

Messenger and Visitor

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The latest news from Uganda is of a most heart-rending character. This great region of Central Africa whose fertility, populousness and prosperity Stanley pictured in such glowing colors in his "Through the Dark Continent," is described as a waste land, with skeletons and corpses, showing traces of murder by fire and other most horrible methods, scattered everywhere. The slave trade and civil war are the reasons. There is a prohibition contest in progress in the State of Nebraska, upon which much depends. A prohibitory constitutional amendment has been carried in Kansas, Iowa and South and North Dakota. The same amendment is submitted in Nebraska. Should it be carried there will be a solid block of five great states having prohibition in their constitution. Both the temperance and the rum power see the gravity of the struggle to be decided in the autumn, and are working with a will. It augurs well that almost all the ministers of the state are enthusiastic workers on the right side.

A missionary in Africa declares that Bishop Taylor's self-supporting mission is a failure, the members having to give all their time to the struggle for life. The corner stone of the Adoniram Judson memorial church was laid on June 30th in a teeming district of lower New York. It is to cost \$330,000, all but \$90,000 of which have been raised. It is said that J. D. Rockefeller is prepared to give \$250,000 to help support a religious daily in Boston, devoted, among other things, to the defence of the common schools against sectarian attack, and to resistance of Roman Catholic aggression. It is but seemly that a Baptist should be at the front in a movement of this kind. Many writers would be glad to get for their works the price brought by the manuscript of Wilkie Collins' "Woman in White"—\$6,500. If the following statement, made by Mr. Paisley at the Methodist Conference, be true, Baptists are better off, as to the number of ministers, than any denomination in New Brunswick. He stated that the Methodist church in New Brunswick had one minister for every 473 adherents; the Presbyterian church one for every 1,100; the Episcopal church one for every 557, and the Baptists one for every 439.

HOLDING TO PRINCIPLE.—Jarvis street Baptist church, Toronto, has shown itself willing to hold to principle when it costs something. Some of the members of the church have taken a leading part in the equal rights movement, and have carried the Baptist idea of separating church and state out to what many believe to be its logical issue—that church property ought not to be exempt from taxation. Not long since, the church held a meeting to discuss the whole question. The result was that a large majority voted to ask the city authorities to assess their church property. As this is one of the most valuable in the city, the taxes will amount to a large sum, and it shows the pluck and steadiness of the membership of Jarvis street church that they were willing to offer to pay so large a price for the sake of consistency. This is the second Baptist church of Ontario that has set this example of loyal adherence to principle.

A DANGEROUS SITUATION.—Rev. W. H. Geistweit has been travelling in the Holy Land, and relates a dangerous experience he had in Jerusalem:

I had one experience I shall never forget, and it may not be out of place to speak of it here. My friend and myself started one afternoon, without a guide, down into the city. We walked on until we found ourselves on the sacred ground of the Mosque of Omar. Every traveller will understand what that means. But as I am not writing for them, I will explain just what it implies. The Mosque of Omar is built on the site of the old Temple of Mount Moriah. It is owned by the Mohammedans. To them it is the most sacred spot on earth, next to Mecca. For anyone, not a follower of Mohammed, to visit the place, it is necessary to secure a permit through the consul, who sends several soldiers with you for protection. It is no telling what these frenzied fanatics would do if they got the chance. On visiting the Mosque, you must put on slippers or cloth coverings over your feet, in order not to desecrate their holy place. They say they have the right to kill any one who enters the enclosure without the usual permission and guard. Well, we were there—on the sacred soil before we knew it, without permission, without a guard, without protection. I felt that something was wrong, but said nothing. In less time than it takes to tell it, the place literally swarmed with half grown boys and men, who surrounded us, and attacked us fiercely. They all signalled us back, but where were we to go? They closed in on us, threw dirt and stones, some beating with long sticks. We slowly moved towards the gate through which we had come, when a tall Nubian, black as night, ran between us and the mob, and held them off till we got out of the sacred enclosure. In our confusion, we had lost our reckoning, and scarce knew where to

go, when lo, before us stood my faithful guide, whose name I wish to give—Salem George. He was frightened when we related our experience. "It is a wonder they did not kill you," was his remark.

Y. P. S. C. E.—The Congregationalist having criticised the action of the Methodist denomination of the United States for establishing the Epworth League—a Methodist C. E. Society—and the Baptists for taking measures at Chicago to establish a Baptist Young People's Society, *Zion's Herald*, the Methodist paper for New England, replies:

The Young People's Society of Christian Endeavor has had a most excellent mission. We are not conscious of any other feeling towards this society than one of most fraternal and Christian. Indeed, to be more explicit, we cherish the same fraternal relation toward it that we do toward the Church; for it is only an annex of this denomination. It was born in a Congregational church, commenced its work in such environments, and has been managed in fact ever since by Congregationalists and in the interests of that denomination. Its spirit, genius and trend are directly toward and into that fold. It has recapitulated that church, and given to it a new and enlarged mission. The Society of Christian Endeavor is the best helper that ever came to the Congregational church. This fact we recognize, and congratulate that church and President Clark on the epochal work that he has achieved. It has been demonstrated, however, that this society does not develop normally, nor train well, our young people. There comes an unmistakable wrench in sympathy from our church in faith, practice and polity.

OUR ACADEMIES.—Mr. L. A. Cooney gave an address, at the commencement exercises of Horton Academy, containing some very interesting and suggestive statistics. Our Baptist brethren in Maine have three Academies, at Waterville, Houlton and Hebron respectively. They cost, in the order named, \$50,000, \$30,000 and \$15,000, and have endowments of \$52,000, \$42,000 and \$25,000 respectively. Our academies have large debts for endowments, and are expected to meet current expenses thus handicapped. Our Maine brethren are wise, we are sure, in making the grand effort they have to fund, equip and endow their academies. We must have well equipped academies or we cannot have a successful college. More and more are denominational colleges coming to depend upon their associate academies for their supply of students. Very naturally, governments which are interested in provincial or state universities will shape the system of common school and grammar school education, which is under their control, to lead all pupils, who propose to take a college course, to take it also in the college or university in their keeping. Denominations that have a profound conviction of the need of a college of their own must, more and more, have an equally profound conviction of the need of academies of their own, because these are necessary to the success—the very existence—of the former. We must get our youth out of the current leading to collegiate or university education by the state before they float on to the place where the channels are worn too deep and the stream becomes too strong. If our Maine brethren are unable to run their academies without a large endowment, we must not think it strange should there be deficits on the current expenses of ours. We only wish that some wealthy brother or sister might have it in heart to come to the relief of Horton Academy.

ARTICLES OF FAITH.—The Presbyterian church of England has just adopted a revised set of Articles of Faith. The articles on the church and baptism preserve all the old mistiness. It is said to be the will of Christ "that His church on earth should exist as a viable and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, organized for the confession of His name," etc. This means that there is one single viable church constituting one great organism, including all who profess faith in Christ, and their children. We know of no church of this kind, unless one of the denominations not holding the Congregational idea of the church, has a monopoly of those who profess faith in Christ. How much clearer would be the definition, we make bold to say, were it of a church and not of the church. Then the including of children of those professing faith in the membership, seems to Baptists a strange inconsistency. Those who are the children of believers are always children of believers. Are those who grow up in wickedness to be regarded as members by virtue of believing parentage, till they die. Or are we to interpret "children" to mean the offspring of believing parents as long as they are children? In this case, our Presbyterian brethren cannot gain much relief from perplexity. When do

they cease to be children? If they grow up in sin are they to be dropped from the church roll, and if so, when? Do not they also believe that all are born in sin—with a depraved nature? Why then include in the church those having a nature opposed to Christ. The description of the purpose of baptism but increases our difficulty. It is said to be the sacrament of admission into the visible church in which are set forth our union with Christ and regeneration by His spirit, etc. If the children of believers are to be included as members of the church, does baptism, in their case, signify regeneration of the spirit? Do Presbyterians believe the children of believing parents regenerate, by virtue of their natural descent? If so, as they do not believe that any ever lose regenerating grace, then all the most outrageously wicked men who have had believing parentage, were regenerate during all their vile lives. If they are not regenerate, then why apply to them the symbol of a regeneration they do not possess, and, in this manner, set a lie? We say in all seriousness that it perplexes us greatly how so clear headed a people as are the Presbyterians can hold doctrines which seem inconsistent with each other, and lead to an inextinguishable tangle of conflicting ideas. Perhaps our clear-headed conferees of the *Witness* can help us.

Thoughts in Brief.

BY PASTOR J. CLARK, ANTONISH.

God's threatenings are just as sure as His promises.

Our greatest labors do not merit the least of the Lord's mercies.

Faith in God leads to faithfulness to God.

By leaning on Christ we learn of Christ.

Paths of our own choosing end in darkness; but paths of the Lord's choosing end in everlasting light.

When our sin looks blackest to our conscience, God's mercy is nearest to our soul.

He who is nearest to Christ is nearest to heaven.

A place at Christ's feet is more to be desired than a seat at Caesar's side.

Not feeling, but faith, is the means of salvation.

Christ's rest means a yoke, but Christ's yoke means rest.

In laying our labors at the Master's feet, we would save ourselves much after-anxiety, if we entirely left them there.

Every Christ found soul is a Christ bound soul.

The unforgetting Saviour is the only hope of the oft-forgetting sinner.

We need not dread the Holy Ghost; He comes like peaceful Dove; And o'er each restless heart He spreads His wings of brooding love; His mission means our good on earth, And endless bliss above.

A Model Service.

In common with most people who eat hearty suppers and read late, I one night had a dream. And in the dream I seemed carried away to a beautiful land, where ministers never have the blues on Monday, where they are allowed once in a while to preach an old sermon, where donations are not deducted from the salary, and where the salary is promptly paid every month. And while in that fair land, I had an opportunity of listening to a remarkable discussion. It was participated in by several deacons, two or three church clerks, and a sprinkling of Sunday-school teachers and preachers. The subject under discussion was "The Model Church Service." I managed to bring away from that discussion a few thoughts which I lay before you at this time. As my memory is not the best in the world, I may have forgotten some essential points; but that cannot be helped.

Just as I entered the meeting, I heard one brother say, "If service commences at 10.30, church members should be in their places at 10.25." Now I thought that was a wise suggestion. Because I have been giving out the first hymn when the congregation was being disturbed by the rustle of endless silks and furberlows, and sometimes my reading has been to a constant accompaniment of creaking chairs and pattering walking sticks; or, if the morning was wet, to the falling of innumerable umbrellas. Indeed, I remember being in Spurgeon's tabernacle once when he paused and said, "I'll wait a minute, so that you can drop all the umbrellas at once." And then by all the church members doing this, outsiders would be able to find out the vacant seats and calmly settle down to worship, undisturbed by the thought that during the reading of the lesson the owner of the pew might come and turn them out.

I ventured to say this to the friend sitting next me. But I was soon sorry for so doing. He was a short, stout, little fellow, with stand up hair and collar, and a dangerous spark in his eye. He stood up, took me by the buttonhole, said he, "Sir, never let me hear of a church member doing so unseemly a thing as turn a stranger out of a pew." "Why," said my peppery friend, "I would be a disgrace to the Christian name, an outrage to Christian decency. Turn a man out of a pew who was in the church five minutes before time, to accommodate a person who was five minutes late." "Sir," said my friend, shaking his finger solemnly, "I won't have it." I hurried to assure him I had never been guilty of such a thing myself, but just then the chairman called my friend to order, for which I was glad indeed.

The next remark I remember hearing was, that parents should take their children to church, and make the children sit with them. Said an old man, "That's so, for I've known folks whose children were bird-nesting and swimming, while they were in church." "Yes," responded another delegate, "and I've known people who sat in the front of the church and prayed, while their children sat up in the gallery and played, so I move that children sit with their parents." That was carried unanimously and disposed of.

"To the model service," said another speaker, "people take their hymn book and Bible." Said he, "I have heard of people who are ashamed to be seen carrying a Bible, and," he continued, "I have seen congregations where hymn-books were as scarce as quarters in the ordinary collection." I couldn't help thinking that if they left their books in the pew from Sunday to Sunday, it would do just as well. I ventured to say so, but I suffered for it. "You sit down," said an old deacon. "These people have already too much capacity for leaving things in the pew. That's where some of them leave all their subscription and seat rent envelopes, and when there's a circular or appeal for Acadia College or St. Martins Seminary, or the heathen, they always leave it in the pew." "And," groaned a minister, "that's where they leave half my sermons, so the pews must be about full!"

It was stated that in the Model Service the people use their Bibles, follow the preacher in his reading, turn up the references, and refer to the text. One sister got up—for I noticed they allowed the sisters to speak there—and said she, "opening the Bibles would make such a flutter." "Yes," said an old deacon, with a sly twinkle in his eye, and a queer quivering round the mouth, "the rustling of your Bible would make as much noise as the rustling of your fan." The lady looked red, and I saw no more fans during that session.

I noticed the meeting was in favor of congregational singing. "I hate," said a church clerk, "I hate this fashion of sticking a half dozen people up in the organ loft and telling them to sing for the whole congregation." "Yes," said an aged man, a farmer, evidently, by his speech, said he, "I saw a little box with holes in it on the top of a house the other day; they told me it was for birds to build in; I asked if the birds did much singing in those boxes. 'No,' was the reply; they sing better out in the trees." Now," said the old man, "it would be just as silly for all the forest birds to be silent, and let the box birds sing, as for a congregation to be silent, while a choir warbles about their heads like a tree frog on an August afternoon." Another declared things were coming to a pretty pass, so they were. "The minister hired to pray for us, the choir got to sing for us, the deacon to take the collection; we sing by proxy, pray by proxy, next thing we will go to heaven by proxy." Said an old pastor, when I say, Let us praise God by singing, I mean the whole congregation, not a few behind the organ. "Amen," said another old preacher, "Let all the people praise Thee, yes, let all the people praise Thee." Just then a young fellow who had been in Boston a month, waiting for his father to send him money enough to get home, rose and said, "They don't all sing in Boston, for when I was there I saw"—just what he saw, I never heard, for his father exclaimed, "Sit down, sonny, because you don't know a bass clef from a crow bar, and I want you to understand, if I can't sing very accurately, I can be like the bumble bee and the cricket, I can make a joyful noise." And," said the old man as he took his seat, "The Bible says, Make a joyful noise unto the Rock of our salvation."

An aged mother in Israel rose then, and said she hoped the meeting would not deem her presumptuous, but she wanted to know if it was allowable to say "Amen" at the close of the prayer. Her pastor jumped up and replied, "Sister Read, it is; your 'Amen' often reminds me of the Saviour's promise to the two or three, and when I hear your 'Amen' I think, now Lord she's agreed, and so am I; grant us the blessing." Said he, "I wish I had more in my church who second my public prayers with a hearty 'Amen.'" And all the ministers present said, "That's so," except one. He was a funny fellow; he rose with a smile and said, "I'll tell you a story. Once I was preaching at a revival where an old man was given to saying Amen to each petition. I said, Lord, take Pridle from these people. 'Amen,' said he. And Decet, 'Amen,' and Dishonesty, 'Amen,' and Drink, 'Amen,' and Tobacco—there was a solemn pause, during which the old man slowly transferred the quid to the other side his mouth." "Order!" cried the chairman, and the meeting commenced discussing the sermon.

They passed four resolutions respecting the preacher:—
I. That he be allowed to vary the service at pleasure; pray first to-day, sing first next Sunday, and so on.
II. That the church provide him a supply, and pay his expenses to and from when he goes to the Association and Convention. And further, that the church obtain a supply—in addition to paying his salary—during the summer vacation, which is to consist of one month. That resolution passed, but it was a tight squeeze to get it through.
III. That the minister time himself. I couldn't understand that resolution, so I said to the funny brother, "What does that mean?" He shook with laughter, and said, "They've got a couple of fellows here with watches like footballs, and a snap on them that sounds like the latch of a gate; and these watches those men pull out and open and shut in full gale of minister and people about a dozen times in the sermon. Ah, ah," said he, "that is a good resolution, I framed it myself."

IV. The minister can vote as he likes. They tried to pass an amendment to this, that the minister can vote as he likes if he is a conservative. But the amendment was lost. They then discussed the collection.

It was decided that the deacons should take it up; that they restore to their original owners all Yankee cents, tough loyenges, and buttons; and it was also resolved that the collection be taken up before the sermon. There was considerable difference of opinion respecting this; one brother said he thought the jingling of the mussy after the sermon was distasteful to the Lord. The funny man rose and said, if they had all put in as little as the last speaker, he thought the Lord would not hear much noise. The other speaker concluded that was a personal remark, and I thought so too. One man, a stranger, had a funny idea. He said, "Do away with subscriptions and Convention Fund schemes; let us live by faith, and not return to the beggarly elements of the world. I always act on the principle of never letting my right hand know what my left hand is about." We laughed at that, for he had no left hand, lost it six years ago in a railway accident, for which loss he could get no remuneration, as he was stealing a ride in a box car. He thoroughly exasperated the meeting, and at the close of the session, no brother would take him home to tea, which I thought very creditable to the people, for from meanness such as that the chairman said, "We should come out and be separate." One enthusiastic brother remarked, "I was baptized last month, and I'd only got a ten dollar bill, but I put it in my pocket, and had it down under the water, and when I came up from the river I looked at that bill and thought, now you're baptized ten dollars, and you must not make a fool of yourself over tobacco, rum, or finger rings; so, ten dollars, I'll tell you what you shall do. A quarter of you, i. e., two fifty, shall go to the Convention scheme, another quarter to the Seminary building at St. Martins, another to the Acadia Jubilee fund, and the other two fifty will buy the pastor a new wide awake hat. I couldn't help thinking of the good that could be done if in each church there were a few baptized pocket books. In some places they baptize children who are unconscious, yes, some are protestors against it in their own feeble way; so why not baptize pocket books? "O," said an old sister, "O, for a religion that would make our membership consecrated and sacrificing."

Well, the last question they discussed that night was, how best to commence and close the Sanctuary Service. And it was agreed that no better way of opening could be found than for each member as he took his seat to lean forward and breathe a silent prayer that God's blessing might rest upon pastor and people. Some one said that public worship is as near time to the soul, and it's only right that ere partaking of the heavenly bread we should say with the children, "For what we are about to receive, the Lord make us thankful." And another old friend, a minister, said, "Such a practice on the part of the people would prevent these young ministers indulging in fire crackers and spreadeagles, for, said he, if the minister felt, 'now all these people have asked God to bless my word to the nourishment of their souls, he would take heed to the message.'" And the old man said this in such a kind way, that nobody felt aggrieved. He also suggested that the minister after a short prayer by way of commencing the service, for, he said, "it's good to sharpen the sword ere using it."

But how to close the service was not so easily settled. Some said they could never attend to the benediction because of people putting on overcoats, reaching for hats, umbrellas, and so forth. But at last they agreed on one thing, viz., that the whole congregation be seated after the last hymn, and with bowed heads listen to the benediction. There was a lot of scattered shooting that I don't quite remember. About the necessity of every Baptist field having a parsonage; about the need of discipline in the churches; about running Sunday schools all the year round, and, are demanding the time of the minister's wife, to be sure and give her a salary; also, they suggested supporting the denominational newspaper, colleges, missions, and so on, and I heard a hint about the union of all baptized believers. And then I awoke, and lo, it was all a dream!

Moncton. W. B. HISSON.

W. B. M. O.
"Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR JULY.

For our missionary stations on our Home fields this summer, that they may be filled with the power of the Holy Spirit and preach only, Christ crucified.

Meeting of the Aid Societies in connection with the Central Association.

The meeting was called to order by Mrs. Murray, President of the Falmouth Aid Society. After devotional exercises Mrs. Nalder, Corresponding Secretary for Hanis, was elected to preside, and Miss Whidden, Secretary.

A cordial address of welcome was received from Madam Young, of Falmouth. Enthusiastic addresses were given by Mrs. D. F. Higgins, and Miss Fitch, their topic being "The Field." Reports of an encouraging nature were received from fifteen Aid Societies. Miss Fitch presented the following resolution, a copy of which was sent to Mr. Selden:—
The women of the Mission Aid Societies of the Central Association of Nova Scotia have heard with sadness of the sudden death of Mrs. Selden, a personal friend of a large number of the members, and a devoted, successful laborer in this and other Christian enterprises. From the time the societies were formed by Miss Norris, till she was called by her Saviour to her eternal rest, Mrs. Selden, our departed sister, never ceased to take a deep interest in our work. It enlisted all her sympathies and engaged all her rare mental talents. It is with a pleasure, mingled with sadness for our loss, that we bear our testimony to the high appreciation all felt of the devoted and earnest life of Mrs. Selden. As secretary her labors were on a large scale. In this and other relations to our societies, she was ever efficient and successful. While deeply impressed with our own loss, we hereby extend to the bereaved family our heartfelt sympathy, and trust the Saviour, to whom the dear departed one always looked for help, and by whom she was always sustained, will cheer and comfort them in the hour of their affliction. The hope of meeting the one so dear, and so dearly loved, so many left to mourn, will mitigate greatly the sore trial so generally felt, and especially by the family of which Sister Selden was a beloved member.

A vote of thanks was moved and passed unanimously to the trustees of the Methodist church who had kindly offered the church for the use of the meeting. Miss Whidden, Sec'y.

THE MISSIONARY REVIEW OF THE WORLD does not usually insert poetry, but has made an exception in the July number, which contains a contribution from the pen of the present pastor of the Antigonish church. It is entitled, "Tell the Tale."

The Stunted Grace.

And perhaps they are still ignorant of the... have no apologies to offer for bring- ing before you again the subject of Chris- tian beneficence. As for the church which is doing its full duty in this mat- ter of Christian giving, or for the individ- ual, there is no theme so pleasant and profitable as that of beneficence, and for the church which is not doing its full duty in this respect, or for the individual, there is no kind of preaching they need so much. The full development of all the graces is but the normal growth of a Christian. Hence the Apostle says, "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."—namely, the grace of beneficence. For the space of two whole chapters, the 5th and 13th of his second epistle to the Corinthians, the apostle deals with this theme of Christian giving; and his deliv- erance upon it is more complete than can be found elsewhere in Scripture. The duty of giving, the measure of giv- ing, and the motives that should prompt us in giving, together with two beautiful and worthy examples are laid down with much clearness and force. Paul's long stay in Macedonia had impressed him with the great and generous spirit of the churches in Northern Greece, and he commends the example of those who in a great trial of affliction had out of "their deep poverty abounded unto the riches of their liberality." Their deep poverty, rather than being a check upon their liberality, was a helpful stimulus to their Christ-like beneficence. "For," he declares, "to their power, I bear their record, yea, and beyond their power, they were willing of themselves, praying us with much intreaty, that we would receive the gift and the sacrifice of their fellowship of ministering to the saints." These Macedonian Christians remind us much of the old Kerner pastor who, when asked how his people could afford to give so much, for it was a time of sore famine among them, he said, with a con- tented smile, "it only means rice with- out curry." They could eat rice without curry, but as the redeemed of the Lord of Hosts they could not live without giv- ing. The Macedonians were also worthy examples in other respects, and the apostle says, "they first gave their own selves to the Lord, and unto us by the will of God." He then calls to mind the beautiful example of Christ: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that He might be rich to us, that we might be rich in His poverty might be rich." There must be first a deep sense of consecration, be- fore there can be a high sense of the duty of Christian liberality, and a hearty giving as unto the Lord. Paul's whole argument on beneficence is based on the broad principle that love must and will promote a spirit of liberality; and if the spirit of liberality be wanting, it is be- cause love to God is not supreme, for true beneficence is the free and sponta- neous product of a loving heart. That there is a normal growth in this grace among us must be apparent to all. Never did the voice of divine pro- vidence call so loudly for enlargement as to-day; and never before were the op- portunities for growth so abundant. The design of God is most plainly indicated in the rapid increase of wealth that has been poured into the coffers of the Christian church during the last century. Long since has He claimed the silver and gold for Himself, and will doubtless set their vast machinery in motion for His own glory. Since the Christian church, by prayer and faith, has been universally successful in securing opportunities to declare the story of the cross among all nations, what we now need is the means to send the consecrated herald to the ends of the earth. Then, and only then, can we most hopefully look for the coming of the King. But a new era is about dawning upon the Christian church in regard to the place and power of consecrated wealth in the great mission of the gospel. For God, by placing again her grasp upon sufficient means to evangelize the race, is throwing the responsibility of saving a lost world on the church, in a way and manner He has not done since the apostolic age, and the way the church is coming to feel the responsibility in this matter, may be seen by a statement made before the Evangelical Alliance, held at Washington in 1887, when it was stated that probably since 1850 more money had been raised by the Protestant churches of Christendom for purely evangelistic purposes, and for current church expenses and local charities, than was raised in all the previous eighteen centuries. But while great ad- vancement has been made, it only shows us how little they did, and not how much we are doing. For the increase of Christian beneficence, and the planting of means kept pace with the increase of wealth that had fallen to the lot of the Christian church. It has been stated on good authority that while the evangelic churches of the United States hold with- in their possession one fifth of the wealth of the country—and perhaps they are the most liberal people under heaven—only one per cent of the gross amount is given for religious purposes at home and abroad. The very stones cry out, "where are the nine?" From these facts it is quite evident that beneficence is the stunted grace in all our churches. There must soon come a revolution in our present system of giving if the church of Christ is to accomplish the grand work which an all-wise Providence has plainly marked out for her. The money power of the world has become so potent in the civilization and Christianization of the race, that the church can no longer afford to ignore this power, or her obligation to use it for the divine glory. For the time has come when the money power must be more largely employed in the work of the Lord. There is no longer a respectable standing in the church of God for the miser, no longer can he draw up his purse strings, and sneer at the mercenary and worldly spirit that is rampant upon the church, while he seeks to meet his Chris- tian obligations with sighs and cries. This is a day of real self-sacrifice, a time when much beside prayers and songs must be given for the salvation of men and the glory of God. Never was there a time when the money power was so much through the agency of hard earn- as to-day. And all this but gives force

bring forth sons and daughters for the... What better investments can our people... We have a trio of voices: Home Missions, Foreign Missions and Education, calling upon 44,000 Baptists for enlargement in the work of the Lord, through the agency of enlarged liberality. Still we respond to these voices by giving the same sum from year to year, or shall we "abound in this grace," according to the divine injunction? These appear to be the good and sufficient reasons why we, as individuals, and as Christian churches, should "abound in this grace also." Secondly, How shall we abound in this grace? This grace, we must remember that it is a grace, and as such it needs the same care and nourishment as do the other graces. How seldom do Christians pray God to make them liberal; we pray for others, but seldom do we pray that we ourselves may abound in liberality. 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each earning fifteen dollars per week, and giving one-twentieth, equal \$10.00 per week. Thirty members, each earning twelve dollars per week, and giving one-twentieth, equal \$18.00 per week. They would, each earning six dollars per week, and giving one-twentieth, equal \$3.00 per week. Making a total of \$45.00 per week, or \$2,356.80 per year. From this amount deduct \$1,500 for pastor's salary; sexton, \$208; gas, \$100; coal \$75; and you have a balance of \$503.80. Should this little church have a debt of \$500, it could pay the interest at six per cent, and have a balance of \$233.80, which could be distributed as follows: Foreign Missions, \$40; Home Missions, \$40; American Baptist Publication Society, \$25; Bible Work, \$25; State Work, \$25; Ministerial Education, \$30; Minis- ters' and Widows' Fund, \$18. The amount is small, but they are propor- tionately much larger than any Baptist church in the United States is giving to- day for either home expenses or benevo- lence. One-twentieth is a sum so small that few Christians earning wages would miss it; and yet, such a sum systemat- ically and proportionately given, would make the Lord's treasury like an unfaul- ting fountain." We need to study care- fully systematic and proportionate giving, to see how little after all is given to the Lord's cause; and how few there are who do this giving. There are so many professing Christians who give compen- satingly nothing, that those who do give are misrepresented, by being numbered along with so many dead heads. The crying sin of the rank and file in all our churches is that of an unjust steward- ship over the Lord's money. Let us urge upon all the churches within the bounds of this Association to take some more practical steps to grow in this grace during our next Association year. 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A Great Event
In one's life is the discovery of a remedy for some long-standing ailment. The poles of beneficence is in his power. You inherited it from your ancestors. Will you transmit it to your offspring? In the grand majority of cases, the Constitution and Center of our life is situated. It is supposed to be the primary source of many other derangements of the body. Begin at once to cleanse your blood with the standard alternative.

Ayer's Sarsaparilla
For several months I was troubled with scrofulous eruptions over the whole body. My appetite was bad, and my system so prostrated that I was unable to work. After trying several remedies in vain, I resolved to take Ayer's Sarsaparilla, and with so good effect that less than one bottle restored my health.
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Restored My Health
The rapidity of the cure astonished me, as I expected the process to be long and tedious.—Frederic Mariz Fernandes, Villa Nova de Gays, Portugal.
Ayer's Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists, \$1.00 per bottle. Worth 30 cents.
HOTELS.
ALBION HOUSE, 22 Backville St., HALIFAX, N. S.
CENTRAL HOUSE, 75 Granville St., HALIFAX, N. S.
ELLIOTT'S HOTEL, 28 to 32 German St., SAINT JOHN, N. B.
HOTEL STANLEY, KING SQUARE, SAINT JOHN, N. B.
HOTEL OTTAWA, North Side King Square, SAINT JOHN, N. B.
YARMOUTH HOTEL, MAIN STREET, YARMOUTH, N. S.
OXFORD HOUSE, TRURO.
BUSINESS CARDS.
J. CHAMBERLAIN & SON, Undertakers, Warehouse, Office and Residence 146 MILL STREET, PORTLAND, N. B.
THOMAS L. HAY, DEALER IN HIDES AND CALF SKINS, AND SHEEP SKINS, STOREROOMS—15 SIDNEY STREET, Where Hides and Skins of all kinds will be bought and sold.
ISAAC HERB, Photographer, 13 CHARLOTTE ST., ST. JOHN, - N. B.
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Marble, Freestone, and Granite Works.
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JULY 16
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Sanctification

CIRCULAR LETTER OF THE WESTERN N. B. ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED.

Dear Brethren,—In this letter I wish to present a few thoughts on the doctrine of sanctification, and I necessarily must abbreviate. In this epistle I shall present the subject in its negative, and then in its positive form. Or, in other words: 1st, What sanctification is not; 2nd, What it is.

Sanctification is not original sin, neither is it conviction for sin. It is not predestination, nor divine fore-knowledge. It is not justification, nor baptismal regeneration, neither is it Pharisaic righteousness, nor self-boastful adulation. The tendencies of sanctification are not to promote within the possessor of it a spirit of superiority over his fellow-Christians, nor is it inflated with boasting bombast. It does not lead its possessor to set up his own standard of what is right or what is wrong, nor does it arrogantly sit on the judgment seat and pronounce an unchristianizing and uncharitable sentence on all those who may not look at matters through its verdant and self-satisfied lens. Sanctification did not originate in the fungus growth of an over-heated imagination. Neither is it nerve with a seal, nor according to knowledge. Nor does it seek to introduce, promote and perpetuate discord and division in churches, and amongst Christians who are contending earnestly for the faith once delivered to the saints.

Sanctification does not appear on the arena with glittering, galvanized sheen, with a deceptive exterior. Its light is not that of the ignis fatuus, which, if followed, would only lead to the dismal swamp of error and confusion, and to the turbid streams of a most questionable interpretation of God's Word.

Sanctification is not the trumpet which gives the uncertain sound. It does not rush instantaneously from a doubtful conversion to God, to the altitude of sinless purity, and meridian of undimmed brightness, perhaps to leave its devotee dazed, deceived, lost in the blackness of darkness forever. Sanctification is none of these.

2nd, Sanctification.—What is it? Sanctification, sanctify, sanctified, are words frequently used both in the Old and New Testaments; and as words are the fruitage of thought, it is important that we show their meaning, and what they teach. According to the best authorities I have looked at, I find that the words in the Hebrew and Greek languages, from which our English word sanctification is derived, means to separate from, and consecrate to. The question must necessarily be asked, Are these words used in this sense in the Scriptures? To the law and to the testimony I will only give a few quotations from the many which might be presented: Gen. 2:3—"God blessed the seventh day and sanctified it" (set it apart).

Exod. 13:2—"Sanctify unto me all the first-born of the children of Israel, both of man and of beast;" separate them from the others; set them apart. These words are used also for ceremonial cleansing. The Lord said unto Moses, "Go in to the people and sanctify them to-day and to-morrow, and let them wash their clothes and be ready against the third day, for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Ex. 19:10. The Lord commanded that the breast and shoulder of the ram to be offered in burnt offering were to be sanctified, (separated from the other parts of the animal), set apart for Aaron and his sons (Ex. 29:27). The altar was to be set apart for the service of the Lord. "Therefore, the Lord said, They shall anoint the altar of burnt offering and all his vessels and sanctify the altar, and it shall be an altar most holy, and thou shalt anoint the laver and his foot and sanctify it." Ex. 40:10-11—viz., set them apart. Aaron was anointed and sanctified to minister in the priest's office. The Tabernacle and all its vessels were sanctified, set apart to the service of the Lord—Lev. 8:10. The same form of speech is used in reference to divine foreknowledge and predestinating purpose of God, in selecting and setting apart for specific work. Therefore God said, regarding the prophet Jeremiah, "I knew thee, before thou camest forth out of the womb I sanctified thee and ordained thee a prophet to the nations." Jer. 1:5—viz., set him apart to the prophetic work. Paul recognized this grand fact in his experience and call to the ministry. Therefore he wrote: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Rom. 1:1—selected, set apart. Jesus taught the same doctrine when He said, "For their sakes I sanctify myself that they also might be sanctified through the truth." John 17:19. He did not mean to say that He was made holy, for He was that always; but that He was set apart or sanctified in the choosing, predestinating purpose of God from all eternity, who, said the apostle, "was verily foreordained from before the foundation of the world, but was manifested in these last times for you." 1 Peter 1:20. "That He might purify unto Himself a peculiar people, zealous of good works." Titus 2:14. For this

purpose and work Jesus was set apart in the covenant of grace. For this He was born, lived, suffered, died, rose, and now appears in the presence of God for us. It is obvious that God's people are distinct and separate from the world; though in the world they are not of the world, but are chosen, selected, sanctified, set apart; to be lights of the world, to glorify God and enjoy Him forever. I have said in this paper that sanctification is not divine foreknowledge, predestination, justification, regeneration, or adoption. These are distinctions, and distinctions which ought to be made in the presentation of these doctrines. Yet in them there is a grand basis of unity, as well as outgrowth of purpose. The traveller might imagine, as he looks at the magnificent Alpine peaks, that each one represented a distinct mountain; but as he approaches he finds that these lofty heights are all united at the base in consolidated rocky fastness, while in their altitude they are pointing heavenward. So in these grand doctrines of the gospel. Though apparently differing in degree and distinction they all meet and combine in Christ, the "Rock of Ages," and all unmistakably point heavenward. Let us then "lift up our eyes to these doctrinal hills from whence cometh our help" and comfort. God's children are His sanctified ones, because they are chosen in Christ before the foundation of the world.—Eph. 1:4. Therefore, as a result of that choice they are predestinated, called with an holy calling, justified; regenerated, sanctified, set apart in Christ Jesus, in that they are called to be saints. Hence Jesus is made unto them "Wisdom, righteousness, sanctification and redemption." The act of setting apart or sanctifying, as far as the divine mind and the action of that mind is concerned, is instantaneous; but the development of that sanctification will be gradual and progressive in the lives of the regenerate. For the sanctification of the Spirit is unto obedience. The proof of our being predestinated is our conformity to the image of God's dear Son. The agency within us producing this conformity we regard to be the distinct work of the Holy Spirit in our sanctification, or our being made meet for the inheritance and companionship of the saints in light. The foundation principles of sanctification are begun in the soul. When that soul is regenerated, or born from above, we admit that the impartation of spiritual life is both mediate and instantaneous. "It is the Spirit that quickeneth." All the impulses of that spiritual life tend toward a separation from sin, and consecration to God and His work. Paul, writing to the Corinthian church: "Such were some of you (referring to gross sins in the days of their darkness), but ye are washed, but ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God." I Cor. 6:11. "And this is the will of God, even your sanctification (separation from sin), that you should abstain from fornication, for God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4:3, 7. The apostle commended the steadfastness of the Thessalonians, and thanked God for their Christian lives, and added: "Because God from the beginning hath chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. 2:13. God's people in all ages and in all lands are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter 1:2. The supply of the Spirit may not at all times be the same, yet we recognize its work in the soul continuous. Hence Paul wrote, "We are confident of this one thing, that He who hath begun a good work in you will perform it unto the day of Jesus Christ."—Phil. 1:6.

In the realm of Nature, when vegetable life is supplied to the plant, it grows and is governed by the principles of the life in it; so in the realm of Grace. When spiritual life is supplied to the soul, it will be governed by the principle of that life, and bring forth fruit unto holiness. In grace we are made "partakers of the divine nature." This new nature cannot sin, because its fruitage is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."—Gal. 5:22-24. Thus the seed principle of holiness is in the heart of each of the truly regenerate, and the fruitage is the evidence.

Nevertheless, there is an inward struggle against indwelling sin. The new man sins not, but strives against sin; because all the rootlets of the old Adam nature are not entirely removed. The Christian, therefore, is a spiritual Shulamite, in whom are the company of two armies.—Song of Sol. 6:13. So Paul wrote, "When I would do good evil is present with me,"—the Spirit warring against the flesh, and the flesh against the Spirit, the conflict by times so severe that the apostle exclaimed, "O wretched man that I am, who shall deliver me."—Rom. 7:24. But deliverance will come, for when Christ shall appear "we shall be like Him."

How beautiful in Nature to see the fruit tree richly laden with mellow fruit, the branches gracefully, yet silently bending under the pressure thereof. How much more beautiful to see in the garden of the Lord the trees of righteousness bending humbly under the rich fruitage of symmetrical Christian life, and saying in modest utterance: "Unto me who am less than the least of all saints is this grace given." This, I believe was Paul's idea of sanctification. He therefore desired for the Thessalonians, "That the very God of peace would sanctify them wholly," and, said he, "I pray God your spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23. Through the inspiring power of Bible holiness, though not yet perfect, let us press forward to the mark for the prize of our high calling. "Giving all diligence, let us add to our faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; to brotherly kindness, charity; for if we do these things we shall never fall, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ," where we shall be like Christ, "for we shall see Him as He is." This will be the goal—sanctification complete. This will be heaven—Home, sweet home.

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Religious Intelligence

NEWS FROM THE CHURCHES.

St. MARTINS.—Three persons baptized here on Lord's Day, 6th inst. The pastor is granted a vacation.

St. GEORGE.—I baptized three persons into the St. George Baptist church, on Sunday, July 6. Brethren, pray for us. C. E. FINE.

PEEKHAGAN, N. B.—Bro. Hutchins, who is assisting Bro. Pine, finds the people at Peekhagan, Brockway, etc., hungering for the gospel.

BALLET.—Bro. Wright has been blessed in having had several additions by baptism. Others are awaiting baptism. He has five preaching stations.

LEINSTER STREET.—Bro. Mellick is taking a strong hold upon his people. There have been several baptisms, and there are others enquiring.

BURDELL ST.—Bro. Stewart is enjoying his work. The prayer meetings and preaching services are largely attended. The receipts at Sabbath services were never larger. There are several inquiries.

GERMAIN STREET.—A brother reported, speaking in the highest terms of the pastor and his work. There are four Sabbath school superintendents in the church. Three of these are our mission schools. The financial outlook is better than for years.

St. GEORGE.—Bro. Pigeon has been much blessed. There have been baptisms every month for the last quarter. He is full of enthusiasm and joy in his work. A good deal has been done on the destitute fields around, and much success has attended his labors.

St. STEPHEN.—The St. Stephen Baptist church is quietly and steadily progressing. During the last year about \$500 have been paid on the debt, reducing it to a little over that amount. The congregations are from 15 to 20 per cent. larger than the year before. Several have been added to the church by baptism, and there are inquirers who, it is hoped, will soon come forward for baptism.

TUSKET.—This morning we entered the baptismal waters at Casman. Others will soon follow. The church has recently purchased a parsonage, which is in every respect finely adapted to the purpose. Circumstances enabled us to procure this fine residence at a very moderate figure. The payment for our parsonage is guaranteed by a subscription paper which bears the name of nearly every family in the church, and also carries the evidence of substantial aid from our Baptist brethren and sisters in Yarmouth town. ADDISON F. BROWN.

July 6. THE OAK BAY FIELD.—This is a wide field, taxing Bro. Todd's heart, head and body. At Rolling Dam they are repairing the house of God, and also carrying the earnest religious spirit among the people. Although the house is over three miles from the nearest house, and some of the people have to come nine miles, neither storm nor business keeps the people away. At Bartlett's Mills the work is going on encouragingly. At Ledge Dufferin and Oak Bay the people are, for the most part, already members of one of the denominations represented. Ten have been added to the churches of this field during the year. The churches have pledged themselves to give \$50 to Foreign Missions, and it is hoped that something may be done for other objects. Bro. Todd has also added Bayside to his very large field.

ATLANSFORD.—Since our last report from this field we have visited the baptismal waters twice. On April 6th, two young men yielded obedience to our Lord. Yesterday three more young people confessed their Saviour and united with the church. Thus God is blessing the humble efforts put forth. We have been on this field now just 18 months, in which time we have had the great joy of welcoming into the church 75 persons, 56 by baptism and 19 by letter. Others are looking Zionward. We are deeply grateful to God for the manifestation of His mercy. The church is about placing a new chandelier costing \$70 in the meeting-house. It has been decided also to build a parsonage which, if you know the people, you will feel sure it will be no discredit to the church. H. N. P.

ANTHONY.—One believer was baptized here, July 6, by Pastor J. Clark.

SECOND MONCTON, N. B.—We are informed that three persons were baptized on Sabbath, July 6th, into the fellowship of the Second Moncton Baptist church, by Rev. Isa. Wallace. Bro. J. W. Keirstead, lic., a student of St. Martins Seminary, is at present supplying the Second Moncton and Weldford churches.

ADVOCATE HARBOR, N. S.—During my recent visit to Advocate Harbor I was invited by a friend to examine the new parsonage, and was delighted with what I saw. Here is a well built, commodious and convenient parsonage with a wood-house, stable and garden spot. The parsonage has been furnished throughout, so that it stands almost without a parallel among our parsonages in these Provinces. It reflects most favorably upon the enterprise and benevolence of this church, and it is greatly to be desired that it may not be long unoccupied. At present it pleads silently but earnestly for an occupant. It will be the residence of the pastor of the Apple River church, recently organized, as well as of the Advocate Harbor church. This is now one of our most inviting fields of labor. I. W.

SALMON CREEK.—We praise God for the encouragement we have received here of late in His blessed work, and we feel to thank God that He has sent such a faithful and earnest worker in our midst. Bro. Milton Addison, one of the students of the Baptist Seminary, St. Martins, has been laboring here about three weeks with good results. Five happy converts were baptized and received into church fellowship on Sabbath morning, the 6th, by our late pastor, Rev. W. G. Corey. Among the number baptized was the wife of our dear Bro. Corey. How encouraging and what a great source of joy and comfort to have one so near to him join him on his Christian journey. Meetings are still being carried on and much interest manifested. Brethren, pray for us that God may carry on the good work begun until many more become savingly acquainted with Jesus. We know He will if we prove faithful. E. E. C.

HILLBORO, N. B.—Last Sabbath it was our privilege to baptize and welcome into the church and afterwards to meet at the Lord's table, a dear old sister, Mrs. Steven Steward, in the 58th year of her age. She saw most of her dear ones go one by one into the Christian church, while she remained behind. She listened to their prayers and personal entreaties, and yet could not see her way clear to put her trust in Jesus. God had come to her in the voice of tender pleading by the preaching of the gospel and by the promptings of the Holy Spirit. He had come, too, in the sad and lonely hours of affliction, when farewells had to be spoken and separation of nearest and dearest friends had to take place. At the open grave of sister, daughter and kind husband she had heard the voice of God's compassion bidding her turn to Him who has a strong arm for the widow and comfort for the distressed. And now, after all these various dealings of God with her, she comes to knock at the door of Christ's church, saying: "People of the living God, I have sought the world around, Paths of an and sorrow trod, Peace and comfort nowhere found. "Lonely I no longer roam Like the cloud, the wind, the wave; Where you dwell shall be my home, Where you die shall be my grave."

This sister has not many years left her to praise the name of her Redeemer in His earthly courts; but she has before her a long eternity to love and adore Him who loved her and gave Himself for her. In talking with this sister the writer was very much impressed with a statement she made. Said she: "I think I was converted under the preaching of Mr. Crandall (Father Crandall she meant) when I was eight years old. I have a distinct recollection of the sermon and my feelings at the time. I can see him now standing in the corner of the room and talking about Jesus." And then she added, "I believe children should go to church." How many of our Sabbath-school children go to church? I am afraid many parents have not discharged their duty in this respect. In this day of Sabbath-school training and gospel preaching, we ought to look for many conversions from among the children. But how shall we expect this to take place if the children are not found in the house of God to listen to the preaching of the gospel? I fear many parents are much to blame in this matter. They should take their children with them on the Sabbath to the house of prayer and have them sit with them. Perhaps, too, Sabbath-school teachers do not discharge fully their duty on this point. What a suggestive lesson the last Sunday-school lesson was both as to the place where the woman was healed and the instruction given on that occasion by Christ! What grand opportunities our teachers have to impress upon the minds of the young their duty and privilege of attending the house of God. It does not take many years of Sabbath desecration to fit a boy or girl for a course of evil. I say that the aged sister, "I believe children should go to church." And if they are brought to the house of God in early life we may confidently look and pray for their conversion. Last Sabbath, Bro. John Hughes preached a very acceptable morning and evening in the Village church. Why does not one of our vacant churches secure the labors of this excellent preacher? Bro. Hughes has been pastor over a church near Boston, but has now returned to the Provinces. Though advanced in years, he is able to do first-class pastoral work. I hope to hear soon of some one of our vacant churches fortunate enough to have secured the labors of this brother. W. CAMP.

HAY TEDDERS.

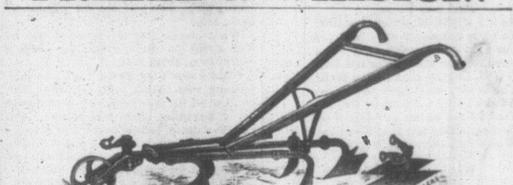


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IN LIFE.

BY MRS. EVA ROSS YORK.

I shall not pass this way again, Although it border'd be with flow'rs, Although I rest in fragrant bow'rs, And hear the singing

Then let me pluck the flow'rs that blow, And let me listen as I go To music rare That fills the air: And let, hereafter, Songs and laughter

And let no chance by me be lost To kindness show, at any cost, I shall not pass this way again; Then let me now relieve some pain,

As if I might, sometime, return To bless the weary ones that yearn For help and comfort ev'ry day,— For there be such along the way.

But since I may not, let me spend My strength for others to the end; For those who tread on rock and stone, And bear their burdens all alone;

Remembering not that those there be Who drink the dregs of misery, I love the beauty of the scene, Would roam again o'er field and green.

As I might, sometime, return To bless the weary ones that yearn For help and comfort ev'ry day,— For there be such along the way.

As if I might, sometime, return To bless the weary ones that yearn For help and comfort ev'ry day,— For there be such along the way.

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"I can find nothing, I want to stay here,—indeed, I have no means of getting away if I wanted to. You must give me something to do. I will do anything. There must be some way in which I could be worth to you what I am."

Mr. Graves looked doubtfully at the boy. "Why," he said, laughing, "if you were not such a polite, scholarly young fellow, I suppose I might contrive—"

"Never mind the polite and scholarly," said Walter, eagerly. "What is there about the place to be done?"

"It's all nonsense to tell you," he said, "but the Mexican that's been hauling the vegetables in from my ranch has been taken sick,—but of course—"

"I'll do it," said Walter. "When shall I begin?"

"You don't mean it?"

"Try me and see if I don't."

"Well, then, you must be round in the alley-way to-morrow morning."

Walter went to his room and thought it over. It was a solving of the vexed question of being able to breathe this life-giving air.

But who can blame him that the longer he thought of it the harder it seemed to do.

"What! all these fellows think of me," he said to himself as he glanced out of the window. Below lay a lawn decorated with palms, magnolias, and many other growths strange and beautiful in his eyes.

He had taken them all in with delight, yet now he viewed the loveliness about him almost with distaste, feeling half inclined to give up the struggle and try to get back to where friendly faces would beam upon his efforts and kindly hands be stretched out to him.

In the pleasure ground were a number of young fellows of his own age with whom he had been on terms of agreeable intimacy, sharing their rambles and frolics.

Ladies there were, too, and young girls, who had smiled pleasantly upon him.

"What would they all think of this he was about to do? Could he keep it secret from them?"

"But I won't try to do that," he said, flushing with manly pride. "Aunt Margaret used to say there was no shame in doing anything that was honest. I'm just the same fellow that I was when I was idling around here. I ought to feel proud of earning my bread thus by being good for nothing—and I will be."

"Exactly that," replied Walter. "But honest, now," said Hugh, coming nearer, "are you doing this for a wager?"

"No," said Walter, "I'm doing it to pay my board."

Hugh gave a long whistle and turned away. Walter went on, wondering within himself if he did not more than half wish he had not been so brave.

The Touch of a Flower.

One, two, three, four! Mr. S., the shipbuilder, started from his seat at his office-table as the tall clock rang out the hour, closed the books that lay around him and crossed the room to an open window, through which the breeze from the river came up to cool the warm air.

The noise of clinking iron and of workmen's calls floated up to him from the great shipyard below. His, all his—the piles of steel and copper—the unfinished hulks of many vessels—yes, even the great iron steamers, his own company, from whose sides resounded the blows of hammers. The workmen—a thousand or more—were his also, to work, to toil, to slave in winter's cold and summer's heat that his wealth might grow from grain to grain, year by year.

Just then a tired looking workman came very near to the shining wheels as he half staggered back to his place among the others. Gertrude leaned forward, and before Thomas could enter a vigorous objection, her clear young voice was saying:

"I am so sorry you are tired! Would you like my roses?"

The young girl unpinned the bunch on her breast and held them, sweet and fair, out to the bewildered man. He took them with a muttered blessing.

"Papa," she said, a minute later as they rolled away toward the boulevards, "I'm thinking."

Mr. S. smiled back at the earnest face raised towards him. "When we go to Newport," she asked, "a minute later, 'what does Hays do with all the flowers?'"

"I'm sure, Gertrude, I can't answer that; I suppose they bloom and die. He always has orders to keep up the house and take care of the errands of the workmen. Are you thinking of any of your pet plants now?"

"No," said Gertrude, "I was thinking how many must be wasted in our garden. Oh, papa, could I, could I give them to the men? Not I, you know, for I won't be here, but somebody. That man was so glad to get the roses to carry home!"

Then the little story came out. At first Mr. S. laughed and teased and called the whole thing impracticable, absurd and too good to be true.

"A pretty story for me to be giving my men bouquets!" said Mr. S. Nevertheless, one day he did call Tom and Chips and Ben, three of the most reliable dockboys in the yard, and sent them up to the great house on the boulevard with distinct orders to carry out the wishes of Miss Gertrude.

Twice a week all that hot summer, as the young people seemed variously affected by Walter's doings. Some of them, to their honor be it said, made no difference in their treatment of him. Others, with Hugh, showed that he had fallen from their good graces by becoming one of the workers instead of remaining an idler in the great world.

"Who is that young fellow?" asked an elderly gentleman, sitting on the hotel piazza, one morning.

"O, I don't know much about him," was the answer, "except that he seems to be at work that is scarcely good enough for him. He appears to be well-mannered and well educated."

"Why does he drive a vegetable cart, I wonder?" continued the old gentleman.

Mr. Graves chanced to be near and answered the question.

"Well, sir, it's because he prefers doing it to running in debt for his board. I offered to trust him, but he wouldn't hear of it. He would have something to do, and that was the only thing I could give him."

"H'm," said the old gentleman. "I like a fellow that will do something."

capable of being, our very love will assist in transforming them into the realization of the ideal for which we love them, and thus the constant outpouring of our affections toward them will act as a perpetual lever, lifting them nearer and nearer the realization of their desires. Let no one doubt the truth of this; it has been proved by practical demonstration. Let us then not be chary of complimentary and appreciative utterances, but forgetting self, and remembering those dearer, or who should be dearer, than self, in assuring their happiness and success we most surely secure our own.—Christian Advocate.

How Can We Prosper? Personal prosperity should be sought because by it we build up character and can better advance the kingdom of Christ. But how can we be sure to thrive? Since mind and motive are the most important factors, we begin with the spiritual essentials, and name the industrial afterward:

1. Live a humble, consistent, Christian life. A teachable, spiritual mind, walking humbly with God, is the best fitted for insight, prudence, and action.

2. Keep the Lord's day holy, taking religious rest upon the terms of mind invigorates the judgment, and renews the bodily strength.

3. Attend the mid-week prayer-meeting; for it is a bulwark against the over-weight of care. Active business is promoted by so safe and refreshing a let-up in the midst of the six working days.

4. Be regular in family and personal devotions. Thus to keep the affections and motives well-balanced is a protection against those mid-judgments, notions, and mere conceits which are so disastrous to business.

5. Work, but do not overwork. Be busy, but never hurry. Energy of will and nerve and muscle must be wrought into every prosperous enterprise.

6. Think. One thought may be worth a hundred blows. It is the mind that manages and finally wins or loses.

7. Watch the important little. A small waste may consume the narrow margin between profit and loss. To attend to important trifles is high art; but to spend time upon unimportant trifles is "fussiness."

8. Promise only with great care to fulfill. A promise kept is a credit and a source of strength. A promise forgotten, neglected, or broken, is a weakness and a damage as well as a wrong.

9. Be careful of debts and credits. Watch the maturity of claims. Pay promptly and collect carefully. Always thank a creditor for notice, but settle without waiting for it. Do not allow a debtor to slip. Be prompt due but courteous notice.—Selected.

Mrs. Henry Sheldon, of Farmersville, was cured of Canker of the Stomach by Burdock Blood Bitters when her friends had nearly abandoned all hope.

Not to enjoy life, but to employ life, ought to be our aim and aspiration.—MacDuff.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

Physician (reflectively). "H'm! The case is one which will yield to a mild stimulant. Let me see your tongue, madam, if you please." Husband (hastily). "Doctor, her tongue doesn't need any stimulating."—Chicago Tribune.

Pope & Bitlau, druggists, Cedar Rapids, Iowa, write: "We have never sold any medicine that gives such satisfaction to the customer and pleasure to the seller as Dr. Thomas' Electric Oil. We can refer you to numbers that have used it for diarrhoea with entire satisfaction and success."

An Irishman going to the post office inquired if there were any letters for him. "Your name, sir?" said the clerk. "There's a good one now," said the Irishman, with scorn; "why, you stupid fellow, won't you see it on the back of the letter?"

Ayer's Hair Vigor has long held the first place, as a hair dressing, in the estimation of the public. Let it be known that this preparation gives a beautiful gloss to the hair, and gentlemen use it to prevent baldness and cure humors in the scalp.



EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether arising from itching, burning, scaly eruptions, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple eczema, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDY, consisting of CUTICURA, the great Skin Tonic, and SOAP, an exquisite skin Purifier and Softener, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. Par-ate, save your children years of mental and physical suffering.

Stop that CHRONIC COUGH NOW! For if you do not it may become consumptive. For Consumption, Scrophulous, General Debility and Wasting Diseases, there is nothing like SCOTT'S EMULSION Of Pure Cod Liver Oil and HYPOPHOSPHITES Of Lime and Soda. It is almost as palatable as milk. Far better than any other so-called Emulsions. A wonderful flesh producer. SCOTT'S EMULSION. In put up in a salmon color wrapper. Do not get the cheap imitations. Sold by all Dealers at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

INTERNATIONAL S. S. CO. FROM ST. JOHN, N. B., AND ANNAPOLIS, N. S. SUMMER ARRANGEMENT. ST. JOHN LINE. Commencing MONDAY, MAY 6, one of the Palace Steamers of this Line leaves St. John

BOSTON, VIA EASTPORT & PORTLAND. Every MONDAY, WEDNESDAY, and FRIDAY morning at 7:30, Eastern Standard time. Returning, leaves Boston same days.

FOR BOSTON DIRECT. Every TUESDAY and FRIDAY, directly after the arrival of express train from Halifax. Returning, leaves Boston every MONDAY and THURSDAY morning.

WOOL! WOOL! 200,000 Lbs. Wanted AT THE Oxford Woolen Mills In exchange for the World-Renowned OXFORD CLOTH.

OXFORD MFG CO., OXFORD, N. S. SEND post card for Samples and full instructions for sending your Wool direct to the mills in exchange for these goods. Hundreds throughout the Province are receiving satisfaction every year. Try it!

SHIPMAN'S PATENT Best Family Flour made in Canada. Add your order to get it for you, if he want, send direct to J. A. CHIPMAN & CO., Head Office, HALIFAX, N. S.

BAPTIST Book & Tract Society, 120 Granville Street, Halifax, N. S. THE SET OF 7 VOLS. FOR \$16.00.

American Commentary ON THE NEW TESTAMENT. MATTHEW, by John A. Broadus, D.D., LL.D., \$2.50. MARK, by W. N. Clarke, D.D., \$2.50. LUKE, by Geo. H. Bliss, D.D., \$2.50. JOHN, by Alvah Hovey, D.D., LL.D., \$2.50. ACTS, by E. B. Hackett, D.D., \$2.50. ROMANS, by E. C. Dargatzis, D.D., and Rev. D. B. Ford, \$2.50. CORINTHIANS, by E. P. Gould, \$2.50. GALATIANS, by Alvah Hovey, D.D., \$2.50. EPHESIANS, by J. A. Smith, D.D., \$2.50. PHILIPPIANS, by E. C. Dargatzis, D.D., \$2.50. COLLOSSIANS, by E. C. Dargatzis, D.D., \$2.50. THESSALONIANS, by E. C. Dargatzis, D.D., \$2.50. TIMOTHY, by E. H. Hart, D.D., \$2.50. TITUS, by E. H. Hart, D.D., \$2.50. HEBREWS, by A. C. Kendrick, \$2.50. JAMES, by E. M. Winkler, D.D., \$2.50. PETER, by N. M. Williams, D.D., \$2.50. EPISTLES OF JOHN, by E. C. Dargatzis, D.D., \$2.50. JUDY and REVELATION, by J. A. Smith, D.D., \$2.50.

INTERCOLONIAL RAILWAY. '90. Summer Arrangement. '90. ON AND AFTER MONDAY, 24 JUNE, all the Trains of this Railway will run Daily (Sunday excepted).

Perfect Days in June. Need Perfect Days for June, and here they are! IN SHEET MUSIC FORM. ELAINA, A Love Song, by W. Water. 50c. MIZPAB, Song, Adam Gelib. 50c. SIGNAL, BELLS AT SEA. Song. W. S. Hays. 40c. OLD HOME DOWN ON THE FARM. D. Baker. 40c. VISIONS OF REST WALTZES. F. T. Baker. 40c. DANCE ROSSAINE. F. T. Baker. 40c. EDELWEISS. (Alte Waltz). T. E. Vanderlin. 40c. BATTLE WAGON. Triumphant March. E. H. Holt. 40c.

IN BOOK FORM. SABBATH DAY MUSIC. For Piano. Very beautiful music. More than 40 sacred airs. Arranged by Len. Knox. 50c. OPERATIC PIANO COLLECTION. The best of the music of 19 operas. 50c. YOUNG PLAYERS' POPULAR COLLECTION. 50c. CLASSIC SOLO COLLECTION. 50c. Piano Duets. Highly praised by good players. PIANO CLASSICS. Volume 2. Marvellously good pieces as are those of Vol. 1. 50c. SONNETS. Volume 2. Grand music.

SLIGH ROBES. A full stock on hand and prices low. C. & E. EVERETT, Furrers, 11 King Street. FUR COATS. Black Seal Seal, Black Siberian Wolf, Blue Seal Seal, Blue Seal Seal, and Grey Seal Seal. C. & E. EVERETT, Furrers, 11 King Street.

PATENT RAB HUFFS. Five great new and original articles, which will be found invaluable to ladies or gentlemen whose ears are exposed to the cold winds of winter. In Canada on receipt of fifteen cents in stamps. C. & E. EVERETT, 11 King St., St. John.

JAMES S. MAY & SON, MERCHANT TAILORS, Demville Building, Prince Wm. Street, ST. JOHN, N. B. P. O. Box 305. JAMES CURRIE, Amherst, Nova Scotia. General Agent for the NEW WILLIAMS' Sewing Machine. Also, PIANOS and ORGANS. Machine, Washes, Oil, and Paris, always on hand.

THE LOVING KING BY MARGARET S. BIRD. Sitting alone in the shadow Of a grief that was all my Sighs thinking I were dead, Slightly making me to cry, Sudden then amidst the crowd Of a gladness great and Over the chords of feeling Till my heart forgot to cry "Because of Thy loving-kindness The word alone into my Like a cool hand allying And charming away the Because of Thy loving-kindness Better than life to me My life shall be kept by Of praise unchecked and Not always the path of There are thickets hung There are rough and stony Where never the roses But off, when the way is I am conscious of One Who's hands and whose I And I'm happy and Guide. Better than friends and k Better than love and re Dearer than hope and tri Is the name I wear on I feel my way through the With a confident heart I shall live in the light be I shall conquer death as

THE HOME Save the Gift MARGARET S. BIRD. There never was a time of the world when a Ch were so willing to make Christs as they are today of God are looking, wide and wistful eyes, to fa Africa, to Mexico, long way, heavy-laden mill from under the yoke of superstition into the light of the gospel of Christ. M are willing to give up all of a Christian home, all of a civilized nation; to personal tastes; to scr of refined and cultured life against the gospel of thing that makes the diff the "heathen Chinese," savage of Africa, and the Christian A. I am into homes.

Thank God for the are willing to obey the C Master: "Go ye into all preach the gospel to eve Let us help on the good prayers and with our m one to it; that we do not against our own huma souls brought from the heathenism would be li the mother whose son gone down into the de and shame. Do you ang for your children. Let us follow this grou girls. As a rule their feet out, their eyes b right their natural physical nervous, refined; but l variation—no matter how of it. Watch their to attract the attention of their attempts to "flit" ductors or drivers of the the clerks in the stores.

Here is one who aspir "manly." Her hair is s upon one side of her parted on the side; b into the pocket of her discourses in a loud, s her companion. A val you see, she is certai are intelligent Christe class a fair sample of the class American home.

Look at those two p need-looking young gir tract the attention of the looking, wistful eyes, successful, and the quart a walk. Well for the g men are only silly, like I not old in vice and sin.

Here is a gay, laughi member of that par articles, which will be found invaluable to ladies or gentlemen whose ears are exposed to the cold winds of winter. In Canada on receipt of fifteen cents in stamps. C. & E. EVERETT, 11 King St., St. John.

THE LOVING KINDNESS.

BY MARGARET S. BARNETT.

Sitting alone in the shadow
Of a grief that was all my own;
Silently thinking over,
Silently making moan,

THE HOME.

Save the Girls.

There never was a time in the history
Of the world when a Christian people
Were so willing to make sacrifices for
Christ as they are to-day.

THE FARM.

Attention to Orchards.

Work in the orchard during summer
should not be neglected, the young trees
especially demanding attention.

THE HOME.

Save the Girls.

There never was a time in the history
of the world when a Christian people
were so willing to make sacrifices for
Christ as they are to-day.

THE FARM.

Attention to Orchards.

Work in the orchard during summer
should not be neglected, the young trees
especially demanding attention.

cannot talk to them, put into their hands
the right sort of reading, you can get it
at the rooms of the Women's Christian
Temperance Union, 35 Bromfield St.

What It Is Wise to Forget.

And now let me give you a list of some
things which will make you happier if
you forget them.

Effective.

than any other pill I ever took." Mrs. B. C.
Grubb, Burwellville, Va.

TEMPERANCE.

For and Against.

Did it ever occur to you, reader, to
ask yourself the question, who are in
favor of the saloon and who are against
it?

THE HOME.

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especially demanding attention.

The Use Of

Harsh, drastic purgatives to relieve
constipation is a dangerous practice, and more liable
to fasten the disease on the patient than to
cure it.

Ayer's Pills,

which, while through its action, strengthen
as well as stimulate the bowels and excretory
organs.

Effective.

than any other pill I ever took." Mrs. B. C.
Grubb, Burwellville, Va.

Ayer's Pills,

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.

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Christ as they are to-day.

THE FARM.

Attention to Orchards.

Work in the orchard during summer
should not be neglected, the young trees
especially demanding attention.

Be Happy To-Day.

In 1852 Bishop Simpson thus wrote to
his wife: "Be careful of your health; be
cheerful. Look aloft. The stars display
their beauty to us only when we look at
them; and if we look down at the earth,
our hearts are never charmed. Be re-
solved to be happy to-day—to be joyful
now—and out of every fleeting moment
draw all possible pure and lasting pleasure."

If this advice were generally followed
multitudes of people who are wretched
now would be comparatively happy.
The mother who is continually looking
forward to the time when her children
will be grown and able to take care of
themselves, misses the happiness she
might have if she gave herself up to en-
joying their baby ways, their innocent
prattle, their mischievous pranks. "I
suppose you think your children will be
a great comfort to you when they're
grown up," said a care-taking, over-
anticipating old lady to a young mother
who was absorbed in her little ones.

"O no," was the reply, "I don't think
about that; I take comfort in them now;
they pay me every day they live for all
I can do for them, in the delight they
give me." And they went on paying
her in the same way all along to man-
hood and womanhood and so long as she
lived.

The student looks forward to the day
when he shall receive his diploma as a
great day. And so it is; but on that
day he will be at the bottom rung of a
long ladder reaching up higher and
higher as life goes on. If he postpones
every-day happiness, the postponement
will be likely to continue as long as he
lives, and he will "die without the sight."

We may lay plans that run through
all the years to come, and it is right we
should do so; we may build high hopes
of future achievement—the man is to be
praised who does not thus build, but while
working out our plans, while cherishing
our hopes, we may each and every day
nourish our souls at the fountain of
pure pleasure sprinkling everywhere
around us. The sky above us is full of
varied beauties. "Day unto day uttereth
speech, and night unto night showeth
knowledge." Flowers are bursting into
bloom at our feet, birds make the air
vocal with song; we can but be happy if
we let our hearts beat in time with the
great heart of Nature.

"Man is born unto trouble as the
spark fly upward," but man is born
equally to joy; nay, he is born more to
joy than to sorrow. The sensation of
life is one of joy; there is pleasure in
seeing, in hearing, in tasting, in smelling,
in the use of those wonderful instu-
ments, our hands, in the use of our feet,
in the growth of our minds. Sickness
and sorrow develop our capacities of
enjoyment. How keen are the senses
of the invalid; and if we will resolve to
make the best of everything trouble will
prove but a steppingstone to higher
joy.—N. Y. Christian Advocate.

"STRANGE"
you say. What is strange is the
fact that the brightest people
have the poorest style of writ-
ing, and make it still worse by
writing in a slow, cramped,
wearsome manner. Rapid
Writing will be a revelation
to you. Its speed and elegance
will delight your eye.

DYSPEPTICURE
Is not a palliative but a
CURE; it first relieves,
then controls, and
finally entirely sub-
dues the irritation and
inflammation of the
Stomach, that cause
Indigestion and Dys-
pepsia.

18 Pkges. Drugs,
CHEMICALS, &c.
S. McDIARMID,
49 King Street,
SAINT JOHN, N. B.



Does it hurt the Clothes?

We hear that some woman said
of Pearlina—"it's the greatest thing I
ever saw for easy wash-
ing and cleaning, in-
fact it does so much
I'm afraid of it." She
recalls the old saying,
"too good to be true."

How absurd to suppose that the
universal popularity of Pearlina
is due to anything but won-
derful merit.
How absurd to suppose that mil-
lions of women
would use PEARLINE
year after year if it hurt
the hands or clothing.

How absurd to suppose that any sane man would risk
a fortune in advertising an article which would not stand
the most severe (and women are critical) tests.
That's just what PEARLINE will stand—test it for
easy work—quality of work—for saving time and labor
—wear and tear—economy—test it any way you will—
but test it. You'll find PEARLINE irresistible.

Beware
Peddlers and some unscrupulous grocers are offering
imitations which claim to be Pearlina, or "the
same as Pearlina." IT'S FALSE—they are not, and
besides are dangerous.
Manufactured only by JAMES PYLE, New York.

DURING THE SUMMER SEASON
MANY people become debilitated, accompani-
ed with feelings of LASSITUDE, LOSS
OF APETITE and INDIGESTION. The best
remedy to be derived from the use of
BARD'S QUININE AND IRON TONIC is almost magical. Ask your dealer. Price
50 cents.

H. C. CHARTERS,
DEALER IN
STAPLE AND FANCY DRY GOODS,
No. 217 MAIN STREET, MONCTON, N. B.
(Besides the City Market.)
BEST VALUE FOR THE MONEY—OUR MOTTO.

LONDON HOUSE
WHOLESALE,
ST. JOHN, N. B.
READY MADE CLOTHING AND
SHIRT DEPARTMENT.
In this Department may be found full lines
of Men's, Youth's and Boy's Tweed and
Worsted Suits—Linen and Alpaca Suits;
Rubber Shoe-liners, and Tweed Waterproof
Gaiters; Coats and Pants; Duck and Cottonade
Overalls and Jumpers. Also, White Dress
Shirts, White Unstarched Shirts, Regatta
and Colored Cotton Shirts, Cream and Fancy
Striped Flannel Shirts, &c.
Mail Orders placed in competent hands.

DANIEL & BOYD,
VENETIAN BLINDS
If you are wanting either Venetian or
shutter blinds, and your order to us as we
guarantee satisfaction.
HARDWOOD FLOORING.
A large lot of kiln-dried Flooring on hand.
DOORS, SASHES, WINDOW-FRAMES,
BALUSTERS, &c.
A. CHRISTIE W. W. CO.
CITY ROAD, ST. JOHN, N. B.

NEW GOODS,
IN GENTLEMEN'S DEPARTMENT.
27 King Street.
NEW Long Searls, Silk Handkerchiefs,
Made-up Scarfs, Pongees, Braoses, French
Braoses, Ring Straps, Courier Bags, Dressing
Gowns, Gloves, Merino Shirts and Drawers.

Business, Short-hand
& Type-writing, and
Telegraphy Depart-
ments.
FACILITATED BY expert
and specialized, open
all summer. This we are
able to do, because, besides
the usual advantages of
this system, we have the
advantage of the unexcelled
quality of our work.
Students (day or night)
can order at any time.
Send for circulars.
NO VACATIONS.
L. O. O. F. HALL.
S. BERR, Prop.

SHORTHAND
Thoroughly taught by mail or person-
ally at this Institute. SITUATIONS
procured for competent pupils. STENO-
GRAPHY, PUNCTATION, and all the
LATEST WRITING INSTRUCTIONS, and all the
standard machines. Short-hand and Type-
writing supplies. Send for Circulars. Ad-
dress, Shorthand Institute, St. John, N. B.

A. F. RANDOLPH & SON,
WHOLESALE
PROVISION MERCHANTS,
Direct Importers of TEAS
from China.
Full lines of Grocers' Sundries
always in stock.
FREDERICTON, N. B.

BUCKEYE BELL FOUNDRY.
Successors in business to the
BUCKEYE MANUFACTURING CO.
CANTON, OHIO.
No duty on church bells.
BUCKEYE BELL FOUNDRY.
Successors in business to the
BUCKEYE MANUFACTURING CO.
CANTON, OHIO.
No duty on church bells.

Baltimore Church Bells
These bells are made of purest Bell Metal, (Copper and
Tin) by the best workmen, and are guaranteed to be
perfect in tone, and to last for ever.
For Prices, Circulars, &c., address BALTIMORE BELL
FOUNDRY, C. K. ROBERTSON, 218 & 220 N. BALTIMORE ST.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Solely and kindly to the public.
We have a full stock of Church Bells, School Bells,
and other bells; also, Chimes and Aulas.

ROYAL
BAKING POWDER
 Absolutely Pure.
 A cream of tartar baking powder.
 Highest of all in leavening strength.
 U. S. Government Report, Aug. 17, 1889.

W. H. FAULKNER,
 No. 213 MAIN STREET,
MONCTON, N. B.
 (Stone Store opp. "Transcript" office.)
 Importer and Dealer in
Ready-made Clothing
 AND
GENT'S FURNISHING GOODS.
 An Elegant and Well-selected Stock always on hand. Our Specialties are
Hats, Caps, and Fur Goods.
CRANDALL'S CLOTHING EMPORIUM, Dore's Block, Gerrish Street. Custom Tailoring neatly and promptly done. A full line of Ready-made Clothing always on hand.

NOBLE CRANDALL,
 Windsor, N. S.
Assessment System.
THE Mutual Relief Society OF NOVA SCOTIA.
 HOME OFFICE, YARMOUTH.
 President—A. C. BURNHAM.
 Secretary—W. F. BROWN.
 Manager & Treasurer—THOS. B. CROSBY.

New Business for the half year is double that of same period in 1889.
Amount paid Widows since Jan'y 1st, 1890 (six months), \$20,000.00.
Cost of Insurance (based on nine years' experience), only \$8.50 for each \$1,000 at age 40.

This Society has been steadily growing in favor, and stands higher today in the estimation of the policy-holders than at any time in its history.
 It insures its members at a lower rate than any other society or company.
 Write Home Office, N.S.

WM. S. ROBBINS,
 General Agent for New Brunswick.
 11 BROAD STREET, ST. JOHN.

Burdock's BLOOD BITTERS
THE KEY TO HEALTH.
 Unlocks all the closed secretions of the Stomach, Liver, Bowels and Blood, cures Rheumatism, Dropsy, Dry Skin, Bizziness, Jaundice, Heartburn, Nervous and General Debility, Salt Rheum, Erysipelas, Scrofula, Etc. It purifies and cleanses the Blood all poisonous humors, from a common Pimple to the worst Scrofulous Sore.

HORTON COLLEGIATE ACADEMY,
 WOLFVILLE, NOVA SCOTIA.

HORTON COLLEGIATE ACADEMY opens September 1st, 1890. There are two Courses of study: a Matriculation Course, to prepare young men for college, and a General Course, to furnish a student for teaching or business. The situation of the school is beautiful, healthy, and central, and its past record is one of success. Young men who are seeking thorough culture. Every room taken to suit the family, and the happiness of the boys. Rooms large and well ventilated. Connected with Acadia College and Acadia Normal, this Academy affords rare opportunities for social as well as intellectual development. Students have the privileges of a Gymnasium, Reading Room, Library, Lectures, Reception, etc. Board and Washing, \$2.00 per week. For particulars write for Catalogue.
 I. B. OAKES, Principal.

ACADIA SEMINARY,
 WOLFVILLE, N. S.

THIS SCHOOL FOR YOUNG LADIES reopens for the year 1890 on Wednesday, Sept. 3. Three Courses of Study: Classical, Literary, and Musical. Diplomas given upon graduation in any course. Thorough and experienced teachers in all departments: Classical, Literary, Instrumental and Vocal Music, French and German, Painting and Drawing, and Education. Commodious, well arranged, well furnished, and comfortable building in all its appointments. Catalogues sent upon application. Letters of inquiry may be addressed to the Principal, Miss M. E. GRAY, or to
 I. B. OAKES, Principal.
 Wolfville, July 16, 1890.

News Summary.

DOMINION.

—Grand Lake coal is being used on the Central Railway with good results.
 —The exports from Queens and Kings counties, P. E. Island, for the month of June were valued at \$106,700.
 —The post office department will hereafter pay depositors by cheque, payable at all the chartered banks in Canada.
 —Montreal assessors have nearly completed their census, and it is estimated that the population of the city and suburbs is 377,700.
 —The telegraph cable line between Halifax and Bermuda was opened on Thursday, when congratulatory messages were received and sent.
 —The potato crop of Cornwallis is hardly up to the standard, but there is some splendid fields of them yet that are very noticeable to the traveller.
 —The Amherst boot and shoe company, of Amherst, N. S., is making improvements in its premises, and adding new machinery to turn out finer lines of goods.
 —The Dominion Express Company has completed arrangements with the Atlantic steamship lines, and will establish an express service in the future with Britain.

—Large numbers of apple trees have been injured throughout the Annapolis valley by the caterpillar; there will be consequently a falling off in the crop in some places.
 —The department of agriculture has been notified that Asiatic cholera is epidemic in Spain. Quarantine officers of the Atlantic ports have therefore been on the alert.
 —The Summer School of Science meets again this year at Parrishboro, its opening session begins on the 21st. The attendance this year promises to be greater than ever before.
 —Mr. Fred Neal expects to be at work manufacturing soap in about a month. The building has been put upon the site and the pans are being manufactured in Moncton.—*Amherst Sentinel.*

—An imperial blue book shows Canada's trade with Great Britain in 1889 as follows: £11,785,838, and imports—£8,916,076. Canada's exports to the mother land show an extraordinary increase.
 —The C. N. Railway is pushing work rapidly. President Sheffield expects to have tickets issued in August. The road is nearly completed from Kentville to Canning, so that working cars can run.
 —Six hundred and four vessels arrived coastwise, 617 cleared, 159 arrived foreign, and 135 cleared out, making a total of 1,565 entered and cleared during the year ended June 30th, 1890, at Parrishboro, N. S.

—President Van Horne, of the Canadian Pacific, who has just returned in Winnipeg from the Pacific coast, predicts that the Kootenay district in British Columbia will become the greatest mining region in North America.
 —Two torpedo boats arrived at Halifax on Monday week. They were laden across the Atlantic by the troopship Tyne, and are the first of the kind ever to visit the North American waters. They are 125 feet keel and 13 feet in breadth.
 —Mr. Edington, the engineer who was engaged by the town of Springhill to make a survey of the available sources of a water supply, recommends that the Rodney spring and brooklets be utilized and estimates the cost, using ten-inch mains, at \$35,000.

—The revenue for the fiscal year just closed was \$38,843,000; expenditure, \$30,939,000; surplus, \$7,904,000. Further expenditures will reduce this surplus, but the amount at the disposal of the government will be larger than the budget estimate. It will probably reach \$3,500,000.—*Sun.*
 —If you have a home which is maintained by your skill and energies, will your family continue to enjoy their present comforts should your powers suddenly cease to exist? If not, is it not your duty to protect them by policy in the Dominion Safety Fund Life Association, St. John, N. B.?

—Parties in Halifax are moving towards the erection of a large pork packing establishment on the outskirts of the city.
 —It is proposed to secure a place near Richmond, if possible, in the Dutch Village will be purchased. Should the scheme prove a go a large brick building with all appliances necessary for the conducting of a first class packing house will be erected.
 —Messrs. Rhodes, Curry & Co., of Amherst, have the contract for building the engine houses on the ship railway, one on the Fort station, and the other on the Edinham terminus. That on the Bay of Fundy end is well advanced, and some of the machinery is at present being put in position. The engine houses will work by hydraulic lifts, and the buildings are to cost in the vicinity of \$25,000 each.

—E. P. Bender, promoter of the Northern Canadian Atlantic railway, who has just returned from England, says in about a month English engineers will come to Canada, and commence the work of surveying the ground for the proposed railway. This railway, when built, will reduce Atlantic navigation to four days. The track would run from Quebec across the Saguenay district to a point on the Labrador coast, probably St. Charles bay, where a port will be opened.
 —On the 10th the S. S. Loanda left St. John on her second trip to the West Indies. She carries a large cargo from this port, space only being left for some freight to be taken at Yarmouth, and a limited number of passengers, however, went on this trip, as the weather is too hot in the West Indies to encourage much travel. On this trip the Loanda carries, with cotton and manufactured goods, some \$25,000 or \$30,000 worth of freight, and in the fall, in order to fulfill all engagements, another steamer will have to be put on. About the only difficulty to encounter now is the high port charges in each of the ten West India ports called at. The directors are confident that a large trade will be established between the Provinces and West Indies.

—A sufferer from Piles writes: "One bath with Fowler's Zosterine cured me of a severe attack of Piles. It is worth its weight in gold. Don't fail to try it. Sold by all dealers."—*Per letter.*

Reports from all over Canada indicate good crops of all agricultural products, and that the farmers are likely to have a profitable season.

—The imports in June were \$275,866; the exports \$494,549. The former shows a decrease, the latter an increase compared with June last year.
 —Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.
 —At the Sydney and Louisburg pier, C. B. there was recently shipped 2,400 tons of coal, the steamship Maud Hartman receiving full cargo and S. S. St. Pierre bunker coal. This is said to be the largest shipment ever on pier in one day in the history of the coal trade in Canada. The other Cape Breton collieries are also showing big figures.

—E. N. Jones of St. John, recently patented a car couple on the principle of the Miller couple and it has been favorably reported by the American car builders. Negotiations are now pending for a test both here and in the States. Mr. Jones claims that it will work on freight as well as passenger cars. It is operated from the side or top of a freight car. In uncoupling or coupling it is automatic.

BRITISH AND FOREIGN.

—The wheat crop of France is estimated at 320,000,000 bushels, or about 20,000,000 bushels more than an average harvest.
 —UNITED STATES.
 —J. H. Oak, of Presque Isle, is to ship some 200,000 railroad ties to the market this year.
 —The Aroostook county commissioners report that they had new potatoes up in New Sweden a week ago Sunday.
 —The population of Presque Isle is 3,041, a gain of 1,836 in ten years; of Fort Fairfield, 3,621, a gain of 814; of Houlton, 4,201, a gain of 792.
 —The experiment of tanning leather with palmato roots has been successfully tried at Apalachicola, Fla. The leather was soft and pliable as the finest calfskin.

—The books of the Commissioners of Taxes and Assessments, just completed, show the total assessed value for real and personal estate in New York is \$1,699,978,390 for 1890, an increase over last year of \$93,139,277.
 —Immigration to the United States does not slacken. For June the number that landed at New York was 38,216. For June a year ago it was 35,499. For the last half of the present year the number was 200,230—against 173,678 for the first six months of last year.

—All through New Mexico, Arizona, and some parts of Colorado, and Old Mexico no rain has fallen for months, and thousands upon thousands of range cattle are lying dead in the parched valleys, and thousands more are dying for want of grass and water.
 —There is such a glut of bluefish in the New York market that great quantities now run high in for months, and thousands upon thousands of range cattle are lying dead in the parched valleys, and thousands more are dying for want of grass and water.

—Nerve Pain Cure.
 Polson's Nervine cures flatulence, chills, and spasms. Nervine cures vomiting, diarrhoea, cholera, and dysentery. Nervine cures headache, sea sickness and summer complaint. Nervine cures neuralgia, toothache, lumbago, and sciatica. Nervine cures sprains, bruises, cuts, etc. Polson's Nervine is the best remedy in the world, and only costs 10 and 25 cents to try it. Sample and large bottles at any drug store. Try Polson's Nervine.

Notices of Meetings.
 N. B. EASTERN ASSOCIATION.
 The usual arrangement for reduced fares has been made with the railway authorities, within the bounds of N. B. Eastern Association, i. e., a return passage free to those who have paid a full first class fare in coming.
 J. W. BROWN, Sec. of Association.
 The Associational District Committee for Kings Co., N. S., will meet at the Baptist church, Kentville, on Thursday, the 24th inst., at 2 p. m. All the Baptist ministers in the county, together with the delegates appointed by the respective churches, in connection with Eastern N. B. Association, will be present at this meeting. A large attendance is much desired. Take notice, that the meeting is to be on the 24th, and not on the 23rd, as at first contemplated.
 S. B. KEMP, Chairman Committee.
 Upper Canada, July 11.
 Lunenburg County District Meeting and Ministers' Conference will hold its next session with the church in New Germany, July 21, at 2:30 p. m. Addresses are expected from the following brethren: Our Educational Work, Rev. S. March; Sabbath-schools and Literature, H. T. Rose, Esq.; Foreign Missions, Bro. G. P. Raymond; Home Missions, Bro. J. D. Spillie. J. S. BROWN, Sec'y.

—A woman's missionary meeting will be held at Harvey, Albert Co., at 3 p. m., July 21, in connection with Eastern N. B. Association. Will Aid Societies please send delegates to give verbal reports and to help make the meeting profitable. A. R. EMMERSON, Sec. for N. B. PERSONAL.

—The address of Bro. W. H. Warren, until further notice, will be North River, P. E. Island.
 Bro. A. H. Hayward has accepted the pastorate of the Florenceville group of churches, and his address will be Florenceville, Carleton Co., N. B. Bro. W. Wallace is spending his vacation on this field, and is well received by the churches.

—Royal Goff, of Williboro, N. Y., suffered two years from a hard cough, with severe pains in the side and chest, and raised large quantities of blood. Several physicians tried in vain to relieve him. Three bottles of Wistar's Balsam of Wild Cherry cured him.

Marriages.

HAWES-LOGAN.—By Rev. Sydney Welton, B. A., at St. John, July 7, Lemuel Hawes, to Abbie Logan, both of this city.
HALL-VANBUKLER.—At Aylesford, N. S., May 14, by Rev. H. A. Parry, Franklin E. Hall, of Lincoln Centre, Me., to Mary E. Vanbukler, of Morristown, N. S.
PARLES-BREWSTER.—At Fredericton, July 1st, by Rev. F. D. Crawley, Nelson Parles, of St. John, to Alfreda Brewer, daughter of Mr. Moses Brewer, of Fredericton.

SHAW-CRABBE.—At the residence of A. W. Estabrooks, Rockland, July 1, by Rev. A. H. Hayward, Charles A. Shaw, of Central Hainesville, York Co., to Mina M. Crabbe, of Rockland.
DIMOCK-BASOR.—At Fulare City, Cal., June 15, by Rev. A. W. Washburn, Arthur Dimock, B. E., of Seattle, Washington, son of I. S. Dimock, Esq., of Windsor, N. S., to Anna B. Basor, daughter of Mr. J. E. Bishop, of Fulare City, Cal.

MORGAN-FORTER.—At the residence of the bride's mother, Mrs. T. H. Forter, Fredericton, July 9, by Rev. F. D. Crawley, assisted by Rev. G. R. White, of Yarmouth, John B. Morgan, B. A., of Fredericton, to Maggie E. Forter, of the same place.

Deaths.

HUNT.—At Fredericton, May 31, of paralysis, Mrs. Sophia Hunt, in the 64th year of her age.
CRABBE.—At Greenfield, Carleton Co., June 28, of heart disease, William H. Crabbe, aged 53 years, leaving a wife and children to mourn their loss.
LUDINGTON.—At Cudjoe Harbor, Guysboro Co., N. S., May 22, J. Franklin Ludington, aged 25 years. Though not a church member, he told his friends that he trusted Christ as his Saviour.

CHURCHILL.—At Lockeport, of pneumonia, June 17, Thomas Johnson, aged 11 months and 13 days, and on June 28, Austen Locke, aged 11 months and 22 days, twin sons of Enos and Helen Churchill.
CROOKS.—At Seal Harbor, Guysboro Co., N. S., after a severe illness, Mrs. James Crooks, aged 42 years. This sister was for some time a member of the Seal Harbor Baptist church, and knowing that she had but a short time to live, she told all up to the last that Jesus would carry her safely through.

COLLEY.—At Lockeport, of consumption, June 13, James Colley, aged 25 years, son of Henry and Susan Colley. Our young brother experienced the saving grace of God, and united with the Baptist church about four years ago. He was a very excellent young man, and faithfully adorned his Christian profession. His illness was some with marked patience, and his triumphant death proved the verity and comfort of the religion that he loved. The parents wish to express their gratitude to the friends for the great kindness shown to them and their son in their affliction.
EVERETT.—At Rockland, July 5th, of Bright's disease, James Everett, aged 82 years. Deceased was born in Kingsclear, York Co., April 23, 1808, was united in marriage to Frances M. Ealy, at Douglas, 24th March, 1831, and baptized into the fellowship of the Baptist church by Rev. Duncan Dunbar, in which communion he remained until his death. He was preceded to the better land a few months by his beloved companion, she having departed this life on the 23rd of February last. They were thus permitted to walk the path of life together for nearly 60 years, and in their deaths they were not long divided. In their deaths Rockland loses two of its most aged and respected citizens.

BOWLEY.—At Aylesford, June 17, Claribel, beloved wife of Norman J. Bowley, aged 37 years. Our sister professed faith in the Lord Jesus at the early age of thirteen, and was baptized into the fellowship of the Upper Aylesford Baptist church, took part in the services of bright and cheerful disposition, yet a woman of deep religious feeling and strong faith, she proved the character of her hope in many trying seasons of sickness. She loved life, and clung to it for the sake of those around her, yet never not to die. Her last sickness was very severe, but borne with patience and Christian resignation. God comfort the stricken husband and dear little girl left behind.

ERVINE.—At Andover, N. B., June 6th of paralysis, Andrew Ervine, aged 67 years, deceased was born in Londonderry, Ireland; came to this province in 1825, lived in Fredericton three years, after which he moved with his father's family to Andover, where he spent the remaining part of his life. In 1847 he was baptized in week-day to Miss E. P. Melvin, of Wakefield, Carleton County. God blessed them with four daughters and five sons, all of whom survive him. One of his sons is in the ministry, viz. Rev. S. D. Ervine. He professed faith in Jesus many years ago; was baptised by the late Rev. E. Simpson, of C. B. Simpson was able to give a reason for the hope he entertained. His end was peace.
KELTIE.—At Steeves Settlement, Westmorland Co., June 16th, Arabell, wife of A. C. Keith, aged 39 years. This sister became a member of the Baptist church at Havelock about eight months since. I had the pleasure of baptizing her at that time and receiving her into the church. She was then chosen organist, and faithfully performed that duty for a few months, when her health began to fail, and rapidly did she decline until the fatal moment came, and she closed her mortal course in death. The church has lost a faithful and devoted member and a sincere Christian. Also, on June 20, her little daughter Flossie passed away, aged 11 years. This child, though she lived a few days before her mother died, and after her mother's death she told her father and sister she did not want to recover, and in a few days she was released from her sufferings, and joined the mother in the next world. Our brother the bereaved husband was fatherly and the Christian sympathies of his brethren in the church and the community at large in this his time of sorrow. B. N. H.

SKINNER.—William H. Skinner, of Weston, West Cornwallis, passed to his rest on the 29th of June, aged 76 years. Mr. Skinner was father of Rev. J. J. Skinner, and father of Rev. I. R. Skinner. He leaves a widow, three sons and three daughters. All who mourn his loss have the unspeakable comfort derived from the frank admission of all

\$5,000.00
 WORTH OF
CLOTHING
 Just Received, via C. P. R., from Montreal, at the
OAK HALL CLOTHING HOUSE.

250 Men's Tweed Suits—\$3.75, \$5.00, \$8.00, \$12.00, \$15.00.
 200 Men's Black Worsted Suits—\$6.00, \$8.00, \$10.00, \$12.00, \$16.00, \$18.00.
 200 Boys' Suits—\$3.50, \$4.00, \$5.00, \$6.50, \$8.00.
 500 Children's Suits—\$1.25, \$2.50, \$3.50, \$4.00, up to \$6.50.
 1,000 Men's Pants—\$1.25, \$2.00, \$2.50, up to \$5.00.
 250 Men's Odd Coats—\$3.00 to \$7.00.
 200 Boys' Odd Coats—\$2.00 to \$4.00.
 500 Men's and Boys' Odd Vests.
COME AND SEE THE NEW GOODS
SCOVIL, FRASER & CO., Cor. King & German Sts., ST. JOHN, N. B.

BICYCLES!
 We are Agents for the Celebrated
BRANTFORD BICYCLES!
 Catalogues of Bicycles, Tricycles, and Boys' Velocipedes mailed on application.
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USE DEARBORN'S COSMETIC
 Absolutely Pure
SPICES & TARTAR
 See our guarantee on every package.
(Best is Cheapest)
 Ask your Grocer for them.

UNION CITY HOTEL,
 No. 10 King St., St. John, N. B.
 It is now open to the travelling public. Centrally located on Market Square, between the I. C. B. Depot and International Steamship Landing—NOT OVER FOUR MINUTES' WALK from either. Pleasant rooms. Fine new, clean beds. Good table. No pains spared to make all comfortable and feel at home. Call on us. Prices low and good fare.
REMEMBER "Blue Sticks," No. 16 King St. Permanent and Transient Boarders taken at low rates. A. L. SPENCER, Manager.

JOHNSTON'S FLUID BEEF
 THE
GREAT STRENGTH GIVER
WANTED,
An Experienced Wood Worker
 For Foreman to a Planing & Moulding Mill at St. Stephen, N. B.
 An interest in the business, which is well established, will be given to a good man with some capital.
 APPLY TO—
HALEY BROS. & CO.,
 SAINT JOHN, N. B.

DISH RAGS
 in constant use smell badly, and are not fit to use unless washed out frequently. The very best thing to make them sweet and clean is to use "WHITE CROSS" Granulated Soap. But how can you know it unless you try it? Don't let a few cents stand in the way of trying it, and having things clean, especially these hot summer days. You will save money in the end if you keep on using "WHITE CROSS" Powder, and will have great satisfaction. You will say so. Everyone does.

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THE CHRISTIAN MESSANGER AND VISITOR
 VOL. VI.

The General Baptist corresponding to the country, have decided the Particular Baptist. Rockefeller has given the American Baptist. His first \$100,000 was being made conditions of certain additional artists of Maine, not academies as feeders made provision for aton, midway between Houlton. One gentleman \$25,000, another offering leaving \$20,000 to be the requisite \$50,000. Small, of Colby, in his commencement exercises a separate yet equal ladies be established suggestion was adopted. — It is doubtful if America, perhaps in the showing of Dr. J. N. York. Last year it cost \$100,000 and \$133,000. Compared with ever, it has doubtless very many! — Prof. favor Salisbury's course. Pope as to Malta. N. riage is to be legal the less sanctioned from assumption and political vengeance. — A Met people who "are on times but hide away year," "grasshopper expressive. — Bro. been granted a vocation by his church at Jamaica Plain, N. Y. overwork. — Mr. Rock his good sense in refusing at the Chicago meeting position on the Direct verity his gift has been founding. He does not lionized or to govern has given so much.

— Decided.—After consideration, the editor and visitor has made the appointment at St. John he can say at present according to the budget, and believes that pleasing to his Lord's feelings at leaving his so long taxed his friends who have been faithful, it would purify for him to duties begin the first may have a few words fore he lays down the

— THE NUN OF KEMMARE, for a few Messengers and Visitors in this issue. of her history. Bro. Roman Catholic faith large fortune, she gave perty to her church. of the Catholic church to separate from it a testant. She has reced from the church wealth. She has no hood with her pen. subscribers will be pen articles.

— ANOTHER VETERAN received the sad notice of the death of Rev. W. Blinfield, Miramichi, issue; but failed in of going to press. On at the Association through as well as a rently his earnest dication is to meet on the 9th of July. The years wherein our been bereaved of so its ministers. May g living to enable them solidly and well, and work done when each

— THE STATED non in our last issue was the Associational before the N. S. W. clation at Westport, Rev. G. R. White, of Yarmouth, and was of the Association in also, together with this Association, prep. P. Goldwell, of the church, published in relation. We commend excellent production reading of all our cher Rev. I. E. Bill, Box 2 them on sale.