss of the St. Martins Seminary. It also referred in fitting terms to the resignation of Pres. Sawyer, who had for 27 years presided over Acadia College, and the appointment of his successor in the person of Rev. T. Trotter, D. D.

Reference was also made in the report to the claim of Mont. McDonald, Esq. of St. John, for moneys advanced by him from time to time to save the Seminary and its work from disaster, and the churches were appealed to help this brother and so discharge an obligation and which will free from reproach the good name of the denomination.

The report was spoken to by Principal Oakes, of Horton Collegiate Academy, who referred to the standing of this school, as compared with kindred institutions, of the advantages offered to boys preparing for commercial or collegiate life, of the manual training department, which was a most important adjunct to the work of the Academy proper, of the Horticultural school located in the community, which though not connected with our institutions in any organic sense, affords an excellent opportunity for our young people to obtain instruction in the various

phases of fruit culture, free of charge. The next speaker was Rev. W. E. McIntyre, who spoke of the good work done by St. Martins Seminary, of the number of young people who had been trained within its walls, a record that any school might be proud of possessing. Mr. McIntyre pressed the claims of Mr. McDonald upon the hearts of the people, and urged upon them the importance of doing all they could to discharge a debt of honor, which must be met in the near future. Honor and justice make the claim an imperative one. The last speaker was Dr. Trotter, the president elect of Acadia University, who spoke of the new relation which he sustained to the denomination, not of his own choosing, of the assurance he had from so many sources of the sympathy of his brethren, and the conviction which he had that the Lord was leading him. This greatly strengthened his hands and filled his heart with cheerful hope as he looked out into the future. He had great faith in God and in the Baptists of these provinces, and appealed to the people to give our institutions of learning, which were such a prime factor in our denominational life, of sympathy and support. Dr. Trotter's words were well received, and the hearts of the people warmed towards him as he so earnestly pressed the claims of Acadia. The Acadia men who were present, some of whom had not heard the new president before, were delighted with the presentation of the needs of their Alma Mater. The session closed with prayer by Rev. W. E. McIntyre.

Sunday, a. m.—A beautiful morning, and the prayer meeting in charge of Rev. G. R. White, held at 9.30, was a season of refreshing, in which a goodly number took part. It was a fitting introduction to the more public exercises of the day. The associational sermon was preached at 11 o'clock, by Rev. G. O. Gates, of St. John, from Eph. 3:19, 'And to know the love of Christ, &c.' Those who know the preacher and his style of presenting God's truth, know how he held the large congregation as they listened to his burning words in the development of the thought of the text.

Sunday, 2 p. m.—The Sunday School held a short session, after which interesting addresses were made by Bro. J. S. Trites, Esq., and S. W. Schurman, Lic. At 3 p. m. Rev. Dr. Trotter preached to a large congregation, from Luke 14:28. The subject deduced being "Counting the cost," which was developed in the preacher's best vein, making three points. 1. It costs something to be a Christian. 2. Those who are thinking of becoming Christians had better count the cost. 3. There are great encouragements to all who would follow Christ. The sermon will not soon be forgotten by those who heard it. A good many were heard to say "That man ought never to leave the pastorate."

There was a missionary service at 7.30, when the report on Foreign Missions was read by the chairman, Rev. J. W. Manning. The report emphasized the need of the work, the fewness of the laborers in the field, and the signs of promise which were apparent on every hand. The report referred in fitting terms to the services of Miss Wright, who had withdrawn from the work broken in health, as also to Rev. W. V. Higgins, whose resignation on account of the continued illness of his wife, has been accepted by the Board. Mr. Manning spoke briefly on the subject which lies on his heart, and referred to the fact that there were more people in heathen lands to-day who had not heard the gospel than there were one hundred years ago, and asked the question, Have we done our duty by the 2,000,000 of Telugus who are looking to the Baptist churches of these provinces for the knowledge of the way of life? He appealed to the association to do what they could to meet the need so urgently pressing. The Rev. S. D. Irvine followed with an address on Home Missions, in which he dwelt upon the great importance of what are called 'the weak and feeble churches,' of their claims upon the stronger for help. 1. Unless we do this many of them will become extinct. This we cannot afford, and 2. Because they are the sources of supply for the churches in our growing towns and cities. The speaker called attention to the work done in the northern counties and in different parts of the province, and closed by an earnest appeal to the brethren to stand by this work and make it still more efficient. The third address was made by Rev. E. Bosworth, who spoke with great effectiveness upon the great work of missions to the needy in all parts of the world that missions were one, wherever undertaken, that the rule should be go where the need is greatest, and then in vigorous terms the speaker referred to dark Quebec, and the efforts made to reach the French speaking people of the land through the Grande Ligne Mission. If people are not interested in the work done by this mission it will not be due to the failure on the part of the secretary in presenting its claims. The missionary meeting was a fitting close to a day of good things, which ought to be uplifting to all who enjoyed the ministrations of the Word.

Monday, 9.30 a. m.—After the social service, which was conducted by Rev. J. A. Gordon, the business of the association was resumed, Rev. J. H. Hughes leading in prayer. The report on Foreign Missions was on motion adopted without further discussion. The report of the committee on Education was taken from the table, and quite a lengthened discussion took place on the question

of the indebtedness of the late St. Martins Seminary, participated in by Revs. G. O. Gates, W. E. McIntyre, J. Hughes, Dr. Trotter, W. C. Goucher, F. M. Young, W. H. Morgan, Principal Oakes and Dea. W. Lewis. The thought emphasized was that this was a debt of honor, and ought, and must be paid. Report adopted.

The report of the committee on Systematic Benevolence, which had been tabled on Saturday, was taken from the table and discussed by Brethren Lewis and Gates. The report strongly recommended some system in giving, and especially that all our members should regularly set aside a certain proportion of their income to the Lord's work, and this to be not less than one-tenth, and as much more as possible.

The committee on Church Music, of which Rev. G. O. Gates was chairman, reported recommending 1. That the church should appoint a standing committee on music. 2. Select the best hymn book. 3. Exercise the greatest care in the selection of tunes. 4. Appoint a well-trained choir leader. 5. Choose a choir out of the church and congregation who will lead in the service of song in such a way as to glorify God. 6. Encourage in every way congregational singing. This report was followed by an admirable paper by T. H. Hall, and the report adopted. Then followed a formal resolution on the general subject of church music.

The attention of the association was called to the fact that a number of brethren whose names appear as chairmen of committees, and who are expected to prepare reports, neglect their duties, and are not present themselves, nor have their reports in the hands of the secretary, to the annoyance of the body. Because of the confusion created by such action some vigorous English was used, and the hope expressed that the brethren might not do so any more.

To help in bringing about a more satisfactory state of things, the secretary was instructed to notify the chairmen of the different committees of their appointment and for what service at least four weeks previous to the meeting of the association. In the absence of any formal report on denominational literature the Rev. J. A. Gordon by request presented a verbal one, in which he urged the churches to see to it that they were as careful to provide the best food for the mind as they were the best for the body, that cheapness was no guarantee of excellence. Some literature was dear at any price, that the Baptist Book Room in Halifax afforded an excellent medium for the purchase of all that was needed in church and home, that the MESSENGER AND VISITOR is a most valuable helper to every pastor in his great work, and one of the very best denominational papers published in the Dominion, and in some respects on the Continent. The report was adopted after being spoken to by Bro. O. P. Brown and Dea. Lewis.

The afternoon session was opened with prayer by Rev. W. H. Morgan. The Committee of Arrangements reported concerning work for the next year. After which Rev. W. E. McIntyre reported for the committee on Home Missions. The report called attention to the fact that no fewer than twenty-five missionary pastors have been assisted in part during the past year by H. M. Funds. There are also two general missionaries who are sent from place to place when special help may be required. Several revivals have been enjoyed, especially at Harcourt, Lutes Mountain, Mascarene, Cloverdale, Ludlow and Blissfield, resulting in important additions to the respective churches. Work has also been opened among the French of Madawaska, where Bro. C. H. Schutt, B. A., is at present stationed, and already good results are apparent from his labors. The committee also commended the work of our denomination in the Northwest and on the Pacific coast to the practical sympathy and support of the churches of these provinces.

Home Mission report discussion was continued. Dea. Cottle, Bro. T. Hall, Bro. Allen and Dea. Hughes advocated the using of more of the lay elements of the churches in the supplying of the weaker interests. Report passed.

Report on Sunday School, presented by Rev. S. D. Irvine. A number of new schools have been organized, and the knowledge of God's word is increasing. Care in the selection of S. S. libraries was urged. The establishment of the Home Department was commended. Sunday Schools should cultivate a deeper interest in the missionary enterprises.

Report on Temperance, presented by Rev. W. A. Allan. Temperance as taught in the Scripture should be brought more and more before our congregations. Work on temperance lines should not be relegated entirely to organizations outside the church. Report adopted.

Committee of Arrangements made its final report. C. F. Clinch and James McLeod to be delegates from the association to the Maritime Convention. The moderator and secretary to arrange for place of next meeting. Rev. A. H. Lavers, Rev. E. E. Daley, Bro. J. S. Trites, committee on travelling arrangements. Revs. J. A. Gordon and G. O. Gates, delegates to the N. B. Convention.

Evening, 8 o'clock.—A preaching service was held in the evening, followed by a social service in which a large number participated. Rev. G. R. White was the preacher, and took for his text Col. 3:12-14. The theme being the Christian's Dress. The speaker urged as the practical thoughts of his subject, that to put on this dress is the command of God to his own sons and daughters. The wardrobe is open, clothe yourselves. The social services followed, led by Pastor Goucher. A large number spoke of the blessings they had received during the association. All had received a spiritual uplift. Many and hearty were the expressions of delegates as to the uniform kindness of the St. George people, so that when the usual vote of thanks was taken it meant much more than a mere form.

Resolutions were passed by standing votes, thanking the St. George people for their hospitality, the choir for its excellent music, the Presbyterian friends for the use of their church, the railways for special rates, the Moderator and Clerk for services rendered in their official capacity. The treasurer reported \$11.91 received. The minutes were read, and after singing, prayer was offered by Dea. Cottle and the session closed.

## Messenger and Visitor

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### Church-Member and Citizen.

Our correspondent, Mr. Stronach, from whom we publish in this issue a second communication on the subject of Prohibition and the relation of Christians thereto, appears to have fallen into unnecessary confusion in the discussion of the subject by failing to recognize what seems to us the very obvious fact that, in a country like this where popular government obtains, the Christian man is as truly a member of the body politic as of the Church of Christ and that the sphere of his relations and duties embraces the State as well as the Church. In a previous communication our correspondent offered some remarks and enquiries as to the teaching of the Scriptures concerning the duty of Christians toward the enactment of a prohibitory liquor law, expressing the opinion that the Scriptures did not justify Christians in seeking to obtain from the civil government the enactment of such a law. Replying to those remarks, we showed that there was no reason why the temperance reform should not be classed with others of a similar character which the State might properly promote for its own welfare, that explicit scriptural instructions were not to be expected in reference to such matters and that there was certainly no scriptural reason why Christians should not work for the legal prohibition of the liquor traffic, providing they believed that to be the most effective way of dealing with the evil.

But the question which Mr. Stronach desires to discuss, if we now understand him, has reference to the action of *Christian churches* in respect to prohibition. He holds that it is unscriptural and wrong for the churches either to "seek aid from the state," or to "aim to force the state into a certain line of conduct through political action." This is a fair subject for consideration and a discussion of it might not be without profit, but it is not necessarily involved in the matter as at first presented by our correspondent. In our issue of June 2, as may be seen by anyone who will refer to it, we discussed the subject not at all on ecclesiastical lines, but in connection with the conduct of Christian men as citizens. Our correspondent, therefore, fires quite wide of the mark in attempting a *reductio ad absurdum* by applying our remarks to a supposed action of a convention of churches in reference to the lobster fisheries. There is no reason why a Christian man or a body of Christian citizens should not make representations to Government in the public interest in reference to the lobster fisheries. There is no reason, so far as we can see, why they should not also in the same interest make representations to Government respecting the prohibition of the liquor traffic. And certainly this can be done without involving in either case any pressure of church upon state or any ecclesiastical action whatever.

As we have already intimated, we think our correspondent would have found this subject much clearer to himself and would have been able to make it correspondingly clearer to others if he had recognized that there is for the Christian an important sphere of action and duty as a citizen. The people are with us,—as of course they were not in New Testament times—the fountain of law and of government. The Christian citizen is a unit in that power which is behind the law, the legislature and the executive. As a servant of God, the Christian is entrusted with certain duties toward his country, he has responsibilities for the political and social well-being of the community and the nation. But whether in state or in church, in politics or in religion, he is to be first and always a Christian; he is to do what a follower of Christ should do and

leave undone what a follower of Christ should not do. Civil government has a divine as well as a human sanction, it depends upon moral as well as upon material forces and this is the more true as it comes to embody in itself more and more largely the elements of Christian citizenship. There is more, therefore, behind civil government than the material might of armies and navies. God is in the nation as truly as in the church, and the Christian serves God as truly and acceptably in performing the duties which belong to him as a citizen as in those which belong to him as a member of the church. We lay the more emphasis upon this point because there is unquestionably a great failure among professing Christians to acknowledge and courageously to discharge the duties which Christian citizenship involves. Practically, if not theoretically, it appears to be assumed that, while the Lord presides in the churches and gives abundant grace for every churchly duty, political affairs belong to a limbo in which the world, the flesh and the devil work without remedy or restraint. In the nation, quite as much as in the churches, there is need of a quickening of Christian life.

It must be sufficiently evident, we suppose, that Christians may act, and act effectively, for the legal suppression of the liquor traffic and for other ends to be sought through political channels without involving any ecclesiastical action. It is quite true, however, that our churches are accustomed to act either singly or as associations or conventions to press upon the civil authorities the desirability and duty of enacting and enforcing laws in the interests of temperance reform. Whether this is agreeable to scripture precept and example or in strict accordance with the Baptist doctrine of the separation of church and state is certainly a question which will admit of some discussion. We have not space at command to deal with it further at present. Perhaps we shall be favored with the thoughts of some of our brethren of light and leading upon this subject—"Noblesse oblige," brethren.

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### Mr. Higgins' Resignation.

As the readers of the MESSENGER AND VISITOR were informed last week by the Secretary of the F. M. Board, Rev. W. V. Higgins has reached the conclusion that his return to India is not practicable under present conditions and has therefore reluctantly severed his official connection with the Telugu mission. This step is taken, as we are informed, solely on account of Mrs. Higgins' health, which continues so delicate as to make it extremely doubtful that she will ever be able to resume residence in India. The resignation of Mr. Higgins is not only a most trying experience to himself and Mrs. Higgins but a matter of deep regret to the Board, the missionaries in India and to all the friends of the mission. Probably no more efficient missionary has ever been sent by our churches to the Telugu field. He had energy, ability, zeal, knowledge of the conditions of missionary work, such mastery of the language as few are able to attain so early in life, and, with the fullest confidence of his brethren on the field and in the churches at home, it appeared as if a career of great usefulness as a missionary in India were before him. As so often has happened, we are disappointed. The Lord of the mission seems to have ordained in this matter something other than we had hoped for and expected. It is well for us to remember that neither His wisdom nor His regard for the Telugus is less than ours. We can afford to accept in faith what He ordains.

"God is His own interpreter  
And He will make it plain."

We should be unworthy of our high calling as a people of God, appointed to declare His salvation among the heathen, if our hands grew slack or our hearts grew faint because of some difficulties and some mysterious providences. Our Brother Higgins' missionary experience and missionary zeal will not be wasted here as a pastor in the home land. During the past year that he has been with us he has done much to promote interest in this great cause, and while he remains with us that influence will doubtless make itself strongly felt. We understand that Mr. Higgins is now open to a call to the pastorate. We need not say that, apart from his missionary experience, Mr. Higgins is a man of fine ability, possessing those qualifications as preacher and pastor which churches know how to value. Any of our churches which needs a pastor will be fortunate to secure him. His address for the present is Wolfville, N. S.

### Athens and Paul.

In the Bible lesson for the current week there is much to attract and to repay the labor of the student. The scene of the lesson is Athens,—

"Athens the eye of Greece,  
Mother of arts and eloquence."

representative of much that was most illustrious in the life and culture of the Greek civilization. Here were the representatives of Grecian philosophy, here were her courts, her schools, her temples of religion and of justice, her magnificence of architecture and sculpture and on every hand profuse evidences of her splendid genius and art. Here was the Stoic with his pride of virtue, the pleasure-loving Epicurean and the typical Athenian of the day,—a philosophic idler, the product of a degenerating age, who spent his days in hearing or in telling some new thing. Here also were abundant evidences of religious instincts and beliefs, once strong and dominant but growing pale and effeminate under the influence of aestheticism and unbelief. Into this Athens came Paul the Apostle of the Christian faith. That picture of the apostle preaching on Mars' Hill is in the highest degree significant. There stood the little Jew, alone and friendless, confronted with all the prestige and authority of Greek culture and civilization, the magnificence and splendor of its art, the pride of intellectual supremacy, the countless idols and inscriptions to heathen divinities,—there stood Paul, his spirit deeply stirred, and looking into scornful, smiling faces of supercilious Athenians, preached Jesus Christ as the one Saviour and the final Judge of men.

Paul did not speak in vain. There were some even in Athens who had ears to hear his message. There was Dionysius, the Areopagite, the woman Damaris, and some others. But there was comparatively little response. Athens was in her own estimation too great and rich to need or to care for Paul's gospel, and the apostle soon turned his steps elsewhere. If we go back in imagination to that day and that scene when Paul preached on Mars' Hill, Athens and all that it represents seem very great and the Christian preacher and his message seem insignificant. But what of these two contrasted things to-day? Where is Athens now, her art, her eloquence, her philosophy, her numberless statues and inscriptions to gods named or unnamed? Where is the proud city, her temples, her heroes and her gods? These things are of the past. They are fallen into ruin or are treasured only in history. But the gospel which Paul declared to be the power of God and which he preached as the hope of the world has not lost its ancient power. Paul is vindicated before Athens and the world. "The foolishness of God is wiser than men," and "the weakness of God is stronger than men."

There is a great deal in the world to-day that arrays itself on the side of Athens and opposes itself to the gospel. The service of many is given to art or philosophy or literature, not to Christ. The world and its authority are recognized as supreme, and religion, if not utterly rejected, is so overgrown by worldliness, skepticism and aesthetic formalities as to rob it of any valuable inspiration for life and service. There are many places where the gospel in this age seems to be preached in vain, or almost in vain. It is surely evident from the past and from the present that it is not every man or every community that has ears to hear. There are still those who hear as Athens heard and perish as Athens perished. But the Word of God is not bound, and the gospel is not discredited. Nothing has so triumphed in the past. Nothing in the present day is so charged with gracious power, and in the future it is this Christ whom Paul preached and Athens rejected who will go on conquering and to conquer, until every knee shall bow to Him and every tongue acknowledge him Lord. For to the eye that is willing to see and to the ear that is willing to hear it becomes more and more plainly evident that God "hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead."

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## Editorial Notes.

—The Eastern N. B. Association met at Albert, Albert County,—a section of the Hopewell church—on Saturday. The Association proper was preceded by a meeting of the S. S. Convention of the Association. A fairly good representation of ministers and delegates from the churches were in attendance. Among those present from beyond the bounds of the Association were Rev. Dr. Corey, of Richmond, Va., Rev. Dr. Trotter, of Acadia, Rev. W. E. McIntyre, Secretary of the N. B. H. M. Board, Rev. J. W. Manning, of the F. M. Board, and Rev. E. Bosworth, Field Secretary of the Grande Ligne Mission Board. Rev. W. B. Hinson, of Moncton, was chosen as Moderator of the Association. On Friday evening topics in connection with S. S. work were discussed and Saturday evening was given to the discussion of Missions and Education. An extended report of the proceeding will appear in our next issue.

—According to a Constantinople dispatch of July 17, the representatives of the European Powers had been informed by the Turkish Foreign Minister, Tewfik Pasha, that the Sultan had agreed to the principle of the demands of the Powers and was prepared to accept their views on the peace conditions. It is otherwise stated that the Powers had fixed the indemnity to be paid by Greece to Turkey at £4,000,000, with some concessions to Turkey in reference to extension of frontier, leaving the two countries to settle the matter of capitulation between themselves. A later despatch states that, at the Saturday sitting of the Peace Conference in Constantinople, the Turkish Foreign Minister, arriving late, submitted to the Conference a new frontier scheme, which was unacceptable to the Powers, and the ambassadors thereupon informed Tewfik that the Conference would adjourn until he brought a written acceptance by his Government of the frontier line traced by the military attaches.

—A letter, recently made public, from United States Secretary Sherman to Ambassador Hay in London, for communication to Her Majesty's Government on the Behring Sea Seal Question, is quite the reverse of conciliatory in tone and has naturally called forth some surprised and indignant comment on the part of the British press. Some leading American papers, too, are evidently not proud of the part that Secretary Sherman is playing in this matter. Mr. Sherman charges that the report of the expert of the British Government in the matter of seal fisheries has apparently been subjected to the "political exigencies of the situation." Commenting on this phrase and the undiplomatic and offensive tone of the letter generally, the New York Evening Post says:

"It is a locution not used in diplomacy except where one party wishes to make the continuance of the correspondence difficult. If Lord Salisbury had used it, it would have been considered impertinent and insulting. If it is not so considered on the other side it must be because they think the Americans are not used to refined manners and do not recognize the force of words."

The Boston Herald remarks:

"If the head of the French foreign office wrote such a letter to the French ambassador in Germany, intending to have it read to the German chancellor, or the head of the Russian foreign service sent such a letter to the Russian ambassador in London with the intention of having it communicated to Lord Salisbury, the accusation so bluntly stated would be merely the prelude of a declaration of war coming either from one side or the other."

Whatever the merit of a cause may be, it suffers no loss of strength when stated in a courteous manner, and if one wishes to come to a friendly agreement, either with a man or a nation, it is much the better plan not to tell the individual or the nation's representative that he is a liar or to accuse him of acting in bad faith. The difficulty with us, as we pointed out some days ago, is that our state department, so far as the positive direction of affairs is concerned, appears to be under the control of those who have no previous training whatsoever. The conditions, as we then said, are very much as if President McKinley had appointed as chief justice of the supreme court a man who had proved himself to be a successful retail grocer in the town of Canton, O."

## The Utility of Foreign Missions.

Too many of our people decline to give to Foreign Missions upon the grounds that the money spent in Foreign Mission work returns but very small dividends to the investors. That after all the out-lay of money, time, talent, and the sacrifice of valuable lives, very little impression has been made upon the heathen mind and very little good has been accomplished. To refute and put to shame all such objections and excuses, will you kindly publish the item below, clipped from a Boston paper. It certainly deserves a wide circulation:

"Among the recent contributions to the London Mansion House Fund, for famine relief in India, is one a little over \$4,000 (£844) from the Fiji Islands. In connection with this gift the English Magazine Work and Workers may well call attention to the fact that when Queen Victoria ascended the throne, sixty years ago, the Fiji Islands were inhabited by pagan cannibals, to whom not one ray of light from the Christian world had come. These people were peculiarly ferocious. The Wesleyan Society, which in 1838 had planned to commence work within the group, declared in its report of that year that the missionary must prosecute his work 'before the sailor and the merchant will dare to frequent those now inhospitable shores.' And now we have an illustration of what the missionary has accomplished. The Fiji Islands are Christianized, for out of a population of 125,000 about 100,000 are reported in the Government statistics as Wesleyans. The whole face of society has changed. In place of brutal orgies there is an orderly and thriving community, and now the grandchildren of the cannibals, whom it was seriously feared would slay and eat the first missionaries, have sent \$4,000 to feed the poor of India."

Yours truly,  
A. H. L.

St. George, July 11.

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## Nova Scotia Eastern Association.

[CONTINUED FROM PAGE 1.]

livered by Pastor J. H. McDonald. He<sup>o</sup> talked from experience. Amherst has a successful Law and Order League. This league is successful because the business men of Amherst stand behind it and work it. It has been demonstrated in other places that such institutions will not work alone. In Amherst the league has been worked with so much of earnestness and manliness that Amherst is today practically a temperance town. Rev. A. W. Nicholson, Methodist, of New Glasgow, delivered one of the most interesting and forceful addresses of the evening.

Dr. Keirstead referred to \$7,000,000 as the sum the opposition said would be required to carry the I. C. R. into Montreal. Upon the raising of such a sum no advice was to be asked from the people. Yet the estimated loss of \$7,000,000 of revenue, if prohibition is made a law, must be a question for the voter to consider. If our liquor bill were spent in developing the corn and wheat lands of the Northwest, millions of sad hearts could be made glad. A boy may learn that liquor may lessen his chances of success. He should learn that Jesus Christ having lived in a human body, he has made that body a sacred thing. It must not be defiled. Environment is much, training and development are much, but spiritual influences hovering about, should be carried to the child to teach him that he is a part of eternity, and that here and now he must reject tendencies inconsistent with his noble possibilities. After these helpful addresses, the people sang "Stand up, Stand up for Jesus," and the meeting closed with the benediction.

Lord's day. The early morning prayer meetings, especially that held at 9 o'clock, were seasons of refreshing. It was observed by many that all of the social services of this association were of great interest.

The Presbyterian ministers of the town having sent a letter of greeting to the association, with the request that their pulpits be supplied, eleven of the different pastors and delegates preached in outside churches during the day. At the Baptist church in the morning Pastor D. G. McDonald preached to an appreciative audience.

Afternoon. The local Sabbath School, under the direction of K. Stewart, superintendent, met at 2.30. As at Chester, Geo. A. McDonald succeeded in delighting the children and older scholars, and gave them much to think about. Helpful addresses on Sabbath School work were delivered by Pastor Clay and Onslow Nelson, of Truro. Pastor Adams' associational sermon was delivered at 3.30. Pastor H. B. Smith read the Scripture lesson. Pastor John Miles offered prayer. The speaker had chosen for his text Romans 12, 14. "I am debtor." Picturing Paul's early life and the influences surrounding him, he showed the meaning of the words as used by the apostle, the reasons for our personal debt and how it may be discharged. The sermon gave abundant evidence of close thought and careful preparation.

Evening. The concluding service of the day, a platform missionary meeting, was largely attended. Grande Ligne, was the subject of a bright, practical address by the Associational Secretary for their mission, Rev. F. Beattie. Home missions, in the hands of Secretary Cohoon, were well cared for. The needs of the many fields now receiving aid, and the aims and methods of the Home Mission Board in dealing with these fields were made plain to all present. Returned missionaries, Rev. W. V. Higgins and Miss Gray were cordially received and listened to with deep interest. They gave good reason for increased giving, and for greater faith, on the part of our membership. The year's work has shown good results. There is urgent need for more workers in the vineyard.

Pastor D. G. McDonald was then the honored leader of a consecration service of power. The work of the busy day ended in renewed and serious consecration to the service of our Lord and his Church.

Monday morning. Delegates were out in goodly numbers to the early meetings. Several of them, however, turned their steps homeward, leaving the transaction of important business to a number smaller than it should have been. Rev. J. H. McDonald was called to the chair in the absence of the moderator. Prayer was offered by Rev. W. V. Higgins.

Pastor Bancroft presenting the report on Temperance, it was on motion taken up clause by clause, and after a general discussion was adopted. The following were among the findings of this report: "A strong temperance sentiment is necessary to the perpetual defeat of the liquor habit and traffic. As a means to this end bands of hope should be maintained in connection with, or independent of, our common schools, Sunday schools, or temperance societies. Influential citizens should support temperance organizations. Total abstinence pledge should be freely circulated. Pulpit and lecture platform should frequently be employed to explain and defend the principles of temperance and prohibition. We expect the Dominion Government to fulfil their pledge to give a plebiscite untrammelled by any condition of taxation, and hope the vote cast for prohibition will be so large as to compel the government to give a prohibitory law. Churches and pastors of the association should work for and preach for a large vote. That the moderator and clerk be instructed to petition the Nova Scotia Legislature, at its next session, to enact a prohibitory law as strong as the constitution of the province will permit."

Reports of Associational Secretaries were received. Foreign Missions, by Rev. O. N. Chipman, who reported his endeavor to carry on active work in his department. The missionary conference, which was held in Truro, it was hoped, had quickened and deepened the interest in Foreign missions. Mr. Chipman recommended the continuance in office of an Associational Secretary to work in connection with the Maritime Secretary, Rev. J. W. Manning, anticipated more successful work for this department in the second year of its existence. Discussion upon this report was quite general. Brethren Bancroft, D. G. McDonald, Miles, Soley, Beattie and the clerk expressing a difference of opinion as to the duties of these new secretaries and the results of their work. The report was on motion adopted. Pastor Bancroft, secretary for ministerial aid and education, regretted that he had no report to make, as the requirements of his work had not been clearly understood. Pastor Beattie, as secretary for Grande Ligne, presented in concise form the claims of this important work upon the association. The meeting adjourned with prayer by Pastor J. M. Parker.

Afternoon. Rev. J. W. Bancroft occupied the chair at this session. Prayer was offered by Rev. John Miles. Continuing the reports of the associational secretaries, Pastor D. G. McDonald read a report on Northwest missions that was filled with telling statistics: (a) The need. Thousands making new homes in this vast territory each year should be met by Christian men and women and led into Christian churches. (b) The prosperity. Twenty-five years ago one member, to-day 4,000—130 per cent of gain in population in this period, 400 per cent gain of Baptists. At their convention, three weeks ago, the Northwest Baptists closed their year, with all missionaries paid and \$50 in the treasury. The church members gave last year for all purposes an average of \$15.25 per member. (c) The prospect. The district has now 27,000 farmers at work on a cultivated wheat area of 1,290,882 acres. After discussion by Revs. A. Cohoon, G. P. Raymond and others, and expression of interest in British Columbia's Baptist interests, the report was on motion adopted. Rev. J. H. McDonald, for B. Y. P. U., reported that the Associational Union had renewed its organization in the election of Bro. Rice, of Canso, as president, and a full quota of officers and committees. On motion of Mr. McDonald the following resolution was adopted:

"Resolved that this association appreciates the effort made during the past year by the management of the MESSENGER AND VISITOR to supply our young people with C. C. Literature, and hopes that the efforts now being made by the executive of the Maritime B. Y. P. U. Convention may result in a separate programme of C. C. Literature being published by the MESSENGER AND VISITOR."

On motion the locating of the next association was left to a committee consisting of the Moderator and the clerk, Revs. H. F. Waring, F. M. Clay and J. D. Spidell. The following letter was, on motion, sent to the Presbyterian clergymen of New Glasgow:

Dear Brethren:—In reply to your letter of kindly welcome the Baptist association begs to acknowledge the courtesy extended by you, and to reciprocate your good wishes. In Christian bonds,  
H. F. ADAMS, Moderator.  
T. B. LAYTON, Clerk.

On motion Rev. H. F. Adams received the thanks of the Association for his excellent sermon. On motion it was resolved, that Committee on Arrangements in Conference with the various Associational Secretaries, be requested to prepare the programme for our annual gathering with names of speakers, on the various subjects, whose consent shall have been obtained, at least three weeks before the date of meeting. On motion the committee on circular letter was authorized to prepare a digest of letters and forward the same to the churches in the near future. Pastor Beals closed the meeting with prayer.

Evening. Pastor J. H. McDonald delivered a timely address upon the educational work of our B. Y. P. U. Pastor Waring had for his subject "The wisdom of soul saving." Each of these speakers was heard with acceptance and much profit. Their words led up fittingly to the consecration service, with which Pastor D. G. McDonald closed another successful gathering of the Nova Scotia Eastern. New Glasgow Baptists merit the vote of thanks and praise given them for their cordial and hearty entertainment.

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

### The Little Salesman.

BY LILLIAN GRAY.

"The trains are going to pass here instead of down to Turner's, mamma."

"I want to know. Who told you so, Charlie?"

"I heard the ticket man say so; he said the down train would likely lie here ten minutes."

"Yes; they used to pass here a long time ago, I remember. Oh, well, we don't travel, so it don't make any difference to us. I often wish we could."

"We will, mamma, when I'm a big man; and I'll buy you the nicest clothes there is, too."

"You dear boy. I'll be glad if you can do for yourself first. It makes me feel sad that you can't have all you need now."

"Don't, mamma; I have lots; but I was thinking. You know in the papers Aunt Nora sent was a story about a boy sellin' harvest apples to the folks in the trains that stopped by his house, and he made a heap of money. Couldn't I do that, now?"

"Why, I suppose you could, if you had apples."

"I could buy 'em to sell again, you know."

"So you might, only there would not be very much profit, I'm afraid. If we had some grown on our own place, it would be a good plan."

"I wish we had. Can I have another cruller? They're splendid. Say, though, wouldn't the train folks like them better'n apples?"

"I think it likely; most every one praises my crullers that eats them; and travelers are always lurching on something, I've heard."

"It would be an awful trouble for you to make a basketful, wouldn't it, mamma?"

"Some, of course; but if it was a way to help make a living, I'd be glad to do it. I surely ought not to grudge my work when I've got such a willing little man to go out and sell them."

"Oh, I'll be proud to do it. I'll be on hand the minute the cars stop, and when they're gone won't you laugh to see me come down across the lot with an empty basket and money fignlin' in my pocket? I guess so!"

"I think I will. It will be more profit than selling things you have to buy yourself. When does the change take place, dear?"

"To-morrow, 'cause it's the first of the month; it's the ten-fifty train and the four o'clock one, so Mr. Lawrence said, that'll run on the switch; and can I begin right away?"

"Yes, if I get some more sugar and lard to-night, and get at the cakes in good season."

Charlie could hardly eat or sleep that night for thinking of his business venture, and the next morning he did all he could to help his mother, and no more anxious watcher ever hovered around a kettle of frying crullers than he, and his mother gave him one of the first done to sample.

"You never made any so good before, mamma."

Fortunately, they had a new market-basket, and Mrs. Graham lined it with nice paper, and spread a spotless napkin over the delicious cakes, and Charlie, with his clothes well brushed and neat as to face and hair and hands, started on his road to fortune. He was not afraid, and yet his heart thumped much harder than usual as he stood behind the car-track waiting for the train to slow up.

"Please, can I go on the cars to sell these?"

The conductor swung himself carelessly to the ground, saying: "All right, little man. Let's see; doughnuts, hey? Well, no doubt you'll find customers; but don't loiter; we only lay by till the up-train comes."

Charlie turned the napkin back and presented his basket to a man by the door.

"Hallo! fried cakes; where'd ye get 'em?"

"Mamma just made 'em."

"Ma makes 'em an' you sell 'em? Well, now, that's business. I thought I smelled something good; it must 'a' been these a-fryin'. Here, I'll take five, anyhow."

By this time two children across the aisle were frantic in their entreaties, and the mother took half a dozen, and a lady in the next seat took a couple, and some one beckoned on the other side, and a young man far in the front sang out: "Hey, youngster, save some of them goodies for this part of the universe!"

Charlie had no time for the other car, for a whistle signaled the coming of the up-train, and then his basket had only three cakes in it. How his feet ran down the common to his mother's little brown cottage, and how his tongue stammered in his eagerness to tell it all in one breath; but the coins spread out on the table were eloquent witnesses to his success.

"You precious boy!" said his delighted mother. "I was real down-hearted yesterday with our many needs

and little cash, and wondering if it would not be wise to move away to some large place to find work."

"But you wouldn't need to now, mamma, for the people were crazy to get the cakes. Can you have some more for the afternoon train?"

"To be sure I can. I'll go at them right after dinner; but next week you can only go to the second train on account of school; that is till Saturday."

"Oh, mamma, that'll be losing half!"

"But, dear, you musn't lose your studies in school, and after the novelty has worn off one train a day will fill your ambition."

Just before four o'clock Charlie was at his post, rather less flurried than before.

This time the stately conductor himself took a couple, and there was no lack of eager customers; but one gentleman said: "Haven't you any sandwiches, boy? I don't eat cake, but I'd give five cents for a ham sandwich just this minute." And another said: "I would, too; however, these cakes are fine. Is this a regular business, sonny? because I am of this train every afternoon, and shall reckon on such a treat as this."

Charlie had time to go through both cars, and bounded home with an empty basket, a lot of change, and several newspapers which had been given him, to his great delight.

He told his mother about the request for sandwiches, and she said she had been thinking the same thing and would make some.

So when Charlie came from school Monday he found his basket all ready, one end filled with crullers and the other with sandwiches; and in a short space of time he came back with basket empty and a little over a dollar in his jacket-pocket. And wasn't he a proud and happy boy? To be sure, his mother had the hardest part to do, but it was labor that she did not dislike, and which could be done in quiet in her own home, and she was very thankful for the chance.

Of course Charlie was envied and imitated after a fashion. Some of the boys took to going through the trains with apples, cracked nuts and popcorn; but after all it did not hurt our little salesman, for none of the boys' mothers would consent to make anything, because Mrs. Graham was a poor widow and her boy a brave little helper.

"Wasn't it a piece of prime good luck that the trains took to passing here, mamma?" said Charlie, after some weeks had gone by.

"Yes, my dear; but perhaps we had better call it a special providence."—Christian Intelligencer.

\* \* \* \*

### Gwine Bank Home.

As we wait in the depot at Nashville for the train, some one began crying, and an excitement was raised among the passengers. A brief investigation proved that it was an old colored man who was giving way to his grief. Three or four people remarked on the strangeness of it, but for some time no one said anything to him. Then a depot policeman came forward and took him by the arm, and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk; if you make any more disturbance I'll lock you up!"

"Deed and I hain't drunk," replied the old man, as he removed his tear-stained handkerchief. "I've lost my ticket an' money, an' dat's whut's the matter."

"Bosh! You never had any money to lose! You dry up or away you go!"

"What's the matter yere?" queried a man as he came forward.

The old man recognized the dialect of the Southerner in an instant, and repressing his emotion with a great effort he answered:

"Say, Masr Jack, I've been robbed!"

"My name is White."

"Well, then, Masr White, somebody has done robbed me of my ticket an' money."

"Where were you going?"

"Gwine down into Kentuck, whar I was bo'n an' raised."

"Where's that?"

"Nigh to Bowlin' Green, sah, an' when the war dun sot me free I cum up this way. Hain't been home, sence, sah."

"You had a ticket?"

"Yes, sah, an' ober \$20 in cash. Bin savin' up fur ten y'ars, sah."

"What do you want to go back for?"

"To see de hills an' de fields, de tobacco an' the co'n. Masr Preston an' de good old missus. Why, Masr White, I've dun bin praying for it fo' twenty years. Sometimes

de longin' has come till I couldn't hardly hold myself."

"It's too bad."

"De old woman is buried down dar, Masr White—de ole woman an' free chillen. I kin 'member the spot same as if I seed it yisterday. You go out half-way to de fast tobacker house, an' den you turn to de left an' go down to de branch whar de women used to wash. Dar's fo' trees on de odder bank, an' right under 'em is whar dey is all buried. I kin see it! I kin lead you right to de spot!"

"What will you do when you get there?" asked the stranger.

"Go up to de big house an' ax Masr Preston to let me lib out all the rest of my days right dar. I've ole an' all alone, an' I want to be nigh my head. Sorter company fur me when my heart aches."

"Where were you robbed?"

"Out doah's, dar, I reckon in de crowd. See! De pocket is all cut out. I've dreamed an' pondered—I've had dis journey in my mind fur y'ars, an' now I've dun bin robbed an' can't go!"

He fell to crying and the policeman came forward in an officious manner.

"Stand back, sir!" commanded the stranger. "Now, gentlemen, you have heard the story. I'm going to help the old man back to die on the old plantation and be buried alongside his dead."

"So an' I!" called twenty men in chorus, and within five minutes we had raised enough to buy him a ticket and leave \$50 to spare. And when he realized his good luck, the old snow-haired black fell upon his knees in the crowd and prayed:

"Lord, I've been a believer in you all my days, 'an now I dun axes you to watch ober dese yere white folks dat has believed in me and helped me to go back to de ole home."

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The distinguished traveller Miss Mary Kingsley recently lectured at Mansfield College, Oxford, upon the invitation of the Hibbert trustees. Her subject was African native law and its connection with the African form of religion. The late Sir A. B. Ellis, in his well-known book, Prof. Kohler's pamphlet on negro law, and Mr. Sarabian's Panti Customary Law, were the three trustworthy printed sources of information, but there was no printed collection of cases in pure negro law. Hence Miss Kingsley proposed, from her own detailed observation, to give a tentative account of these neglected systems. Common to them both was a general conception of religion as influencing every least act and concern of life, and a specific conviction that the native must be on working terms with the great world of spirits around him. Alike among pure negroes and pure Bantu Miss Kingsley discerned a recognized hierarchy of these spirits; in some districts more classes were distinguished than in others, but everywhere at least six orders were more or less clearly distinguishable. Among the pure negroes of the West Coast a system of so-called slavery is essential; the Bantu often follow an alternative practice of killing and eating prisoners and criminals. Bantu is more difficult than negro law, because of local variations in this and other particulars among Bantu tribes. An important institution, well developed among pure negroes, and also among slave-holding Bantu, is the House. Individual members of a House may be animate or inanimate, men, animals, or things. Dogs and canoes are, in the eye of the law, quite as capable as men of advancing the House or of embroiling it by their proceedings. A so-called King heads the House; he may be free or a slave. Often a slave-owned House will be the richest in a whole district. The law lays down (1) that the owner of a slave stands accountable for his slave's acts; (2) that the head of a House is responsible for damage done by members of the House, whether to fellow-members or to outsiders.—Evening Post.

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### Curious English Plurals.

We'll begin with box, and the plural is boxes, but the plural of ox should be oxen, not oxes. The one fowl is a goose, but two are called geese. Yet the plural of louse should never be meese. You may find a lone mouse, or a whole nest of mice. But the plural of house is houses, not hices. If the plural of man is always called men, why shouldn't the plural of pan be called pen? The cow in the plural may be cows or be kine, but a bow, if repeated, is never called bine; and the plural of vow is vows, never vine. If I speak of a foot and you show me your feet, and I give you a boot, would a pair be called beet? If one is a tooth, and a whole set are teeth, why shouldn't the plural of booth be called beeth? If the singular's this and the plural is these, should the plural of kiss ever be nicknamed keese? Then one may be that and three would be those, yet hat in the plural would never be hose; and the plural of cat is cats and not cose. We speak of a brother, and also of brethren, but though we say mother, and never say methren. Then the masculine pronouns are he, his, him, but imagine the feminine she, shis, and shim! So the English, I think, you all will agree, is the funniest language you ever did see.

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Maritime Baptist Convention. IV. EDUCATIONAL WORK.

In the beautiful village of Wolfville, N. S., are located the collegiate institutions of the Maritime Baptists. They have an interesting history. To maintain their self-respect and their religious liberty in securing the advantages of a liberal education, Baptists decided at an early date that they must establish academic institutions of their own. In 1828 Horton Academy was founded. It accomplished a grand work and sent forth many trained students to fill positions of usefulness in various lands. From that time till the present it has held on its way in progressive educational work, the value of which, in developing the intellectual resources of the denomination, has been simply inestimable. Under the judicious management of Principal Oakes, it goes steadily forward in training young people for public service.

In 1838 it was found necessary to take a step forward in the educational policy of the denomination. The founding of Acadia College in that year marks a new era in the history of our churches. Under many discouragements the new institution grew steadily in strength and efficiency. With such instructors as Dr. Pryor, Dr. Crawley and Professor Isaac Chipman, its influence for good was at once recognized. Under the subsequent presidency of such distinguished educators as Dr. J. M. Cramp and Dr. A. W. Sawyer, assisted by an enlarged staff of competent professors, the institution has become one of the leading educational centres of the Dominion of Canada. Rev. Dr. Sawyer, after discharging the duties of president with great ability for more than 28 years, was compelled by impaired health to resign in 1896. The appointment of Rev. Dr. Thomas Trotter, formerly of McMaster University, to the vacant position was hailed with sincere pleasure by our Maritime Baptists. President Trotter enters upon his new duties under circumstances of much promise.

Acadia Seminary for young ladies stands closely related to the College and Academy. It has an honored list of graduates, and its work in promoting the intellectual and moral welfare of Maritime Baptists has been very great.

These three institutions, with the magnificent buildings and equipments connected with them, are under the direct control of a Board of Governors appointed by the convention. They submit full reports of the needs and progress of each of the schools at the annual conventional gatherings. Baptists are justly proud of these educational institutions, and liberal contributions are yearly made by the churches to supplement the income from endowment towards meeting current expenses. A large place in the proceedings of conventions is given to the discussion of questions and the transaction of business relating to these institutions.

V. FOREIGN MISSIONARY EFFORTS.

To lend assistance in sending the gospel to heathen lands is regarded as one of the first obligations laid upon Baptist communities. Among the early provincial churches this question was prayerfully considered. In 1845, Rev. Richard Burpee, a native of New Brunswick, was sent out as a missionary to Burma. There he labored with much success for five years, when failing health compelled him to return to America. His place was filled in 1853 by Rev. A. R. Crawley, a native of Cape Breton, who was engaged by the American Baptist Missionary Union, with headquarters at Boston, Mass. Maritime Baptists became affiliated for some years with this Union, and Miss Minnie DeWolfe and Rev. William George were sent forth to labor in Burma under the new arrangement.

But the disposition to assume the responsibility of an independent foreign missionary society was manifested in the convention of 1870. Miss Norris expressed a desire to go to Burma under appointment by the convention. She visited the churches and organized a number of mission aid societies, and showed much enthusiasm in her work. The independent missionary enterprise was commenced in 1873, when Rev. Rufus Sanford and wife, Rev. W. P. Armstrong, Rev. George Churchill, Miss Faulkner, Miss Armstrong and Miss Piorrie Eaton were chosen as missionaries for foreign lands. From that date the work of evangelizing the heathen has been vigorously carried on by the convention. The Telugu field, having a population of about seventeen million, was chosen as the proper sphere of labor. Stations were established at Kinedy, Bimilipatam, Chicacole and other convenient places. Many changes in the laborers and their locations have been made, but the good work goes steadily forward. Year by year the convention gives careful attention to the matter of increasing its funds and enlarging its staff of missionaries in connection with this work.

The Foreign Mission Board is located at St. John, N. B., where it holds regular meetings of business. Rev. G. O. Gates is the worthy president and Rev. J. W. Manning the energetic secretary-treasurer. About \$20,000 represents the annual expenditure of the Board. A number of active missionaries are in the field, and encouraging results are from time to time recorded. Sickness has driven home some zealous workers, but others have gone forth to fill their places and to carry on the work of evangelisation.

Central Bedeque, P. E. I. W. H. WARREN.

The Young People.

EDITORS, - - - - - {REV. E. E. DALEY, A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

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Prayer Meeting Topics for July.

C. E. Topic.—False worship and true, Matt. 6: 1-15. B. Y. P. U.—Woman's work in Home Missions. Alternate Topic.—Who has the best of it? Ps. 37: 1-11; 1 Tim. 4: 8.

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B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, July 26.—Proverbs 11: 22-31. The reward of the liberal soul, (vs. 25). Compare 2 Cor. 9: 6. Tuesday, July 27.—Proverbs 12: 1-14. Measure of commendation, (vs. 8). Compare 2 Cor. 10: 18. Wednesday, July 28.—Proverbs 12: 15-28. Whose tongue is healthful? (vs. 18). Compare Ps. 35: 28. Thursday, July 29.—Proverbs 13: 1-13. Who has wisdom? (vs. 10). Compare Ps. 37: 30. Friday, July 30.—Proverbs 13: 14-25. What is the fountain of life? (vs. 14). Compare Prov. 14-27. Saturday, July 31.—Proverbs 14: 1-16. What is wisdom, (vs. 8). Compare Job 28: 30.

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Prayer Meeting Topic for July 25.

"Who has the best of it?" Psalm 37: 1-11, 1 Timothy 4: 8.

NOTES BY REV. W. N. HUTCHINS.

"Who has the best of it?" Two answers are given to that question and on the one which we accept hangs the issue of our life. The majority of men, without doubt, desire to make the most of life. They may differ on the method by which that end is to be attained. But they are ambitious to make as much of life as possible and most men live the life they do, because they believe that kind of a life brings the largest returns.

Why do men listen to the seducing voice of the evil one and indulge in evil habits of one kind and another? In the majority of cases because they expect to gain thereby in happiness or success or in some other way. They believe the habit adds something to their life and as men hurry to the West thinking it will open up to them a larger life with fuller and richer and more ample returns, so men enter upon the path of sin thinking that a little sin will give tonic and flavor and zest to life. In the opinion of the average man of the world Satan is a royal good fellow and the best of pay masters and sin is a necessity to him who would have a little fun or get the most out of life. There are not a few who think that sin enlarges and enriches and gives spice to the common round of life. "You cannot enjoy yourself unless you sin," were words uttered in my hearing not long ago.

But the Bible contradicts that view. It labels it as false. It denounces it as a fatal delusion. Sin according to the Biblical idea, instead of enriching puts its heel upon and crushes and kills out the little struggling life to which its owner would add. It makes a man poorer instead of richer. It is a process of subtraction, not of addition and every sin has a diminishing power and eats away our manhood as the acid eats up the metal. David and the Prodigal and Judas all thought to add to their life through sin but they were deceived and disappointed men.

The prosperity of the wicked, as this Psalm reminds us, is apparent and transitory. Instead of a blessing much that looks like prosperity is a blight. It's poison wrongly labeled a beverage. It's a shadow and not a substance. And even this apparent prosperity is not lasting. See vs. 2, 10. What prosperity the wicked have will soon slip from their hands. Condition and character may not match in this life but they will in the life to come, and so when he reaches the boundary of the present the sinner must surrender all the good things that have gathered around his life.

Then, too, the adversity of the believer, as this Psalm reminds us, is only apparent and transitory. The afflictions of the Christian are not unmixed evils. They are blessing in masquerade. They are fires that purify and give greater lustre to the metal. They are benign winds that strengthen the fibre of our manhood. They are mallets and chisels in the hands of a perfect sculptor. The trials of the Christian look like adversaries, but their looks belie them. And then, too, the adversity that comes to the Christian is "but for a moment." It ceases with this life. The present may be a night of storm but it will issue into a day of holy calm, whose brightness will never be clouded by sin or suffering or sorrow. In the long hereafter character will be matched by circumstances and the better the life the happier it will be.

The B. Y. P. U. in connection with the Southern Baptist Association held its annual meeting in the Baptist church at St. George, N. B., on Friday, 9th inst., at 3 p. m. President, Dr. W. F. Roberts, of the Main Street Union, in the chair. After singing, and prayer by Rev. G. R. White, of Fairville, the Minutes of the last session were read by the Secretary.

Reports from the local Unions were then given from the following societies, viz.: Fairville, Germain St., Main St., St. George, St. Martins, Carleton, Leinster St., Brussels St., whose reports show an active membership of 510 with 85 associate members. The total membership of the Unions connected with the Association is 742. The membership of Junior Unions is 325. The reports show that 109 have taken the Sacred Literature Course, 6 the Bible Readers Course and 26 the Conquest Missionary Course, and that 9 have been baptized. The following officers were elected for the ensuing year: Pres., Dr. W. F. Roberts; 1st Vice-Pres., Miss Bessie O'Brien; 2nd Vice-Pres., Ralph White; Rec. Sec'y, E. B. Buchanan; Cor. Sec'y, Rev. E. E. Daley. Board of Managers: B. A. Stammers, W. J. McAlary and Donaldson Hunt. A very helpful and spirited discussion took place on the question of the pledge as a condition of membership in the B. Y. P. U.

The evening service was preceded by a service of song. Prayer was offered by Rev. S. D. Ervine, after which Miss Bessie O'Brien, of the B. Y. P. U. of St. George, read an address of welcome to the B. Y. P. U. of the Southern Association. The address was responded to in fitting terms by the President.

After singing and prayer, the Rev. G. R. White was introduced who delivered an effective address, the subject of which was Our society in its Educational and Denominational life, in which he emphasized the effect of the young peoples work upon our institutions of learning and upon those principles for which Baptists have ever been distinguished and for which they stand. After singing Rev. J. A. Gordon spoke well and forcibly upon "Some of the hidden rocks," so that the B. Y. P. U. might be saved from disaster and possibly wreck, some of these rocks to the speaker's mind seemed to be a reliance upon an organization merely, or upon a constitution, that it is not well to separate youth and age, that experience was worth something in all the walks of life, and above all to be careful and not run upon outside rocks, but to remember that the church of Jesus Christ is the only divinely chartered institution for saving men and that nothing should be allowed to come between the B. Y. P. U. and the church of which it forms a part. The thanks of the Union were presented to these brethren for their addresses and to Miss O'Brien for the address of welcome so happily expressed, after which a consecration service was held, conducted by Rev. G. O. Gates. The exercise was interesting and impressive.

Saturday a. m.—The early morning was given to a devotional meeting under the auspices of the B. Y. P. U., led by Pastor Goucher. The service was a delightful one and spiritually refreshing. At the close some time was spent in considering some phases of the work of the B. Y. P. U., especially the importance of planting local Unions wherever practicable. The hour for adjournment having arrived the meeting closed by singing "God be with you till we meet again."

The attendance at this Associational Union was not large but Pres. Roberts is to be congratulated upon the work done and the spirit manifested. There is no doubt if we are spared that next year will see a greater number present, but even so they cannot manifest a more devoted spirit.

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New Harbor, Guysboro' County.

As it has been sometime since we have sent in a report from our Union, I thought it would be interesting to some of the friends interested in the B. Y. P. U. work to know how we are progressing. We have sixteen active members. Our officers still remain the same. We have changed our night of meeting from Tuesday to Saturday night. We praise the Lord that so many of our young people have enlisted under the banner of Christ, and joined in carrying on this great work; but there is yet a large number in our midst who have not taken the all-important step. We see much work to be done, and feel very insufficient for it; but know that the God of all strength and wisdom is able to make the weak things of the world confound the mighty. As soldiers of the Cross we need to buckle on the whole armour and be loyal and steadfast, so that we may be used to do a great work for the Master.

OCTAVIA SANGSTER, Cor.-Sec'y.

July 8th.

Foreign Missions.

to be present. She has seldom before been absent from our associational meeting, and her presence and help we greatly missed. Report from societies were then called for, fifteen of the twenty on the Island responded, a few by written reports sent to the Secretary, while the greater number responded through their delegates, who in a few words told of the work done in the different societies which they come to represent. It was encouraging to hear that two new ones had been organized during the year, one at Clyde River, the other at Hazel Brook. Several Mission Bands were also reported. Mrs. W. H. Robinson in particular spoke strongly with reference to this branch of our work, the training of our little ones to intelligent, systematic benevolence. Emphasis was laid on this matter by several of the sisters, who seem to realize fully the importance, nay the necessity, of training young in this respect, if we hope ever to see our societies and churches approach more nearly to the ideal standard of Christian benevolence.

Appreciative mention was made, in several of the reports, of "Tidings" and its helpfulness in sustaining the interest of our meetings from month to month. It was noticeable also that nearly every society reported one or more public meetings held during the year, in the form of "Thank-offering Services," "Missionary Concerts," or "Anniversary Celebration," something to keep the W. B. M. U. continually before our people.

When all the reports had been received, and we had sung together "I gave my life for thee," our returned Missionary, Rev. W. V. Higgins addressed the meeting. Mr. Higgins has the faculty of presenting to his audience in a few telling words, striking pictures of life and work in India, that remain stamped upon the memory, and which cannot fail to awaken and increase the missionary zeal of all who are so fortunate as to hear him. At the close of the address opportunity was given to any who might wish for further information concerning the work, to ask questions relating thereto, and several matters of interest came up, especially the advisability of Mission Band or Sabbath Schools undertaking the support of any individual, such as a native preacher or teacher, or children being educated in the mission school, etc. Mr. Higgins explained how such attempts only bring confusion into the missionary enterprise. Sometimes the persons thus supported are taken from the schools again, or lapse into heathenism, or give up their preaching or teaching. So many things are liable to occur, that man bring such undertakings to a sudden ending, that it is far better to send all our contributions through the regular channel, leaving their disbursement to those who are in positions to make wiser and more judicious appropriations than we are capable of doing.

At this stage of the meeting Miss Burns, of Summerside, gave us an inspiring solo, and a collection was taken, which goes into the treasury of the W. B. M. U.

Letters from three of our Missionaries, Mrs. Archibald, Mrs. Churchill, and Miss Clark, written to Miss Davies expressly for this associational meeting, were listened to with much pleasure. As each writer presented some phase of mission work, in her own way and as viewed from her own peculiar standpoint, some things appeared to many of us in a new light, and we felt that the helpfulness of such letters cannot be over estimated.

After a short prayer by Rev. W. V. Higgins the meeting adjourned until our annual gathering in connection with the Association next year.

L. MCK. WARREN, Sec'y.

I want to express my hearty and loving thanks to the girls at Acadia for their very kind remembrance of me. I am now reading, "The Mind of the Master" will be doubly pleasant now, on account of the book itself and also because of the love and thoughtfulness it will recall on the part of those who sent it. It is indeed "sweet to be remembered," especially here in India, how sweet, some of you, I hope, in coming years will have the privilege of experiencing. From many sources comes the assurance that we are not forgotten, but many times remembered at that most blessed of all times, the hour of prayer. Let me assure you, we in India are conscious of those prayers, are stronger and better workers because of them.

And now, dear girls, thanking you once more for your kind gift, let me ask you to pray that the "mind of the Master," that mind which was in Christ Jesus, may also be in me. Sincerely and lovingly yours, Ortacmund, June 7, 1897. IDA M. NEWCOMBE.

To the dear girls of Acadia.—This day held a sweet surprise for me. Nothing less than the gift of Ian MacClaren's vigorously criticized book, "The Mind of the Master" as "a remembrance from the girls of Acadia." Somehow it seemed as if there might be a second sun in the sky — so much brighter the day seemed after that book came. You all know how happy and bright the day seemed after having received some token of remembrance from loved ones. Intensely this by the fond remembrance of two years spent within those cherished walls, and you can approximate the pleasure you gave me. I have already enjoyed three of this writ-

er's books, and am looking forward to the reading of them with special interest. It was so good of you to send "Kelso Cottage," June 7, 1897. Lovingly, MAUDE HARRISON.

Amounts Received by the Treasurer of the W. B. M. U. from June 30 to July 13.

River Hebert, F. M., \$7; Hillsboro, F. M., \$20.62, Mission Band, F. M., \$7.20; Salem Branch, F. M., \$4.75; H. M., \$5.15; McKennie Corner, F. M., \$4.25; North River, F. M., \$11.53; H. M., \$7; Collection Western Association N. B., F. M., \$10; G. L. M., \$10; Bailie, F. M., \$3; Bonshaw, F. M., \$16.15; H. M., \$7; Tidings, 25c; Reports, 60c; Guysboro, H. M., \$1.50; Mr. Nelson Forest, to constitute Mrs. J. H. McDonald, our pastor's wife, a life member, F. M., \$25; DeBert Mission Band, F. M., \$12; North River Mission Band, toward Mr. Morse's salary, \$7.25; Athol, proceeds of pie social held at the residence of Mr. Fred Bone, F. M., \$41.16; Tidings 25c; Fairville Sunday School, F. M., \$3.82; H. M., \$3.82; Stoney Beach, F. M., \$2.50; proceeds of annual meeting, Amherst, July 6, \$25; Amherst, Mrs. Hugh Logan to constitute herself a life member, H. M., \$25; Amherst, Mr. M. D. Price, to constitute his wife a life member, F. M., \$25; Collection County Convention; Cumberland Co., F. M., \$3; Point de Bute, F. M., \$5.75; H. M., \$10; Mite Boxes, H. M., \$1.50; and Hillsboro, F. M., \$12; Apple River, F. M., \$7.50; H. M., \$4; Morrilton, F. M., \$5; H. M., \$3; Truro, Prince St., \$43.50; Collection Association meeting, New Glasgow, F. M., \$4.20; Oyster Pond, Jeddore, Mission Band, F. M., \$2; Surrey, Valley church, F. M., \$5.75; Central Bedeque, F. M., \$18; Central Bedeque, to constitute their President, Mrs. Joseph Schurman, a life member, H. M., \$25; Lewisville, support of Sonnie in Mrs. Churchill's school, \$9; Port Hope, F. M., \$5.25; Germantown, F. M., \$3; Hampton, F. M., \$2.75; H. M., \$2.42; Miss Newcombe's salary, \$2; Little Grace Bay, F. M., \$2.30; H. M., \$2; Tidings 25c; St. John, Tabernacle church, F. M., \$7; and Dorchester, F. M., \$21.50; Reports 10c; Tidings 25c; Falkland Ridge, F. M., \$5; Tidings, 25c; Jeddore East, F. M., \$15; H. M., \$2; Sydney, F. M., \$3.60. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Nervous Weak Tired Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

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Baptist Book Room Halifax, N. S.,

1897. NEW SETS OF LIBRARIES — ALL DUTY PAID. "The Crescent" — 60 vols. — \$25.00 net. "The Star" — 50 vols. — \$19.25 net. "The Royal" — 50 vols. — \$16.50 net. "Primary Class, No. 2" — 50 vols. — \$8.00 net. — ALSO — "Primary Class No. 1" — 50 vols. — \$8.00 net. The above Sets are highly recommended for Sunday Schools. With these Sets let us put up, say, 50 Selected Biographies.

B. Y. P. UNIONS — We have had made to order a B. Y. P. U. Badge. Very pretty Button Badge with Stick Pin. Just what our Unioners and Delegates will require. Send us 55c and we will mail you one dozen at once. N. S. Eastern Associational Union adopted them at once. GEO. A. McDONALD, Sec'y-Treas.

W. B. M. U. MOTTO FOR THE YEAR: "We are laborers together with God." Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR JULY. For our Home Mission work in these Provinces that the laborers may be greatly encouraged and a host be won to the Lord.

The annual thank-offering and celebration of the 27th Anniversary of our W. M. A. Society was held in the vestry on July 6th.

A meeting of the sisters at 3 p. m. consisted of scripture reading by our President, short services of prayer and song; roll call. Report was given by Mrs. Alex. Christie, Treasurer of W. M. A. S., also by Mrs. Moffat, Treasurer of Home Mission department, of money received and paid over. Mrs. C. Christie, County Secretary gave report of convention at Wentworth.

There were several readings, given by Mrs. Maude A. Chubbuck, Mrs. Emma Steele and Mrs. Harding. Miss Gray's short address was very interesting.

Mrs. Hill of British Columbia, gave us some pleasant items concerning the work there. There were also brief reports from the branch societies, Salem and Amherst Point.

At the close of the meeting a short time was given to social chat. Tea was announced at 6 p. m., in the church dining room. About 80 ladies and several gentlemen partook.

At 8 p. m. there was a public meeting; opened with singing the hymn "Onward Christian soldiers." Reading of scripture by President, prayer by Rev. J. H. McDonald. Brief report of the work of the year.

Miss Gray entertained us, for more than half an hour, in her own pleasant manner, making India seem not so very far off. Then followed a dialogue by nine young ladies, in Eastern costume representing different nationalities. Among them was portrayed the life of the "child widow" of India, prepared by Miss E. S. Read and Mrs. Chubbuck.

Mrs. G. B. Smith had the pleasure of presenting three of the sisters with "certificates of Life membership." Mrs. M. D. Price, made such by her husband's generosity, Mrs. Hugh Logan in her own right, and Mrs. J. H. McDonald through the benevolence of Mr. Nelson Forrest, to which Mrs. McDonald made a very happy response. This is the third time that Mr. Forrest has manifested his kind thought of our work by the gift of life members. Gratefully we acknowledge the bounty of our sister and these brethren.

Rev. O. Morse of Sackville, N. B. gave a very fine address. The offering in the envelopes, in the afternoon by sisters and evening collection, including that given for the three life members, amounted to \$170.00, after which announcement, Doxology was sung, Benediction pronounced and thus closed our most successful Anniversary. Amherst, July 8th, 1897. AMELIA R. BLACK, Sec'y.

W. M. A. S. Meeting at the P. E. I. Association.

The annual meeting of the W. M. A. Societies, in connection with the P. E. I. Island association at Bedeque, was held on the afternoon of Monday July 5th.

Mrs. Joseph Schurman, President of the Bedeque Society, occupied the chair, conducting the devotional exercises. The services opened by singing "Jesus shall reign where'er the sun," followed by prayer by the President. After reading of the exv Psalm, prayers were offered by Mrs. J. C. Clark and Mrs. D. Price. Our President then, in behalf of the Bedeque Society, spoke a few words of cordial greeting to members of other societies present, bidding them a hearty welcome to our hospitality. Mrs. J. C. Spurr responded, expressing, in her bright and happy manner, appreciation of the kindness received by the delegates since coming to Bedeque, also expressing the hope that our meeting together may be for mutual encouragement and blessing, all then united in singing "Blest be the tie that binds," after which Mrs. Schurman requested Mrs. M. C. Higgins, Vice President for P. E. Island, to conduct the business part of the meeting.

After the reading of minutes of last session and enrollment of names of delegates present, Mrs. David Price kindly consented to sing for us. Her solo, "The love that gave Jesus to die," was much enjoyed by all.

It was a matter of deep regret that our Provincial Secretary, Miss M. C. Davies, having been called to the bedside of a dear friend who is seriously ill, was unable

Ma. publish your art in your My o have le an expr such, be show with satisfied Christ Lord Jes purpose read the Leaving and fol to me. dained t for the m life, of been cal purpose who hav Lord Jes Scripture God who ture life. posed of then may of attonr ity to the Matthew ye theref them in the Son, and- to observe manded you even unto power is co teaching u every relat Son, towar o.r enem natural ma kind, and the State, letter as to external; duties, our duty as ind as well as l to the what and obey, saved thro saved thro selves, it is faith. "T We are kep by the pow salvation." sight." T outline of answer my that the we carnal but n ing down of are exhorta tion and the the Word of and in the p not, so far a ment, a shi ple which w in seeking a in any way sarily be so, the state res the navy. Christian ch of love as ex when he laid I reply thu when you sa

Vege HA Will resto ful color the grow vent bald all acap d The best R. P. Hall

Christianity and Politics.

Mr. Editor.—I thank you for having published my note of May 18th, also, for your article on the grounds of Prohibition in your June and issue in reply thereto.

My obscure manner of expression must have led you into supposing that I require an express precept in favor of Prohibition such, however, is not the case. If it can be shown that Prohibition is in accord with Gospel principles I shall be fully satisfied. If the New Testament warrants Christians as such or the churches of the Lord Jesus Christ going into politics for any purpose whatever, then I have certainly read the Book to no purpose in that respect.

Leaving for the time being the deeper and more profound teachings of the word, the following proposition appears obvious to me. That God has instituted and ordained two systems of government, one, for the management of the affair of this life, of the "here and now" which has been called the State. The other for the purpose of regulating the conduct of those who have believed, or shall believe on the Lord Jesus unto eternal life, which in the Scripture is called the Church of the Living God whose functions relate mainly to the future life. The Church like the State is composed of individuals. The New Testament then may be regarded as a special power of attorney giving a certain definite authority to the church, which in the words of Matthew's Gospel reads as follows: "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always; even unto the end of the world."

This power is contained in a letter of instructions teaching us what our conduct should be in every relation of life; toward God and his Son, toward our fellow Christians, toward our enemies, toward our own selves, (the natural man); towards the world of mankind, and toward "the powers that be," the State. We are instructed also, by this letter as to our personal life, internal and external; our home duties, our social duties, our duty to our neighbor, and our duty as individual members of the church, as well as in our collective capacity. As to the what, when, and how we are to keep and obey, we are left to faith. "For we are saved through faith." "By grace are ye saved through faith and that not of yourselves, it is the gift of God." "We live by faith." "The just by his faith shall live." "We are kept by faith." "You who are kept by the power of God through faith unto salvation." "We walk by faith and not by sight." This is a brief and very imperfect outline of scripture teaching, but may answer my present purpose. We are told that the weapons of our warfare are not carnal but mighty through God to the pulling down of the strongholds of Satan. We are exhorted to take the helmet of salvation and the sword of the Spirit which is the Word of God, to "be strong in the Lord and in the power of his might." There is not, so far as I have read the New Testament, a single precept, example or principle which warrants the Christian or church in seeking aid from, or coercing the state in any way whatever. This must necessarily be so, because the ultimate power of the state rests in the sword, the Army and the navy. Whereas the power of the Christian church rests upon the principle of love as exemplified by the dear Saviour when he laid down his life for his enemies.

I reply thus to your article because in it when you say "The supporters of prohibi-

tion call for it on ground similar to that on which other reformatory or beneficial legislation is advocated and enacted, you relegate "Prohibition" to the moral political realm where in my judgment it properly belongs. Hence the burning question ceases to be, is prohibition right or wrong in principle and becomes this. Are the churches of God right or wrong in trying to secure the enactment of such a law by the state? It looks to me that they are equally wrong from a scriptural standpoint, whether they seek aid from the state, or aim to force the state into a certain line of conduct through political action. Until this question is settled the discussion of the principles involved in legal prohibition can well remain in abeyance.

Let us test this question a little by your argument. If the church has a scriptural right to appeal to, or aid the state in the discharge of its duties, then the church has been exceedingly remiss in duty in the past. Since the battle of Westphalia when modern religious war ceased, and after which wars of state began, there has not been very much appeal made by the Christian church to the state, in respect to purely religious matters. It is plain to me that if the Christian can lawfully appeal to the legislature in behalf of one piece of beneficial legislation, he ought to do so in behalf of all other such pieces. How would such a report as the following strike you:

"A delegation composed of the Rev. Mr. Fisher, brethren Godbait and Ketchum representing the Baptist Convention of Ontario, which held its annual meeting in London, Ont., last week, yesterday waited upon the Government at Ottawa in reference to the laws for the protection of the lobster and other fisheries. They represented to the government with great moderation, but with much force, the fact that the present law permits fishermen to trap lobsters as small as four inches in length. And that this course of action which results have proved to be greatly inimical to the general interests of society should be at once prohibited. The delegation as the conservators of the moral and religious interests of the Dominion, therefore urged the Government to take immediate action upon this important matter, and to press such a prohibitory law as wisdom may suggest in respect to it; otherwise the votes and influence of the entire Baptist connection will at the next general election be used against the present government. And so on in regard to every particular named in your article, legal prohibition included.

Your reference to Slavery in the United States appears to me still more striking than the other things named in your article, because it is certain the churches did not procure the liberation of the slave. That was done by the civil government. The churches went into the question on religious grounds, with the result that they were rent asunder, and so far as I know they remain so for the most part until now. Political animosities were very soon largely condoned. Officers and soldiers who fought each other were easily reconciled; but religious feuds still remain, though an entire generation has passed away since the war.

The foundation of the United States civil government rests upon the declaration that "all men are born free and equal and are endowed by the Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Is it any wonder that a people violating so clear a statement of principle as this should be compelled to expiate the crime in sorrow, anguish and blood? They entered into a moral-political contract, they violated it and were compelled to pay the penalty.

Let us then understand what our civil and religious duties are according to the Scriptures, and also the laws and constitution of our country, and let us Christians avoid the mistake of Christians in the days of Constantine, that the horrors of the dark ages may be avoided, and that the blessings of God may rest upon us because of our obedience.

I have already written too long for a newspaper article. I have criticised your article freely, not in any spirit of malevolence, but that you may be equally frank with this if you find it untrue to sound Scripture principles, because we should do nothing against the truth, but for the truth. June 25. W. E. S.

Notices.

Correspondents of the Baptist church at Souris, P. E. I., will please address all correspondence to Sister Mrs. M. Brehant, Church Clerk.

Will all who have any intention of going to Northfield, Mass., to attend the Moody Bible Conference in August next, report at once to me, you will probably obtain valuable information as to special rates etc. B. H. THOMAS. B. x 115, Digby.

Correspondents of the Baptist church at Lawrence town Annapolis Co., N. S., will please address all correspondence to T. G. BISHOP, church clerk.

The annual meeting of the Maritime Baptist Publishing company, will be held at their office 85 Germain street, St. John N. B., on Monday morning Aug. 23rd at 9 o'clock. B. A. STAMERS, Sec'y. P. S. The Directors of the company will meet at 85 Germain St. Saturday morning Aug. 21st, at 9 o'clock.

The Queens County, N. S., Quarterly Meeting, will convene with the Brooklyn church on Monday and Tuesday Aug. 9th and 10th. All churches in the county are hereby requested to send delegates. F. M. CHRISTOPHER, Sec'y.

All who are interested in the general Conference for Christian workers at Northfield Mass., from July 29th to Aug. 16th, will please note that the International Steamship Company will give a 30 day limit excursion return ticket on their line between St. John and Boston, for \$5. Purchasers will inform the Purser that they intend going to Northfield Conference. The Dominion Atlantic Railway will charge one first class fare on their line and will return delegates free, providing 10 delegates go, otherwise 1/2 return fare will be charged. The party should take the St. Croix on Thursday July 29th or Tuesday Aug. 2nd from St. John to Boston direct. The writer expects to go on Tuesday Aug. 2nd. Entire expenses guaranteed to be under \$25. Let there be a large party. B. H. THOMAS.

Northfield, Mass.

The Convention—Travelling Arrangements.

The Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at St. John, N. B., 20th to 25th August, at one first class fare as follows: Steamer Cann, Churchill Line, Steamer City of St. John, Steamer Alpha; N. B. and P. E. I. Railway, Salisbury and Harvey Railway, Cumberland Railway and Coal Co., Central Railway of N. B. Canada Coal and Railway Co., Star Line, Elgin and Havelock Railway; full local fare to be paid going and return free on presentation of a certificate of attendance, signed by the secretary to the ticket agent or purser.

The Canadian Eastern Railway will issue return tickets from 17th to 20th, on Charlottetown Steam Navigation steamers; ask for a delegates ticket and get their certificate which you will present to the purser on your return.

The Intercolonial Railway, Canadian Pacific Railway, Shore Line Railway, Dominion Atlantic Railway, Prince Edward Island Railway and Central Railway of N. S., will provide standard certificates to delegates at the starting station, which must be filled in by the ticket agent, delegate and secretary to present to the ticket agent for a ticket to return.

The Canadian Pacific Railway will return delegates at one third fare, the other lines free. Certificates for all lines good until 23rd August.

The same arrangements will apply to the meeting of the Womens Baptist Missionary Union at Sackville N. B. on the 18th and 19th August. Certificates to be good for return until 21st August. J. J. WALLACE, Chairman Com. Trans. of Arrangements. Moncton, N. B., July 15th.

The Newton Theological Institution, NEW CENTRE, MASS.

Year begins September 8, 1897. Entrance examinations in Colby Hall at 9 a. m. Students admitted Thursday at 9 a. m. Regular course three years. English course two years. Instruction in the two courses separate. French department. Large range of elective studies in regular course and for resident graduates. Education through the whole course. Excellent library facilities. Furnished rooms. ALVAH HOVEY, President.

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and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

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of this... you l... ngly... RISON... M. U... \$20.62... \$4.75... North... Western... illie, F... Tidings... Nelson... pastor's... on Band... rd Mr... al held... Tidings... H. M... f annual... Hugh... M., \$25... life... invention... \$3.75... Hillabore... Morrill... \$43.50... P. M... M., \$9... Bedeque... air Pres... M., \$95... 's school... P. M., \$3... ewcombe's... M., \$2... M., \$7... Tidings... Jeddore... \$60... B. M. U.

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**The Home.**

**Confession.**

BY MARY F. BUTTS.

Not when I feel my neighbor's fault  
Does help come from above;  
Not when I mourn his littleness,  
His lack of generous love;

But something great and sweet and kind  
Seems near to help and bless,  
When I confess with penitence  
My own unworthiness.

—Golden Rule.

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**What to do With Ugliness.**

Personal ugliness is not a pleasant burden for any man or woman to carry through life, and the way in which it is borne usually furnishes a very good index to character.

The poet Rogers was afflicted with a notably unpleasant, cadaverous countenance, which with all his intellectual power was a mortification to him. To hid his annoyance, he joked about his ugliness incessantly, and deceived his friends into supposing him indifferent to it. He once turned to Sidney Smith, who with Byron and Moore was dining with him, and said: "Chantrey wants to perpetuate this face of mine. What pose would you suggest that I should take?"

"If you really wish to spare the world as much as possible," said the wit, "I would, if I were you, be taken at my prayers; my face buried in my hands."

Rogers laughed with the other persons present, but he shot a malignant glance at the jester and, it is said, never fully forgave him for the bon mot.

The distinction of being the ugliest man in England was born for forty years by a Flemish musician named Heidegger, a protegee of George II., who by his wit and tact used his gargoyles face to keep his master in good humor, and to furnish jokes for him. He made a fortune and kept his place at court until the age of ninety. An artist of the time has preserved for us the incredibly ugly face, which was the chief capital of its owner.

Madame De Stael and Charlotte Bronte were women lacking in the usual traits of feminine beauty, but they were so unconscious and indifferent to their defects that their personal charm was greater than that of most beautiful women.

Mrs. Browning, says a friend who knew her in Florence, "was the tiniest of women. There was something elfish in her birdlike face and masses of black hair. But she had probably in her childhood bidden good-bye to the hope of beauty, and had forgotten all about it. Hence, when her soul looked directly through the pinched features into yours, what did you care how ugly they were?"

If the face lacks comeliness, good sense should prevent attempts to make it more attractive by cosmetics, or depilatories or nose molds; or by set, artificial smiles. Homely features should be let alone and forgotten. If the possessor of them is cheerful and kind, self-forgetful and courteous, she has qualities that are more highly esteemed than mere beauty; qualities that won for the Russian Princess Olga, who was supremely ugly, the pleasant distinction of being the "most charming woman in the world."—Youth's Companion.

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**One Way to Grow.**

"I grew so tired of my own thoughts, of my own sins, of my own ways of thinking and doing, that I was almost distracted," said a bright woman to her friend in the course of an afternoon conversation. "It took me some time to find it out," she added, "for I thought for a long time that I was tired of everybody and everything else. But when I got rid of other things and other people, I was tired still, and by and by I saw that I was tired of my own self." "But what could you do about it?" asked her friend, smiling at her earnestness.

"I just began to practice letting myself alone," she replied. "I had grown so uncomfortable to get on with, that other people had already learned to let me alone; but that didn't answer at all. I had to let myself alone."

"But how in the world could you do it? I should suppose that the very effort would have intensified your consciousness of self."

"But it did not. I just let go of myself. I had very decided views and strong convictions and great pertinacity of purpose. Trifles were momentous to me. Everything, however insignificant, was an object of thought and care. Now, I began to let other people decide things—to go their way, to wear what the family liked, to drop the thing I was doing at every call. It was a beautiful discipline, I assure you, and you have no idea how it relaxed the strain and tension on my nerves and spirit. I used to hold on to all my ways with a tense grip, but I learned to hold everybody loosely after awhile, and was surprised to find how easily I let them go."

"Your family and friends must have found it a delightful change," laughed her friend.

"So they did," answered the other, joining good-naturedly in the laugh. "I think they were afraid I was ripening for an early departure from this earth, but I had lapses enough to save me from being thought quite an angel, and I had a glorious rest."

"Didn't you go on doing your duty?"

"Of course, every day, but just the next duty, not the duty of a month all in a day, or the duties of a day in an hour. I kept on trying; but if all went wrong I just said results were not mine to produce, or to worry over. I simply let them go, and forgot them as quickly as possible."

"It all sounds lovely," said her friend thoughtfully; "a unique way of taking a mental and spiritual vacation. I've half a mind to try it myself."

"Do, dear!" said the first speaker; "it will rest you as nothing else will. It is good common sense, and," she added softly, "it is good religion too. Why, I used to carry as heavy a burden about the condition of the universe as if I had created it and was responsible for all its sin and misery."

He who made it never meant that load to be taken by us, or he would have made us great enough to bear it. The fact is, we are only children, and if we live as they do, simply minding, and loving, and learning, and doing as we are told, we should come far nearer than we have come yet to the secret of inward peace, and inward peace is the first and most essential element in the growth of the higher life.—The Silver Cross.

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Strawberry Fritters.—Strawberry fritters, that may be made from the preserved fruit when the fresh berries are not in market, are an excellent luncheon or dinner sweet. Use large berries, washed, stemmed and placed on a cloth to dry. Make a batter with two eggs, whites and yolks beaten together; four tablespoonfuls of milk, a piece of butter, the size of a walnut; a pinch of salt, and scant teaspoonful of baking powder, mixed in about a cup of flour. Drop in the batter two or three berries at a time, taking out at once in a large spoonful to cook quickly in very hot oil. Send to the table hot and dusted quickly with powdered sugar.



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Adapted Lesson V. PAUL'S MESSAGE [Read verses]

Other foot is laid, which

1. NOT SLOTH

1. AFTER THE preceding ATHENS—"N the length of cannot have been TO CORINTH—the great desire to w certain that h hours across th

2. A CERTA From these L clude that th Rome as to c names, as the rus—The most Minor, stretch of the Black S Roman empero tastes, called to of Caligula. H

54. COMMAND were very nume a separate distric several times ex this fact.

3. OF THE SA est Jews trained useful trade. T who does not ter him to steal." anxious that th should not suffe hearers by any apostle's case g spiritual of m mation can coex they could retire and cares of th make much great them remember epistle-writing t 2, 9; 2 Thess. 3, 4, 12. WERE TE made was probab of goat's hair, an strips and joinin common employ were in large dem Arab nomads."

II. FERVENT IN

4. AND HE REAS SUADED—The two teacher's work, ap ing and the heart. learn from 1 Cor. 2 —Gentile proselyt usual, he only turn Jews.

5. SILAS AND T —Literally, came d directed to rejoin (chap. 17, 15.) T obeyed the directio back at once to MA 2.) They seem also supplies (2 Cor. 11 that he was more fr He spoke with eve fervor than before SPIRIT—The best t ed by the word. H until it filled him a saw human nature, tristically royal. M possibilities; great i Sin was a terrific evi own soul. He saw munities about him otry of the Jews at perial cruelty and w the atrocious and r Corinth. He saw, t Gospel to renovate l lieved that eternal l on the acceptance Christ. These wer They were the sprin and they justified it. A lighted match fa or pile of sand is ex same, when applied genial glow, or to flame and explosion. Christian minds are a truth very different! In the languid mood no passion and inspir another time it seems voice of God to our sp

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Third Quarter.

Lesson V.—Aug. 1. Acts 18, 1-11. PAUL'S MINISTRY IN CORINTH.

[Read verses 12-22 and 1 Cor. chapters 1, 2 and 3.]

GOLDEN TEXT.

Other foundation can no man lay than is laid, which is Jesus Christ. 1 Cor. 3, 11.

I. NOT SLOTHFUL IN BUSINESS. VERSES 1-3.

1. AFTER THESE THINGS—Recorded in the preceding chapter. DEPARTED FROM ATHENS—"No hint is given by Luke as to the length of Paul's sojourn at Athens. It cannot have been less than a month, and may have been a good deal more." CAME TO CORINTH—"The poverty of his condition, the greatness of his infirmities, and the desire to waste no time, render it nearly certain that he sailed direct in about five hours across the Saronic Bay."

2. A CERTAIN JEW NAMED AQUILA—From these Latin names one would conclude that they had resided so long in Rome as to change their Jewish family names, as the custom was. BORN IN PONTUS—The most easterly province of Asia Minor, stretching along the southern shore of the Black Sea. CLAUDIUS—The fourth Roman emperor, a quiet man, of scholarly tastes, called to the throne after the murder of Caligula. He reigned from A. D. 41 to 54. COMMANDED ALL JEWS—The Jews were very numerous at Rome, and inhabited a separate district of the town. They were several times expelled. Suetonius mentions this fact.

3. OF THE SAME CRAFT—Even the richest Jews trained up their children to some useful trade. They had a proverb, "He who does not teach his son to work teaches him to steal." AND WROUGHT—"He was anxious that the truth which he preached should not suffer in the estimation of his hearers by any abstinence from work. The apostle's case gives us an instance of how spirituality of mind and a laborious occupation can coexist. Some think that if they could retire altogether from the duties and cares of the outward life they would make much greater spiritual progress. Let them remember the praying, preaching, epistle-writing tent-maker." See 1 Thess. 2, 9; 2 Thess. 3, 8; Acts 20, 34, and 1 Cor. 4, 12. WERE TENT-MAKERS—"What they made was probably tent-cloth. This was of goat's hair, and the plaiting of it into strips and joining these together was a common employment in Cilicia." "Tents were in large demand for the use of ordinary travelers, soldiers, and the myriads of Arab nomads."

II. PERSISTENT IN SPIRIT. VERSES 4-6.

4. AND HE REASONED . . . AND PERSUADED—The two parts of a minister's or teacher's work, appeal to the understanding and the heart. How he reasoned we learn from 1 Cor. 2, 1-4. AND THE GREEKS—Gentile proselytes, for to the heathen, as usual, he only turned when rejected by the Jews.

5. SILAS AND TIMOTHEUS WERE COME—Literally, came down. "They had been directed to rejoin the apostle at Athens (chap. 17, 15.) Timothy seems to have obeyed the direction, but to have been sent back at once to MACEDONIA (1 Thess. 3, 2.) They seem also to have brought him supplies (2 Cor. 11, 9) in his poverty, so that he was more free to preach the gospel. He spoke with even greater freedom and fervor than before." PRESSED IN THE SPIRIT—The best texts read, was constrained by the word. He reflected upon truth until it filled him and thrilled him. He saw human nature, though fallen, to be intrinsically royal. Man was great in his possibilities; great in his alliance with God. Sin was a terrific evil. He had felt it in his own soul. He saw it in men and in communities about him; in the pride and bigotry of the Jews at Jerusalem; in the imperial cruelty and wrong at Rome, and in the atrocious and repellent sensuality at Corinth. He saw, too, the power of the Gospel to renovate and save men. He believed that eternal life and death hinged on the acceptance or rejection of Jesus Christ. These were living convictions. They were the springs of his enthusiasm, and they justified it.

A lighted match falling on a granite rock or pile of sand is extinguished; but the same, when applied to wood; kindles a genial glow, or, to powder, creates a flame and explosion. So with truth. Even Christian minds are affected by the same truth very differently at different times. In the languid mood the message kindles no passion and inspires no purpose; but at another time it seems as if it were the very voice of God to our spirit; it enters our life

as an inspiring energy, and we cannot rest till we tell it to others. As a fire in our bones it works, a mighty, irrepresible impulse.

6. OPPOSED THEMSELVES—As by a force drawn up in battle array. It was an organized opposition. SMOOK (out) HIS RAIMENT—"Nothing that pertained to them should cling to him, and in like manner he would cast them off from his thoughts." UPON YOUR OWN HEADS—"Not an imprecation, but a statement of fact, that by their resistance they brought destruction upon themselves." See Ezek. 3, 18; 33, 1-16. "St. Paul's keen sense of the perverseness of the Jews breaks out in his First Epistle to the Thessalonians (2, 14-16.) written about this time." I WILL GO UNTO THE GENTILES—"That is, the Gentiles in Corinth. For Paul followed his usual practice afterward at Ephesus, and went first to the synagogue.

III. SERVING THE LORD. VERSES 7-11.

7. CERTAIN MAN'S HOUSE, NAMED JUSTUS—He used this man's house for the purposes of teaching and worship while he still, no doubt, resided with Aquila and Priscilla. ONE THAT WORSHIPPED GOD—"A proselyte." JOINED HARD TO THE SYNAGOGUE—This would enable Paul to readily receive any of his brethren who might change their feelings and come to him.

8. AND CRISPUS—"One of the very few whom Paul himself baptized (1 Cor. 1, 14.) He was one of the ruling elders who presided over the synagogue in Corinth. Paul's decided conduct made others equally decided." WITH ALL HIS HOUSE—"Of course Crispus's secession from Judaism was a vacation of his office." MANY OF THE CORINTHIANS—"Of the Greeks and Romans who composed the population of the city. It is seldom that we have the names of so many converts preserved as we have of this Achaian mission. Besides Crispus and Gaius we know of Epenetus and Stephanas (Rom. 16, 5; 1 Cor. 16, 15), and probably Fortunatus and Achaicus (1 Cor. 16, 17), with Chloe, Quartus and Erastus, the city chamberlain (Rom. 16, 23.) The fact that the Gospel won converts in Corinth, the most depraved and dissolute city in the whole world, is a demonstration that it is equal to the conquest of the world.

9. THEN SPAKE THE LORD—Left to his own sagacity and vigor, the treatment he met at Corinth, coming immediately after his experience at Athens, might have been too much for the missionary. Help came precisely when it was needed.

10. FOR I AM WITH THEE—Christ does not promise him freedom from attack. But the enemy shall not be able to do him violence. I HAVE MUCH PEOPLE—"People" here is the exact equivalent of the term employed throughout the Old Testament to designate Israel, the chosen nation. This people is no longer Abraham's seed according to the flesh, it is a community gathered from all kindreds and tongues, knit into a new brotherhood by faith in Christ. As the Lord had warned Paul at Jerusalem that the Jews would reject the Gospel, he warned him at Corinth that the Greeks would receive it. Such a promise cured the despondency which was freezing the stream of his motives.

11. AND HE CONTINUED—Dwelt, and so expressing the content of the apostle's mind. The full meaning of the Greek is "to sit down," and here describes the restful state of apostle after he had received the comforting revelation. A YEAR AND SIX MONTHS—This period may embrace the whole time spent in Corinth, or it may be reckoned from the date of his separation from the Jews. To one of his views of life and conduct this must have seemed a long stay. The only longer residence we know of was that of three years at Ephesus (Acts 20, 31.) In spite of difficulties Paul established in Corinth one of the largest and most flourishing churches of the first century.

The Loganberry.

Mr. L. P. Kinney, Horticulturist of the Rhode Island Experiment Station, has been observing the Loganberry. In an interesting bulletin just issued on the subject, Mr. Kinney publishes a letter from Judge J. H. Logan of Santa Cruz, California, who planted the seed from which it originated in 1881. The letter gives an interesting account of the plant, which is supposed to be a hybrid between a variety of the European raspberry and a variety of the wild raspberry of the Pacific Coast. It has been called the red blackberry, and the fruit, which is shaped like that of a black-

berry, has a slight but distinct raspberry flavor. The fruit ripens in Rhode Island a trifle later than raspberries and lasts a little longer. It is not highly flavored, but is admirable when cooked, and as a sauce fruit it excels both the blackberry and the raspberry. As the canes trail on the ground naturally, some provision must be made for keeping the fruit clean, and it seems to succeed well on a trellis of galvanized iron wire. The trailing and flexible texture of the Loganberry canes make it easy to cover them, a process which is perhaps advisable in all localities north of this city, for instance, where it might winter kill. The plant is propagated by stolons, although the seeds germinate readily. Unfortunately, however, the seedlings are comparatively worthless when grown for fruit. Altogether the Loganberry is the most promising of the new types of small fruit that have been introduced within recent years.—Garden and Forest.

Old Foggy and Short-sighted Merchants.

The manufacturers of Diamond Dyes receive letter orders every day from country places for Diamond Dyes. Ladies say their village store-keeper has been talked into buying one of the very inferior makes put up to outwardly imitate the world-famed Diamond Dyes. They have tried these dyes, and the result was failure and loss of goods.

These country storekeepers (many of them) will not put in a stock of Diamond Dyes until they get rid of their poor goods. This means loss of trade to the short-sighted dealer. Diamond Dyes are certainly the favorites in country, town and city, and all live merchants sell them.

Any lady in the country who cannot obtain Diamond Dyes from her dealer can write to Wells & Richardson Co., Montreal, for the color required, stating whether it is to dye wool, cotton or silk, and the dyes will be sent by mail.

ST. MARTIN, Que., May 16, 1895. C. C. RICHARDS & Co.

GENTLEMEN,—Last November my child struck a nail in his knee causing inflammation so severe that I was advised to take him to Montreal and have the limb amputated to save his life.

A neighbor advised us to try MINARD'S LINIMENT, which we did, and within three days my child was all right, and I feel so grateful that I send you this testimonial, that my experience may be of benefit to others.

LOUIS GAGNIER.

"HE HATH THE FALLING SICKNESS."

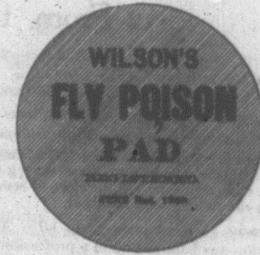
—Shakespeare.

Epilepsy or the "Falling Sickness" has been known for many centuries, and for as long a period of time no cure has been discovered, till Ryckman's Kootenay Cure came upon the scene and revolutionized the healing art. Julius Cæsar, one of the greatest men of ancient times, was a victim to it, and no physician of his day could effect a cure. Napoleon, the greatest warrior of modern times, fell a prey to it, and among all his conquering hosts there was not one that could conquer this insidious disease.

But here is Samuel Duffin, residing in the Township of West Nissouri, eight miles from the City of London, who makes a sworn statement before a Notary Public, that about eight years ago he had a paralytic stroke, and has ever since been subject to Epileptic Fits, which came upon him so often that it was unsafe for him to be left alone. He was treated by five of the best physicians in the province, and spent hundreds of dollars, to no avail, in endeavoring to get relief. Then he tried Kootenay Cure, which contains the new ingredient. Note the change.

"I have taken between three and four bottles." "I have now a good appetite, sleep well every night, and best of all, the fits have almost entirely left me." "My friends see a change in my appearance, and ask me what I have been doing. I gladly tell them I have been taking Kootenay. My general health is wonderfully improved, and I certainly feel, after twelve years of terrible suffering, I have been given a new lease of life by Kootenay Cure, the Greatest Medicine of the Age."

The price of Kootenay Cure is \$1.50 per bottle. If your druggist does not keep it, send to the Ryckman Medicine Co., Hamilton, Ont. Chart book free on application. One bottle lasts over a month.



Each 10 Cent Package Will kill more Flies than 300 sheets of Sticky Paper costing \$15.

All Druggists sell FLY PADS. Beware of Imitations.

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Made of the Finest Grade of Vegetable Oils.

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Wholesale and Retail. MANCHESTER, ROBERTSON and ALLISON.



Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1885. Messrs. C. Gates & Co., Middleton, N. B. This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement.

Yours very sincerely, HENRY ARCHIBALD. Sold Everywhere at 50 Cts. per Bottle.

From the Churches.

BRIDGEWATER, N. S.—Had baptism again the 11th inst. Others to follow. A. H. C. MOORE.

SUSSEX.—Our pastor still continues his labors among us, our preaching and social services are largely attended. On Sunday afternoon he preached at Wards Creek to a large congregation. At the close of service three candidates were baptized.

GIBSON, N. B.—Sunday July 11th, Mrs. Gourley was baptized upon a profession of her faith in Jesus, in the St. John river, the Jordan of N. B. Our sister formerly belonged to the church of England, but after careful study of Gods word was convinced she had not been scripturally baptized, and so came to us.

GRAND FALLS, N. B.—We have received a beautiful Bible for our little struggling Baptist church at St. Leonards, from Sister Horsman, Woodstock. May God bless the giver. We still need some Hymn books. Who will send them? We received a postal from some Brother in St. Martins but could not make out the address, or rather the name. Send us the Hymn books dear Bro., they will be received with thankful hearts. Yours in Christian love, U. R. GROSS, lic.

HEAD OF TATAMAGOUCHE BAY.—The little Baptist band of this place is being revived by the Spirit's power. Not long since, a special meeting was called in order to ascertain the number who were anxious to see the Lord's work prosper. A good proportion of the full membership gathered. There was much interest manifested; and it was unanimously resolved to appoint, and with God's help sustain a conference meeting to be held monthly. On June 20th Bro. D. Holmes and Sister S. Weatherly received the right hand of fellowship. J. T. DIMOCK.

Missionary Work in Madawaska County. It is contrary to common sense to expect on the part of a people, any deep interest in a work, concerning which they receive no regular information, to help support a missionary about whose trials and successes they are kept in ignorance. Since the brethren have given themselves more whole-heartedly and unreservedly to this work, especially amongst the French Canadians, as one endeavoring under Christ to fulfill their wishes, I take pleasure in informing them about this part of the Master's vineyard, and will continue to do so from time to time. My object in this letter will be to take up a few of its general features. The field is an extensive one. My stations are three, in chief, while the surrounding country furnishes many other centres, for house to house visitations and week night meetings, to be held either in school or dwelling house. We hold regular Sunday services in St. Francis (twice a month) at Edmundston and St. Leonards once a month respectively.

ST. FRANCIS.—This place affords at present perhaps the best opportunities for labour. Here every other Sunday morning and evening, we worship in two churches situated about five miles apart and in the afternoon at a school house midway between the two, where we have also started a Sunday School which promises well for the future. We have one Baptist church on the province side of the St. John river, built almost by the unaided hands of Rev. C. Henderson. Some twelve resident members continue to bear witness to the truth, but some of the lights burn very dim, having been interfered with by other "winds of doctrine" as well as injured by a dearth of religious teaching and a lack of capability to understand or even to read the scriptures for themselves. The sentiment among the people is favorable to us; thanks to the labors of such pioneers as the Rev. Mr. Knight, Rev. Mr. Estabrook, Rev. Mr. Henderson, and the various students who have labored there during the summer months, all of whom bear good names, speaking well for the character of our educational institutions, as cultivating Christian manhood in the truest and highest sense of the term, so that they win the confidence and affections of the people amongst whom they labour through their earnest and self-sacrificing efforts in propagating the gospel.

The inhabitants of this part of the country are mixed. There are Frenchman and Englishmen, etc., Roman Catholics and Protestants, scattered all along the St. John on the banks of which river, or the St.

Francis or Allagash rivers, the people live, with their farms jutting back up the mountain sides, or into the little valleys running between the mountains, just now clothed in all their summer beauty of verdure. The French people are in the majority, but we find a great intermingling of religious elements in the family as well as in the neighborhood, Roman Catholics marrying Protestants or vice versa; resulting in a larger measure of liberality towards ministers than I have found on any other of my appointments; this, too, has been brought about by the absence until very lately, of Roman Catholic churches in the vicinity; God helping us we expect to be able to plant many gospel seeds, in these hearts craving at bottom for peace, which many of these realize has not been obtained through a reliance upon their own works or even upon the priesthood, who constitute their guides in matters religious; yet the more common state of mind is that which may be illustrated by the remark of a woman whom I met the other day. She said "God will not hold me responsible if I do what my father and mother have done, and what the priest tells me to do, if I go wrong, they will be to blame." This reveals how a sense of false security has lulled many to sleep, surely, the "leaders of the blind" will have to answer for their deeds before the judgment seat of Christ; yet Oh! how dreadful the awakening of these poor souls if the gospel does not reach them, and ours is the responsibility. The St. Francis field extends from Port Kent up the St. John river to its farthest settlements, if one desired to ascend so far, as it is we go to Little Black, three miles from the mouth of the Allagash river, which is seventeen miles from our church; we take in also a settlement about fifteen miles up the Allagash. This will enable you to realize the length of the territory which all along the river is dotted with houses of both French and English, the latter, I am sorry to say, needing the truth about as much as the former, although perhaps better able to understand and more free from the cobwebs of superstition and the dogma of works, yet I could not name half a dozen men in the whole community whom I would call regenerate, while drinking and swearing is prevalent on the part of most. You may be sure the Word of God is little used on the part of many. The summer is the best time to labor amongst the people as the men are then at home. In the winter they are lumbering in the woods, and to reach them one must journey from camp to camp which would undoubtedly result in much blessing. Both in settlement and in camp work might be done through a distribution of Bibles and religious literature. Gladly would we welcome such on the part of any kind friend. We are in especial need of French Catholic Bibles, already I have distributed many tracts and some Bibles in my calls on both nationalities. Their confidence and love must first be evoked, these results will come though slowly. By means of preaching and visiting something has been accomplished. At my first entirely French service held in St. Francis some ten Catholics were present. In another letter I will enlarge on our methods of work, yet I may say amongst the majority of French people I find ready admittance to their homes, of course not to outrage their religious beliefs but as a friend and minister who may even read, pray and sing with them. The priest quite recently called on all the Protestant families in the neighborhood, as he said to get acquainted with them, and I will at least for once imitate him. They will enjoy the joke and see besides no harm in my desire to become better friends. Then I am not a Suisse, a converted Roman Catholic, or even a Frenchman, only an English Protestant and Christian who doesn't know any better and who does right in believing as he has been brought up. Pray for us. CHAS. H. SCHUTT.

EDMUNDSTON.—On my arrival here, asking a prominent merchant to direct me to a Baptist family, he said "they are a scarce article in this place." When I looked into the matter, I was agreeably surprised to find representatives from no less than five families members of Baptist churches, while others were favorable towards us. So there is a possibility that with God's help some of the "scarce articles" may yet be manufactured." We hold Sunday services once a month in the Union Church and alternately with the Presbyterian minister we hold weekly union prayer-meetings. I say Union church, though it is decided to the Presbyterians. Here, as in St. Francis our work of late has been neglected, while others have been alive to the opportunity. Had our missionary agents or board representatives been

through here to co-operate with the Baptist families who were then more numerous in these places than now, and who very largely contributed to these churches, they would have been decided to us. As it is our Presbyterian brethren have the churches, while doctrinally speaking the majority of attendants lean our way. Spiritually speaking Edmundston is very cold. "No one is known to have been converted here for years" said one to me the other day. The French are more bigoted here than at St. Francis. Work of late years has been performed amongst them by a Presbyterian minister, Rev. Mr. Lods, and just last year some eighteen families quarreled with their priest, back from here on the main side of the river. They sent for a Protestant minister who could address them in French and he went out to visit them, he reports the work as encouraging. Yet in this town by the number of Protestant women or girls who are being influenced towards the Roman Catholic church by marriage or otherwise, they appear to be doing as much missionary work as ourselves with some degree of success. Remember this work before God. C. H. SCHUTT.

Denominational Funds, N. S., from July 3rd to July 10th.

- "A friend," Sable River, \$5; Upper Stewiacke church special, \$15.80; do. \$2; Hantsport church, \$25.70; do., S. S., \$10; do., B. Y. P. U., \$10; Mt. Denson, S. S., \$2; De Bert church, \$13; Mrs. W. H. Sibley, Wittenberg, \$1; William Lent, Epsom, New Hampshire, \$5; Temple church, Yarmouth, \$16.65; do., S. S., \$27.36; Miss Ida Parker, Berwick, \$5; Kentville church, \$9.14; Pugwash, \$6.24; Bridgewater church, \$2.25; Malbone and North West church, \$14; Rawdon church, \$11.22; do., special, \$1; Mrs. Jacob Wyman, Port Gilbert, \$5; Mrs. J. C. Weymouth, \$20; Tabernacle, S. S., \$10; Port Williams Society, Christian Endeavor, \$10; Wolfville church, \$35.56; do., special, \$3; Mrs. A. Bancroft, Somerville, Hants, \$2; Seal Harbor, \$6; North Sydney church, \$55.62; do., special, \$9; Little Glace Bay church, \$3.21; Capt. McLeod, Little Glace Bay, \$2; Manchester church, \$8.80; West Onslow church, \$13.75; R. A. Christie and family, and Mrs. C. Read, special, River Hebert, \$10—\$376.30. Before reported \$7,568.82. Total \$7,945.12. Remember that the books close July 31st. All money to go to the credit of churches this year should be in my hand by that date. A. COHOON, Treas., D. F., N. S. Wolfville, N. S., July 14th.

In the House of Commons Friday Mr. Balfour said the government did not intend to institute any prosecutions as a result of the report of the select South Africa committee. Speaker Gully ruled that as the committee had not reported the contumacy of B. F. Hawksley, the attorney of Cecil Rhodes, for refusing to produce certain telegrams at the time the offence was committed, the question of summoning him to the bar of the House need not now be raised. A curious scene took place in the House later. Mr. Blackwood, a money lender who had refused to answer certain questions put to him by a committee of parliament now investigating the methods of British money lenders, was summoned for contumacy to the bar of the House. After considerable hesitation he promised to answer the inquiries of the committee. John Dillon vehemently denounced the government and contrasted what he called its persecution of a humble and unfortunate money lender with the course that had been pursued in the cases of Rhodes and Hawksley. He began to discuss the report of the South Africa committee, when he was called sharply to order by Speaker Gully and sat down amid the cheers of the Irish members.

Acadia Seminary, Wolfville, N. S. Opens SEPTEMBER FIRST, 1897, with Miss Adelaide F. True, M. A., as Principal and eight Resident Teachers. The Literary or Collegiate Course is very thorough and prepares for University Matriculation at the end of the third year, and the diploma given at the completion of the course entitles the pupil to enter on the second year of the B. A. Course in Acadia University. Pupils can enter on any year of the course for which they are fitted or may take selected studies. All the advantages of the Collegiate Course, including Board, Tuition, etc., are furnished for \$170. Music, Art, Elocution, Stenography and Type Writing are extras. For Calendar apply to— A. Cohoon, Sec'y Ex. Com.



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A Tamar, Colo., despatch says: Commander Booth-Tucker, of the Salvation Army, in company with James A. Davis, General Industrial Commissioner of Sante Fe route, and John R. Frost, Land Commissioner of Sante Fe, is looking over the lands in this county with a view of selecting a section for one of his colonies. He is making a tour of the west for the purpose of securing large areas of land on which to locate the poor people from the over-crowded sections of the east and enable them to earn a livelihood. He has selected Southern Colorado as the section to commence operations, and will secure 50,000 acres of land under some of the large canal systems for the location of his first colony. He is reported to be backed by John D. Rockefeller, the Standard oil millionaire.

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\$85.00 Massey Beautiful in Faultless DUNLOP TIRES ENGLISH Our new art on the agent nearest upon application MASSIEY. MAR IIALETT-HAWK B., on July 14, by Ford S. Hallett, to of Centreville. PARKER-GILPAT N. B., July 6, by Charles F. Parker, both of Weston, A. WRIGHT-BROWN, Co., N. B., July 14, Rev. H. D. Word, Arthurette, to Aland thurette, Victoria Co. DELONG-FANCY, the bride's father, M ant River, Lunenburg, Rev. E. C. Baker, S. Albany New, Queens of Pleasant River. TRAVIAS-LOCKHA age, Gibson, N. B., J Davidson, Thomas Tr Lockhart, both of Ma ZINK-AWALT.—At N. S., on 15th inst, by Benjamin Zink, to West Dover. POTTER.—At Union 24th, Sister Elizabeth Sieter Potter was one bers, and her testimon the church will be mu WALLACE.—At her h Queens Co., Mrs. W paralysis, after two we 5, aged 73 years. A m Jerusalem Baptist ch husband, aged 81 year daughters to follow her MACKLIN.—Mrs. Ro at Gibson, June 26, after sickness, which she b resignation. Heart dis of death. A good man her heart to the Saviour and became a member church. She leaves a hu ters and two sons to m age was 62 years. Th were conducted by Rev assisted by Revs. Joseph Wilson. McDONALD.—Murdo meningitis, June 27, at Nashwaak, N. B. Last a profession in meetings, h lic., and was baptized by idson. His end was pea father's right hand and h fort and joy. 18 years o mature and manly for h be greatly missed. His l largely attended. A serm in the Methodist churc Davidson. May the God comfort his servants in th tion. LANGILLE.—At Riv Lois A., wife of Ephraim I years. Our sister formerl for, whither her remains

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MARRIAGES.

HALLETT-HAWKINS.—At Centreville, N. B., on July 14, by Rev. Jos. A. Cahill, Santford S. Hallett, to Eleanor Hawkins, both of Centreville.

PARKER-GILPATRICK.—At Woodstock, N. B., July 6, by Rev. W. J. Rutledge, Charles F. Parker and Mertie Gilpatrick, both of Weston, Aroostock Co., Me.

WRIGHT-BROWN.—At Dover, Victoria Co., N. B., July 14, at Baptist parsonage, by Rev. H. D. Worden, Ward Wright, of Arthurette, to Alanda Brown, both of Arthurette, Victoria Co.

DELONG-FANCY.—At the residence of the bride's father, Mr. J. O. Fancy, Pleasant River, Lunenburg Co., N. S., July 7, by Rev. E. C. Baker, Sylvanus B. DeLong, of Albany New, Queens Co., to Clara Fancy, of Pleasant River.

TRAVIAS-LOCKHART.—At the parsonage, Gibson, N. B., July 14, by Rev. F. D. Davidson, Thomas Travias and Martha B. Lockhart, both of Marysville.

ZINK-AWALT.—At Dover, Halifax Co., N. S., on 15th inst, by Rev. A. E. Ingram, Benjamin Zink, to Clara Awalt, both of West Dover.

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DEATHS.

POTTER.—At Union Corner, N. B., June 24th, Sister Elizabeth Potter, aged 66 years. Sister Potter was one of our faithful members, and her testimony and presence in the church will be much missed.

WALLACE.—At her home, New Jerusalem, Queens Co., Mrs. William Wallace, of paralysis, after two weeks illness, on June 5, aged 73 years. A member of the New Jerusalem Baptist church, leaving a feeble husband, aged 81 years, three sons and four daughters to follow her home.

MACKLIN.—Mrs. Robert Macklin, died at Gibson, June 26, after a long, tiresome sickness, which she bore with Christian resignation. Heart disease was the cause of death. A good many years ago she gave her heart to the Saviour, and was baptized and became a member of the Baptist church. She leaves a husband, two daughters and two sons to mourn her loss. Her age was 62 years. The funeral services were conducted by Rev. F. D. Davidson, assisted by Revs. Joseph Sellans and Dr. Wilson.

McDONALD.—Murdoch McDonald, of meningitis, June 27, at Covered Bridge, Nashua, N. B. Last autumn he made a profession in meetings, held by Bro. Sloat, Lic., and was baptized by Rev. F. D. Davidson. His end was peace. He was his father's right hand and his mother's comfort and joy. 18 years of age, but very mature and manly for that age. He will be greatly missed. His funeral was very largely attended. A sermon was preached in the Methodist church by Rev. F. D. Davidson. May the God of all comfort comfort his servants in this time of affliction.

LANGILLE.—At River John, June 19, Lois A., wife of Ephraim Langille, aged 62 years. Our sister formerly resided in Bangor, whither her remains were taken for

interment. Previous to coming to this country, she had united with the Baptist church of her native place, and afterwards united with the Oak church by letter. We will miss her much; for she was ever ready to do her part as a Christian worker. If there was an anxious soul in her neighborhood, she would at once inform her pastor, and also help the anxious one with kind words of encouragement. Her home was thrown open for a monthly prayer meeting, where we always enjoyed the presence of the Holy Spirit. She leaves a husband and daughter to mourn her loss.

McLEAN.—At Cumberland Point, Queens Co., N. B., July 8, William G. McLean, aged 61 years. He was the youngest child of the large family of the late Deacon John McLean of this place, so well known throughout the county and other parts of the province as Capt. McLean. He leaves seven sons orphans, four at the homestead cared for by an uncle, and three away from it, obtaining for themselves a living. His only daughter and her mother some years since entered the heavenly rest. Bro. McLean was a Christian man and rightfully esteemed by his church, of which he was the clerk, and by the community, whose secretary for the school district he was for many years. The funeral took place on Sabbath morning, when Rev. J. Coombes preached to a large congregation of relatives and friends of the deceased.

CHESELY.—At her residence in Lynn, Mass., July 1st, Mary Adelaide Chesley, aged 63 years, 11 months and 7 days. Mrs. Chesley was a daughter of the late Deacon Abner Saunders, of Paradise, N. S. She was converted and baptized during the pastorate of Rev. John Brown, in Paradise. Seventeen years ago she removed to Lynn, where she became a member of the East Baptist church. She possessed a strong, religious character and was kind and courteous to all who came within her reach, thus making for herself a large circle of friends in her adopted home, as well as in her native land. She leaves five sons and two daughters, all in Lynn; one brother in Brockton, a brother, Deacon Jos. Saunders, in Nebron, and a sister, Mrs. Ezra Layton, in Great Village, N. S.

BANKS.—At Harmony, Kings county, N. S., July 3, Alden Banks, aged 82 years. Our brother united with the church sixty-one years ago, and was ever a faithful, earnest worker. He is one of the links that bind us to the past, being one of the first members of the Lower Aylesford Baptist churches. In his youth intimately associated with such men as Fathers Ainsley and Bill, in mid-life he was co-worker with Rev. Dr. Tupper. Sterling Christian character was always required by these men, and in our brother they found it. His last days were full of pain, but bright with hope. He longed for Home. Devout men carried him to his burial, and a large number of friends and relatives were in attendance at the funeral.

COGSWELL.—Rev. Adoniram Judson Cogswell, born in Clements, N. S., in 1835, he entered into his rest in Brockton, Mass., June 25. He was buried from the First Baptist church, the present pastor, Rev. J. K. Richardson, and the former pastor, Rev. O. D. Thomas, officiating. Bro. Cogswell was the son of a Baptist minister. He was converted at about the age of twenty and immediately his mind was directed toward the ministry, but believing that he had not, and could not obtain, the necessary education, he put it aside. He was married some two or three years later. After some years the old impressions returned with great power, and at last he yielded. At about the age of thirty-two he commenced to preach in Bridgewater, Me. For five or six years he was a lay preacher, but was finally ordained at Tusket Lake, Yarmouth Co., N. S., when he was about thirty-seven years of age. After this he had various pastorates in Nova Scotia and in New Brunswick. Some seventeen years ago, being greatly overheated one day, he was suddenly stricken with paralysis, from which he never recovered. He continued to preach, as best he could, for nine years thereafter, but at last found himself obliged to give up entirely. His last regular charge was in Mars Hill, Me. Eight years ago he moved to Brockton, Mass., where his children had found a home. For a time he made a home for his youngest son, but in his last days he lived with his daughter, Mrs. Handy C. Sabeau, of this city. During these last years he preached a few times, but much of the time he was unable even to attend church. His last illness was quite painful, but through it all he never murmured, but longed for the time to come when he could go and be forever with his Lord. When on one occasion his pastor said, "Bro. Cogswell, you will soon know the realities of the other life," he answered "It cannot come too soon. I try to be patient and wait the Lord's time, but I do long for that time to come." He died very

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quietly and easily at last. He leaves a widow, for forty years his wife, and three children, viz., Mrs. Sabeau, Burton Cogswell and George D. C. Cogswell. All are married and live in this city. Bro. Cogswell was permitted to see all his children, and some of his grand-children, members with himself and wife of the First Baptist church.

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For the second time within two months a jury in the criminal court at Chicago on Friday found Charles W. Spaulding, ex-treasurer of the University of Illinois, not guilty of embezzling the endowment bonds of that institution.

The improvements on the Shore line are making good progress. A number of the new bridges have been put in and work on the others is being pushed forward. On Wednesday the bridge over Clarence stream was replaced with a new structure.



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## Intercolonial Railway.

ON AND AFTER MONDAY, the 21st June, 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

### TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pughwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.25
Accommodation for Moncton, Point du Chene and Springhill Junction.....	12.40
Express for Sussex.....	16.35
Express for Robesey, Montreal, Halifax and Sydney.....	18.80
Express for Robesey.....	22.80

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 22.30 o'clock and Halifax at 20.00 o'clock.

### TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted).....	6.05
Express from Montreal and Quebec (Monday excepted).....	7.15
Express from Sussex.....	8.30
Accommodation from Point du Chene.....	12.40
Express from Halifax.....	16.00
Express from Halifax, Pictou and Campbellton.....	18.80
Express from Robesey.....	22.80

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B. 10th June, 1897.

## Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSENGER AND VISITOR.

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All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

## News Summary.

J. D. Cox, of Upper Stewiacke, N. S., has discovered a large deposit of raw amber on his farm.

Fourteen-year-old George Moore of North Greenville, N. S., went into the woods for berries and was lost for three days. He had no food. When found he was within four miles from home.

Thos. McDonald, of Sunny Brae, Pictou, N. S., is in Halifax endeavoring to find traces of his son, Mervyn McDonald, who has been missing since the 3rd or 4th of July.

Col. Brown Chamberlain, for many years Queen's printer of Canada, died at Lakefield, Ont., Tuesday. At one time he was a member of the Commons for the county of Missisquoi.

Mrs. H. A. Powell, W. Bradford Dixon, William Milner, Amos Ogden, and Aubrey Smith, all of Sackville, have been incorporated as The James R. Ayer Company (Limited), with a capital stock of \$40,000, in \$100 shares, to manufacture boots and shoes, harness and other leather-made articles, do tanning business, do general wholesale and retail business in such manufactured articles; and carry on a general store business.

John McCabe, a well-known harness maker, Tryon, P. E. I., left home Saturday morning and has not been seen or heard of since. It is supposed he has suicided. He has been in poor health and melancholy. He left a note saying he was tired of suffering and could stand it no longer, and also wrote a good-bye to his brother. For days previous to his departure he had been preparing his books and left a detailed statement showing his financial standing. He is about 30 years old and unmarried.

The Sultan is obdurate regarding the acceptance of the peace proposals. Edhem Pasha is hastening back to Domokos and the furloughs of all Turkish officers have been cancelled in readiness for a renewal of hostilities. The foreign ambassadors to Turkey, recognizing that further verbal remonstrance is useless, are not inclined to continue diplomatic proceedings until they know in what way coercion is to be applied.

A serious conflict has taken place at Candia between a force of British troops and a party of Bashi-Bazouks, arising from the British intervening in a skirmish between the Bashi-Bazouks and Christians. Sixteen of the British force and a number of the Bashi-Bazouks were killed. Three hundred British marines have been landed at Candia to replace the Italian garrison stationed there. The Bashi-Bazouks have been summoned by proclamation to surrender their arms within four days.

The latest phase of the sealing question is a proposal emanating from the United States government that the American, Canadian and British seal commissioners should meet this autumn, return to the sealing grounds, and consider the situation in the light of later facts collected by specialists. This plan was submitted by Mr. Foster only a few days ago. Sir L. H. Davies says nothing can be done this season, and Great Britain has decided that there is insufficient data to justify any change.

John W. Wright, millowner, or Stoney Creek, Albert county, was the victim of a serious and perhaps fatal accident last week. While Mr. Wright was engaged in oiling pulleys in his portable mill at Dover, Westmorland county, he got his arm caught in a belt and before he could be extricated he had received terrible injuries. His head and neck were badly cut, one arm broken, and three ribs so badly broken as to penetrate the left lung. Dr. Gaudet was called and did all he could for his patient, who is in a critical condition. The doctor has very little hopes for recovery.

A Moncton despatch says:—A climax has apparently been reached in Scott Act prosecution by reason of Scott Act Inspector Belyea seemingly being unable to find any violators of the law. It is now generally admitted that there never was a time in the history of the town when it was so difficult to purchase intoxicants as at the present time. Both hotels announced that they are out of the business for the present at all events, and those in the habit of getting beer on the sly, find that the mandate to sell no more is being obeyed. At present there is something like \$300 in fines standing against the Brunswick and bar tenders on the premises, while there is something like \$100 or 150 fines against the American. A number of the cases against both houses, however, are under appeal. It is claimed that the hotels cannot pay expenses, much less make any money, without running a bar, and what the outcome of the determined effort to stop the drink traffic will lead to, so far as the hotels are concerned, is awaiting with interest.

## A LAME BACK.

### ONE OF THE MOST PAINFUL OF MALADIES.

Mr. Peter Millar Suffered for Years, and Experimented with Many Medicines Before Finding a Cure.

Perhaps no prettier place is to be seen in Ontario than that at Newman's upper lock on the Rideau Canal. At this station for a quarter of a century resided Mr. Peter Millar, who during that period acted in the capacity of lockman, and was perhaps the best known man on the canal. Mr. Millar is now a resident of Merrickville, having retired from active life. To a correspondent of the RECORDER he related the following experience: "For many years I was troubled with a lame back, which gave me great pain at times, and caused me much loss of sleep. I tried different kinds of medicine but found little or no relief. The spring of 1895 I was assisting at getting out ice one day when I felt something snap or give way in my back, and it was some time before I could straighten myself up. I now became so bad that when I laid down I was unable to rise without assistance, and I fully made up my mind that I had become a chronic invalid, and never expected to see a well day again. A couple of weeks after my back had almost entirely given out, I saw by an article in a paper that Dr. Williams' Pink Pills had cured a person troubled similarly, and I immediately sent and procured a box to test them. Before I had finished the box I found my back somewhat stronger so I procured five boxes more and by the time they were used I found myself completely cured. Since I took the last box I have not had a pain or particle of lameness, and my health has been far better than it had been for years before.

To ensure obtaining the genuine always ask for Dr. Williams' Pink Pills, as there are many pink colored imitations.

### \*\*\* An Evasive Answer. \*\*\*

A lady who is a city missionary became very much interested in a very poor but apparently respectable Irish family named Curran, living on the top floor of a great tenement-house in the slum district.

Every time she visited the Currans and the missionary was annoyed by the staring and the whispering of the other women living in the building. One day she said to Mrs. Curran:

"Your neighbors seem very curious to know who and what I am and the nature of my business with you."

"They do so," acquiesced Mrs. Curran.

"Do they ask you about it?"

"Indeed they do, ma'am."

"And do you tell them?"

"Faith, thin, an' oi do not."

"What do you tell them?"

"Oi just tell them you are me dress-maker. an' let it go at that."—[Harper's Bazar.

\*\*\* David Costly, New Ross, N. S., 61 years of age, has just killed his 73rd bear.

John Hughes, aged 52, proprietor of the Dominion hotel, Emerald, P. E. I., was killed while driving home with a load of lumber. He had been drinking and fell from the wagon, breaking his neck. He fell with his head between the wheels, but the horse stopped at once and stood stock still till this morning.

### HELPLESS FOR SIX MONTHS.

Rheumatism Held Him in Chains—Suffered Untold Torture—The Great South American Rheumatic Cure Waged War and Won a Complete Victory—Relief in a Few Hours.

"I have been a great sufferer from rheumatism. I was completely helpless for over six months. I tried all kinds of remedies but got no relief. Having noticed strong testimonials published of the cures effected by South American Rheumatic Cure, I obtained a bottle of it, and received relief from pain from the first dose, and in an incredibly short time I was entirely freed from my sufferings." James K. Cole, Almonte, Ont.

## Make No Mistake

DO NOT DESPAIR Until You Have Tried What SMITH'S...

## Chamomile Pills

Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy lead upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms use

### Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST,

ST. STEPHEN, N.B. and CALAIS, Me.

PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

## MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

The church that receives the news of the spread of the Gospel in mission fields with indifference and does not bestir itself to send help, forfeits its own candlestick.

### KIDNEY DECEIT.

How Many are Unintentionally Deceived in Treating Kidney Disorders—Can You Afford to Trifle With Your Own Existence?—If You Suspect There is any Kidney Trouble, Discard Pills, Powders and Cure-Alls—South American Kidney Cure is a Time-Tried and Testified Kidney Specific.

A remedy which dissolves all obstructions, which heals and strengthens the affected parts, and which from its very nature eradicates all impurities from the system, is the only safe and sure remedy in cases of kidney disorder. Such a remedy is South American Kidney Cure. This is not heresy. The formula has been put under the severest of tests, and it has been proclaimed by the greatest authorities in the world of medical science that liquids—and liquids only—will obtain the results sought for. A liquid remedy taken into the system goes directly into the circulation and attacks immediately the effected parts, while solids such as pills or powders cannot possibly attain these results. Kidney disorders cannot afford to be trifled with. The quickest way is the safest way to combat these insidious ailments. This great remedy never fails. It's a liquid kidney specific. It's a solvent.

Prayer is the great resource of the church in missions. If we can agitate heaven, we shall have agitation down here.—From missionary address by C. I. Scofield.

### HEAD-NERVES.

Are Disturbed When the Stomach Refuses to do its Work—Indigestion Upsets the Whole System and Makes Wrecks of More Hopeful Lives than any Other Complaint Under the Sun.

"For several years I have been a subject of severe nervous headaches, and last June I became absolutely prostrated from the trouble. I also became a martyr to indigestion. I was persuaded to try South American Nerve. I procured a bottle. My headaches were relieved almost immediately, and in a remarkably short time, left me entirely. The remedy has toned up and built up my system wonderfully." James A. Bell, Beaverton.

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Among the m... trouble the fruit... "case-bearers";... fact that in their... encased in curi... they wear wher... insects, the cig... much damage in... ards since 1893... other case-bear... bers in several ap... New York, and p... tive than the cig... tol-case-bearer is... first attracted at... apple orchard of... County in Penns... It is practicable... in its caterpillar s... so well protected... destruction depen... work. It can be k... work with a Paris... pound to 105 or 2... Bordeaux mixture... plications of the p... open to effectually... numerous. It w... the poison with t... mixture, in one of... the second one, as... the apple scab fun... first check. This p... ing of the buds an... flower is also just... moth and the cig... often work with t... should be treated to... all three of these... destructive work be... an especial effort sh... more thoroughly th... until after the bloss... striking a blow at... many of the pist... doubtless be poisone...

The Farm.

A Disease of Currant Canes.

During the last few years there has existed, in various portions of New York state, a disease of currant bushes, which has been more or less destructive to the currant industry.

The first suggestion is that all cuttings be taken from plants known to be free from the disease. It is not safe to take cuttings from apparently healthy plants in a diseased patch, but they should be obtained from localities where the disease is not present.

cation of the Paris Green made just after the petals fall, which is also the best time to spray for the codlin moth or apple worm.

Feeding Ensilage.

Hundreds of dairymen are feeding as much as forty pounds or more daily of good ensilage without injuring the quality of the milk. At the New York Experiment Station certain cows have eaten, this winter, as much as fifty pounds of ensilage daily, and the writer can testify that the milk is of excellent taste and quality.

A New Food For Cattle.

The Maryland station has been making feeding tests with what is called a "new corn product." Cramp, the great iron ship-builder, has patented a process and erected factories in Illinois and in other corn-growing regions, for the manufacture of a packing from the pith of cornstalks, to fill in between the inner and outer walls of iron warships.

Fruit-Tree Pests.

Among the most interesting insects that trouble the fruit-grower are those known as "case-bearers;" thus named, from the fact that in their destructive stage they are encased in curiously shaped suits which they wear wherever they go.

It is practicable to fight this case bearer in its caterpillar stage only; and it is then so well protected in its case as to render its destruction dependent upon very thorough work. It can be kept in check by thorough work with a Paris green spray, using one pound to 105 or 200 gallons of water, or Bordeaux mixture.

A Prominent City Official

Thinks as Highly of Paine's Celery Compound As He Did Years Ago.

Mr. J. T. Dillon, Chairman of the Board of Assessors of the city of Montreal, is one of the best known and most popular citizens of the great metropolis.

As Mr. Dillon had some years ago given public testimony regarding the life-giving virtues of Paine's Celery Compound, he was recently asked if his opinions had in any way changed as far as the value of the great curing medicine is concerned.

Mr. Dillon's reply was prompt, and his statement as strong as words could make it. His brief letter reads as follows:

"I am in receipt of your valued favor, and would say that I most cheerfully testify again to the worth, value and merits of Paine's Celery Compound.

"I am never without a bottle of it in my possession, and I partake of it daily. This I have been in the habit of doing for some seven years, and can affirm that, judging from experience, it is a most wonderful nerve restorer and tonic.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

Saint John Sunday-School Book Room, HEADQUARTERS FOR SUNDAY-SCHOOL LIBRARIES

Libraries sent to Schools on approval. Write for Catalogues and Prices.

AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING:

Peloubet's Notes on S.S. Lessons. Hurlbut's Illustrated Notes. Hurlbut's Revised Normal Lessons. Collection Envelopes.

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We keep the Supply Department of the N.B. Sunday-School Association

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IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD, Agent at St. John.

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VICTORIA PARLOR MATCHES

A First-class Match at a Second-hand price ...

No Sulphur

Neat Sliding Boxes

Ask your dealer for them

THE E. B. EDDY COMPANY, Limited.

HULL MONTREAL TORONTO

**Purgatorial Pills.**

The druggist would hardly smile if you asked for "purgatorial pills." There are many of them. But he would probably recommend a pill that did not gripe; a sugar-coated pill, gentle in action, and sure in effect. What are they called?

**..Ayer's Cathartic Pills..**

A hitch is said to have occurred regarding the boats of the proposed new fast Atlantic service, the contractors and government both abandoning the turret type of steamers in favor of the Campania type. The contractors will ask increased subsidy on account of the change.



**Pain Cured in An Instant.**

Let Radway's Ready Relief Be Used on the first indication of Pain or Uneasiness; if Threatened with Disease or Sickness, the Cure will be made Before the Family Doctor can reach the House.

**CURES THE WORST PAINS** in from one to twenty minutes.

**CRIPPLED BY RHEUMATISM.**

April 10, 1897.  
Dr. Radway & Co.: I have been a sufferer from Rheumatism for more than six months. I could not raise my hands to my head or put my hands behind me or even take off my own shirt. Before I had finished three-fourths of a bottle of Radway's Ready Relief I could use my arms as well as ever. You can see why I have such great faith in your Ready Relief.  
Yours truly,  
W. C. BARKER,  
Engineer at A. Monteleone's Boot and Shoe Factory, 609 Julia St., New Orleans, La.

**A CURE FOR ALL Summer Complaints.**

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharge continue, and a funnel saturated with the Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in a half tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pain.

Malaria and its Various Forms Cured and Prevented.

Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from change of water. It is better than French brandy or bitter as a stimulant.

Price 25 cents per bottle. Sold by all Druggists.

**RADWAY & CO.,**

7 St. Helen Street, Montreal, Can.

**Radway's Pills**

Perfect tasteless, elegantly coated, purge, renovate, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

**Always Reliable, Purely Vegetable.**

Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation.

ALSO DISORDERS OF THE LIVER.

Observe the following Symptoms resulting from Diseases of the Digestive Organs: Constipation, Inward Piles, Fulness or Blood in the Head, Anxiety of the Stomach, Heartburn, Disgust of Food, Fulness or Weight in 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 Pinches of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of the above-named disorders.

Price 25 cents per box. Sold by all Druggists or sent by mail.

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

**News Summary.**

John D. Rockefeller has presented to Vassar College a library of 2,700 books purchased in Germany.

Admirals at Crete have notified riotous Mussulmen that if a single European soldier is harmed they will bombard the town.

Frank Butler, the Australian bush murderer, was executed at Sydney, on Thursday. He confessed to having committed four murders.

Two electric car accidents happened in Halifax, Friday. A horse was injured and had to be shot, and a man was thrown from his wagon and dangerously wounded in the head.

The Empire State express Friday went from Syracuse to Buffalo—148.8 miles—in 143 minutes, or 136 minutes of actual running time. It covered 32 miles in 26 minutes and did several miles in 43 seconds.

The Figaro publishes a proclamation alleged to have been issued by the chiefs of the Tanalastribe of Madagascar inciting their followers to massacre all the Europeans in the island with the exception of the English, who, according to the proclamation, must be regarded as allies of the Malagasas.

Gen. Lord Howe, gold stick in waiting, distinguished himself at the Victorian Jubilee by losing control of his horse and being thrown in full view of the Queen. He may have been an eighteen carat stick in waiting, but he was certainly a very light weight in sticking.—St. Louis Republic.

An international conference on the seal controversy will be held at Washington in the autumn. Experts representing the governments interested will compare the results of their investigations with a view of arriving at an agreed state of facts. This conference will not deal with the question of revising the regulations.

The Dominion Government has decided to put the alien labor law in force in Manitoba and the Northwest and British Columbia, so as to protect the Canadian workmen on the Crow's Nest Pass railway. The government has also an understanding with the C. P. Railway to give preference to Canadians in all cases.

There was a big fire Friday night at Baku, the seat of large oil refineries on the Caspian Sea. It spread rapidly and destroyed five refineries and a large wharf. All work at the adjacent refineries has been suspended. Several persons have been burned to death and many seriously injured. About 2,000,000 pounds of kerosene have been consumed.

When the Italian officers who were recently released from captivity in Abyssinia reached Rome and heard of the statements made by Prince Henry of Orleans, in which the Italian army was charged with cowardice, they drew lots to decide which of them should meet the Prince on the field of honor. The lot fell to Lieut. Pant, who at once sent a challenge to Prince Henry.

Hon. Mr. Fielding, acting minister of marine and fisheries, has extended the season for catching lobsters in places where it would expire on July 15th, for nine days, that is up to and including Saturday, July 24th. This extension will apply to all maritime province coasts except the Bay of Fundy and the western and southern coast of Nova Scotia, where the close season began July 1st.

A baby moose about six weeks old has made its debut at the St. John park. It was received from Mr. Gesner A. Clark, of New Canaan, Queens Co., who had the courage and skill to capture it in the presence of its mother. Mr. Clark would have been delighted to have kept it as a pet, but being informed by S. E. McDonald, the local game warden, that he could not legally do so, he had great pleasure in passing it over to the park, which was done with the consent of Mr. Knight, the game commissioner. The thanks of the committee and the public are due to the game warden and commissioner as well as Mr. Clark for this addition to the park attractions.

Sir George Baden-Powell, in an interview, said: "Secretary Sherman's despatch is simply an isolated one. What has passed recently between the two governments is quite confidential. We are carrying out the award to the letter. I was one of the experts consulted by the arbitrators, but after a certain point expert opinion was no longer consulted or the resulting award would probably have been somewhat different. I think pelagic sealing the most humane and least wasteful method of killing the seals. Much American capital has been sunk in pelagic sealing, but a large number of Americans engage in it and who oppose a monopoly as much as we do get no hearing or consideration at Washington."

**CANADA'S INTERNATIONAL EXHIBITION,**

**St. John, N. B., 14th-24th September, 1897.**

**OVER \$12,000 IN PRIZES**  
For Live Stock and Farm and Dairy Products. Competition open to the World.

Very Cheap Excursion Rates on all Railways and Steamers. Rates and Dates announced later.

Special Arrangements are made for the Cheap transport of Exhibits.

The C. P. Railway will carry Exhibits from New Brunswick points at regular rates and refund all freight charges when goods or stock are returned unsold, thus carrying Exhibits practically free.

A special new Poultry Building is in course of erection, and Amusement Hall will be enlarged and improved.

In addition to Industrial, Agricultural and Live Stock Exhibits, five or more nights of HAND & CO.'S Magnificent Fire Works, and an hourly programme of Special High Class Dramatic Effect will be given in Amusement Hall, making together the best and cleanest special attractions ever brought before the people of the Maritime Provinces.

A trip to the Sea Shore, a visit to Canada's Winter Port, and a stay in the cleanest and healthiest city in Canada, can be combined with a visit to the International Exhibition, at the very Low Rates to be later advertised.

Arrange Now to Come to Saint John. Entry Forms will be forwarded to every one who applies personally or by letter to—

**Chas. A. Everett,**  
Manager and Secretary,  
St. John, N. B.

**These Days Make You feel**

uncomfortably hot in heavy clothing, take them off and get one of our light Summer Shirts, an Alpaca or Linen Coat, and one of our new French Straw Hats, and note how refreshingly cool you'll feel.

Orders by mail attended to promptly.

**FRASER, FRASER & CO.**  
Cheapside. 40 and 42 King Street.  
SAINT JOHN, N. B.

**MAYPOLE SOAP.**  
MADE IN ENGLAND.  
*Dyes any Shade!*  
**Will Not Wash Out Nor Fade.**  
**DOES NOT STAIN THE HANDS.**  
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