

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.
VOL. V., No. 27.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XII.

SAINT JOHN, N. B., WEDNESDAY, JULY 3, 1889.

Printed by G. W. DAY, North Side King St.

LEADING Baptists in London are taking steps to form a social union after the model of those in the large cities of the United States. In the Suffolk Baptist Association, they have a way of doing things all their own. Among the rest, they have a six o'clock morning prayer meeting. Ministers are not allowed to take part. At this early meeting of the last anniversary, there were over five hundred present, and the voice of praise mingled with the low notes of the cuckoo from the neighboring groves. These Englishmen are earlier risers, or they relish a prayer-meeting more than we do; for who ever knew of a large attendance at our early prayer-meetings at Associations? There are 7,000 villages in England with no Nonconformist place of worship in them. In these villages, there being nothing to quicken the Established Church, religion is at the lowest ebb. Minnesota has passed a law to punish drunkenness. Why should not liquor drinking be punished as well as liquor selling? A Louisville paper states that Drs. Broadus and Errett were about to sail for England, to attend the World's S. S. Convention, and would be the guests of the Lord Mayor of London. The Western Recorder corrects this slight error by mentioning the fact that Dr. Broadus has no intention of visiting the Convention, and that Dr. Errett has been dead several years. Moral: Do not believe all you read in the papers—secular papers, we mean.

OVERSIGHT.—We very much regret that, in the account of the anniversaries at Wolfville, it was not mentioned that Rev. O. C. Wallace of Lawrence, Mass., received the degree of M. A. in course.

A NEW DEPARTURE.—It is reported that a training school for missionaries, after the model of that of H. Grattan Guinness, is soon to be opened in Boston. It is to be under the charge of Dr. J. A. Gordon as president. It will be undenominational, and will aim especially to give a good practical training for their work, to those who have not had the opportunities for lengthened study. The prospect for students is said to be excellent.

WHAT A SHOWING.—The following professes to be the comparative expenditure on the various articles and objects named, by the people of the U. S. States. What a record, when the expenditure for rum and tobacco about equals that for all the other items of the list?

Liquors.....	\$900,000,000
Tobacco.....	690,000,000
Bread.....	505,000,000
Meat.....	303,000,000
Woolen goods.....	297,000,000
Cotton goods.....	210,000,000
Books and school.....	196,000,000
Public education.....	85,000,000
Home and foreign missions.....	5,500,000

OBSCURITY.—In urging his hearers to be content in remote obscure, Mr. Spurgeon recently said:

"How often have I longed," he exclaimed, "that I could get where I should not be treated as a public exhibition! You live under a glass case when once you are a public character. Everybody spies even into your domestic life, and falsehoods buzz about you like wasps. The less you are heard of, and the less you are known, the more peaceful will your life be."

In the face of this warning, however, there are few who would not be willing to become famous and accept the consequences.

SEVERE TESTS.—Mr. Moody evidently believes in doing right and in letting consequences take care of them selves, or rather, in leaving them to God. At Portland, Mr. Moody was the means of converting a smuggler, who confessed that he had bought ground, built a house, and furnished it with the proceeds of his illicit transactions. The evangelist at once demanded that the whole property be conveyed over to the government. "But," said the ex-smuggler, "what will become of my poor wife and children?" Mr. Moody insisted that, come what might, the amount stolen must be restored; and the deed of conveyance was made out. A female saloon-keeper in San Francisco said to Mr. Moody: "I know the business is wrong, but if I give up my children will starve." "Then let them starve," he exclaimed.

THAT IMPOSSIBILITY.—The *Brooklyn Eagle*, a secular paper has been considering a question of interest to Baptists: There were 2,000 persons, colored people, admitted by immersion to the Baptist communion at Richmond, Va., on Monday. The Associated Press dispatch says: "It required only two hours." On the Day of Pentecost the record is that there were 3,000 converted and baptized. The Baptists have always insisted that they were immersed. The non-Baptists have maintained that "they must have been sprinkled because there was so many of them." The Richmond incident on Monday indicates that 2,000 could be easily immersed by twelve apostles in one day. The modern instance appears to make in favor of the Baptist claim as to the ancient instance.

GOOD WAY TO PREACH.—"What are you doing?" asked a bystander of a Christian blacksmith, as with his heavy hammer he made the sparks fly in every direction. "Preaching the gospel to the regions beyond," was the reply. His missionary heart consecrated his muscle to making money for God.—A. C. D. in *Balt. Daily*.

Why should all not preach like that noble hearted man?

PROHIBITION DOES NOT PROMPT.—Statistics from the United States Commissioner of Internal Revenue show that during the first eight months of the current fiscal year, as compared with the same periods of the previous year, the Federal revenue receipts from the manufacture of distilled liquors have totally disappeared in Kansas, and have been decreased from \$88,000 to \$1,000 in Iowa. Still there are otherwise intelligent men who tell us that "Prohibition don't prohibit."

THE WAY TO DO IT.—Dr. McCullagh is one of the most successful pastors in New York. He took charge of a church very much run down, and has made it one of the strongest and most aggressive in the city. Among other things, he doubled the average of the individual offerings of his people. The way he did it was by inducing his people to adopt the Scripture manner of giving, and to make their contributions weekly. Almost any of our pastors could meet with equal success, where the weekly offering has not been introduced, were they but to take hold of the matter vigorously and get their leading men to help them. We are glad that so many are becoming convinced that the Scriptural way of giving is as important as the Scriptural mode of baptism.

The Anti-Romish Agitation in Massachusetts.

BY REV. O. C. WALLACE.

There are two phases of this agitation. On one side it is religious, on the other, political and patriotic. Of the former a few words at this time.

The head and front of the religious crusade against Catholics is Justin D. Fulton, D. D., the fearless, the noble, the rash, the loveable, the hateable, the many-sided. The story of his leaving his pastorate in Brooklyn in order to engage in "this work, to which he profoundly believes that he has a divine call, has been widely told. He is a mighty man in many ways. His power over an audience is great. Few American speakers can at all approach him in this regard. His knowledge of Romanism has not been gained in a day. Ever since he entered the ministry he has been a warrior on this battle-field. He stirred Boston, during his pastorate at Tremont Temple, by his terrific attacks on the Romish church. Wherever he has labored, he has made his keen words felt in sermons and lectures and letters. He is a brave man. His life has been in danger more than once. But he seems unconscious of physical fear. There is a good deal of the old-time hardihood about him. His course is not unlike that of some who now wear the martyr's crown. He likes to fight. Of that there can be no question. With all his great qualities, and he has many, there is an imperious impatience about him which sometimes savors of quarrelsome-ness. But withal he has a beautiful spirit. If his rash heart carries him into faults at times, he is instantly a weeping penitent. Not Peter himself could weep sooner over a denial of his Lord. Dr. Fulton is restless, too, and has a great capacity for work. He can do an amount of work that would terrify many a young man. Diligence is easy to him, and assiduity has become a second nature. All these things give him force in this crusade. His love goes out to the Romanist, his hate to the Romish church; his fiery words make the bigots shout and applaud, his weighty words, compel the thoughtful to give heed. He does many things which the prudent cannot commend. His utterances often offend the taste of the fastidious. "Some of his publications, notably his book, 'Why Priests Should Wed,' savor of the things which good sense and delicacy forbid. But in spite of all the criticisms which may be justly directed against certain of his methods, that he has done, and will continue to do, great things in this reform is beyond cavil. Though various circumstances have combined to give special effect to his efforts, no one can tell how much of this whole agitation, now world-wide in its notoriety, is due to the course which he has pursued.

Others are laboring for the conversion of Romanists. The larger number of the evangelists who address their energies to this work, are converts from the Romish church. These are now going forth east and west and north and south, telling

the story of their emancipation, and appealing to Catholics to turn to the religion of the New Testament. Some of these speak weighty words, and in a manner to compel respect. Others captivate the crowd by their fierce attacks upon the papacy, while by their intemperate words they repel thoughtful, dispassionate hearers. It is common for them to speak as if all priests were vile, and every Catholic church could tell tales which would horrify the world. The effect of this intemperate style of speech is to make zealots more furious, but not to aid the cause of reform. The people do not believe that all the priests are immoral. They are willing to accept many of them as earnest and sincere in their erroneous belief. And indiscriminate attacks upon their moral character simply discredit the speaker and awaken sympathy for the accused. Papists are quick to take advantage of this state of feeling. They intimate that all the accusations are as false as these. Consequently the reformer secures the reputation of insolence and intolerable bigotry, and the papal church is regarded as a much abused institution.

In some churches special efforts are put forth to secure converts from Romanism. In Boston this is done by the Baptist Tabernacle, among others, formerly the Bowdoin Square Baptist church, and with some encouragement. A comparatively large number of converts of this class have been baptised during the past year. But it must not be supposed that these are chiefly persons who, up to the time of conversion to Protestantism, have been "good Catholics." To reach these effectively remains, exceedingly difficult. But when a man who has been for years unfaithful to his church, drifts into a meeting where Romanism is held up to reprobation, and Jesus is exalted as the Great High Priest, his hungry heart may turn gladly to the feast of love. While statistics are not at hand to establish the opinion, there seems some ground for the conjectures that the largest number of converts from Romanism have been weaned away from their church by worldliness and sin some years before the evangelical message reached them.

What about the number of converts? Let no one boast, unless it be the Catholic. It may be that what some ardent optimists see by faith will some day come to pass. It may be that this generation will not pass away until the sun has shed its light upon Catholics turning to Protestantism in pentecostal multitudes. It may be that they will come from the east and the west, and will shake off the fetters of Rome as easily as Samson shook off the green withes of the Philistines. But the promise of this is not in any reality yet appearing. Comparatively few converts are made in this country. And there is room for a very grave suspicion that the number that go from the Protestant churches to the Catholic every year is larger than the number that come from the Catholic to the Protestant. Is this statement out of harmony with the hopes of many? Perhaps. But there are, two currents, and truth and liberty are not always mightiest in any given hour. From the High Church to the Roman Catholic is only a step, and a painfully shamefully short step. Many there be that take it. And then the wicked, inexcusable, shameful folly of Protestant parents who send their children to converts to be educated aids the work of Romish propaganda. The writer noted the efforts of a mother to dislodge from her daughter's mind the teachings in religious doctrine which had been imbibed at a convent. Her success was not remarkable. The child yielded to parental authority, and attended a Baptist meeting, though until she was assured to the contrary she supposed that this would start her on the way to the pit of perdition; but the child was a Romanist still. Her whole mind was full, swarming, possessed with papistical ideas. Until parents of the Protestant faith learn the peril of sending their children to other than Protestant schools, the Romish church will continue to gain recruits from this class. This is only another reason why the present crusade should be carried forward vigorously everywhere.

The most unapproachable Catholic is the Irish Catholic. Occasionally one of these becomes a Protestant. But the occasions are rare. The French Canadian are of a different type. They are convertible. But the Irish deserve the praise which their fidelity has more than once won from their "Father." And the Irish are a mighty people in this country. At their nod presidents gasp and legislatures tremble. They frown, and mayors cringe, aldermen bow, school committeemen receive the salary of the Catholic teacher, and business men subscribe to erect a

monument in honor of a dead Fenian. Politicians fawn upon them, editors flatter them, and even ministers of Protestant churches have been known to court their favor. Among the Irish of America there are noble men. Not a few of them see clearly that a deference is paid to the race which has an eye on their voters rather than on their virtues. But the fact remains that a politically powerful people, held together by common interests and prejudices, are Catholics of the most faithful and blindly obedient type. And how much this fact increases the difficulties of the effort which seeks their conversion no one can estimate. The man who preaches that Romanists ought to be converted rouses against himself the angry criticism of a large part of the Protestant community. His bigotry, intolerance and ignorant holding to the prejudices of the Dark Ages are set forth in many circles. Men of affairs, lawyers, doctors, and some preachers, will insist that the Romish church is a Christian church, on the same footing before God as other churches, and that it is the acme of intolerance and bigotry to undertake to win the adherents of this church to the Protestant faith. While this condition of affairs exists it will not be possible to make great headway in the work of illumination. The work of illumination must go on. The idolatries of the church must be exposed, cautiously, patiently, persistently. The intolerance of the priesthood must be made to appear. And the fact that the Romish church is a hierarchy rather than an ecclesia must be insisted on in season, out of season, till a generation shall arise which will do the work well and fully which the pioneers of this day are nobly beginning amidst scolding and hot-lipped rebukes.

Lawrence, Mass., June, 1889.

A Petition

FROM THE FIRST BAPTIST CHURCH, YORK MOUTH, N. S., TO THE BAPTIST CHURCHES MEETING IN ASSOCIATION AT LIVERPOOL, N. S., JUNE 15, 1889.

Dear Brethren and Sisters.—We, the members of this old Baptist church, organized in 1797, desire to bring before you at your annual gathering, a subject of burning and pressing importance. A subject that concerns the temporal and spiritual welfare of mankind, in both civilized and heathen countries. A subject that has reached such a place in the world as to demand the earnest attention, as it involves the honor, of every Christian church in the world. A subject that we believe, most solemnly, should awaken the careful thought and call forth the united endeavor of all Christians. A subject on which, if the churches of Christ do not emphatically declare themselves, and positively assume a position of unwavering antagonism, are, in our humble judgment, disloyal to the great Head of the Church.

In view of the almost universal and demoralizing influence which the liquor traffic is exercising in our fair Dominion; remembering that its makers and vendors, with high-handed (and often unrebuked) impudence break almost every law enacted for its regulation; and recognizing the fact that it has originated the greater part of our criminals, lunatics and paupers, we most earnestly implore the churches of this association to consider the advisability of taking a clear and decided stand in relation to this the greatest curse of the nineteenth century.

We would remind you, brethren, that the Baptists have ever been to the front in almost every great reform that has had for its object the uplifting of humanity and the glory of God. That they have ever been jealous of any power that would take from man his God-given birthright of liberty. In view of the thralldom which this liquor giant has thrown over so many millions of our fellow men, we regard the present time as one that demands and needs the consecrated and united endeavors of those who inherit the valiant record of our grand old fathers.

While we believe that most of the members of our churches hold temperance sentiments, from a study of the articles of faith and covenant, it is clear that even the mere holding of such sentiments is purely optional, therefore we earnestly beseech you to take such steps as will result in inducing every church in our Association, not only to decree the liquor traffic to be an outlawed business, an enemy of righteousness, and a menace to our country, but that total abstinence shall be a condition of membership.

The conflict is at our doors, the enemy is assuming more and more arrogance, and making annually mightier efforts to ensure a sweeping triumph over commerce and politics. There is only one citadel that he has not captured and

that is the Christian church. Now the great question is will we as the consecrated soldiers of King Jesus take up arms and march forward bravely against our Master's greatest foe, and the most determined hindrance to the saving of souls?

Possibly our request or suggestion may be thought by some as a bold one, but we think after calm and careful deliberation, that all will regard it to be one which the imperative need of the times demands. We, in our humble judgment, consider that our present attitude of comparative silence on this awful evil, in our declaration of faith, is not in harmony with the spirit and teaching of our great Master. And that a fearless announcement to the world that every church in this association prohibits any one of its members drinking, buying or selling intoxicating drinks as a beverage, will meet with Christ's unqualified approval.

We are aware, that under our present denominational polity, our associations have no legislative power in connection with the churches, and that each church must act for itself. We therefore recommend that this association do appoint a committee to consider the advisability of revising or adding to our present articles of faith and covenant, with a view to the insertion of a prohibitory clause.

Furthermore, we take the liberty to suggest that this association do delegate a committee to carry this suggestion before the Convention of all the churches, meeting at Fredericton in August.

Signed on behalf of the church,
HENRY FRANCIS ADAMS, PASTOR,
W. H. GIBBLEY, SR.,
A. C. ROBBINS,
W. G. HESTER,
THOMAS B. CROSBY,
W. J. CAMERON,
B. R. WILLIAMS,
C. W. SANDERS,
Deacons.

W. B. M. U.

"Arise, shine: for thy light is come."

A Hindu Widow's True Story.

BY M. E. W.

"I was born in the royal city of Gorhat, Assam, India, where the last of our Assamese kings had lived. Before he died the English took his kingdom from him, and have ruled it ever since; but the queen-widow and the royal household still lived in the city.

"My father was of the highest Hindu caste, a Brahmin. He was very learned in the sacred shasters, the holy books of the Hindu religion. He was rich and greatly honored. No foreigners lived then in Gorhat, and to my father was given by the English government the highest office that an Assamese could hold. My mother was his first wife, and I was his eldest child; but it was a sad day when I was born, for my father was so angry because my mother had borne a daughter instead of a son, that he reviled and abused her cruelly. All the household added their reproaches to my mother, saying that she had disgraced her husband and lord, and was cursed of the gods. When my father came into the Zenana, the old Ayah told me that she was obliged to hide me from his sight as if I was some hated thing. I was nearly two years old before he cared to see my face. Then my mother had a son, and there was great feasting and rejoicing; and my father, proud and pleased, spoke kind words to my mother, and said that now she should be honored and respected, as she was the mother of a son.

"My mother had always loved me, and would often caress and kiss me. After my little brother came, and grew older, I was allowed to play with him, and when my father saw that I amused his son, he even noticed me and spoke to me.

"I was left much in the care of the Ayah, who was very kind to me, and I was a happy, thoughtless child. When I was nearly six years old, dressed in robes of silk and costly jewels, I was married to the high-caste man whom my father had chosen to be my husband. I had never seen him; and during the marriage—the only time he had been in my presence—trembling with fear and timidity, I had not dared even look toward him.

After the ceremony was over, my husband returned to his own home, leaving me, as was the custom, with my mother, to learn the duties of a Hindu wife. I was taught as I grew older, to cook, to sew, to weave, and how to wait on my husband when he ate. I was also taught that the highest duty of a woman was to be obedient to her husband; that the greatest calamity that could befall a wife was to be soulless; and that the greatest punishment the gods could inflict was to make a wife a widow, for that was torment here, and for ages upon

ages it would be increasing anguish, changing from one hideous animal to another. I was now a wife, and if my husband should die, though I had never seen him or spoken to him, I should be one of those suffering despoiled outcasts. Young as I was, the thought would at times fill me with terror.

"My husband was thirty years old and I a child of only eleven, when he came and took me to his home, he riding on a gaily decorated elephant, and I carried in a closely covered palanquin, to the village outside the city, where he lived: I must go alone among strangers, even the Ayah was not allowed to go with me. My mother in law received me as I entered the Zenana, as a slave that was only to do her bidding.

"My apartments were bare and cheerless; the floor was only the ground beaten hard and smooth, its only furniture was a small straw-mat to sit upon, the few brass dishes from which I was to eat my food alone, the water jar, and a small box containing my clothing and wedding jewels. Heart-sick and lonely, I threw myself on the cold, bare floor with tears and sobs. It was the beginning of a sad, weary life of months, brightened only by the kindness of my husband, who would often shield me from the cruel treatment and hardship inflicted by the tyrant occupants of the zenana.

"When I was twelve years old my son was born, and a new joy and love came to my heart. My husband praised me, saying that now I should be treated with respect, no longer as a slave to my mother-in-law. It was to me a happy year that followed; the soft, loving hands of my baby boy on my cheek, or his arms around my neck. Oh, if I could only have showed my mother my treasure! But she and I must remain secluded in our zenana.

"This one happy year closed in sorrow; for one morning my husband died. I was stammered and bewildered with grief. The women rushed upon me as soon as I was dead, tore off my ornaments and shaved my head, cursing me as a widow whose sins in a previous state of existence had now killed my husband. They beat and reviled me, but I was dumb with sorrow and terror. Then they hissed in my ears that the only hope of appeasing the gods, and thus of suffering less in the future, was to be burned now on the funeral pyre with my husband's dead body (burning is sometimes done in secret yet). It would add to his bliss and give me favor with the gods. I would have burned, as they said, but I could not leave my boy. 'No! No! I could not thus give up my life!

"At night my husband's body was consumed on the pyre; and, an outcast and disgrace, I was sent back with my child to my father's house. He would not see the daughter who had thus brought shame upon him!"

(To be continued.)

To the W. B. M. A. S.

It would be well to call the attention of our sisters to the fact that we have entered upon the last month of our mission year, and much remains to be done before we can present the report at the annual meeting that will reflect credit upon our societies and give glory to our Master.

A large number of societies have not yet remitted anything. Many more, but a small sum.

Do not let us have any blanks this year. A little labor and self-sacrifice during the next few weeks on the part of our sisters would bring forth most satisfactory results. Who can have read that thrilling, soul-stirring appeal from our missionaries and turn a deaf ear to their cries, or relax their efforts to send the Bread of Life to those perishing millions? Will each sister please stop one moment and reflect, can it be said of you this year "She hath done what she could" with reference to this important matter?

The demands are greater than ever before, and instead of reporting less money expended, we should have at least one thousand more to appropriate. Have our societies forgotten that Home Missions was included in our constitution last year, and that what we raise for this object must be extra. The amounts so far have been few and small. Let this month be one of great diligence and earnest prayer that God's blessing may rest upon our gifts, and that by Him they may be multiplied a thousand fold.

S. J. MAXWELL.

For W. B. M. U.

New Glasgow, per Mrs. R. D. Rice,	\$1 H. M., \$4.50 F. M.	.....	\$5 50
Macquarie, per E. M. Backadar,	.....	.....	7 50
Alexandra, per Maud Jones,	.....	.....	12 00
Guyboro, \$16.50; Manchester, \$3.50	.....	.....	.....
per Mrs. John Cunningham,	.....	.....	20 00
Kempt and Bowling,	.....	.....	1 00
Preser Brook, per Mrs. D. Brennan,	.....	.....	1 50
Wm. Delong,	.....	.....	1 00
Canard, per Mrs. and B. Kempton,	.....	.....	13 00
\$8 F. M., \$5 H. M.	.....	.....	.....

"FEED MY SHEEP."

I thought that I was passing by a sheepfold, where the shepherds seemed a little loiter. But they were occupied entirely with the gate and the hurdles, and had turned their backs on the sheep. The pasture was bare and brown, little better in some places than a salt waste; the water was muddy and full of dead leaves. The sheep were few in number—thin, emaciated, and looked scarcely more than half alive.

"What are you doing friends?" I asked of the shepherds.

"Our Master told us to feed His sheep," they replied. "We want to attract these sheep out on the mountain side; they are his, too."

"And what are you doing to attract them?"

"Do you not see? We are giving the gate and the hurdles, in the hope that, when the sun shines on them, these outside sheep will be attracted by curiosity. Then when they come inside we can feed them."

"And why do you not feed those that are inside?"

"Oh, they are in; they are safe enough! They can pick up food for themselves. We have no time to attend to them as well as attract the outsiders, and the latter business is by far the most important. We have a further attraction also: we play on the shepherds' pipe. The outside sheep often come round to listen."

"But, friends, it is for the sheep inside that your concern is awakened. Your Master said, 'Feed my sheep.' Your guiding and music will never feed them. It is for the sheep outside that we look. We do not feed them inside. Look, here is grass, and there are turnip-troughs."

"Do you call it grass? Poor, parched, unwhitening stuff! My good friends, these through want cleansing and filling up."

"Do you think we have any time for that? We must attend to these other things."

"Narrowly not to the neglect of the main thing? To what are you attracting these sheep? To what are you deceiving the others? Attention to starvation is not a very attractive idea."

"Then you would have us to spend all our time on the sheep inside, and never gather the others in at all?"

"By no means. I would have you to attract the outsiders; but I would have them attracted by fresh food and clear water, not by golden hurdles and shepherd's pipes. Let the outsiders say to themselves, 'The grass inside that fold is fresh and green, the water is clear and sparkling; these sheep are finer and fatter than we. Let us go in. Trust me, the true way to attract lost sheep is by letting them see that the found sheep are better off than they are; not by continual denunciations of the fact, but by forcing them to perceive it for themselves.'"

"That is exactly what we are trying to do. Therefore we give the hurdles to enclose them to come and look into the fold."

"And when they come and look in, you show them what a bare patch of ground, and a few half-starved sheep. It would be better to keep them away. My poor mistaken friends, the day is coming—ay, and fast too—when you will stand alone behind your golden hurdles; for the fold will be left empty. The sheep will either be starved to death, or will drag their emaciated limbs to other fields than ours, where there is yet green grass left, and the fountain of living water is fresh and pure. You will only keep the fold in existence by feeding the few sheep that are left. Will you put down the pump and lay aside the road, and begin at once to clear out the water and fill the troughs? It is not quite too late. It soon will be."

"Does the parable need interpretation? Will the shepherd's laden sheep be restless, because they are weary and hungry. They have been beating now some time; but the shepherds are so busy with their pipes and hurdles that they have no ears to hearken to."

"We, the poor sheep, may go from one part of the fold to another, and we find the green patches few and growing fewer. Only a few years ago—let us drop the metaphor—there were churches, one or two at least in every town, where we received from the pulpit the gospel of Jesus Christ, preached by quiet preachers and a little simple singing. It has almost become true to say that no such thing is left now. Everywhere our ears are dimmed with noise—not always a "cheerful noise"—choirsters shouting responses at the top of their lungs; and totally unseasonable, elaborate antiphones in which we can take no part, unless we happen to be studied vocalists, everything set to music, or at least made a recitative, which is capable of being so treated; our eyes are dazzled and bewildered on all sides by gorgeous altar cloths and banners, stained glass windows, carvings of wood and stone, till we might well begin to wonder if we had found our way into the South Kensington Museum by mistake. Flowers have already appeared in the chancel; it is naturally to be supposed that they will next make their way to the pews in the form of bouquets, for the entertainment of the ladies, and will perhaps be followed by boxes of the choicest Havana cigars, to relieve the tedium of the gentlemen. Indeed, why should eyes and ears be the only senses tickled? Trays of macaroons would be most acceptable to some members of the flock, the youngest portion especially; and it is the younger members of the congregation whom it is the present fashion to consider."

"Why, moreover, are the young to be specially considered; that is, to receive more than their due share of consideration? Is it because they are the most sensible part of the congregation? Is it from it, is it because they are the most spiritual? Surely not. Why, then, do you look upon young souls as of more value than the old?"

"Oh, we are told, 'we must consult the tastes of the young, we must keep them at all costs—they are the church of the future!'"

"When did your Master bid you consult the tastes and fancies of your flock—particularly of one part of your flock—to the detriment of the rest? He would have a strange steward who should insist on feeding the entire household on milk, because there were among them babies who could take nothing else. The business of the steward is to serve out to

each member of the household his portion of meat—the portion suited to his own age and season. But your action is even worse than this. You feed the whole household, not on pure milk, but on cream and sugar-plums; not on what is wholesome, even for children, but on simply what the children fancy. This may be a very convenient arrangement for the young, but it is not for promoting the health of the household.

"Then as to the 'church of the future.' Friends, what have you to do with that? What can you do to it? It is better than that you should be taking proper care of the church of the present? Your orders are to 'revere your own generation according to the will of God'—to 'feed the flock of God which is among you.' If He desires that you shall also serve Him, He will bring it to pass. There are very few men who are wisely called to that work, and no man has a right to take the honor unto himself.

"Feed my lambs" was said once to a shepherd, and the Lord foresees that the shepherds would be more apt to neglect the sheep than the lambs? Also, in one of the two instances, it is literally "shepherd my sheep." How is this precept obeyed, when the poor sheep are left to pick up such scraps as they can find for themselves?

"Do we all speak the truth when we stand up and say, 'I believe in the Holy Ghost?' If we did so, should we think all these 'attractions' needful? Should we not rather be content to wait in secret with the Angel of the Covenant, and to leave the attracting power to Him who will 'draw all men unto Him'?

"But are all these not Ritualistic churches? Would they were! They are the very churches from which, but a few years back, we were wont to receive the gospel of Jesus Christ. Where is it now? O, in the pulpit, of course! The object of all this is to lead up to that. Then in most cases it fails woefully. We listen in vain for the old sounds of the trumpet. Something has come over our ministers. Can they tell us what? We get plenty of essays on the moral virtues, abundance of histories of St. Paul and Elijah, the T-tribe, only too many narratives from Scripture couched in the most elegant language of the nineteenth century; a great deal of information about the geography and scenery of the Holy Land, a great deal of respectful allusion to the wonders of science, and not a little apology for intruding on our refined and educated ears that rough and primitive thing called 'Christianity.' It is really reasonable—quite proper and consonant with science—this Christianity.

"These ornate apologies! It is always a painful sight to see a child apologizing for his father's servant for his master. But when it comes to the assurance, from the King's ambassadors to the rebels, that their royal Master is really honest, and that His word may reasonably be trusted, can the loyal subjects sit and listen with any feelings short of burning indignation? You were charged with a command, and you stood to offer an apology! Sent with a message of forgiveness, you treat with convicted rebels as you might with independent sovereigns."

"Alas! When the Son of man cometh, shall He find Faith on the earth?"

"One thing amid all this we do not find. Dear shepherds, we miss it sorely. Will you not give it us, even though it may involve a chant the less to give you time, and a little less attention to your university department, to set you at liberty for prayer and study? We want Jesus Christ, and Him crucified. Science was not crucified for us, nor were we baptized in the name of music. For God's sake, and for our souls' sake, give us back our houses of prayer, and let those who do not want to pray go and fill the concert halls.

"You tell us that your congregations demand these things. But what does 'Christ demand of you? Is it your place to lead you up the hills, and permit them to drag you down into the valleys? Where is the old spirit of 'Neh-miah among you? "I am doing a great work, so that I can not come, whither I should. The work ceases, whist I leave it and come down to you."

"The truth is, it is not to have it out, that to the majority of the congregation God is not at all interesting. What they want is something that shall be more entertaining than He is. Is it your place to supply them with this? or is it your place to feed the sheep? The older, wiser, more advanced part of your flock to be the portion left untended? Could you not give a little consideration to the unmusical, the unscientific, who are rich in faith, and are terribly weary of these husks which they assume to eat?"

"But perhaps you ask, 'What does the truth?' It is recorded that a newly-wedded wife once told her husband that his preaching would starve any congregation in England. "Why," he asked, in astonishment, "do I not preach the truth?" "Yes, you do," said she, "and so you would if you stood all day in the pulpit saying that my name is Mary." You do give us truth, but you tell us just what we could tell you—what we should think suited to a class of Sunday-school children. The best teacher has been said to be that man who is just one lesson in advance of his pupils. Keep in advance of us, and we will ask you for no more: There is too little dew on the grass you offer us, too little of the "ointment poured forth." There is too little, stale, unwhitening. How can it be other wise when you have left the word of God, and are serving tables? It is not that we ask you for something different, but for something more—something deeper, richer, fuller.

"Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

"There was once a clergyman—he is gone to his rest now—who preached most deeply spiritual sermons. He fed the sheep, but he lived and died a nearly unknown man. His church was never full; but those who came there were souls. He used to say, 'I would rather have a congregation of five living souls than of five hundred dead ones.' The sheep, however, who should insist on feeding the entire household on milk, because there were among them babies who could take nothing else. The business of the steward is to serve out to

those who came. The full ones went to me and strengthened me." The true prayer of the true Christian is a breathing of the heart's desires right into an ear that is close by. And I don't believe that that ear is ever deaf to the prayer of faith. Every proper desire from the heart of God shall find some proper and wise answer in the desire of God himself.

2. Then again, if we habitually live near to God we should strive to realize his constant companionship. What is a consecrated place? Is it only the church-edifice or the cathedral? Wherever the soul finds God is a sacred spot. Jacob on his pillow of stone in the silent night-solitude, exclaimed: "How dreadful is this place! This is none other but the house of God, and the gate of Heaven." In like manner we should seek to make the workshop, and the counting-room, and the study, and the kitchen and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her child is one of God's dwelling-places; and I have seen many a sick chamber that was literally like the vestibule of Heaven. In addition to this sense of God's presence with him in his daily calling, every Christian who would maintain a healthy, vigilant and happy life should have times and places for the immediate intercourse with the Divine Master. Those of us who reside in large towns are apt to live under high pressure. The world puts its grip on us as soon as we open the morning paper; it follows us to the store, the shop and the factory; it follows us to the dining-room, and the evening finds, too many a Christian too busy and too tired to attend even once or twice a week the devotional meetings of his church. Amid all this melange of excitement and hurry, how little chance seems to be afforded for quiet fellowship with God?

Yet the Christian who must cultivate a close heart-life with God must manage somehow to find time or make time for feeding his soul as well as his body. I know of a pious merchant who had a place for secret prayer up in the loft of his warehouse. This was his Bethel. Daniel was a prodigiously busy man in Babylon, but he managed to get a special interview with God three times a day on his knees. The noble Christian philanthropist, the late William E. Dodge, used to rise early and get a quiet hour with his Bible and his Master before he ventured into the roaring tumult of the day. He came out from this communion early in the morning, and he went to work with God with his face shining. Such an early hour of quiet fellowship with prayer has a most potent influence to keep the whole day from reveling out into frivolities and worldly compliances, and grasping covetousness. Mr. Garrett N. Beecher—whom many of my Baptist readers will remember as a shining light in their denomination—made it his practice to go home at noon and dine with his family. He took that time to "cool off" from business, and to get a nooning with God in a short season of secret prayer. Every follower of Christ who would maintain a strong and holy life every day over His Word, but should have his Bethels, or his Olivets, or some set place and time for locking his soul in with Jesus. Martin Luther affirmed that during the heats of his great life-battle he would not get on his knees for two hours each day in prayer; it was his tremendous grip on God that enabled him to vanquish the powers of darkness.

3. Here, too, lies the secret of the genuine higher life. It is simply living in God, and in God's love. It is to be in God, and through the work in our own houses and places of business. It is keeping our citizenship in Heaven and our eyes above the wretched mists that lie near the ground, and our hearts in close touch with Christ. They that thus wait on God shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the groveling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is fragrant; they shall receive their

PROFESSIONAL CARDS.

DRS. SMITH & BRIDGES, (Graduates of Edinburgh University), STEVENS BLOCK, MAIN ST., MONCTON, N. B.

DR. G. E. DEWITT, Graduate of Harvard Med. College and the N. Y. Polytechnic, 58 HOLLIS STREET, HALIFAX, N. S.

Dr. Foster MacFarlane, 158 Germain St., OFFICE HOURS: 9.30 to 10.00 a. m., 1.15 to 2.30 p. m., 6.30 to 7.30 p. m.

A. M. PERRIN, M. D., UNIV. NEW YORK, Office: Main Street, YARMOUTH, N. S.

DENTISTRY, F. W. RYAN, D. D. S., GERMINE BLOCK, WINTERS, N. S.

W. P. B. ONNELL, D. D. S., DENTAL ROOMS: 22 GERMAIN STREET, SAINT JOHN, N. B.

A. C. HARDING, D. D. S., Graduate Philadelphia Dental College, MAIN STREET, YARMOUTH, N. S.

DELANEY & MERRILL, DENTISTS, HALIFAX, N. S., OFFICE: 27 HOLLIS STREET, 2 Doors South Saller.

C. W. BRADLEY, DENTIST, MONCTON, N. B., Office Cor. Main & Bedford Sts.

JAS. C. MOODY, M. D., Physician, Surgeon & Accoucher, WINDSOR, N. S.

DR. LANGILLE, DENTIST, Graduate of Philadelphia Dental College, TRURO, N. S.

EATON, PARSONS & BECKWITH, BARRISTERS, SOLICITORS, &c., 35 BEDFORD ROW, HALIFAX, NOVA SCOTIA.

WILLIAM R. McCULLY, BARRISTER, SOLICITOR, NOTARY, &c., Office—Black's Block, AMHERST, N. S.

HERBERT W. MOORE, BARRISTER-AT-LAW, Solicitor in Equity, Conveyancer, &c., OFFICES: ROOM No. 7 PRINCE'S BUILDING, Prince William Street, SAINT JOHN, N. B.

MONT. McDONALD, BARRISTER, &c., PRINCESS STREET, SAINT JOHN, N. B.

JOHN H. McROBBIE, Wholesale Shoes, Shoe Findings, Leather and Uppers, SAINT JOHN, N. B.

JAMES ROSS, PHOTO STUDIO, HALIFAX, N. S., 104 BARRINGTON STREET, Opp. Grand Parade.

CHIPMAN'S PATENT, IS ONE OF THE Best Family Flours made in Canada, Ask your grocer to get it for you, if he won't, send direct to J. A. CHIPMAN & CO., Head Central Wharf, HALIFAX, N. S.

Marble, Freestone, and Granite Works, WALKER & PAGE, A. J. WALKER & CO., TRURO, N. S. KENTVILLE, N. S.

THOMAS L. HAY, DEALER IN HIDES and CALF SKINS, AND SHEEP SKINS, STORE ROOMS—15 SIDNEY STREET, Where Hides and Skins of all kinds will be bought and sold.

Residence—41 Paddock St., St. John.

Sabbath School

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Third Quarter.

Lesson II. July 14. 1 Samuel 4: 1-18.

THE SORROWFUL DEATH OF ELI.

GOLDEN TEXT.

"His sons made themselves vile, and he restrained them not."—1 Sam. 3: 13.

EXPLANATORY.

I. THE SONS OF ELI AND THEIR CRIMES.—Eli, the high priest, had two sons, Hophni (the fighter) and Phinehas (the brazen mouthed). They were grown men at this time, and as the heirs and successors of the high priest, they were performing the duties of their office as father under his supervision. They were "sons of Beliel"; i. e., men of profligate disposition and conduct. The story of their crimes is told in 1 Sam. 2: 12-17, 29.

KNOWING THAT UNDER GOOD INFLUENCES, the sons of Eli grew up in the service of God and under a pious father, Judas grew bad even under the teachings of Christ. God has given children a free will, and they must choose for themselves and not depend on outward influences. "The soul that sinneth, it shall die."

II. THE SIX OF ELI.—The high priest Eli had many good qualities. He was amiable and kind. But Eli was morally weak of will. The great accusation against him was that knowing his sons' ungodly behavior, he did not restrain them; and when they would not turn from their sins, that he himself, though their father, did not turn them out of their high office (1 Sam. 3: 13).

PARANATY AND NEGLECT.—Weak, indolgent, and neglectful fathers run ruin for their children and sorrow for themselves. III. THE SINS OF THE PEOPLE OF ISRAEL.—We can learn something of the moral condition of the people by turning to the story of Samuel's contemporary, Samson, living southwest of him, as recorded in the Judges. The children of Israel sinned again in the sight of the Lord, and the Lord delivered them into the hands of the Philistines forty years (Judg. 13: 1).

The evil seems to have been idolatry and licentiousness learned from their heathen neighbors (1 Sam. 7: 30). Eli's neglect of family government and the actions of his sons were doubtless but specimens of the prevailing iniquities; and these actions in the chief ministers of religion repelled the people from the service of God (2: 17).

IV. WARNINGS OF DANGER AHEAD.—Eli warned his sons. A man of God warned Eli, and his sons through him, portraying the terrible end toward which they were hastening. God spoke to Eli through Samuel. The people were warned not only by knowledge of these prophecies, but by their past history.

V. THE PUNISHMENT OF THE PEOPLE; DEVIAT. I.—And the word of Samuel came to all Israel: that is, he spoke God's word and was the recognized prophet of all Israel. His influence during the 20 years since our last lesson had gradually extended over the nation. Now Israel went out against the Philistines to battle.

THIS WAS NEAR THE MIDDLE OF THE forty years' oppression of Israel by the Philistines (Judg. 13: 1). It was about this same time that Samson began his guerrilla warfare on the frontiers of Philistia.

THE PHILISTINES. (1) Their origin. Their name means "immigrants"; they came from Caphtor (Amos 9: 7), which was either Crete or a part of Egypt. (2) Their country. They occupied the southern portion of the maritime plain stretching along the western coast of Canaan. It was famous for its fertility. (3) Their government. At this period the five great strongholds of Gaza, Gath, Ashkelon, Ashdod, and Ekron were united in a formidable confederacy. (4) Their characteristics. They were not only a farming, but also a commercial and a warlike people.

2. Israel was smitten before the Philistines. Not because the Philistines were braver or stronger than the Israelites, but because the Israelites had not repented and forsaken their sins (Jer. 7: 12). They needed more discipline, and God used the Philistine army as a scourge.

VI. HIS ENDEAVORS TO BE SAVED BY RELIGIOUS CEREMONIES, WITHOUT REPENTANCE. 3. The elders of Israel said, Wherefore hath the Lord smitten us? Strange that they were so blind to the real cause of the disaster. Let us fetch the ark of the covenant of the Lord. This ark was not to the Lord, but to forms and ceremonies. Out of Shiloh, the religious capital, where were Samuel, and Eli and his sons. That it may save us. They felt that God would rather preserve them, all unrepentant as they were, than let his sacred symbol fall into the hands of the heathen.

4. Hophni and Phinehas were there with the ark. Omit "there." They went as priests with the ark. It was in this way that these men, who would naturally be far from scenes of war, were drawn by the very ark they had desecrated, to their death penalty for their crimes.

5. When the ark . . . came into the camp. They had better put the accursed thing—out, than bring that holy thing—the ark, in. All Israel shouted with a great shout. The grand battalions of Israel were raised as in the old days when the ark set forward: "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee" (Num. 10: 35).

6. And the Philistines were afraid. Whatever was joy to Israel, was a cause of fear to the Philistines. 7. Who shall deliver us out of the hand of these mighty gods? They remembered what God had done for Israel in former times. 8. Quit yourselves like men. They were brave men, and the very desperation of their situation moved them to do their best.

QUIT YOURSELVES LIKE MEN is a good exhortation today. Paul rebuked the Corinthians by the same words (1 Cor. 16: 13). Quit yourselves not as some men do, but as all men ought, in a manner worthy of your manhood, worthy of the Sons of God, worthy of the followers of Christ. Have Christian manliness. Everything good is manly. Every sin is unmanly.

VII. A COMPLETE OVERTHROW. (Two or three days after the last battle.) And Israel was smitten. They had the weak-

ness of guilt, while the Philistines had the courage of despair. Every man into his tent, i. e., home (Josh. 22: 3), not to the camp as before. A very great slaughter. They had not learned their lesson when 4,000 were slain, and now 30,000 fell.

VIII. THE DEATH OF ELI'S FAITHLESS SONS.—And the ark of God was taken, and placed in the temple of Dagon, the Philistine fish-god, as a token of the superiority of Dagon to Jehovah (1 Sam. 5: 2); but God soon showed them how mistaken they were. The loss of the ark meant far more than the loss of a sacred symbol. It meant the withdrawal of God's peculiar presence. Hophni and Phinehas were slain: probably in defending the ark. The punishment for their sin thus came in connection with the holy service they had defiled.

IX. THE DEATH OF ELI.—And there ran an attendant of Benjamin; and near whose territory the battle was fought. He was probably a professional runner attached to the army. "Such persons attended all Eastern armies to bear intelligence from one point to another" (1 Sam. 18: 19-31; 2 Kings 11: 4, 6, 19). And came to Shiloh the same day. The distance from Ebenezer to Shiloh was probably not more than twenty miles, so that a swift runner could easily arrive the same evening. "His clothes rent: an oriental mark of grief, as if the heart were stripped naked." And with earth upon his head: another token of deepest mourning, as if care for the person was unflitting to deep grief.

THE HEAVENLY THRONES.—The Hebrew term denotes a covered seat or an elevated chair with a canopy over it, such as distinctively belonged to him as judge or high priest, and as befitting his rank. By the wayside. On the street, and as appears from ver. 18, by the gate at the entrance of the city, where public business was ordinarily transacted, and popular assemblies held. Watching for his heart trembled for the ark of God. He may not have been quite sure that he did right in permitting it to go. All the city cried at the usual Eastern wail in time of calamity.

14. And when Eli heard the noise. The people doubtless went some distance down the road when they saw the messenger coming, and were now returning with him, assembling around the market place at the gate.

15. And his eyes were dim: rather, set. The phrase seems to express the fixed state of the blind eye, which is not affected by the light.

18. When he made mention of the ark of God. The venerable man heard the direful message through a sobbing heart with horror. He bore tranquilly the news of disaster and defeat, which was not only galling to his feelings as a patriot, but which portended further oppression and servitude he maintained his composure until a consoling word was crushed by the intelligence of the death of both his sons; but when he heard that the ark was taken, he swooned completely away, and falling backward from his seat, broke his neck and died. By the side of the gate, and a reasonable distance from the ark, as is implied in 1 Sam. 18: 4 explains exactly the meaning of the side of the gate, and Eli's position.

Hearing Ourselves as Others Hear Us. Mrs. Lamson and Mrs. Flanders exchanged a good morning greeting. They were in their respective parlors, where they had come to call their boys to breakfast.

"Come, Charley," said Mrs. Lamson, "breakfast is all ready."

"Come, breakfast is hot, come in now, George," said Mrs. Flanders.

"Charley and George frowned, as each started for home. The sentences uttered by the two mothers, when written, seem to be very similar, but could you have heard them spoken, you would have found it difficult to believe the words were so nearly the same. Mrs. Lamson's call would have the effect upon your mind as if she had said:

"Come, Charley, my son, I have been preparing a splendid breakfast for you, and have no doubt you are all ready to enjoy it."

Mrs. Flanders' tone of voice said: "Come, come, come, I have been working hard, while you were playing, to have your breakfast hot, and now it will surely be cold, before you are seated at the table."

Mrs. Flanders did not mean to fret. She seldom did allow herself to do so in words, but she did not in the least realize that the impatience which had become habitual in her tone, would be nearly as irritating to her children.

She sat sewing that afternoon, in her chamber, with the door ajar into the nursery adjoining, where her little six-year-old Nellie and a younger companion were playing.

"Now," said Nellie to her visitor, "you are my little girl, and I'll be your mother, and talk to you just like my mother does to me. You must ask me if you can go out and slide," prompted Nellie.

"Can I go out and slide?" quoted Nellie.

"Yes, dear, you may, but be sure and come home in half an hour. You have your mittens on, have you not?" Mrs. Flanders dropped her work in utter amazement, at the exact counterpart of her own voice, in her imitator.

turned thoughts. "I never talk in that way, but certainly the words fit the tone, precisely. It is interesting that the little maid interpreted the tone rather than the words? It seems as if she had read my very feelings."

For several days Mrs. Flanders made a great effort to speak cheerfully, and as she noticed the quick surprised smile in the upturned faces of her children, when the same commands were given with a different inflection of voice, her heart smote her that she had so long clouded their lives by her careless petulance.

But the habit of years is not easily overcome, and as she sat sewing one thinking one evening she was startled, as she remembered that the old fretfulness had seldom been out of her voice that day. Just then George passed through the hall, singing.

"What a privilege to carry. Everything to God in prayer. And to God Mrs. Flanders did carry her trouble, not for the first time, by any means, but with such a sense of her own weakness, and such faith that His strength, and His alone, could enable her to conquer as never fails to find a speedy answer of relief."

When Mrs. Flanders dreamed that as she went about the usual work, the next day, she was constantly followed, or accompanied, by a presence unperceived by all but herself, who noted every word and tone. Not once did she allow herself to speak to the children in any but the choicest manner, although often in her heart feelings of impatience had been cherished. At night she was quite happy over her victory, and as day after day of a week went by, and she still succeeded in controlling her voice, she ventured to inquire of the angel (for such she had concluded her visitor must be) if he did not think her bad habit entirely cured. He shook his head sadly. As he did so, although he did not apparently speak, these words were revealed with dazzling clearness to her mind. "Out of the abundance of the heart the mouth speaketh," and awaking, she understood that if she did not pull the root of impatience from her heart, and plant the bulb of thankfulness, all her cutting off, and breaking down, would not prevent new sprouts from unexpectedly and persistently springing up.

O fathers, mothers—husbands, wives—sons, daughters—brothers, sisters—guard the tones of your voice, as well as words, most carefully in your daily conversation; but above all, "keep your selves in the love of God" and "each other, and your 'good words' will 'make glad the hearts' of those about you."—Mary E. Sweetser, in Watchman.

A Mr. Knapp was sent as a missionary to Japan by the Unitarians of the United States, a year or two ago. He has returned, and made an address at the Unitarian anniversary. The Congregationalist refers, in the following semi-sarcastic way, to his utterances:

Our Unitarian friends were always great on improvements. And they kept at it one of the old chanting Unitarians told us the other day that there are only two or three persons, known to him, of that original stamp left, the rest of the "denomination" having become so "advanced" that Henry Ware and Dr. D. D. Dewey, and their like, would shrink with horror from the awful negotiations, and sometimes—he was irreverent enough to suggest—the solemn nonsense which they preach.

These brethren had a foreign missionary, a few years ago, in India, who was quite active and successful, until, it was said, the Brahmins converted him. Last year they sent out another. He went to Japan. He has come back. He has pre-terred, in "an abbreviated form," his report. He is very much encouraged. In fact, he has succeeded wonderfully. He began at the top. He has reached the upper classes. He has gained intercourse with the educated and intelligent masters of thought and affairs. Nobody else has done this.

The "Orthodox" missionaries are "looked upon with almost absolute indifference in intelligent and cultivated circles." No messenger carrying to that country "Christianity as ordinarily preached" has the ghost of a chance. The work must be done by an improved process. One must set out to make converts to Christianity, but simply "co-operate with the leaders of Japanese thought and life in solving the problem of their land by the application of Unitarian principles." It is surely a great country for Unitarianism—so far as it is an instrument in its history books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

He has, in fact, discovered that Japan does not need conversion for the sake of that "intelligent classes are already by nature and training, in substantial sympathy" with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own work in their industry books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

He has, in fact, discovered that Japan does not need conversion for the sake of that "intelligent classes are already by nature and training, in substantial sympathy" with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own work in their industry books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

He has, in fact, discovered that Japan does not need conversion for the sake of that "intelligent classes are already by nature and training, in substantial sympathy" with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own work in their industry books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

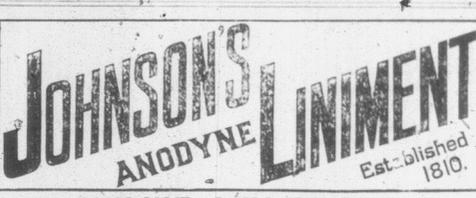
He has, in fact, discovered that Japan does not need conversion for the sake of that "intelligent classes are already by nature and training, in substantial sympathy" with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own work in their industry books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

He has, in fact, discovered that Japan does not need conversion for the sake of that "intelligent classes are already by nature and training, in substantial sympathy" with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own work in their industry books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

He has, in fact, discovered that Japan does not need conversion for the sake of that "intelligent classes are already by nature and training, in substantial sympathy" with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own work in their industry books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

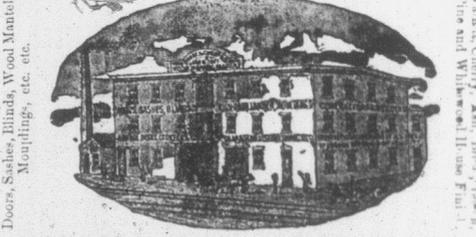
He has, in fact, discovered that Japan does not need conversion for the sake of that "intelligent classes are already by nature and training, in substantial sympathy" with Unitarianism. All that is needed, it would seem, is to tell them what good Unitarians they are, and get them to take the comfort of their own work in their industry books that it is "hammered by no theological baggage." He has organized no church. He has made no converts. But that he regards as the best evidence of the greatness of his success. If he had announced himself as the worker of "an obscure sect," he would not have been half so "unique" in his labors. He was not going to sacrifice an empire for the sake of establishing a post-office.

Until the blood is cleansed of impurities, it is useless to attempt the cure of any disease. Rheumatism which is traceable to an acid in the blood, has been cured, in numerous cases, by the use of Ayer's Sarsaparilla, external treatment being of no avail.



UNLIKE ANY OTHER. AS MUCH FOR INTERNAL AS FOR EXTERNAL USE. It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Originated by an old family physician. All who buy direct from us and request it, shall receive a certificate that the money shall be refunded if not satisfied. Retail price per gallon 50 cts. 6 bottles, \$2.50. Express and duty prepaid on any part of United States or Canada. Copy of public manifest sent free from J. C. JOHNSON & CO., Boston, MASS.

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS. 1,000,000 FEET LUMBER IN STOCK.



"Cabinet Trim Finish" for Dwellings, Drug Stores, Offices, etc. SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, etc., etc. BRICKS, LIME, CEMENT, CALCINED PLASTER, etc. Manufacturers of and Dealers in all kinds of Builders' Materials. SEND FOR ESTIMATES.

Advertisement for 'THE IDEAL' WASHING MACHINE. WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE (If used according to directions on the cover) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES. That it will wash any article from a suit of homespun to a lace curtain or collar, and will not injure the most delicate fabric, nor break a button. That with only a few QUARTS OF SOAP it will, in two hours, do the work of a tub of water. That it can be used in any part of the house without mess or slop, and that the entire washing, rinsing and wringing can be done without putting the hands in water, or soiling the dress. That it will send all sheets of linens to any address, or refer you to scores of the most reliable parties who will confirm all we claim for "THE IDEAL."

THE IDEAL MFG CO., Wolfville, N. S. H. C. CHARTERS, DEALER IN Staple and Fancy Dry Goods.

Specialties—Dress Goods, Prints, Laces, Kid Gloves, Corsets, &c. Orders by mail promptly attended. Write for samples in any line of Dry Goods which you may want. If you come to Moncton be sure and call at the FOUR FLAG STORE, Directly opposite the Main Street, Moncton, N.B. Country Market.

Advertisement for RIDGES' FOOD. THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN. THE BEST DIET FOR INVALIDS AND OLD PEOPLE. FOUR SIZES: 35, 65, 125, 175. Sold by DRUGGISTS.

Advertisement for SHARP'S BALSAM. SHARP'S BALSAM FOR WHOOPING COUGHS AND COLDS. SHARP'S Cough and Croup Balsam Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diarrhoea, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Heaviness of the Throat. It is Instant Relief in case of Croup.

BAPTISMAL SUITS. BEST QUALITY OF RUBBER. SEND SIZE OF FOOT WHEN ORDERING. Also, Rubber Goods of every description, including Best Rubber Belting, Packing and Hose. ESTEY, ALWOOD & CO., 68 Prince William Street, St. John, N. B.

Advertisement for W. H. JOHNSON'S PIANOS and ORGANs. The Representative MUSIC HOUSE. W. H. JOHNSON, 121 and 123 Hollis St., Halifax, N. S. Don't fail to write or call for prices, and you will save money and be sure of a first-class instrument. CASH OR EASY TERMS.

When paid within thirty days \$1.50.
All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to
C. GOODFRED, St. John, N. B.

Messenger and Visitor

WEDNESDAY, JULY 3, 1889.

THE WESTERN BAPTIST ASSOCIATION OF NEW BRUNSWICK.

We started on the Flying Yankee for Jacktown, on Tuesday morning of last week, to attend this Association. The trains rush at a fine rate over the well kept N. B. Railway road. This, however, does not make the three hours of waiting at McAdan for the train for Woodstock any the less tedious. A traveller on this road from St. John to Canterbury would get a very unfavorable idea of our fair province; for the way is through rocks and unfruitful stretches, for the most part. When the train begins to speed its puffing way through Carleton county however, the scene changes, and green fields of splendid grass land are seen stretching away on each side. As we approach the St. John again and catch a glimpse of the sloping hillsides of its farther side, the quiet country beauty of the flying landscape becomes more marked until the train with clanging and warning bell draws into the station at Woodstock.

Woodstock is one of our most thriving towns, because it is situated in one of the most thriving districts of our Province. Among other things, it is noted for the variety of its religious opinions, if a town has opinions. It, at least, has represented among its people the most of the beliefs which divide communities into fragments, denominationally. The man who comes here and cannot find a place where he may be suited, theologically, must be hard to please. The latest addition to the already long list of denominations is the Reformed Baptists, whose distinctive name some are cruel enough to say should begin with a "D" rather than an R. They were about to begin a convention as we passed through. So far as they really advance people in holiness, they have our sympathy, so far as they lead people of immature spiritual life to suppose they have attained to all the holiness of which they are capable without increase of capacity, they have no sympathy from us; for this means the end of all real increase in this supreme Christian grace.

A good deacon takes us out through the rich district of Upper Woodstock and Jacksonville to Jacktown. People may say what they please of deacons; but, barring the exceptions, they represent the best life of our churches. The old saw, "resist the devil and he will flee from you, but resist a deacon and he will fly at you," does the fraternity of deacons a great wrong. It implies that deacons are the only ones who will fly at one, under these circumstances, but often church members, and even some ministers, and perhaps even some editors will do the same. But this is a digression, just as we are making our ingress to the association at Jacktownville.

The association had opened at two and a half hour had been spent in a delightful social conference. Then the following officers have been appointed:

- Pastor Tho. Todd, Moderator.
- B. H. Thomas, clerk.
- Bro. Wilson, Asst. Clerk.
- M. S. Hall, Treasurer.

Then came the reading of the letters from the churches, which took up the time of the body for a good part of the time until Wednesday at eleven. Although news of a most cheering nature was conveyed in many of the letters, it was felt that to listen to arrays of statistics, etc., of which little could be retained, for hour after hour, was not the most profitable way to employ the time of the association, which is all too short at the best, for the important matters which need attention. This feeling led to a resolution, at the close of the tedious exercise, to have a digest of the letters prepared and read in future, instead of the letters themselves.

On Tuesday evening a large audience listened to a sermon, bold in reach and practical in import from Prof. Kierstead of Acadia College.

At the conclusion of the reading of the letters, Wednesday at eleven, the associational sermon was preached by the patriarch of the body—Rev. W. M. Edwards—from John 6: 63. It was rich in gospel truth, and was much enjoyed by a crowded audience.

As remarked above, the news from the churches was, generally, of a cheering character. Many churches which have not been much blessed for a long time, have had showers of refreshing.

So far as reports received, there were 286 added by baptism to the churches. There was a net gain of 319 and a net loss of 110, making a total gain of 209. It ought also to be stated that over half this loss was reported from one church, and was due to a revision of the church list, which had long been left in confusion. The churches most largely blessed by baptism were the following: Prince William, 33; Upper Gageton,

32; Windsor, 25; Fredericton, 23; Second Cambridge, 20; Second Kingsclear, 17; Mill Cove, 15.

It was a matter of great joy to the association to be privileged to receive two new churches—the Second Sheffield, where 29 had been baptized, and the St. Francis, where 15 had obeyed Christ in His ordinance. These churches were not formed by dividing old churches into two parts; but are, largely, on new ground. There was some question about the manner in which these churches had received recognition, as no council had been called from sister churches; but it was thought best, as the circumstances were peculiar, to receive them; but a resolution was passed, to the effect that these cases should not be regarded as a precedent.

The subject of Education was the first order of business for the afternoon. Bro. McIntyre submitted the report. Reference was made to the prosperous year at Acadia, and the general hope was expressed that she may have a larger and larger place in the sympathies of the Baptist institutions of the Maritime Provinces. The Union Baptist Seminary was commended to their cooperation and support.

Prof. Kierstead referred to the joy it gave him to be present when two new churches—centres of power—were received into the body.

Any work for Christ is important; especially so is that of education, which has to do with controlling the mind of the country, which governs the country itself. In these days a Christian school is a large undertaking, because of the many questions cropping up, and the competition which is so strong. While the control of so many students is no small matter, the kind of students sent up by our families makes this work more easy. The working up of a proper sentiment outside of the college, is also no easy work. But there are encouragements. The sight of those whose minds have been developed, the work they do, as they give themselves up to the various callings, especially that of the ministry. There was great cheer in the demonstration made at the jubilee last year as the institution was sent on its course with an added impetus. But what is there done for students at Acadia? Some of the students are sent into the Foreign and Home field. The lay students help pastors to instil new and broader ideas into the minds of the people. Pastors may well help secure students for Acadia, if for this reason only: He was interested in the Seminary at St. Martins. There were over 70,000 Baptists in New Brunswick. They need a place of learning of their own. Then, if the seminary is filled with students there will be a large number of matriculants at Acadia each year. This will give an added power to the work there, which will have a right influence upon all our interests. The past year many have been converted at Acadia, showing that God's blessing is resting on the work. Pray for our institutions, and send students to receive the good they are prepared to give.

Dr. Hopper expressed his gladness at being back home among his brethren. He was glad to hear of the jubilee. He was not second to any in love to Acadia College. This was not surprising; for he was and had done his own to Acadia. Just as Judson's name reflects the most honor on the missionary efforts of the American Baptists, so Acadia is the great honor of the Baptists of the Maritime Provinces. But he came here more especially in the interests of the Seminary. It was because the Seminary was in such straits that he was present. It is just twenty-four years since he made his bow to the Association, as the Principal of the old Seminary. He was now present, as young in feeling as then, and with as much love and enthusiasm to throw into the work. The Seminary had done good work this year. He was going abroad through the country to get hold of every one of the young people whom he could get to go to the Seminary. He expected to see it filled, and self-sustaining. There is need of an institution of our own, where our young people can have religious influences thrown around them. He instanced the cases of young people who had been started on the way to run through the influences of godless colleges.

He was not so much interested in education as in Christian education. He intended to do his best to make the institution serve the highest purpose of its formation, and to give the students a Christian bias.

He wanted their boys and girls, but he also wanted financial help to aid to lift the burden.

An appeal was then made for subscriptions to stock, and a favorable response was given, which, Dr. Hopper said, had made his heart lighter. He asked, in all earnestness, for the prayers of his brethren and sisters, that he might be helped to bear the burdens pressing down upon him.

The Sunday-school report was then presented by Bro. Howard. The Sunday-schools were said to be prospering, as evidenced by a larger number keeping open during all the year, and by larger contributions.

with urged the need of using the Bible itself in the schools.

A resolution was presented by Bro. Grant, recommending that the Sabbath-schools be taken under the direct control and direction of the churches. This was spoken to by brethren H. G. Estey and Dr. Hopper, and passed unanimously.

The evening session of Wednesday was devoted to Missions. The report on Home Missions, presented by Bro. Wilson, referred to the excellent work done by the Board, and urged enlarged support so as to make enlarged operations possible.

Bro. Cohoon spoke of the work of the Home Mission Board and its methods. One part of its work is to help pastors to churches and churches to pastors. There is no infringement on Baptist principles, as the churches and ministers are only introduced to each other. The next duty of the Board is to help weak churches to sustain pastors. In order to do this in the best manner churches are grouped in the most judicious way. Weak churches as the condition of aid, are required to do the best they can themselves. There are now 45 groups of churches under the charge of this Board.

Two general missionaries are employed. These are doing a grand work. They plant the Baptist flag in new places, encourage destitute groups and help pastors in special services. There are also student missionaries. These young men are doing such good work that where they are known they are sought.

The Board is doing what it can to help the churches of this Association. It is extending \$855.00 for this work. Five student missionaries are now under appointment to fields in the Association. Assistance to other groups is under consideration. The expenditure will be about \$1,000 for the year. Last year, the contribution of the Association to Home Missions was \$362.00, and of this more than half was given by the Fredericton church.

The report of Foreign Missions was presented by Bro. Grant, and referred to the appeal of the missionaries and the increase of interest manifested, and urged the churches to give more than in the past, and that the pastors keep this great subject before their churches.

Bro. Higgins, missionary elect, was the speaker on the report.

It was our Lord's great object, in instituting the church, to give the gospel to the world. It is therefore obligatory upon all. As we have a part in this work abroad, will we be prospered at home.

The condition of the heathen was appalling. Millions abroad are asleep in spiritual death and Christians at home are sleeping in apathy. He then pointed out the field of our Canadian Baptist mission, showing that there was but one mission station to 500,000 people. There is every opposition to the gospel. The old systems of religion are entrenched. These people of India are not ignorant. They are very intelligent. Thousands of young men are going out from the colleges to instil atheism and agnosticism into the minds of the people. He gave a vivid and appalling picture of the iron bondage of caste and the depraved condition of women, and appealed to the people to aid in the work. His address came from his heart through his head, and won for him a great object he presented, a warmer place in the interests of the people. Let the people be sure and go to hear Bro. Higgins, as he goes from place to place during the summer.

Thursday morning was chiefly taken up by a discussion on the advisability of printing minutes separate from the Year Book. It was finally decided to adopt this course. If the people will still maintain their interest in the general work of the body as recorded in the Year Book, and will read it when it comes, the minutes may serve an additional purpose.

The remainder of the session was devoted to denominational literature. The MESSENGER AND VISITOR, the Baptist Book Room and the Canadian Baptist Hymnal were all strongly commended to the people, and kind and earnest words were spoken by Brethren Jewett, Estey, Grant, Archibald, Henderson, Currie, Young, Reece, Hall. At the close of the editor of the MESSENGER AND VISITOR had an opportunity to speak. The brethren of this Association are true as true can be to our paper, Book Room and Hymnal.

The weather during the association was superb and the hospitality of the people unbounded. It seemed as though each family desired to entertain the whole of the visitors. The association next year will be held with the Upper Gageton church, which has had such a wonderful blessing this year. May we encourage reports from so many churches this year stimulate to greater effort.

We were unable to remain to the closing of the Association, and the report of the remainder of the session has not yet reached us.

N. S. CENTRAL ASSOCIATION.—We are sorry that no report of this Association has been sent to the MESSENGER AND VISITOR. Will the clerk or some other brother please send us one?

Meditation, prayer, praise and Christian service are pathways of the soul towards God.

THE WEEK.

Mr. Gladstone has at length admitted the principle of the retention of the Irish members at Westminster. This feature must modify his whole scheme of home rule. He is more and more inclined to relegate all but the general interests of the empire to local houses, one for Ireland, one for Scotland, one for England, and perhaps, one for Wales. The United Kingdom would thus be a federation. While this would make the coherence of the Kingdom a little less close, it would unburden the central parliament of a great load, and would permit each local parliament to look better after each separate county. Doubtless, also, this would educate the people up to the idea of a grander federation in which the colonies should be included.

Mr. Gladstone has more than hinted that he is prepared to disestablish Wales and Scotland; because the major part of the people want disestablishment in these two countries; but he is not prepared to disestablish the church in England, because there the majority of the people are opposed. In treating the question in this way, he does not inquire into the deeper question of the rightness of the present system. This attitude of Mr. Gladstone has alarmed Chamberlain, who fears that his great opponent has conceded enough to sweep in all Non-conformists into his ranks. As quite a portion of these are now on the Unionist side, Mr. Chamberlain may well be ill at ease. However, he cannot forbid Mr. Gladstone, for he must please his present allies, the Tories; and, if there is one thing in which they will not compete with the Liberals, it is in the matter of giving equal rights to all by the abolition of the special privileges, etc., of the establishment. So Mr. Chamberlain can only write an open letter to a Baptist, dissuading our people from pressing Mr. Gladstone to make a pledge to disestablish the church in Wales.

There has been a little breeze between England and Portugal. That little power makes large pretensions of control and right in South Africa. As a matter of courtesy she has been asked to concede to an English Company the right to build a railway from Delagoa Bay, and granted it. Under pressure from Germany, however, as it is supposed, as that power wishes to curb British influence in Africa all she can, Portugal rescinded the right. Salisbury, however, spoke out in the Lords in a way that showed this State that Britain could not be thus treated, and Portugal has yielded, much to her own humiliation.

The Boulangerists are trying to keep themselves before the public. They propose a banquet in London.

The police of London have decided to stop the parades of the Salvation Army, as they interfere with the free traffic of the streets. They disturb many things on this side of the water, and are allowed large liberty.

The Behring's Sea difficulty is now the subject of diplomatic negotiations with a view to a definite settlement. At a conference held by the British Minister and the United States Secretary of State, at Washington the other day, the whole matter was thoroughly discussed. According to a Washington despatch, "imperative orders" have been sent from England to the war vessels in Behring Sea not to interfere in the fishery dispute. It is further stated that the British government suggests a joint commission of all the maritime powers of the world to decide on the validity of the claim of the United States to exclusive jurisdiction of the water. France and Germany support Great Britain in their contention that Behring Sea is an open sea.

It always is so. When one of the nations of Europe increases its armament, all the others strain every nerve to follow suit. France is now voting a large sum to increase her navy, with the understanding that more will be required, in order not to be too much outdone by Great Britain.

Aid to Beaver Harbor Meeting Home.

This is to certify that Brother C. S. Sterns, who is soliciting aid towards the completion of the meeting house at Beaver Harbor, Charlotte Co., N. B., has the approval of the Home Mission Board in this undertaking.

The house is located in an interesting community where good congregations are gathered, and where it is hoped a good interest may be built up which will greatly strengthen the Penfield field.

The house is deeded to the H. M. Board and is well advanced towards completion. The friends engaged in the building of it have done nobly themselves and are deserving of help.

The present is a trying time with them and help at this time will be much appreciated and will do good.

The Circular Letter of the N. S. Western Baptist Association.

The Nova Scotia Western Baptist Association to the churches comprising that body:

Dear Brethren and Sisters.—We wish to address you on a subject of vital importance, something which has to do, to a very large extent, with the conditions of success of every church of Christ, viz: "The duty of church members to hold up the hands of their pastor."

When Israel went out on one occasion to fight with Amalek, we read that Moses, Aaron and Hur went up to the top of the hill and when Moses held up his hands Israel prevailed, but when he let down his hand, Amalek prevailed. And when the hands of Moses were heavy, Aaron and Hur stayed up his hands, the one on the one side and the other on the other side, and his hands were stayed until the going down of the sun, and so God gave His children the victory, and Amalek and his people were discomfited by the edge of the sword.

Now in this incident, we have a beautiful illustration of the duty of church members to hold up the hands of their pastor. Are we sure we have all seen this matter in its true light. Some of us have, many of us have, no doubt, but we have not some in our churches who fail to realize it and who have more to do with making the hands of their pastor heavy than all other causes beside. Let us remind such that your pastor is engaged in a greater work than that of Moses. Moses undertook to lead the children of Israel out of Egypt through the wilderness into the promised land; your pastor is engaged in the greater undertaking of leading, by God's help, men and women out of a bondage greater than that of Egypt into the liberty of the sons of God. His work is greater than that of Nehemiah, who undertook to rebuild the walls of Jerusalem. Those walls were material walls surround, ing material Jerusalem. Your pastor is engaged instrumentally in building up the spiritual walls of spiritual Jerusalem. And how weak the strongest pastor is, in himself, for this great work to which God has called him. How often he realizes it and cries out with Jeremiah, "Oh, Lord God, behold I cannot speak; for I am a child," or with the great Apostle of the Gentiles, "who is sufficient for these things." It is said of God, "he fainteth not is weary;" this cannot be said of any mere man, however consecrated or faithful he may be, for while he wears not of his Master's work, he oftentimes wears in his Master's work. And while he is never without his encouragements, for in the darkest hour he walks by faith seeing him that is invisible and hears by faith the inspiring words of Jesus, "Lo I am with you always," yet there are times in his experience when the burden is rolled so heavily upon him that he almost feels that he would sink beneath the load.

And the discouraged pastor! What can he do? His hands are heavy as were the hands of Moses. Such cases there are, though not a few, and within the limits of our Association there are doubtless to-day faithful men of God, God called, "God honored men, whose hands are heavy, and why? because they are not held up by the people as Aaron and Hur stayed up the hands of Moses; and as the enemy prevailed when the hands of Moses were heavy, just so it is to-day in our churches, if the hands of God's servants are not held up by their people, the enemy gets the advantage, and the discouragement of Israel is only a question of time. Let us then, dear brethren and sisters of the churches, point out some of the ways by which you may strive to hold up the hands of your pastor.

First. Avoid a carping censorious spirit in regard to your pastor. What would you think of the pastor who would make a parade from the pulpit of all the little peccadilloes in your conduct or speech, who would seem to find satisfaction and be at considerable pains to minify every thing good and praiseworthy in you and magnify every thing which, in his judgment, was in the slightest degree imperfect about you.

Remember then that your pastor is a man subject to like passions as you are. If though at any time you do sit in judgment upon your pastor do it from a broad stand point. His work is great and many sided and to form any thing approaching a correct estimate of it you must view it, in fact, from many stand points. He is not an angel, do not therefore expect perfection from him. Do not make haste to condemn him or withhold support from him because he may not come up to your stand point in every particular. He may fail in that, and probably will, and his life and work taken as a whole be a grand success. Be very slow then in criticising your pastor unfavorably lest perchance you might injure his influence and you be found holding down his hands rather than holding them up.

Be constant in your attendance upon your pastor's ministry. Never absent yourself from the public worship of God on the Lord's day only when prevented by reasons over which you have no control. Irregular attendance on the means of grace on the part of members of the church is always a source of discouragement to the pastor. And how can it be

otherwise? He has been looking to God for guidance in the choice of a subject, and for help in the preparation of the sermon. He has devoted hours on it, may be days to that one department of his weekly work, in order that his sermons may be best fitted to glorify God, build up Christians and make them bright, healthy and intelligent workers in the vineyard of the Master. But if when he stands before his audience he looks round and sees that many of his people are absent, what can he think? This circumstance of itself is surely sufficient to have a discouraging effect upon any man.

But it may be just possible that some of you who are irregular in your attendance upon your pastor's ministry, may fancy you have a good and sufficient reason for it. Well, we will admit the possibility of such a thing; but at the same time we venture to express the opinion that, apart from sickness or circumstances purely accidental, such cases are quite exceptional. Without going through the very long list of excuses for irregularity in this regard, I will mention just one. Perhaps you give as a reason for your frequent absence from your pastor's ministry, the standing but very lame excuse of some others, namely, your pastor is not quite up to your ideal as a preacher. He is not as enjoyable, as entertaining, as you fancy a preacher should be. But should that really be the case, do you not think that your irregular attendance and that of others may be one reason why your pastor's sermons are not more enjoyable.

After all, are you sure the trouble is all with the preaching? Your ideal and God's ideal of what a gospel sermon should be, may disagree very widely. May it not be that your spiritual appetite is in an abnormal condition, so that the food you crave is not that which is best calculated to build you up in the faith and make you a strong, healthy Christian? See well to it that you are not found among the number of whom it is written, "For the time will come when they will not endure sound doctrine, but after their own lusts will heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4.

Has it never occurred to you that it is no part of your pastor's mission to cater to fastidious or aesthetic tastes? He has to do with deathless spirits, immortal souls, bound for eternity and the judgment, souls that must be saved in heaven or damned in hell for ever. He stands between the living and the dead to preach as a dying man to dying men and to deliver the message of the Lord as though that were his last opportunity. The Great Head of the Church has laid His hand upon him and commanded him to "preach the Word, be instant in season, out of season, reprove, rebuke, with all long suffering and doctrine." And while he is to comfort God's people and to "feed the Church of God," he must not "shun to declare the whole counsel of God." Great is the responsibility resting upon him, and "woe unto him if he preach not the gospel." Do not then let any vain or trifling excuse prevent you from being in the Lord's house on the Lord's day, thus attentive and prayerful hearer. Thus will you help to hold up the hands of your pastor and aid him materially in faithfully, earnestly and lovingly preaching the truth as it is in Jesus.

And so also of the prayer meetings, the conference meetings, and the business meetings of the church. Let the prayer meetings be well sustained; let that be the place where every member of the church, as far as possible, meet at least once a week for mutual exhortation, hearty praise, and fervent, united and pleading prayer, and such a church must be blessed. On the other hand, if the interest in the social meeting is allowed to wane, if the meetings are but slimly attended, many habitually absenting themselves altogether, and others only occasionally present, the church must suffer, for God has never designed that His cause should flourish under such conditions. No one can realize this more sensibly than your pastor, none more grieved, and nothing more likely to discourage him in his work than this. Hold up your pastor's hands, therefore, by regularly and punctually filling your place at the time and place appointed for prayer, and by going your part every time towards making the meeting interesting and profitable. And in this connection we would urge upon you the importance of praying for your pastor. He constantly realizes his dependence upon your prayers, and the continual cry of his heart is, "Brethren, pray for us." And do not be afraid to let your pastor know you are praying for him. There seems to be a certain modesty on the part of some in regard to praying for their pastor in his presence. We are satisfied that such a modesty as this is not of the right kind. Pray much, then, for your pastor; pray for him in his presence, and let him know you are praying for him in your homes; thus will you cheer his heart, and his hands will be held up when he knows he is laboring with and for a people who are praying continually for him, that his labor may not be in vain in the Lord.

Let the monthly meetings of the church, as of have your part to do in the while members themselves. the house of the confere handful were. No wonder ability of his consideration. Now, just business men of the church with the church opens as soon through that and in thus behind them interest in the church. No without very fail to have faithful ones often in this the responsibility divided among will, of need burden. If church are from the con be there if stand should brethren in ability there business of this may be ing or prayi meeting. A its business members will not be right. Again, He personal effort with him in what you can pastor success some of our but live, dea- sated work pastor them with him as to the help the Lord gain. As you has of encourag God has ma yours, or if enabled him it. Many pastor's je hath believe hath the ar and nothing to know he a soul or of one of God's. Lastly, H- tor by payi he can live not one of poor in orde ble. If the world we have tion. But one happen do your dut hands of the to let the I own way. No pastor not see how pending on obey the says: "ow thought by should have people, even the unconfor one things family coun ren, of coun- who demand for his labo paid promp worldly-mit Testament bishop mun- lue. It is too much selves wish while it is highest privi gospel, as if faith in God- ity for No- ty for No- nor in the no help." the faith while they hands he trust his his these beth his way cle does not s any church them if the a satisfact- ary obliga him will be. And let toward the gift. The to expect quately r- as had the their tent sides, shou the same who were

church, as often as the day comes round, have your presence. You cannot afford to absent yourself, even for one week, without a good and sufficient cause. Neither can the conference be the power for good in the church if it is designed to be while members are habitually absenting themselves. The pastor is wounded in the house of his friends when he goes to the conference room and finds only a handful when there should be a roomful. No wonder if the question of the advisability of his resigning forces itself upon his consideration at such times.

Now, just a word in regard to the business meetings. Business meetings of the church are often held in connection with the conference. It sometimes happens as soon as the conference proper is through that a number leave the room, and in this doing, leaves an impression behind them that they have but little interest in the business affairs of the church. Now where this thing is done, without very good reason, it never can fail to have a dispiriting effect upon the faithful ones who are left behind. Too often in this way the few are left to bear the responsibility, that should be equally divided among the many and the pastor will, of necessity, feel his full share of the burden. If the business meetings of the church are held separately altogether from the conference, make it a point to be there if you possibly can, and even stand shoulder to shoulder with your brethren in bearing whatever responsibility there may be, in conducting the business of the church. Remember that this may be as much your duty as speaking or praying in a prayer or conference meeting. A church cannot live unless its business is attended to, and those members who do not do their part cannot be right in the sight of God.

Again, hold up your pastor's hands by personal effort and by hearty co-operation with him in the work of the Lord. Do what you can to make the labor of your pastor successful. It is a fact that in some of our churches there are plenty; but live, lead in earnest, thoroughly consecrated workers are scarce. Cheer your pastor then by one and all coming up with him as good soldiers, loyal and true, to the help of the Lord, to the help of the Lord against the mighty.

As you have opportunity speak words of encouragement to your pastor. If God has made him a blessing to you or yours, or if you know of any God has enabled him to help, let him know about it. Many times, even the successful pastor is constrained to cry out, "Who hath believed our report and unto whom hath the arm of the Lord been revealed," and nothing can give him more joy than to know he has been the means of saving a soul or of helping over life's rough way one of God's feeblest saints.

Lastly, hold up the hands of your pastor by paying him a salary upon which he can live comfortably. Your pastor is not one of that kind that must be kept poor in order that he may be kept humble. If there are any such pastors in the world we have none such in our association. But if there ever should such a one happen along this way, pray for him, do your duty by him and leave him in the hands of the Lord. It is always better to let the Lord do his own work in his own way.

No pastor can be at his best if he does not see how he can support those depending on him and at the same time obey the Scriptural injunction, which says: "Owe no man anything." It is thought by some that the minister should have faith in God, and trust the people, even when debts are accumulating and the bottom of the flour barrel is uncomfortably near, and a thousand and one things are needed to make the family comfortable. These good brethren, of course, we have no sisters of this stamp; have an idea that the minister who demands a reasonable remuneration for his labor, and insists upon it being paid promptly, at a given time, must be worldly-minded, and is what the New Testament declares a New Testament bishop must not be, greedy of filthy lucre. In their estimation such a man is too much given to "entangling themselves with the affairs of this life." But while it is the first duty, as well as the highest privilege of the minister of the gospel, as it is of every Christian, to have faith in God, he has the highest authority for not having faith in man, for it is written, "Put not your trust in princes, nor in the son of man in whom there is no help." So while the pastor may have the faith of an Abraham in God, and while there are many men in whose hands he may feel that he can safely trust his interests, to the full extent of these brethren's ability, he may not see his way clear to so trust every one. It does not seem to be unreasonable for any church to expect the pastor to trust them if they cannot, or will not, give him a satisfactory guarantee that the pecuniary obligations of the church towards him will be faithfully and promptly met.

And let none think that contributing toward the support of the pastor is a gift. The pastor has a God-given right to expect that his services will be adequately remunerated—the same right as had the priests of old to expect that their tenth, with many perquisites besides, should be promptly handed over; the same right as had the Lord's apostles, who were commanded, as they were sent

forth, to provide neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes nor yet staves,—"for," it is added, "the workman is worthy of his meat." And the workman to-day is worthy of his meat. This is the doctrine taught by Paul. In writing to the Galatians he says, "Let him that is taught in the word communicate unto him that teacheth in all good things," (Gal. 6: 6), and 1 Cor. 9th chap. we find him laying down the same principle in still clearer terms: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live by the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live by the gospel."

In conclusion, we would say, may God help you, dear brethren and sisters, by these ways indicated, and in other ways that suggest themselves to your minds, strive to hold up the hands of your pastor, so shall ye be fellow-workers to the truth, and co-workers with God, for that faith which was once delivered unto the saints.

Concerning Your Native Village and Its Surroundings.

STAR STUDY.
OUR SOLAR SYSTEM.
No. 6.

But, comets. What are they, and whence do they come, and whither do they go, with what frequency do they return, have they regular habits, do they belong to our system? They usually combine the likeness of a star enveloped with radiant fog, followed by a stream of milky light growing wider and dimmer as it is prolonged. Their extreme thinness makes them difficult objects of study. The question of their orbits is one of great interest. They come from beyond our own Earth and circle around the Sun; question, from how far away come they, and how far out do they go again? In the case of some, quite definite orbits have been ascertained. Three kinds of paths are pursued by them according to their velocity, namely, an ellipse, thus \bigcirc ; a parabola thus \cup ; and a hyperbola thus \cup . Moving in the first named, a Comet is bound to return, and its times may be known. A Comet coming in from space and wheeling outward around the Sun with force sufficient to put it on the second course, will never return unless it be sometimes by some attractive force drawn into an elliptic groove again. Give a Comet a send-off in the range of an hyperbola and of course it goes outward into space for evermore. The question for us now is how many of these visitants can we reckon as part of our solar community? The question is one yet to be definitely solved. About 500 visible to the naked eye have been recorded since our era. Add to these about 200 telescope ones discovered since the invention of the telescope. Total, seven hundred. A thousand years hence, no doubt, most of the Comets that pass the gateway of Neptune and come near enough to earth to be visible to the eye or telescope, will have been duly identified, their orbits determined, their times fixed, and their claims to our franchise adjudicated upon and made a settled matter. A few of those now best known may be named. First, the great Comet of 1680. It fell down almost in a direct line to the Sun, passing nearer to it than any Comet before known. Sweeping around the great centre, it went off again in a direction which might be an ellipse or a parabola. Astronomers thought its period might be 375 years, from the fact that great Comets had been recorded as appearing at that interval. In September next after the death of Julius Cæsar there appeared one such. Another in 531; another in February 1106. This of 1680 was the fourth. Might it not be the same? The observer of A. D. 2255 may help to determine the question. Two years after the Comet of 1680 had sped out of sight, Halley's Comet appeared August 19th, 1682. Halley examined the records and found it so very nearly the same as one observed by Kepler in 1607, he concluded this was the same. Hence 76 years was its term. Tracing back, it was found that Christendom had been terribly alarmed by a Comet in 1456, two periods back of 75 years each. Looking forward, Halley said it would return in 1758. More exact calculations were made by another, who fixed the date the middle of April, 1759. March 12, 1759, it passed its perihelion (nearest point to the Sun). Seventy-six years more brings us to 1835. Still more exact computations were now made. It passed its perihelion November 16, 1835, only three days after the nearest prediction. In 1874, though unseen to human eye or earthly telescope, we know it had passed a little outside of Neptune, and has ever since been on the home stretch. It will be here in time to cast a ballot in the elections of 1911.

Donati's Comet of 1858 will be recalled to memory by all who saw it. Observations showed that its orbit is elliptic, but its period of return about 1950 years. It would therefore have visited our neighborhood about 92 years before our era and will be back about 3808. A consid-

erable table could be given of Comets which have been observed to make periodic returns. These may be reckoned as part of the solar community even though their circuits go never so far outside of Neptune. The study of them is slow and difficult. As the centuries proceed data will accumulate. Every observation of the past becomes the present knowledge of to-day and enables the astronomer to reach safer conclusions. Two thousand years hence, for example, the astronomer will run back over every recorded appearance of Halley's Comet and the habits of that visitant of our village will then be known with the exactness which marks our knowledge of the permanent resident.

It must be confessed that these bodies do not observe as a rule the same precision of movement as our other solar inhabitants. They are liable to be led aside and turned into devious ways. We must not, however, too quickly pass an adverse judgment upon them in this regard. Our knowledge is yet imperfect. Meanwhile it is known that though their courses are sometimes altered by members of our system they are not themselves to any appreciable extent a disturbing element to that system. Sun planets and moons perform their accustomed rounds regardless of these visitants.

Having now gone around, staked out and defined the outer limits of your village, having according to the best of our present knowledge computed the number and hastily recounted the chief features of the members of its body politic with the exception of our cometary visitants, to whom we have accorded rights consonant with the uncertainty of their known claims, we are, pursuant to previous intimation, next to examine the surroundings. Perhaps we have lingered too long in the dear old village. But it was your native spot and though small it had special claims to prolonged consideration. You will have to pardon me if from this point forward I seem to treat it with indifference. Important though it certainly is to you, I must nevertheless at once say that it is not all the world. The footprints with their orbits of 2,000 years suggested that. I mind me of a time when my thoughts were very youthful. A very few years previously I had been born between two mountains. These mountains with the sky above seemed to be about all there was except father and mother. But going one day with father to his mountain pasture I spied the Bay of Fundy. Then I had a strictly new idea to struggle with. That bay led into an ocean, that ocean led whither?

I told you at the outset your village was a long way from any other place. I repeat that observation. So far as can be ascertained it is on all sides for very considerable distances surrounded by an unpeopled waste. Still there is a world outside. The comet itself brought that news.

Looking upward on any clear night we see the heavens bedusted with multitudes of stars and here and there among them a member of the solar community. These stars and planets seem to be set in a firmament, into the roof, as it were, of what appears to be an evenly overhanging arch. They all seem equally distant from us. They seem so, that is all.

But we must not longer delay. We must take the long journey. We must visit the regions beyond. We must ascertain by actual observation what relative importance your village has to the rest of the world. So let us get ready for a start. We will, if you please, order our train, take a run out to the last village station, bid good-bye to all the folks, carefully provision our trains and then off for regions beyond. It will be a long journey, that is clear, for there are continents surrounding the place or, rather beyond the waste, vacant wilderness that skirts your immediate suburbs.

To what speed shall we set our train, I seem to hear you inquire. To that, I reply, as would take us across the Atlantic ocean from New York to Liverpool, in less than the tenth of a second. Shall I say, now, all of board? "But how far will that take us say in the first 24 hours?" Out to the last village station, my innocent. "We shall, to-morrow, at this hour be where, then?" At the orbit of our old familiar friend, Neptune, just 2,683 millions of miles, in other words, two billion, 683 millions of miles from the Earth. All aboard! "May we return then, if we wish, instead of going in?" Certainly, but not after that. "Conductor, how far from Neptune is the first station beyond him?" We shall reckon the journey by time measures only. These will be distributed at the last village out-station while we pause on Neptune's outer track. "Will the journey occupy many days, conductor?" Yes; Even—All aboard for Neptune! Twenty-four hours from Sun to Neptune! Celestial express! Rate of speed, New York to Liverpool in the tenth of a second! Board! "Do you light with electricity, sir?" Hush. We take no lights. In ten seconds no planet shall come between us and the Sun. Constant sunlight behind, never ceasing, ever increasing our multifold. Sunlight beckoning on and out to the home of the stars, Board, Board!

YOUNG.

Religious Intelligence.

NEWS FROM THE CHURCHES.
EAST FLORENTVILLE.—Bro. Corey of Acadia College is spending the summer here and already many are seeking salvation. Bro. Hayward goes to his assistance.

MARYVILLE.—Five were baptized into the fellowship of this church on Sabbath June 23, by pastor Thomas. He is being assisted during the summer by Bro. Wilson, as student at Newton. These young brethren are throwing great energy into their work. March on, all parts of the field, and we expect God will save souls through the means employed.

TACKET.—This afternoon we entered the baptismal waters at East River, yet once again. Our meeting-house at this point was destroyed by fire Thursday night. The house was small; but for many years it has been used for a sanctuary. After the baptism we preached on the ruins to the largest congregation that ever assembled in this region.

JUNE 23. A. L. BROWN.

NEWPORT.—There was baptism last Sabbath at Walton. One of the candidates is the daughter of Rev. J. Bancroft, so our brother's heart is made glad. There was baptism here the previous Sabbath; in fact the weekly visit to the baptismal waters have been the rule rather than the exception since March, with us. The Lord is really moving upon the hearts of the people, and the church is receiving helpful stimulation.

CLEMENTS MILLS, N. S.—An invitation of the church here to come and labor with them during vacation, I came, and now the work of this large field presents its demands upon mind and body. There is a great deal to be done in aiding Christians to higher life, and in influencing the untaught to seek the ways of God. Bro. Archibald, the former pastor of this church, is held in high esteem by the people, and the work done through him here will remain as long as truth shall stand. There is a good interest paid to the work of the church on all parts of the field, and we expect God will save souls through the means employed.

J. H. KING.

THE UNION BAPTIST MINISTERIAL CONFERENCE met on Monday. The attendance was small, as it was on a public holiday, and some of the brethren were improving the time by going to Ingram reported progress. The Board have given him a month's vacation in the mission work. Bro. Martell is glad to see evidences of a deepening spiritual life among his people. The Salvation Army have interfered somewhat with the evening congregation. The patronage is completed and is very commodious and comfortable. The work at Brussels street is going on steadily. Bro. Camp, from Hillsboro, was present, and reported an encouraging state of the work. During the last winter and spring 31 have been baptized. The temporary confusion caused by the Salvation Army has ended, as the Army has about gone down in Hillsboro. The conference then adjourned, to meet the first Saturday in September.

ALBERT COUNTY, QUARTERLY MEETING of the Baptist churches in the county met with First Elgin Baptist church, on the 25th inst., pursuant to appointment, when a goodly number of the churches were represented and a goodly number of pastors were present. Most excellent religious meetings were enjoyed and excellent sermons were given by Rev. I. Wallace, general missionary, and Rev. J. W. Brown, of First Harvey, were attentively listened to by a good congregation. A spirit of harmony pervaded, and our session closed on the evening of the 28th inst., with an interesting platform missionary meeting, at the close of which a vote of thanks to the people of Elgin Corner for their unbounded hospitality, and to the choir for the excellent music furnished, was unanimously passed. A collection for convention funds was taken, amounting to \$11.29. Next session will be held with the Taledonia Baptist church on the second Tuesday in October next.

I. W. CARPENTER, Sec'y-Treas.

TRACADIE.—Although I have not written for some time for the Messenger and Visitor, still the God of all grace is working powerfully among us. Last Lord's day, June 23, it was my happy privilege to baptize three rejoicing converts in the presence of a very great concourse of people, who conducted themselves in a laudable manner. After the baptism we returned to our meeting-house, which was filled to its utmost with people from far and near. After the right hand of fellowship was given to the three baptized a social meeting ensued, long to be remembered in Tracadie. Three more were received as candidates for baptism, and a great number, amounting to 20, requested the prayers of the church on their behalf. During the progress of this work of God, not only have many individuals been saved, but many have been converted, and important effects have also been produced upon the people generally. It seems now to be a harvest by the most ungodly, that there is such a thing as conversion. The Lord's day is now observed with greater reverence than formerly. The meetings for prayer have spread a sweet influence over our vicinity. There is far more solemnity in the house of God, and it is a different thing to preach to the people now from what it has been. "When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." D. McLEOP.

NOTICE.

The Carleton, Victoria and Madawaska counties quarterly meeting will convene with the Andover Baptist church on the second Friday in July, at 7 o'clock, p. m. Rev. I. S. Archibald was appointed to preach the first sermon, and Rev. J. C. Bleakney, the quarterly sermon on Sabbath morning. It is very desirable that a large delegation should be present.

THOS. TOOM, Sec'y-Treas.

Woodstock, June 22.

Religious emotion without religious principle, is like an unrestrained, un-servicable freshet; religious principle without religious emotion is like a necessary but dead canal; while religious emotion permeating religious principle is like a noble river which not only enriches, but also beautifies the entire region through which it runs.

HAY TEDDER.



Experience has demonstrated the fact that a good Hay Tedder that will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, feecy condition. Enables the farmer to take advantage of fair weather, and at least twice the quantity of hay can be secured, in better condition, than when allowed to remain in the swath.

That it will thoroughly turn and spread four acres of heavy grass in an hour, thus accomplishing the work of from ten to twelve men.

For Descriptive Circulars, Prices and Particulars, in regard to the

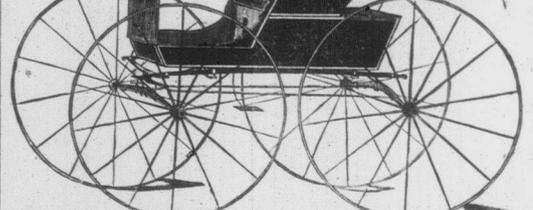
BEST HAY TEDDER NOW IN USE

APPLY TO

W. F. Burditt & Co.,

ST. JOHN, N. B., or their Local Agents in every County.

OUR STANDARD BUGGY.



We have now in stock ready for delivery Two Carloads of BUGGIES in different styles. We have the Timpkin and Side Springs, Piano and Corning bodies, with or without tops. These Buggies are made of second growth Hickory, Saracen Patent Wheels, Steel Tires and Axles, Hickory Shafts, Leather Dashboards, Leather Trimmings. First-class in every respect. Guaranteed for one year from date of purchase.

Call and Inspect. Prices Low and Terms Easy.
P. S. McNUTT & CO., 32 Dock St., St. John, N. B.

WOOD BROS. & Co.,

107 and 109 GRANVILLE STREET,
HALIFAX, - N. S.

DIRECT IMPORTERS.
SPRING STOCK COMPLETE.

SPECIAL LARGE DEPARTMENTS OF
DRESS GOODS, SILKS, HOSIERY, GLOVES, HATLIES, HOUSEHOLD CORSETS, UMBRELLAS, PIANOS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c.

In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Send for samples

TRURO, - N. S.

WM. CUMMINGS & SONS

HAVE OPENED THEIR
Spring Importations of Dry and Fancy Goods.

Personally selected direct from manufacturers in the European and Canadian Markets.
Latest Novelties in
TRIMMED MILLINERY, LADIES' AND CHILDREN'S WRAPS,
& JACKETS AND CLOAKS.

Selected at the Spring Openings in London.
Specialties in LADIES' DRESS GOODS and HOUSEHOLD GOODS, including the new Jacquard designs, Also, Ladies' Hosiery, Jacquard and Bonnet Materials, Umbrellas and Zephyr Prints. Each Department complete. Samples on application.

Wholesale and Retail. W. C. & S.

For
Cramps, Chills, Colic, Diarrhoea,
Dysentery, Cholera-Morbus
and all Bowel Complaints,
NO REMEDY EQUALS

PAIN-KILLER

AND
49 Years' Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for

Burns, Bruises, Sprains,
Rheumatism, Neuralgia
and Toothache.

Sold Everywhere at 25c. and 50c. a Bottle.

Beware of Counterfeits and worthless Imitations.

W. K. McHEFFEY & CO.,

WINDSOR, N. S.

Importers and Retail Dealers in
DRY GOODS & CARPETS.

SPECIALLY LOW PRICES DURING JULY & AUGUST.
Samples sent on application.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of
CARPETS, OILCLOTHS, and LINOLEUMS. Note the Advantages:
No Expense! The Lowest Prices Quoted!—The Newest Designs to select from!
WILTON CARPETS, with Borders in French Designs; BRUSSELS Carpets, with Borders at all prices to match all shades of Paris Furniture; BALMOIRAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and COFFEE Carpets, direct from Kircaldy, Scotland, cut in one piece and any shape or order.
Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address
HAROLD GILBERT, 74 KING STREET, ST. JOHN, N. B.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multiple of low cost, short weight, alum, or phosphate powders. Sold only in tins. ROYAL BAKING POWDER CO. 106 WALL ST., N. Y.

C. E. Burnham & Sons
HAVE A COMPLETE STOCK OF
PARLOR SUITES
From \$35 upwards.
BEDROOM SETS
In Ash, Cherry, Walnut and Oak,
at very Low Prices.
BATTAN and REED CHAIRS.
Jubilee Platform Rockers at
\$4.50 each.
MATTRESSES, SPRING BEDS, &c.
Mail orders promptly attended to.
83 and 85 Charlotte St., ST. JOHN, N. B.

BRISTOL'S Sarsaparilla.
The Great Purifier
OF THE
BLOOD AND HUMORS
ESTABLISHED 1860.
WILLIAM LAW & CO.,
Wholesale Commission Merchants,
WHOLESALE GROCERS.
Managers for Nova Scotia of the
Boston Marine Insurance Company
Capital \$1,000,000.
AGENTS FOR:
The Phoenix, and The Glasgow
and London Fire Insurance
Companies.
The Nova Scotia Sugar Refinery,
and Hevea Copper Co.
BOSTON MARINE BUILDING,
Yarmouth, N. S.

Spices and Catarrh
See our guarantee on every package.
Best is Cheapest.
Ask your Grocer for them.
DR. DANIELS' Veterinary Colic Cure
Has never been known to fail in a single instance.

MUSIC-ART-EDUCATION
and
General Culture. Practical Positions
open to prospective students. All instruction
will receive the highest quality. Free
information by addressing T. TORRELL, Boston, Mass.

J. CHAMBERLAIN & SON,
Undertakers.
Warehouses, Offices and Headquarters.
146 MILL STREET, PORTLAND, N. B.
Orders from the country will receive
special attention. Satisfaction guaranteed.
Telephone Communication night or day.

News Summary.

DOMINION.
— The first crop bulletin of Manitoba gives favorable reports from all parts of the country.
— Yarmouth's cotton and woolen mills are working full capacity and over time to fill orders.
— On the natal day of Halifax the street railway of that city carried between 10,000 and 12,000 passengers.
— The maritime press association meets in New Glasgow this year. From New Glasgow they go to Cape Breton.
— C. H. Burgess, of Kingsport, has a ship of 240 feet in frame. She will be the largest ever built at that place.
— Reports to the fishery intelligence bureau at Halifax say that lobsters are exceedingly plentiful at Coegon, N. B.
— Mr. T. Carleton Allen was elected mayor of Fredericton on Monday by a majority of 137 over Mr. John Richards.
— The Dominion government have been notified of the discovery of an anthracite coal mine at Camrose, N.W.T.
— The vote on repeal of the Scott-act in Drummond Co., Que., June 27th, resulted in the act being maintained by a good majority.
— A meeting of the Alumni of the Provincial Normal School will take place in the Normal School building, Tuesday, July 9, at 5 p. m.
— The new deaf and dumb asylum, the construction of which has been commenced on Hawthorn hill, Fredericton, will cost about \$12,000.
— A hawk in the woods near Pugwash river, N. S., has attacked two persons recently. The bird struck and cut the face of one of them severely.
— The town council of Springhill has resolved to ask the local government for a sum of money to be expended in completing the unfinished Junction road.
— There are fifteen lobster factories in the vicinity of Batouche, which give employment to about 150 hands. The catch this spring is larger than that of the entire season of 1888.
— Farmers in the neighborhood of St. Thomas, Ont., have discovered a new worm about one-eighth or one-quarter of an inch in length, which gets into the head of growing wheat and destroys it.
— McAlpine's City Directory for St. John has just been issued. It contains all the valuable information usually found in a work of this kind. To business men it is indispensable. Printed by Geo. W. Day.
— The debt of Newfoundland is steadily increasing, rising from \$2,140,548 in 1885 to \$2,743,499 at the present moment. The expenditure of the colony, which was \$1,376,185 in 1885, was \$1,830,541 in 1888.
— The town of Truro has recently succeeded in refunding its debt of \$75,500 by tender at a shade over 4 per cent. The *Guardian* says that this is the most favorable loan ever effected by any town in the province.
— We are pleased to observe that the senior class students at Cornell university, consisting of 117 members this year, in voting for the most popular man in the faculty, gave Prof. Schurman the lead with 39 votes.
— The Dominion government has reduced the export duty on pine logs from \$3.00 to \$2.00 per thousand, board measure. Negotiation is now in progress to make lumber free between Canada and the United States.
— The announcement is made that the usual bonding privileges have been allowed the C. P. R. for the Short Line to the United States government, and that freight can be sent this route by that route to the Upper Provinces.
— A new joint stock company, to be known as the Milton Manufacturing Co. (a wood working company), has been organized in Yarmouth. It is proposed to erect a factory near the Cotton Duck Mill, and to commence operations at once.
— A new feature in farming in the eastern end of the county is the raising of corn for the canning factory at Cape Tormentine. In his report to the secretary for agriculture, B. C. Raworth, Esq., Cape Road, says some farmers have planted from 4 to 23 acres.
— About 420 p. m. Sunday, a fire broke out at McAdam Junction, in the pattern shop of the N. B. Railway, and quickly spread to the machine shop, boiler shop, blacksmith shop, tin shop and brass foundry. Twelve cars of lumber and freight, which were on a siding, were totally consumed. The loss is about \$100,000.
— At the annual meeting of the Nova Scotia Telephone company, held at Halifax, a very satisfactory statement of the past year's business was presented. It showed the net earnings of the company to have amounted to over \$21,000, of which \$12,000 was paid in dividends, and the balance expended in improving the company's plant.
— The *Montreal Gazette* says:—"The Postmaster-General has under his consideration a proposal to adopt the United States system of hand to hand delivery of all registered matter. By this arrangement registered letters would only be sent on trains which have postal cars attached, and a receipt taken for all registered matter, when handed from one clerk to another and when finally delivered at the office of destination.
— Men may come and men may go, but human needs remain unchanged. The petition of Sir James Hallet, with 113 merchants of London, in the year 1719, for incorporation as a Life Insurance Company, tersely states why every business man to-day should be insured in The Dominion Safety Fund Life Association. That it would also be serviceable to His Majesty's subjects, could they safely and securely insure upon their lives; which would encourage merchants to be more bold in their undertakings, because, in case of death before their schemes in trade succeeded, their widows and families might thereby receive a benefit in a great measure to recompense the failure of such, their undertakings."
— It cost \$200 to cure Michl. Leblé of Antigonish, of terrible dyspepsia. He took *Dr. Carter's* Care and now says: "My peptic has no excuse for suffering when *Dr. Carter's* medicine." \$1.00 box, all druggists and dealers.

— Work on the new railway bridge across the St. Lawrence River, at Quebec, will soon be commenced. The great depth of the St. Lawrence at that point has hitherto been an almost insurmountable obstacle to building a bridge there. This will, however, be overcome, as the present scheme provides for a cantilever bridge which will cost very nearly \$10,000,000. The width of the river from shore to shore is 24,000 feet. The two main piers are built of granite, 500 feet from each shore, in about 40 feet of water. The cantilever bridge itself will be 1,442 feet long and 408 feet above high water mark. The total length of the bridge, including the approaches, will be 34,000 feet.

BRITISH AND FOREIGN.
— In Great Britain last year, 919 persons were killed and 8,826 injured on the railways.
— The Sultan of Turkey has donated £200 for the relief of the Pennsylvania flood sufferers.
— People at Panama are beginning to be hopeful of a resumption of work on canal, with French capital.
— The *Gazette* says a brigadier-general of the British army stationed in Madras, has been attacked by leprosy. The name of the officer is not given.
— Prince Albert Victor, the oldest son of the Prince of Wales, has been affianced to Princess Victoria of Prussia, sister of the Emperor of Germany.
— Ten and three-quarters miles is the range that the French have obtained for the 43-ton gun, 35 feet long, with an 800 pound projectile and 425 pounds of powder.
— The Dissident Liberal Association of Middlethorpe, Mr. Gladstone's district, has decided not to run a candidate in opposition to Mr. Gladstone in the next Parliamentary elections.
— Her Majesty has fully consented to the betrothal of Princess Louise to the Earl of Fife. It is said to be strictly a love match. The morning newspapers extend warm congratulations.

UNITED STATES.
— The receipts of the Brooklyn bridge during the first year after its opening in 1883 was \$402,000. During the past year they amounted to \$433,300.
— The *Aroostook Herald* hears that a new party to nest, a sort of cut worm, has appeared in Blaine and Bridgewater, utterly destroying the plants.
— Maria Mitchell, the noted astronomer, died at Lynn, Mass., Friday, aged 70. She suffered from disease of the brain and has been failing the past year and a half.
— A meeting of the sales agents of six great coal companies decided to advance prices to take effect July 1st. Grate, 5 cents; egg, 15 cents; stove, 10 cents; chestnut, 15 cents.
— The Northern Pacific officials have asked for troops to protect their property and employes from Flathead Indians. The Indians have fired the timber, and station agents refuse to remain at their posts.
— Words don't take kindly to *Pater's* *Lionel* children or others troubled with worms, and are not effective. Ask your druggist for it or any dealer.
— The July *Wide Awake* has many strong, timely features, notably two especially American. One in Miss Seward's "Fourth of July at Robert College," the American college in Constantinople, the other is Mrs. Burton Harrison's "The Republican Club." There are also many other bright things in verse and picture. Mrs. Sallie Joy White's "Public School Cooking," Mr. Warren's "Fishing with a Bottle," Prof. Starr's "Original Talk," and plenty of original anecdotes and entertaining "short talks" in "Men and Things." *Wide Awake* is \$2.40 a year. D. Lothrop Company, publishers, Boston, Mass.

Association Officers.
P. E. L. ASSOCIATION.
The P. E. L. Association will hold its 11th annual meeting at Alberton, on Friday, July 5, at 7 p. m. Arrangements will be made for reduced fares to delegates coming by the different routes.
J. K. LEAHY,
Clerk of Association.
Delegates and others intending to be present will kindly communicate with the undersigned, in order that the necessary arrangements may be made for their accommodation.—J. F. FIELDING, church clerk, Alberton.
EASTERN ASSOCIATION OF N. B.
The Eastern Association of New Brunswick will meet at Havlock, on Saturday, July 2nd, at two o'clock. The committee on resolutions, Messrs. J. S. Trites and J. Doyle, will report in due time the arrangements made.
L. M. WILKES,
Clerk of Association.
Will every church sending delegates that there is forwarded to Isaac M. A. Alward, Clerk of Butternut Ridge Church, before July 10th, a list of the delegates attending the association from each particular church. When there is any uncertainty of the church doing this, individual delegates had better forward me a card with their name and address thereon.
N. B. SOUTHERN ASSOCIATION.
The New Brunswick Southern Association will meet, D. V., with the 1st Springfield church, on the 2nd Saturday of September next, at 10 o'clock, a. m. Will the pastors and clerks please see that the church letters are sent to the undersigned by July 6. Let the statistics be fully made up to May 31st. This being necessary in order that the clerk of the association may prepare his report to be used by the convention committee on state of the denomination.
GEO. O. GATES,
Clerk of Association.

LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any others. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Spring, 1889, styles.—W. H. BENT, 25 King Street, St. John, N. B.

Special Announcements.
We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. KENDALL CO., ENOSBOROUGH FALLS, VT. This book is now recognized as standard authority upon all diseases of the horse, as its phenomenal sale attests, over four million copies having been sold in the past ten years, a sale never before reached by any publication in the same period of time. We feel confident that our patrons will appreciate the work, and be glad to avail themselves of this opportunity of obtaining a valuable book. It is not necessary for you to return this paper in sending for the "Treatise." This offer will remain open for only a short time. 30

Marriages.
MACMURR-BLACKBURN.—At Newport, June 25, by Rev. A. Freeman, Harding Memorial to Eunice Blackburn.
DIXON-DEAN.—At the Baptist parsonage, by Rev. Wm. E. Hall, June 18th, Rainford Dixon, to Louise Dean, both of Sackville.
NOVE-MCLEAN.—At Port Hawkesbury, June 8th, by Rev. R. Mutch, pastor, Merrill J. Nove, to Mary McLean, both of Boston, Mass.
OWEN-TODD.—At Fredericton, June 25, by Rev. F. D. Crawley, Samuel Owen, of Fredericton, to Mrs. Matilda Todd, of the same place.
WATSON-SMITH.—At Carleton, St. John, June 25, by Rev. Edward Hiram, A. M. Manley D. Wells, to Mary E. Smith, both of this city.
GULLIVER-SMITH.—At the home of the bride's father, June 19, by the Rev. C. E. Phee, James P. Gulliver, of Chatham, to Lilian S. Smith, of St. George.
CRANE-DORRIS.—At the Bethel Meeting House, by Rev. Wm. E. Hall, June 26th, James A. Crane, of Sackville, to Mary E. Dotten, of Dorchester.
BOWLEY-GREGG.—In Lawrence, Mass., June 25, by Rev. O. C. S. Wallace, Hartley S. Bowley, formerly of Middleton, to Miss Minnie E. Gregg, of Lawrence.
COOPS-HALLOW.—At Milton, on the 29th ult., by the Rev. D. W. Crandall, Henry F. Coops, to Addie, daughter of Robert Hallow, Esq., all of Milton, Queens Co., N. S.
WARNER-EMBER.—At Port Hawkesbury, June 27th, by Rev. R. Mutch, pastor, Charles Warner, of Port Hawkesbury, to Louisa Embree, of Bear Island, C. B.
MACDONALD-TENNEY.—In Methven, Mass., June 15, by Rev. O. C. S. Wallace, Rev. Robert MacDonald, pastor of the Baptist church of Methven, to Ada Tenney.
BROOKS-DUNPHY.—At the residence of the bride's father, St. Marys, June 26, by Rev. F. D. Crawley, Frank R. Brooks, of Southampton, to Agnes V. Dunphy, of St. Marys.
GATES-PARKER.—At the residence of A. Gates, Esq., Nictaux, on the 26th ult., by the Rev. W. B. Bradshaw, M. A., David Landers Gates, to Sophia Parker, all of Nictaux.
HAY-MILN.—At the residence of the bride's father, June 24, by Rev. I. R. Skinner, Norman Hay, of the Musquodoboit, to Etta E. Miln, youngest daughter of John Miln, of Meagher's Grant, all of Halifax County.
SANFORD-CHARLTON.—At North Wilhamston, June 12, at the residence of H. Charlton, the father of the bride, by the Rev. W. B. Bradshaw, M. A., assisted by the Rev. John Clark, William E. Prior Sanford, of Somerset, to Ruth R. Charlton.

Deaths.
DENNEY.—In Lawrence, Mass., June 25, of consumption, Mrs. Sarah Denney, formerly of Newcastle, N. B.
BOYERS.—At Brookfield, on the 21st ult., of paralysis, Jesse Boyers, aged 82 years, formerly of Fitzpatrick, Halifax Co. Her trust was in God, her death painless.
WATTERS.—Suddenly at Middle Steviacke, June 19, James N., aged 14 years and three months, eldest son of William and Barbara Watters. The cause of his death is unknown. He was searching for a lost sheep, and was found dead, found warm, but lifeless. Verdict, visitation, inquest.
DOUGLASS.—At Great Village, April 30, Mrs. Jane Douglass, aged 74 years. Our departed sister has been for many years a consistent and faithful member of the great Village Baptist church. Loved and respected by all. Her Savior, whom she served in love and meekness, was graciously present with her and sustained her.
BEARS.—At Murray River, P. E. I., April 17th, 1889, Dorcas W. Bears, widow of the late David Bear, and daughter of the late Abraham Whitman, Esq., of Cape Canso, N. S., much and deservedly respected by all who knew her. She was born in Chester, N. S., March 30th, 1800, experienced religion at the age of twelve or thirteen years, under the ministry of Rev. Joseph Dixon, was united in marriage to Capt. David Bears Jan. 24, 1819, was baptized in Canso in 1821 by Rev. Frederic Dearn, and was one of six who constituted the Congregational church in that place. In 1852 the family moved from Canso, to Murray River, P. E. I., and since the death of her husband, about sixteen years ago, her home has been with her son, Henry A. Bears, until, at the advanced age of 89 years, she was gathered home "like a sheaf of corn fully ripe." Her children, thirteen in number, all survive her, and about two years ago held their first and last family reunion, which was an occasion of great interest never to be forgotten. Mingled joy and sorrow filled the hearts of the whole family circle, hitherto unbroken by death—joy in being permitted to meet each other, under such favorable circumstances, and sorrow at the thought that this was to be their last meeting on earth. Her children have reason to bless God for such a mother, the influence of whose prayers and pious example will be felt by future generations of her descendants. Her life was characterized in a good degree by Christian humility, a

living epistle known and read by all around. She was ever ready to help those in trouble, and careful to entertain strangers." Her house was a home especially for ministers of the gospel, and for many years a regular place of worship. Many souls were brought to see the first gleams of spiritual light under that roof, and not a few will rise up in the last day and call her blessed." On her departure from this brief and toilsome life her descendants numbered 13 children, 65 grand-children, and 80 great-grand-children. She calmly fell asleep in Jesus, trusting in his finished work and righteousness. Her numerous friends mourn for her, but not as those without hope, knowing that for her "to die was gain."

Directions for GRITZ, PORRIDGE.
TO ONE quart of boiling water add one and a half cup of Gritz Meal, add salt, stir, and boil for 20 minutes.
GRITZ MUFFINS OR GEMS.
DISSOLVE 1 Cake Yeast in cup of warm milk, add teaspoonful salt, one quart lukewarm milk, 1 cup sugar, 1 tablespoonful butter, 2 eggs, half Golden Eagle Flour half Macdonell's Gritz, pour the whole into a shape allowing the same to cool. Dish with Fruit or Milk and Sugar.
GRITZ JELLY.
POIL Macdonell's Gritz as directed for porridge, whilst Gritz are boiling dissolve a tablespoonful of gelatin favoring same to taste, vanilla or lemon, pour flavored gelatin into the boiled Gritz, pour the whole into a shape allowing the same to cool. Dish with Fruit or Milk and Sugar.
ANTI-DYSPEPTIC BREAD.
1 CAKE of Yeast thoroughly dissolved in 1 pint of lukewarm milk or water, stir in with the hand wheat flour to make a stiff sponge, let stand until sponge is ready and begins to fall, add half pint lukewarm water or milk, salt to taste, 2 tablespoonfuls of brown sugar or molasses, 1 cup of Gritz to every one and one half cups of Golden Eagle Flour, until dough is proper consistency, cover well, let stand in warm place until light, then mold into pans, greasing top of dough, cover and let stand again until light for the oven. Make small loaves. Bake in slow oven.
GRITZ PANCAKES.
MIX one cupful of Golden Eagle Flour, two cups of Gritz meal, and three eggs, one cup of milk or buttermilk, and a small teaspoonful of baking soda.
PRICE IN BAGS 30 CENTS

W. Frank Hatheway,
17 & 18 SOUTH WHARF.
Jan 1
Trusses!
Crutches, Elastic Stockings, Knee Caps, LADIES' & GENTLEMEN'S SHOULDER BRACES
In the most improved styles.
S. McDIARMID,
Wholesale & Retail Druggist,
49 King Street, St. John.
Beans, Pork
—AND—
LARD, XX.
LANDING:
365 Packages above Goods.
FOR SALE LOW BY
C. M. BOSTWICK & CO.
Cures
Burdock BLOOD BITTERS
B.B.B. tones the weak stomach, aids digestion, sharpens the appetite, and regulates and strengthens the entire system.
EVERY BAPTIST SHOULD HAVE THEM.
A BEAUTIFUL SOUVENIR containing A PHOTOS OF ACADEIA COLLEGE and FACULTY, and of the NEW MAN HALL, and HOYTON ACADEMY, in two sizes at 50c. and 35c. A Fine View of Acadia College, in course of construction, by 3 inches. Price in Fine Photo of the late Dr. Crawley, 35c. Sent post paid, in course of mail, on receipt of price by **ROCKWELL & CO.,** Wolfville, N. S.

Straw Hats.
Sailor Straw Hats;
Children's Straw Hats;
Boys' Straw Hats;
Men's Straw Hats,
IN GREAT VARIETY AND LOW PRICES.
C. & E. EVERETT, 11 King St.,
ST. JOHN, N. B.

"WHITE CROSS" GRANULATED SOAP,
For washing and cleansing. Perfectly harmless to fabrics or hands, with wonderful purifying and cleansing properties.
OFFER. Send us fifteen of the above, and get one year's subscription of the magazine, "The Cottage Heart."
GUARANTEE. This soap powder is guaranteed to be all that is claimed for it, and the grocer is authorized to refund the purchase money if not satisfactory.
The St. Croix Soap Mfg Co., St. Stephen, N. B.

PROVINCIAL Educational Association

THE Tenth Annual Meeting of the Provincial Educational Association will be held in the Assembly Hall of the **NORMAL SCHOOL, ST. JOHN, on the 10th and 11th July, 1889.**
PROGRAMME.
Wednesday, July 10th.
10 A. M.—12.30 P. M.
Enrolment of Members. Financial Statement.
1.—"Some Phases of Modern Educational Progress," by Dr. ALLIBON, Superintendent of Education.
2.—"Educational Obstructions," by A. McY. FARRINGTON, M. A., of Acadia Villa Seminary.
3.—"The Course of Study," by F. H. EATON, M. A., Prof. Math., Normal School.
2-5 P. M.
4.—Callisthenic Drill, by Sergeant-Major BALLEE.
5.—Discussion on "The Course of Study."
6.—"Transfer Examinations," by H. S. FARRINGTON, M. A., of Amherst Academy, and A. CARRISON, Esq., of Yarmouth Academy.
8-10 P. M.
7.—Public Meeting, "Our Common Schools," by Hon. D. C. FRASER, M. P.
8.—Ad. Address, by the Rt. Reverend the Lord Bishop of NOVA SCOTIA.

Thursday, July 11th.
9.30 A. M.—12.30 P. M.
I.—PRIMARY SECTION.
9a.—"Kindergarten in the Primary School," by W. R. CAMPBELL, B. A., Truro Academy, and Miss A. PATTERSON, of Truro.
9b.—"Arithmetic in the 1st and 2nd Grades," by Miss N. E. CHURCH, Normal School.
10.—M.—COMMON SCHOOL SECTION.
10a.—"Language in the 3rd-4th Grades," by Miss N. A. HENNING, Windsor.
10b.—"Duties of Principals," by E. McKAY, B. A., New Glasgow High School.
10c.—N.—ACADEMIC SECTION.
10c.—"Natural Science in the School," by Prof. SMITH, Agricultural College, Truro.
10d.—"Academic Diplomas," by GEO. MILLER, Esq., Hanport High School, and N. C. JAMES, B. A., Halifax Academy.
2-5 P. M.
11.—Balloting for Officers, School.
12.—"Music, Tonic Sol-Fa," by Rev. JAMES ANDERSON, M. A.
13.—Singing Class, conducted by Miss W. G. BOWELL, Model School.
14.—"Cities," by Prof. J. F. TUTT, M. A.
15.—Announcement of Officers, Miscellaneous Business.

It will be noticed that the subjects selected are of particular interest at the present time, and that they are to be introduced by able and successful educators. In addition to the special discussion on the course of study, there will be an opportunity given for a general discussion of all the other subjects. Members of the Association may expect the usual free or reduced return tickets on the principal lines of travel.
A. MCKAY, Secretary.
Halifax, 16th June, 1889.

DID YOU
Secure one of the PRIZES offered for the Wrappers of
Woodill's German Baking Powder?
IF NOT
Read this offer for New Brunswick, open until August 31st:
85 for the greatest number;
4 " " second;
3 " " third;
2 " " fourth;
1 " " fifth;
50 cts. " sixth.
If you do not capture the \$3 you must
BLAME YOURSELF.
W. M. D. PEARMAN,
Halifax, N. S.

NOTICE.
FOR SALE, on the S. W. corner of MELVERN SQUARE, N. S.
11 ACRES of LAND, covered with FRUIT TREES, more than 50 of which bore fruit last year, together with other Raspberries, Strawberries, Gooseberries, Currants, &c., good Modern Two-Story HOUSE, thoroughly finished, a Barn with Collar, and other Out Buildings, together with a good well of Water. As the proprietor is leaving, a bargain may be expected. For particulars apply to Box No. 1, Melvern Square, N. S.

COMET STOVE
"THE BEST"
"IN THE WORLD."
MORE IN CAKE THAN OTHER MAKES.
D. L. DOWD'S HEALTH EXERCISER
For Brain Workers and Sedentary People.
Gentlemen, Ladies, without the athlete or by all. A complete gymnastic. Takes up but 6 inches sq. floor room; something new, scientific, durable, comprehensive, cheap. Indorsed by 30,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty engravings, no charge. Free. L. E. Dowd, Scientific Physical and Vocal Culture, 9 E. 14th St., New York.

"WHITE CROSS" GRANULATED SOAP,
For washing and cleansing. Perfectly harmless to fabrics or hands, with wonderful purifying and cleansing properties.
OFFER. Send us fifteen of the above, and get one year's subscription of the magazine, "The Cottage Heart."
GUARANTEE. This soap powder is guaranteed to be all that is claimed for it, and the grocer is authorized to refund the purchase money if not satisfactory.
The St. Croix Soap Mfg Co., St. Stephen, N. B.

"WHITE CROSS" GRANULATED SOAP,
For washing and cleansing. Perfectly harmless to fabrics or hands, with wonderful purifying and cleansing properties.
OFFER. Send us fifteen of the above, and get one year's subscription of the magazine, "The Cottage Heart."
GUARANTEE. This soap powder is guaranteed to be all that is claimed for it, and the grocer is authorized to refund the purchase money if not satisfactory.
The St. Croix Soap Mfg Co., St. Stephen, N. B.

PROVINCIAL Educational Association

THE Tenth Annual Meeting of the Provincial Educational Association will be held in the Assembly Hall of the **NORMAL SCHOOL, ST. JOHN, on the 10th and 11th July, 1889.**
PROGRAMME.
Wednesday, July 10th.
10 A. M.—12.30 P. M.
Enrolment of Members. Financial Statement.
1.—"Some Phases of Modern Educational Progress," by Dr. ALLIBON, Superintendent of Education.
2.—"Educational Obstructions," by A. McY. FARRINGTON, M. A., of Acadia Villa Seminary.
3.—"The Course of Study," by F. H. EATON, M. A., Prof. Math., Normal School.
2-5 P. M.
4.—Callisthenic Drill, by Sergeant-Major BALLEE.
5.—Discussion on "The Course of Study."
6.—"Transfer Examinations," by H. S. FARRINGTON, M. A., of Amherst Academy, and A. CARRISON, Esq., of Yarmouth Academy.
8-10 P. M.
7.—Public Meeting, "Our Common Schools," by Hon. D. C. FRASER, M. P.
8.—Ad. Address, by the Rt. Reverend the Lord Bishop of NOVA SCOTIA.

Thursday, July 11th.
9.30 A. M.—12.30 P. M.
I.—PRIMARY SECTION.
9a.—"Kindergarten in the Primary School," by W. R. CAMPBELL, B. A., Truro Academy, and Miss A. PATTERSON, of Truro.
9b.—"Arithmetic in the 1st and 2nd Grades," by Miss N. E. CHURCH, Normal School.
10.—M.—COMMON SCHOOL SECTION.
10a.—"Language in the 3rd-4th Grades," by Miss N. A. HENNING, Windsor.
10b.—"Duties of Principals," by E. McKAY, B. A., New Glasgow High School.
10c.—N.—ACADEMIC SECTION.
10c.—"Natural Science in the School," by Prof. SMITH, Agricultural College, Truro.
10d.—"Academic Diplomas," by GEO. MILLER, Esq., Hanport High School, and N. C. JAMES, B. A., Halifax Academy.
2-5 P. M.
11.—Balloting for Officers, School.
12.—"Music, Tonic Sol-Fa," by Rev. JAMES ANDERSON, M. A.
13.—Singing Class, conducted by Miss W. G. BOWELL, Model School.
14.—"Cities," by Prof. J. F. TUTT, M. A.
15.—Announcement of Officers, Miscellaneous Business.

It will be noticed that the subjects selected are of particular interest at the present time, and that they are to be introduced by able and successful educators. In addition to the special discussion on the course of study, there will be an opportunity given for a general discussion of all the other subjects. Members of the Association may expect the usual free or reduced return tickets on the principal lines of travel.
A. MCKAY, Secretary.
Halifax, 16th June, 1889.

DID YOU
Secure one of the PRIZES offered for the Wrappers of
Woodill's German Baking Powder?
IF NOT
Read this offer for New Brunswick, open until August 31st:
85 for the greatest number;
4 " " second;
3 " " third;
2 " " fourth;
1 " " fifth;
50 cts. " sixth.
If you do not capture the \$3 you must
BLAME YOURSELF.
W. M. D. PEARMAN,
Halifax, N. S.

NOTICE.
FOR SALE, on the S. W. corner of MELVERN SQUARE, N. S.
11 ACRES of LAND, covered with FRUIT TREES, more than 50 of which bore fruit last year, together with other Raspberries, Strawberries, Gooseberries, Currants, &c., good Modern Two-Story HOUSE, thoroughly finished, a Barn with Collar, and other Out Buildings, together with a good well of Water. As the proprietor is leaving, a bargain may be expected. For particulars apply to Box No. 1, Melvern Square, N. S.

COMET STOVE
"THE BEST"
"IN THE WORLD."
MORE IN CAKE THAN OTHER MAKES.
D. L. DOWD'S HEALTH EXERCISER
For Brain Workers and Sedentary People.
Gentlemen, Ladies, without the athlete or by all. A complete gymnastic. Takes up but 6 inches sq. floor room; something new, scientific, durable, comprehensive, cheap. Indorsed by 30,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty engravings, no charge. Free. L. E. Dowd, Scientific Physical and Vocal Culture, 9 E. 14th St., New York.

"WHITE CROSS" GRANULATED SOAP,
For washing and cleansing. Perfectly harmless to fabrics or hands, with wonderful purifying and cleansing properties.
OFFER. Send us fifteen of the above, and get one year's subscription of the magazine, "The Cottage Heart."
GUARANTEE. This soap powder is guaranteed to be all that is claimed for it, and the grocer is authorized to refund the purchase money if not satisfactory.
The St. Croix Soap Mfg Co., St. Stephen, N. B.

"WHITE CROSS" GRANULATED SOAP,
For washing and cleansing. Perfectly harmless to fabrics or hands, with wonderful purifying and cleansing properties.
OFFER. Send us fifteen of the above, and get one year's subscription of the magazine, "The Cottage Heart."
GUARANTEE. This soap powder is guaranteed to be all that is claimed for it, and the grocer is authorized to refund the purchase money if not satisfactory.
The St. Croix Soap Mfg Co., St. Stephen, N. B.

THE CH...
VOL...
— The Br...
the direction...
General and...
body. The...
submitted...
vote has gen...
larger body...
tists there...
usually is in...
posed amal...
Union of G...
about \$32,000...
The associa...
an amount...
whole exp...
This, howev...
pared with...
grand gift o...
sions.
For a theist, I...
has scarcely...
the quiet life...
for the grati...
by those who...
sion, he wou...
ence as lar...
gathered to...
the still sma...
the second...
Rockefelle...
give \$600,000...
city in Chic...
independent...
significance...
Standard th...
needing to...
Baptist high...
— The ve...
the degree o...
by Kings o...
brother is a...
there will b...
stituted.
— Our yo...
son of the la...
Wolville, he...
Doctor of P...
versity. The...
kind give...
awarded Mr...
examination...
which he ha...
is another i...
the graduat...
high school...
— Nosco...
Thos. Gee h...
tain Sunday...
ance at the...
pal church...
counties of N...
statistics: a...
320,078; at E...
formist Sund...
copied, 25,083...
The Establi...
conformists...
wonder the...
justice with...
— Strain...
has just ret...
the United...
the strict E...
Anniversari...
made a good...
the Yorkshir...
the law of t...
travelling...
title with b...
not go to r...
tried to rid...
expressive t...
mark is as tr...
— The Ho...
thetic inter...
French Prot...
had such a b...
correspond...
some facts w...
ing nature. N...
to these desc...
pastors ha...
gelistic serv...
powerful wor...
through tow...
toric by the...
their ancest...
to persecuti...
they bear joy...
— Bear i...
ald has been...
a homily on...
the ferocity...
of the Unit...
the secular...
take the re...
alleged want...
controverted...
good, from w...
the same th...
very beautif...
friends of th...
with the pol...
they are st...
to accept a...
special meek...
— Good A...
dressing the...
University, h...