Messenger and Visitor.

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— In the B. Y. P. U. column, on our third page, President Ross, of the Maritime Union, gives some information as to special rates of travel, which will be of value to those who purpose attending the Indianapolis convention. We regret that Bro. Ross' note did not reach us in time for last week's issue.

— It was our privilege, while recently in attendance upon the Central Association, to share the generous hospitality of Dr. and Mrs. Parker at their beautiful home in Dartmouth. Though physically somewhat less vigorous than of old, Dr. Parker, we are pleased to learn, is enjoying better health now than he did a few years ago. We need not say that he is as genial as ever, and not less interested in every good cause, especially in all that pertains to the well-being of the Baptist denomination, whose interests he has so long and so faithfully served. All the friends of Dr. Parker—and what a host there are of them!—will pray that many happy and fruitful years may yet be added to his long and honorable life.

— Where there's a will there's a way, says the old adage, and it applies to giving for the support and spread of the gospel as well as to the many other things. Many are still emulating the example of that poor widow whose gift, paltry in the eyes of men, was great in the sight of Christ; and on the other hand, many who persuade themselves that they have nothing to cast into the Lord's treasury are yearly squandering large sums upon unwholesome appetites. One of the pastors at the Central Association, speaking to the report on Systematic Benevolence, told of a brother who, when asked for a contribution for missions, shed tears of sorrow because he had nothing to give. But it was learned that this same brother, with his two sons, under age, was spending twenty-five dollars a year in tobacco. Twenty-five dollars for tobacco and not a cent for missions! If all the Baptist tobacco money could be added to our foreign missionary contributions we might enlarge our forces on the mission field, which the missionaries are so urgently beseeching may be done, and would any one be the loser for surrendering the tobacco?

— A few days ago we availed ourselves of an opportunity to make a short visit to Truro and call upon our Baptist pastors there. In Truro, as in other places, there is some complaint of dull times, but substantial evidences of prosperity are not wanting, and the town is now looking its best, beautiful trees and gardens adorning its principal streets and setting off its many fine buildings to advantage. Pastors Parker and Aflams are laboring harmoniously and with a good measure of success. The latter has about completed the first year of his pastorate with the Prince street church. His ministrations, we learn from others than himself, are highly appreciated by his people, and he feels that he has much reason to be encouraged in his work. Pastor Parker and his people have succeeded in having their new place of worship completed during the year, and, as our readers know, it has lately been dedicated. The building seems to leave nothing to be desired in respect to convenience for work, and its interior appearance is especially attractive. The pastor is abundant in labors and full of wise plans for the successful carrying on of the church's work.

— Senator Leland Stanford, who has lately died at his home near San Francisco, was a man whose name has become widely known. He was celebrated as one of the great millionaires of the country, having succeeded in accumulating property to the amount, it is said, of some $40,000,000 or $50,000,000. But the name of Senator Stanford had become known to the world not chiefly because of his wealth, but because of his use of a portion of it in founding the university which bears his name. The loss of his son, Leland Stanford, Jr., who died in Italy in 1884, was a great blow to Mr. Stanford and his wife, destroying many fondly cherished hopes, and out of the desire to erect a suitable memorial to their son came the idea of the university to bear his name. Property estimated at $20,000,000 was set apart for the purpose. The work of building was begun in 1887, and the university was formally opened in October 1891. It is said that the establishment of the university has had the effect of largely increasing the value of Senator Stanford's other property at Palo Alto. The founding of the university is a praiseworthy use of wealth, and Mr. Stanford has done wisely in choosing for himself and his son a form of memorial through which many may be benefited.

The Nova Scotia Central Association.

This association met in its forty-third annual session with the First Baptist church, Halifax, at two p. m., on Friday, June 23.

In the absence of the moderator of last year, Rev. A. C. Chute, pastor of the First church, took the chair. After a short time spent in devotional exercises, the officers of the association were elected as follows: Moderator, Rev. Wm. E. Hall, of the Tabernacle church, Halifax; clerk, Rev. Joseph Murray, of Falmouth; assistant clerk, Rev. G. P. Raymond, of New Germany; treasurer, B. H. Eaton, Esq.; auditor, J. Burgoyne, Esq.

The committee on arrangements submitted a general programme of services to be held during the association. This report was adopted, and at the evening session printed programmes of the services were placed in the pews. This plan, which can easily be followed by any association held within reach of a printing office, seems to be worthy of general adoption, as it is convenient and helpful to the delegates to have the information which the programme gives always at hand.

Standing committees were revised and vacancies filled as necessary.

On motion offered by Dr. D. F. Higgins, it was resolved that the nominating committee be instructed not to place the same person on two different committees, and not to place the clerk of the association on committees. The purpose of this resolution, which is to distribute the work of the association as much as possible, is to be commended. It was also resolved that the committee on nominations be requested to name a committee to prepare the circular letter of the association, and that the committee on the digest of letters from the churches be instructed to hand over the result of their work to the committee which is to prepare the circular letter.

The report on Obituaries was presented by Rev. M. P. Freeman. The only removal by death during the year from the ranks of the ministers of this association is in the case of the late Rev. John Pryor, D. D., of Halifax. The report contained a brief account of the services rendered by Dr. Pryor to the denomination, and also made appropriate mention of the late Mark Curry, of Windsor, and his generous donations and bequests to the enterprises of the body.

An historical sketch of the Lower Aylesford church was read by Bro. John Hall, of Kingston. Much interesting Baptist history is connected with this church. From it and those churches of which it is the parent, there has gone forth a host of Baptist ministers, some of whom have finished their course and passed on to their reward, but many of them are still doing valiant service for the cause in the church militant. This interesting history of the Lower Aylesford church was accepted by the association and its publication in the Messenger and Visitor was requested.

FRIDAY EVENING.

The first thing on the programme was the welcoming of new pastors to the association by the moderator. Revs. D. G. McDonald, J. W. Brown, A. C. Chute and E. O. Read, being present, responded in suitable terms.

The report on Sunday-schools was presented by Bro. Noble Crandall, of Windsor. The report affirmed that there was not that interest felt by the churches generally in the Sunday-school work which its great importance demanded. There was need of better organization for this work. The importance of pledging the children against liquor, tobacco and profane language was mentioned. In the selection of libraries great care should be observed, and any book likely to have an evil influence should be excluded. The Book Room was commended as the medium through which Sunday-school supplies might best be obtained. Lesson helps were commended as aids to the study of the lessons, but not to be brought into the school. The association was invited to express its opinion upon the advisability of continuing the present system of International Lessons. The report also recommended the division of the association into districts and the appointment of committees in connection with them for the more thorough prosecution of Sunday-school work. The report was accepted and laid on the table.

According to arrangement, the first address of the evening was by Rev. E. E. Daley, of Berwick; subject, "The Teacher's Preparation Work." Mr. Daley emphasized the need of preparation in connection with any important work. The blessings which the world has received have come through men especially prepared for their work. The problem for the teacher is, how to become a medium of communication between God and his class. The teacher needs to feel the importance of his work. If he fails to recognize the great interests committed to his care, his efforts will be feeble and without good results. The teaching must be enforced by a good and consistent life. He who would lead others upward must himself take the upward way. The help of the Divine Spirit must be sought. This is more important than all the assistance to be received from commentaries—valuable as these are in their place. Having prepared himself, the teacher should prepare the lesson through honest and industrious study, seeking to appropriate and assimilate the truth he would teach to others.

"The Teacher's Teaching Work" was the subject assigned Rev. G. P. Raymond. He emphasized the idea that the teacher's work is *work*. He meets his class to *teach* them, not to entertain, to please or to pass the time. The teacher's work is to teach the lesson of the day. Let him so employ the time assigned as to impress the lesson strongly upon the minds of the scholars. Teach *Bible* knowledge. It is possible to teach the lessons without the scholars receiving a thorough knowledge of the Bible. We should teach the truth, the whole truth, and nothing but the truth. The necessity of regeneration should be made plain and prominent in Sunday-school teaching. Teaching by example is highly important. The earnest teacher loves his work and the prepared teacher rejoices in the opportunity to meet his class. There is a great reward, not temporal, but the reward of those who turn others to righteousness.

Rev. L. A. Cooney spoke on the subject of "The Teacher's Work, other than Teaching." Among the things which were insisted on in this connection as important were a personal and intimate acquaintance with the scholars. By visiting them and by obtaining their confidence the teacher should seek to gain such an acquaintance with his scholars' lives and experiences as will enable him to be to them a counsellor and helper. His grand aim in this, as in his teaching, should be the salvation of his scholars. The teacher should put forth efforts to keep his class full and let it overflow into the school.

Rev. S. B. Kempton, the fourth and last speaker for the evening, gave a valuable address on the question: "How far is the future condition of the church dependent upon the present condition of the Sunday-school?" Mr. Kempton said that the very great importance of this question had grown upon him as he had thought of it. In a little while all who are active in the church to-day, pastors, teachers, etc., will have passed away, and it is well to consider whether we can so shape our conduct as to influence the future for good. The present church is different from that of fifty years ago, that which is to come will be different again from that of to-day. While the church remains true to Christ, the grand essentials of Christianity will remain unchanged. But a sifting time is upon us. A subtle spirit of infidelity is abroad. The church will have to face things in the next fifty years which may well make the thoughtful think and the prayerful pray. Coming days will test the faith of Christians, and if possible deceive the very elect. The Sunday-school affords a grand opportunity for giving right direction to the minds and lives of those who are to occupy the controlling positions in the coming generation. It is most important in this connection to enquire how far the present attendance in Sunday-school will affect the future membership of the church? Comparatively few come into the churches nowadays who do not come through the Sunday-school, and it is lamentable that so large a proportion of the children of Baptist families are not in the Sunday-schools or in attendance upon the services of the church. The speaker was not disposed to find fault with the present system of the work in the Sunday-schools. It was easy to place too much confidence in variety and novelty. We need the aid of the Holy Spirit to make the best use of the means we have. A most important question he felt to be, what is the *aim* of the Sunday-school? What is the grand purpose for which we are striving in connection with this work?

SATURDAY MORNING.

The first thing in the order of business at this session was the reading of the statistical information contained in the letters. From the statistics presented it appeared that in the churches connected with the association there had been baptized 427; died 93. The total increase, 332; decrease, 80; net increase, 252. Of the 427 baptized, 250 were from the Sunday-school. Rev. D. G. McDonald and others remarked upon the comparatively small number of baptisms which had taken place during the year, and the need of humiliation, prayer and greater faithfulness, in order that greater results may appear in the year to come.

Some discussion took place in reference to the unsatisfactory character of the reports from the churches as to the number of families maintaining family worship. The difficulty of ascertaining the facts in reference to this matter was referred to, and it was said that pastors ought to urge upon their people the duty of maintaining family worship. Some of the pastors, however, thought that the deacons should take a share of the responsibility in this matter. It was also stated that one-sixth of the church members reported to the association are non-residents, and the importance was urged of getting members when removing to take their letters and unite with churches elsewhere.

The report on Temperance was presented by Rev. Wm. Smallman, and spoken to by a number of delegates. Some difference of opinion was manifested as to the value of temperance societies and the proper attitude of members of the church toward them. It was complained, and no doubt with a good deal of justice, that the many temperance and other societies outside the church, supposed to have some good end in view, occupied so much of the time and energy of many Christians that they had very little time to give to the church itself, to which their highest and best allegiance was due. Some slight amendments were made to one or two clauses. The report, as amended and adopted, appears on our third page.

SATURDAY AFTERNOON.

The report on Sunday-schools was taken from the table, several of the brethren taking part in the discussion. The point to which attention was principally directed was the great importance that the literature furnished to the children and young people through Sunday-school libraries should be of a pure and wholesome character. The advantages of obtaining Sunday-school books and other supplies from the Book Room at Halifax was also emphasized. Bro. G. A. McDonald showed that a judicious committee was appointed to read books before they were sent out. Any book found unsuitable could be returned, and any profits arising from sale of the books goes to the denomination and enables it to extend its work in this department.

The suggestion contained in the report as to the suitability of the International Lesson series, owing to lack of time required for such a discussion, was merely noticed. As to the recommendation looking to better organization of the Sunday-school forces of the association through districts and committees, the association considered that this was properly in the hands of the present district committees.

The report on Denominational Literature was read by Bro. G. A. McDonald. The report made favorable mention of the work of the Book Room and commended it to the confidence and patronage of the denomination. To meet the needs of the brethren in the Upper Provinces a new edition of the Baptist Hymnal has been brought out, having a supplement of 30 hymns, and the book is being adopted by many of our churches in the West. The report expressed gratification at the large circulation attained by the Messenger and Visitor, and the desire that it might find a place in every Baptist family. The editor of the paper, being present, by invitation addressed the association in the interests of the paper, gratefully recognizing the excellent foundations which had been laid by others in the past and the cordial support which the people generally, and particularly the pastors, are giving the Messenger and Visitor.

SATURDAY EVENING.

This session was devoted to the subject of education. The report on education was presented by Rev. T. A. Higgins, D. D., of Wolfville. It showed that a large number of young people are seeking education at the institutions at Wolfville, and it is to be expected that these numbers will increase as time goes on. How to provide for them is the question which presses heavily upon the Board of Governors, and the problem appears to grow more and more difficult. The condition of things calls for increased liberality in the support of the institutions. If the work is to be carried forward on its present basis, this is a necessity. The attendance at the institutions during the year has been good, and the various departments of the work efficiently carried on. A committee appointed by the Board of Governors to visit the college at different times during the year and inspect its work, had performed the duty assigned it, and had reported that on the whole they were satisfied that the institution is in a healthy and efficient condition. The report made appreciative mention of Horton Academy and Acadia Seminary. The Manual Training department is believed to have added largely to the value of the former, and the efficiency of the musical department in the latter received special mention. A number of students at Wolfville—some from each of the schools—have been converted during the year and have professed their faith in Christ.

Dr. T. A. Higgins and Dr. Jones, of Acadia, were the speakers for the evening. Dr. Higgins' subject was, "The origin and purpose of our Wolfville educational institutions, and the steps or stages of their development to the present." This very interesting historical sketch we hope to present to our readers, either as a whole or in part, in a subsequent issue.

Dr. Jones spoke on "Education as helping in a knowledge of Christianity and increase of power." This address dealt with education, not in the sense of scholastic training but in the wider sense of the whole process of mental developement in men. The professor spoke at considerable length. Gems of thought and expression were scattered with a lavish hand. We had hoped to be able to give a more extended report of this fine address, having the notes at hand, but find that the space required is not available.

The report, after some discussion and amendment, was adopted.

SUNDAY MORNING.

The associational sermon was preached at eleven o'clock a. m. by Rev. S. March, of Halifax. The text was Phil. 1: 27—"That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." The sermon was well prepared, well delivered, and was evidently highly appreciated. The preacher alluded to the situation and history of Philippi. It was the spot where the gospel was first preached in Europe. The text was a call to unity and co-operation with the purpose of striving for the faith of the gospel. There were then, as there are now, forces seeking to overthrow the faith of Christians. We must therefore strive together for the faith. In order to the preservation of a pure gospel we must maintain (1) the supremacy of the Lord Jesus Christ in His church; (2) the authority and sufficiency of the Word of God; (3) the necessity of a regenerated church membership; (4) steadfastness in work. In effecting this there must be combination and co-operation, unity of heart and unity of action.

The Baptist pulpits, as well as many of those of other denominations, were supplied by ministers attending the association.

[The remaining portion of the report is necessarily held over to another issue.]

W. B. M. U. RECEIPTS.

Monies received from June 12 to June 27: Amherst Shore, F. M., $4.58; Jacksontown, F. M., $10.65; Windsor, F. M. $20, H. M. $3; St. Stephen, F. M. $11 50; Lower Aylesford, F. M. $15, H. M. $2 50; Alexandra, F. M. $16, H. M. $2; "S." to constitute herself a life member, F. M., $25; Pugwash, Mrs. Wills, H. M., $1; River Hebert, F. M. $8.80, G. L. M. $2; Memorial tribute to W. M. A. S. of River Hebert in memory of Mrs. Joseph Reed, by three of her daughters, F. M., $25; collection Western Association, Paradise, F. M., $22.11; collection County Convention, River Hebert, Cumberland Co., F. M., $20.86; Florenceville, F. M., $19.20; Milton, Yarmouth Co., F. M. $13, H. M. $1; Newcastle Mission Band, "Lone Star," toward Mr. Morse's salary, $5; Charlottetown, to constitute Mrs. John Scott a life member, F. M. $20, H. M. $5; Beaver Harbor, F. M., $3; Windsor Mission Band, toward Mr. Morse's salary, $25; North River, F. M. $9, H. M. $4; St. John (Germain St.) Mission Band, toward Mr. Morse's salary, $47; Alma, F. M., $4.32.

MARY SMITH, Treas.

The Bancroft Company, Auditorium Building, Chicago, are early in the field with what bids fair to be the most beautiful as well as the most practicable reproduction of the great exposition in book form. The plan is to embody in 1,000 imperial folio pages, print and pictures in the highest style of art, all the prominent and representative features, historical and descriptive, of the grand display, buildings and their contents and surroundings, giving enough of every class of exhibits fully and fitly to represent the whole, with minor mention of the others. The work is entitled "The Book of the Fair," and the author is Hubert Howe Bancroft.

Beecham's Pills cure sick headache.

W. B. M. U.

MOTTO FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 20: 21.

Letter from Mrs. Churchill.

I want to thank the dear sisters at home for their prayer topic in the column for February. The Lord knew how much I would need your prayers that month, and I believe He put this thought into your hearts. I cannot tell you how it affected me when I opened the first February number, sometime in March, and saw that during February, that hard, hard month for me alone at Bobbili, my sisters had been praying for me and for the success of the work at Bobbili; and I said, it is in answer to those prayers that the Lord has brought me through these hard places, and did not let me fail when I often feared I would. Perhaps it is in answer to those prayers, too, that I have come up here into this cool atmosphere during the hot weather on the plains. Certainly I feel my strength increasing already, and my brain is getting a chance to rest and recuperate, and I hope to return to my work after the rains set in, quite renewed.

And now, O that the Lord would answer the second part of the request and send the "showers of blessing" on the Bobbili field to rejoice the hearts of the missionaries, the praying ones at home, the angels around the throne and the waiting Redeemer. O, that in all of our fields might He speedily "see of the travail of His soul and be satisfied."

One was baptized in Bobbili in March. He came some eighteen miles for that purpose—the first from his village. There are many others there whom we believe to be converted, but, oh, it is so hard to leave all, literally all with them, and follow the Lord in baptism. We are very pleasantly situated here at Ooty. With Mr. and Mrs. Bates we have rented a small house, furnished with the *necessities* for housekeeping. We have a dining-room in common, and carry on our housekeeping arrangements together, each doing his part. Little Ernest is the pet of the house, and if Mrs. Bates' health were improving under the doctor's treatment in this delightful atmosphere and flowery surroundings, we would have little left to wish for in our transient home on the hills. We have been up three weeks, and they about seven, but Mrs. Bates does not improve as we all hoped she would; however, we will pray and hope on.

The other day I was surprised and delighted to receive a donation from the teachers and young ladies of Acadia Seminary towards a bell for our new chapel school house in Bobbili. This was sent to me, via my former young lady, now Mrs. Laflamme, who added to it and sent it on.

This has encouraged my heart much, and I trust others will supplement the sum till there will be sufficient to purchase the bell. I pray that each who participated in this very kind and generous offering may receive a return in spiritual blessings for the self-denial which gave the *earnest* of our bell. I also hope that each may remember her offering, and after the bell is a reality, in the years to come may not cease to pray, that as the tones of the bell are heard distinct and clear calling the heathen of Bobbili to come and hear of the Redeemer of mankind, many may by it be induced to come in and hear so as to live, to *live* forever.

M. F. CHURCHILL.

Ooty Cottage, Ootacamund, April 25.

Under date of May 20, M. B. Shaw writes from Vizianagram:

"We have struck a hot wave. The thermometer stands at 98°, 99° and 100° in the house at noon. We go to bed at night with the mercury at 92°, 91° or 89°. It is simply awful. We would go to Bimli, but fear Nettie could not stand the journey. The little boys seem to bear the heat better than we do. Through the day we have to sit under the punka and drink soda water occasionally to cool our blood. But at night it is distressing. The bed is hot; the wood and iron of the bedstead are hot. The pillows burn, and the punka only stirs up the hot air. We close up the house after eight o'clock in the morning to keep out the hot wind, and when we step outside after five in the afternoon the sensation to the whole body is something as it used to be to the hand to put it in the brick oven when heated for baking. Even the natives complain of this hot spell. But this will soon be over. We have had a few showers which has started the grass. So there is some relief to the eye when we look out on the compound." He adds, "We have two cows and twelve hens, so plenty of milk and eggs whatever else we have to go without."

— In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

OUR BAPTIST ADVANTAGE IN AMERICA.

BY PRESIDENT AUGUSTUS H. STRONG, D. D.,
Of the Rochester Theological Seminary.

It is well to encourage one another in God. We have undertaken a great enterprise, comparable only to the conquest of the world by the apostles. We have set out to subdue this country to the Baptist faith. It is desirable to count the cost, and see whether with ten thousand we are able to meet those who come against us with twenty thousand. I propose, therefore, to consider "Our Baptist Advantage in America." Let us look at some of its elements, and then at the responsibility which it lays upon us.

First: It is our Baptist advantage that we rest our doctrine of the ordinances solely on New Testament prescription and example. Believing that Scripture is the supreme authority in matters of religious belief and practice, we go directly to the Scriptures and ask only what the Scriptures teach. Other denominations of Christians err, as we think, in recognizing other sources of doctrine in addition to this one infallible standard. The practice of the church or the decisions of church councils are regarded as binding also. But we care nothing for the fathers; we trust only the grandfathers—the apostles themselves. The written word, what saith it? It is a plain word, designed for common people; the wayfaring man may read even while he runs; he does not need commentaries or explanations in order to understand its essential teachings. It is a great advantage that our best campaign document is the Bible—the most widely circulated book in the world; in fact, all we have to do, and all we desire to do, is to get people to read and follow the Bible. There is our rock and our defense, and the rock stands "foursquare 'gainst all the winds that blow." Scholarship examines that rock, but only reveals more and more clearly how impregnable it is.

Lest these should seem unwarranted assertions, I quote some utterances from men of other faiths than our own, men of the highest rank in exegesis and in history, men who speak of what has been to them the study of a lifetime. Dr. Philip Schaff, of the Union Theological Seminary, in New York City, declares: "Respecting the form of baptism, the impartial historian is compelled by exegesis and history substantially to yield the point to the Baptists." "The baptism of Christ in the Jordan, and the illustrations of baptism used in the New Testament, are all in favor of immersion, rather than of sprinkling, as is freely admitted by the best exegetes, Catholics and Protestants, English and German." Professor George P. Fisher, of the Yale Divinity School, thus expresses himself: "Baptism, it is now generally agreed among scholars, was commonly administered by immersion." The latest and most brilliant investigator of early church history is Professor Harnack, of Berlin. He tells us that "*Baptizein* undoubtedly signifies *immersion*. No proof can be found that it signifies anything else in the New Testament and in the most ancient Christian literature." No one can doubt the impartiality of the late Dean Stanley. Dean Stanley speaks of immersion as "the primitive, apostolical, and till the thirteenth century the universal, mode of baptism which is still in our own church (the church of England) as positively enjoined in theory, as it is universally neglected in practice." "The change from immersion to sprinkling," he says, "has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

Here is suggested the reason why Baptists can never consent to any form of administering the ordinance but that which Christ enjoined. Baptism, like the Lord's Supper, is a *teaching* ordinance. It is a pictorial proclamation and declaration of the death, burial and resurrection of our Lord. Equally with the preaching of Christ's atoning death from the pulpit, it sets forth the great sacrifice of Christ for our salvation. The first and most important thing taught by baptism is, not the spiritual death and resurrection of the *believer* with Christ, but rather *Christ's own* death for our sins and resurrection for our justification. And this meaning of the ordinance is just as clearly taught in Scripture, as that baptism is simply and only immersion. Said Luther, the great reformer, "Baptism is a sign both of death and resurrection. Being moved by this reason, I would have those that are baptized to be altogether dipped into the water, as the word means, and the mystery signifies." In the English church during this last century there has been no greater scholar and no nobler man than Lightfoot, the late Bishop of Durham. How significant are his words: "Baptism is the grave of the old man and the birth of the new—an image of the believer's participation both in the death and in the resurrection of Christ. . . . As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life." With these testimonies before us, I think it must be conceded that, Pedobaptists themselves being the judges, Baptists have the advantage of a clear New Testament foundation.

Secondly: It is our Baptist advantage that we make the relation of the believer to the church to depend on, follow and express his previous relation to Christ. We hold that men are saved, not by union with the church, but by union with Christ. We make Christ, not the church, central. The church is only the outward expression of the common life of believers in Christ. The new life in Christ comes first, and only then comes membership in the church. Baptism does not *make* people Christians, it is rather their profession that they *are already* Christians. Instead of baptism being a means of salvation, a man must be saved before he has any right to be baptized. Not baptism therefore, but a regenerate church membership, is the central and fundamental tenet of our Baptist faith. And this is simply to say that we admit to church-membership only those who give credible evidence of having been already spiritually united to Christ. The church is an outgrowth of Christ. Hence we dare not say, with the Westminster Confession, that the church "consists of all those throughout the world that profess the true religion, *together with their children*." We dare not baptize those who, like infants, give no sign that they are regenerate. The church is Christ's body, and we can admit to its ordinances only those who show that they are one with Christ, that His Spirit is dwelling within them, and that they have with their Saviour died to sin and risen to newness of life. Only to such can baptism or the Lord's Supper be anything but an empty form.

This principle that the church is to represent Christ, and that it is to contain only those who are spiritually joined to Christ, is of immeasurable importance. The neglect of it in the times of Constantine almost destroyed the church. Infant baptism swept into it vast multitudes of the unregenerate, until its early spirituality was lost and it fell an easy prey to the Roman hierarchy. The neglect of it after the Reformation undid almost all the results of that great revival of religion. Infant baptism again flooded the church with godlessness, identified it with the world, and infected it in every part with a scepticism and formality from which it has not yet been delivered. Why is it, on the other hand, that Baptists, without any iron wheel of outward organization—a very rope of sand exposed at every moment to the rolling waves—have been able to hold the truth, and to hold together more perfectly than any other body of believers in Christendom? I give both the fact and the explanation in the words of men who are not Baptists, but whose utterances carry weight everywhere. In a recent letter which I received from Dr. William G. T. Shedd, that stalwart Presbyterian and eminent theologian says to me: "Among the denominations we all look to the Baptists for steady and firm adherence to sound doctrine. You have never had any internal doctrinal conflicts, and from year to year you present an undivided front in defense of the Calvinistic faith. Having no judicatures, and regarding the local church as the unit, it is remarkable that you maintain such a unity and solidarity of belief." There is the *fact*. And Dr. J. L. Withrow, of Chicago, one of the ablest of our Congregational brethren, gives us the *explanation*. He says to our credit: "There is not a denomination of evangelical Christians that is throughout as sound theologically as the Baptist denomination. There is not an evangelical denomination in America to-day that is as true to the simple, plain gospel of God as it is revealed in the Word, as is the Baptist denomination." I think, therefore, that we must fairly claim the advantage of a doctrine which binds the church and Christ indissolubly together.

Thirdly: It is our Baptist advantage that we have always stood for the absolute separation of church and state, and have done much to secure this freedom for America and for the world. From the beginning we have maintained that the church should be completely independent of the state. Our doctrine of civil and religious liberty grows directly out of our doctrine of the direct relation of the individual Christian to Christ. Christ is the only lawgiver, the only Lord of the conscience. There can be no rightful human lordship over God's heritage. Since each local church is directly subject to Christ, there is no jurisdiction of one church over another, but all are on an equal footing, and all are independent of interference or control by the civil power. Absolute liberty of conscience under Christ has always been a distinguishing tenet of Baptists. Again and again have Baptists suffered persecution, but they have never persecuted. In Switzerland, when Zwingli, following the example of Luther, turned aside from the simple faith of the New Testament and for political reasons subjected the church to the state, the Anabaptists, in 1527, issued the first published Confession in which Christian men claimed absolute religious freedom for themselves and granted absolute religious freedom to others.

In England, the confession of John Smyth, an indubitable Baptist, in 1614, was the first English declaration of faith in which complete separation of church and state is declared to be the law of Christ. And in Rhode Island, in the year 1636, the Baptist Roger Williams instituted the first government on earth organized upon the principle of absolute freedom to all belief and practice not conflicting with good order and morals. So Baptists first announced the principle of religious liberty in Switzerland; Baptists first advocated it in England; a Baptist first established it in America.

Here, too, I prefer to let others speak for us. John Locke, a hundred years before our American Independence, declared that "the Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." Of Roger Williams, George Bancroft says: "He was the first person in modern Christendom to assert the doctrine of liberty of conscience in religion . . . Freedom of conscience was from the first a trophy of the Baptists." John Fiske, referring to the views of Roger Williams, writes thus: "Such views are to-day quite generally adopted by the more civilized portions of the Protestant world; but it is needless to say that they were not the views of the seventeenth century, in Massachusetts or elsewhere." And Leonard Bacon says of Baptist churches: "It has been claimed for these churches that, from the age of the Reformation onward, they have been always foremost and always consistent in maintaining the doctrine of religious liberty. Let me not be understood as calling in question the right to so great an honor." And yet with a great price have they obtained this freedom. Their history is written in blood. Hundreds of Baptists have been hanged, drowned, burned at the stake, often leaving such testimony as Terwoort the Fleming gave in England in 1575: "They who have the one true gospel doctrine and faith will persecute no one, but will themselves be persecuted." In this land, which Baptists more than any other denomination of Christians have made a land of liberty, we have a great advantage in being able to point back to a glorious history of faithfulness in spite of persecution. Having brought the Christian world so far toward the acknowledgment of the principles of our faith, we may take courage as we look forward to the future.

Fourthly: It is our Baptist advantage that, in spite of small beginnings, frequent persecutions, and unpopular doctrine, we have multiplied more rapidly than any other body of Christians in America. The blood of the martyrs has certainly been the seed of the church. Exclusion from the privileges of the ruling order has thrown our people back upon the promise and power of Christ. When Hezekiah Smith was "warned off from God's earth" by the sheriff of Haverhill, Massachusetts; when Obadiah Holmes was whipped unmercifully in the streets of Boston; when Baptists who would not have their infant children baptized were fined two thousand pounds of tobacco in Virginia; these barbarities only made them more spiritual and more intent upon the salvation of men's souls. Their steadfastness and faith began to impress the whole population. After the great revival under Edwards and Whitfield there came a great reaction in New England, and the orthodox churches were in imminent danger of going over to Unitarianism. But though scores of orthodox ministers apostatized, not one Baptist minister forsook the faith, and not one Baptist church became Unitarian. On the contrary, the Baptist churches and ministers stood as an immovable rock in Boston, until the tide of heresy ebbed, and the danger was past.

Mr. Vedder, in his excellent "Short History of the Baptists," has called the years from 1776 to 1845 "the period of missions and expansion." It is doubtful whether any body of Christians ever grew so rapidly. In 1776, Baptists numbered not more than one in one hundred of the population; in 1892 they number one in twenty-one. At the close of the Revolutionary War we had only three churches west of the Alleghanies; now we have 21,550. Our 50,000 members have, in little more than a century, become 3,269,000. While the five millions of population which the country had in 1776 have increased twelve-fold, the fifty thousand Baptists have increased sixty-fold. Like our beloved and honored Methodist brethren, we have sought to win the people, and to preach the gospel to the poor. We have not often had an "apostle to the gentiles," but we have had many missionaries on the frontiers. And a blessing has attended our work. We stand next to the Methodists in point of numbers in America; but our ratio of increase during the last few decades has been nearly two per cent. greater than theirs.

We have multiplied marvellously, not only at home but abroad. This is the centenary year of Baptist missions to the heathen. Just a hundred years ago William Carey's zeal and energy led to the establishment of the English Baptist Missionary Society. It is not eighty years since our American Baptist missionary work began. And yet in these four fifths of a century we have reached a point where we count 74 mission stations, 417 missionaries, 2,030 native pastors and helpers, 1,450 mission churches, and 163,881 members—results more than twice as great as any other Protestant missionary body can show, and yet results achieved by contributions on our part amounting, alas, to not more than one-third to one-half what other single denominations contribute and expend. To estimate what has been accomplished we must remember also the marked decline in the number of Infant baptisms in Pedobaptist churches—amounting to a decrease of more than one-third in fifty years. Here is evidence that our protest against the unscriptural and pernicious practice has made deep impression upon our brethren in other folds; and that, as the separation of church and state has been effected in America largely by Baptist instrumentality, so the abolition of that infant baptism which ever tends to the merging of the church in the state may yet follow, if Baptists are faithful to their Lord. It is not too much to say that the remarkable increase of our numbers, where we have been thus faithful, and the gradual disintegration of our churches where, as in England, the Baptist principle has been compromised, gives us a great advantage in our proclamation of the unadulterated truth of Scripture.

Fifthly: It is our Baptist advantage that we have a polity analogous to that of our Republic, and therefore adapted to win the increasing favor of loyal Americans. What I mean is that we represent in the church that same principle of equality and freedom which we cherish so greatly in the state. Our church government is democratic or congregational. Since every member of the church is a member of Christ, he has a right to interpret Christ's will for himself, and to have an equal voice in the conduct of ecclesiastical affairs. It is not wonderful that Baptist church government should agree with republican civil government, for Baptists had much to do with shaping our national constitution. No man had greater influence in framing our fundamental law, and no man's word as to the other influences which made that law what it is, can be more authoritative than that of Thos. Jefferson. And yet Thomas Jefferson declared that "he considered Baptist church government the only form of pure democracy which then existed in the world," and that he "had concluded, eight or ten years before the American revolution, that it would be the best plan of government for the American colonies." Baptists had a large share in securing the adoption of that memorable article in our Constitution which provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." And finally, Baptists, more than any other denomination of Christians, by their persistent advocacy brought Congress to propose and the States to accept, just one hundred years ago, that famous first amendment to the Constitution which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The priesthood of the individual believer and his sole responsibility to Christ, the right of every member to interpret Scripture for himself and to have a voice in the government and discipline of the church, and the principle that truth is to be put before unity and the church to be first pure then peaceable, all these are wonderfully analogous to the characteristics of our civil polity. That very tenet of faith which is so much spoken against—our tenet of restricted communion—is the precise parallel to a cherished principle of our government, the principle that foreigners cannot enjoy the elective franchise and other privileges of citizenship until they have been naturalized. Since baptism is the rite by which men are made citizens of the kingdom, we cannot grant to them the privileges of the kingdom until they have been baptized. He who claims that persons have a right to commune before they have been baptized should also hold that all emigrants from abroad must be permitted to vote before they have become citizens. I am glad to be able to quote Dr. John Hall, that staunch Presbyterian of New York city, in defense of this position. He expresses himself as follows: "If I believed, with the Baptists, that none are baptized but those who are immersed on profession of faith, I should, with them, refuse to commune with any others." And Dr. A. A. Hodge, in his Systematic Theology, declares that "the faith and practice of all the evangelical churches is that the communion is designed only for believers, and therefore that a credible profession of faith and obedience should be required of every applicant."

We claim that our church government resembles our civil government in cultivating the spirit of freedom. Ritualism and prelacy benumb and enslave, and you cannot make men spiritual without making them also free. The late Dr. Dexter, one of the most eminent Congregationalists of the country, said that "to spiritualize and evangelize Romanism or High Churchism would be to Congregationalize it." And since Baptists are the most Congregational of the Congregationalists, we may say boldly that, just in proportion as hereditary and ritualistic churches are spiritualized, will they approach the Baptist polity. Now I do not believe that America will ever be less democratic than it is to-day. Revolutions never go backward, and the Republican principle has come to stay. Instead of contracting our bounds, we are more likely to widen them, until British America, Cuba and South America have the flag of the free waving over them. The spirit of this Columbian year is the spirit of pride in our government and of gratitude for our institutions. I cannot believe that, with the world's progress toward the abolition of monarchy and the establishment of republican forms of government, we are ever to be seduced from our political creed by the glamor of despotism.

Sixthly: It is our Baptist advantage that we hold to a freedom of individual interpretation and opinion, which makes us capable of unlimited expansion with the expansion of the land in which we live. Monarchies need to be limited in extent. But it is not so with republics. Representation and freedom solve all difficulties. And what limit need there be to the growth of a denomination, so long as there is no common government and every member of it has the right of private judgment? With us there are no creeds which bind our faith and serve as a human standard to which we must conform. Our only standard is the New Testament, and that every member may interpret for himself. We have no church courts with their gradations and successive appeals; there is no hierarchy or authority superior to the local body of believers; there are no oaths of conformity or prosecutions for heresy. We recognize not only the right, but also the duty of a progressive knowledge of Scripture and of a more perfect statement of doctrine. With John Smyth, that excellent Baptist who died at Amsterdam in 1612, we say: "I profess I have changed, and shall be ready still to change, for the better"; and with John Robinson in his farewell address to the Pilgrim Fathers: "I am verily persuaded that the Lord hath more truth yet to break forth from His holy Word." While other denominations have difficulty in adapting themselves to new surroundings and new phases of thought, the Baptist denomination has no Catechisms or Confessions to bind it, but can freely adopt new measures or new ideas, as new study of the Bible and new needs of the times may require.

The Christian denominations may be likened to the runners in a torch-race, in which each contestant tries to replace his light when it threatens to go out, and so by successive kindlings bring his torch first to the goal. The runner who is fettered by precedents, or who has to go in beaten tracks, may be easily outstripped. But he who can bestow all his labor and pains on the preservation and dissemination of his light will get most quickly to the goal and will give out most of an illumination on his way. To us Baptists belongs, as we believe, the faith once for all delivered to the saints, and it is our duty to hand it down through the ages, and to increase its volume and influence as it goes. The absence of ecclesiastical and confessional hindrances gives us an advantage in this torch-race of the ages.

Seventhly, and lastly, it is our Baptist advantage that we hold to a principle that limits and safeguards this individual freedom—a principle of stability—the principle of direct and entire obedience to Christ. While we are an absolute democracy so far as respects the interpretation of His will, we are an absolute monarchy so far as respects direct obedience to that will itself. Freedom is not enough. Every institution that is to last must also have law. In our American revolution we won our liberty; in our great Civil War we made that liberty permanent by making it a liberty regulated by law. Here is the greatest advantage of Baptists—they hold first, last and always, to the supreme and absolute dominion of Christ. His word is our only standard of truth; His love is our only motive of action; His will is our only rule of duty. We recognize that all our hopes will be empty and vain except as Christ Himself, by His personal and omnipotent Spirit, dwells and reigns within us. External advantages will be as valueless to us as to the Jewish nation was the possession of the oracles of God, unless with the external advantages there be given to us grace to be obedient. My observations among our German Baptists in Europe have convinced me that they have made such astonishing headway, not simply because of the truth they have preached, but because of the spiritual lives they have lived. And so in America—we shall continue to make headway, if we are but faithful.

If we are but faithful! This suggests that there are responsibilities as well as advantages, duties as well as privileges. The question has, perhaps, occurred to some who have heard me whether I expect that the whole world will ultimately become Baptist. To this I have two replies: First, that Baptist doctrine is probably not the whole of truth, and therefore the final church and creed may be something more than what at present we call Baptist; but secondly, that Baptist doctrine is just as certainly an important part of God's revealed will, and therefore to be embraced without curtailment or diminution in that final sum of triumphant truth which is to be the heritage and confession of the church universal. If we do not believe this, then we have no right to be Baptists at all. If our doctrine be merely an indifferent or optional matter, a human opinion but not a Divine prescription, then it is schism, and a rending of the body of Christ, for us to maintain a separate existence. But, being convinced that we have the truth of God, it would be cowardice and blasphemy to doubt that this truth of God will triumph. There are indeed other communions that number more than ours. But in the words of Edward Johnson's "Wonder-working Providence of Zion's Saviour," written in the dark year 1654, we, too, can say: "The Lord intends to achieve greater matters by this little handful than the world is aware of." The kingdom of truth is sure to come—that is our confidence and comfort. But then it is equally sure that the kingdom is near or far, just in proportion to the faith and love and devotion of those to whom this truth is committed to keep and to propagate.

Faithfulness to Christ requires of us three things: Education, Union and Evangelization. I think of these three respectively as activities of the mind, the affections, and the will; and as tending to bring man's mind and heart and will into conformity with the truth, the love and holiness of God. As God is truth, it is our duty to know the truth, and that implies the obligation to educate ourselves and to care for the education of others. The educational revival that has marked the last quarter of a century is a proof that God is with us—it is an augury that God is going to give us the kingdom. The single new University of Chicago has a larger property than belonged twenty years ago to all our Baptist colleges and theological seminaries put together. But many millions more will be required to meet the needs of the growing West, and to educate the masses of our colored brethren at the South. In spite of our great growth in the country at large, we are still very weak in some of our great cities, and it should cause us shame and confusion of face that in the metropolis of the State and of the country, with its contiguous populations the second greatest city of the world and numbering three millions, Baptists have up to the present time not the vestige of any institution of learning!

The second thing which faithfulness to Christ requires is Union. We are to hold the truth in love. The love of God is to be shed abroad in us. And, as truth leads to education, so love leads to union. We are to co-operate with our brethren in every good word and work. The constant exhortations to unity in the New Testament proceed upon the supposition that Christ dwells in all believers. Baptist polity is the best possible polity for good people. Christ has made no provision for an unregenerate church membership, and for the Satanic possession of Christians. It is best that a church in which Christ does not dwell should by dissension reveal its weakness and fall to pieces; and any outward organization that conceals inward disintegration and compels a merely formal union, after the love of Christ has departed, is a hindrance instead of a help to true religion. How vast the change when that love takes possession of hearts that were once cold! The church becomes a Christian family once more, and all the world begins to say: "See how these Christians love one another." The host of God that had been scattered and ineffective, like soldiers bivouacked for the night, comes together and stands once more in battle array, mighty either for defence or attack. I can but think that the new impulse to come together in State Conventions, to form Social Unions, to organize our young people for Christian work, and to mass the strength and contributions of our women, is indicative of an increase of Christian love.

And the last thing which faithfulness requires—the thing indeed to which all my address thus far has been aiming to lead you—is Evangelization. That is the purpose of our gathering here. It is peculiarly an activity of the will, in bringing the world into conformity with holiness of God. We are set to save men from their sins, and to lead them to submit to Christ. It is our vocation on earth to promote God's cause. To it we are to give our money, our time, our personal effort. What motives urge us forward! A century of progress at home and abroad such as the world has never seen before, missionary enterprises crowned with blessing surpassing that of Pentecost, our churches growing in wealth and influence at a rate that would have seemed incredible to the fathers,—ah, these are things not to make us proud, but to make us humble! The little one has become a thousand indeed, but unless we do for God a thousand times more than the fathers did, our blessing will be our curse.

But let us not doubt that God will give us grace to meet the opportunity. We have come to the kingdom for just such a time as this. This Empire State, with its commercial supremacy and its almost boundless resources, is given us that we may make it Christ's empire, and a base of operations for subduing the country and the world to His sway. Methinks I see the Lord, once crucified for us. With hands that yet bear the prints of the nails, He holds out an immortal crown. He praises us that we have thus far kept His word and have not denied His name. He tells us that He has set before us an open door, which no man can shut. He bids us be faithful unto death as our fathers were faithful. As we have freely received, so He commands us freely to give. And to each one of us personally and individually He says: "Hold fast that which thou hast, that no one take thy crown!"

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Sabbath School.

BIBLE LESSONS.

THIRD QUARTER.

Lesson III. July 16. Acts 17: 22-31.

PAUL AT ATHENS.

GOLDEN TEXT.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—John 4: 24.

EXPLANATORY.

PAUL AT ATHENS. As usual, persecution arose against the new religion; and Paul, leaving Silas and Timothy at Berea (ver. 14) to follow on more leisurely, hasted secretly on in a southerly direction till he came to the famous city of Athens, the capital of the intellectual world, as Rome was of the political, and Jerusalem of the religious. The city of Athens is situated about five miles inland north-east of the Saronic Gulf, an arm of the Ægean Sea. It lies between two small rivers, the Cephissus and the Ilissus. Four famous mountains lie around it, and four still more famous hills are within the city—the Acropolis, the Areopagus or Mars' Hill, the Pnyx—on which the assemblies of the people were held, and Demosthenes spoke his oration—and the Museum.

22. *Then Paul stood* in the open air upon the Mars' Hill just described, a name "traced to the fable that here Mars was tried before the assembled gods for the murder of a son of Neptune." *Ye men of Athens.* The courteous address used by Demosthenes and all Greek orators. The whole speech is full of courtesy. Unfortunately our version gives it an appearance of rudeness in several places. *I perceive . . . ye are too superstitious.* Rev. Ver., "ye are somewhat superstitious, but very religious," is the translation favored by the American revisers, and best expresses what Paul intended to say. Their religious nature was unusually developed. The city was full of statues of the gods. It was a common saying about Athens that it was easier to find there a god than a man.

23. *As I passed by,* or along. In his wanderings around the city. The altar to which he refers was on the road from Phalerus, the nearest seaport town to Athens, where were several altars, each inscribed "To the Unknown God." *And beheld.* Was attentively contemplating. *Your devotions.* Not acts of worship, but objects of worship, such as temples, altars, images. *I found an altar . . . to the unknown God,* or an unknown god. "That no deity might punish them for neglecting his worship, or remain uninvoked in asking for blessings, they not only erected altars to all the gods named or known among them; but, distrustful still lest they might not comprehend fully the extent of their subjection and dependence, they erected them also to any other god or power that might exist, although as yet unrevealed to them." *Whom* (or what) *therefore ye ignorantly worship.* Rather, whom ye worship, not knowing His name, and attributes, and nature. *Him declare I unto you,* or better, "this set I forth unto you" (see ver. 18). The very God whom they knew not, the God whose nature is so infinite, whose character is so holy, whose love is so great, that they had no conception of Him, and yet had unconsciously longed for because they needed Him, this God Paul set forth.

24. *God that made the world.* Not an idol, not one of many deities with which the Greeks peopled the world, but the Creator of all things, the Supreme Being, the one God. The *Lord of heaven and earth.* In this sentence shines wisdom, power, omnipresence, goodness, authority. Great duties and great privileges grow out of this truth. *Dwelleth not in temples made with hands,* though as beautiful as those they saw around them. He was infinitely above such gods as they were worshipping.

25. *Neither is worshipped* (served) *with men's hands.* Worshipped is not exactly the idea conveyed by the original, which means "cared for," "taken care of," in the way of service, by supplying wants, etc. *Seeing He giveth to all.* God is the great giver, and all that men have and are comes from Him. Men can give God nothing but their love, and reverence and obedience, for these alone are theirs to give. *Life, and breath, and all things.* All are absolutely dependent on God, and therefore owe Him obedience and love in return.

26. *And hath made of one blood.* The Rev. Ver., with the best manuscripts, leaves out "blood," but the meaning is the same: God has made of one ancestor, or one source, or one family, *all nations of men. And hath determined the times before appointed.* Better, with the Rev. Ver., "determined their appointed seasons." God governed the nations, assigned their seasons of prosperity and adversity, and the extent of their influence. However free they were and strong, they could not go beyond God's wise control.

27. *That they should seek the Lord.* Rather, "God," which is the best reading. The whole object of the Divine Providence, "in His dealings with nations as well as with individuals," is to bring them to a knowledge of the one true God. *If haply* indicates a contingency not likely to happen. In fact, so far as history indicates, the instances of such finding of the true God by the groping of the heathen, though not unknown, are rare. *They might feel after Him.* The Greek word translated "feel after" denotes the action of one blind who gropes after what he desires to find. *Though He be not far from every one of us.* He is hard to find, not because He withdraws from us, but because we withdraw from Him.

28. *In Him we live, and move.* We are from God, our lives are sustained by God. We are surrounded by His laws and sustained by His powers. Much more is this true of our spiritual life. *As certain also of your own poets have said.* This truth He enforces by reminding them that it was admitted in words by their own poets. Aratus, a poet of Tarsus, and a countryman of Paul, had used this language about 270 B. C., and so had also Cleanthes, another poet and contemporary of Aratus, who was a disciple of Zeno, the founder of the Stoics.

29. *Forasmuch,* etc. The necessary inference follows. *We ought not to think.* If we, with our higher nature, are the offspring of God, who gives us life, how impossible *that the Godhead is like unto gold,* etc. Such a notion would make God inferior to man. *Graven by art and man's device.* In the words "graven by art and man's device," Paul specially alludes to those masterpieces of sculpture in ivory, gold, and marble which were standing near him on the Areopagus, and the varied temples and shrines of Athens the Religious.

30. *And the times of this ignorance God winked at; i. e. overlooked.* Sins committed in ignorance are different from those committed against light and conscience. They were still guilty and in danger, as the command to repent implies. *But now.* Under these new circumstances, since Christ has come. *Commandeth all men everywhere to repent.* For all had sinned and come short of the glory of God.

31. *Because He hath appointed a day.* The language certainly implies a definite and fixed occasion of judgment in the future. *In the which He will judge the world.* Their character and deeds were to be examined, and the reward or punishment due was to be awarded by the judge. Paul's reference to the judgment was apt, on the Areopagus, where judicial sentences were wont to be announced. *In righteousness.* Every decision will be absolutely right and correct. There will be no bribery, no covering up. The righteousness of the judgment is what makes it terrible to the conscience. *By that man whom He hath ordained.* The man Jesus Christ, whom God had ordained as the Saviour of all who will believe, and the Judge of all the disobedient. *Hath given assurance,* or confirmation. *In that He hath raised Him from the dead.* The resurrection of Christ brought assurance of the judgment of the world by Christ, because (1) it proved Christ's claim that He was the Son of God. (2) It proved His teaching was true, a part of which was that He should judge the world. (3) It proved the resurrection of the dead and a life beyond the grave, without which there could be no judgment in the world to come.

B. Y. P. U.

[Correspondents to this department should address their communications to J. H. MacDonald, Amherst, N. S.]

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

The Indianapolis Convention.

Our transportation leaders, after considerable correspondence with railway authorities, have concluded that the World's Fair ticket to Chicago, good for 30 days with return, offers the best advantages to delegates and visitors attending the convention at Indianapolis. By arranging to reach Chicago on Thursday morning, July 13th, the Maritime contingent can take the official train which, decorated with emblems of the society and loaded with ardent B. Y. P. U. workers, leaves that city at 9.45 a. m. for Indianapolis. The cost of this side-trip is stated to be $5.50. Cheaper tickets to Chicago than already offered may be had before many days, as railroads are now beginning to announce the one-fare rate. Good rooms with board will be furnished delegates at Indianapolis by sending in names at once to G. W. Empy, 37½ W. Washington St., Indianapolis.

If all who purpose attending from the three provinces send in their names to Secretary McDonald, Amherst, it can be arranged for the delegation to go together.

Report of Committee on Temperance.

(Adopted by the N. S. Central Association.)

"In submitting this report your committee do not think it necessary to enumerate and describe the many forms of evil resulting from the use of strong drink. The very word intemperance suggests to any intelligent audience the cause of at least three-fourths the misery and crime found in Christian lands. Your committee deem this a fitting time to seek some solution of the question: 'How can we best suppress the iniquitous traffic and save the coming generations from its destroying influence?' And we would recommend the adoption and application of the following measures:

"1. That parents and guardians recognize the importance of careful home training, and teach those committed to their care, to shun the very appearance of evil, especially the evil of intemperance.

"2. While we rejoice in the fact that scientific temperance has become a part of the curriculum in our public schools, we would urge the importance of being assured that the requirements of the law are strictly observed in the said schools.

"3. That larger and more liberal support be given to those who are engaged in distributing wholesome temperance literature, and that through the columns of our denominational paper, we endeavor to reach and bless its readers by our contributions on the subject of temperance.

"4. That we gratefully recognize the work accomplished by the existing temperance societies, and that in our Sunday-schools the propagation of temperance principles be considered a definite and important part of our work.

"5. That our pastors and missionaries be faithful in the proclamation of temperance principles, not only on stated occasions, but as frequently as they may consider it wise to do so.

"6. That this nefarious traffic cannot be successfully suppressed apart from a law prohibiting the importation, manufacture and sale of intoxicating liquors, and that such law should be enforced by government.

"7. That such legislation would be greatly hastened by the united efforts of temperance people to try to secure the election of such persons to the legislature as will aid in obtaining such a government measure."

—Get rid of your indigestion before the threatened outbreak of cholera. K. D. C. will cure the worst form of indigestion. It will prevent cholera.

Minard's Liniment cures colds, etc.

CANADIAN PLUCK.

A SUCCESSFUL CANADIAN BUSINESS EXTENDED TO ENGLAND.

Although but a Short Time in that Country the Press Pronounces the Success Phenomenal.

We have much pleasure in reproducing the following article from the Montreal *Witness*, relative to the success in Great Britain of a well-known Canadian firm. We have done business with the firm in question for a number of years, and can heartily endorse what the *Witness* says concerning their honorable business methods, and the care exercised in the publication of the articles appearing in the press relative to the preparation. These cases are always written up by influential newspapers in the localities in which they occur, after a full and thorough investigation that leaves no doubt of their impartiality and truthful character. We are quite certain that the confidence reposed in the firm and preparation is not misplaced:

The phrase "British pluck" has become an adage, and not without good reason, for wherever enterprise, courage or "bull-dog tenacity" is required to sweep away or surmount opposing obstacles in order that the pinnacle of success may be reached, your true Briton never flinches, and facing all obstacles works until success has been achieved. This same "British pluck" is characteristic of the native born Canadian, and there are very few walks in life in which it does not bring success as the reward. This much by way of prelude to what bears every indication of being a successful venture on the part of a well-known Canadian house. When it was announced a few months ago that the Dr. Williams' Medicine Co., of Brockville, intended establishing a branch of their business in the motherland, there were not a few who were inclined to be skeptical as to the success of the venture, while some boldly predicted failure. "There would be an objection," they urged, "to taking up a colonial remedy;" "their business methods differed from those prevailing in Canada;" "the field was already crowded with proprietary remedies long established, and well advertised." These and many other objections were urged as reasons why the venture was a doubtful one. But the Dr. Williams' Medicine Co. was not to be deterred by any objections that might be raised. They had unbounded confidence in the merit of Dr. Williams' Pink Pills for Pale People, and the pluck to back up their confidence with their cash. This latter is well known to Canadian newspaper men, who know that less than three years ago the company first put upon the market in the form of Pink Pills a prescription which had previously only been used in private practice, and with a skill and audacity that has not been surpassed in the annals of Canadian advertising, pushed it in the van of all competitors. Of course, the remedy had to have merit, or this could not have been done, and it was the company's sincere belief in the merit of their remedy that endowed them with the pluck to place their capital behind it. It was this same conviction that merit, skilfully advocated, will command success, that induced them to venture into competition with the long-established remedies of the motherland. And we are glad to know—indeed we believe that all Canadians will be glad to learn—that short as is the time the Dr. Williams' Company has been in that field, their success has been rapid and ever increasing. As an instance of this success the *Chemist and Druggist*, the leading drug journal of the world—and probably the most conservative—in a recent issue states that the success of Dr. Williams' Pink Pills in Great Britain has been unprecedented and phenomenal. While, no doubt, it is the advertising that has brought this remedy into such rapid prominence in England, it is the merit of the preparation that keeps it there and makes it popular with the people. There are few newspaper readers in Canada who have not read of the cures that, to say the least, border on the marvellous, brought about by the use of Dr. Williams' Pink Pills, and already we see by the English papers that the same results are being achieved there. Is it any wonder then that Pink Pills are popular wherever introduced? We have done business with this firm for a number of years. We have found them honorable and reliable, and worthy of credence in all that they claim for their remedy.

We cannot close this article better than by giving in a condensed form the particulars of a striking cure in Nottingham, England, by the use of Dr. Williams' Pink Pills. The cure is vouched for by the Nottingham *Daily Express*, the leading journal of the Midland Counties:

"The picturesque suburb of Old Basford, some three miles from the marketplace of Nottingham, has just been the scene of an occurrence which has excited considerable attention among the local residents, and of which rumors have reached Nottingham itself. The circumstances affect Mr. Arthur Watson, of Old Basford, formerly an employee in the bleach yard at Messrs. H. Ashwell & Co.'s hosiery factory, in New Basford, and afterwards employed at the Bestwood Coal and Iron Co.'s factory, near Nottingham. In consequence of the gossip which has been in circulation with regard to this case, a local reporter called upon Mr. Watson, at his bright little house, situated at No. 19 Mount Pleasant, Whitemoor road, Old Basford, and made inquiries as to the curious circumstances alleged. The visitor was met by Mrs. Watson, but Mr. Watson himself immediately afterwards entered the room, looking very little like the victim of sudden paralysis. He told the story of his life's health as follows: In boyhood he was prostrated by a severe attack of rheumatic fever, which, after his slow recovery, left behind it a permanent weakness, and uncertainty of action in the heart, and he had always been debilitated and more or less feeble. On giving up his work at Messrs. Ashwell's bleach factory, he sought change of employment and undertook the work of attending to furnaces at kilns at the Bestwood Coal and Iron Co.'s Works, being at the time an out-patient at the General Hospital, Nottingham, where he was treated for weakness of the heart. The circumstances of his work at the furnace were somewhat peculiar. Exposed on one side to the extreme heat of the furnace, he was attacked on the other by the chilling winds which proved so distressing to many people last October, and one day in that month he was suddenly prostrated by a stroke which had all the appearance of permanent paralysis, and was pronounced such by the doctors who attended him. The course of the stroke appears to have been down the entire right side. His leg was entirely powerless, and he was unable to stand. He could not lift his right arm from his side or from any position in which he was placed. His face was horribly distorted, and the organs of speech completely paralyzed, so that he was able neither to stand nor speak. His condition is described by those acquainted with him as being most pitiable. He lay in this condition for more than three months, suffering intermittently considerable pain, but more afflicted by his utter helplessness than by sufferings of any other kind. His wishes were indicated by signs and feeble mumblings. The distortion of his face was rendered the more apparent by the ghastly pallor of his features, and he lay in bed, anticipating nothing better than that death should eventually relieve him of his helplessness.

The Rev. Walter Cooper, Wesleyan Methodist minister, whose flock have their spiritual habitation in a substantial building in High street, Old Basford, took a pastor's interest in the case of this unfortunate man, and is acquainted with the circumstances from almost first to last. A week or two ago Mr. Watson began to astonish all his neighbors by the sudden improvement in his appearance and capacity. He is able to walk about, and his right arm, which was formerly perfectly incapable of motion, is now moved almost as readily as the other, though the fingers have not yet recovered their usual delicate touch. Perhaps the most striking circumstance, however, is the great improvement in the personal aspect of the man. The deformity of feature caused by the paralysis is entirely removed. His speech is restored, and the right leg, the displacement of which kept him to his bed or chair, has now recovered its function so completely that he is about to take some out-door work in Basford and Nottingham.

Questioned as to the cause of this remarkable improvement in a case universally regarded as incurable by the medical profession, Mrs. Watson, wife of the patient, unhesitatingly attributed her husband's miraculous recovery to the use of a medicine called Dr. Williams' Pink Pills for Pale People, and brought into considerable prominence by the publication of some remarkable cures effected by their means in Canada and elsewhere. "Since I have taken Dr. Williams' Pink Pills," said Mr. Watson, "I have unquestionably been better not only than I was before the stroke of paralysis seized me, but than I have been at any time since my boyhood," a statement confirmed by Mrs. Watson, who said the appearance of her husband now was proof of the enormous improvement in his health. "The pills," she said, "seem not only to have cured the paralysis of the face and leg, but to have effected a most remarkable change in his general health."

Mr. Watson was always remarkably pallid and of a sickly appearance, but the ruddy glow of the patient's face confirmed Mrs. Watson's words. "I assure you," said she, "we can speak in the highest possible terms of Dr. Williams' Pink Pills. Nothing either at the General Hospital or from the doctors, who have attended my husband at different times, has done anything like the good which the few boxes of Dr. Williams' Pills he has taken have effected, and, under Providence, we feel he owes his life and his restoration to work and usefulness to this wonderful medicine."

Mr. Charles Lesysky, insurance agent, at Cowley street, Old Basford, has among other neighbors been deeply moved by the sufferings of Mr. Watson, and profoundly impressed by his miraculous restoration to health. The case has, in fact, been a topic of conversation in the entire neighborhood.

Attention is drawn to the circumstance that every fact in the above remarkable history is vouched for by independent evidence, which it would be morally impossible to doubt. It is shown by conclusively attested evidence that Dr. Williams' Pink Pills for Pale People are not a patent medicine in the ordinary sense, but a scientific preparation, from a formula long used in regular practice. They are shown to positively and unfailingly cure all diseases arising from impoverished blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, anæmia, green sickness, palpitation of the heart, shortness of breath, pain in the back, nervous headache, dizziness, loss of memory, early decay, all forms of female weakness, hysteria, paralysis, locomotor ataxy, rheumatism, sciatica, all diseases depending on vitiated humors in the blood, causing scrofula, rickets, hip joint diseases, chronic erysipelas, catarrh, consumption of the bowels and lungs, and also invigorates the blood and system when broken down by overwork, worry, diseases. These pills are not a purgative medicine. They contain nothing that could injure the most delicate system. They act directly on the blood, supplying to the blood its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way the blood, becoming "built up" and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulates them to activity in the performance of their functions, and thus to eliminate disease from the system.

These Pills are manufactured by the Dr. Williams' Medicine Company, of 46 Holborn Viaduct, London, England (and of Brockville, Ont., and Schenectady, N. Y.), and are sold only in boxes bearing the firm's trade mark and wrappers at 2s 9d a box, or six boxes for 13s 9d. Pamphlet free by post on application. Bear in mind that Dr. Williams' Pink Pills for Pale People are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided.

Dr. Williams' Pink Pills may be had of all chemists or direct by post from the Dr. Williams' Medicine Co. from the above address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.—*Advertisement.*

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2 YEARS OF SUFFERING.

LIFE A TORTURE.

Kendrick Outhouse, of Tiverton, N. S., says: For several years I suffered from severe attacks of biliousness, which came on periodically, about every ten days. I had *awful headaches* and the smell of anything cooking turned me sick. I became *weak and nervous,* and had no ambition or strength to work. I passed *many sleepless nights,* and for days could not retain food on my stomach. I suffered intensely with piles and hives, and my life was a *constant torture* to me. I became so weak that my friends *gave up all hopes* of my recovery. My brother brought me a bottle of

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and a box of
HAWKER'S LIVER PILLS.

I had not taken them long before I commenced to improve and in a short time I was *completely cured.* I grew *strong* and *vigorous,* my appetite returned, I *slept well* and in a few months had *gained 30 pounds* in weight. I have not suffered from piles or biliousness since, now 2 years, and am as *strong* and *hearty* as any man could wish to be. I firmly believe that

HAWKER'S NERVE AND STOMACH TONIC AND LIVER PILLS

Saved My Life.

I hereby certify the above statement is correct in every particular.

HOLLAND OUTHOUSE.

Sold by all Druggists and General dealers.

TONIC 50cts.; PILLS 25cts.

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If you are, wouldn't it pay you to correspond with us?

We have the largest Sash and Door Factory in the Lower Provinces, covering 8,000 square ft. of ground (exclusive of dry houses and lumber sheds), with 30,000 ft. of floor surface.

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BAILEY'S REFLECTORS

BAILEY REFLECTOR CO.

EQUITY SALE.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the Province of New Brunswick, on **Thursday, the twenty-first day of August next,** at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on the sixteenth day of May, A. D. 1893, in a certain cause therein pending, wherein William H. Barnsby, William E. Shillet and Manuel W. Francis, executors and trustees of the estate and effects of George Whitfield Marsters, are Plaintiffs, and William Breese and Jane Breese, his wife, are Defendants, with the approbation of the undersigned Referee in Equity, the mortgaged premises described in the Plaintiff's Bill of Complaint and in the said Decretal Order as:—

"ALL that certain lot, piece or parcel of ground situate, lying and being in Queens Ward, in the City of Saint John, fronting on the northern side of Horsfield Street twenty-five feet and extending back to the rear thereof eighty one feet, more or less, and bounded on the east by land formerly owned and occupied by Edward S. Jarvis, on the west by land formerly owned by one McCallum, and on the rear by parts of the rear line of lots fronting on Princess Street and owned by W. E. M. Burtis and John Dunn, respectively

Also all and singular all those several lots of land and premises situate, lying and being in the City of Saint John aforesaid, and severally described as follows, namely: All and singular all that lot of land and premises conveyed to said William Breese by Thomas C. Hennigar and wife, by deed dated the first day of September, A. D. 1867, and situate and described therein as follows: That is to say, fronting on Horsfield Street (so called) in Queens Ward, in the said City, being twenty-five feet front on the same street and extending back the same breadth and in the rear line of lots fronting on Tyng Street (now Princess Street), the same being eighty feet, more or less, bounded east by a lot at present owned and occupied by Peter Appleby and west by a lot belonging to William Jacobs.

Also all and singular all the lands and premises conveyed to the said William Breese by deed from Malcolm Perry and Mary Ann his wife, dated the twenty-first day of February, A. D. 1861, and by deed from one Catherine Noyes, dated the twenty eighth day of May, A. D. 1861, the same being all that certain lot, piece or parcel of ground situate, lying and being in Queens Ward, in the said City, fronting on Horsfield Street, and bounded on the west by property formerly belonging to the heirs of the late Peter Appleby deceased, and measuring and fronting thirty feet along the northerly line of the said Horsfield Street, from the said western boundary of the said lot towards the eastern boundary, and extending back northerly from Horsfield Street, preserving the same breadth eighty feet.

Also all those other lots of land and premises situate in the City of Saint John aforesaid, conveyed to the said William Breese by one James A. Whitney and Eliza, his wife, by deed dated the twelfth day of March, A. D. 1864, and described in said Deed as all of that certain lot of land and premises conveyed to the said James A. Whitney, by James A. Harding, Sheriff of the City and County of Saint John, by deed bearing date the twenty-sixth day of January, A. D. 1861, and comprising parts of lots numbers six hundred and thirteen and six hundred and fourteen in the city plot of Saint John, and sold by the said Sheriff under execution against one Thomas Majoribanks, and in said Deed or Conveyance thereof described as that certain lot, piece or parcel of ground situate in the City of Saint John, being the south half of a lot of land number six hundred and fourteen (614), being fifty feet on Germain Street and extending back forty feet, being the residence of the said Thomas Majoribanks. Also a certain part of a lot or parcel of ground situate and known as number six hundred and thirteen (613), measuring twenty feet on the rear of the said lot by the whole breadth forty feet more or less, and conveyed by Daniel Lee on the 25th of October, 1837, to the said Thomas Majoribanks. Also a certain piece or parcel of ground being a part of lot number six hundred and fourteen, fronting on Germain Street twenty feet and extending back forty feet in the rear, bounded southerly by one moiety of said lot lately conveyed by William Whitney and Robert Harris, and now occupied by said Thomas Majoribanks.

Also that other lot of land and premises conveyed to said William Breese by Joseph C. Hathaway and wife by Deed dated the nineteenth day of June, A. D. 1875, and described in said Deed as all that certain portion of the lot known as distinguished on the map or plan of said City by the number six hundred and thirteen (613), bounded and described as follows:—Beginning at the division line between the lands of said Joseph C. Hathaway and William Breese at a point forty feet distant westerly from the western side line of Germain Street and eighty eight feet southerly from the south line of Princess Street, thence westerly on a continuation of said dividing line eight feet, thence southerly eighty eight feet twelve feet nine inches, and thence westerly at right angles thirty-two feet, more or less, to the east side line of lot owned and occupied by one Patrick Beasley, thence southerly along the east side line of said Beasley lot twenty-six feet and three inches more or less, to the northerly line of land owned by said William Breese, thence easterly along the last mentioned line forty feet to the westerly line of land owned by said William Breese, thence northerly along said last mentioned line forty-two feet more or less to the place of beginning, the same being a part of that portion of said lot number six hundred and thirteen, recently purchased by the said Joseph C. Hathaway from the Executors of the Estate of the said David W. Crook; the said several above mentioned and described lots of land and premises being intended to include the whole of the real estate, lands and premises of the said William Breese fronting on Germain and Horsfield Streets, in the City of Saint John aforesaid; together with all and singular the houses, out-houses, barns, buildings, fences and improvements in and upon the said lands and premises, and every of them and the rights and appurtenances to the said lands and premises belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the right, title, dower, right of dower, interest, property, claim and demand whatever, both at Law and in Equity or otherwise, of them the said William Breese, and Jane, his wife, in, to, out of, or upon the said lands premises, and any and every part thereof."

For terms of Sale and other particulars, apply to the Plaintiffs' Solicitor, or the undersigned Referee.

Dated this 9th day of June, A. D. 1893.

E. M. MacALPINE,
Referee in Equity.

HANINGTON & WILSON,
Plaintiffs' Solicitor.

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Messenger and Visitor.

WEDNESDAY, JULY 5, 1893.

BIBLE-READING AMONG ROMAN CATHOLICS.

We showed in a recent issue, on the testimony of several Protestant ministers of the gospel in Quebec city, what is the attitude assumed by the Roman Catholic priests to the reading of the New Testament by their people. From what the Antigonish *Casket* has had to say in reply, it appears to admit that in the case of such editions of the New Testament as are circulated by the Protestant missionaries and colporteurs—such as that of de Saci, not now authorized by "the church," though once approved by Roman Catholic authorities—the priests, by the instruction of their bishops, condemn the books and forbid their people to read them. The *Casket* does not deny, and probably would admit that such books are "burned or mutilated" by the same authority. But concerning the assertion of the worthy ministers of the gospel before mentioned, that "in almost every instance where the New Testament is found in a Roman Catholic family, it is condemned to the flames as a book which endangers salvation," the *Casket* boldly says: "This assertion, as it stands, is false. No Catholic bishop or priest in Quebec, or anywhere else, dare condemn the New Testament 'as a book which endangers salvation.' Were he to do so he would incur the Church's anathema." What our contemporary here means by the New Testament is, we suppose, an edition with comments authorized by "the church," and not a simple New Testament, however unobjectionable to Roman Catholics as a translation, without such notes and authorization. A New Testament, without notes, such as the Protestant colporteurs supply, we suppose we are to understand, the bishops and the priests do quite well to condemn "as a book which endangers salvation."

And what, after all, is this book that, taken without note or comment, it should be forbidden to the people as a dangerous book? Does it not contain a simple record of the doings and discourses of our Lord, "the things which Jesus began to do and to teach"—the record of a ministry which in word and deed was for the people, and which the common people gladly received? And what else chiefly does this book contain but a simple record of the acts of apostles and of their words, also spoken to the common people, and their letters written to the men and women of the churches? Should the Christians of to-day be less intelligent or less able to receive the word of truth than were those to whom these discourses and epistles were first addressed? But what if Peter did say, as the *Casket* reminds us, that some things in Paul's epistles were hard to be understood. The important thing in this connection is that Peter did not intimate that he, or any supposed successor of his, had received Divine authority to withhold Paul's writings from the people unless they were prepared to surrender their individual judgments to him and receive his intrepretation of these Scriptures, on pain of exclusion from the kingdom of Christ. The *Casket* declares that Catholics are "encouraged," though not "enjoined," to read the Scriptures. In support of this it quotes a deliverance of the last council of Baltimore: "*It can hardly be necessary to remind you*, beloved brethren, that the most highly valued treasure of every family library and the most frequently and lovingly made use of, should be the Holy Scriptures."

But the *Casket* and the council of Baltimore to the contrary nothwithstanding, there are some things which put us gravely in doubt, whether in the province of Quebec, where it is said "the church" controls the people more absolutely than anywhere else in the world, very much is done to encourage "the faithful" to engage in the study of the Scriptures. For one thing, as we have before intimated, if the bishops thought it important that their people should make "frequent and loving use" of the Bible, they would see to it that a larger proportion of the people secured such an education as would enable them to read the Word of God. For another thing, if it is really desired that the people generally shall possess and study the Holy Scriptures it appears unaccountable that copies of the Scripture are not placed more easily within the reach of the people. In almost any town or village in Canada a Protestant can for a few cents obtain such a copy of the New Testament as his pastor will approve. How is it with the French Catholics of Quebec? If we are not misinformed, a copy of the New Testament such as the people are permitted by their bishops to read, is hardly to be found on sale outside Montreal or Quebec, and where it is obtainable the price is such as to make very considerable demands upon the purse of the purchaser. But further, if we are not entirely misinformed and we have a good deal of confidence in the source of our information, it is rather the exception than the rule if a priest encourages any of his people to read the Scriptures, even in those editions which have the church's authorization and comments. A French Protestant minister, who must know something about the matter, writes: "It is only when a person seems determined to have the Bible that they (the priests) will allow it, in which case they think it safer to do so." Another writes: "Two young men, recently converted from Romanism, related to me an interview which they had with a priest, who acknowledged before two Protestants that the Bible which these young men took with them, to have him pronounce his judgment upon, was God's Word and a good book to read; but when they were all going out of the house, the priest said privately to the one who carried the book, 'You had better not read that book.'" The same minister again writes: "My mother was a most devoted Roman Catholic. She had a conversation with a Grande Ligne mission colporteur one day, and she thereupon made up her mind to secure a Bible and read it. She applied to her priest for one, but to her great surprise he did his utmost to dissuade her from reading the Bible, saying she would certainly lose her soul if she did. But she insisted and he finally lent her a New Testament with notes, but with the express injunction that she should return it in two weeks. She returned it, bought another just like it and found, through reading it, the pearl of great price. But she was indeed lost—to the priest and the Roman Catholic church." Again, "A few months ago our Bible woman went with a Roman Catholic lady to see a priest in M——, to ask him if the Testaments the missionary was selling were good or not. They showed him de Sacy's version. He said it was good once but not now. The church did not approve it. They showed him L'Abbe Glaire's version, and he said it was good, but he turned to the Catholic lady and said to her: 'You must not read that Book, if you do you will be a Protestant inside of six months.' The woman pleaded with him, saying she was deriving immense benefit from reading it, but he would not hear her talk and turned both away quite unceremoniously." "Facts like these," the narrator adds, "are of quite frequent occurrence here."

From the reasons above given, we are forced to conclude that it is not very apparent that, in the province of Quebec, the Roman Catholic authorities are doing much to encourage their people to read the Holy Scriptures.

CENSURE.

The N. B. Western Association's committee on Denominational Literature, in its report to that body, paid its respects to the Messenger and Visitor as follows:

"Your committee must express regret concerning the stand taken by our denominational journal in the recent discussion of the Convention question. While views in the province differed so widely, and these were quite fully presented by writers on both sides of the issue, it would in our opinion have become the journal itself, covering as it does the whole field, to have taken an independent position, and left a partizan view of the case to others. Such course, if pursued, must inevitably lead to the alienation of a large portion of New Brunswick Baptists, and, perhaps, finally to the establishment of a separate journal for the free expression of our views. The suggestion also recently given encouraging a portion of the churches of this province, in event of a formation of a New Brunswick Convention, to remain in the Maritime Convention, we regard as disruptive in its tendency and highly injurious to the peace and prosperity of the body, and calculated to add to the dissatisfaction existing at the present time."

This, we think, will be apt to strike our readers as a somewhat peculiar way of thanking the Messenger and Visitor for the very generous amount of space which the leaders in the agitation for separation have been permitted to occupy in its columns for the purpose of advocating a scheme with which the great majority of our readers have felt not the slightest sympathy.

The Messenger and Visitor has no apology to offer for the course which it has pursued. When it appeared that the question would be forced upon the consideration of the churches, so that they must pronounce either for separation or against it, we resolved to open our columns to a full and fair discussion of the subject. And this we did; giving to those who were for revolutionary measures every opportunity to state their views and answer their opponents. Up to the time when the discussion closed, not an article had been sent us advocating a separate Convention that did not find a place in our columns. And so far is it from true that we adopted a partizan position in the discussion, that near the close of it, one of the leaders in the movement for separation of his own accord wrote the editor, expressing his satisfaction at the course which the paper had pursued. But the gravest offence of the Messenger and Visitor, in the eyes of the framers of this report, appears to be its having affirmed, in this connection, the independence of Baptist churches. We certainly had not expected to be accused of introducing any strange or unbaptistic doctrine in stating that a Baptist church is a body possessing the right of independent action in the light of the best information attainable and under the Divine guidance, which in all matters it should seek. Is it not the fact also that in respect to a change of denominational relationship, the decision of the question must finally rest with each individual church? We have been under the impression, too, that the principle of the entire independence of the local church, in respect to any council, association, convention or any other body, was one which had been emphasized by leaders in this separation movement as being of fundamental importance.

But we are informed it was said, in justification of the censure which this report pronounces, that it is a recognised principle among Baptists that the minority shall submit to the decision of the majority. Such a principle, it is evident, must have its application principally within the individual church, and even there, it is by no means absolute, since a majority has no right to override the conscientious convictions of a minority. We, however, have always been quite ready to admit that if the churches in New Brunswick as a body, or such a majority of them as might fairly claim to represent the wisdom, strength and piety of the denomination in this province desire to separate from the other provinces and form a convention in New Brunswick, then it is not only their undoubted right so to do, but in such case it would probably be the part of wisdom and expediency for the minority to co-operate with the majority. But what evidence have we that such is the present condition of things? The action of Brussels street meeting, of May 31st, at which little more than one-third of the N. B. churches were represented, affords no proof that the Baptists of New Brunswick, as a body, are prepared to reject all proposals for a readjustment of the present system and declare for separation. None of the associations have as yet declared in favor of doing away with the Maritime union. It is well known, too, that a large number of the most influential and prosperous churches in the province are strongly in favor of preserving that union. It remains then yet to be seen how the churches will deal with this question, and it is for them to decide.

In view of all the facts, therefore, we are quite content that our readers shall exercise their judgment as to whether the charge of having pursued a course of action "unbaptistic" in character and "disruptive in its tendency" lies properly against the Messenger and Visitor, which has simply said that the question of continuance in or withdrawal from the Maritime union is one in which each church possesses the right and liberty of independent determination, and should seek to exercise that right intelligently and under Divine guidance; or whether the present disturbance and the threatened disruption is not rather to be charged against those brethren who have so industriously sought to promote revolutionary measures, and by methods which many have been surprised to see employed by Baptists. Does anyone seriously think that it is the Messenger and Visitor that has "troubled Israel"? Is it not rather they who prefer this charge who have done that, by forcing upon our churches this agitation? If the present situation holds anything "disruptive in its tendency and highly injurious to the peace and prosperity of the body," it will not be easy for these esteemed brethren to shift on to other shoulders the responsibility for the result.

The Nova Scotia Central Association, at its recent meeting in Halifax, very appropriately expressed its sympathy with Revs. A. Cohoon and J. W. Manning in the affliction through which in different forms they each are passing.

At the regular annual meeting of the Associated Alumni of Acadia College the following officers and directors were elected: Hon. J. P. Chipman, president; E. W. Sawyer, vice-president; C. E. Seaman, secretary-treasurer. Directors—Dr. J. B. Hall, E. R. Morse, A. J. Kempton, H. L. Beckwith, C. A. Eaton, Frank H. Eaton, S. W. Cummings. All monies due on unpaid subscriptions can be forwarded to the secretary-treasurer at Wolfville, N. S., who will gladly receive the same.

— Use Skoda's Discovery, the great blood and nerve remedy.

N. B. Western Association.

The Western New Brunswick Baptist Association met with the church at Jacksonville, Friday, June 23, at 2 p. m. As is the custom of this body, the first session commenced with a conference, which was largely participated in, and was a season of much enjoyment. The Rev. A. B. McDonald, the moderator, presided. At the conclusion of the social service, the roll of delegates was called by the clerk, Rev. B. H. Thomas. The choice of officers was proceeded with and the following selection made: Rev. J. A. Cahill, moderator; Rev. B. H. Thomas, clerk; Rev. S. D. Ervine, assistant clerk; Rev. A. H. Hayward, treasurer. Visiting brethren and sisters were welcomed to a seat in the association. Several of the invited brethren responded by brief addresses. The committee of arrangements reported.

For Friday evening the committee of arrangements placed education on the programme. A very able and instructive address on this subject was given by Dr. Sawyer, president of Acadia University. He first plead the cause of St. Martins Seminary, by referring to its value to the Baptists of New Brunswick. He urged upon them the duty and privilege of supporting it, by lifting the heavy debt resting upon it, and also by furnishing pupils for its classes. The necessity of an educated laity is upon us, and your own school must give you this. He briefly alluded to the work of Acadia University, the attendance and progress of the students—the fact that the contingent from New Brunswick was smaller than formerly demanded consideration. Reference was also made to the help that had come to Acadia by the munificence of the late Mark Curry and the Alumni of the University, each of whom had provided for the support of a chair, so enabling us to offer better advantages to our students than formerly. Two of the professors are from New Brunswick, and all are interested in the advancement of the Baptists in this province. While help is coming from outside, the contributions from the churches are growing less. It is necessary still to have help from the Convention Fund. May not this help be expected, inasmuch as ignorance does not give strength to Christ's cause? The fathers of our denomination gave us a good example of the broad view of things. As circumstances have changed, our methods must change in order to be suitable. We must keep in sympathy with the youthful life if we would save them to the best service of the church. The religious influences at Acadia for the past year is manifested by the conversion of many students in answer to prayer. Worldly ambition is not governing these institutions, but the anxiety is to have the youth devoted to the service of God. This address was well received by the audience, among whom were quite a number of the sons of Acadia University.

The moderator then introduced Dr. deBlois, the principal of St. Martins Seminary. He expressed the desire that every brother and sister should say that Acadia University is ours and St. Martins Seminary is ours. The last had been a year of prosperity in the number of students enrolled, the work done, the religious influences enjoyed. A pleasing harmony ruled the teachers and students, and the financial success exceeded our expectations. Some $10,000 had been paid on the debt of the institution in the last year—the balance of debts should be lifted. The aim of the school is to reach a high standard, to matriculate students well prepared for advanced studies and with fixed moral character.

Rev. W. H. Jenkins was called to the platform, without previous notice, and made a telling speech in favor of our own institutions of learning in contrast with the secular schools of our day.

Rev. W. E. McIntyre followed with an endorsement of the remarks made by previous speakers. He declared his loyalty to these institutions. These we ought to support. We have many among us who are able to put Acadia University and St. Martins Seminary out of debt, and we ought to do it. But he was jealous for the honor and freedom of our churches. He said, let our Christian institutions be cut from the strings of the Convention.

Rev. Isa. Wallace, Rev. A. E. Ingram and Bro. Hutchings each made interesting references to their happy experiences in connection with work done for these schools.

This deeply impressive service closed at a late hour.

SATURDAY MORNING.

Delegates were appointed to represent this association in the Southern and Eastern Association of New Brunswick, and directors for the N. B. Baptist Education Society were also appointed.

The report on Denominational Literature was presented by Rev. W. E. McIntyre. An amendment to a resolution for adopting this report was, after a short discussion, lost—14 to 16. The report was adopted by the same majority. The report censured the Messenger and Visitor for its deliverances on the subject of the separate Convention, and for the unfair course it has pursued towards its correspondents who are in favor of the separate movement. It threatens the establishment of a rival paper.

A vote of sympathy was passed with Rev. J. W. Manning, secretary-treasurer of the Foreign Mission Board. Rev. Isa. Wallace led the association in prayer for the speedy recovery of Bro. Manning. Letters from the churches were read till the close of the session. On reading the letter from the Gibson church a vote of sympathy was passed for it in its present fiery trial, it having lost its house of worship and the members much of their private property in the late disastrous fire.

SATURDAY AFTERNOON.

Three new churches were received to membership in this association, viz.: Maryaville, Springfield and 3rd Canterbury churches.

The committee on home missions reported through Rev. Thos. Todd. It recommends that our home mission be placed under the management of a local board in New Brunswick. This was discussed and passed.

The mover and seconder of the resolution laid on the table last year *in re* a separate Convention, were allowed to withdraw it, "pending the meeting of joint committees with the Convention."

A resolution, appreciative of the character and work of Rev. B. H. Thomas, who is about leaving this association for another charge, was passed.

The committee on education reported through Rev. Calvin Currie. This was discussed and passed unanimously.

The committee on Temperance presented their report through Bro. Baker, licentiate, of Woodstock. A long and lively discussion followed. The report was adopted. Some routine business was attended to.

SATURDAY AFTERNOON.

The W. B. M. U. held a meeting in the Methodist church at Jacksonville. A review of the work at home and abroad was had, and a pleasant social service was enjoyed.

SATURDAY EVENING.

The report on Sunday-schools was presented by Bro. M. S. Hall.

A resolution *in re* the ordination of ministers was presented. This was amended and passed.

Arrangements having been made for a platform meeting on the subject of missions for the evening, the following programme was carried out: A letter from Rev. A. Cohoon, corresponding secretary of the Home Mission Board, was read, in which he gave a report of work done by the Board during the last year. Home Missions were advocated by Revs. Isa. Wallace and J. W. S. Young, general home missionaries; Rev. F. D. Crawley read the report of Foreign Missions and addressed the association on this subject. He was followed by Rev. J. H. Saunders on the same subject.

SUNDAY MORNING.

The annual sermon was preached by the Rev. F. D. Crawley, of Fredericton. The text chosen was Ps. 36: 6; subject, "The righteousness of God in symbol." This was presented under two general divisions: (1) A thought of great comfort; (2) An inspiring thought. In language chaste and forceful, by illustrations apt and realistic, the unchangeableness, power and perpetuity of Christ, Jehovah's righteousness, was set before the people in the discussion of the first division of the subject. Under the second head "the perpetual incentive to high endeavor," suggested by the text, was so presented as to inspire to noble efforts and the attainment of a Christian character up to the full measure of Scripture ideals. So well pleased was the association with this sermon that it was voted to request its publication in the columns of the Messenger and Visitor.

SUNDAY AFTERNOON.

The usual public meeting of the W. B. M. U. was held at three o'clock—Mrs. Martell presiding. The appointed lady speakers failed to appear. These vacancies in the programme were filled by the services of Rev. J. H. Saunders, who spoke on the needs of our Telugu mission, and Rev. W. H. Jenkins, late of Brandon, who represented the Northwest Mission. A missionary solo by Miss Gilmour was rendered with a pathos and power that added much to the interest of this service. Mrs. Martell gave some practical suggestions as to plans and methods of missionary work in the home department. Rev. Isa. Wallace was given a few minutes in which to plead for the Grande Ligne Mission. In this he was supported by the Rev. B. H. Thomas. A collection of $16 was taken for the W. B. M. U. work. This was the packed congregation of the association.

A large congregation gathered in the evening to hear a strong sermon from Rev. W. H. Jenkins, a thoroughbred New Brunswick man, trained at Acadia, with some experience in the pastorate in Nova Scotia and a three years' course in the North-west. With good qualifications of head and heart, his services are in demand in this his native province. The prospects of his settlement here are hopeful.

This was the closing meeting of the association.

There was a combination of circumstances out of which resulted a pleasant association. The location is a beautiful one. The hospitality was generous; the spirit of a loyal devotion to Christ dominated. At times storm clouds seemed to hover in a portentous way, and distant rumblings were heard as the one vexed question now disturbing the peace and harmony of our New Brunswick churches came to the fore; but this circumstance only served to give variety to the scene, as it brought out the graces of patience, forbearance and intelligent Christian thought. The churches of Jacksonville, Jacksontown and the county of Carleton are now meeting with a loss in the removal of Rev. B. H. Thomas to Massachusetts. His labors here have been abundant, faithful and fruitful for good. He leaves an interesting field of labor for his successor. It would have been well if some of our pastorless churches in the provinces had secured his services. The subject of our church independence is high in the air just now, overtowering all else in some minds. It may be well to note with care that this is not an unmixed good, but an unbearable evil, if unassociated in our church life with an intelligent piety. Indeed it is a destructive hobby when it is ridden by a religious crank. Since the Lord has given to our churches this great privilege of independent decision, may He in His great mercy give us all the grace of wisdom rightly to exercise ourselves therein.

Ontario Letter.

"Leafy June" is well named this year. The slow growth of the tardy spring is fully atoned for by the rapid vegetation of the early summer. Our fields, gardens and streets are literally "dressed in living green." The annual meeting of

THE TORONTO BAPTIST S. S. ASSOCIATION

was held in Jarvis street church, May 30. The secretary's statistical report is interesting. It shows what the 21 Baptist Sunday-schools are doing for the children. The rolls show a membership of 5,864. The smallest attendance is in Queen street (colored), 25; the largest, Jarvis street, 674. Two schools have less than 100 scholars; eight have less than 200; four have less than 300; one has less than 400; two have less than 500; two have less than 600; and two have within the 700. One scholar in every four attended 52 Sundays. The expense per scholar ranged from 42c. to $1.02; the contributions from 62c. to $1.62. Five of these Sunday-schools have missions under their care. Conversions numbered 238. Total school collections, $3,598.61; total expenses, $2,622.56; total gifts to missions, $1,422.34.

THE CLOSING EXERCISES

of Woodstock College were held on Thursday, June 22. Rev. Dr. Foster, of McMaster University, had preached the annual sermon the previous Sunday evening. The proceedings began with an oratorical contest. Mr. Bovington, of Hamilton, spoke on "Latter Century Civilization"; Mr. Hoyt, of Petrolia, on "The Influence of the Platform," and Mr. Packard, of Montreal, on "The Supremacy of the American Union in the Abolition of Slavery." The prize—a valuable secretaire—was awarded to Mr. Bovington. The graduating class numbered nine. Three of these—Messrs. Karn, Cameron and Pady—read essays on "Imperial Federation," "Canadian National Wealth," "Tact, Push and Energy."

The speaker of the day was Hon. John Dryden, Minister of Agriculture in the Ontario Cabinet. Chancellor Rand was present, but did not speak, owing to illness.

On Sunday evening, June 18th, Prof. Trotter preached the annual sermon for Moulton Ladies' College, Toronto.

During the following week the closing events occurred, including a concert, a reception and the graduating exercises. The graduates numbered thirteen, and represent Ontario, Quebec, British Columbia, the United States, and, in the person of Miss Van Zile, New Brunswick and St. John's.

OBITER.

The June associations are in full swing.

Grace Baptist church, Montreal, has followed the example of Jarvis street church, Toronto, and will hereafter pay taxes on its church building.

When the members of the church at Goble's Corners drove to their place of worship Sunday morning, May 21, they found their building had been burned. Cause, supposedly lightning. Loss, $2,600; insurance, $1,700.

Sunday, June 4, was Sunday-school Home Mission Day.

Young People's sessions are forming important features of the associational programmes.

Rev. G. M. W. Carey, of Ottawa, has resigned, to accept the pastorate of the Brussels street church, St. John, N. B.

Dr. E. G. Smith, of St. Catharines, appointed as a medical missionary, was ordained Tuesday, May 30.

The sound of the lawn mower is heard in the land, waking the echoes at early morn and continuing its tuneful rumble even until eve. F. K. D.

— Use Skoda's Discovery, the great blood and nerve remedy.

DENOMINATIONAL

[All moneys (except legacies) ... denominational work, i. e., Home ... Missions, Acadia University, Minist... Ministerial Aid Fund, Grande Ligne ... west Mission, from churches or the ... New Brunswick and Prince Edward ... be sent to the Rev. J. W. Manning ... And all moneys for the same work ... should be sent to Rev. A. Cohoon. ... Envelopes for collecting funds for ... work can be had on application to ... the Baptist Book Room, Halifax.]

Putney, Vt.—Nine pe... ceived into the Baptist ch... Lord's Day, June 25; seve... tized by the pastor, Rev. J. ... and two were received by ... various branches of church... a prosperous condition, an... is hopeful.

Jamaica Plain.—The ch... which Rev. Ralph M. Hu... is favored with tokens for ... candidates were baptized ... June 25th. Three week... eight were received by b... congregations are large a... meetings, both Tuesday ... were never better.

Bass River.—We had b... Sunday, June 25, at Porter... Henry Gray (aged 71), Ma... Lellan and Mr. George Bo... candidates. Others profe... but are hindered by influ... lowing Christ. Bros. Davi... dar added us in our wor... blessing we feel thankful. ... G.

Upper Blackville, Nor... Co.—Our Sabbath-schools ... tended. We are wantin... libraries, which we expe... long. As the Centerville ... Rev. O. N. Keith a vacation ... he made a flying visit to ... and Blackville churches. ... Sabbath, June 18, with us ... the morning from these ... that dwellest in the gard... panions hearken to thy vo... to hear it" (Song Solomon ... afternoon, at 3 o'clock, ... meeting house. On Tuesd... left for Centreville.

McLaughlin Road.—On ... ing, June 25, a very enco... sionary service was held ... church at McLaughlin Ro... direction of the pastor, O. ... (ile.). One of the most ... features of the meeting wa... questions bearing upon ... work answered by Scriptu... from different members o... gation. There were also ... appropriate readings an... which, combined with s... missionary hymns rend... choir, went to make up an ... and instructive service. ... Rev. S. Smith, who was pr... address on missions, takin... ject historically. One of ... parts of the meeting was a ... a little over five dollars for ... sions.

Hopewell Cape.—It w... lege to baptize at the Ca... Hopewell church three s... bath last before the evenin... very large gathering assem... ness the baptism. Breth... and Lawson were present ... in the service of song and ... which we buried each on... ness of Christ's death. A ... tism the congregation asse... meeting house, and Bro. C... of the Valley Baptist chur... preached a sermon suitabl... sion. The newly bapti... together with Bro. and S... who came to us from the ... received the hand of fello... who were baptized on ... mentioned were Mrs. Jud... Miss Mina Read, Miss H... Those previously baptize... John L. Jameson, Mrs. W... Walter Archibald and ... I am expecting to baptize ... others are attending our pr... and speaking for the Mast... B.

Hampton Station Grou... a sufficient excuse for wri... May not tidings sometim... place? And is not the sh... importance as the flood ti... state that it is at least to ... us? Faintly we hope tha... on the pleasanter side o... point. Encouragement, ... come from no outside e... Smithtown cares for and ... comparatively good Sa... Here at the Station our ... are small. A smaller p... has been started, and abou... Sabbath-school imaginab... move (D. V.) next Sunday ... "who hath despised the ... things?" Titusville chur... despises those little dot... asterisks that have appeare... opposite and underneath ... the Year Book, and hopes ... some rounded character... represent cash. A new ... pulpit is provided; carpet... and in the dim distance ... rumbling of a nice new ... Spiritual quickening is o... "Come, Holy Spirit, heave...

Inglewood, Annapolis ... bath afternoon, June 25 ... Webb, S. T. B., of Arca... Co., preached a very impr... in the Inglewood place ... an overflowing congregat... words: "If the Lord be ... Him" (1 Kings 18: 21). ... of the service, the congreg... to the waterside and f... were baptized. The li... Inglewood is greatly e... these additions to its m... well as by the assistance ... These people are without ... aight, and they maintai... of the Sabbath and one mi... meeting. It would be ... expanded if our Home ... could render some ass... Webb supplied the pul... town on the morning a... the above mentioned ... much acceptance. In th... discourse was especially ... was listened to with the ... tion by a large audience. ... of the evening service ... Mr. Webb again proceede... and gave the "hand of ... the newly baptized con... the way Bro. Webb is spe...

DENOMINATIONAL NEWS.

[All moneys (except legacies) contributed for denominational work, i. e., Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, Grande Ligne Mission, North-west Mission, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. J. W. Manning, St. John, N. B. And all moneys for the same work from Nova Scotia should be sent to Rev. A. Cohoon, Wolfville, N. S. Envelopes for collecting funds for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.]

PUTNEY, VT.—Nine persons were received into the Baptist church on last Lord's Day, June 25; seven were baptized by the pastor, Rev. J. D. Skinner, and two were received by letter. The various branches of church work are in a prosperous condition, and the outlook is hopeful.

JAMAICA PLAIN.—The church here, of which Rev. Ralph M. Hunt is pastor, is favored with tokens for good. Three candidates were baptized on Sunday, June 25th. Three weeks previously eight were received by baptism. The congregations are large and the prayer meetings, both Tuesday and Friday, were never better.

BAR RIVER.—We had baptism again Sunday, June 25, at Portsnipique. Mrs. Henry Gray (aged 71), Mrs. Joseph McLellan and Mr. George Boomer were the candidates. Others profess conversion, but are hindered by influence from following Christ. Bros. Davis and Blackadar aided us in our work. For God's blessing we feel thankful.

G. P. WILSON.

UPPER BLACKVILLE, Northumberland Co.—Our Sabbath-schools are well attended. We are wanting two good libraries, which we expect to get ere long. As the Centerville church gave Rev. O. N. Keith a vacation of two weeks he made a flying visit to the Underhill and Blackville churches. He spent Sabbath, June 18, with us, preached in the morning from these words: "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it" (Song Solomon 8: 13). In the afternoon, at 3 o'clock, in Underhill meeting house. On Tuesday morning left for Centreville. J. B. M.

MCLAUGHLIN ROAD.—On Sunday evening, June 25, a very encouraging missionary service was held in the new church at McLaughlin Road, under the direction of the pastor, O. N. Chipman (Lic.). One of the most interesting features of the meeting was a number of questions bearing upon missionary work answered by Scripture quotations from different members of the congregation. There were also a number of appropriate readings and recitations which, combined with a number of missionary hymns rendered by the choir, went to make up an entertaining and instructive service. At the close Rev. S. Smith, who was present, gave an address on missions, taking up the subject historically. One of the practical parts of the meeting was a collection of a little over five dollars for foreign missions.

HOPEWELL CAPE.—It was our privilege to baptize at the Cape section of Hopewell church three sisters on Sabbath last before the evening service. A very large gathering assembled to witness the baptism. Brethren Cornwall and Lawson were present and assisted in the service of song and prayer, after which we buried each one in the likeness of Christ's death. After the baptism the congregation assembled in the meeting house, and Bro. Cornwall, pastor of the Valley Baptist church, Hillsboro, preached a sermon suitable to the occasion. The newly baptized converts, together with Bro. and Sister Spencer, who came to us from the Valley church, received the hand of fellowship. Those who were baptized on the evening mentioned were Mrs. Judson E. Josiah, Miss Mina Read, Miss Hattie Bruster. Those previously baptized were Mrs. John L. Jameson, Mrs. Warren Dixon, Walter Archibald and Fannie Read. I am expecting to baptize soon again, as others are attending our prayer meetings and speaking for the Master.

B. N. HUGHES.

HAMPTON STATION GROUP.—Is no news a sufficient excuse for writing nothing? May not tidings sometimes take the place? And is not the ebb of as much importance as the flood tide? Dare we state that it is at least low water with us? Faintly we hope that we are even on the plessanter side of the turning point. Encouragement, however, has come from no outside earthly source. Smithtown cares for and keeps up a comparatively good Sabbath-school. Here at the Station our congregations are small. A smaller prayer meeting has been started, and about the smallest Sabbath-school imaginable makes a move (D. V.) next Sunday, July 2. But "who hath despised the day of small things?" Titusville church hath. She despises those little dots and double asterisks that have appeared respectively opposite and underneath her name on the Year Book, and hopes to substitute some rounded character which shall represent cash. A new and improved pulpit is provided; carpet is called for, and in the dim distance we hear the rumbling of a nice new church organ. Spiritual quickening is our great need. "Come, Holy Spirit, heavenly dove."

ATKINSON.

INGLEWOOD, Annapolis Co.—On Sabbath afternoon, June 25, Rev. Josiah Webb, S. T. B., of Arcadia, Yarmouth Co., preached a very impressive sermon, in the Inglewood place of worship, to an overflowing congregation, from the words: "If the Lord be God, follow Him" (1 Kings 18: 21). At the close of the service, the congregation repaired to the waterside and four candidates were baptized. The little church at Inglewood is greatly encouraged by these additions to its membership, as well as by the assistance of Bro. Webb. These people are without pastoral oversight, but they maintain the services of the Sabbath and one mid-week prayer meeting. It would be money wisely expended if our Home Mission Board could render some assistance. Bro. Webb supplied the pulpit at Bridgetown on the morning and evening of the above mentioned Sabbath, with much acceptance. In the morning the discourse was especially excellent and was listened to with the closest attention by a large audience. At the close of the evening service at Bridgetown Mr. Webb again proceeded to Inglewood and gave the "hand of fellowship" to the newly baptized converts. This is the way Bro. Webb is spending his vacation, and we understand this is frequently the way he rests.—Verily, our dear brother is enthusiastic in the Master's service, and we pray that the Lord will reward him according to his works.

LICENCIATE.

GIBSON, N. B.—Thirty of our families have lost their homes by the recent fire, and our church home is in ashes. What the result of all this will be we can scarcely tell as yet. We want a church home again, and our people have about all they can do to rebuild their own houses. We had $1,500 insurance, but will need about $1,000 or $1,500 more to replace the house that was taken away; and I am afraid we will be compelled to go outside and ask help from our sister churches. Miss Jessie Tompkins was baptized last Sunday upon a profession of her faith in Christ at Marysville. Our meetings are all well attended and the outlook is encouraging. Pray for us, brethren, and if the Lord has blessed you in the past extend a helping hand to your afflicted brethren, and He will increase the blessing in the future.

F. D. DAVIDSON.

WINDSOR PLAINS.—Dear brethren, it has been some time since you heard from our church through the MESSENGER AND VISITOR, but we have been holding some special meetings during the winter season and the Lord has been merciful and kind in hearing and answering prayer. Six backsliders were restored, four received on experience, and on Sunday, June 4, four earnest believers in Christ followed the example of their Saviour and were buried in baptism, viz., Alexander Allison, Jacob Johnson, James Croixen, Prescott Allison. The day being fine a large gathering of people witnessed the scene at the water side. After singing and reading the Scripture, prayer was offered by Bro. Isaac Paris, of Windsor church. The baptizing being over, we returned to the church, where service was held at 3.30 o'clock. The church was well filled. After service the right hand of fellowship was given and the Lord's Supper administered. There is still a great work to be done in this place. Bro. Noble Crandall has been assisting us through our meetings whenever it was convenient for him, and is still laboring here when he has an opportunity. Bro. Isaac Paris likewise. Brethren, pray for us that the Lord may still add to this church such as shall be eternally saved.

J. W. JOHNSON.

TRYON, P. E. I.—Three more have obeyed their Lord in baptism since last reporting. Names: Lydia Leard, Frederica Howatt and Sabrina Mable. My pastorate of this church ends the last of this month. The four-and-a-half years spent here has been a very pleasant part of my life. The people are kind and, with few exceptions, generous. We have enjoyed laboring together with God, and our efforts have been blessed to the conversion of many precious souls. The work has been marked by steady growth. Fifty-five have been added to the church—forty-seven by baptism. The coming pastor will find a compact and well organized field, harmony prevailing, a kind and diligent people and much else to encourage him in his work. May the Lord speedily send a faithful shepherd to care for this flock. I expect to leave the Island in a few weeks for a field of labor on the mainland. My pastoral sojourn of about six years on this "isle of the sea" has given pleasant and profitable experiences in the Master's service. I have been permitted to welcome one hundred and fifteen into the churches I served—ninety-nine by baptism. Some of these are now in heaven; I trust all others are on the way. "Hitherto hath the Lord helped us." I take this opportunity of bidding farewell to my many Island friends, and also of asking their prayers for greater success in future service for the Master.

E. A. ALLABY.

ORDINATION OF MR. CHAS. A. EATON AT NATICK, MASS.—On Thursday, June 22, a council met with the First Baptist church of Natick to ordain to the ministry and as pastor of the church, Mr. Chas. A. Eaton. Mr. Eaton is a graduate of Acadia College and of Newton Theological Institution in the last class. The church is a large one and in an important centre, only a few miles from Boston. The outlook is very bright, both for the church and Mr. Eaton. The council met at 2 p. m. Rev. J. R. Stubbert, of South Framingham, was moderator, and Rev. L. G. Barrett, of Milford, clerk. The examination was thorough. The candidate's statements were unusually clear. The vote was unanimous and hearty to proceed with ordination. The service occurred at 7.30 o'clock in the evening. The platform was beautifully ornamented with plants and flowers. Though a stormy evening there was present a good audience, and the exercises were very interesting. A large chorus choir rendered fine music. The order of service was as follows: Invocation, Rev. R. D. Graham, of Ashland; Scripture, Rev. A. T. Ringold, a classmate of Mr. Eaton; sermon, Prof. C. R. Brown, of Newton Theological Institution; ordaining prayer, Rev. Prof. Hovey, D. D., president of Newton Institution; charge to the candidate, Rev. J. R. Stubbert; hand of fellowship, Rev. L. G. Barrett; charge to the church, Rev. A. E. Reynolds, of Cambridge, and a former pastor of the church; welcome to the town, Rev. F. E. Sturgis, D. D., of the Congregational church of Natick; benediction by the pastor, Rev. Chas. A. Eaton. The sermon was from Heb. 13: 8, and was upon the eternal unchangeableness of Jesus Christ. It was one of Prof. Brown's best, and was a clear and vigorous utterance. Mr. Eaton has been acting as pastor for the year past, and so has this advantage of acquaintance with his people. May the abundant blessing of God rest upon him.

L. G. B.

PERSONAL.

Rev. B. H. Thomas wishes his correspondents to note that his address is Athol, Mass., box 26.

The many friends of Rev. J. W. Manning will be pleased to learn that his health has improved greatly during the past week, and he hopes to be out again very soon.

Bro. G. J. Coulter White expects to return from his trip to the Pacific coast in August, and will then be willing to consider a call to the pastorate of some one of our vacant churches. Bro. White is a graduate of Acadia, and has just completed a three years' course in theology at Newton.

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PRICE 50 CENTS.

We regret to learn that Pastor Baker, of Leinster street church, finds his health so impaired as to render it imperative that he shall rest for a short time at least. Bro. Baker has won a large place in the esteem and affection of his brethren here, and all will hope that his health may be speedily restored.

Many will unite with us in sympathy with Rev. A. Cohoon and his family in their present deep affliction. On Sunday, June 25, after prolonged and intense suffering, Mrs. Cohoon passed away. She was a most estimable Christian woman, faithful and true as wife and mother and in all the relations of her life.

We are pleased to learn that Rev. J. A. Gordon is coming to Portland, St. John, about August 1st. Bro. Gordon has many friends in St. John who will give him a cordial welcome. He will also find plenty of scope for his varied talents as pastor and preacher at Main street, and we trust that pastor and people will be mutually and greatly blessed in their work. Where is the man for Charlottetown?

Mr. Bowie, lately from Scotland, is just now preaching to our people in Onslow, N. S. He was reared and educated under Presbyterian influences, we understand, but by some means was led to question the scripturalness of the Pedobaptist position, and finally became a Baptist. Mr. Bowie, if we are correctly informed, is a graduate of Glasgow University, and has recently completed his course at the Edinburgh Divinity School. He is therefore a man of superior culture, and, we are told, of unconventional style of address and marked ability as a preacher. It was, we understand, through the invitation of Pastor Adams that Mr. Bowie was led to come to this country. He is ready to work here, is without a permanent engagement at present, and some of our vacant churches will no doubt be glad to give him an invitation to visit them.

NOTICES.

The regular annual meeting of the Baptist Annuity Association of New Brunswick will be held in Brussels St. church, St. John, on Tuesday, July 11th, at 7 p. m. W. E. MCINTYRE, Pres.

The Albert Co. quarterly meeting will meet with the Third Hillsboro church, Demoselle Creek, near Woodwith's platform, the second Tuesday in July, at two p. m., and not at Alma as previously announced.

B. N. HUGHES, Sec-Treas.

[Bro. Hughes explains that the reason for the change in place of meeting is that an Orangemen's demonstration is to take place at Alma on the date named.—ED.]

The Annapolis county M. and M. conference will meet in quarterly session at Port Lorne, on Monday evening, July 10th. Rev. J. L. Read will preach. On Tuesday morning there will be a missionary and conference meeting; Tuesday afternoon an evangelistic service, led by Rev. C. E. Pineo, of Nictaux; Tuesday evening a paper, by Rev. E. E. Locke, followed by discussion and music. Make this session large and enthusiastic.

J. T. EATON, Sec.

The Cumberland county quarterly meeting will hold its next session with the church at Tidnish on Thursday afternoon, July 20th. All the churches are requested to send their pastor and two delegates. Those who neglect to attend these meetings lose their helpful influence. Let each church resolve to be represented at our next meeting. Interesting papers will be presented. Come and let us do each other good.

H. B. SMITH.

The N. B. Southern Baptist Association will convene (D. V.) with the 1st St. George Baptist church on Saturday, July 8th, at 10 a. m.

Delegates attending the N. B. Southern Association, and having paid one full first-class fare will be returned free over the I. C. R. and Shore Line on condition that they obtain a certificate from the ticket agent when they purchase their tickets. Said certificates must be filled up and signed by the clerk of the association. *The certificates on the I. C. R. must be exchanged for a ticket at the office at St. John.* Certificates on the Shore Line will be good until the 11th, and on the I. C. R. on the 12th of July.

A. E. INGRAM,
For Com. on Travelling Arrangements.

The meeting of the W. M. A. Society at the association at St. George, will be held at the house of Mrs Mann, at three o'clock on Saturday afternoon, July 8th.

The Eastern N. B. Baptist Association meets with the Valley Baptist church in Hillsboro, Albert Co., on the third Saturday in July at 2 o'clock, p. m. All the churches in the association are earnestly requested to send their reports to the clerk of the association at least two weeks before the meeting, in order that the "digest of letters" and other business may be prepared. It is sincerely hoped that all the churches will report, and also be represented at this meeting, as no doubt important business will be before the association.

Pastors and delegates who intend attending the Eastern Baptist Association at Surrey, Albert Co., N. B., please notify the pastor, Rev. S. Cornwall, so that committee of arrangements may provide for your entertainment. Also state whether coming by team or by rail. Let us hear from you before July 8th.

A convention of the Woman's Missionary Aid Societies and Mission Bands of Lunenburg county, will be held at Mahone Bay, July 12, 1893. All societies and Mission Bands are requested to send delegates. First session to commence at 2 p. m. Delegates please send their names to Lois B. Kennedy, Mahone Bay. A. M. VEINOTTE, Co. Secy.

SPECIAL NOTICE.

Delegates to the Maritime Baptist Convention, which meets at St. Martins on the 19th of August, are requested to forward their names to the undersigned before the 1st of August. Free entertainment will be provided for a considerable number in the village. The dormitory building will be opened for the accommodation of delegates at $1 per day (special hotel rates, $1 per day. Several private boarding houses will furnish board at 75 cents a day. Those whose names are first received will be provided with free entertainment, unless they request otherwise. We cannot undertake to furnish entertainment for those whose names are received after the first of August. AUSTEN K. DEBLOIS.

Seminary Notes.

The summer's work, in behalf of the institution at St. Martins, has begun under favorable and hopeful conditions. I have just returned from the most successful trip that I have ever made for the school. During my nine days in Carleton county I visited Woodstock, Pembroke, Brighton, Hartland, Victoria Corner, Jacksonville and Jacksontown, and attended the Free Christian Baptist district meeting, the Baptist quarterly meeting at Hartland, and the Western Baptist Association. Everywhere there was manifest the deepest interest in our seminary and its work. During this preparatory tour, short and hurried though it was, eight new students decided to come to us, and twenty or thirty were led to think seriously of the matter.

In my canvass I was greatly helped by Rev. E. T. Pallilips and Father Noble. With the latter I drove from Woodstock to Hartland and back, along the bank of the beautiful St. John river. The day will be long remembered, for Father Noble's labors were largely with a generation of pioneer ministers and workers, now gone, and his recollections of them and their struggles and triumphs were fascinating and inspiring. His account of the life and mission of his friend Orser, the founder of the sect of Orserites, was especially interesting. Bro. Phillips, who seems to know everybody in the county, and to be beloved by all, especially the young people, is one of the warmest supporters of St. Martins. His zeal is the result of personal experience. May many more of our good brethren and sisters "come and see."

Prof. Chipman is working faithfully and well in Albert county, and the prospects are bright in all directions.

The following amounts have been given me since the closing: A lady friend (who gave $50 last autumn), $20; J. & J. S. Titus, $30; Rev. A. C. Thompson, $25; Rev. J. Noble, $10; Chas. White, $5; Rev. J. J. Barnes, $5; G. W. Shaw, $2.50; J. Bridges, $5; G. Betts, $1; H. Worden (alumni sub.), $1. Any further donations will be cheerfully received.

AUSTEN K. DEBLOIS.

Receipts for Denominational Work.

FROM NOVA SCOTIA.

From June 3 to June 23: Immanuel Baptist church, Truro, $50; Coldbrook S. S., Cambridge church, $18.30; Sydney church, $15.29; Digby, $17.30; Jacob Haley, Deerfield, special, $1; Joseph H. Porter, Deerfield, special, $1; Mrs. D. Greenough, Windsor, $2; Upper Wilmot church (Melvern Square Section), $30; Billtown S. S., special, $26.50; Gabarouse church, $1.50; Windsor church, special, $55; do. $100; Springfield, $9.60; Rev. T. M. Munro, Barrington, $1; Tancook church, $31; Hantsport, special, $4; Kempt, special, $10.55; Milton church, Queens Co., $15; Hillgrove church, $8; Second Digby Neck church, $9.26; Gaysboro, $8; Lake George, $8.50; New Tusket, $8.25. Per treas. N. S. Western Association: Hampton church, $30.45; Port Lorne, $22.40; do. col., 80c.; Bridgetown, $33.55; Wilmot church, $36.85; Col., Nictaux, $2.50; Col., Williamston, 63c.; Col., Centreville, $2.34; Mrs. Cynthia Dodge, Centreville, $1; Middlefield church, $8.30; Greenfield church, $8.55; Liverpool church (Brooklyn Section), $8.05; Col., North Williamston, 46c.; Milton, Yarmouth, $21.45; collections at Western Association, Paradise, $36.88; Port Hawkesbury, $11—$655.76. Before reported, $5,833.42. Total, $6,489.18.

When this report appears there will be little more than a month before the accounts close. We hope that all the churches will make the most of it to collect funds for our denominational work. Remember, the Convention has instructed the provincial treasurers to close their accounts July 31st. Send all denominational funds from N. S. direct to me, and save trouble and mistakes.

A. COHOON, Treas. for N. S.

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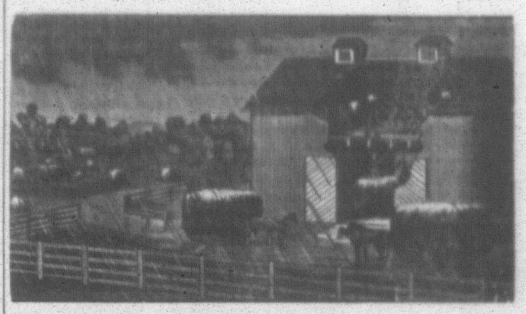

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JUST YOU AND I.

If you and I, my dear, should try
To do what we know is duty,
This world of ours, with its sun and showers,
Would blossom into beauty.
There'd be more joy without alloy,
There'd be much less of sighing,
If you and I, my dear, should try,
And never give up trying.

If you and I, when the heavy sky
Spills over with its tears, dear,
And the world looks sad and the times are bad,
And life a waste of years, dear—
If you and I, as I said, should try
To laugh and be right cheery,
Do you know 'twould prove that light and love
Could make the day less dreary?

If you and I, when we'd like to cry,
Should hum a bit of tune, dear,
And gaily smile—in a little while
The weather'd seem like June, dear.
If when we fret, with eyes tear-wet,
Over some of the things that bother,
We'd pitch right in with a hearty vim
And help dear, tired mother.

O wouldn't it be a happier world,
And wouldn't it be worth living
If more and more from our heart's full store
Of love we'd just be giving?
So, dear, let's try, just you and I,
And never give up, O never!
And life will be brighter and sad hearts lighter
Because of our endeavor. —EXCHANGE.

JANIE.

"Miss Lois is going to the seashore," announced Mr. Baker, setting the cedar pail down heavily in the sink, the cool well-water splashing over its sides on the spotless floor of the kitchen. Mr. Baker gave a quick glance at his wife, as the water trickled over the well-scrubbed boards, and hastily repeated his bit of news, while reaching for the tin cup, hanging on its nail back of the sink.

"Going to the sea-shore? Miss Lois going to the sea-shore? When? What for?" Mrs. Baker, plying the floor cloth, and Janie, coming from the pantry rolling-pin in hand and a smudge of flour on one side of her nose, asked the questions.

Mr. Baker drank three times from the bright tin, before he seemed to hear the eager questions of his wife and daughter. Then he crossed the room to the cushioned rocker by the open porch window, and Janie waited till he had comfortably settled himself before she repeated her queries.

"Where is Miss Burnham going, father dear, and what for?"

"Got to," said Mr. Baker, sententiously, but with an amused twinkle in his eye. "Worn out all her clothes and going to study the fashions, I s'pose," he added.

"Miss Lois never'd go for that," answered his wife indignantly, as she drew out the table and proceeded to lay the noon cloth upon it.

Mr. Baker's face grew sober. "The doctor's ordered her off," he said in an altered tone. "Says she's all worn out, an' I believe it, more's the pity."

"What is she worn out with?" asked Janie, putting a tin of biscuit into the oven.

"Doing for folks, I imagine," said her father.

Trim little Mrs. Baker gave a quick sigh of sympathy, at which her husband's face clouded again. "She ain't any more worn out than you are," he said, affectionately, with a tender look at the little woman which well became his homely face. "She ain't any more worn out than you are," he repeated, "only she's got money, and we haven't. If I hadn't a had that bad stroke of luck, she wouldn't get any better resting up than you'd get yourself."

Mrs. Baker stopped her journeying to and from the pantry to kiss the little bald spot on her husband's head. Janie, standing at the stove, turning the thin slices of meat on the grid-iron, opened her eyes wide in astonishment. Not at the kiss. She was used to many such demonstrations of affection. Did not Harry always call father and mother the loons? But it was that mother should be so worn out as to bring a look like that to father's face—that mother should need anything father could not get for her. What could be the matter? She forgot her meat in this new anxiety and turned over the potatoes instead, in wondering abstraction.

The click of the gate and the sound of laughing voices on the way to the door aroused her to her duties, and soon the breathless children rushed in—Harry and Bobbet, Betty and Sally—as hungry as bears and as talkative as magpies.

Around the table, with its plain but wholesome food, they soon were crowded. Bobbet, his hand on a biscuit while the blessing was being asked, broke and liberally buttered it and announced between huge mouthfuls, "Miss Lois's goin' to Boston!" "No, she isn't," contradicted Sally, "She's goin' to the sea-shore."

"Well, she can't get to the sea-shore 'thout goin' to Boston, stupid," retorted Bobbet. "Eat bread, can't you?" he added in a grieved tone. "I thought girls liked bread."

"Hush! Robert," said Mrs. Baker. "There are plenty of biscuit, and Sally is right. Miss Lois need not go to Boston."

The children chattered busily on, speculating on this and that phase of Miss Lois' great undertaking. For Baynesville had not yet fallen into the whirlpool of travel which has overtaken so large a part of our towns, great or small, and that anyone, and Miss Lois in particular, should plan a trip merely for health, not only astonished all who heard it, but seemed to reflect a little glory upon even the Baker children, as citizens of the same village and life-long acquaintances of Miss Lois.

"Who'll teach the infant class? Who'll lead the missionary meeting? Who'll look after our fancy work now?" queried one and another.

"She'll not stay forever," said the father, rising from the table. "Why, here she is now. You can ask her everything yourselves."

Five pairs of feet made a rush for the piazza, but Janie turned back to say, "Let the table stand and come too, mother."

Miss Lois sat in her comfortable carriage, her kindly gray eyes and sweet smile lighting up her pale face. She looked tired and spoke quietly.

"Good afternoon, Mr. Baker. Ah, little folks, are you all well? And mother, too? No, I'll not get out this noon. I want to borrow a boy for the afternoon, if there is one at liberty. Boys, which one of you will take the pony and ride to Mountville with this advertisement? Jack goes well, and there will be plenty of time after school before it is dark."

Both boys raised eager voices, but Mrs. Baker hushed the clamor by quietly saying, "Harry will be glad to do the errand." Harry gave a little yelp of delight, and Bobbet relieved his disappointment by playfully pulling Sally's braid, which was conveniently near.

Harry walked back to the kitchen with Janie. They were chums, in a way rather unusual with brother and sister, and she took advantage of these few moments alone with her particular friend to speak of her new fears. But, somewhat to her relief, Harry laughed at her.

"Don't you fret about that, sis," he said. "Why, mother has not been sick a day since she had the fever last year."

Janie went in quite comforted and, indeed, there seemed little to alarm her in her mother's cheery face, as she led the way in the noon work and, after a short rest, sat down with Janie to a well-filled mending basket.

There was much speculation among the children that evening as to the nature of Miss Lois' advertisement, and many were the laughing guesses made, from Sally, who was sure that Miss Lois wanted a dear little curly dog to take with her, to Harry, who voiced his own great desire when he asserted that, since she could not take Harvey and the carriage, she must need a bicycle.

Volunteers to go for the mail the next Saturday were so numerous that the regular morning work seemed likely to suffer. Finally Betty and Bobbet were allowed to go, after having promised "true, 'pon honor" not to open the weekly newspaper. In an incredibly short time they came spinning back.

"She wants," began Bobbet, but cries of indignation prevented him from going further.

"Bobbet does know," said Betty, breathlessly.

"Couldn't help it," shouted Bobbet. "They all know down there. A man said it right in my ear, first thing."

Mother Baker raised her fingers and began to read from the open paper:

"WANTED.—By Miss Lois Burnham, of Burnham Place, Baynesville, for two months, a companion willing to travel, who understands nursing. Apply immediately."

"Ho!" said Harry, contemptuously. "A nurse! Is that all?"

Mother and Janie fell into a study as to who could fill the position, while the younger ones ran off to their play. At dinner-time father was told of the advertisement.

"She'd better take you, little woman," he said, pinching Janie's cheek. "You are good company."

"Oh, but she wants a nurse, father." "A nurse, does she? Well, your mother, then. She's the best nurse I know," and, laughing at the own pleasantry, he drew his chair to the table.

Saturday was always a busy day, and Janie had worked with all her might on this particular one, spurred on by her newly-awakened fears for the dear mother, whose sweet, tired face haunted her as she lay, too weary to sleep, on the bed which she shared with Betty. She turned and tossed in increasing anxiety as the night wore on till, on hearing a step at the door, she sprang up and opened it. "Father, stop a moment, please!" she called, as she saw who it was.

Mr. Baker turned in surprise at Janie's choking voice.

"What is it about mother?" she finally managed to ask.

Mr. Baker smiled kindly, but his face grew sad. "Nothing, my child," he answered; "nothing more than usual. Mother says she feels pretty well tonight."

"But you said she—you said—she ought to go away," faltered Janie.

"The doctor said it, dear, last winter, when she began to get about from the fever," her father answered. "And last month he stopped me to say that it would add ten years to her life, if I'd send her off now. But don't worry over it, dear. I'm sorry it has come to your knowledge. You've done all you could, leaving school to help your mother, and the Lord will make it all come out right. He let the trouble come, and He won't let it lie so heavy we can't bear it. Go to your bed and sleep now, child. You're a good daughter, Janie."

Somewhat reassured, Janie silently obeyed. Her immediate fears were allayed; her father's faith took away her restless haste to do something, and, with a new resolve to be more worthy still of her father's loving commendation, she fell asleep.

The next morning the children started for the early Sunday school, without Bobbet, who lay on the lounge in mother's room groaning with the headache. Mrs. Baker was patiently applying the hot cloths, which seemed to give a little relief. Mr. Baker watched the others, fresh and smiling in Sunday dress, as they started down the path.

"Don't forget to ask Miss Bond to take mother's class," he called. "Tell her mother's applied for a position of nurse. This is the third Sunday she has stayed at home for some sickness. It's all foolishness you trying to keep that class," he added, as he turned into the bedroom.

The children walked quietly along. In the church lobby they met Miss Lois, who inquired for the absent ones with affectionate interest.

"Mother's home, nursing Rob," said Sally, who was generally ready to give information, "and father said we were to say she 'plied to be your nurse." Sally was sometimes as inaccurate as ready.

"What?" said Miss Lois, quickly, and "Why, Sally Baker!" exclaimed Betty and Harry. Sally looked frightened. "He did," she persisted; "he said we weren't to forget it," she added, breaking into tears. Janie took the sobbing little girl aside while Harry explained her mistake.

"Never mind, little one," laughed Miss Lois, as they were passing inside at the sound of the bell. "You have only disappointed me a little. There is no harm done."

A sudden light came into Janie's eyes and a new thought to her mind, which so took possession of her during both Sabbath-school and church that she knew little of what either teacher or preacher was saying, and Miss Lois locked with surprise at her usually bright scholar. But Janie had but one thought. After the church services were over she hurried out, urging the children ahead, that she might have a quiet talk with her father. As they turned a corner, however, Miss Bond joined them, and they were nearly home before her busy thoughts could find relief in words.

"Father!" she said, eagerly, "father, listen. I've thought of something so good!" And then the whole matter came out in such a confusion of words that Mr. Baker could make little of it and stood looking at her in questioning surprise. Janie began again; how Sally had made a mistake and Miss Lois had taken it up, and how Harry had explained and Miss Lois had taken it up, and how Harry had explained and Miss Lois had been so sorry, and she thought her mother could, if Miss Lois only would, and she would do her very best, and Bettie and Harry would surely help, and she had thought it all out, and if mother was paid they could afford to have Mrs. Niffin to wash—till she had to stop both for breath and words.

Mr. Baker laughed at her eagerness, but walked on more slowly as he began to understand the drift of her plan.

"You couldn't do it, child! Two months! You couldn't do it!" he exclaimed.

"But I know we could," urged Janie. "Oh, father, please try it."

"I'm afraid it would not do."

"Mother has often said I could cook beautifully, and you know my bread is always good," said Janie, with a little pleading quiver in her voice.

"Yes, dear, but it is not a week, nor two weeks, and you are only a child, with all your good will."

They had reached the gate by this time, and here was Miss Lois before them.

"Your little Sally put mischief into my head," she said as the two entered, "but your wife takes it out again. She will have nothing to do with me."

At this Janie renewed her pleading, knowing well what a strong ally Miss Lois was.

"I do not really need a professional nurse," said Miss Lois. "That was my father's notion."

"To-morrow, then," said the father, at last. "We will drop it until to-morrow, Miss Lois. If you like, we will come in to-morrow and talk it over."

Do you care to hear how Janie coaxed and promised, backed by all the other children? Shall I not simply tell you that, ten days later, Janie stood with wet eyes, but happy smiles, all alone in the pleasant porch, while down the road sped Miss Lois' carriage, mother and father in it, the children shouting and waving good byes at the gate. Do you think it was all fun after that? Don't you suppose that Harry and Betty sometimes forgot to help, and Sally and Bobbet thought Janie "mothered" too much? "She ain't the mother of us," Janie overheard Bobbet say one morning and, with wonderful patience, she restrained the little reproof that was on her lips.

Four weeks dragged slowly by and one day Janie stood at the kitchen sink, giving it the final little rubbing down, which always won father's approval, when a carriage stopped at the gate, and she turned to see her mother getting out.

"Mother!" she screamed and rushed into her open arms. Her loud greeting brought the rest from the garden in eager haste.

"Oh, why did you come home?" Janie asked after the first greetings were over. "We were all getting along."

"I came because I wanted to, and because I am well and strong," answered the mother, releasing herself from the little human burrs, "and because I could. Miss Lois is rested and I was homesick."

"Did Miss Lois come, too?" asked Betty.

"No, dear, she will stay another month."

"Alone?"

"No, not alone. A wee little housekeeper I know of is to go down immediately, just as she is, and Miss Lois is to meet her in Boston and she is to wait on Miss Lois and have a good rest," said the mother, watching Janie's face with loving eyes.

But this was too much for Janie. Tired with the day's work and excited by her mother's return, she burst into tears, to the great disturbance of the little folks.

"She shan't go," shouted Betty. "No she shan't," howled Bobbett; "she shan't go a step. She makes twice as many biscuits as you do every time."

Who could cry comfortably after that? Janie laughed, while the tears ran down her face, and mother and father and all of them. But Bobbet stood holding on to Janie's dress with defiant face. She stooped down to kiss him. "I shall not go, Bobbet, dear."

But she did. The very next Wednesday the train whirled her away towards Boston, and, as she felt in her pocket for the handkerchief necessary to hide her happy tears, she found it pinned together, with a little paper in its folds.

As she opened this a piece of money dropped in her lap and on the paper in mother's handwriting were these words, "Mother's love for her unselfish little daughter."—*Interior.*

— Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to healthy action.

Fashion Notes.

Ladies continually scan the fashion plates for some new and becoming design in dress to enhance their beauty and charms. There is nothing more becoming than the healthy glow, bright eye, and the firm elastic step of vigorous womanhood. Ladies who suffer from nervousness, sleeplessness, weakness, anaemia, tired feelings, pallor, loss of appetite, hysteria, weak heart, weak stomach, or any nervous disorder, will find in Hawker's Nerve and Stomach Tonic a certain cure for all these troubles, and a perfect health restorer and invigorator to nerves, stomach and blood. Price 50 cents a bottle, 6 bottles $2.50. For sale by all druggists and dealers.

— A clean white skin may be secured and rashes, pimples, blotches, eruptions, etc., cured by the use of nature's remedy, Burdock Blood Bitters.

— Use Skoda's Discovery, the great blood and nerve remedy.

The Good Traits of Small Boys.

"Would it be any punishment to the Jews to be taken away from their home to Babylon?" I asked my class.

"Yes," answered an earnest, eight-year-old little fellow; "they wouldn't know the way down town, or anything."

This special view of the Jewish captivity had never before presented itself to my mind, but it was evidently the first idea of the child. He had the faculty of putting himself in the place of others. The small boy thinks.

The small boy has a sense of morals. The following is a list that my boys and I made, one Sunday, of the things that boys and folks do and shouldn't. The observant reader can readily detect the most of the boys' portion of the list:

Swear. Drink. Smoke. Steal. Murder. Gamble. Bet. Getting Angry. Get mad and throw stones. Shoot birds on Sunday. Go fishing on Sunday. Work on houses Sunday (lots of men up here do). Put up telegraph poles Sunday. Digging gardens Sunday ("If you can't dig them any other day"; one little fellow was doubtful as to whether it was wrong, but he readily acquiesced in my condemnation of the work). Selfish. Eat up things (some boys eat up things their mothers send them for to the store—eat them up before they get home). Getting with bad boys. Cheat at school. (The teacher says, "Now, boys, don't cheat," and they all say "No," and they peek around, and put down another boy's figures and go on.)

What reader of this list, with its added childish explanations, can deny that the small boy uses his eyes?

The small boy has an affectionate memory. He has a very tender heart sometimes. Let us not bruise it. Let us not make the mistake of thinking that all of earth's sorrows are those of grown people. I shall not readily forget the flushed eyelids and grieved mouth of one little fellow, who said voluntarily to me in the class: "I had a little brother; he was an awful nice little fellow, and when he was sick he kept asking when it would be 'heaven time.'"

Ah, to those of us who know how sore the hearts are that the dear ones leave behind them when they find their "heaven-time," what an answering thrill must such confidences bring! I had asked my boys to name some people who would be in heaven. I had expected to hear the name of Bible characters. I had not thought much of personal heavenly ties for children so young.

The small boy is confiding. He will tell his experiences. On my asking if anybody persecuted anyone else nowadays for doing right, one of the boys returned the answer: "If you go to Sunday-school all the time, another boy will say, 'Hello, Christian! Hello, Christian!'"

Doubtless the little speaker referred to his own experience. Whether he met such remarks in the right spirit I do not know, but his attendance at the Sunday-school is most regular, his parents being Christians.

The small boy, if properly treated by his teacher, will answer questions. It may be with his sort of an answer, but he replies according to his ability. It is not for a teacher to show lack of common politeness by laughing derisively, or making a slighting remark about any answer that a boy has given in good faith. Let the boy use his own English, if it is the best he has. When a boy, who was somewhat too odd to belong with my other little fellows, and who yet came to the class, tried to tell me some incidents of Christ's burial and resurrection, and said his "feet was bounded, tied together, I mean;" and again, speaking of Mary Magdalene's offer concerning the body of our Lord, "She said she'd pack Him away" (using "pack" in the sense of "carry"), should I be particular to correct his past participle and verbs, or should I not rather be glad that so rough a boy was willing to answer, and retentive of memory?

The small boy will receive correction of his answers meekly, if the correction is given in a kind manner. A small boy knows that he does not know everything. If you have to utterly demolish his answer to your question, do it kindly, and he will not be outwardly mortified. Some of the boys' answers are very far from the point, though given with the best of intentions. In teaching the lesson about Ananias and Sapphira, I asked what was meant by the expression "gave up the ghost." One little fellow (between eight and nine, I believe) gave me the incomprehensibly derived answer that it meant "made a sacrifice." I tried to explain. Farther on in the lesson, the reader will remember that the same expression, "yielded (or gave) up the ghost" is made in respect to Sapphira. Farther on still we read, "And great fear came upon all the church." "What were they afraid of?" I asked. Another little fellow answered, "Ghosts." This, of course, entailed some remarks on my part. But mistaken answers are better than dumbness.

Let us recapitulate. The small boy thinks, has a sense of morals, uses his eyes, has an affectionate memory, is confiding, will answer questions, will endure to be corrected. Is this too rose-colored a view of the small boys? Yes, I have met the boy that giggles; he is very, very trying. But some boys giggle more from nervousness than intention to annoy. I have also known the boy that punches his neighbor and clucks like a hen in the class. But that boy has been reformed—for a time, at least. He is my right-hand boy now. He says the Lord has given him a new heart. The Lord give the like blessing to all our small boys! Let us teach them as well as we can, in spite of hindrances. A very long time ago Epictetus wrote: "Difficulties are things that show what men are." They are also things that show what teachers are.—*Mary E. Bamford, in Sunday-school Times.*

— A well-known Berlin physician states: "A healthy stomach is cholera-proof." K. D. C. will restore your stomach to healthy action, and fortify you against cholera.

— "I had a rash all over my body, arising from bad blood," says Mr. Reuben Knight, of Morris, Man., "and was entirely cured by less than one bottle of Burdock Blood Bitters."

— "A stitch in time," etc. Take a bottle of Puttner's Emulsion at once. Fifty cents spent on that now may save much suffering and loss of time, as well as a large doctor's bill, by and bye.

A True Story for Boys.

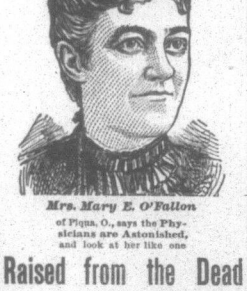
It was a warm day, late in the spring or early in the summer of last year. I was in our sitting-room quietly chatting with my family, when I heard a noise out in the front yard. On going to the door to see what it was I found two boys—one on the path close to the porch, and the other was hanging lazily on the yard gate. These lads were, I presume, about twelve years of age each. I asked: "Whose boys are you?" One of them answered: "I am Lorry A——, son of Dr. A——; and that boy there hanging on the gate is George A——, son of Mr. A——, who lives over there on the corner." This information was followed by a silence that lasted for a few seconds. I broke the silence by asking: "Well, boys, what is it?" The lad standing nearest me said: "We came over to see if you would let us get our flicker?" I asked: "Where is it?" Pointing up to the branches of a tall tree standing in the yard, he said: "It is in that tree." "Well," said I, "boys, who owns that young flicker, you or the old mother bird?" The lad dropped his head, and began to twist one of the buttons of his jacket, but finally he stammered out: "We do; we caught it, and it got away from us, and flew into your tree." Said I: "Now, boys, I don't think that you have any claim to the ownership of that young bird—certainly, you don't have a claim equal to that of the old parent birds." After some more hanging of the head, and twisting of buttons, and crossing of the legs, he got up courage enough to say that he thought the flicker belonged to them. I replied: "Boys, I don't think that you have prayed over this matter. I will tell you what to do, provided that you will promise me that you will do what I tell you." They having promised to obey, I said: "Now, you boys go home, or go to some other place where you can have quiet, and then pray over this matter. Ask the Lord to tell you who owns the flicker. Will you do this?" They both said that they would take my advice. "Well," said I, "don't forget to pray about it. Now, you can go."

Having renewed their promise, they turned their backs on me, and took to their heels. They ran as fast as they could for about seventy-five yards; and just as they were about to pass a stable, they suddenly halted and held a few minutes' consultation. Then they entered the stable and climbed up into the hayloft. They began at once to pray aloud. I could easily hear them. They prayed, both at once: "O Lord, give us the flicker! O Lord, give us the flicker! O Lord, give us the flicker!" After keeping this kind of praying up for some time, they came to the hay-mow door, and, calling to me, said that they had prayed over the matter, and that they were entitled to the flicker. I responded, "No, you haven't prayed enough, and you haven't prayed aright." They then went back and prayed again, and as did the prophets of Baal on Mount Carmel so did they, "they cried aloud," and continued to pray the same prayer, "O Lord, give us the flicker." Then they began to sing:

"Shall we gather at the river
Where bright angels' feet have trod?"

After singing and then praying, they came again to the door, and said that they had prayed for the flicker. I replied, "Boys, if you steal flickers you will never 'gather at the river where bright angels' feet have trod.' Boys who rob birds' nests—stealing eggs and carrying off the helpless birdlings—will never be gathered at 'the river' with the 'angels of God.'" Then they went back to their praying and singing, and I went to my dinner. When I left the sitting-room they were still singing and praying. How long they kept this up I do not know.

Boys, don't you think that these lads had a great deal of selfishness in their prayer? They didn't ask God to tell them whether or not they owned the escaped flicker; they simply asked God to give them back the flicker. Their prayers were not the kind that God delights to answer. Their prayers were not answered. When our prayers are simply the result of selfishness, we need not expect God to answer them. When we pray for anything, we must always ask God to give it to us provided the giving is in accordance with His holy will.—*Rev. W. K. Marshall.*



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and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment as almost like one raised from the dead."

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Intercolonial Railway.

1893. SUMMER ARRANGEMENT. 1893

ON AND AFTER MONDAY, the 26th June, 1893, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN—

Express for Campbellton, Pugwash, Picton and Halifax	7.00
Accommodation for Point du Chene	10.10
Express for Halifax	12 10
Express for Quebec, Montreal, and Chicago	16 35
Express for Halifax	22.20

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 6 45 o'clock. Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.50 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN—

Express from Halifax (Monday excepted)	6.00
Express from Chicago, Montreal, and Quebec (Monday excepted)	8.30
Express from Moncton (daily)	8.30
Accommodation from Pt. du Chene	13.55
Express from Halifax, Picton & Campbellton	18.30
Express from Halifax and Sydney	22.35

TRAINS WILL LEAVE HALIFAX—

Express for St. John and Sydney, and North Sydney, C. B.	6.45
Express for Bedford	12.30
Through Express for St. John, Quebec, Montreal and Chicago	13.00
Accommodation for Truro and Pictou	16.00
Express for Bedford	17.35
Express for Dartmouth	18.35
Express for St. John	21.00

The train leaving Halifax for Montreal on Saturday at 13.00 o'clock, via Quebec, will run to destination on Sunday.

To St. John, Quebec and Montreal Express leaving Halifax at 13.00 o'clock, has Buffet Sleeping Cars attached for St. John and Montreal.

TRAINS WILL ARRIVE AT HALIFAX.

Express from Dartmouth	6.40
Express from St. John (Monday excepted)	8.00
Express from Truro (daily)	8.00
Through Express from Montreal, Quebec and Chicago (Monday excepted)	11.30
Express from Truro (daily)	11.30
Express from Bedford	13.40
Express from Bedford	18.10
Express from St. John	18.20
Through Express from Montreal and St. John	22.25

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent

Railway Office, Moncton, N. B.,
21st June, 1893.

Yarmouth and Annapolis Railway.

SUMMER ARRANGEMENT.

ON and after MONDAY, 26th June, 1893, trains will run daily (Sunday excepted) as follows:

LEAVE YARMOUTH—Express daily at 8.10 a.m.; arrive at Annapolis at 11 55 a. m. Passengers and Freight, Monday, Wednesday and Friday at 1.45 p m.; arrive at Annapolis at 7.00 p.m. Tuesday, Thursday and Saturday, at 1.45 p. m.; arrive at Weymouth at 4 22 p. m.

LEAVE ANNAPOLIS—Express daily at 1.05 p. m.; arrive at Yarmouth 4.45 p. m. Passengers and Freight Tuesday, Thursday and Saturday at 7.30 a. m., arrive at Yarmouth at 11.05 a. m.

LEAVE WEYMOUTH—Passengers and Freight, Monday, Wednesday and Friday at 8.18 a. m.; arrive at Yarmouth at 11.05 a. m.

CONNEXIONS—At Annapolis with trains of Windsor and Annapolis Railway. At Digby with City of Monticello for St. John daily (except Sunday). At Yarmouth with steamers of the Yarmouth S. S. Co for Boston every Tuesday, Wednesday, Friday and Saturday evenings, and from Boston every Tuesday, Wednesday, Friday and Saturday mornings. With Stage daily (Sunday excepted) to and from Barrington, Shelburne and Liverpool.

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English All Linen Collars in the latest styles; and the "Dorlo" (Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.

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*** The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

WORTH WHILE.

I pray Thee, Lord, that when it comes to me
To say if I will follow Truth and Thee,
Or choose instead to win, as better worth
My pains, some dying recompense of earth—

Grant me, great Father, from a hard-fought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal,
At one with wisdom and my own worn soul,
Than ever come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content—
Save me from that! Direct Thou the event
As suits Thy will: where e'er the prizes go,
Grant me the struggle, that my soul may grow.

—SCRIBNER'S MAGAZINE.

THE HOME.

A Sister's Influence.

A girl in the house, to my mind, can wield a wonderful influence. I cannot conceive a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl. It is born of filial sympathy and confidence, and ripens into a spiritual love different from any other affection. Powerful as is the influence of a mother, there have been innumerable cases where the presence of a sister's sweet and tender love or the memory of a sister's holy affection have been the saving grace of a brother's life. The sister's love in the home often formulates the brother's estimate of her sex. A sister can have a softening influence upon a brother where everything fails. She raises his opinion of woman by her actions toward him. A young man can be made pretty well what his sister chooses to make him. As he sees her in the home, so he judges the sisters of other brothers. She is often his standard whereby others are measured.

A Cup of Chocolate.

The art of making a cup of chocolate seems simple enough, yet chocolate is very often served with a floating oil upon it, which is anything but wholesome or agreeable. Where chocolate has been rightly boiled and is of good quality there is no sediment in the bottom of the cup, and there is no oil on top.

The quantity of chocolate necessary to make a quart of the drink varies with the taste of the individual. For a heavy French chocolate, from a quarter of a pound to six ounces should be allowed, while for a light drink, as small a quantity as two ounces is sometimes used. Four ounces will suit the average taste best. Scrape the chocolate fine. Any good standard brand will do. It is an absurdity to go to the trouble of grating it as some housekeepers insist on doing. Measure the chocolate and allow two heaping teaspoonfuls of sugar to a quart of chocolate. Mix the two together. Heat two cups of water and two cups of milk boiling hot. Stir a little of this hot liquid into the chocolate and sugar, and when this is a smooth paste, add it to the remainder of the hot water and milk, being careful to remove every part of the paste from the bowl in which it was stirred. Stir the hot chocolate now continually, letting it boil very rapidly for ten minutes over a very hot fire. By this time it should be a smooth, thick mixture, and if it has been boiled at sufficient heat there will be no sediment nor oil on top. Chocolate should not be covered for a moment, and it is best to cook it in a large open vessel.

The French sometimes use a "mill" in stirring chocolate. This is an instrument somewhat like a cream-dasher. This serves to make the chocolate frothy, but this is not the froth ordinarily found on the chocolate served by our best French chefs. It is simply a tablespoonful of whipped cream, which is heaped on the cup after it is filled.

The Best Policy.

"Honesty is the best policy" has been proved so often to be one of the most reliable of worldly maxims as well as an obvious moral truth, that it seems unnecessary to quote such a well-known proverb. Every generation, however, has to learn the same fundamental principles for themselves; and an instance which might "point a moral and adorn a tale" was told not long ago where false pride and a want of truthfulness involved very unpleasant consequences.

During the course of the winter's entertainments a gentleman who is somewhat known in financial circles happened to sit at a dinner next to a very talkative and sprightly young lady. As it fell out they were not introduced, but on reading the card by her plate his interest was excited by the name, and he promptly engaged her in conversation. He found her more interesting than she dreamed of, as her boastful little mendacious tongue ran on about a new pair of ponies she intended buying, a proposed trip to Europe to fit herself for her Newport season, and so on—a lot of purely imaginary nonsense begotten solely of the wish to shine and dazzle. Seeing that she made an impression, she chatted on, quite flattered by the pronounced interest with which he listened to her prattle. When the ladies rose to go, and her neighbor drew back her chair, he said, gravely: "I am very glad to have met you, Miss A. I know your father; pray tell him I have had the pleasure of making your acquaintance." Quite pleased with her supposed conquest, Miss Vanity returned home, and at the breakfast-table the next morning told her people of her dinner and Mr. ——'s message. Her father, who had seemed careworn and pale of late, looked up with sudden interest. "Mr.——, do you say?" he asked, quickly. "I hope you made a good impression; that man's opinion is worth more to me to-day than any one's in New York." For the poor man had been battering against the current of financial troubles for months past, and had finally nearly effected an arrangement which would float him into calmer waters. By one of those curious coincidences which seem like the veritable irony of fate, the "impression" which his daughter gave to his chief creditor of extravagance and luxurious living completely upset his combinations and defeated his hoped-for plan.

THE FARM.

An Indefatigable Insecticide.

A crow had a nest in the woods just before my door, and drew his mate's and young ones' food from my pasture. He would walk along picking up insects or something right and left, often saving to make quite an effort to swallow them. A few minutes, and he spread his wings for home, and the squawking of his mate showed that she was being fed. Then back he came for more. How many trips he made per day I do not know, but is good many. I often tried to see what he was picking up, and he allowed me to come within three rods; but he was so quick I couldn't see, and my big, shiny telescope was just as bad as a gun in his opinion; he started for the woods the moment he saw it coming. Thus he worked steadily day after day, and though it seems incredible that his big mouthfuls were all cut worms or white grubs, I do not know what else they could have been.

Care of Cellars.

Most cellars in winter are kept too close for healthfulness, and necessarily so, perhaps, to exclude injury by freezing. It is well known that apples and other fruit in cellars are apt to show mould when brought up. This mould is believed by many physicians to be the inciting cause of diphtheria and other scourges, which often destroy many lives late in winter and early spring.

Now in the country the warmth of upper rooms compels housewives to keep milk in cellars to prevent souring before the cream has risen. But before this is done every particle of decaying vegetation should be removed from the cellar, and its walls and floor and ceiling be thoroughly whitewashed. Lime is one of the best absorbents of moisture, and if the cellar windows are kept open will make the air delightfully fresh and pure. Milk kept in cellars not thus cared for becomes quickly an absolute poison, as it absorbs foul odors, and besides furnishes the best breeding places for the most dangerous bacilli.

For health's sake it is always best to have the milk cellar by itself, and on no account to allow fruit or vegetables to be kept in it. Yet we have known farm cellars in which not merely potatoes, but the more pungent turnip and Rutabaga, and even a bushel or two of onions, are kept in the same cellar with the milk. Of the three vegetables the onion was, perhaps, the one that was least harmful, though perhaps not the least offensive.—*American Cultivator.*

A Wild Statement Answered.

Henry Gannett, chief geographer of the United States Geological Survey, has published an article in which he argues that forest growth has no practical effect on soil, water and climatic conditions, and that dearth of timber need not be apprehended, as the growth renews itself faster than it is being consumed. B. E. Fernow, while on his way to inspect German forestry methods, was shown a copy of this wild statement, and has replied to it in a letter to the Secretary of Agriculture, which forms one of the late publications of that department. As to the influence on water supply, etc., leafy growth of any kind, from grass to timber trees, may serve the purpose of preserving moisture in the soil, and enabling it to receive the rains, thus causing a fuller, steadier and more continued flow of streams, but to say that timber trees, fit for sawing, are being renewed faster than they are being chopped down or destroyed when young, by cattle or by fires, is a monstrously perverse allegation. The truth is that the experience of France, Spain and of all the older nations is being renewed here in the face of their bitter example, just because the reforestation of denuded lands does not remunerate individual owners during their lifetime, and the States have not yet awakened to the serious importance of the question. It is one of the greater rights that our States may assume, and the sooner they all do so the better for all the people. —*W. G. Waring, sr., in N. Y. Tribune.*

A Good Substitute for Ensilage.

The fact that succulent and nutritious food seems an essential factor in contributing to the best results to those engaged in the dairy industry especially, it seems quite natural that the accumulating evidence agree that ensilage, perfectly preserved, and of proper material, is all that could be desired or hoped for for this purpose.

But unfortunately a large proportion of farmers are not in circumstances to incur the additional expense required for building a silo and purchasing the machinery necessary for cutting the ensilage, etc. Thus many of us are inclined to deprive our stock of an element of food that seems so well adapted to the natural requirements of the animal, and is so gratefully relished during these spring months more especially, apparently losing sight of the fact that with a nominal outlay, and the most simple and primitive methods employed, a fair substitute, the field beet, can be grown in unlimited quantities, and the feeding attended with most gratifying results.

Although I have grown this vegetable regularly for a score or more years, it was not until the present season I learned its full value. In addition to feeding them to milch cows, I am now feeding regular rations of beets to sheep, horses and hogs, and for breeding ewes and brood sows they appear to be equally well adapted for milk production, and are evidently more healthful than a continuous and exclusive diet of richer and carbonaceous foods.

For best results plant in drills in a rich, well-prepared soil. The ground should be free from stones and well rolled down, and cultivation should begin as soon as the plants appear. Frequent tillage and clean culture are essentials that should ever be borne in mind. A peculiar feature of the beet is, that more or less thinning of the plants is always required, as they persist in growing in clumps, the formation of the seed making it impossible to sow the seed to prevent hand work in thinning the plants to four and six inches apart for the proper development of the beet.

The Golden Tankard is a favorite variety, smooth, even surface, flesh firm and rich, yielding at the rate of 400 and 500 bushels per acre. Harvest before severe frost occurs. Let no one be deterred from growing this valuable product from the fact that sufficient cellar storage for them is not available. Buried in pits they can be carried through the coldest winter, care being taken not to cover too deeply, and when most needed they will be found fresh, crisp and tender for feeding during the later spring months. For new milch cows, breeding ewes and brood sows even, they will be found almost invaluable.—*Irving D. Cook, Genesee Co., N. Y.*

Notes.

— Ashes, salt, and lime are recommended as being very beneficial to trees, and sure cure for the aphis.

— It is not the time, but the way, in which bushes are cut which kills them. Elders must be grubbed out, or the fragments of any root will grow and make other plants.

— The English sparrows are pleading guilty to the charge of eating the buds of fruit trees by dying of poison where trees have been sprayed with Paris green before the buds open. An additional reason for early spraying.

— There is truth in the old saying that the pig loses flesh every time it is allowed to squeal. Irregular feeding so injures the digestion of any young animal that, thus stunted, it is never after all what it might have been.

— Urging the importance of thinning the fruit trees, an exchange remarks that a peck of worthless peach pits grown on an over-borne tree costs the soil and the tree far more of phosphate and potash than will a bushel of the largest and most luscious peaches.

— A dairyman finds that feeding his cows before milking induces a larger and richer flow of milk than when the feeding is postponed till after milking. His man says in explanation that "it just makes them feel good, and they just let loose the milk." This is the plain way of saying that anything that promotes the mental equanimity of the animal promotes a larger secretion and better quality of milk.

— Kerosene Emulsion is made as follows: One pound of soft-soap or common yellow soap is dissolved in a quart of hot water. One pint of kerosene is then added to the liquid, which is thoroughly mixed by shaking or churning in any suitable vessel. Two gallons of water is then added, and well mixed. This is sprayed on plants that are infested with lice or other small insects.

— Beets and mangels are preferable to any other for feeding cows. The long red and the yellow globe mangels are excellent, but the sugar beets have more nutriment in them, having twelve to sixteen per cent. of sugar. They do not yield as much as the larger mangels, as three hundred to five hundred bushels per acre is a good crop, while of mangels two or three times as much is often grown on good soil.

— It is gratifying to know that farmers are becoming too much enlightened on the subject to persist in the old practice of knocking out "wolf teeth" in horses on the supposition that they are injurious to the horse's eyes. It is a fact well attested by the best veterinary surgeons that these pre-molars do not cause inflammation or blindness, and neither do they produce enlargement of the bones of the nose. Hence it is unnecessary and cruel to subject horses to the pain and fright of their removal.

— In a paper read before the Gridiron Club of Boston, on preserving our forests, Mr. George B. James suggested a practical thought. If, he said, the 250,000 people who, two years ago, signed petitions praying that the New Hampshire Legislature would purchase and save the White Mountain forests, had each contributed $1 towards their purchase, it would have represented the cost of a township of forest area, which could then have been converted into a great natural preserve or park, and the income from which would have maintained and protected it for all time.

— Most persons think of the dogwood blossom as nearly or quite pure white, but now, in the earlier days of its development, a delicate rose pink, that later is almost lost in the plentiful snows of the full-bloom flower, is the predominant color presented by the dogwood tree. This color remains at certain points in the blossom, but is insignificant in comparison with the broad expanse of white. The dogwood, which is none too plentiful in this region, seems to become scarcer year by year, doubtless because suburban residents ruthlessly carry off great branches in blossom time.

— Science has disproved the rural belief that thunder sours milk. It is now known that the souring results from a fungus growth, and that this fungus is peculiarly fatal to nursing children. The old-time rural belief was that the concussion from thunder acted mechanically upon the milk, and first soured and then solidified it. The theory is a plausible one, easily derived from observing one set of facts without knowing about the existence of others more important to the situation. It happens that milk does sour during or just after thunder storms, because the atmospheric conditions then prevailing are usually of a kind favorable to the rapid development of the fungus growth that sours milk.

— Do stones grow? Yes, they grow smaller. The only way to make stone aside from the outflow of volcanic rock, the growth of coral and the deposit of lime, gypsum, etc., from springs, is to wash mud, sand or gravel off the land into the water of seas or lakes, where, pressed by the water and its own weight, the latter more especially, and penetrated, perhaps, by other mineral solutions, it finally hardens. The little, smooth, white pebbles of milky quartz and some other related forms are vein stones, that is, a crevice in massive rock was filled with it. Otherwise, every fragment, round or square, is a piece of some great formation extending for miles or hundreds of miles. Whatever its grain or color, such stone appears in the creek banks in solid mass somewhere. The idea many have that stones form in the soil and you may dig up new ones forever is a mistake; they are all breaking up and wearing away instead.

—If you are free from indigestion you need not fear cholera. If you are not free, you are in danger. K. D. C. will free you from both indigestion and cholera.

W. H. ROGERS.

AMHERST, N. S., May 27, 1893.

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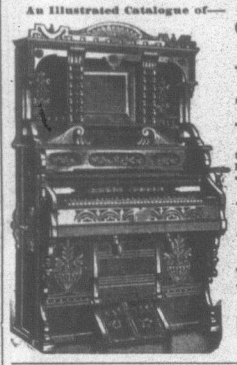
During all this long period I have tried many popular medicines, as well as prescriptions from the regular medical practitioners, but without producing any improvement.

In the fall of '92 I concluded to try a bottle or two of your medicine and such were its effects that I continued it and now I can drink cold water or milk without any inconvenience. Those dizzy pains are all gone and my mouth is as sweet as a baby's. In short, your medicine has cured me and I am sure that all Dyspeptics can be cured by its use.

(Signed) W. H. ROGERS,
Late inspector of Fisheries for Nova Scotia.

An Illustrated Catalogue of—



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Next fall, several educational institutions are planning to introduce shorthand and typewriting. They will most likely introduce the Pernin System, because it is much simpler and more easily learned. Why do not more school teachers look into the matter, and prepare themselves for teaching shorthand and typewriting?

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Send for Prices or Call and See at
40 DOCK ST., ST. JOHN, N. B.

NEWS SUMMARY.

Dominion.

—The Fort Massey Presbyterian church, Halifax, has decided to extend a call to Rev. Mr. Gandier, of Toronto.

—It is reported that the mercury went up to 94° in the shade in Fredericton on Saturday last.

—A cable to the Toronto *Globe* says that Mr. Blake denies that he has any intention of resigning his seat in the Imperial House.

—Mr. Toussaint Trudeau, late Deputy Minister of Railways and Chief Engineer of Canals, died last week of heart failure. He was 67 years of age.

—By an error which gave the time of day twenty minutes later than it really was, several men employed in a mica mine at Eel Lake, Ont., reached the top of the pit just in time to escape a cave in and consequent death.

—Sadie Hutchinson, aged seventeen, and Lizzie Morrison, of Petersboro, Ont., aged fourteen, while canoeing on the river with two gentlemen the canoe upset and both the girls were drowned. The gentlemen were rescued.

—Winnipeg police have arrested two Italians, supposed to have murdered a fellow-countryman near Grenfell covering his body with railway ties and lumber, under which it was discovered by section men. The men are straggling musicians.

—A disastrous hailstorm broke over Oakville, Ont., on Sunday afternoon, destroying almost the entire fruit crop within a radius of six miles. A majority of the fruit-growers of the district will realize little or nothing out of their orchards this season in consequence of the destruction done to what promised to be a fine crop.

—J. W. M. Ruel, who was so badly burned about the head and shoulders during the late Gibson fire, died on Saturday, at the Victoria Hospital, from his injuries. The deceased was 77 years of age, and was a son of the late Capt. John Godfrey Ruel, of Her Majesty's Royal Marines, and a brother of Collector Ruel, of St John.

—Blowers Archibald, of the firm of Archibald & Co., North Sydney, C. B., dropped dead at 11 o'clock Saturday morning in the office of J. W. Corpan & Co. He had just got in the office when apoplexy seized him. He expired in a very short time after being attacked. Deceased and his wife came to Halifax a few days ago on a visit.

—Mr. James A. Moore, general manager of the Commercial Express line, was found lying unconscious at the foot of the stairs in his residence at Buffalo, Wednesday morning. His neck was broken, and he died a couple of hours after the discovery of his condition. He was a native of Brantford, Ont., and his family reside at Princeton.

—Mr. William Smith, Deputy Minister of Marine and Fisheries, says the cattle exporters of Montreal have no grounds for complaint relative to the cattle inspection fees. They were imposed at their own earnest request, and when two cents an animal were found insufficient to cover expenses the fees were raised to three cents an animal. Mr. Smith thinks the cattle men are ruining their trade by importing so many inferior beasts.

—Pierre Robidoux, aged 66, was arrested near Richmond, Quebec, charged with attempting to blow up the Jacques Cartier Bank at Drummondville. While the high constable was taking the prisoner to Arthabaska, Robidoux went into the closet and, while the train was going forty miles per hour, jumped through the window and was injured so badly that he died in a few hours after. He had already served several terms for burning buildings.

—The dredge Canada is still at work on deepening Cape Traverse harbor. The east side of the pier has been deepened twelve feet, and when a sufficient depth is reached, it is reported that the steamer Mayflower, which ran on the Pugwash-Charlottetown route last year, will be placed on this route. This will shorten the trip between the Island and the mainland by several hours, and passengers may leave the Island cities and be in St. John or Halifax the same night. If well established the Cape route will be a popular one.

—One day last week two brothers, named Evan and Ave Negus, aged 14 and 15, belonging to Eastern Passage, near Halifax, rowed across the channel to McNab's island to dig clams. The dory upset and the boys were precipitated in the water. Two delicate little girls, sisters, named Mary and Bridget Black, aged 12 and 14 years, witnessed the accident from the island and immediately rowed to the assistance of the drowning boys. The little girls got Evan into the boat, and Mary Black, aged only 14, made a desperate clutch at the other boy as he went down, and at arm's length below the surface got hold of his hair; but his hair was cut short and there was no hold, so he sank. The girls then rowed the boy they had saved to land and worked with him until he returned to consciousness.

—At the Methodist conference at Moncton, the report on temperance was read by Rev. Wm. Harrison. The committee expresses its gratification at the growth of public sentiment and the gradual awakening of the individual and national conscience to the enormity and destruction of the liquor traffic, and it recognizes the continued progress in the principles and aims of temperance reform. The committee noticed the importance of the advance work which is being accomplished by the introduction into our day schools of valuable text books, also in the Sunday-schools. The committee recognizes the fact that the strength and success of all agitation for temperance legislation depends upon the votes cast, and strongly recommend people at all elections to use their influence and ballots for carrying out of the great principles of temperance.

Down With High Prices For Electric Belts.

$1.55, $2.65, $3.70; former prices $5, $7, $10. Quality remains the same—16 different styles; dry battery and acid belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

—Mr. Mercier will shortly make a month's tour through French-Canadian towns in the United States, and deliver his lecture on the "Independence of Canada."

—The inquest at Amherst on the body of a woman named Margaret Reynolds, who, on Saturday, was killed and frightfully mangled on the railway, resulted in a verdict of accidental death while under the influence of liquor.

—When steamer Lake Huron arrived at Montreal on Tuesday from Liverpool, the passengers reported that Wm. J. Stewart, a wealthy ship broker and owner, of Liverpool, had committed suicide while almost in sight of Montreal.

—Archbishop Tache, St. Boniface, Man., has published an open letter to Mr. Tarte, in which he replies to and very emphatically denies that gentleman's statements asserting that Mr. Chapleau, in the name of the Federal Government, had entered into negotiations with him (the archbishop) respecting the Manitoba School Act, and that a compromise had been agreed upon.

British and Foreign.

—Minard's Liniment cures distemper.

—It is expected that the general parliamentary elections in France will be held in August.

—A Paris despatch of July 1st says; Count Ferdinand de Lesseps' condition has suddenly become worse.

—All the Berlin newspapers except the *Vossische Zeitung* admit that the government is sure to have a majority upon the Army bill.

—Dr. Cornelius Herz, who next to Baron Reinach was the central figure in the Panama scandals, died at Bournemouth, an English watering place, on Monday.

—Capt. Bourke, the senior officer among the survivors of the warship Victoria, will be tried by a special naval board, sitting at Malta, for having lost the vessel.

—In central and eastern Germany the distress caused by the drought is extreme. A special cable dispatch to the Toronto *Mail* says several cases of peasants going insane in consequence of their losses have been reported.

—The statue of the Queen, the work of Princess Beatrice, her Majesty's youngest daughter, was unveiled in Kensington Gardens Wednesday. The weather was delightful, and the ceremony was performed personally by the Queen.

—To meet the depreciation of silver, some Mexican bankers suggest that the United States issue a five hundred million dollar gold loan at four per cent., which would be immediately taken up in Europe, and would drain that continent of gold and force the general adoption of bi-metallism.

United States.

—Use Skoda's Discovery, the great blood and nerve remedy.

—President Cleveland has issued a proclamation calling an extra session of congress on August 7th.

—Owing to the action of the Indian government in regard to ceasing minting silver coins, silver has depreciated to thirty pence an ounce, and at that prise an American silver dollar is worth only a fraction over fifty-eight cents.

Are You Nervous,

Are you still tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25 cents a box.

Births.

KING.—On June 21, the wife of Rev. J. Harry King, Regina, N. W. T., of a daughter.

Marriages.

COX-COX.—At Upper Stewiacke, June 22, by Rev. O. Chute, Milton S. Cox, to Minnie B. Cox, both of Upper Stewiacke.

MCFARLANE-MCPHERSON.—At Randolph, June 21, by Rev. C. H. Martell, C. H. A. McFarlane, of St. John, to Annie McPherson, of Randolph.

BUDD-JARVISE.—At the Baptist parsonage, Springhill, June 27, by Rev. H. B. Smith. M. A., Robert Budd, of Springhill, to Alberta M. Jarvise, of Moncton.

SLACK-GEORGE.—At the Baptist parsonage, Springhill, June 28, by Rev. H. B. Smith, M. A., Ezra E. Slack, of Springhill, to Hattie J. George, of Folly Lake, Cumb. Co.

LEWIS-SISSON.—At the home of the bride, on June 27, by Rev. H. G. Estabrook, Charles Watson Lewis, of Woodstock, N. B., to Sadie Elizabeth Sisson, of Centre Perth, N. B.

CROSBY-HALEY.—At Worcester, Mass., June 8, by Rev. Daniel Merriman, Arthur H. Crosby, of Worcester, to Lizzie Haley, daughter of Deacon Jacob Haley, of Deerfield, Yar. Co.

SMITH-GRANT.—At the Baptist parsonage, Middleton, June 22, by Rev. E. E. Locke, Miles H. Smith, of St. John, N. B., to Nellie Maude Grant, of Williamston, Anna. Co., N. S.

BROWN-DAVIDSON.—On the 21st of June, at the residence of the bride's father, Gilbert Davidson, 205 Duke St., by Rev. J. J. Baker, M. A., David E. Brown, to Ella M. Davidson, all of Saint John, N. B.

LAWSON-DUKE.—At Fairville, June 13, by Rev. C. H. Martell, David Lawson, to Alice Duke, both of Fairville, N. B.

PATRIQUIN-CARD.—At the residence of the bride's father, Mr. J. M. Card, Billtown, June 14, by Rev. E. C. Baker, George H. Patriquin, of Wolfville, to Mabel M. Card, all of Kings Co., N. S.

MCDONALD-COCHRANE.—At Colonial Hotel, Halifax, June 26, by Rev. L. A. Cooney, James W. McDonald, of Nine Mile River, Hants Co., N. S., to Emma R. Cochrane, of East Gore, Hants Co., N. S.

GRANT-NOWLAN.—At the residence of the bride's parents, June 15, by P. D. Nowlan, William M. Grant, of Port Lorne, Annapolis Co., to Effie A., daughter of John G. Nowlan, Esq., of Havelock, Digby Co.

Deaths.

FREDERICKS.—At Benton, June 21st, Richard Fredericks, aged 56 years. He was a faithful member of the Baptist church, and will be greatly missed by his many friends. He died in peace. May God support the sorrowing widow.

MENIAC.—At Brookline, Mass., June 21, Lucy, beloved wife of Joshua Meniac. Sister Meniac was baptized by Rev. P. A. Shields. Her remains were interred in the cemetery at Port Medway, Sabbath afternoon, June 25. She leaves a husband and four children to mourn their loss.

GOODICK.—At Sand Point, N. S., of consumption, on Thursday, May 11, Eliza Goodick, aged 25 years, daughter of the late Thomas Goodick. After her suffering death came as a sweet release. She had been a consistent member of the Baptist church for some eight years.

MCLINTON.—At her residence, Ledge Dufferin, Charlotte Co., June 8th, Edith McLinton, aged 21. Deceased was a member of the Ledge Baptist church, a faithful Christian girl, patient under suffering and unwavering in her faith toward God. She will be greatly missed in the community where she resided.

BALMAIN.—At Wickham, Queens Co., on the 13th June, Hannah, beloved wife of James Balmain, aged 64 years, daughter of the late John Estabrooks, of Upper Gagetown, and grand-daughter of the Rev. Elijah Estabrooks, of blessed memory. She was baptized in 1847 by Rev. W. D. Fitch. She was a good woman. Departed to be with Christ.

WRIGHT.—At Lower Coverdale, Albert Co., Elizabeth, the beloved wife of James Wright, aged 49 years. She professed faith in Christ many years ago and adorned her profession with a well ordered life and godly conversation. Hence she has had no fear of death and bore her last illness triumphantly, patiently waiting her Master's call to take possession of her eternal rest.

LAVER.—At Laver Settlement, Charlotte Co., June 15, William Laver fell asleep in Jesus, aged 73 years. For nearly 50 years he loved and served the Master. A faithful member of the Rolling Dam Baptist church, he will be greatly missed and most sincerely mourned. Earth is poorer and heaven is richer for his death. The large concourse of people that attended his funeral sufficiently attested his worth. A wife, one son and two daughters constitute the remaining members of his family. Two others having preceded him to the other shore.

TINGLEY.—At Middle Sackville, on the 17th inst., Josiah Tingley, aged 82 years. Our departed brother was one of the prominent workers in the Sackville Baptist church for more than half a century. He was a clerk of the church for more than forty years, and he has always interested himself in the advancement of the Redeemer's kingdom. He represented a generation which has almost disappeared, only a few of his youthful companions being still left among us. His death was sudden and unexpected. "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings."

CANN.—At Fourche, June 21, after a lingering illness of consumption, Isaac Watson, beloved son of Geo. and Mary Ann Cann, aged 18. Our young brother was baptized in May, 1888, by the Rev. Isaiah Wallace. He bore his sickness with patience and resignation to his Lord's will, and when asked if he felt assured that his sins were forgiven, the firm answer was, "Yes." He was bright and intelligent, loved by all for the sensible and manly disposition he bore. We tender our sympathy to the bereaved father and mother, three brothers and one sister, who deeply mourn their loss.

COHOON.—Mrs. Cohoon passed away to her reward at Wolfville, on the 25th day of June, and our dear brother, with the children, are left to mourn the loss. And the loss is a sad one; for she was a faithful wife, a kind mother, and a warm hearted friend to all who enjoyed her acquaintance. There are four children—three daughters and one son—who, together with the father, deeply feel this sad bereavement. They have the kindly sympathy and the earnest prayers of many friends. Bessie Cohoon was the daughter of Asa and Lovina Knowles, of Newport. She was therefore a grand-daughter of the late Rev. George Dimock. Born Dec. 30th, 1844; baptized at Newport by Elder William Burton, Jan 9, 1860. She was united in marriage with Mr. Cohoon by the late Dr. Tupper, on the 18th of June, 1873; and as the death occurred on the 25th of June, 1893, there were one week over twenty years of married life. And they were twenty years of quiet service for the Master. Bro. Cohoon removed to Wolfville last October. Mrs. Cohoon was ill at the time, but it was hoped that the change might be beneficial. But this it seems was not to be. After eight months of intense suffering she was set at liberty. She was fully ready and willing to depart to be with Christ, which for her is far better. May God bless and sustain the bereaved ones.

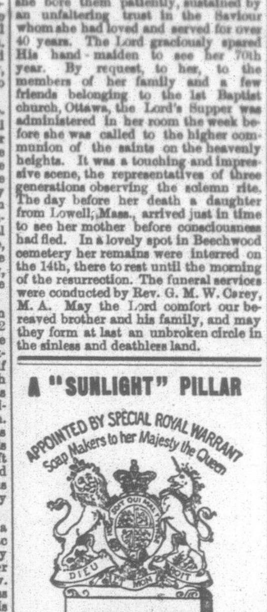
COREY.—At Butternut Ridge, on the 5th of June, of paralysis, James G. Corey, aged 71 years. Bro. Corey was baptized at New Canaan and united with the New Canaan Baptist church. In 1886 he united with the Butternut Ridge Baptist church, during the well remembered revival of the Rev. J. W. S. Young. The church to-day mourns a member beloved for his Christian zeal, godly walk and conversation. He leaves a wife, four sons and four daughters, besides a number of relatives and friends to mourn the loss of one of the kindest of Christian fathers, a good neighbor and a worthy example, both in industry and religion. The funeral service took place on the 7th, conducted by the pastor, Rev. A. F. Brown.

MANTHORN.—At Port Medway, June 1, aged 62 years, Deacon Curtis Manthorn. Bro. Manthorn was baptized by Rev. S. N. Bentley, in 1855, appointed to the office of deacon in 1880, which office he most efficiently filled until his death. Bro. Manthorn was a man of more than ordinary ability in prayer and exhortation, possessing a wonderful knowledge of the Bible, with the truths of which he seemed most thoroughly conversant. His death is a great loss to the little church worshipping here, and his place cannot be easily filled. He took a great interest in the Sabbath-school, acting either as superintendent or teacher for a number of years. He was also clerk of the church for more than 30 years. He leaves a wife and four children to mourn the loss of a kind husband and father.

HAMM.—At Carleton, June 27, James E. Hamm, in the 70th year of his age. His brief illness of two months was so severe that it was evident from the first that his prospect of recovery was small. No one realized the fact better than himself. He had been a consistent, helpful member of the Carleton Baptist church for fourteen years, having been baptized by Rev. Edw. Hickson, M. A., his brother-in-law; but he frequently told those who watched that his spirit grew stronger in his bodily weakness than ever before. "The light of eternity," he said, "was shining on his waning life. The dawning of heaven was so bright that he wondered what its fullness must be. He leaves a large connection of friends and relatives, of whom his daughter by his first wife, who had long preceded him, his widow and two younger daughters must feel their loss most deeply. "The path of the just is as a shining light that shineth more and more unto the perfect day."

NEEDHAM.—Mrs. Edward Needham, an esteemed member of the Baptist church, Charlottetown, P. E. I., departed this life at Ottawa, on the 12th of June. She died at the residence of her son-in-law, Mr. Frederick Johnson. Before leaving the Island Mrs. Needham arranged all her affairs, and on her arrival at her daughter's home she said, "I have come here to die." And these words indeed foreshadowed the coming event. Her sufferings were intense, but she bore them patiently, sustained by an unfaltering trust in the Saviour whom she had loved and served for over 40 years. The Lord graciously spared His hand-maiden to see her 70th year. By request, to her, to the members of her family and a few friends belonging to the 1st Baptist church, Ottawa, the Lord's Supper was administered in her room the week before she was called to the higher communion of the saints on the heavenly heights. It was a touching and impressive scene, the representatives of three generations observing the solemn rite. The day before her death a daughter from Lowell, Mass., arrived just in time to see her mother before consciousness had fled. In a lovely spot in Beechwood cemetery her remains were interred on the 14th, there to rest until the morning of the resurrection. The funeral services were conducted by Rev. G. M. W. Carey, M. A. May the Lord comfort our bereaved brother and his family, and may they form at last an unbroken circle in the sinless and deathless land.

A "SUNLIGHT" PILLAR



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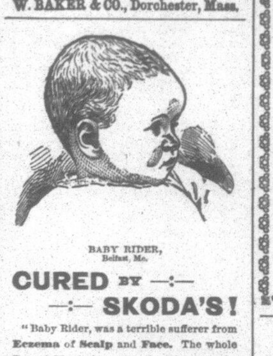

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