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Looking Toward Peace. A battle in which, according to the despatches, some eighty-five thousand troops were engaged,

was fought at Domokos, in Thessaly, on Monday of last week. The engagement was apparently one of the severest of the war. Athens despatches represent that the right wing of the Greek army was driven back, but that the main body held its ground, and finally, after long and fierce fighting, repulsed the Turks who had greatly the advantage in point of members. Another report characterizes the battle as a crushing defeat for the Greeks. It is probably the last battle of the war. The Czar having sent to the Sultan a request to cease hostilities, the latter has evidently felt it to be to his interests to comply, and accordingly an armistice has been declared. So far as can be gathered from the despatches, including quotations from semi-official newspapers in European capitals, there appears to be a substantial agreement among the Powers that the Turkish government cannot be permitted on the ground of its successes to enforce any extravagant demands upon Greece. The only representative of European power that was willing to permit the Turks to go farther in their work of annihilating Greece was the German Emperor. It was only after Russia had spoken decisively that the German Ambassador at Constantinople was instructed to unite with the representatives of the other Powers in calling a halt upon the Sultan. It seems certain that Turkey will not be permitted to acquire Thessaly or that any concessions will be made to her that would mean the strengthening of Turkish power and influence in Europe. And as to a money indemnity, it would seem useless for Turkey to insist on a sum which is entirely beyond the ability of Greece in her present bankrupt condition to pay.

The Pike's Peak Tunnel. The projected tunnel, or rather tunnel system, in the Pike's Peak region of Colorado, of which some account is given by the St. Louis Globe-Democrat, deserves to be classed as one of the great undertakings of the present age. The main tunnel is to be twenty miles long, and connected with it are to be branches of some 30 miles in length, so that the whole system as projected will be 50 miles. The starting point of the main tunnel will be a few miles westward of the town of Colorado Springs and near the base of Pike's Peak. The farther end of the tunnel is to be at Four-Mile Creek, six miles south of Cripple Creek and near the little town of Sunol. Work has already begun upon the tunnel, but whether or not it shall ever be completed will probably depend largely upon the character of the rock removed as the work of excavation proceeds, for it is said to be the expectation of the projectors of this gigantic undertaking that the \$20,000,000 it will cost they will be able "to crush out of the ore their workmen will break while excavating, or glean from nuggets which may fall out of secret pockets so far below the earth's surface." "The main tun-

nel will pass directly under the cone of Pike's Peak at a depth of nearly 7,000 feet, and 2,700 feet beneath the Town of Victor. Its average depth from the surface will be 2,800 feet, and it is designed to test the mineral deposits of the territory at these great depths. Thirty miles of laterals are contemplated, and these will pass underneath all the Cripple Creek district at an average depth of 2,800 feet. Cripple Creek, Victor, Gillette, the various small towns and a thousand mines are to be made tributary to this vast system of subterranean passages. Under present circumstances the distance—the short way—from Colorado Springs to Cripple Creek is fifty-four miles. By way of the tunnel the two cities will be only sixteen miles apart. Another object of the tunnel which is of the greatest importance is the fact that the whole fifty miles will act as a great drainage system for the entire mining section of Cripple Creek and vicinity. Beneath the flooring of the tunnel is a concrete water-way four by four feet, and into this will flow the water from the countless springs that honeycomb a great section of the country. The vast system which goes to make up the tunnel as a whole, strikes at one place or another, not only every existing mining point in the great section which it underlies, but it is so arranged and laid out as to tap almost any spot that might become a mining centre, although now a comparative wilderness. The saving of distance in the haul of ore thirty-eight miles is something tremendous. A feature of the transportation system of the tunnel, as it is planned, is that electric locomotives will be the power before the freight trains. The tunnel will, of course, be lighted by electricity."

Some Results. The issue of the war between Greece and Turkey may have enabled the German Emperor to gratify certain personal grudges against some of his relatives belonging to the reigning family of Greece, and may also have flattered his vanity by bringing him into more friendly relations with the Czar and the Sultan, but some of the money-lenders of Germany would seem to have little reason to rejoice at the humiliation of Greece, or to bless their Emperor for the part he has taken in bringing her to her present unhappy condition. The bulk of the Greek debt is held in Germany, and although the Sultan may not be permitted to levy upon Greece an indemnity so great as that he is said to have mentioned as a condition of peace, there can be no doubt that the indemnity will be one which in the bankrupt condition of the country will make the practical repudiation of its German debt inevitable. It is believed in some quarters at least that Russia favored the unequal war as a means of destroying the growing power of Greece and so putting it out of her power to put in any effective claim for territory when the time for the dismemberment of the Ottoman empire should come. But it is suspected that Russian diplomacy in this case has over-reached itself, since, it is held, the result of the war must be greatly to increase the prestige of Turkey, strengthen its position and postpone for a considerable time the dissolution of the Sultan's dominion.

Mr. Bayard brings the "Log." Mr. Thomas F. Bayard, Ambassador of the United States to Great Britain under the Cleveland administration, has recently returned to America. Mr. Bayard has been very popular in England and the relations between him and the British government and people have been of the most friendly character, quite too much so indeed to please some of the tail-twisters among United States

politicians. An interesting matter in connection with Mr. Bayard's return is that he has brought with him "the log of the Mayflower," which, on the recommendation of the Archbishop of Canterbury, was taken from its repository in the Lambeth Palace library and given to Mr. Bayard to be delivered to the Governor of Massachusetts. This log is a valuable acquisition to the old Bay State's historical treasures. It was founded in London in 1846, and is bound in vellum, with half-defaced words on one cover, among which can be made out the name of Mary Bradford. There are several hundred pages contained in it, covering the history of the Plymouth Colony from 1602 to 1646. On one of the pages is a note to the effect that twelve persons were living of the old stock "this present year, 1679." Just below this is another inscription, to the effect that two persons were living "that came over in the first ship, 1620, the present year, 1690." Written on a flyleaf is the following: "This book was rit by Goefner William Bradford, and by him to his son, Mager John Bradford, and gifen to his son, Mager John Bradford—rit by me, Samuel Bradford, March 20, 1705."

Sunday Cars in Toronto.

Toronto's quiet Sunday, as a result of the recent vote upon the Sunday Car question in that city is, or is shortly to, become a thing of the past. After a vigorous fight the Sunday car advocates were victorious by a majority of from 300 to 400. Considering that some 65,000 votes were cast the majority seems a small one to justify so important a change. Very likely some opponents of Sunday cars have been inclined to magnify the evils likely to result from their re-introduction in Toronto, and some have been inclined unwisely to put the prohibition of them on the ground of a religious ordinance which the city should enforce, but doubtless those who voted against the innovation on the ground that the legalizing of Sunday cars would be inimical to the moral interests of the community acted intelligently and righteously. The opportunity which the cars will afford to families living in the heart of the city to enjoy a cheap ride and breathe the fresher and cooler air of suburban places of course had weight with a great many people, but a chief factor in determining the result of the election was the financial interest of the Car company to which the Sunday franchise is said to be worth fifty thousand dollars a year. With so much money at stake, a company can afford, in a financial point of view—which generally is the point of view of such corporations—to organize a very thorough and persuasive canvass.

—Mr. Hodder, senior member of the London publishing firm of Hodder and Stoughton, was in Montreal recently, and was led into a conversation with a Witness reporter in reference to Ian Maclaren and his books, of which Messrs. Hodder and Stoughton are the English publishers. The demand for Maclaren's works, Mr. Hodder said, had been greatly stimulated by his visit to America. The public interest in the Scotch stories continued unabated, though there might be a possibility of that vein being overworked. Alluding to the failure of the heresy charge in connection with the teachings of "The Mind of the Master," Mr. Hodder said the book was really an ethical study, and dealt with its subject from a standpoint which excluded dogmatic teaching, but he expressed the opinion that there was enough error in the book to justify comment and criticism. Mr. Hodder said further that Dr. Watson is about to bring out another book, which will deal with another side of Christian truth, and be corrective of the erroneous teaching, or supplementary to certain half truths, contained in "The Mind of the Master."

The Baptism of the Holy Spirit.

BY REV. E. A. STONE, D. D.

In this day of religious sentimentalism and various other things not liblical, it may not be amiss to examine the teachings of the Word of God on this vital question. What do the Scriptures teach concerning the baptism of the Holy Spirit? Each of the evangelists in substantially the same language records John's statement that the Lord Jesus would "baptize in the Holy Spirit and in fire." The record in John's gospel varies slightly from the others—viz: Matt. 3:11, Mark 1:8, Luke 3:16, John 1:33, Luke, in the Acts 1:5, gives us the statement made by our Lord to his disciples after his resurrection. "Ye shall be baptized with the Holy Spirit not many days hence."

It becomes evident that these statements must harmonize with each other. Here is a prophetic promise addressed by John to a mixed multitude, in which it is clearly set forth that character and position in the kingdom of God are to be secured as a result of the baptism of the Holy Spirit. Without the benefits of this baptism there will be no kingdom; without the effects of this baptism personally realized there will be no spiritual children of Abraham. It is clear to the careful student that awakening and regeneration are to be secured only through the Holy Spirit as a result of the promised baptism. The Holy Spirit is recognized by John as essential. And the baptism of the Holy Spirit is in some way set forth as introductory to the kingdom of God declared to be "at hand."

Passing on to the promise of our Lord to the apostles we learn that as preliminary to their work of witnessing there was to come this baptism of the Holy Spirit—in which there was to be bestowed upon them as apostles, "power." Endowment of power was then to be one of the blessings consequent upon the baptism of the Holy Spirit. Now, if we combine these various passages it is seen that the baptism of the Holy Spirit was to be an inauguration of the kingdom of God among men by which all the conditions and blessings of the salvation brought by Jesus are to be made available and effective. The advent of the Holy Spirit is called then the baptism of the Holy Spirit, and not one or more blessings consequent upon that advent.

These statements concerning this baptism were then prophetic of the advent of the Holy Spirit and were fulfilled on the day of Pentecost. All are agreed that the coming of the Holy Spirit upon the day of Pentecost was the fulfillment of this prophecy made by John and by our Lord. Then Peter standing up with the eleven on that memorable day before the multitude declares that this was also the fulfillment of the prophecy uttered by Joel eight hundred years before. Now let us analyze the statements made by Peter as to the results and benefits of the baptism of the Holy Spirit. He first declares that it is a blessing for all flesh. Then specially for the Jews, chap. 2:17-20. Then upon the whole world in the securing of salvation for the "whosoever shall call on the name of the Lord." Or, if we examine more carefully, it is that this baptism would result in conviction for all flesh and regeneration for those who call on the name of the Lord—and fitness for service for all those who would do the Lord's will.

Going back to the promise made by our Lord in Acts 1:8, we learn that he promised power to those to whom the Holy Spirit should come, or the power of the Holy Spirit coming upon them. Again it is to be noted that "being filled with the Holy Spirit is one of the results which followed this baptism. In connection, let us recall the promise of our Lord that when the Comforter should come he would abide with the disciples forever—John 14:16. Here let it be noted that nowhere in the New Testament—after the day of Pentecost—is anything said about the baptism of the Holy Spirit. Nowhere after that time is prayer offered for the baptism of the Holy Spirit. Nowhere are Christians urged or invited either to pray for or expect a baptism of the Holy Spirit. The silence of the inspired writers is very significant and should be noted. Many of the blessings consequent upon the presence of the Holy Spirit are laid before Christians and they are urged to accept and use them, but everywhere the apostles recognize the Holy Spirit as an abiding presence and the baptism of the Holy Spirit as a completed fact. For eighteen hundred years the Holy Spirit has been in the world, convincing the world of sin, righteousness and judgment. For eighteen hundred years he has been regenerating every soul that looks to Jesus Christ for salvation. For eighteen hundred years his temple has been the redeemed soul and the local church—for eighteen hundred years he has bestowed all the power upon every Christian which that Christian would use. And this he will continue to do until the coming of our Lord the second time without sin unto salvation. The Holy Spirit cannot come, for he is here. He cannot be poured out, for he is now at work here in the world performing his most holy mission.

What, then, was the baptism of the Holy Spirit? It was his advent into the world bringing conviction, regeneration and sanctification. The language of Peter clearly shows that this is the truth. It was not then a blessing to be bestowed upon the believer subsequent to regeneration. He does and will bestow many such blessings—but no one of them is ever called the baptism of the Holy Spirit. The endowment of power was not then and is not now the baptism of Holy Spirit. Power is one of the results of that baptism, and the use of that power is dependent upon each Christian to-day.

The baptism of the Holy Spirit is not then a possibility to-day, but the realization of his presence is a blessed possibility, and the use of his power is our high and holy privilege. The fitness for service and especial preparation for special service is ours to be desired and ours to be attained, but this is not the baptism of the Holy Spirit. The continued consciousness of fellowship with Jesus Christ our blessed Lord and a sense of abiding in him and he in us our high and holy privilege—but this is not the baptism of the Holy Spirit. Here let me emphasize that this is not a mere difference in the use of terms.

It is a difference in conception, a difference in the attitude of the soul—a difference in the conviction regarding the truth. Put into contrast, if you please, on the one hand, the Lord's injunction to the apostles to "tarry" at Jerusalem until they received the promise of the Father, viz, the baptism of the Holy Spirit, including, as it did, conviction, regeneration, power, consecration and holy living; and on the other hand Paul's prayer for the church in Ephesus that they "might be strengthened with power through his Spirit in the inward-man." Does Paul ask them to wait or tarry?

Does he seek or ask them to seek for some baptism of the Holy Spirit? No, not a hint of any such thing. He turns them to an entirely different condition of mind and body. What is it? Analyze the fourth, fifth and sixth chapters and see—the most intense activity both positive and negative, as conditions. A united church—a work-church—a pure church—their homes and hearts governed by the Spirit—and the individual equipped for service and going forth to service. The days for waiting and tarrying are past. Henceforth it is to be activity.

Two illustrations may help us to understand this truth. I sat in the parlor of the pastor's home. The daughter in the early morning came in and threw open the window-blinds. I said, "Maggie, what are you doing?" "Letting in God's sunlight," was the child's response. "Why did you not pray for sunlight," I asked. "God has put plenty of sunshine on the outside of the house," said Maggie, "and if we want it in here we must throw open the blinds and let it come in."

Maggie was right. Fault-finding, selfish, indolent, miserly, hypocritical, worldly Christian, throw open the shutters of your soul, and let the Holy Spirit fill your soul with his holy power and life-giving presence. Do not pray for him to come. He cannot come. He is here now, waiting for you to open and let him. He can not, in his fullness and perfection, ever come into such hearts as very many Christians have. He cannot come into many churches and fill them until they are emptied of so very many other things with which he has no fellowship. Do not pray for him to come, but give him room, and he will come in and bless you gloriously. If the soul is regenerated, he dwells in that soul, and will never leave it; but a distinction is to be made here between the Holy Spirit dwelling in the believer, and the Holy Spirit filling the believer. Neither of these is the baptism of the Holy Spirit, but both are results of that baptism. Our condition is similar in both conditions. It is not ours to seek his coming. By the Holy Spirit Jesus stands at the door and knocks. "If any man opens the door, he will come in and sup with him, and he with Jesus." In the name of the ascended Christ, brethren "open the door," and let him come in. Do not keep the door closed, and waste time and strength praying for him to come. He is here waiting to come and fill your soul with the sweetness and power of his holy presence.

Note the second illustration. I was on the electric street car the other day, and I noticed that when the motorman needed more power, he did not telegraph back to headquarters, but fully realizing that an abundance of power was provided, he simply turned the lever until he was able to use the power provided. The Holy Spirit is here—all power is here. The power that brooded over the chaos in the beginning, and brought order and beauty into place. That same power is here to bring order and beauty out of the chaos of sin and the ruins of death; but Christians are worldly, selfish, sordid—are not making connection with the power as they ought. They may be using some, but not all.

Oh, for united churches—working churches—pure churches—made up of regenerated souls who are equipped Christians, knowing the work of God, living lives of prayer—then will they not be led to pray for the baptism of the Holy Spirit—a prayer which cannot be granted—but they will realize the presence of the Holy Spirit; they will use his power; they will accomplish all God wants them to accomplish, and the kingdom of God will prevail everywhere. Brethren, the Holy Spirit knows what we need, and in that blessed word which he has inspired, neither by precept nor example has he taught any Christian since the day of Pentecost to pray for the coming or the baptism of the Holy Spirit. He has taught us to pray in the Spirit and with the Spirit. He has commanded us to be filled with the Spirit, and led by the Spirit, and walk in the Spirit. But in no single passage is there any information that such a thing as the baptism of the Spirit will be repeated. It cannot be. When we

are in the Spirit and the Spirit in us, then is our burial with Christ in baptism a Christian baptism, but otherwise it is not. The Holy Spirit personally then is ever with us—convicting the sinner, regenerating the believer; and ready to lead us, to fill us, to endue us with power, to teach us the word of truth, to guide us into the truth, to anoint us, to seal us as Christ's own, to reveal Christ to us; to comfort us in trial and strengthen us in temptation. These things are his blessed mission to us as a result of that presence he has graciously granted to Christians ever since the baptism on the day of Pentecost according to promise.

These words have been written not in a spirit of controversy but solely to set forth the teaching of God's word on this important question. Thoughtful Christians realize the deplorable lack of spirituality among churches and church members. The point of view taken by many implies that God is to be importuned to send the Holy Spirit so that this want of spirituality may be overcome and greater power secured. The implication is that God is withholding until we seek. The other point of view is that the Holy Spirit is here in all his fullness and has been ever since the day of Pentecost and that he is importuning us to open our hearts and let him fill us and grant us the power we need for our work. On that Christians, teachers and churches everywhere would realize how so many of us are sinning against God in this matter. How patiently God waits for us to give up our love of self and pleasure and gold and heresies, and accept the "love of the Spirit" that we may be blessed in our own souls and going forth to service bless others. No—a thousand times no. It is not the baptism of the Spirit we need to seek—but to arise in the power of that Holy Spirit already granted and ever present with us and putting away the sin from our hearts go forth filled with his presence to do his will—possessing the grace of God, knowing the love of God and overcoming the world. May God help us.—Standard.

Danger of Concession.

The world moves from one extreme to another. Like a ship, it goes on one tack, and then zigzags ahead on another, making headway on the whole. Staying too long on one tack, it loses all that it gains. So there are times of expansion in human thought, when we open the mind wide to embrace all that is coming toward it, and ages of contraction when we close the mind around our new material to make sure of it. The last generation has been one of enthusiastic reception of new fact and experience. But unless we sometimes close in upon these things, they will pass on and be lost. The same has to be closed and drawn, or the fish all escape. So, while we cannot but welcome all the open-eyedness of the world, and all the open-heartedness of it, there is danger of its becoming so open that nothing is saved. Mere openness becomes often mere emptiness.

Other times have seen belief made as difficult as possible, and our day has seen the revolt against this. We may rejoice that we live and have a part in making belief less difficult. But we need not close our eyes to indications that we may, for all our good intentions, lose as much as we gain. Having made faith rational to a man, you may, without impertinence, ask him what he is going to do about it. Conviction has suffered some discount, and respect for other people's convictions has appreciated, until we are in danger of dilettanteism, which has been well described as "an incapacity for affirmation."

Rough and angular and assertive as were our fathers' convictions, we may be excused for wondering whether they were not as good as our convictions, which we have tried to make as amiable and reduce as near to a minimum as possible. This is not to say one word in depreciation of the noble effort of our time, but we need to ask the question whether we have not done injustice to ourselves and to many a cherished belief. It is one thing to hold views for ourselves, and quite another to insist that other people hold them. Our duty toward them is best done by giving them liberty without inflicting on ourselves poverty. In the long run the world does not thank us for a "mush of concession," which hastens the conclusion of nothing. Heartily as we may have joined in simplifying the demands of Jesus, there is a limit to this process of minimizing things.

There is great danger that the man who believes the least shall come to be considered the normal man and the type of belief, and this catastrophe every thinking man will do his best to avert. We believe in the weak brother, but we do not believe that he should rule the community. Willing as never before to help him, we may insist that we shall not help him by coming down to his outfit in either faith or habits. The inevitable result of this is a weak social and spiritual life.

There are two classes of weak brethren; those who want patience and help to get up to where their stronger brethren are, and those who can see no millennium save in reducing their stronger brethren to their condition. This is "the millennium of Moab," as Dr. Bushnell calls it. It is one of our sorry experiences to find how much concession on our part some men will take without making a step farther for themselves. Spiritual poverty must make concessions if the world is to be better, not spiritual

richness. And while Master must use it, it demands noble anybody by parting

In such matters of terms of the present pel in every age, to rillum, to lop off unbeliefs are not provinparallel with the greence; to discern cleaof the law, and to puminimum we cannot, courage weak faithness, and with thiings to "bare essentals" are just the Essentials bloom out are unwilling to mutil essentials would be ac like a tree which neve more essential for fait It is well for us to be likely to put disab equally well for us no ability of poverty in which is simply a co gives out a thin sound which none will be co

A preacher who is utterance so that the and so that the tran ing may not be troubl everybody. Let a man sure that it is convict him, and he might pre this attempt to make b believes the most in the

But it is in the Chris mizing is more visib thinking, but everybod one sort and another, not prudes, and that th life, we often abdicate of all its fault-finding maintain, and even wh imagine no worse disast when he came home, sh had grown to be the san Such a discovery would goodness in the soul of b been harder than the fa fusion than he ever c thrown when the Christ may rail at character, b respects, after all. His the character of some m man-goes under, this m

Trying to carry our worldly person by being or jesting over some m corum and reverence. Ju we can be like it and most sickening things i onlooker. In his heart Christian, he had better companies. If he is a m ister, and not try to be a sense) and a hail-fellow is a man, this will all app any cloth, and in the lon unifier are greater than of everything else.

We may freely concede may freely meet the man agreeable, courteous, kin too much; but down in h concede any more, and a concessions. Phillips Bro of Scripture which are f sweetness by flippant jo having once heard, one world of this sort of th forever mistakenly doing but steadily forfeiting it cease to be Christians, w when we carter to what i are played in the pulpit, prayers. They will not even, perhaps, applaud w neath they wish we would

Concessions are to help, member this; and there ar of us nowadays without o make what there is no dem which are wrought by cha edness, may be attained w self-respect or the loweri School Times.

The Fam

Famine, there is a famin devours. The year of Indi parts, viz., four months of July to October, four of ou from November to Februar ing heat, and dismal unbro June. When the rain rains else. The heavens open, a down upon the earth, and t break up. The overflowing sodden roads meet the bulgi become one vast bog, the h house of matted and tangled is drunk with rankness. TI

richness. And while nowhere as in the service of our Master must we use the motto Noblesse oblige ("Nobility demands noble behavior"), we shall do no service to anybody by parting with our best.

In such matters our duty is to restate our beliefs in terms of the present day, to find a fresh voice for the gospel in every age, to reduce offensive utterances to a minimum, to lop off unnecessary additions, to show that our beliefs are not provincial and temporary, but that they run parallel with the great courses of human need and experience; to discern clearly what are the weightier matters of the law, and to put the emphasis on them. Below this minimum we cannot healthily go. It is one thing to encourage weak faith; it is another to stimulate captiousness, and with this last we want nothing to do. Reducing things to "bare essentials" sounds alluring, but "essentials" are just the things which are never "bare." Essentials bloom out into all manner of forms, which we are unwilling to mutilate or cut off; and a faith of bare essentials would be according to the idea of some people, like a tree which never leaves out. If there is one thing more essential for faith than another, it is that to be rich. It is well for us to be jealous of anything which seems likely to put disabilities on far-minded people, but equally well for us not to impose upon ourselves the disability of poverty in the utterance of our faith. A faith which is simply a coolly calculated average of faiths, gives out a thin sound which but few will hear, and by which none will be comforted.

A preacher who is manifestly trimming down his every utterance so that the feeblest belief may not be offended, and so that the man in the audience who believes nothing may not be troubled, is thoroughly depressing to everybody. Let a man be sure of love in his own heart, sure that it is conviction, and not whim, which inspires him, and he might preach a full belief and fear not. In this attempt to make belief acceptable, the man who believes the most in the best spirit is the type to follow.

But it is in the Christian life that the danger of minimizing is more visible. Few people do a great deal of thinking, but everybody does a vast amount of living of one sort and another. In order to show that we are not pruders, and that the Christian life may be a pleasant life, we often abdicate positions which the world, spite of all its fault-finding with our gloom, yet expects us to maintain, and even hopes we will maintain. One can imagine no worse disaster than that the Prodigal Son, when he came home, should have found that his father had grown to be the same sort of a man that he was. Such a discovery would have killed every upspringing goodness in the soul of the son. His return would have been harder than the far country. Into vastly more confusion than he ever confesses to, is the unbeliever thrown when the Christian goes wrong. The unbeliever may rail at character, but it is the one thing which he respects, after all. His creed, in his better moments, is the character of some nobler man; and when that nobler man goes under, this man's belief is shaken.

Trying to carry our faith jauntily, catering to some worldly person by being flippant about some sacred thing, or jesting over some matter of faith, or dismissing decorum and reverence just to show the world how much we can be like it and yet be Christians, is one of the most sickening things in the world to the unbelieving onlooker. In his heart he despises us. If a man is a Christian, he had better be one right through, and in all companies. If he is a minister, he had better be a minister, and not try to be a man of the world (in the average sense) and a hail-fellow-well-met with everybody. If he is a man, this will all appear in good season from under any cloth, and in the long run the advantages of being a minister are greater than the advantages of being a little of everything else.

We may freely concede every disagreeable manner, we may freely meet the man of the world, the sinner, and be agreeable, courteous, kind, without any fear of conceding too much; but down in his heart he does not want us to concede any more, and a world of harm is done by other concessions. Phillips Brooks speaks of certain passages of Scripture which are forever robbed of some of their sweetness by flippant jokes or puns upon them which, having once heard, one can never forget. There is a world of this sort of thing which Christian people are forever mistakenly doing, without gaining any esteem, but steadily forfeiting it. The world is sorry when we cease to be Christians, when we forsake our professions, when we cater to what is low, when mountebank tricks are played in the pulpit, or slangy remarks are put into prayers. They will not ask us not to do it; they will even, perhaps, applaud when we do; but down underneath they wish we would not.

Concessions are to help, and not to hinder,—let us remember this; and there are enough concessions demanded of us nowadays without our running out of our way to make what there is no demand for. All the good things which are wrought by charity, fairness, and broad-mindedness, may be attained with the sacrificing of a single self-respect or the lowering of a single ideal.—Sunday School Times.

The Famine in India.

Famine, there is a famine in the land, a famine that devours. The year of India is divided into three equal parts, viz., four months of hot and wet weather, from July to October, four of our months less hot and dry, from November to February, and four months of scorching heat, and dismal unbroken drought, from March to June. When the rain rains, it rains and does nothing else. The heavens open, and the dripping clouds settle down upon the earth, and the fountains of the great deep break up. The overflowing rivers, drenched fields, and sodden roads meet the bulging cloud bursts, the low lands become one vast bog, the high lanes one dense greenhouse of matted and tangled tropical growth. All nature is drunk with raskness. Then the rain stops.

During the eight months, the sun shines down, daily growing stronger, and sucks up into the glaring maw of the cloudless sky the moisture lent without stint in the other four months of the year. Day by day heaven's huge furnace blazes, and glows and draws, till the flowers droop and fade, the grasses scorch and wither, the green bleaches into white, the harvests are gathered, the tanks, rivers, and lakes disappear, the wells dry, and a shimmering lazy, tremulous haze shrouds the bare, brown, baked and seamy bosom of the earth. On in May the sun rises in a blaze of red, and sets in blood stained blue. His beams come creeping around the house corner, and shine with a long slant into the north verandah. The books curl up their lids, and turn over on the table, the mat trembles and creaks upon the floor. The wind howls through the venetians in the doors, and windows driving before it a murky brick rod dust that seems like the sweepings of a furnace. The crows quarrel in the shade, cawing hoarsely through their dry throats, from which the parched tongue tolls wearily, the indignant coolie, forced by his poverty to face the furnace like blasts of the noonday sun pauses at every shade, lifts one foot after the other, and rubs the burning heat of the bottoms, calloused though they are to the thickness of sole leather. The cattle seek the shade, the iniquitous dog is in doors. The water buffalo appropriates the last sluggish mud hole in the village, and exposes no more of its elephant like hide to the sun than the tip of his nose that looms out like a large-eyed black toad glowing out of the brackish slim. That is India in May.

In the May of '96 all looked for rain in a few weeks, to bring back the green with its touch as of a magicians wand. But no rain came. Down through that steel like shimmer the sun beats fiercely, month after month, till the earth opens in millions of seams, and lies ripped, and broken, and bare beneath the pitiless gaze of the relentless eye. The poor farmers crowd out gaunt and thirsty from the hamlets and strain blood-shot eyes upward into the sea of brilliant blue. They pray with parched lips for rain. But no rain comes. Then they settle down sullen, helpless, hopeless, and infidel to die a slow death by famine.

Of the 300,000,000 of India, full 40,000,000 live upon the ragged edge of want. They subsist on no more than one good meal a day, and lie down each night on a mud floor, and an empty stomach, seeking in dreams what they never know in reality, the satisfaction of appetite, and a sense of fullness. In famine times, with the first rise in the price of food grains, the condition of these people becomes at once extremely precarious. They soon fall an easy prey to the weakening effects of their reduced diet, and are swept off in hordes before the cholera and smallpox, the twin pestilences that follow hard and fast in the wake of every famine. Were in not for government interference the entire 40,000,000, or that part of them represented in the famine districts would die like rotten sheep. Slowly, with the last, lost hope of rain in December, all awakened to the sense of the fact that India was facing one of the most serious famines in twenty years. The vast resources of the Indian Government were called into requisition, but found themselves helpless to cope with the terrible extent of the need, owing to impoverishment through failure of the land taxes, which had been remitted to the impecunious people, but which in ordinary times constitutes full 28 per cent of the gross revenue of the state. They called for help. All Christendom responded. Russia, moved with sincere gratitude at the timely aid given her own starving serfs some few years ago had opened a fund before even the Mansion house fund. This latter fund now mounts up to \$360,000. Canada too has come forward nobly in the midst of hard financial stress at home.

At present there are 3,000,000 on the famine relief. The distress is felt most keenly in the Northwest Provinces, where 1,551,222 are in receipt of aid. In Madras only some 70,000 are under famine relief. But that does not mean that thousands more are not in sore distress. Although the collector, or chief officials for the Queen in this, the Godaveri District, will not declare the district under famine, yet he subscribed, unasked the sum of fifty rupees to our fund to relieve the distressed and starving Christians in our mission, who are amongst the very poorest. When the committee commenced they had the sum of 1000 rupees with which to relieve the most acute cases. The little English Baptist Church, with a resident membership of only twenty sent in Rs. 60 from their last Sunday night collection. The Telugu church, not to be behind has started a subscription list, headed by one of its members with the handsome subscription for him, of nine rupees. His monthly pay is only Rs. 15.

Fine rains have fallen yesterday and today, too late by months to help the crops, but not too late to save the people perishing with thirst. The plague still rages in Bombay, gnawing away at the poor skeleton of that once magnificent city, but now reduced to less than half of her former proud population of 800,000 or more. India suffers most keenly where she sinned most deeply, and may God have mercy on her. Pray for her, and lend her a hand of help. This is not the time for reproach.

Cocanada, India, March 24th, H. F. LAFFAMME.

Woman In Politics.

In the MESSENGER AND VISITOR of April 14th is an article on Woman in Politics by J. D. After carefully reading it, the answer of Gamaliel to the persecutors of Peter and John as found in God's Holy Word came forcibly to my mind, Acts 5th Chap. and 35th, verse, "Ye men of Israel take heed to yourselves what ye intend to do as touching these men," also 38th and 39th verses, "And now I say unto you, Refrain from these men and let them alone for if this counsel or this work be of, men it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

Change the word men to women and the truest and the best of womankind will say, amen.

If the thing is not of God we do not wish it to prosper, but if it is, BEWARE, for the "lest haply may be fraught with serious consequences to the hinderer.

That this message coming through God's Word may have the desired effect is the prayer of a member of the Middleton W. C. T. U.

Victoria Hospital.

APPEAL OF ENDOWMENT FUND PROMOTERS.

Fredericton's Fitting Jubilee Memorial—Completing of Victoria Hospital.

Everywhere throughout the Empire movements are on foot to commemorate the sixty years reign of our gracious Queen. The Victorian era has been the greatest in human history. In the field of discovery and invention, in the industrial arts generally, it has been an era of glorious triumphs. Our countrymen are everywhere proud of it. They are proud of what it has done in the name of humanity.

Our good Sovereign, recognizing the universal desire to celebrate the approaching Jubilee anniversary, has expressed a wish that any popular memorial in this behalf may be of a humane character. She has particularly commended public hospitals, in which, with adequate medical skill, the life and health of any, even the humblest citizen in the land may be a watchful care.

Victoria Hospital, Fredericton, founded ten years ago in honor of Her Majesty's Golden Jubilee, has been ministering to the sick to the number of 110 persons annually. It has been the means of salvation of many a life. More than one-half of its patients have received treatment gratuitously. More than one-half of its free patients have come from places outside of Fredericton.

The number of applications for relief in the Hospital has been increasing so that its enlargement has become an absolute necessity. The Board of Trustees have accordingly undertaken the construction of an addition to the building by which its capability will be more than doubled; and in order to defray the cost of the new building and provide a much needed endowment fund for the enlarged work of maintenance, a subscription list has been successfully opened.

This will afford to the friends of the afflicted, to the patriotic and public-spirited everywhere throughout the province, an opportunity to assist a worthy object, while doing honor to a worthy occasion.

The General Committee, appointed by the citizens of Fredericton to promote the Hospital Memorial Fund, has elected His Worship Mayor VanWart as permanent chairman, with Hon. A. F. Randolph (President of the Hospital Directors) as chairman of the General Subscription Committee, and W. T. Whitehead as treasurer. Either of these gentlemen will receive and gratefully acknowledge contributions to the fund. They will appreciate it, and it will expedite their labors, if all contributors will tender their aid without solicitation.

A. F. RANDOLPH, WESLEY VANWART,
Pres. Board of Directors, Chairman Gen. Com.

It Takes Time to get Acquainted With God.

It is impossible to rush into God's presence, catch up anything we fancy, and run off with it. To attempt this will end in mere delusion and disappointment. Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in His holy presence. The superficial may be put off with a parable, a pretty story, but it is not given to such to know the mysteries of the Kingdom of Heaven.—F. B. Meyer.

To this life of yours and mine there can be no postscript. We must do our work now or never.—Spurgeon.

Messenger and Visitor

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A. H. CHIPMAN, BUSINESS MANAGER

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Prohibition and Direct Taxation.

In saying the other day that the proposed prohibition of the liquor traffic is one of the most difficult subjects with which the government has to deal, Mr. Laurier made a remark which will be generally endorsed by those who have any adequate understanding of the conditions which the problem involves. Any government which honestly and earnestly sets itself about the solution of this difficulty, should have, in this endeavor, the sympathy and support of all who believe in prohibition as a means and a method of moral reform. One of the problems connected with the subject is the necessity of making up the deficit in the revenue which prohibition would involve. All right-thinking men, whether prohibitionists or not, will be willing to face this difficulty squarely and consider it on its merits, but prohibitionists will be likely to resent quite distinctly any attempt, from whatever source it may come, to magnify this difficulty into a bugbear out of all proportion to its real character. But this, it appears, indicates a line of attack which the enemies of prohibition have judged will be particularly effective. Certain newspapers which it is to be hoped draw their inspiration in reference to the subject from a source quite distinct from the government, apprehending well the popular antipathy to direct taxation have been holding this terror before the eyes of their readers in a manner which, no doubt, it is shrewdly judged, will have a good deal of effect in cooling the zeal of those who are inclined on principle to support the cause of prohibition. In their discussion of the subject the prospective loss of revenue to all treasuries—Dominion, provincial and municipal—is calculated at extreme figures and made to amount to \$10,000,000, while the fact that this great sum is only one tenth of the cost, directly and indirectly, of the liquor business to the country, is cleverly kept out of sight. No account is made of the revenue which, under prohibitory law, the Government would be able to gather from the sale of alcoholic liquors for legitimate purposes, but, on the other hand, it is assumed that the whole of the ten millions must be raised by direct taxation, and that consequently prohibition would involve a direct assessment equal to two dollars per year for every man, woman and child in the Dominion. Then it is calculated what, on such a basis, would be the share in this direct tax of a given province, a county or a city, and the alarming results are presented to the imagination of the tax-payer.

It is quite right that this whole subject should be thoroughly discussed and considered from all points of view. The financial side of the matter and its effect on the taxpayer should not be lost sight of. A prohibitory law which did not have back of it the hearty and intelligent support of a majority of the taxpayers of the country would be fore-doomed to failure. But the statement that the adoption of prohibition would necessarily involve the raising of ten million dollars by direct taxation, is an assumption wholly unsupported by facts, and that manner of presenting the matter appears to us to be very far removed from a candid discussion of the subject. The Montreal Witness is right in its contention that the plebiscite on prohibition should not be put to the electors in such a way that in voting for prohibition they would be compelled to vote also in favor of direct taxation. "All that the Government can rightly ask is," says the Witness, "Are you prepared to face whatever extra taxation may for a time be rendered necessary by the loss of liquor revenue?" Such a question would not lay the responsibility of the form of taxation on the people, but entirely on the Government, in which case we may be sure it will be laid on, not in the form most offensive to the people, as certain papers assume, but in a form as agreeable to the people as can be devised."

Works the Proof of Faith.

Our Bible lesson in the International series for the present and the following week are taken from the epistle of James. It is somewhat difficult to understand why those who arranged the series were led to break the continuity of the lessons in the Acts by introducing, at this point, these lessons from James. The passage selected from the epistle are in themselves highly instructive and time spent in the study of them will be time well spent, but the more advanced classes should study the epistle as a whole and in comparison with the reported addresses and the epistles of Paul and Peter. It is worth while to observe that James' epistle, though doubtless intended especially for the perusal of believers in Christ is not formally addressed to Christians, but to "the twelve tribes of the Dispersion." Except in the greeting, where the writer calls himself "a servant of God and of Jesus Christ," the name of Jesus is mentioned but once. There is in fact very little of the epistle which can be regarded as distinctively Christian or which, so far as the form of it is concerned, any pious Jew might not have addressed to his brethren of the Jewish faith. The aim of the writer appears to have been to write in such a way as not to arouse prejudices against his Christian position but to obtain as wide a reading as possible for his epistle among Jews, both those who had and those who had not accepted Jesus as the Messiah. The aim and spirit of this epistle appears to be ethical rather than evangelical or doctrinal. There is here no declaration of the gospel plan of salvation, no setting forth of Jesus the Messiah in His relations to God and to men, whether Jews or Gentiles. In this respect the contrast between it and the letters of Paul and Peter is marked. There is a remarkable absence too of any direct expression of personality on the part of the writer and especially of personal relation to Jesus Christ, such as we find on almost every page of the writings of Paul and John as well as in the reported addresses of Peter and Paul.

James deals with what, for lack of a better name, are called practical matters. All that is essential to happiness or salvation is practical. A man is no less practical when he is engaged in digging a well than when he is watering his cattle at the well which has been digged. This illustrates in part the difference between James and Paul. Both were practical in different ways, since both labored intelligently and by inspiration for the glory of God and the highest well-being of mankind. What James says about faith may or may not have been written with a view to correcting certain erroneous inferences which "the unstable and unlearned" may have wrested from Paul's teaching in regard to faith. But, at all events, there is no real conflict between the teaching of the two writers on this point. James is here warning his brethren against a spurious faith which does not result in action. Such "faith," if it can be called faith, is as valueless as a barren tree or a well which yields no water. He does not pause to affirm, and certainly he does not deny, that the essential principle of Christian character is faith and that where such character exists its proper fruit is to be expected. This is Paul's line of teaching. James, approaching the subject from the other side, shows that where there are no fruits to indicate Christian character the claim of having faith is valueless and the expectation of being saved by faith is a delusion. Through such a faith a man would become, to use Paul's illustration, nothing better than "a sounding brass or a tinkling cymbal." It is as ineffective toward any good result as the hypocritical benevolence of one who should say to a brother or sister in sore need, Depart in peace, be warmed and filled, but give not the things needful to the body. A correct intellectual conception of truth does not save. The devils even may have that. Faith that is not more than a mere profession is vain. Abraham was not justified apart from works. His faith was far more than a theory, an emotion or an intellectual conception. It was something that moved him to undertake at the command of God that which it seemed supremely hard for him to do; even to lay his son upon the altar of sacrifice.

This teaching of James is opportune; it is always so. There is a strong tendency in human nature to separate religion from holiness of character and the practical fruit of it in Christian sympathy and self-denying helpfulness toward men. We need constantly to heed his reminder that the indication and proof of a living faith is works and that a faith without works is dead. We do well also to consider that our Lord Himself in His teaching makes the practical sympathy shown to His brethren the test of fellowship with Himself.

Editorial Notes.

—Many readers doubtless will have perused with profit Dr. Steele's well written and discriminating articles in the MESSENGER AND VISITOR of last week and the one preceding in review of Ian MacLaren's noted book, "The Mind of the Master." We are expecting another article or two from Dr. Steele's pen on the same subject.

—John D. Wattles and Co. Philadelphia, have issued a Chart of Paul's Journeys, prepared by C. E. Arnold, a. m., showing by means of five clear outline maps, the routes followed and the places visited by Paul in his journeyings. The chart as a whole may be seen at a glance. It is printed upon strong paper and folds within stiff cloth corners to a convenient pocket size. He gives at a glance information which every Bible teacher or student needs and will be found particularly useful in connection with the present international series of Sunday School lessons. The price is 20 cents.

—On another page will be found the programme of exercises to take place during anniversary week at Acadia. It is to be desired that as large a number as possible of those interested in our educational work should find their way to Wolfville next week. Those who do so will find the town and all that section of country very delightful at this season of the year, and the anniversary exercises are always of a highly interesting and enjoyable character. Those who visit Wolfville on these occasions for the first time are not only greatly delighted with the beauties of the place, but are apt to be surprised at the extent and character of the facilities which Acadia provides, and gain an enlarged conception of the educational enterprise in which the denomination is engaged.

—Mr. Moody's schools at Conventions at Northfield the present summer will probably not be less attractive and valuable than those of other years. The season will begin June 10th. Graduation day, at Mount Heimon is June 15, when the address will be given by Dr. Van Dyke, of New York. The World's Student Conference will be held from June 25th to July 4th. Among the speakers announced are President Patton, Drs. Van Dyke, Mackenzie, Schaeffer and others. The Young Women's Christian Association Conference will be held July 9th to 20th, and will be addressed by eminent speakers both men and women. The general conference for Christian workers will be July 29th to August 16th. Among the speakers at this Conference are Rev. H. C. MacGregor of London, Rev. Campbell Morgan of Birmingham, Bishop Newman, Dr. H. C. Malie, Rev. A. C. Dixon and Rev. R. A. Torrey.

—The death of Rev. Herman M. Schaeffer, D. D., professor of New Testament Interpretation, and Pastoral Theology in the German department of the Rochester Theological Seminary, occurred recently, under sad and peculiar circumstances. He had been ill for some weeks and was sitting by a window. Having asked his wife to bring something that he wanted, he remarked, as she was leaving the room, that he wanted more air. He then evidently rose from his seat, raised the sash, and, being overcome by the effort, or an attack of heart failure, fell from the window to the ground, a distance of twenty feet, striking upon his head. He did not regain consciousness, but died almost immediately. The Examiner says of Dr. Schaeffer that he was "a man of genial personality, vigorous in mind and body, an able scholar and an earnest Christian. His death will be a heavy loss to the seminary."

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STEVENS.—At St.
Albert Stevens, aged
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Hill, A. Co.

PASTON.—Died at
Anna I. Thomas Par-
ter Basin, Lunenburg
Mrs. Capt. James Re-
and of Mrs. D. S. Gr-
S., a grand Christian
Baptist church, Den-

ESTY.—At the re-
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He was a good man
He leaves four child
of an affectionate fat

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MARRIAGES.

LONG-LONG.—At the residence of William Long, Esq., May 19th, by Rev. Geo. Howard, Sally Long and Frederick Long, all of Macnaquack, York Co.

CLARK-COLWELL.—At the parsonage, Gibson, N. B. May 17th, by Rev. F. D. Davidson, J. Harvey Clark, and Susie Colwell, both of Canning, Queens Co., N. B.

POWELL-PERRY.—At the home of the groom, May 18th, by Rev. L. J. Tingley, Frederick W. Powell, to Minnie L. Perry, all of Freeport, N. S.

BLACKFORD-DELANEY.—At the home of the bride's parents, May 16th, by Rev. L. J. Tingley, Ruie DeLaney of Central Grove, Digby Co., N. S., to Edward Blackford, of Tiverton, N. S.

SIPPRELL-FRITZ.—In this city on the 18th inst, at the residence of Dr. Fritz, brother of the bride, by Rev. Dr. Carey, E. M. Sipprell, general agent Ontario Mutual Life Company, to Annie Gertrude, youngest daughter of the late Capt. Jacob Fritz.

SMITH-MORGAN.—At the residence of the bride's parents, May 19th, by Rev. F. D. Davidson, Franklin J. Smith of Marysville, eldest son of Dea. Cornelius Smith, and Lottie E., third daughter of Dea. Henry Morgan, of New Maryland, York Co., N. B.

DEATHS.

JOHNSON.—At Windsor Plains, N. S., May 12th, of paralysis, Catherine, wife of Rev. J. W. Johnson, aged 65 years.

HENNIGAR.—Died at Noel, April 16th, Georgiena Ettenger, second daughter of Deacon John Hennigar, of Noel Lake.

MARTIN.—West River, Albert Co., April 20th, Mrs. Louisa Martin, aged 75 years leaving four sons and many friends to mourn their loss.

DICKSON.—At Hopewell Cape, Albert Co., April 2nd, Mrs. Anna Dickson aged 89 years leaving a large circle of relatives and friends. For many years our sister was a follower of Christ.

BISHOP.—At Hopewell Cape, Albert Co., May 4th, Mrs. Lucy A. Bishop, in the 61st year of her age, leaving one son to mourn his sad loss. She died with a bright hope of a glorious immortality.

STEVENS.—At St. John N. B., April 26th, Albert Stevens, aged 25 years, leaving a father and other relatives to mourn their loss. The body was interred at Hopewell Hill, A. Co.

PASTON.—Died at St. Joseph hospital, Anna L. Thomas Paston, formerly of Chester Basin, Lunenburg Co., N. S., sister of Mrs. Capt. James Redding, Chester, N. S., and of Mrs. D. S. Green, Denver, Col., U. S., a grand Christian and member of first Baptist church, Denver, Col.

ESTY.—At the residence of his son, mouth of Keswick, York Co., of heart disease, Daniel Esty, in the 73rd year of his age. Our brother's sufferings were very severe, but he was sustained all through his protracted illness by a good hope in Christ. Bro. Esty will be sadly missed by the little church at the mouth of Keswick. He was a good man and his end was peace. He leaves four children to mourn the loss of an affectionate father.

WISK.—At the home of her parents, Marysville, N. B., May 15th, Mrs. James Wisk, 27 years of age. Our sister was one of the charter members of the Marysville Baptist church, and her life has been consistent with her profession. She was a daughter of Obediah Starkey, and was only married a few months. Her death was the result of la grippe, which developed into meningitis. Her sufferings were intense, but her hope was brave and strong. Frequently she would sing some familiar hymn, her soul being full of joy in the midst of bodily pain and suffering. Much sympathy is felt for the husband, and also for her parents, who buried another daughter about 3 years ago, who had been married only a short time. Her funeral was largely attended. The Rev. J. Parsons assisted the pastor in the service.

TIBERT.—At Central Grove, Digby Co., N. S., April 27th, very suddenly, of brain trouble, Deacon Geo. N. Tibert, in the 50th year of his age. Brother Tibert was baptized by the late Rev. J. E. Balcom on April the 17th, 1838. He was appointed to the deaconship of the Freeport Baptist Church in 1879, which office he filled with great acceptance until some two years ago when he was stricken with a malady that affected his eyesight and impaired his speech. But the past few months he had been somewhat better and was able to attend church, until last Tuesday evening when he was suddenly seized with the fatal attack of his disease and died within an hour. The deceased was Superintendent of the Sabbath School at Central Grove for many years and threw himself heart and soul into the work. He was also Deputy of General Gordon Division and a charter member of Western Star Division. Brother Tibert lived an exemplary Christian life, devoted to the service of Christ, bearing many things for the Master's sake. He had prayed earnestly for years for the salvation of his sons, Weld and Clarence, and when they had accepted Christ as their personal Saviour and were baptized into the fellowship of the church, he said, "Now I am willing to die." Brother Tibert leaves a widow, four sons and two daughters to mourn their sad loss. The funeral was largely attended. The members of the Division of which the deceased was a loyal member marched in regalia conducted by M. E. Armstrong, M. D. The funeral sermon was preached by Pastor L. J. Tingley from Genesis 5: 24. "And Enoch walked with God: and he was not; for God took him." The bereaved widow and family have the heartfelt sympathy of the entire community.

The Annapolis County Conference of Baptist Churches.

Met according to appointment at Mt. Hanley, Monday evening, May 10th. A sermon was preached by Rev. H. N. Parry from the texts found in Mark vi: 6 and Luke vii: 9. The belief and unbelief at which Jesus wondered.

This was followed by a short devotional service. Tuesday morning, prayer meeting led by Rev. Jas. Porter. Pastors present: Langille, White, Porter, Coldwell, Locke, Parry and Brown, also Revs. Isa Wallace, A. Coloon, R. D. Porter and E. L. Steeves. Reports were heard from the following churches: Middleton, Upper Wilmot, Annapolis, Granville, Bridgetown, Wilmot Mountain, Clementsvalle, Lawrencetown, Clementsport and Nictaux. These reports in general showed these churches to be in a flourishing condition. Special prayer was made in behalf of Lawrencetown church. A paper was read by Rev. E. P. Coldwell on Hindrances to church work and how to remove them. This paper was most interesting, pointed and practical. It showed careful thought and mature deliberation. It was discussed at some length by the brethren present, which discussion was carried over into the afternoon.

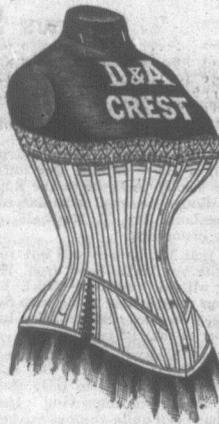
Rev. A. Coloon, having attended the opening of the new meeting house at West Dalhousie gave a report of the financial condition and the work being done there. The matter of clearing off the indebtedness on the house of worship there was urged upon the attention of the churches in the county anow.

The report of the committee on special Foreign Mission work was received and adopted. An evangelistic service was held in the evening by Rev. Isa Wallace. A large number participated in this service, and realized the Saviour's presence.

It was resolved to hold our next Conference with the Upper Wilmot church at Melvern Square.

Executive, Pastors A. N. Parry, E. P. Coldwell and E. E. Locke.

J. W. BROWN, Sec'y. Nictaux Falls, May 22nd.



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197 King Street, St. John, N. B.

Quarterly Meeting.

The quarterly meeting of Pictou and Colchester counties was held with the church at Bass River, May 17th, 18th. The special subject in all the sessions was the work of the Holy Spirit. Pastor Chipman preached Monday evening on the Advent of the Spirit. Tuesday morning and afternoon were given to the discussion of the Embodiment and Enduement of the Spirit. The discussions were opened by Pastors Adams, Spidell and Clarke, and were based chiefly on the chapters in Dr. Gordon's "Ministry of the Spirit." All felt that the meetings were of great benefit. It was regretted that time would not allow a discussion of the subjects treated in the remaining chapters of the book. At the afternoon session Pastor Clark read a poem on the Holy Spirit. The meetings closed with an evangelistic service in the evening, subject The strivings of the Spirit. Pastor Adams was the preacher, and the Spirit's power was revealed in the after-meeting, leading three to arise for prayer.

O. N. CHIPMAN, Sec'y.



Extension Tables

Walnut or Oak Finish.

Prices start at \$4.50.

F. A. JONES,

16 and 18 King Street. BEDROOM SUITS, \$11.00.

Schools

Are full of sleepy scholars; for scholars get sleepy and dead studying dead things—same as teachers.

Go to a live school—a "real business" school, where you will be interested and get a good start in life? The finest rooms and largest and most expensive equipment of any business school in the Provinces. \$20 for 3 months—now.

Snell's Business College, TRURO, N. S.



A. KINSELLA, FREESTONE, GRANITE

MARBLE WORKS.

Wholesale and Retail. (next I.C.R. Station) St. John, N.B.

Having on hand a large stock of Monuments, Tablets, Gravestones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received before May 1st, 1897, at Greatly Reduced Prices. He guarantees satisfaction with his work, and delivers and puts up free of charge. (mar243m)



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 50c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

Hood's Pills

Quackery is always discovering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

PIPE ORGANS.

A. MARGESON,

Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present, one of two manuals and 20 stops, built in U. S.; one of two manuals and 21 stops, and one of one manual and six stops. Mr. Margeson is Agent for Marbling Processes, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (sold at very low prices). Factory—Mill Brook, Warerooms—Webster St., Kenilville, N. B.

Intercolonial Railway.

ON AND AFTER MONDAY, the 19th Oct. 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN

Express for Campbellton, Pictou, Pictou and Halifax	7.00
Express for Halifax	13.10
Express for Sussex	16.05
Express for Quebec and Montreal	17.10

Passengers from St. John for Quebec and Montreal take through sleeping car at Moncton, at 10.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Express from Montreal and Quebec (Monday excepted)	10.20
Express from Moncton (daily)	10.30
Express from Halifax, Pictou and Campbellton	16.00
Express from Halifax	18.20
Accommodation from Moncton	24.30

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

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B. 8th October, 1897.

J. H. KING, M.D.C.M.

26 Germain Street.

Office hours—9 to 11 a. m., 1 to 3 p. m. Telephone, 205.

News Summary.

A Remarkable Case.

DOCTORS COULD NOT AGREE AS TO THE TROUBLE.

A New Brunswick Lady the Victim—Suffered for Thirty Years—The Attack Caused Partial Blindness and a Feeling of Semi-Paralysis.

From the Woodstock, N. S., Sentinel. Mrs. E. P. Ross, of Riley Brook, N. B., says:—"I have been a sufferer for thirty years, and I am sure I would still be in the same lamentable condition had it not been for Dr. Williams' Pink Pills. I was married at the age of twenty and am now fifty-one years old. I had always enjoyed good health until after my first child was born. About a month later the illness attacked me which has since made my life miserable. I consulted different doctors, but they did not agree as to the nature of my trouble. One said it was a species of paralysis, others said symptoms of fits. I would be feeling very well when I would suddenly have a sensation of partial blindness, and everything before me would sparkle. Then my hand and arm on one side would become numb, and after about ten minutes this sensation would pass to my lower limbs, then my tongue would become affected, as would also my hearing. Voices, no matter how close to me, would seem dim and far away. These symptoms would last for about forty minutes. I would have a violent pain over the eyes, which would continue for twelve hours or more. Notwithstanding all that was done for me, these spells were coming more frequently, and at last I would sometimes have two attacks a day. I was also troubled with bronchitis, which added to my misery. I could not sew or knit, or do any work that required close attention to it. All this trouble had never left me for years, and at the age of 48 I consulted another doctor. The medicine he gave me, however, made me worse instead of better. Then I was advised to try Dr. Williams' Pink Pills. I was using the third box before I found any benefit, but then there was a decided change. By the time I used twelve boxes I felt as well as I did in my young days. Every symptom of the trouble that had so long made my life miserable had disappeared. For eighteen months I did not use the pills and was as well as ever I had been in my life. Then one morning I felt a slight attack of the old trouble and determined to try Dr. Williams' Pink Pills again. I got a box and took an occasional pill and have never since had a symptom of the trouble. To say that Dr. Williams' Pink Pills have done wonders for me is putting it mildly, and I strongly urge their use on all who may be ill. Pink Pills were also of great benefit to a niece of mine, Miss Effie J. Everett. Her mother died when she was quite young, and naturally much of the care of the household devolved upon her, and as she grew up she became weak, easily tired, subject to headaches and her complexion was pale and wax like. A young lady teacher who was boarding with the family, and who had used Pink Pills with great success, urged her to try them. The result was that she soon was enjoying the best of health and is a fine robust young lady who shows no signs of her former illness. Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.



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Favorites for Long Years.

For long years Diamond Dyes have been the favorite family dyes in the Dominion of Canada; and although imitation package dyes have been plentifully offered for sale, their great inferiority to the "Diamond" in strength, fastness, beauty of color and brilliancy was known to the majority of women, and they were condemned and avoided by all who valued good and bright colors. No sensible woman can afford to risk her goods with poor dyes when the "Diamond" are admittedly the world's best.

A most important point to remember is that the Diamond Dyes cost no more than the crude and common dyes sold by some dealers for the sake of large profits. Ask your dealer for the "Diamond"; if he values your trade he will be in a position to supply you.

Make No Mistake!

DO NOT DESPAIR Until You Have Tried What SMITH'S... Chamomile Pills Can Do for You!

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

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS. FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me. PRICE 25 CENTS. FIVE BOXES \$1.00. If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

The order of Railway Telegraphers convened Monday in general convention at Peoria, Ill., with about 115 delegates present.

HEALTHY STOMACH! Happy Man!—Nothing Experimental About Using the Great South American Nerve—What it has done for Thousands it can do for you.

Here are Strong Words from a Reliable Business Man—Read Them.

I have been a great sufferer from indigestion and dyspepsia. I tried many remedies, but obtained very little relief. I saw South American Nerve advertised, and concluded to give it a trial, and I must say I consider it the very best medicine I have ever used. I obtained great relief from the first few doses. I have only used two bottles, and am happy to say it has made a new man of me. I strongly recommend it to fellow-sufferers." C. PEARCE, Dry Goods Merchant, Forest, Ont.

Water power seems to have taken an extraordinary development in France. Out of a total of 118,655 separate workshops 90 per cent. generate their power by water.

KIDNEY WAR. How Insidiously it Wages, but how Quick the Surrender, and how the Flag of Truce is Hurriedly Hoisted when that Great General, South American Kidney Cure, Turns his Guns on the Disease.

This is what James Sullivan, of Chatham, Ont., writes: "For years I was a great sufferer from Kidney trouble. The disease became so acute that I was confined to the house, and was greatly afflicted with insomnia. I was persuaded after using many other remedies without relief to procure a bottle of South American Kidney Cure. I had relief almost from the first dose. I have persisted in its use, and after using six bottles I am well and strong again. I can work fourteen hours out of twenty-four and feel very little, if any, fatigue. It is the best medicine I have ever used."

Not to enjoy life but to employ life ought to be our aim and aspiration.—J. R. Macduff.

CRUEL SCIATICA. Incessant Pain—Tormented—Racked—Life Despaired of.

John Marshall, Varney, P. O., Co. of Grey, writes these strong words: "For two years I was completely laid up with sciatica. I doctored without any permanent relief. I had given up hope. A friend saw the notice of a cure of what seemed a parallel case to mine, by South American Rheumatic Cure, and knowing my little faith in the efficacy of any remedy, he procured a bottle himself and brought it to me. I took it, and, to make a long story short, it saved my life. In a day or so I was out of bed, and in three days I was able to walk to Durham, a distance of four miles, to purchase another bottle. I am now entirely cured."

—The 'deadly' hear so much, 's largely due to the eagerness and enjoyment springs of have been prepar extemporaneous. that of enjoying li into our possession consecrated to the with life to make fellowships and or sustained the att we put out the mot filled the room with quiet essential to the Have we been assid of any good cause, is this constant thou most powerlessness lost faculty is never idle and who has n —Speaking of th needed, the Watch with much truth, th sends clear-cut, intelli arguments toward st up doubts and difficu discriminations and s relations. Of course it, but the preaching hungry is just that ki Just now there is a fad ing to the heart.' Bu is not by direct appeal by the way of the head ular receipts for 'pre will find that frequent sirable; but let him sea master its great princ the thoughts of God, le his own life, and he wil the churches seek. Th a man so strong, eloque that he has mastered an and the greatest gift tha fellow man is one of G

Ontar PASTOR P. Some one has wittily ac month by saying that it m may be wet, or it may be dr day to day what the weat matter of fact, this month and wet; yet the land is beautiful lake country is a friend spent a few days v turn of a corner, or view exclamations of surprise, as various standpoints. If the entertaining than this spot, owe so much; must have been MCMASTER UNIVERS began Tuesday, May 11, at 3 church, when essays were the graduates. For the Ar readers, viz.: T. F. Vichlot British History; F. T. Ta Mission; Miss Burnette, "The Theological faculty was r "The Predictive Element in Langford, "The social obli Fellowship," The Glee Club music. The Baccalaureate se same church at night, by Dr. N. Y., who spoke from John believe also in me." Topic object and origin." In closing ly to the Theological graduates the gospel as God's Word an fondest needs of the human heard with much appreciatio thanks was tendered the preac conferring of degrees was held Walmer Road church. The g 29, of whom 25 received B. A. nedy, of Tecumseth Street ch Political Science; Prof. Tarr, o History; and Miss Eby, in Ch degrees were given, viz., D. D. Acadia College; and L. D. D.

—“The ‘deadline’ in the professions of which we hear so much,” says the Sunday School Times, “is largely due to the neglect to preserve youth and eagerness and enjoyment. Neither trouble nor enjoyment springs out of the ground. Both usually have been prepared for; neither one is entirely extemporaneous. So great and good a power as that of enjoying life to the full will scarcely come into our possession without a devoted discipline consecrated to that end. Have we taken any pains with life to make it happy? Have we built up the fellowships and the habits, cultivated the interests or sustained the attitudes which produce it? Have we put out the mourners, the shriekers, who have filled the room with clamor, in order to gain the quiet essential to the beginning of any good change? Have we been assiduous and devoted in the pursuit of any good cause, enough to forget ourselves? It is this constant thought of self that is at the root of most powerlessness to enjoy; the recovery of the lost faculty is never attained by any man who is idle and who has no service in hand.”

—Speaking of the kind of preaching that is needed, the Watchman says, and as we think with much truth, that it is “the preaching that presents clear-cut, intelligent conceptions; that masses arguments toward strong conclusion; that clears up doubts and difficulties; that makes illuminating discriminations and sets the truth in clear and broad relations. Of course warmth, heart should go with it, but the preaching for which men and women are hungry is just that kind of intellectual preaching. Just now there is a fad about what is called ‘preaching to the heart.’ But the surest avenue to the heart is not by direct appeal to the emotional nature, but by the way of the head. Let a man follow the popular receipts for ‘preaching to the heart’ and he will find that frequent changes of pastorate are desirable; but let him search out the ideas of the Bible, master its great principles and fill his mind with the thoughts of God, letting them move and control his own life, and he will become a preacher for whom the churches seek. There is nothing which makes a man so strong, eloquent and moving, as an idea that he has mastered and that he has mastered him, and the greatest gift that a man can bestow upon a fellow man is one of God’s thoughts.”

Ontario Letter.

PASTOR F. K. DAYFOOT.

Some one has wittily accounted for the name of this month by saying that it may be hot, or it may be cold, it may be wet, or it may be dry, and one doesn’t know from day to day what the weather may be next day. As a matter of fact, this month in this region has been cold and wet; yet the land is “with verdure clad.” This beautiful lake country is a picture of delight at present. A friend spent a few days with me recently, and every turn of a corner, or view from a hill, drew from him exclamations of surprise, as he saw the landscape from various standpoints. If the Garden of Eden were more entertaining than this spot, our first parents, to whom we owe so much; must have been sad to leave it.

MCMASTER UNIVERSITY COMMENCEMENT

began Tuesday, May 11, at 3 p. m., in the Walmer Road church, when essays were read by a chosen number of the graduates. For the Arts faculty there were three readers, viz.: T. P. Vichlot, “The Longest Reign in British History”; F. T. Tapscott, “Socrates and His Mission”; Miss Burnette, “Tennyson’s Use of Nature.” The Theological faculty was represented by D. W. Terry, “The Predictive Element in Prophecy”; and O. G. Langford, “The social obligations involved in Church Fellowship.” The Glee Club and the quartette furnished music. The Baccalaureate sermon was preached in the same church at night, by Dr. F. M. Ellis, of Brooklyn, N. Y., who spoke from John 14: 1, “Ye believe in God, believe also in me.” Topic, “Faith, its nature, its object and origin.” In closing, Dr. Ellis spoke earnestly to the Theological graduates, exhorting them to preach the gospel as God’s Word and the answer to the profoundest needs of the human soul. The sermon was heard with much appreciation, and a cordial vote of thanks was tendered the preacher. Convocation for the conferring of degrees was held Wednesday evening in the Walmer Road church. The graduating class numbered 29; of whom 25 received B. A. and 4 B. Th. Pastor Kennedy, of Tecumseth Street church, took the M. A. in Political Science; Prof. Tarr, of Woodstock College, in History; and Miss Eby, in Chemistry. Two honorary degrees were given, viz., D. D. to President Trotter, of Acadia College; and LL. D. to Editor Wells, of the

Canadian Baptist. Dr. Trotter is one of our boys, who has served Ontario Baptists as pastor and professor. Dr. Wells spent eighteen years as professor of Greek and English in Woodstock College, and is one of the ripest of scholars and most cultured of journalists. Addresses were made by Hon. A. S. Hardy, Premier of Ontario; Dr. Parkin, Principal of Upper Canada College, a Nova Scotian, and Dr. Ellis.

THE CITY OF TORONTO

has been agitated for several weeks over a Sunday street car contest. The opposing forces were, the Street Car Company and the Sunday Car Association on the one hand, and the united forces of Christian workers on the other. A steady campaign has been in progress. Public meetings have been held. The ends of the earth have been searched for precedent and argument. Public opinion has been thoroughly tutored by both parties. The vote was taken on Saturday, May 15, and resulted in a victory for the Sunday Car Association by a majority of 480. This was the largest vote ever polled in Toronto, the ballots numbering 32,386.

THE FIRST BAPTIST CHURCH, WOODSTOCK, ONT., was organized April 22, 1822, in a log school house on the farm of Deacon Burch. The seventy-fifth anniversary will be observed May 23 and 24, 1897. On Sunday a. m., May 23, Dr. George Cooper, of Richmond, Va., U. S., will preach. His father, now sainted, was pastor of the Woodstock church, 1854-1862. Sunday afternoon, Dr. Goodspeed, of McMaster University, will preach. He was pastor, 1874-1878. Sunday evening, Dr. Dadson, of Montreal, will preach. Seven years and a half (1888-1896) did this noble brother serve this church. At all the services Rev. S. S. Bates, B. H., of Toronto, will share the services. He is the only surviving son of Father Bates, of blessed memory, who was pastor, 1867-1873. Monday, May 24, a banquet will be given at 1.30 p. m. in the college dining hall. Rev. R. R. McKay, B. A., pastor of the church, will preside. An orchestra will furnish music. A platform meeting will be held in the church at 8 p. m., when there will be addresses from visiting and resident pastors, and music by the church choir.

“AS ITHERS SEE US,” AGAIN.

In addition to the severe criticism upon the ministry reported last month, another comes to light. This time it is from a Christian, a Baptist, a Y. M. C. A. general secretary; and this is what he says: “If the doctors and lawyers and chemists and other specialists knew as little of the books belonging to their professions as the average minister knows of the Bible, they wouldn’t hold their places a month.” Brother pastors, this is scathing. The question for us is—Is it true?

OBITER.

The Jarvis Street church, Toronto, on Sunday, April 25 gave an offering of \$1500 for Home Missions.

Rev. I. E. Bill has recently retired from the Poplar Hill pastorate on account of ill health. The young people met and gave him a gold headed cane and his wife a purse.

Among the contributions lately received by the Foreign Mission Secretary, was one of \$8 from an Indian Baptist church on the reservation near Brantford.

The corner stone of the memorial edifice which Mr. Davies is giving to the Tecumseth Street church, Toronto, was laid Saturday, May 1. Mrs. E. T. Fox, sister of Miss Nellie Davies, in whose memory the building is erected, handled the silver trowel. Addresses were made by Supt. McRwen, of the Home Mission Board; Sec. McDiarmid, of the Foreign Mission Board; Chancellor Wallace, of McMaster University; Alderman Graham, of the City Council; Pastor T. B. Kennedy, of the church, and the pastors of neighboring churches—Methodist and Presbyterian. The building will cost \$10,000, all of which is to be paid by Mr. Davies, whose daughter was a faithful worker in the Sunday School.

The Convention of Ontario and Quebec will meet with the Talbot Street church, London, Ont., May 25 to June 1. A report will be sent at an early date. Port Hope, May 18.

Sixty-Fifth Anniversary of the Cornwallis Street Baptist Church, Halifax.

On Sunday, 25th day of April, this church celebrated its sixty-fifth anniversary. The morning and evening services were conducted by the Rev. Abram Clements, who preached on both occasions. Mr. Clements is pastor of the colored church at Truro. The Rev. W. E. Hall preached in the afternoon. After the sermon in the evening the Rev. E. M. Saunders gave a sketch of the history of the Baptists in Halifax till 1832, the date of founding the Cornwallis street church. The Rev. John Burton came from England in 1792, and preached as a pedo-Baptist evangelist in Halifax. In the autumn of 1793 he visited the United States. He, when absent, embraced Baptist principles, and in the town of Knowlton, New Jersey, was baptized and ordained, and sent back to Halifax as a Baptist missionary. He returned in 1794. His wife was his first convert. In 1795 a small Baptist church was organized. He preached among the colored people mostly, not only in the city, but in Hammonds Plain and Preston. In 1825-6-7 a number of people from the

schism from St. Pauls, attended his ministry. In the autumn of 1827 the Granville street church was formed. As Mr. Burton was old, a large number of colored people followed the Rev. Richard Preston, an ex-slave from Virginia, and a very popular preacher. Those who attached themselves to him built the church on Cornwallis street, now occupied, but it has been enlarged and improved from time to time in various ways. The founding of the Granville street church in 1827, and the Cornwallis street church in 1833, so drew from the original church that it became extinct. The church building and private house on Barrington street, of which the first church had a deed, fell into the hands of Mr. Burton’s relatives, and as they were not disturbed for 21 years they held it by possession.

P. E. McKerrow, who has written a history of the Cornwallis street church, and published it in pamphlet form, read after Mr. Saunders’ address, a brief sketch of the church since its organization, by which it appeared that the Rev. Richard Preston went to England and raised money to erect the church on Cornwallis street. In this mission he was aided by the London Baptist Association. Such men as Sir Fowell Buxton, Lushington, Clarkson and Daniel O’Connell, strong in their antislavery convictions, gave him their help. He collected over \$3,000. The ground was purchased and the building erected free of debt. Mr. Preston was ordained in London. There were 29 members when the church was organized.

Mr. Preston died in 1861. His pastorate was successful. The Rev. James Thomas was Mr. Preston’s successor. His pastorate lasted 18 years. He departed this life in 1879. The material structure and also the spiritual were much enlarged by his efforts. He gave largely of his own means to support the church and labored much at Preston and Hammonds’ Plains. He expended about \$2,000 on the church. He built a vestry and made other repairs, which cost him \$1,500. He had been ordained by Mr. Preston, and had done evangelistic work before he succeeded him as pastor. His ordination took place in 1857. In one year he baptized 72 converts. In 1874, 46 were baptized; in 1875, 77 more. Rev. A. Bailey was his successor. He had been ordained as an evangelist before Mr. Thomas died, and had done good work in the out stations.

He was succeeded by the Rev. Wilton Boone. He remained with the church only one year. The Rev. Mr. Johnson succeeded Mr. Boone. The next pastor was Rev. Mr. Jordan. Mr. Johnson had a second pastorate. Rev. Mr. Jackson is the present pastor. The membership is now 125.

Do you Believe it?

Do you believe that a human soul is of exceeding great value? If you don’t just get your wits to work and attempt to compute the value of Jesus Christ the price paid for man’s redemption. Oh, perhaps you don’t believe that Christ came to save sinners. He says he did. Do you believe that all Jesus did for human souls was just done for the fun of the thing to create a sensation? Don’t trifle with the Almighty. It is a serious piece of business that would prompt the God and Father to send his only begotten son forth from the throne of glory to suffer shame and death at the hands of his enemies. It doesn’t look much like fun to see your child kicked and stoned, and spit upon, and to have nails driven through his hands and feet and fastened to a piece of wood and to be tortured to death. Something tremendous must be at stake for you to allow such a thing if you have any power to prevent it. What a dreadful sinner you must have been to demand for your redemption such a price as the life of the Lord Jesus. Do you believe that you have accepted the salvation of the Lord Jesus, and that now you belong to the flock of God? Jesus once said something concerning the shepherd and the sheep. It is this “The sheep follow, for they know his voice, and a stranger will they not follow, but will flee from him for they know not the voice of strangers.”

Do you believe that the Good Shepherd is your Shepherd? If he is you must know his voice and follow him. That is what Jesus says. Do you believe that it is the Good Shepherd’s voice calling and saying unto you. Do not bother yourself about the salvation of the heathen, neither go yourself nor try to send others to tell the lost ones the way of life? It is not the voice of the Good Shepherd, neither is it the voice of a stranger but that of an old acquaintance of yours. Were it the voice of a stranger you would flee with as great terror as you do now from the voice of duty when the Good Shepherd calls, and says, “Go ye into all the world and preach the gospel to the whole creation.” If you are one of the redeemed that call is to you. What are you going to do about it. You had better respond cheerfully now or you will be sorry in the Judgment day, for the Bible speaks of a time of weeping and teeth gnashing for unprofitable servants. Do you believe that it is your love for and confidence in the Good Shepherd that makes you so indifferent to this voice, and sometimes angry when the force of His claims are presented by His servants. Nay! Neither love nor confidence will account for such conduct. The voice is unfamiliar, the Good Shepherd is a stranger.

Parlakimedi.

H. Y. CORRY.

* * The Story Page. * *

Jamie's Post.

"Oh! he's tip-top at starting things, but you can't tell how long he will hold out," said Ralph, doubtfully.

"He seems interested enough now," answered Rob.

"Yes; but by the time he gets the rest of us into it he may have lost his interest and forgotten all his fine promises." He means all right, I suppose, but he doesn't do to tie to."

Both boys laughed, and little Jamie, sitting on the gate, looked soberly from one to the other. He waited until Ralph walked away, and then slowly questioned his brother.

"Wobert, what does a to-tie to mean?"

"A—what?" asked Robert, suddenly becoming aware of the small presence.

"That boy," declared Jamie, pointing one plump finger after the retreating Ralph, "said another boy didn't do to tie-to."

"Oh! Jimsey, what a wretched 'little pitcher' you are!" growled Rob. "No; he said the other boy wouldn't do to tie-to—to tie to, you understand? It isn't all one word."

"What kind of a boy does it mean, Wobby?"

"Mean? Why, when you say a fellow won't do to tie to, you mean that you can't exactly trust him. He isn't"—Rob hesitated, realizing that some common phrases that seem to convey to one a very clear meaning, are, after all, not easy to explain. "It's this way, Jimsey. If you were going to tie a horse somewhere, would you find a good strong post that would hold him where you wanted him to stand, or would you tie him to any loose piece of brush lying on the ground?"

"No; I wouldn't tie him to some brush," said Jamie scornfully. "He'd wun and dwag it off."

"That's it," answered Rob, delighted with his own clearness of exposition. "And if you were going out into the water and wanted a rope to pull yourself in by and hold so you wouldn't be swept away, you would fasten it to something strong and solid that wouldn't pull loose and let you sink. Well, the folks that do to tie to are the ones that stand fast to what they say—the ones you can always trust to do the right thing, no matter how much pulling there may be in other directions."

"Yes. I tie to you, Wobert," said Jamie, admiringly. "You're the kind of a boy to tie to, ain't you?"

Was he? Rob wondered a trifle uneasily as he walked away. He had never thought of asking himself such a question before, but his attempt to explain the subject to Jamie had made it stand out very clearly. He knew the two kinds of boys he had been describing, and he could count the few who always stood where they ought, for everything good and right, and who could be depended upon to hold others fast, instead of being moved themselves. But the many "who went with the crowd," and yielded to every influence that touched them—he could not be sure that he was wholly unlike them. He knew that he was carrying the definition farther than Ralph had thought of doing when he had used the words, but the thought would not be put away, though he impatiently tried to do it. He found himself watching his companions, and noting contrasts, watching himself and making deductions not altogether comfortable; but, after all, the strange study taught him more than many of the professor's wise lectures had done.

At dinner Jamie suddenly looked up from his plate and remarked: "Papa, Wob is going to be a hitching post."

"Indeed? That's a new profession for a young man, but if he is really going into it I hope he will make as good a one as those I had put in front of the house last week—sound through and through, good tough fibre, rooted deep enough to be firm, standing upright, strong, reliable and useful."

Everybody laughed at the pretended gravity with which Jamie's funny speech was answered, but into Rob's face came a look of earnest purpose. He liked the description.

"That's the kind of a man I want to be," he thought. "It's the kind I will be, God helping me."—Selected.

* * * * *

Kitty Kuyler's Tiger.

A TRUE STORY.

Kitty Kuyler, though not by any means a coward, had an unconquerable dread of wild animals, and when one evening Bob Carter dashed in without waiting to ring, and told her that he and his brother had just had an encounter with a tiger, she listened to him with her heart in her mouth.

"A tiger!" she gasped; "genuine live tiger?" And then, imagining that Bob was laughing in his sleeve, she declared that he was only trying to frighten her.

"Indeed I'm not," protested Bob. "Tom and I were up in our den working like beavers at our lessons, when

all of a sudden we heard a tremendous racket on the roof, and Tom, wanting to see what was going on, rushed to the scuttle hole. But he came down a good deal quicker than he went up, and looked as scared as though he had seen a ghost.

"It's some sort of a wild beast," he said, as wild as a loon himself. "All I could see were two big balls of fire, but it yelled like a hyena."

Just then there came another yell.

"It's a tiger, Tom," says I. And then we happened to remember that that artist fellow at the end of the row had a tiger and two or three bears that he was keeping for models. So he hurried down there to see if any of 'em had got away, and sure enough they found on going upstairs that the tiger had managed to climb through the skylight, which chanced to have been left open, and once on the roof he had the range of the whole block. But it didn't take long to capture him, and they have him now safe under lock and key, so you needn't be afraid that he's going to eat you, Kitty."

But to Kitty the thought of that tiger on the housetop was like a nightmare; more than once she waked up with a start, thinking that she heard the frightful yell that Bob had described, and she could not go out to walk without giving a good look the length of the street to make sure that there were no tigers roaming at large.

Not long after this she went to visit an aunt in a neighboring city. The place was new to her, and one day her uncle volunteered to show her some of the public buildings. He was a prim and precise sort of a man, and Kitty stood a little in awe of him; but he knew all about the city, and Kitty, who was rather fond of acquiring information, listened with interest to all that he had to say.

But suddenly, while he was expatiating on the fine proportions of an equestrian statue in one of the parks, an unearthly sound rent the air—a sound so blood curdling, and, seemingly, so close at hand, that Kitty, forgetting that her uncle was there to protect her, took to heels and stopped for nothing until she reached her aunt's door. She was white and breathless and before she had succeeded in making her aunt understand the cause of her fright, her uncle walked in.

"A pretty chase you have given me, miss," he said, in an injured tone, as he wiped his forehead. "I thought you were too much of a lady to go tearing down the street like a hoyden. And what did you think it was that you ran away from, pray?"

"I ran away from a tiger, Uncle Owen," answered Kitty, with much dignity. "Nothing but a tiger, I am sure, could have made that dreadful noise."

"Little simpleton!" jeered her uncle, with his mouth twitching. "Your tiger, as you might have known, if you had taken the trouble to see where the sound came from, was only a drayman's donkey."

"O Uncle Owen!" cried the "little simpleton," beginning to laugh hysterically. And though she is now an elderly woman, when she hears a tiger mentioned she is always reminded of the one from which she ran away.—Mary B. Sleight, in the Christian Work.

* * * * *

A New Society.

Violet Kerr was excited about something; that was clear. Her cheeks were flushed and her eyes were very bright.

"Girls! girls!" she exclaimed, as soon as she could recover her breath after her hurry to overtake the group who were walking along a pleasant street. "What do you think I heard Miss Baker say just now?"

"We can't think at all, 'cause we don't know, of course. Tell us," chimed two or three voices.

"Well, you know I ran back for my book, and when I got it, I started out the front way. Miss Baker and Mr. Clarke were talking in the hall, and I heard Miss Baker say, 'I'm just discouraged. I wonder if some one else could do any better with my class?' And I wouldn't go past them for anything, so I came back as softly as I could and ran out the other way; and, girls, whatever should we do if Miss Baker wouldn't teach us any more?" Violet's blue eyes opened wide as she asked the question.

"I don't know what she's discouraged about," said May Grant, the youngest scholar.

"Well, I know," said Violet; "it's the way we've been behaving lately. I just feel ashamed of myself."

"It's too bad," said Grace Bell. "We haven't learned our Golden Texts nor studied our lessons, nor any thing."

"It would be dreadful if Miss Baker gave us up," said Susie Gray. "She's the best teacher we ever had. I don't know why we've been cutting up so in the class and not minding her. It's mean as can be, I think."

"I wonder if it would encourage her if we'd all begin right off to be good?" said little May.

"Of course it would!" exclaimed Grace, who was the eldest; "and, O, girls! I've thought of something. Let's be a society to help Miss Baker and encourage her. We won't need any officers, nor any thing like that. We'll only promise to help Miss Baker, every one of us. How'll we do it?"

"We'll be in time, for one thing. We've been lazy lately," said one.

"We must study our lessons," said another.

"And get new scholars if we can."

"Jennie Green and Maud Harper were absent to-day. We must tell them, so that they will help, too."

This wonderful list of things to do to help Miss Baker showed plainly enough that the girls knew very well what was needed.

Did they wait till next Sunday to begin? O, no, indeed! That very day they looked over the lesson for next Sunday. That was a good beginning.

Then they told Jennie and Maud of the new society, and reminded each other through the week of their promise. They might have called their new circle the Teacher's Aid Society, but they did not think of it. They did not name themselves at all. They simply did what they banded together to do, and it was much better to do this without a fine name, than to have a fine name and do nothing. You should have seen Miss Baker's face the next Sunday, after the well-learned lesson had been recited by the well-behaved class. It was plain to be seen that she was "encouraged," as May had said. She did not refer to their previous carelessness and inattention, but she said, in the gladdest tone, "Girls you have helped me much to-day. I have enjoyed every minute of the hour."

But after school little May did the most encouraging thing of all.

"Thank you, Miss Baker, for the nice lesson to-day," she whispered; "I liked it ever so much, and I mean to try to remember it."

Miss Baker kissed May lovingly.

"It is so good to have you tell me this, if you think it," she said.—Morning Star.

* * * * *

You Can't Cheat God.

Ned took his cousin, Grace, along to keep him company while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as if you were slighting it."

"That's all right," laughed Ned. "What I'm doing now will all be covered up, you know."

"But isn't that cheating?"

"Maybe 'tis, after a fashion," answered Ned. "But it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, it's cheating, you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man won't know about it," said Ned.

"He may not," said Grace, soberly, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said:

"You're right. I'm glad you said that, Grace. I'm going to begin over. There shan't be any cheating this time."

Ned undid what he had done and began again—began right—and I know he felt better for it. I hope he will always remember that no one can cheat God.—Sel.

* * * * *

The Power of a Kind Word.

Many a year ago a poor German immigrant woman sat with her children in a waiting-room of an Eastern station. A lady passing to a train, struck by her look of misery, stopped a moment to speak to her. The story was soon told. Her husband had been buried at sea. She was going to Iowa, and "it was hard to enter a strange world alone with her babies." The stranger had but one instant. She pressed a little money into the poor creature's hand, and said: "Alone! Why, Jesus is with you! He will never leave you alone!" The woman said: "Those words gave me courage for all my life.—Brethren Evangelist.

* * * * *

Some years ago a gentleman heard two children talking earnestly about their "sacred money." The expression interested him, and he learned upon inquiry, that these children were in the habit of setting apart at least one tenth of all the money which came into their hands and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. Their father said that they invented the expression, "sacred money." They would often give much more than a tenth to this fund, but never less.

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ONE WOMAN'S WORK.

A narrow sphere! how can you call it so? Three pairs of baby eyes look up in mine. And seem the gates through which a fight divine Transfigures all my life with tenderest glow.

Because I can not paint with artist skill The changing colors of the sea or sky. Because I can not write of visions high, And move you all with pain or joy at will.

Because to learning's shrine no gifts I bring, Nor take a foremost stand for woman's cause, Because I trust unquestioning the laws, That bring us snow in winter, birds in spring.

You think my life is circumscribed and cold In what should make it helpful, rich and strong. Ah, friend! these happy days are none too long For all the loving duties that they hold.

Nor has the art you love been all denied, For loveliest pictures every day I see In childhood's careless grace and movements free, From waking morn till dreamy eventide.

My Edith's braids, nor brown, nor golden bright, Impression tints no artist's brush has known; The baby's deep blue eyes, that meet my own, In living beauty mock all painted light.

Nor do you know, my friend, the critics bold We story-tellers in the children find— What store of wisdom and of wit combined We need to point a moral new or old.

And in reforms are we not learning late A still, small voice need not be all in vain? These childish hands may bring the greater gain If I am willing now to simply wait.

And what in science or philosophy Can pass in interest the baby heart Seeking in untried ways to take its part For good or ill in life's great mystery?

God help us mothers all to live aright, And may our homes all truth and love enfold, Since life for us no loftier aims can hold Than leading little children in the light.

—Emma Endicott Marean.

Calm After Struggle.

There are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm struggle must precede the still small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into hope. Blessed is the man who, when the tempest has spent its fury, recognizes his Father's voice in its undertone, and bares his head and bows his knee as Elijah did. To such spirits seems as if God had said, "In the still ordinary ways of life you cannot meet Me; but, like Job, in the desolation of the tempest you shall see My form and hear my voice, and know that your Redeemer liveth."—W. F. Robertson.

A well-known artist who lives uptown tells the following story of a dog and a cat who are members of his household. The two grew up together and have always been the greatest of chums. A short time ago the cat presented the family with a number of kittens, and the dog evinced the liveliest interest in the new arrivals. Several days ago, after the manner peculiar to cats, the mother took it into her head to move her family. One by one she tenderly carried the kittens to their new home, the dog trotted by her side, his eyes wide open with wonder. Finally the last kitten was reached. Mrs. Pussy took it in her mouth and was about to start off with it when Mr. Dog was suddenly seized with the idea that he was lacking in gallantry. Carefully noting the manner in which the cat carried her offspring, he seized the mother by the back of the neck in the same manner, and the strange-looking trio made the trip to the new quarters in safety.

Wouldst thou hold constant intercourse with God? Take delight in prayer, for this is spiritual conversation between God and the devout soul. Wouldst thou taste and see that the Lord is good? Then constrain the Lord by prayer to take up his abode in thy heart.—Gethard.

Clearness of vision is a great aid to definiteness of action. The man who walks in a mist is uncertain as to the next step, and also lacks readiness and exactness in his work. To work well we must see well.

Every successful work means sacrifice somewhere. For success is purchased by love, and the cost of love is always sacrifice.

A bitter and perplexed "What shall I do?" is worse to man than worst necessity.—Coleridge.

The Young People.

EDITORS, - - - - - (REV. E. E. DALEY, A. H. CHIPMAN. Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for May.

C. E. Topic.—"That ye bear much fruit," John 15: 1-14. B. Y. P. U. Topic.—Woman's work in Foreign Missions. Alternate Topic.—Union with Christ, 1 John 2: 1-11.

B. Y. P. U. Daily Bible Readings. (Baptist Union.)

Monday, May 31.—Job 32: 16, 33: 4. Source of my life, (33: 4). Compare Acts 17: 24, 25. Tuesday, June 1.—Job 33: 5-17. God speaks often, do we hear him? (vs. 14). Compare Ps. 62: 11. Wednesday, June 2.—Job 33: 18-33. Favor of God follows prayer, (vs. 26). Compare Prov. 12: 2. Thursday, June 3.—Job 34: 1-20. God will not do wickedly, (vs. 12). Compare Rom. 3: 5. Friday, June 4.—Job 34: 21-37. I have borne just chastisement, (vs. 31). Compare Neh. 9: 33, 34. Saturday, June 5.—Job 35. God our Maker and Teacher, (vss. 10, 11). Compare Ps. 32: 8.

Prayer Meeting Topic.

Prayer Meeting Topic for the week beginning May 30th.—"Union with Christ." 1 John, 2: 1-11.

NOTES BY REV. G. W. SCHURMAN.

John was a practical man. His letters also are practical. Every young Christian would do well to acquaint himself with his writings. He had a purpose in making each statement. We should ascertain his purpose, for then we will have no difficulty in understanding his teaching. John excels all other inspired writers in explaining the divine nature in believers. Perfection is the theme of his first epistle. We must expect some strong doctrine. John used neither policy nor uncertain terms when showing what a believer in Christ should be, before the world. Plain dealing was needed. The subject was of too great importance to be played with. We might do well to follow his example in this matter, for there is too much indefinite teaching on practical religion. Let us be honest with each other, and the truth. There is great danger of loud professions with but little true godliness. John saw the danger and warned faithfully. Will it not be wise to sound the warning note May 30? Let there be great plainness of speech. Exhort one another daily, lest any be hardened through the deceitfulness of sin.

1. "He that saith he abideth in him." It is right to make a profession of faith in Christ. As soon as a soul accepts Christ the fact should be made known. Nothing could be more ungrateful than for one whom God has favored with salvation to fail in witnessing for Him. Each new experience should be acknowledged. But the life must accord with the profession to make it acceptable to God.

2. "Ought himself also so to walk even as he walked." Why? (1) Because this is the natural course for those abiding in Christ Jesus. John had already said: If we say we have fellowship with him and walk in darkness, we lie and do not the truth. "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him" 1: 6, 2: 4. This agrees with doctrine taught by other inspired writers. Paul wrote: "If any man be in Christ he is a new creature: old things are passed away, behold, all things are become new." They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. 1: 1 Cor. 5: 17; Rom. 8: 5. Both John and Paul regarded the acts of man as an indication of his relation to God; for they believed that to be born of the spirit changes the entire life. Thus Jesus also taught. "By their fruits ye shall know them." "If we live in the spirit, let us also walk in the spirit." Gal. 5: 25.

3. He is under obligation to Jesus to walk as he walked. He owes such service to him. It is the only consistent course. Any other will deny what the man professes. Better never make a profession than having done so to walk after the flesh. Christ has no greater enemies than those who with their mouths confess that they know him, but in works deny him. The man who does it deceives and destroys himself. He shall reap what he sows, not what he professes. "Examine yourselves, whether ye be in the faith; prove your own selves."

B. Y. P. U. Notice.

As I am removing from the limits of the N. B. Eastern Association, I have requested Bro. R. J. Colpitts to act as B. Y. P. U. secretary for the association in my stead. He

will distribute statistical cards which are to be returned to Rev. H. G. Estabrook, Petitedocia.

"Under the auspices of the Clements Vale Baptist Church a B. Y. P. U. has been recently organized, the following officers elected, viz. President, Ora M. Baird; Vice-President, John W. Dondale; Secretary, Rosie B. Potter; Treasurer, Mrs. D. A. Cameron; Corresponding Secretary, L. May Millett. A fair degree of interest has been manifested in the meetings, we hope to be able to report a large amount of progress during the summer, and that many more will unite with us in this grand and noble work. L. MAY MILLETT, Cor. Sec'y. May 17th.

Programme for the Fourth Annual Session of the Nova Scotia Western Association B. Y. P. U., held at Milton, Queens Co., June 18th.

Afternoon, 2.30—(1) Devotional Service, led by Rev. J. Webb; (2) reading of minutes and list delegates; (3) reading of constitution, and appointment of Nom. Com.; (4) address of welcome, Milton B. Y. P. U.; (5) responses by president; (6) digest of reports from societies, sec'y treas.; (7) discussion of reports; (8) election of officers; (9) new business; (10) paper, "B. Y. P. U. life, how can it be maintained?" Rev. N. B. Dunn; (11) discussion of paper; (12) question box, conducted by Rev. J. W. Tingley, Rev. Geo. Crabb.

Evening, 7.30—(1) Address "The Educational Feature and the Plan for the coming year, Rev. J. W. Brown; (2) address, "Has the B. Y. P. U., movement fulfilled the prophecies of its founders?" Rev. B. N. Nobles; (3) banner exercise.

A Word About That Banner Exercise.

Each society should plan to take part. It will not be complete without your cooperation. It is something new, shows the standing of each society and county at a glance and should stimulate healthy rivalry. The Milton B. Y. P. U. kindly consents to supply banners, badges, cards, &c., thus giving uniformity. There will be five banners of different colors for the counties. Annapolis has light blue; Digby, orange; Yarmouth, dark blue; Shelburne, white; Queens, crimson. These are the county colors. Delegates will register on arrival, surrendering credentials signed by an officer of local society or church clerk, when each will receive a badge corresponding with county color. Each county will select a Standard Bearer. The banners will be placed in sections of the church and delegates will be seated accordingly. When called the Standard Bearer will take county banner to the front, and after making a one minute speech in praise of County B. Y. P. U. works, &c., will stand by banner, to receive the cards and attach to banner. Then each county will respond as a whole. The representative of each local society will step forward with card bearing names of society, president, secretary, membership, active and associate. In closing all will join hands and sing "Blest be the tie." This explanation is given to interest our societies in the work. Z. L. F.

Hillsboro', N. B.

Sunday, May 9th, was observed by the Y. P. S. C. E. of the 1st Hillsboro' Baptist church as Young People's day. In the morning the pastor preached a sermon to the young people from Rev. 3: 12. The evening service was taken by the young people. The regular choir was released, and the singing from No. 5 Gospel hymns was conducted by the young people. After an address by the pastor on the young people's work, the following original papers were read. The first was by the president of the society, Mr. G. P. Steeves, entitled "History of the Christian Endeavor Movement," showing its advantages to the spiritual life of the young people. Miss Ella Steeves read a paper: The motto of the Christian Endeavor Society—"For Christ and the Church." The seven parables of Matt. 13, was read by Miss Bernice McLaughlin, and the five miracles of Matt. 9 by Miss Amanda J. Jonah. Mr. W. M. Burns read a paper, the subject of which was: Christ's claims of Himself with reference to—(a) His divinity, (b) His willingness to forgive sin, (c) His power to save. After singing and taking of the collection, Mrs. Dryden read a paper: "Heaven as an inspiration to loyalty to Christ." Then followed a paper by Mr. John T. Steeves, entitled What Baptists Believe. The subject of a very excellent paper by Miss Mary Peck was: What I have learned from the study of Christ's life. The last paper was by Miss Nellie Wallace, subject: How the young people can help the pastor. Eleven other papers were expected, but were excused. Many of these subjects were connected with the Sacred Literature Course, which the Society had just completed. The papers read were all excellent, and a large number was present to hear them.

Our Society is in a very flourishing condition, owing chiefly, I think, to the faithfulness of our pastor, who takes great interest in our meetings. We have 94 active and 16 associate members, also some 20 on the absent list. BRATRICH STEEVES, Cor. Sec.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

We are laborers together with God.

Contributors to this column will please address Mrs. J. W. MANNING, 178 Westworth Street, St. John, N. B.

PRAYER TOPIC FOR MAY.

For Mr. Sanford that he may have continued health and great success in his work.

For Mr. and Mrs. Gullison that they may speedily acquire the language and soon be prepared for service.

The Woodstock W. M. A. society held a public missionary meeting in the church Wednesday evening, May 12th. The President, Mrs. C. H. Horaman, presiding. The meeting was opened by the usual devotional exercises, followed by very entertaining and instructive papers on "Grande Ligne," North West, Maritime work, and the Bible rule of living; after which the pastor gave an address. An interesting feature of the meeting was the opening of the envelopes and reading of the text enclosed. The amount raised was \$13.00 for Home Missions. The choir furnished excellent music for the occasion.

Yours in the work,

MRS. T. SHIRWOOD, Sec'y.

Though it has been a long time since our Bear River society reported itself through your column it is not because we have been altogether without encouragements. Our society is small and our meetings not largely attended but they are instructive and we have reason to believe a deeper and more intelligent interest is being awakened. We have already made our Home Mission offering for the year, also an offering to the French Missions. Lately brother W. V. Higgins visited us in response to invitation and from our public meeting realized \$15.51.

Yours truly,

M. A. NOBLES.

Two Pictures From Life.

A black-eyed baby lay moaning its young life away on the brick bed of a dreary mud house in Peking, China.

The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she had always heard that demons are all around the dying, waiting to snatch the soul away, and so because it was dying she was afraid of her own baby!

"It is almost time," said the mother-in-law, glancing at the slanting sun-beam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The mother shrieked, "My baby is not dead! My baby is not dead yet!"

"But it has only one mouthful of breath left," said the old woman, the cart will soon pass, and then we shall have to keep it in the house all night. There is no help for it; the gods are angry with you."

The mother dared not resist, and her baby was carried from her sight. She never saw it again.

An old black cart drawn by a black cow passed slowly down the street; the little body was laid among the others already gathered there, and the carter drove on through the city gate. Outside the city wall he laid them all in a common pit, buried in lime, and drove on.

No stone marks the spot; no flower will ever blossom on the grave.

The desolate woman wails, "My baby is lost; my baby is lost; I can never find him again!"

That black-eyed baby's mother is a heathen.

II.

A blue-eyed baby lay moaning on the downy pillows of its crib, and it was whispered softly through the mission, "Baby is dying."

With sorrowing hearts we gathered in the stricken home, but the comforter had come before us.

"Our baby is going home," said the mother, and, though her voice trembled, she smiled bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us. He has but come for His own," said the father reverently, and he threw his arms lovingly around his wife.

As we watched through our tears the little life slipping away, some one began to sing softly:

Jesus Lover of my soul,
Let me to thy bosom fly.

The blue eyes opened for the last time, and with one long gaze into the loving faces above, closed again, and with a gentle sigh the sweet child passed in through the gate to the heavenly fold.

"Let us pray," said a low voice. We knelt together, and Heaven came so near we could almost see the white-robed ones and hear songs of welcome.

There are no baby coffins to be bought in Peking, so a box was made; we lined it with soft white silk from a Chinese store. We dressed baby in her snowy robes and laid her lovingly in her last resting place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the tiny coffin to the cemetery.

With a song of hope and words of cheer and trust, and a prayer of faith we comforted the sorrowing hearts.

Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," says the baby's father, while baby's mother answers: "Our baby is safe; we shall find her and have her again, some glad day."

The blue-eyed baby's mother is a Christian.— Clara M. Cushman, in Gospel in All Lands.

Foreign Mission Board.

NOTES BY THE SECRETARY.

CORRECTION.—In the acknowledgements for the Famine Fund the Sydney church should be credited with \$22, and the Sussex church with \$7.

Other acknowledgements for this Fund will soon be made. It has reached about \$2,500. The offering has been quite general and has flowed into the treasury regularly since the Fund was started. But the question arises, "How about the regular work of the Board?" Do the missionaries have to be paid? Does the work go on as usual? Perhaps there is a let-up somehow in these Famine times and the missionaries and their helpers are practicing a system of economy and the Board is thereby relieved and the quarterly remittance will not have to be made. We would not have it so brethren, would we, if we could? Next week about \$2,500 has to be sent to India for the work. It would be cruel to let you know just how much money there is to the credit of the Board for this purpose at this writing. Somebody might get hurt seriously, brethren. You have done well in caring for the bodies of India's suffering ones; but there is a hunger and thirst of soul that must be met. If any of you have anything to meet this need kindly send it in at a very early date. If you don't we shall be in stress. Help us then just now. Our desire is that you keep this help up at least until July 31st in a continuous stream of donations. We look to you, brother pastors, to see to it that the Foreign Mission Board shall close its books this year with a balance on the right side. Heavy expenditure is before us in the near future. More missionaries and more bungalows. Get ready, brethren.

"The Great Heathen World," by William Ashmore.

"Oh Baptist disciple of Christ! wherever you are, help us to have mercy on the heathen world. You have been told how many hundreds of millions there are of them—all in the shadow of death. We are right here among them, and can confirm the worst you have ever heard about their spiritual condition. To use the language of the Scripture about them, they are "without hope and without God in the world,"—"led captive by satan at his will." They bow down to stocks and stones, and some among them worship even lizards and toads.

You hear some people around you say, "The heathen are not so very bad off." They say, "How is it possible that such multitudes should be lost? It is awful to think of such a thing. Surely God will do something for them in some way or other. We, human beings, would do something if we had almighty power; and so we conclude that God surely will, for He is better than we are."

In reply to all that, it is better to take the Bible statement of the case, and not what "these men" say. The Bible says plain enough, "Without God"—"without hope"—"led captive by satan at his will"—"dead in trespasses and sin." It is awful to think of all these men being lost. But there is another thing that is positively shocking. It is that men who have the gospel won't do anything to give it to them who have it not. As for the hope that

God will do something—He has done something. He has done all that is needed to save the heathen except to send angels with the message. That one part of the work he has committed to men—to saved Christian men. He gives us the gospel and He tells us to pass it along. It is our duty. It is a part of our pledge, made solemnly to God when we took the gospel estate to ourselves.

By all means let us settle the question now raised. Is the gospel a trust? If it is not, but is simply a private and personal gift to ourselves, but without the slightest attendant responsibility to share it with any other poor dying creature on the face of the earth, then it is not God's gospel, nor Christ's gospel, nor Paul's gospel, nor Peter's gospel, nor John's gospel, nor the Holy Spirit's gospel. It may be a narrow, selfish, "old school Baptist" gospel, shriveled and stingy, but it is not the gospel that runs through the teachings of Jesus and His apostles. If the gospel is a trust then by all means let some good scribe, well taught in the Kingdom of God, tell me what my share of the trust is, for I do not want to cheat my neighbor—my poor blind, dying neighbor. I do not want to keep my share and his too. Let somebody deal faithfully with me."

Multitudes are living and dying "without God and without hope." Oh, the pathos of these millions fading away like leaves touched by the autumnal frost. May God lay on our hearts the burden of souls! A young minister, settling in London on leaving a country pastorate was so overwhelmed by the sight of its perishing multitudes that he could neither rest by day nor sleep by night. A friend told him "he would soon get used to it." But what of India's teeming millions? God forbid that we should ever get used to it—callous to the sight of dying men.

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W. C. King—A Tribute.

It is with much pain that we have to record the death, under very sad circumstances, of one of the most active of our church workers in Chipman, leaving a vacancy not easily filled.

Deacon W. C. King, while yet apparently in the prime of life, and with promise of much usefulness before him, has been suddenly taken away, and we are left to mourn the loss of a brother beloved, and one of sympathetic and helpful spirit in every christian work.

For some months his health had been steadily declining, and with the decline a startling manifestation of mental aberration became evident to those in immediate intercourse with him.

Every effort that love could prompt was made in his behalf, with a view of alleviating the awful malady that seemed fast subduing his mental energy, yet in spite of the best help that medical skill and care could give the disease steadily gained upon him.

It is unnecessary to add that an unusual gloom has been cast upon the whole community, and especially upon the church of which he had been for several years a worthy member.

Brother King was born in Springfield, Kings County, N. S., June 6, 1845, and was at the time of his death nearly 52 years of age. He leaves a sorrowing wife, formerly Miss Lizzie Crandall, of Springfield, besides two sons and two daughters.

In the spring of 1875, during a revival at Salmon Creek, he professed religion and was baptized by Rev. Elias Keirstead, uniting with the church now known as Second Chipman. He was afterwards chosen deacon, an office which he continued to fill faithfully until his death.

The funeral services, held on Sabbath, 16th inst., were attended by an immense concourse of people, the writer speaking on the occasion from I Cor. 13:12. Thus in sadness, mourning over this most afflictive event, yet trusting in the never failing promises of God, earthly friends laid his remains away to rest, awaiting that day when the bodies of the saints shall rise again in the glorious likeness of Christ and shall be with Him and behold Him forever.

HALL'S Vegetable Sicilian HAIR RENEWER. Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made. R. F. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

Notices.

The annual meetings of the Alumnae Association of Acadia Seminary will be held in Alumnae Hall on Monday May 31st. Business meeting at 2.30 o'clock p.m. and the reunion at 7.30 p.m. It is hoped that a large attendance of members will be present at both these sessions.

HATTIE A. BROUGH, Pres. May 14.

There will be (D. V.) a meeting of the Board of Governors of Acadia University, on Tuesday the 1st day of June, at eight o'clock p. m., also on Thursday the 3rd, at nine o'clock, a. m. S. B. Kempton. Sec. Board.

Anniversary of the Newton Theological Institution, Newton Centre Mass. June 6-10.

Sunday, June 6, Baccalaureate sermon by the Rev. Geo. E. Horr, D. D. at 10.30 a. m. Monday to Wednesday, June 7-9. Examination of classes, beginning at 7 p. m. Monday.

Wednesday, Alumni address at 3 p. m. by the Rev. Francis W. Bakeman, D. D.; address before the Knowles Phetorical Society, 7.45 p. m. by the Rev. Franklin Johnson, D. D.

Thursday, June 10th, graduating exercises, beginning at 10 a. m. The addresses of Drs. Bakeman and Johnson, will be in the meeting-house of the First Baptist Church.

The P. E. I. Conference will meet (D. V.) with the church at Springfield Monday and Tuesday, June 7th and 8th. Delegates will send their names to the pastor, H. Carter, Maddock, P. E. I. Those who go by train will go to O'Leary and inform Pastor Carter so when sending in their names, so that the necessary trains can meet them. DAVID PRICH, Sec'y.

The next session of the Western N. B. Association will be held with the Range church, (2nd Grand Lake); beginning on the fourth Friday in June, 25th, at 10 a. m. The churches are requested to send their letters at least a week in advance to the clerk, Brother Carey N. Barton, Millville, York county. W. E. MCINTYRE, Moderator.

The next session of the N. B. Eastern Association, will convene with the Baptist church at Albert, Albert Co., on Friday, July 16th, at 10 a. m. H. H. SAUNDERS, Moderator. H. G. ESTABROOK, Clerk. Petitcodiac, May 5th.

The N. S. Western Baptist Association will hold its 47th annual session with the Milton, Queens Co., Baptist church, beginning Saturday, June 19, at 10 a. m. Clerks are requested to send statistics and church letter to the undersigned clerk by June 5. The accuracy of the report in the Year Book depends upon the accuracy of these returns. Pastors will kindly see that all their churches report. L. J. TINGLEY, Moderator. Z. L. FASH, Clerk.

The forth annual session of the N. S. Western-Associational B. Y. P. U. will be held in the Milton, Queens Co., Baptist church, on Friday afternoon and evening, June 18. The meeting begins at 2.30 p. m. A programme will appear in the MESSENGER AND VISITOR. Each Young People's Society is entitled to two delegates, and each church where no such society exists, to one delegate. Blank forms have been forwarded to all the societies. The local secretaries will please be particular in filling in and returning these forms to the Sec'y-Treas. by June 8, as he is dependent upon them for the "Digest." According to Constitution "delegates shall be admitted only on credentials certified by an officer of the Young People's Society or by the clerk of the church in which no Young People's organization exists." J. W. BROWN, President. Z. L. FASH, Sec'y-Treas.

The Hants County Convention of Baptist churches will hold its next session, D. V., at Noel, June 8th and 9th in the New Baptist church of that place, which we expect to dedicate the Sunday previous. Programmes are being printed and will be distributed. F. E. ROOP, Sec'y.

Entertainment will be provided for delegates attending the N. S. Western Association who will forward their names on, or before, June 10th. Please specify whether



Fifty Years Ago.

President Polk in the White House chair, While in Lowell was Doctor Ayer; Both were busy for human weal One to govern and one to heal. And, as a president's power of will Sometimes depends on a liver-pill, Mr. Polk took Ayer's Pills I trow For his liver, 50 years ago.

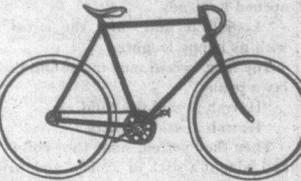
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were designed to supply a model purgative to people who had so long injured themselves with griping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medal awarded these pills at the World's Fair 1893.

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you will come by private or public conveyance. Address, W. L. ARCHIBALD, Milton, Q. Co., N. S.

The Carleton, Victoria and Madawaska counties quarterly meeting will convene (D. V.) with the South Richmond Baptist church on the third Tuesday in June at 7.30 p. m. Preaching on Tuesday evening by Bro. N. P. Gross, missionary, by Rev. J. N.



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Rutledge, quarterly sermon by Rev. A. H. Hayward. We trust there will be a large attendance of ministers and delegates. THOS. TODD, Sec'y Treas. Woodstock, May 21st.

There will be a conversazione, under the auspices of the associated Alumni of Acadia University on the evening of anniversary day, June 2, in college hall. Addresses are expected from Dr. Sawyer, retiring president of the college and president-elect Trotter, also from representatives of the association, its members, and distinguished visitors from abroad. There will be music during the evening and also ice cream and cake, a small admission fee of 25cts. will be charged. G. J. COULTER WHITE, president.

The annual meeting of "the Associated Alumni of Acadia College" will be held in the Presidents chapel, (Acadia College) Wednesday morning June 2nd, at 9 o'clock. WM. R. PARSONS, Sec'y Treas.

The annual session of the Sunday School Convention in connection with the Eastern N. B., Baptist Association will meet at Albert, A. Co., on July 16th at 9 a. m.

Blanks will be forwarded to the different schools for returns to be sent to the secretary of Convention. D. A. JONAH, Sec'y. Con. Petitcodiac, May 20th.

York and Sunbury Quarterly Meeting. The York and Sunbury Quarterly Meeting will convene with the Upper Queensbury church on the 11th of June, (Second Friday) at 7.30 p. m.

Rev. George Howard was appointed to preach the quarterly sermon and Brother Seeley (lic) to preach the introductory sermon on Friday evening.

Our quarterly meeting is getting down to good solid work and we wish the churches to send a good delegation. F. D. DAVIDSON, Sec'y-treas.

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The care of Mrs. Hopper fully proves the assertion made above. After years of failures, misery, agony and despondency, Paine's Celery Compound made a "new woman" of one who had become a mere wreck—one who was fast nearing the grave.

Have faith, sufferer! A strong deliverer is ever ready to help you! From to-day let your hope be centred in Paine's Celery Compound and its power to cure. It has never disappointed any; it cannot fail with you.

Read Mrs. Hopper's wonderful testimony:

"With very great pleasure and satisfaction I wish to add my testimony to what has already been said in favor of Paine's Celery Compound. For a very long time I suffered from general debility and run-down system. Having heard of Paine's Celery Compound, I determined to give it a trial, and I am happy to say it has done for me more good than I can express. For ten years I doctored with other medicines without any good results; but after using Paine's Celery Compound I am perfectly restored to health, can eat well, digestion is good, and my sleep is sweet and sound. Altogether, I am a new woman. I always recommend Paine's Celery Compound to my friends."

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The Home.

God Bless the Boys.
BY IDA M. DENNISON.

God bless the boys!—yes, all the boys. Wherever they may be;
The boy with noble thoughts and clean,
The boy with manly form and mien,
The boy whose mother is his queen—
His future we can see.
God bless the boys, the mothers' joys,
Wherever they may be.

God bless the boys, the worthy boys,
Whoever they may be;
The boys who dwell in marble halls,
The boys who live in tottering walls
Are darkened off by drunken brawls—
Oh, fervently pray we,
God bless the boys whom sin decoys,
Whoever they may be!

God bless the boys, the noble boys,
Wherever they may be;
Tho' human nature in them dwell,
Yet search reveals a heart as well,
A heart that noble deeds could tell
Of love and sympathy.

God bless the boys, the noble boys,
Wherever they may be.
God bless the boys, the jolly boys,
Whoever they may be;
How dull would be this mundane sphere
Without the boys that we have here;
We all should die of blues, I fear,
For want of fun and glee;
God bless the boys with all their noise,
Whoever they may be.

—Standard.

A Fortune.

One day a man was walking along the street, and he was sad at heart. Business was dull. He had set his desire upon a horse that cost a thousand dollars, and he had only eight hundred with which to buy it. There were other things, to be sure, that might be bought with \$800, but he did not want those; so he was sorrowful, and thought the world a bad place.

As he walked he saw a child running toward him. It was a strange child; but when he looked at it its face lightened like sunshine and broke into smiles. The child held out its closed hand.

"Guess what I have!" it cried gleefully.

"Something fine, I am sure," said the man, pleasantly.

The child nodded and drew nearer, then opened its hand.

"Look!" it said; and the street rang with its happy laughter.

The man looked, and in the child's hand lay a penny.

"Hurrah!" said the child.

"Hurrah!" said the man.

Then they parted, and the child went and bought a stick of candy and saw all the world red and white in stripes.

The man went and put his \$800 in the savings bank, all but 50 cents; and with the 50 cents he bought a brown hobby-horse with white spots for his own little boy; and the little boy saw all the world brown with white spots.

"Is this the horse you wanted so bad to buy, father?" asked the little boy.

"Is this the horse I have bought," said the father.

"Hurrah!" said the little boy.

"Hurrah!" said the man.

And he saw that the world was a good place, after all.—St. Nicholas.

A Touching Scene.

It is always charming to see children manifest tender affection toward their parents, and this is still more pleasing when the "children" are themselves men and women.

The writer remembers being on a railroad train several years ago when directly in front of him sat a kindly-looking,

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snowy-haired old man evidently unaccustomed to traveling, and as manifestly in his "second childhood." He was very talkative, and he told me all about the journey he was taking.

"I'm going out to Iowa to see my son Jimmy and my daughter Nelly. Just think!—I ain't seen either o' them children for most six years, and if they ain't tickled to see me I'll be mistaken. An' this train seems to fairly drag. I get so impatient ev'ry time it stops at a station! Wish it'd keep right on an' never stop until we git to K—; that's where Jimmy an' Nelly live."

He began gathering up his few belongings when we were still an hour's ride from his destination.

"I want to be all ready to git right off when we stop," he said. "Jimmy and Nelly" both be at the depot to meet me, although they live nine miles out in the country, and there ain't no need o' both o' them comin'. But they'll both be there—you see if they ain't."

When we reached K—the excited old man started to leave the car in eager haste, but the train had not yet come to a standstill when a great, bearded giant of a man fully fifty years of age hurried into the car.

"Jimmy!" called out the old man eagerly. "Here I am Jimmy!"

"Father!" cried the son, and he took the little old man right into his arms and hugged him, while tears stood in the eyes of both.

A stout, plainly-clad middle-aged woman appeared at the car door and cried out:

"Father!"

Then she turned and called to some one on the platform, "Here he is! Here's father!"

"Nelly—my girl!" said the old man.

The son and daughter both had an arm around the father as he left the car. On the platform were seven or eight grandchildren of from five to twenty years of age. "Here's your gran'pa!" said "Nelly" joyfully; and a great hugging and kissing time ensued.

Of course the passengers in the car and the bystanders on the platform smiled, but I think that most of them agreed with a lady on the car who said:

"It is a beautiful sight to see an old man loved and revered by his children and grandchildren; and I only wish that such exhibitions of affection were more common."—Selected.

There is a growing tendency among mothers, which is as valuable as it is significant, to regard the sickness of their children as something almost in the light of a disgrace. With the great advance in the knowledge of the important part diet plays upon development and disease, mothers have discovered that it is possible to keep a family of children through a winter without a single cold, to counteract hereditary tendencies, and to regulate retarded or one-sided development—all by proper diet. Tonsillitis, the "sore throat" which used to be a familiar and rather accepted malady of a family of children, is now known to be often almost always, traceable to a disordered stomach, and numerous other ills to be prevented by care in eating are recognized. Women's clubs are turning their attention more and more to these matters, and "Nutritive Values," "The Science of Food," and "Medicinal Diet," are more and more often in some form the subject of carefully prepared and eagerly discussed papers.

"Do you want a boy?" he asked of the magnate of the office, standing before him, cap in hand. "Nobody wants a boy," replied the magnate. "Do you need a boy?" asked the applicant, nowise abashed. "Nobody needs a boy." The boy would not give up. "Well, say, mister," he inquired, "do you have to have a boy?" The magnate collapsed. "I'm sorry to say we do," he said; "and I guess you're about what we 'have to have.'"—Deacon's Advocate.

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Bathurst, N. B.,
May 8, 1897.

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Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1895.
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This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement.

Yours very sincerely,
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BIBLE LESSONS

Adapted from Hurlb
Second Quarter
Lesson X.—June 6, James
SINS OF THE TONGUE
[Read chapters
GOLDEN TEXT
Keep thy tongue from
speaking guile.
I. THE POWER OF THE TONGUE.
1. BE NOT MANY MASTERS,
read "teachers," as in the
sion; for he is speaking of
eager to speak in the
church. The Jewish syn-
sounded with debate, and
assemblies in Jerusalem we
the same spirit: GRATHUR
—Revised Version, "heav-
Meaning that those who a-
struct are held to a more
bility before God than the
the influence of their ut-
apostle's purpose was to re-
great fondness for talking
ing.

2. WE OFFEND ALL.—The
sion is far better, "we all
is, we are all apt to make
especially those who set their
teachers of others, and unde-
It does not mean that "we
body." The better we know
those we would aid the more
be with ourselves and the more
with them. OFFEND NOT
anyone is always wise in ut-
doing harm, never mislead-
is often better to lose a pear-
lace than a word from the
uttered it belongs to all by
been heard, and may be add-
from according to their p-
SAME IS A PERFECT MAN—
taken in an absolute sense,
his wise use of the tongue w-
he is perfect in his self-con-
is able to manage his utteran-
ally rule his conduct. The
grace which gives success in
matter will generally insure
ABLE ALSO TO BRIDLE—To
his passions and evil tenden-
is curbed with bit and bridle
is riding a steed which is
ment to run away with his
appetites and passions. The
is not often the most faithf-
3. WE PUT BITS.—The ap-
two illustrations of the power
one the use of the bit and
which the horse is guided by
other the rudder, with which
is directed by the steersman.
MAY OBEY US.—The horse,
than the man, submits to his
determines his course.

4. A VERY SMALL HELM.—
der you may turn the ship a-
notice. Though small, it can
control the ship's course. Life
small things. It is only by a
selves well on small occasions
grapple with great difficulties
true progress.

5. A LITTLE MEMBER.—The
the tongue should not blind
awaken us to the power wh-
BOASTETH GREAT THINGS—I
the power which it possesses.
A MATTER.—Literally, "how g-
A LITTLE FIRE KINDLETH
land, Me., was laid in ashes
dering firecracker on a Fou-
and when Chicago was destr-
kindled by a kerosene lamp k-
a cow.

II. THE DANGER OF THE TON-
6-13.

6. THE TONGUE IS A FIRE.—
the tongue can blast and des-
an evil tongue starts a slander
ruin a reputation." A WORLD-
—"A complete repertory of
ness, as the world is of all t-
FILETH THE WHOLE BODY
tongue talks of sin the body i-
commit it. The most defiling
kindled, vented, and cheris-
ruly member. THE COURSE
—"The wheel of nature" (Revi-
our opinion referring to "the
ation," or equivalent to our
ring the whole world on fir-
no age of the world nor any
life but will afford examples o-
ON FIRE OF HELL.—Since it is
home is in hell, that inspires
of the evil tongue. The evil
source in the evil heart, which
seal.

7. FOR EVERY KIND OF BEL-
not to be taken literally, but

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson X.—June 6, James 3: 1-13. SINS OF THE TONGUE.

[Read chapter 3.] GOLDEN TEXT.

Keep thy tongue from evil, and thy lips from speaking guile. Psalm 34, 13.

I. THE POWER OF THE TONGUE. VERSES 1-5. 1. BE NOT MANY MASTERS—This should read "teachers," as in the Revised Version; for he is speaking of those who were eager to speak in the meetings of the church. The Jewish synagogue often resounded with debate, and the Christian assemblies in Jerusalem were infected with the same spirit. GREATER CONDEMNATION—Revised Version, "heavier judgment." Meaning that those who undertake to instruct are held to a more strict accountability before God than others, because of the influence of their utterances. The apostle's purpose was to repress their too great fondness for talking rather than acting.

2. WE OFFEND ALL.—The Revised Version is far better. "we all stumble;" that is, we are all apt to make mistakes, and especially those who set themselves up as teachers of others, and undertake to judge. It does not mean that "we offend everybody." The better we know ourselves and those we would aid the more strict we will be with ourselves and the more charitable with them. OFFEND NOT IN WORD—If anyone is always wise in utterances, never doing harm, never misleading others. It is often better to lose a pearl from a necklace than a word from the tongue. Once uttered it belongs to all by whom it has been heard, and may be added to or taken from according to their pleasure. THE SAME IS A PERFECT MAN—This is not to be taken in an absolute sense, but only that his wise use of the tongue will show that he is perfect in his self-control; for he who is able to manage his utterances can generally rule his conduct. The wisdom and grace which gives success in one difficult matter will generally insure it in others. ABLE ALSO TO BRIDLE—To hold in check his passions and evil tendencies, as a horse is curbed with bit and bridle. Every man is riding a steed which is liable at any moment to run away with him, in his own appetites and passions. The fluent talker is not often the most faithful doer.

3. WE PUT BITS—The apostle now gives two illustrations of the power of the tongue, one the use of the bit and bridle, with which the horse is guided by the rider, the other the rudder, with which the great ship is directed by the steersman. THAT THEY MAY OBEY US—The horse, though larger than the man, submits to his will. The bit determines his course.

4. A VERY SMALL HELM—With the rudder you may turn the ship at a moment's notice. Though small, it can bias and control the ship's course. Life is made up of small things. It is only by acquitting ourselves well on small occasions that we can grapple with great difficulties and make true progress.

5. A LITTLE MEMBER—The smallness of the tongue should not blind, but rather awaken us to the power which it exerts. BOASTETH GREAT THINGS—Is conscious of the power which it possesses. HOW GREAT A MATTER—Literally, "how great a forest." A LITTLE FIRE KINDLETH—As when Portland, Me., was laid in ashes from a smoldering firecracker on a Fourth of July; and when Chicago was destroyed in a fire kindled by a kerosene lamp kicked over by a cow.

II. THE DANGER OF THE TONGUE. VERSES 6-13.

6. THE TONGUE IS A FIRE—Like a fire, the tongue can blast and destroy, as when an evil tongue starts a slander which may ruin a reputation. A WORLD OF INIQUITY—A complete repository of all wickedness, as the world is of all things." DEFILETH THE WHOLE BODY—When the tongue talks of sin the body is very apt to commit it. The most defiling passions are kindled, vented, and cherished by this unruly member. THE COURSE OF NATURE—"The wheel of nature" (Revised Version), an expression variously interpreted, but in our opinion referring to "the cycle of creation," or equivalent to our phrase "setting the whole world on fire." There is no age of the world nor any condition of life but will afford examples of this. SIT ON FIRE OF HELL—Since it is Satan, whose home is in hell, that inspires the utterance of the evil tongue. The evil word has its source in the evil heart, which is Satan's seat.

7. FOR EVERY KIND OF BEASTS—This is not to be taken literally, but as a general

statement, for there are a few, but only a few, kinds of animals which have never been tamed. SERPENTS—As by the serpent charmers of India. THINGS IN THE SEA—Some kinds of fishes, even, have been tamed, and made serviceable to man.

8. THE TONGUE CAN NO MAN TAME.—Though no man can transform the tongue, yet God can. Neither can a man control his neighbor's, nor even his own tongue. The evils produced by the tongue are more difficult to check than any suffering from beasts the most savage. AN UNRULY EVIL—Revised Version, "a restless evil," that which is incapable of restraint; a picture of the ever-moving tongue, which bursts through barriers to assail and ruin men. DEADLY POISON—An allusion to Psalm 140, 3. In the drop of venom which distills from the sting of the smallest insect, or the spikes of the nettle leaf, there is concentrated the quintessence of a poison so subtle that the microscope cannot distinguish it, and yet so virulent that it can inflame the blood, irritate the whole constitution, and convert day and night into restless misery. In James's day, as now, it would appear that there were idle men and women who went about from house to house, dropping slander as they went. When the light and trifling thing which has done the mischief had fluttered off the venom was left behind, to work and rankle, to inflame hearts, to fever human existence, and to poison human society at the fountain springs of life.

9. THEREWITH BLESS WE—The apostle speaks here of the human race in general. Everyone has the instrument wherewith to offer a noble, spiritual sacrifice to God. This embraces the highest exercise of the highest human powers. GOD, EVEN THE FATHER; AND THEREWITH CURSE WE MEN—Those who fulfill the forms of worship, and with lips praise God in the church, are not always free from abuse of their fellow-men; and sometimes the curses are given in the name of religion itself. A blow aimed at a man's reputation injures him more than a blow aimed at his body. The tongue of the calumniator is more to be dreaded than the weapon of the highwayman.

10. OUT OF THE SAME MOUTH—As in the fable, the same man blowing hot and cold; and in the story of Esop, the tongue was sought to be at once the worst and the best. OUGHT NOT SO TO BE—The tongue, which is controlled by the Spirit of God, ought not so to be ruled by the spirit of evil. "The brotherhood in Christ will assuredly themselves understand how severe reprobation such conduct deserves.

11. SWEET WATER AND BITTER—Such would be impossible from the same spring. The image is peculiarly appropriate to Palestine, wherein salt and bitter springs are found. Though these are sometimes found near each other, yet they do not flow at the same place. Grace can make the same mouth that once sent forth the bitter, send forth the sweet for time to come, as the Lord changed Marah's bitter water into sweet. And all of James's proposed "moral reform" are founded on grace.

12. FIG TREE, MY BROTHERN, BEAR OLIVE BRERIES—No tree can bring forth fruit different from its kind. Hence the fruit of the tongue is an index of the root of the character. Hence, also, if a man speaks bitterly and afterward speaks good words, the latter must be so only seemingly; they cannot be real, except his heart has been changed.

13. WHO IS A WISE MAN—The suggestion of the apostle is that such should be chosen for public teachers. Self-conceit will not mark those who are most truly fitted for such a responsibility. Shallow streams bubble loudest; empty pans make most noise. When some one spoke to Sir Isaac Newton of his wonderful knowledge he re-

plied that he felt himself to be like a child gathering a few stray pebbles of truth on the shores of a boundless sea. Sir Joshua Reynolds was one of the greatest painters England has produced, but when another great artist praised one of his pictures he replied, "Alas! sir, I can only sketch." OUT OF A GOOD CONVERSATION—Revised Version, "by his life," which is a far more accurate rendering. In former times the word "conversation" meant life, and not merely "talk," as now. True wisdom is shown by the regulation of the conduct more than by the utterance of the lips. Words that inform and heal and do good are the marks of wisdom. MEEKNESS OF WISDOM—The wise man does not need to convince others by self-assertion and forwardness, but can afford to be patient. It is a great instance of wisdom prudently to bridle our own anger and patiently to bear the anger of others.

*** Push.

A boy walked into a London merchant's office in search of a situation. After being put through a series of questions by the merchant, he was asked: "Well, my lad, what is your motto?" "Same as yours, sir," he replied. "Same as you have on your door—push." He was engaged.—Spare Moments.

Laforce Langevin, only son of Sir Hector, shot himself Wednesday morning at his father's house. He was in ill health. The young man took an active part in labor organization.

A-LABORING MAN'S LEG.

A RUNNING SORE RENDERED IT USELESS. HE COULDN'T WORK TILL HE HAD IT CURED BY KOOTENAY WHICH CONTAINS THE NEW INGREDIENT.

It goes without saying that the average working man finds it difficult to ply his daily avocation without the aid of a pair of good sound legs. To have either of his lower extremities incapacitated by disease is a serious matter. It means inability to provide for himself and those depending on him for support, to which is added the distress and suffering both mental and physical he is called upon in consequence to endure.

Mr. John Dawson, a respectable laborer living at 77 Jones St., Hamilton, Ont., states under oath that about seven years ago an inflammation appeared upon his knee, which continued to grow worse until about three years ago when it got so bad he was unable to work. He tried ointments and various remedies, but the sore continued discharging and the pains in his back were very severe. Last winter he commenced taking Ryckman's Kootenay Cure and in a comparatively short time the sore healed up, the pain disappeared from his back and he was able to resume his work. He thinks there's nothing can beat Kootenay, and he's right.

The whole secret of the cure lies in the thorough blood cleansing properties of the "new ingredient," which is the essential element of Kootenay.

It goes right through the system and eradicates all humors from the blood and in consequence there is a rapid replacing of diseased or decaying tissue by a healthy healing process. Don't be cajoled into taking any substitute for Ryckman's Kootenay Cure. If your druggist does not keep it, send \$1.50 for a bottle to the Ryckman Medicine Co., Hamilton, Ont. Chart book sent free to any address. One bottle lasts over a month.

Advertisement for 'THE KIDNEYS PURIFY THE BLOOD AND THEY ALONE.' Includes an illustration of a person and a box labeled 'Safe Cure'.

Advertisement for 'Sea Foam Floats A Pure White Soap.' Includes an illustration of a soap box.

Advertisement for 'S. S. LIBRARIES.' Published by The Am. Bap. Pub. Society.

Advertisement for 'SPENCERIAN' pens. Includes an illustration of a fountain pen.

Advertisement for 'Walter Baker & Co., Limited.' Pure, High Grade Cocos and Chocolates. Includes an illustration of a woman.

From the Churches.

Weymouth.—On Sunday last eight persons united with the Weymouth church, all by baptism. H. GRIFFIN.

FIRST CHURCH, HALIFAX.—The pastor, Rev. A. C. Chute, baptized three young ladies on Sunday evening, May 16th.

NEW TUSKET.—Special meetings closed at Weymouth May 8th. On same date Bro. J. A. Marple came to assist in the work at New Tusket. The blessing of God has been with us from the first. Bro. Marple is a zealous worker. Three persons united with the church by baptism yesterday. H. GIFFIN.

May 17th.

FIRST HILLSBORO, N. B.—Baptized last Sunday, May 16th, two young ladies, Miss Nina R. McLatchy and Miss Ethel E. Steeves, in the presence of a large congregation. Our church work is encouraging. We hope soon to report the baptism of others who are bearing testimony for the Master in our meetings, but not fully decided to follow Christ in His appointed ways. W. CAMP.

LUNENBURG, N. S.—Yesterday, May 16th, at the invitation of Pastor Archibald, who was unable to meet his own appointments, I visited this church and baptized two very promising candidates, Bro. S. Herman and Sister Lalia Burgoyne. After the service at the water side we repaired to the church, where I preached, gave the hand of fellowship to the candidates and dispensed the communion. I greatly enjoyed my visit to this historic town, but regret to find the pastor suffering again with "the ills that flesh is heir to." At Bridgewater our work is progressing. We had baptism on the 4th April, and have a number more received and awaiting the ordinance. A. H. C. MORSE.

DUNDAS, P. E. I.—Having decided to take this summer for rest before resuming my studies in the fall, it was my painful duty to bid farewell to the kind friends on this field last Sabbath, May 9th, after one year's very pleasant service amongst them. We are not able to report any large additions to our numbers, and yet, looking back over the year, we feel that steady progress has been made. Our congregations have been well sustained and we have felt a deepening of interest on all parts of the field. Several have been received by letter and experience to the Dundas section, and a church, consisting of twenty-five members, has been organized at St. Peter's Bay. We have also been enabled to raise quite a respectable sum for denominational objects. At the close of our service at Dundas on Sunday evening a very affectionate address was presented to the pastor by the church, B. Y. P. U. and Sabbath school, expressing their appreciation of his services during the year, and wishing him success in his life's work. I shall long remember the kindness and help I have received from these dear people and my prayer is that the blessing of the Lord may ever rest upon them. They have, I believe, secured the services of Rev. A. C. Shaw of Newton Centre, for the summer vacation, and then it is their desire to engage a man to settle on the field. This is a worthy field, and I trust the right man may be found to carry on the work after Bro. Shaw leaves them in the fall. N. A. WHITMAN, Lic. Waterville, N. S., May 15.

ELGIN, N. B.—The annual roll-call of the first Elgin Baptist church was held yesterday in the meeting house at Elgin corner. Three meetings, besides the regular S. S. service, were held during the day, and were occasions of deep interest to all present. The attendance was very large, embracing representatives from all sections of the country round about, and interesting letters were read from many absent members, who were unable to be present. The collections throughout the day amounting to upwards of thirty-four dollars, are to be devoted, one half to paying the debt on the seminary at St. Martins, the balance to be divided equally between home and foreign missions. Special interest was given to the exercises of the day on account of its being the last day of our pastor's service with this church, which is now without a pastor, and is anxiously awaiting an application from some one willing and able to take up this important work. Our retiring pastor, Rev. H. H. Saunders, carries with him the highest esteem of all members of this church and congregation. At the close of the evening service an address was presented to Mr. Saunders, in which there was expressed deep regret at the severance

of the relations which had so happily united pastor and people, and the warm appreciation of his work as a Christian minister, whose words had been blessed to the conversion of many, as a faithful pastor, as a man of blameless character and a citizen interested in the temperance cause and in all that pertained to the good of the community. The address also expressed affectionate regard and appreciation of Mrs. Saunders, with the prayer for the continued happiness and usefulness of both. To this address an appropriate and feeling reply was made. Other expressions of kindly feeling towards Mr. Saunders and his estimable wife will be made before their departure for their new field, which will take place on Wednesday, 16th inst. On behalf of church. J. T. HORSMAN. May 17.

Acadia Anniversaries, 1897.

Order of Exercises.

Sabbath, May 30, 11 a. m., Baccalaureate sermon by Rev. W. B. Hinson, of Moncton, 7 p. m., address in College Hall before the Acadia Y. M. C. A.; by Rev. W. B. Hinson.

Monday, May 31, 2.30 p. m., business meeting of the Alumnae of Acadia seminary. 4 p. m., concert by the Seminary Glee Club. 7.30 p. m., public address before the Senate of the University, by Hon. J. W. Longley, attorney general of Nova Scotia. 7.30 p. m., reunion of the Alumnae of the Seminary in Alumnae Hall.

Tuesday, June 1, 9.30 a. m., meeting of the senate. 10 a. m., field sports of Acadia Athletic Club. 2.30 p. m., graduating exercises of Horton Collegiate Academy. 4.30 p. m., inspection of work in Manual Training School. 7.45 p. m., graduating exercises of Acadia Seminary.

Wednesday, June 2, 9 a. m., business meeting of the Alumni of the University. 10.45 a. m., graduating exercises of the University. 3 p. m., adjourned meeting of the Alumni. 3-5 p. m., exhibition of art work in the Seminary studio. 3-5 p. m., reception by the principal and teachers of the Seminary. 7.45 p. m., conversation under the direction of the executive of the Alumni of the University.

Ordination.

In answer to a call from the church in Suifu, China, a council, consisting of members of the churches in Zachow, Kiating and Suifu, met Feb. 24th, 1897 to consider the advisability of setting apart brethren R. Wellwood, W. F. Beaman (a native of New Brunswick) for the gospel ministry. The council organized by electing Rev. W. M. Upcraft, chairman and Rev. C. A. Salquist, secretary.

After the organization of the council the brethren were called upon to give an account of their conversion, call to the ministry and views of Christian doctrine and church practice. This they did to the satisfaction of all and it was unanimously decided to proceed to ordination.

Shortly after the following programme was carried out: Sermon, Rev. F. J. Bradshaw; ordination prayer, Rev. W. M. Upcraft; hand of fellowship, Rev. C. H. Finch, M. D.; charge to the candidates, Rev. C. A. Salquist. In closing, the benediction was pronounced in English by Rev. W. P. Beaman, and in China by Rev. R. Wellwood. C. A. SALQUIST, Secretary.

Ordination Exercises.

At the call of the Sackville and Midgic Baptist churches council met at Baptist meeting house Middle Sackville, May 19th, 2.30 p. m., to consider the advisability of setting apart to the work of the gospel ministry J. G. A. Belyea.

Deacon James Doyle of Moncton chosen moderator; H. G. Estabrook, Petitcodiac, clerk.

The following delegates were present:—Rev. D. A. Steele, Rev. J. H. McDonald, and Rev. J. S. Miner of Amherst; Deacons Isaac Anderson and J. M. Hicks of Midgic;

C. E. Knapp, Deacon Palmer, Dorchester; Deacon James Doyle and A. E. Wall, Moncton; H. G. Estabrook, Petitcodiac; Pastor Vincent, deacons I. C. Harper and Willard Thomson, Sackville.

Members of Baptist churches were invited to seats in the council.

Pastor Vincent gave a satisfactory report to the council respecting the support of Mr. Belyea.

Mr. Belyea then gave a clear statement of his Christian experience and call to the ministry, also his views of Christian doctrines and church government after which it was very heartily resolved to proceed with the ordination exercises.

In the evening the following service was carried out:—Reading of scripture, Acts 20, H. G. Estabrook; Prayer and sermon Dr. Steele; Ordination Prayer and laying on of hands, Rev. J. H. McDonald; charge to the candidate, Rev. J. L. Miner; charge to the church, C. E. Knapp, Esq.; Hand of fellowship, Rev. W. C. Vincent; benediction, Rev. J. G. A. Belyea.

H. G. ESTABROOK, Clerk.

Dedication of the New House of Worship at West Dalhousie.

The beautiful day enabled hundreds to be present at the dedicatory services at West Dalhousie on Sunday last, who otherwise could not have enjoyed the privilege.

Long before the time of opening the house was filled, and by the time appointed to begin the services there was not even standing room, so that many were obliged to remain outside. At 3 o'clock Rev. F. M. Young commenced the service by announcing an appropriate hymn, and after reading of the scriptures and prayer by Evangelist Dimock, Rev. A. Coloon, Sec. Treas. of the Home Mission Board, was introduced to preach the dedicatory sermon. He took for his text 1 Cor. 3: 9, "Ye are God's building," his subject being "The Church, God's Building." The evangelist preached an excellent and appropriate sermon, and one enjoyed by all, elaborating the following points: 1st, Jesus Christ as the corner-stone of the building; 2nd, the building composed of prepared material; 3rd, the building built after a plan prepared by God. Regeneration and loyalty to Christ was stongly emphasized by the preacher. After the sermon the dedicatory prayer was offered by Pastor Young as he stood surrounded by the church.

In the evening a congregation almost as large as in the afternoon gathered in and around the church to enjoy the evangelist service conducted by Mr. Dimock, who spoke forcibly and effectively from the words "Sir, we would see Jesus." Pastor White, of Annapolis, assisted in the service. In the after meeting many took part, and a most helpful service and day was brought to a close about 9.30 o'clock. The little house of worship is very neat and affective, and reflects much credit upon all concerned. Curry Bros. & Bent were the builders.

A collection was taken in the afternoon for the building fund amounting to about \$60.00, and one in the evening for Home Missions amounting to about \$6.00.

Personal.

Rev. Arthur C. Kempton, son of the late Rev. Joseph F. Kempton, well known in these provinces, is, with a party of American friends, making a tour of Palestine and other parts of the East. He has contributed several letters to the Baptist Union, describing in a pleasing and instructive manner the things of interest which he has met with in his travels. Mr. Kempton, who is the highly esteemed pastor of a church in Eau Claire, is a young man of fine ability and promise.

Rev. H. H. Saunders, who for the past four years has ministered very acceptably and successfully to the church in Elgin, Albert Co., N. B., is about taking up work with the Upper Wilmot church, N. S., a call to the pastorate of which he has accepted. There is every reason to believe that he will be happy and successful in his new field of labor.

Rev. Alexander McArthur, who was some years ago pastor of the First church



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., New York

Halifax, has recently come to St. John to reside. We regret to say that his health is very much impaired, but his physicians encourage him to hope for improvement, and we trust the hope may be fully realized.

A royal, special train, conveying Prince and Princess Ferdinand of Bulgaria to attend the funerals of the Duchesse D'Alencon and the Duc D'Aumale, collided on Wednesday afternoon with a Servian mail train at the station of Jagodina, a town of Servia, near the Morava river, and sixty-three miles southeast of Somondria. The crews of the two trains applied the brakes and thus lessened the force of the concussion, with the result that the Prince and Princess of Bulgaria and the members of their suites escaped without injury. All the crockery in the dining room car was shattered and the engine of the mail train was damaged.

Is it Your Case?

You have to work for your money, don't you? It doesn't make any difference how you earn it—whether you are piling lumber at \$1.50 a day, or keeping books and earning \$3.00 in the same or less number of hours. You have to earn your money one way or another. You want to make it go as far as possible, don't you? Have it buy as much of the necessities and luxuries of life as possible, don't you. You have earned your money by your efforts and know its worth; you know that it is an easy matter to spend all the money you can get hold of, if that was your aim. You also know that you can, by planning a little, make that salary go much further than if you don't plan or figure at all. Here is where we would like to reason with you. We have been planning and figuring for a good many years how to buy our goods right, so we can sell them right, which means to buy CLOTH that looks well and wears well, and make it up at prices that will bring your trade to us. When to buy and where to buy is something that is learned by experience, and we believe we have the experience. Don't you think it would be a capital idea to come and see what we can do for you. The prices are such that you can save money and make that salary of yours go further than ever before if you try us for your next purchase.

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Respect D

In the Toronto March 6, Mr. Ernest in a paper on the made some striking higher education at he said is only to complaint in one farmers have only Allow me to quote "Surely in an agric this is, the first an our national educat dignity and nobility. And yet, I can truth never been in any c young people), farm contempt. The far seed," and I have gone into other occ they have 'sprung fr so in Great Britain. Northwest or in the do you account for I agree, our farme with the same respect in Great Brito contend it is their something the world fact, cannot witho who by his appeara mandis it. I have spent severa and know that the fa the first men in the had a splendid oppo rural life in England, standard of farmers h the reason for this in Many of the farmer go-ahead young men have struck out for eyes are open to all in not slow in seeing that to get to the front m self, be particular abo pearance, and not allo er in either his hair o farmer, though not so and careful as to appo goes to market his f clean collar and tie, p ticed that the English blacking shoes), and language or loud voca ceived the respect o Why this lack in our Young people (and m judge from what they cannot discern the tru lies behind a rough ex to speak of the farmer a "mossback," but ha extent brought these t Look carefully at the standing in the stree How many of them ha ary to "tidy up" bef Very few, I am sorry t not a familiar sight jammed into the pock working day clothes, a bacco in their mouth general appearance sho care, and their manner of refinement. The day is past wem dudish to be particular or person, or to lift the belonging solely to th nor is it deemed effem polite. It is easier to fault than to suggest ever, in this case the r surface. With some little care sonal appearance and m fine-looking, intelligent of Ontario would acqu nobility commanding spect that that given th lishman or the over-s "Frater," in Advocate,

page 13 follows page 4 !!

The Farm.

Respect Due To Farmers.

In the Toronto Globe of Saturday, March 6, Mr. Ernest Heaton, of Goderich in a paper on the "Effects of Education," made some striking statements regarding higher education and farm life. Much that he said is only too true, but in regard to the complaint in one paragraph, I think the farmers have only themselves to blame.

Allow me to quote Mr. Heaton's words: "Surely in an agricultural country such as this is the first and paramount object of our national education should be to add dignity and nobility to life upon the farm. And yet, I can truthfully say that I have never been in any country where (by the young people), farm life is held in such contempt. The farmer is called a 'hayseed,' and I have heard men who have gone into other occupations complain that they have 'sprung from the soil.' It is not so in Great Britain. It is not so in our Northwest or in the Western States. How do you account for it in Ontario?"

I agree, our farmers are not looked upon with the same respect as men of like profession in Great Britain, or the West, but I contend it is their own fault. Respect is something the world is bound to give—in fact, cannot withhold from—the person who by his appearance and manner demands it.

I have spent several years in the West, and know that the farmers there are among the first men in the land, and recently I had a splendid opportunity of studying rural life in England, and found the social standard of farmers high. But I can see the reason for this in both cases.

Many of the farmers in the West, are the go-ahead young men of our Province, who have struck out for themselves. Their eyes are open to all improvements; they are not slow in seeing that the man who wants to get to the front must take care of himself, be particular about his personal appearance, and not allow cob-webs to gather in either his hair or brain. The English farmer, though not so energetic, is proud and careful as to appearances. When he goes to market his freshly shaven face, clean collar and tie, polished shoes (I noticed that the English were exact about blacking shoes), and the absence of coarse language or loud voices called for and received the respect of the townspeople. Why this lack in our own fair Province? Young people (and many old ones, too), judge from what they see and hear; they cannot discern the true worth which often lies behind a rough exterior. It is wrong to speak of the farmer as a "hayseed" or a "mossback," but have they not to a great extent brought these titles on themselves? Look carefully at the groups of farmers standing in the street on market day. How many of them have thought it necessary to "tidy up" before coming to town? Very few, I am sorry to say. Instead is it not a familiar sight to see the hands jammed into the pockets of the begrimed working day clothes, a pipe or quid of tobacco in their mouths, and their whole general appearance showing a great lack of care, and their manner just as great a lack of refinement.

The day is past when it was considered audacious to be particular about one's dress or person, or to lift the hat to a lady an act belonging solely to the town gentleman, nor is it deemed effeminate to be kind and polite. It is easier to criticize and find fault than to suggest remedies. However, in this case the remedy lies on the surface.

With some little care given to their personal appearance and manners, the many fine-looking, intelligent, energetic farmers of Ontario would acquire a dignity and nobility commanding even greater respect than that given the slow-going Englishman or the over-sharp Westerner.—"Frater," in Advocate.

Feeding Horses on Old Potatoes.

It would appear that there is something more than a modicum of danger in feeding old potatoes to horses. Some time ago we referred to the mysterious deaths of twelve horses owned by Mr. A. D. Wells, Baker Farm, Walfingford. At the time the deaths were shrouded in mystery, but at last a ray of light has been shed upon the cause, which should act as a warning to farmers and others similarly situated. In a great many parts of the country the feeding of potatoes is a common, and, we believe, wholesome enough, practice. But if these potatoes are stale, and merely used up for food because they cannot profitably be sold, then there is a certain amount of danger incurred by their use. Mr. Wells fed his horses on boiled barley, beans and potatoes twelve months' old. The deaths could not be attributed to poisoning in the ordinary way, nor could they be traced to the beans or barley. Prof. McFadyen, however, conducted an experiment with an old cab horse at the Royal Veterinary College, and his investigations clearly established the complicity of the potatoes as the cause of death. When boiled, the potatoes easily broke in two, and occasionally turned color. It will therefore be wise policy on the part of farmers to clearly comprehend the condition of the potatoes they wish to feed to their horses and feed moderately.—Farmer and Stock Breeder, London, Eng.

The Upward Turn.

Some time ago we ventured the forecast that the "turn of the tide" had come in the pure-bred cattle business. The premonitory symptoms appeared a year ago. Private sales have been brisk this season. The opening public Shorthorn sale (Jas. S. and H. & W. Smith's), was most encouraging, and now the large dispersion sale of Mr. John Hobson sets a good lively pace for the future. An average of \$102 each on 25 head, and over \$80 each on 50 animals, including calves, is a pretty good showing. Mr. Hobson is to be congratulated, and it is pleasing to note that all this pure-bred breeding stock remains in Canada—one valuable contingent going to Manitoba. Fat cattle, too, are selling higher than they were a year ago, with a much brisker demand; pork and cheese ditto.—Farmer's Advocate.

Dust Baths For Fowls.

The hen has an aversion to bathing in water; her substitute is the dust bath, which answers the same purpose for cleaning her feathers. A dust bath is very essential to the health of all fowls. In winter when the outside ground is frozen hard, a substitute should be provided in the shape of a box filled with dry sand mixed with coal ashes or road dust. Watch your hens on a bright, sunny day in winter, and see how they enjoy the bath. They pick the dust into their feathers, roll first on one side, then on the other, and seem to sift the dry dirt into every part of their feathered coat. It cleanses them and frees them from their mortal enemy, the lice. One would suppose that hen lice were very clean themselves, since they have such a dread of dirt, and it is true they cannot exist where dirt abounds. The dust bath is therefore very necessary to the health and happiness of your fowls. The box should be placed where the sun can shine on it; this makes it attractive, and your hens will soon avail themselves of it.—Country Gentleman.

Why buy imitations of doubtful merit when the Genuine can be purchased as easily? The proprietors of MINARD'S LINIMENT inform us that their sales the past year still entitle their preparation to be considered the BEST, and FIRST in the hearts of their countrymen.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

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

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

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

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

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



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The Beaverton Express says that a new dairymaking company just organized in Thorah is asking for tenders for the erection of a new creamery. The building is to be brick and stone, and of a most advanced modern type, built according to Governmental plans, and fitted with the latest in the way of cold storage apparatus.

Wanted.

A Canvasser in every School Section. Young people succeed well. Terms and Sample Articles for Twenty-five Cents. THE HICKS & SANCTON MFG. CO. Br. d'g town, Nova Scotia.

The Rothschilds.

It is supposed that the Rothschilds practically control the finances of the world. It is said the last presidential election in the United States was manipulated by them or their agents: that the wonderful success of Bryan was due largely to their suggestion. But the Gold men were put in to force down the value of silver mines that they might buy heavily at a low price. It has been reported lately that they have bought over \$150,000,000 worth of silver mines. They have also bought quite largely in Rossland, through agents, of course. The fact that these shrewd financial managers have invested so much money in Rossland and Western Ontario is the very best evidence that these properties will be good investments. The time to go in is when strong able men take hold. When all pull together. By understanding something of these affairs you can see why it will be much to your advantage to come in now on the ground floor as it is called. Then when they "boom" the mining property, as is likely to take place soon, your profits will be with the others. We have control of more properties even than we can handle ourselves and need more help. The more that take hold the better for all of us. You have read, no doubt, of the immense profits made already in Rossland mines—our properties are right in the same section and there seems to be no good reason why they should not prove as profitable as the others.

For the present the price of the stock is \$15 for 100 shares. But this price may be advanced without notice. It may be worth twice that in a month. Now is the time to invest. Pamphlet free.
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 Wolfville, N. S.

A similar India despatch of May 19 says: An official tentative forecast says that the conditions are favorable for the expected monsoon, except perhaps in Upper India. The snowfall in Chitral and Northeastern Afghanistan is locally somewhat in excess of the usual quantity, but the fall elsewhere is normal. The meteorological conditions in the South Indian seas are doubtful, but probably more favorable than they were a year ago, and therefore a monsoon with normal rains is expected for the whole country except in Upper India, where the rainfall may be favorable if the monsoon is strong.

News Summary.

The U.S. House of Representatives did not act on the Senate resolution appropriating \$30,000 for the relief of American citizens in Cuba and at 3.40 p. m. on Monday adjourned until Thursday by a vote of 90 to 71—a party vote.

The coroner's jury at New York has exonerated the managers of the Mailory Line Steamship Co. from all responsibility for the fire on board the steamship Leona, which resulted in the death of ten passengers and three members of the crew.

The dead body of William Pautz Pouch, who murdered Farmer Harris and wounded Makhold, his hired man, and Miss Vosbach, a domestic at the Harris house, near Mukwanago, Wis., a week ago, was found Monday in a pond. There was a bullet hole in the neck. Pouch evidently waded into the pond and shot himself.

Meetings were held in all the big east side halls, New York, Tuesday night, at which the garment makers generally discussed the strike question. The preponderance of opinion seemed in favor of adopting aggressive measures to force the contractors and incidentally the manufacturers to grant better wages.

Governor Black has signed the measure known as the "anti-scalpers bill," which absolutely prohibits the selling of railroad and steamboat tickets in New York state except by agents authorized in writing to make such sales by the owners of the vessels or trains or companies operating them, and then they can sell tickets only in the towns where the written authority gives them permission to make sales.

Mrs. Thomas Russell, of West Brantford, Ont., Monday night took her five children out of bed one at a time, put them into a cistern containing three feet of dirty water, and shut down the cover with the intention of drowning them. When rescued the children were half dead, but after considerable work all were resuscitated. The children, whose ages are 11, 10, 4, 2 years and 3 months are just recovering from measles, and recovery after the effects of the immersion in cold water is doubtful.

The courts of Montana will soon have to decide a peculiar question, John W. Connell of Salt Lake, in that state, was injured by a falling tree at 11 a. m., Nov. 22, 1896. He was the possessor of an accident policy issued at Davenport, Iowa, one year before, which expired at noon of the day on which the accident occurred. The company contends that the time is measured from the place where the policy was issued and, therefore, it had already expired before the accident occurred, the difference in time being two hours. The amount involved is \$2,500.

A Cuban memorial was sent to the U. S. Secretary of State on Monday by 250 banking, shipping, manufacturing, importing and exporting individuals and firms in New York, Philadelphia, Boston, St. Louis and other cities of the Republic. After reciting briefly the commercial loss of the United States because of the Cuban war the memorial expresses the hope that the Secretary will "determine upon the expediency of taking measures which may facilitate an honorable reconciliation between the contending parties."

Summer Resorts.

The Intercolonial Railway of Canada has decidedly the advantage of picturesqueness; its western terminus (Levis, Que.) commands a magnificent view of Quebec City, crowned by its historic citadel; thence the train speeding away south skirts the shore of the mighty St. Lawrence and follows the course of the far-famed Metapedia and Restigonche Rivers, also the curves of the beautiful Baie des Charleux, embracing an ever changing panorama of mountain, river, lake and sea-shore scenery. In the Provinces by the sea the Intercolonial Railway connects with all steamboat lines to Prince Edward Island, "the Garden of the Gulf of St. Lawrence," and is the "All Rail Route" to Cape Breton, the Switzerland of Canada, with its famous Bras d'Or Lakes, and is the only "All Rail Route" between the Cities of St. John, N. B., and Halifax, N. S.

This Railway furnishes to the general traveller all the comforts and conveniences of modern invention, while the pleasure-seeker, angler, and sportsman find few, if any, equals in the numerous summer resorts and places of interest which it reaches. The Hotels are comfortable and homelike and the rates exceedingly low. Special low fares afford the tourist an opportunity of making an unusually interesting trip at a very small cost.

Guide Books, Time Tables, &c., mailed free on application to the General Passenger Agent, Intercolonial Railway, Moncton, N. B., Canada.

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