

THE COMMON SENSE OF THE BAPTIST POSITION.

BY REV. AUGUSTINE B. CARMAN. The shortest out is not always the safest issue, and the most summary argument is not always the most correct. In the rapid and triumphant progress of the Baptist denomination for a century past, it has been somewhat widely assumed that the supreme and solitary idea of the Baptists is that of a literal reproduction of the features of scriptural baptism in the New Testament. A few B's, state accept this view and consider that it discloses the secret of all Baptist success. It may however be shown that a large number of sects exist who have, far more completely than Baptists, carried out the idea of a literal reproduction of the features of New Testament life, and that these sects have signally failed, but grow or prosper appreciably to the world. On the other hand, it may be shown that the Baptist denomination does not attempt the literal reproduction of all features of New Testament action, but in every phase of its life they seek to produce and embody some vital principle and is applied to modern usage with the aid of Christian common-sense. It is true that Baptists stand for fidelity to the New Testament as the sole source of authority. It is not true that they represent a mere simian instinct of imitation.

THE TEACHING OF THE CENSOR TABLE. A story of the recent U. S. Census of the churches is luminous with instruction in this matter. It contains numerous examples of denominations which accept the Baptist principle of the supreme authority of the Scriptures, and which have followed out its most obvious deduction in the practice of immersion, yet from this point of view have divided and subdivided into a confusion of petty sects, according as various incidental elements of New Testament action are selected for literal imitation. The argument from mere numbers is indeed neither a track nor a conclusive one; yet where in an enlightened land like ours, with equal opportunity for development allowed to all, a body like the Baptists has a growth of millions and marvelous solidarity without centralization, while other bodies nominally holding to the same principles exhibit a constant tendency to disintegration and all to gather comprise the merest fraction of the numbers of the great Baptist body, the difference is most reasonably ascribed to the common-sense regulating principle of the one and the disintegrating principle of literalism in the others.

To begin with, there are the little bodies of Baptist literalists who, for example place the act of feet washing on the same plane with the Lord's Supper as an ordinance, and who oppose every beneficent movement not explicitly mentioned in the New Testament. The Primitive or Old School or "Anti Means" Baptists, as they are variously known, are scattered throughout 25 states, mainly in the South, and number altogether something like 100,000 members. Then there are the "United Baptists," numbering about 10,000; the "Baptist Church of Christ" numbering a few less, and the "Original Free Will Baptists," a few more; the "Seventh Day Baptists," with 9,000 members and the "Six Principle Baptists" with 1,450, all formed upon the basis of certain literalistic interpretations of the Scriptures.

THE ROCK OF LITERALISM. Perhaps the most striking example of the folly of attempting a literal reproduction of the merely incidental phases of New Testament action is that of the Mennonites, a worthy people with whom the Baptists have many points of sympathy, but who attempt a literal reproduction of the following points of New Testament action: The washing of feet; the marriage of members only of the same faith; non-resistance of violence; the use of "the ban" and the "summing" of expelled persons; refusal to take oaths; the kiss of peace; a formal examination of the spiritual condition before each participation in the Lord's Supper; and the choice of officials by lot. And then with this brave start toward a literal reproduction of the New Testament details they break up into twelve sects known as the Mennonite Church; the Brethren of Mennonite; the Amish Mennonites; Old Amish Mennonites; Apostolic Mennonites; the Church of God in Christ; De-fuseless Mennonites; Mennonite Brethren in Christ; the Reformed Mennonite Church; the General Conference Mennonites; the Old (Water) Mennonites and the Bundes Conference der Mennoniten Bruder Gemeinde.

The branches thus formed divided upon such issues as the varying degrees of strictness with which the foregoing practices are observed, and the further extension of the principle of literalism to the following features: The practice of having all things in common; plainness in dress (the Amish rehauling their clothing, whence their nickname "Hoopers"); the holding of services a rule in private house only; and the asserted possession of the gift of prophecy. A sufficient commentary upon the method which thus squanders its splendid energies of conscientious conviction on such questions as that between buttons and hooks is the fact that the twelve denominations of Mennonites all-together number but 45,541 members.

The Brethren, or Dunkards, are a body somewhat similar to the Mennonites but they have shown greater consistency and consequently have some larger numbers with fewer divisions. Yet they follow the principles of literalism to the following extremes, non-conformity to the world; plainness in dress; an unpaid ministry as a rule; the settlement of difficulties without recourse to law; affirmation instead of the oath; and non-participation in politics. They oppose secret societies, the use of tobacco and of intoxicants. They baptize believers only, with triple immersion, in running waters. The communion of bread and wine is observed in the evening, after a full meal which is called the Lord's Supper and is served at table. Before the supper the audience of feet-washing is observed.

At the communion proper the members of the sexes separately extend the right hand of fellowship to one another and exchange the kiss of charity. The Dunkards are divided into three branches, the Conservative, the Progressive, and the Old Order Brethren. The first two named constitute fourteen-fifths of the whole number, none but Old Order Brethren opposing Sunday schools, Missions, and Higher Education. A more statement of the literalistic methods of these bodies should be sufficient to convince any one who has a correct knowledge of what Baptists believe and practice that Baptists do not belong to the ranks of literalists.

LITERALISM AND LOOKERS-ON. We may gain valuable instruction as a denomination alike from the history of rigid literalists like the Primitive Baptists, and from that of those who have, as we believe to be the case with the Free Will Brethren, departed from a constant following out of New Testament precedent in some matters involving principle. The endeavor to avoid the offense of restricted commonness has been as unproductive of real success in winning converts as has the rigid literalism of the Old School Baptists each numbering less than one thirty-fifth of the membership of the Regular Baptists. Many of the most enterprising of our Free Will brethren frankly confess the failure of a seeing that the free use of revival effort which was their original conviction is now fully conceded, they have been moving to re-union with the main body of Baptists, while others are considering the question of union with some Pedobaptist body. The Old School Baptists too have suffered the loss of some of their brightest and most successful young preachers, and whole associations are in some cases moving toward the progressive position held by the Regular Baptists. Infertile efforts are being made to stem the tide of progress as may be seen from the record of what purports to be the minutes of the Miami Regular Baptist Association of Ohio for the year 1887. It is the remnant of the Old School faction of the original Miami Baptist Association formed at Cheltenham in 1798. This Old School faction at the time of the division on the question of missions more than half a century ago, had by far the larger number of churches and members, but it has dwindled since then until it has but a few hundred members, the association covering all southwestern Ohio. The "missionary" branch has multiplied in spite of the division (and the invalidity of its church) by the efforts of Alexander Campbell) until there are in Miami Association nearly 6,000 members, and out of the original association other flourishing associations have been constituted which now contain many thousands of members more. In these Old School minutes for 1887 Elder J. E. Lee is reported as pastor of the two largest churches, and of the twenty-two churches by baptism reported in the whole association, fifteen are credited to his work. The minutes, however, contain the following remarkable record, which is here reproduced, punctuation and all:

Resolved, that J. E. Lee, a member of this association, whom we know to be ungodly in doctrine, in that he advocates that sinners are saved by the preaching of the gospel, and that he is a member of the Miami Association, be expelled from this church. The following resolution was adopted and approved by the church, to wit: That we withdraw the hand of fellowship from said church and drop her from our body with our prayers hereof.

The striking literary features of this resolution, which first its preamble into the air and follows with its "Resolved" without waiting for its "Whereas" to come down, is matched by the spirit which, in the year of our Lord 1887 and in the state of Ohio could drop a church and call upon her to "purify herself" of one who holds that sinners may be saved by preaching the gospel, and who has himself so preached the gospel that sinners have been saved. It is not strange that "Said Lee" is now a pastor of one of the Regular Baptist churches in Ohio, where he is free to get as many sinners saved as he can.

COMMON SENSE AS A PRINCIPLE. It seems sufficiently clear from the foregoing facts that the enormous success of the Baptist denomination is due not merely to its common-sense method of applying the teaching and example of Scripture to modern conditions. Where the action of the New Testament is literally followed it is for the sake of the principle, and not for the mere sake of imitation, else the Baptists would, like the Dunkards and Mennonites, seek to reproduce a multitude of incidental details of New Testament action, or like our misguided Old School brethren would attempt to stem the tide of modern Christian progress by opposing in the name of Christianity forms of activity born of the living spirit of Christianity itself. The effect of baptism is not with a mere matter of the imitation of New Testament action, for in numerous details of the administration of the ordinance we depart from strict New Testament example, as for example in the use of artificial baptiserials, of heated water, and of water-proof garments for the administrator. Baptists simply insist that since the clear New Testament meaning of the word baptism is to immerse in profession of faith in Jesus Christ, and since all departures from the original mode seem to us to have causes insufficient or positively adverse to the effect of the faith, both this negative fact and the positive one of the important symbolism of the act and its radical witnessing character demand the maintenance of the mode. The magnificent success of the denomination both in America and in missionary lands is a practical commentary to the same effect. But should it be understood that the far more fundamental Baptist principle is that of an insistence on proper subjects for baptism and church-membership, this being the distinctive feature which gave our denomination its origin and its original name, Anabaptists.

The denomination at large has practically recognized the principle which Dr. Strong has formulated into the dictum: A cold inactive, do not stick—the best family Beach's Stomach & Liver Pills. Find your niche, and fill it. If it be ever so little, if it is only to be better of wood or drawers of water, do something in this great battle for God and truth.—Springer.

"New Testament precedent in the Common Law of the church," and it has realized instinctively that the "Common Law" is the unwritten law of the land, and not only of any and all countries, but only of such as are stamped as "universal" customs by the decisions of a competent court; so "the Common Law of the Church" does not involve the bald imitation of every action narrated in the New Testament record, but only of the action of the New Testament church interpreted in the light of its principles. And common sense is a sterling New Testament principle; the teachings of the Scriptures and the teaching of Christian history, down to the latest religious census in America, is that the Divine blessing accompanies a recognition of the supreme authority of the Scriptures; and that this authority attaches not merely to the explicit injunctions of the New Testament but also to the example of the New Testament church. New Testament precedent does constitute the "Common Law" of the church; it is a principle of action, and is interpreted in the light of New Testament principles; and these principles nowhere conflict with the dictates of an enlightened and sanctified reason. It is the simple recognition of this fact which has led the Baptist movement to adapt to his use the significant utterance of the judge in a world-famous trial: "This is the law; and the law is common sense."—Chicago Standard.

Summary of Report on "Missions," Presented at the N. W. Western Association, BY REV. W. H. JENKINS. The Lord Jesus describes His government not as external and earthly but as spiritual and heavenly. The church is the executive of the kingdom. I. HOME MISSIONS. Nine churches met June 24, 1880, at Granville, to form the N. S. Baptist Association. Today we number 40 churches with 45,100 members. At that gathering some supplies were arranged by the pastor; in 1884 our organization in the Maritime Provinces spent \$138,957.40 in local church support and raised \$14,600.25 for missions. The Board has, during the current year, furnished all mission fields in N. S. and P. E. I. with ministerial labor with exception of one or two. In the two provinces there are 51 churches receiving aid, and of these 12 are within this association. A special appeal to clear off the debt of \$2,053, with which the year opened, has been responded to by 89 churches, with about \$1,000. The other churches are urged to manifest their fellowship in the same way. The total amount received in N. S. for denominational funds to date is \$7,490.85, and \$1,200 less than one half the amount asked by convention estimates, leaving \$10,040.15 to be made up by the churches. Secretary Coburn has abated not a jot of his tireless activity. II. THE NORTHWEST MISSION. Immigration increasing faster than missions can keep pace. Ontario sent \$5,440. Women's Board \$350 and the Maritime Province \$2,470. Deficit of \$1,000. The work in healthy condition. Never better spiritual prospects. Emerson has become self-supporting. A second church is formed in Winnipeg and a mission in South Edmonton. The former has secured property and is making a beginning on payment; the latter have their own church home since April 21st. Thirty-three students and pastors are settled among 45 English and German churches representing 100 stations. One church of about 200 members has been organized among the Scandinavians. Indian work most cheering. The special appeal of Pastor Hart of Port Hope in 1878 for this church building was recommended. III. GRANDE LIGNE MISSION. The peregrinations of St. John, Mackinac and Quebec City have resulted in arousing for Grande Ligne a new and deeper interest. It is our expectation and prayer that the visit of Bro. and Sister Grenier may operate in a similar direction. At the Bellefleur Institute there is in course of preparation a number of men who, in a few years, will form an efficient body of evangelists and teachers. There are over 50 pastors and collectors employed at a cost of \$20,000 annually. The reports from these are encouraging. The students have just entered their several fields. The mission represents an immense amount of leaving material constantly increasing. The growth has been in half a century from nothing to 40,000 converts.

IV. TELUGU MISSION. The Telugu people dwelling in the country bordering the Bay of Bengal from Chitchoo southward, has this one plain pre-eminence that it appeals to us from a standpoint clear from every mist of selfishness. The reports of toll have not been in vain. Seven churches have been organized with a membership ranging from 22 to 38—with 21 native preachers of color, 12 Bible women, four day schools with seven Christian teachers and nine Sunday schools. Our missionaries number thirteen. But what are these among the 4,000 towns and villages with enormous aggregate population of 1,700,000. It is a cause of the most important factor in the work and success of our denomination none would truthfully deny. Let the prayers and tears of our fathers who founded our schools be answered in an increased determination on the part of the members of our churches to remove the debt that now so greatly hampers the executive in their work; and let it be borne in mind that this debt has not been incurred for the sake of the present expenditure, but simply because of the fact that the contributions from our churches for this object have fallen off from the standard of previous years.

To this end your committee would formulate the following suggestions: 1. That the expenses of our institutions seek to so live and work among the people as to reflect no discredit upon their Alma Mater. 2. That the pastors keep this object before the people, both in public address and private conversation, and that at least one Sabbath in the year be devoted solely to the cause of education, and that a special offering be taken for the University. 3. That all together seek to encourage promising young men and women to attend the institutions and take as complete a course as it is possible to do. 4. That annual county educational meetings be held, at which one or more representatives of the University be requested to attend, and addresses be delivered, canvasses made, and an offering taken. 5. That the governors be urged to take immediate steps to increase the aid and extended course of Bible instruction in the college curriculum. Respectfully submitted, F. M. YODER, for Com.

The Genuine Merit Of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. To have perfect health, you must have pure blood, and the best way to have pure blood is to use Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, acid rheum and all other humors, and at the same time builds up the whole system. Hood's Pills are prompt and efficient.

Find your niche, and fill it. If it be ever so little, if it is only to be better of wood or drawers of water, do something in this great battle for God and truth.—Springer.

OUR FATHER'S CARE. As the eagle mother, knowing That the day is past for rest, With a heart in love overflowing Struth up her darling's nest, So our loving Heavenly Father, Makes our couches beds of pain, Not to punish, but the rather That discomfort may be gain. As her young ones she watches, Till their wings have weary grown, Then she soars beneath and catches, Bears them safe on wings her own; So our God does not forsake us, Though we faint with dread alarms, We may trust, for he will take us On his ever-lasting arms. —Alexander Blackburn.

There is only one person you need to manage, and that is yourself.—T. De Witt Talmage. Toll and pleasure, in their natures opposite, are yet linked together in a kind of necessary connection. Agitation in the world of homeopathic medicine has been its very soul of progress, as in politics and religion—the difficulty of opinion and the individuality of men have been parent to the disagreements by which the standard of these bodies have been elevated. So with most of our famous preparations—foremost in illustration of which truth stands the world-famous remedy to general debility and languor, "Quinine Wine,"—and which when obtained in its genuine strength, is a miraculous creator of appetite, vitality and stimulant to the general fertility of the system. Quinine Wine, and its improvement, has, from the first discovery of the great virtues of Quinine as a medical agent, been one of the most thoroughly discussed remedies ever offered to the public. It is one of the greatest tonic and natural life-giving stimulants which the medical profession have been compelled to recognize and prescribe. Messrs. Northrop & Lyman, of Toronto, have given to the preparation of their pure Quinine Wine the great care due to its importance, and the standard excellence of the article which they offer to the public comes from the fact that it is the result of scientific observation and analysis of the best preparations of the past. All druggists sell it.

Church Organs. A medium sized PIPE ORGAN in good order, at a bargain. The VOCALION the new substitute for the Pipe Organ, at less than half the cost. Improved Reed Organs With Scribner's Tubes. The W. H. JOHNSON CO., Ltd. 157 Granville St., HALIFAX, N. S.

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Result of a Neglected Cold. DISEASED LUNGS. Which Doctors Failed to Help, CURED BY TAKING AYER'S Cherry Pectoral. "I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, neglected it, thinking it would go away as it came; but I found, after a little while, that the slightest exertion pained me. When consulted a Doctor who found, on examining my lungs, that the upper part of the left lung was badly affected. He gave me some medicine which I took as directed, but it did not seem to do any good. I ultimately happened to read in Ayer's Magazine, of the effect that Ayer's Cherry Pectoral had on others, and I determined to give it a trial. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."—A. L. L. L., Waterbury, Orangeville, Ont. Ayer's Cherry Pectoral Highest Awards at World's Fair. Ayer's Pills Cure Indigestion.

Sea Foam. A Gift Suitable for the Holiday Season. Would be one of DR. HOPPER'S BOOKS! "The Hereafter Life," price 50c. "The Baptist Manual," price 25c. Cardboard case, cloth gilt. Can be ordered at Halifax Book Room, or the author, St. John, N. B. best post paid.

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June 26. Lesson I. THE T. "Thou shalt love the Lord thy God with all thy heart, with all thy strength, with all thy mind, and with all thy might; and thy neighbor as thyself."—THE BIBLE. I. THE GREEK TRANSLATION. II. THE GREEK TRANSLATION. III. THE GREEK TRANSLATION. IV. THE GREEK TRANSLATION. V. THE GREEK TRANSLATION. VI. THE GREEK TRANSLATION. VII. THE GREEK TRANSLATION. VIII. THE GREEK TRANSLATION. IX. THE GREEK TRANSLATION. X. THE GREEK TRANSLATION. XI. THE GREEK TRANSLATION. XII. THE GREEK TRANSLATION. XIII. THE GREEK TRANSLATION. XIV. THE GREEK TRANSLATION. XV. THE GREEK TRANSLATION. XVI. THE GREEK TRANSLATION. XVII. THE GREEK TRANSLATION. XVIII. THE GREEK TRANSLATION. XIX. THE GREEK TRANSLATION. XX. THE GREEK TRANSLATION. XXI. THE GREEK TRANSLATION. XXII. THE GREEK TRANSLATION. XXIII. THE GREEK TRANSLATION. XXIV. THE GREEK TRANSLATION. XXV. THE GREEK TRANSLATION. XXVI. THE GREEK TRANSLATION. XXVII. THE GREEK TRANSLATION. XXVIII. THE GREEK TRANSLATION. XXIX. 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Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JUNE 19th, 1895.

THE N. S. WESTERN ASSOCIATION.

(Continued.)

It is not easy even within the limits of the N. S. Western Association, with its considerable extent of beautiful country, its 12,000 Baptist church members and a Baptist population of some 40,000, to find a pleasanter place for the annual gathering than Digby. The beauty of the situation and of the town itself, the pleasant houses and hospitable people, the beautiful and convenient church building, the genial pastor assiduous in caring for the comfort of delegates—not to speak of the perfect weather with which the Association was blessed,—all these contributed to give those who came up to the feast a most favorable impression of Digby and the Digby folk.

SATURDAY AFTERNOON.

Bro. Theo. H. Videto, of St. Francis, Maine, Messrs. H. M. Gallager, of Florida; Prof. Wortman and E. W. Sawyer, of Wolfville, and other brethren were invited to seats in the Association. Mr. Gallager was some seventeen years ago a member of the Association and expressed his pleasure at the privilege now enjoyed of meeting former friends. The report on Ordinances, prepared by Rev. J. H. Foshey, was read by Rev. J. C. White. One death has occurred during the year among the members of the Association. Rev. John Rowe, after a prolonged and faithful period of service in the ministry, passed to his reward July 31st, 1894. The report offered a fitting tribute to his memory.

The report on Denominational Literature was presented by Rev. B. N. Nobles.

The report expressed the belief that the circulation of wholesome literature among the people represented in the Association was on the increase. It commended the work of the Baptist Book Room and the MESSENGER AND VISITOR, and recommended that every pastor preach at least once a year on the subject of denominational literature.

Rev. J. C. Burgess, agent of the Baptist Book Room, Halifax, was present and on invitation gave some account of its work. Its interests are at variance but not rapidly as could be desired. There is need of colporteur work being done, and to promote this there is need of funds which an effort is now being made to secure. In twelve years' business amounting to \$150,000 has been done in connection with the Book Room. There have been employed at different times 14 colporteurs who have sold \$5,000 worth of books and have given away a good deal.

Considerable discussion followed on this clause of the report and warm expressions were given as to the value of the work done by the Book Room. It was regretted that some Baptist Sunday Schools did not order their supplies from the Book Room and in some cases ordered them from undenominational sources because they could thus be obtained at a somewhat smaller cost. The need of careful inspection of Sunday School libraries, in order that nothing of an unworthy or injurious character be admitted, was also emphasized. The report also called out expressions of cordial approval and appreciation of the MESSENGER AND VISITOR. The Editor by request of the Moderator spoke briefly in the interests of the paper, showing that the paper was engaged with all the other denominational forces in endeavoring to promote and serve the common great cause, the edification of our churches and the advancement of Christ's Kingdom. He thanked the pastors and brethren for the cordial interest they had always manifested in the paper and bespoke a still more earnest co-operation as an essential means of enabling the MESSENGER AND VISITOR to realize its desire and purpose to become in a still larger measure helpful to all the interests of the body.

Some discussion was had as to the value of local church papers. Some of the brethren held that in certain cases such papers were of value in promoting

the interests of the church and denominational work, while others expressed the opinion that the money required for conducting a local church paper might be more profitably spent in other ways. The report on Sunday Schools was presented by Bro. L. W. Elliott. Two classes were passed without counting and the remainder laid on the table for consideration at a later session.

SATURDAY EVENING.

The report on Temperance was presented by Rev. A. F. Brown. The report noted the causes for encouragement and discouragement, the vigorous effort being put forth by those to forward the cause, the indifference or subservience to the liquor interest on the part of others of whom better things might be expected; the strongly entrenched position of the liquor traffic, blind to all moral issues, seeking only by its great influence and through the most unscrupulous methods to preserve its existence and subordinate everything to its evil interests. The liquor interest pressing upon the temperance people of the temperance people who too often talk bravely without putting their words into deeds. The attitude of the Baptists represented at the Association toward the liquor traffic was a subject of no compromising hostility. It is to be opposed as the enemy of souls. The traffic should be directly and specially antagonized. Not enough is said, in our opinion, in our speaking of the liquor business. The passion for drink is subtle and powerful. Intemperance is a terrible and a crying evil, and the liquor traffic is accused of God. It is of paramount importance that our position on this question be positively and emphatically right. That Baptist money which should go to promote the Gospel and every good cause should be prostituted to the advancement of the rum business is a scandalous thing. It should be regarded with shame and emphatic condemnation. But if all the money so used were brought into the treasury of the Lord there would be no lack in our mission and education funds. The report called for a mighty advance upon the enemy's stronghold through pledges, moral and legal assuasion and every legitimate effort through which the liquor business can be antagonized.

The speakers for the evening were E. C. Woodson, Rev. A. F. Brown, Rev. W. H. Jenkins and Rev. B. H. Thomas, Bro. Simondson spoke on "The duty of the Christian Church in the matter of Prohibition." The speaker also mentioned the duty of Christians as temperance men and prohibitionists to give effect to their principles through the ballot. The people have not yet given the politicians their orders in this matter. It is time the church arose in its might, and let no Christian voter think he can be held guiltless if he do not use his influence for the prohibition of the traffic. The rum power is well supplied by illegitimate gains with the means of its support and the political parties. There is enough Christian power, the speaker held, if crystallized in votes to sweep the evil from the land. There are two great powers in conflict and it is a life and death struggle. The rum power is in politics to stay until driven out by the power of Christian voters. There is a responsibility on the people of God to do right through the honest fall. Baptists should be a living power in the land. Each Christian voter ask himself how far an I've responsible for the existence of this monstrous evil in the land.

Rev. A. F. Brown spoke of the terrible influence of the liquor traffic in our civilized lands, and especially in destroying the people of Africa, more than in counteracting all the influence for good that the Christian missionary brings to those people.

Rev. W. H. Jenkins discussed this question under the title of "The Christian's duty to be a condition of church membership." Mr. Jenkins expressed the conviction that for Baptists generally the duty of abstinance was not a living question. It had been settled; and he should feel that discussing it was setting up a man of straw to knock it down again. Baptists from the inception of the temperance movement had taken a stand against the use of alcohol. It is expected to fall back into a laggard's place. Considering the stealthy way in which the drinking habit overcomes its victims and the great force of evil example, moderate drinking must be considered a vice and total abstinence the only safe position for a Baptist church member. The speaker closed with an eloquent appeal for loyalty and faithful witness in this and all things to the Lord.

"The Royal Commission—what next?" was the topic dealt with by Rev. B. H. Thomas. The speaker said he had emphatic objection to the way in which the liquor dealer gets his living. The whole traffic is bad and the Christian people of this land should arise and declare that the liquor business must not continue. Little advancement had been made in the direction of prohibition beyond theory. The sentiment of the people on the subject is not what it ought to be and the Royal Commission has done little to advance the cause. The speaker contended for the enfranchisement of women. With that reform we should, he thought, have prohibition very soon.

SUNDAY MORNING.

The places of worship in adjacent places and the pulpits of other denominations in town were occupied by ministers in attendance at the Association. At the Baptist house of worship a large congregation assembled completely filling the house. Dr. Morse was the preacher. The service was opened by singing the hymn, "Oh worship as the Lord, all glorious above." The 1st chapter of Epistles was read by Rev. J. H. Foshey and prayer was offered by Rev. Dr. Morse. The text was Eph. 3:19, "And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." The preacher, now in his seventy-seventh year and having seen more than half a century of service in the ministry, is somewhat less erect and able in appearance than is former years, but those who listened to Father Morse on Sunday morning felt that he had lost none of his ability to present in tender

and forceful utterance the Gospel of Christ. The discourse was simple and direct, and in its simplicity, tenderness and spiritual wisdom, lent itself to deep personal experience, lent itself to deep personal experience, lent itself to deep personal experience.

At the close of the morning service a Sunday school service was held in the Hall opposite the church and addresses were delivered by Rev. G. J. C. White, S. N. Jackson and others.

FRIDAY AFTERNOON.

was devoted to missions. The Northwest, Grande Ligne and the W. B. M. U. work being the subject presented.

Rev. J. Harry King, formerly pastor of the church at Regina, spoke in the interest of the Northwest. It was not, the speaker said, until comparatively recent years that the Canadian continent had become known to the world. The great extent and resources of the country and the vast population which it must by and by receive would make it a determining factor in the destiny of Canada. It was a country of great diversity as well as great extent. This diversity was seen in climate, resources and population. Besides the Indians and the 135,000 native born Canadians, there were 25,000 Germans, many of them Mennonites, many of them from the borders of Russia and seeking in this land that religious liberty which was denied them in their European homes. Besides these, there were 20,000 Roumanians, Bulgarians, Poles, Ac. There are now in Manitoba and the Northwest about 50 Baptist churches, 100 preaching stations, 25 pastors, and eight missionaries. Do the Baptists of the Northwest help them? The speaker is asked. They do. No Baptist people on the continent give so much according to their ability. Speaking of the needs of the Northwest, Mr. King said: The Northwest needs a Baptist church. Many of the best men of intelligence and ability. No where is this need more urgent. There is a responsibility on the part of the church to learn in order that the ministers may be educated in the land. The Baptist cause in the Northwest needs in a larger measure our sympathies and prayers. The great Baptist of Canada and Quebec gave to the Northwest \$50,000 while the Maritime provinces gave but \$2,500. We are not, the speaker said, giving to this important cause as generously as our brethren in the Upper Provinces. In view of the important position the Northwest is to occupy and the influence it is to exert in the future history of Canada, he believed that N. W. missions should be given at least the same rank as the Maritime provinces. After a plea of stirring made by the choir, Rev. Mr. Grenier, (now with Miss Grenier engaged in missionary work among the French of Digby and Yarmouth counties) spoke in the interest of GRANDE LIGNE.

The work of converting the French people of Canada from the Roman Catholic faith to the Gospel of Christ is a task of the greatest importance. In their superstition the people attributed supernatural power to the priest, believing that at a word he could cause the earth to open and the evil one to come forth. Mr. Grenier proceeded to relate, succinctly and in a very touching manner the story of his conversion. In his youth he had an uncle, a French Canadian, who was a member of the church at St. Joseph, N. Y., through the Christian kindness and faithfulness of his employer he was converted and entered upon a new life of faith and peace in the Lord Jesus Christ. He returned home and because he would not renounce his new faith was turned away by his parents, but afterwards found means to return and in answer to his prayers his parents and other relatives came into the light. Mr. Grenier also spoke of the difficulty of his going to Quebec and the opposition which he had then encountered.

Mrs. Grenier followed giving an interesting account of the riots by which their work in Quebec had been interfered with. She related how she and her husband encountered while preaching the gospel there.

S. McC. Black spoke in reference to the history, results and leavening influences of the Grande Ligne mission work. In connection with the W. B. M. U. work Rev. Dr. Boggs was the speaker. He said the faith of the Maritime Baptists in their Foreign Mission work had been severely tried of late and it was quite possible that other trials would be to be encountered before long. It should be remembered that the work of preaching the gospel to the world is a work of sacrifice. It has been so from the beginning when Christ gave himself for a ransomed world. Many missionaries have been sent forth by the Lord of Judson, in the wide deep grave of the soundings sea. Considering what missions have cost in precious lives and material resources some are disposed to say unthinkingly, "It is a waste." Consider the results. Consider Madagascar, redeemed from savagery and idolatry, within its 2000 Christian churches and its 300,000 Christian church members, or Burma where Judson labored seven years for his first convert, having now its 600 Baptist churches, most of them self-supporting. Judson used to write: "In 200 or 300 years you may see great things in Burma." And to those who would say that he looked upon the results too early. Sixty years ago the Fegee Islands were inhabited by cannibals. Now there are 900 Methodist churches upon them. Three hundred are ordered to be printed in English and the small results of missions. For over the world the work is going for-

ward and though some of the missionaries are at home and others sick and may have to come home soon, the work will go on. Glorious results have already been seen, and more glorious things are to follow.

SUNDAY EVENING.

A carefully prepared and excellent report on missions—an abstract of which will be found on the inside page of this issue—was presented by Rev. W. H. Jenkins. The speakers of the evening were two, Rev. A. Cohoon, the secretary of the H. M. Board, who represented the home work, and W. B. Boggs, D. D., who, being introduced by secretary Manning as having peculiar qualifications to speak in the interest of the Foreign work, both on account of his relation to Maritime Baptists and his experience as a missionary. In India addressed the meeting on that subject.

Mr. Cohoon said that Home Missions might be defined as preaching the gospel at home to our weaker churches and in places still in destitute of full gospel privileges. This work is done through pastors aided or supported by the Board, and by general missionaries. This is a work which is laid upon our churches. If we do not do it, it remains undone, as we cannot expect aid from outside sources. There is a disposition sometimes to consider our H. M. work as a mere charity. If it were it would be right to plead for its support. But we may put it on other ground. It is vital interest. It is vital to the growth of our larger churches in the towns and cities. The First Church, Halifax, for example, has a membership of 295 of whom 100 have come in from other places. The Third Church, Halifax, is made up largely of persons who have moved into the city from country districts. The Halifax Baptists are waking up to these facts and the significance of them and are arranging to have more mission work done in the country. 2. The H. M. work is vital because it supplies some of the best men in the ministry. As a distinguished example, see the church at Margaree, C. B., which has given seven men to the H. M. work. 3. Because the H. M. work is building up our weak churches. Nineteen mission fields with 35 churches have become self-sustaining since 1852. Digby is one of these churches. Some of these are now contributing largely to denominational funds. If such interest were left unattended for they would dwindle and die. 4. Home Missions affords the only agency by which the church can reach the masses. Some of the churches once strong have become weak and if other churches did not rise up to take their place the denomination would diminish. If we do not get forward we fall back. If we let the church in our midst grow, we shall also win and fall. If we want money for Foreign Missions the North West, Grande Ligne, Education, we must look to the home churches for it, and if the churches do not rise up to do it, in their home interests, there cannot be advance in other departments of our denominational work. Growth of these interests for which we pay more money for them and corresponding decrease in the home work. The secretary said \$2,500 were needed to bring the H. M. Board on square at the end of the convention year but he trusted that an earnest effort would be made to raise the amount.

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DENOMINATIONAL NEWS.

(All notices except baptisms contributed for denominational work.)
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Montes Received by the Treasurer of the W. B. M. U.
From May 28th to July 18th.

FROM DENOMINATIONAL WORK.
KENTVILLE CHURCH \$38.09; "A Friend," Wolfville, \$20; Mrs J D Keddy, \$2; Nictaux church \$29.05; Weymouth \$10; Westport \$9.25; Mrs C W Fitch, Wolfville, \$10.25; Jeddore church \$6.25; Northport \$6.25; "Friend," Middleton, \$3; First Sable River \$9.52; do, special, \$2.32; Second Sable River \$6; Lewis Head \$6; James A Peters, Westport, \$4; Kempf \$4.42; Macoon \$6.10; Berwick Mission \$4.25; New Albany \$10; North Brookfield \$4.91; Chebogue B Y P U \$6; Overton, do, \$4; First Yarmouth church \$4; Milton, Yarmouth, \$20; Litchfield \$2.02; Parker's Cove \$2.51; Second Digby \$10.25; Westport church \$1; New \$46; New Tuskat \$2.39; Mrs G Nowlan, New Tuskat, \$1; Digby (African) \$1.15; Mill Village \$2; Clements \$1.15; West. Asso. \$3.50; Digby \$1.15; West. Asso. \$47.32; per Treas. West. Asso. \$20.00; \$11; Hill Grove \$1.25-\$405.02. Before reported \$7,219.41. Total \$7,614.43.

Home Missions.
BOARD MEETING.
A special meeting of the Home Missions Board was held on the evening of the 14th inst.

PERSONAL.
Rev. J. H. Sanders of the Messenger and Visitor and J. W. Manning of the F. M. Board, are attending the N. S. Central Association which met at Mahone Bay on Friday last.

Dr. T. H. Rand, of Toronto, accompanied by Mrs. Rand, passed through St. John last week on their way to their respective summer homes on the shores of Missisquoi Bay.

Rev. Josiah Webb has removed from Acadia, Yarmouth Co., to Springfield, Annapolis Co., N. S., and desires correspondents to note the change of address.

As appears by a note from Mr. Shirley J. Case in another column, he is now visiting different parts of New Brunswick in the interest of educational work.

Mr. Case conducted the school at St. Martins from January until the close of the term with acknowledged ability and has since accepted a position on the staff of Horton University. We have every reason to believe that both as a teacher and in other respects Mr. Case is worthy of the fullest confidence.

We learn from Rev. C. R. B. Dodge, of Bellevue Falls, Vt., that his church has granted him a two months leave of absence, which he expects to spend with his family in Nova Scotia.

Mr. Dodge has received an invitation to conduct a "rally" in junior work in Baltimore during the B. Y. P. U. convention in that city, also an invitation to deliver an address in Boston in connection with the staff of Horton University.

While sitting in my office last week, the door opened and a very rough looking man entered and hid down on my table \$20, (\$40.00) with the words: "Mr. Baynes I have saved this for the Congo Mission, enter it as before remembering the words of the Lord Jesus, 'It is more blessed to give than to receive.' You know who I am, I came here last year. I'm a London scavenger." I did remember him, for he brought \$20, last year for missions. Only a few days ago a young woman brought me \$20, saying she was sorry she could not give more. She was a domestic servant and had to support her mother, and it had taken her two years to save this amount.

The London Times says the Khedive has quarreled with his family and intends visiting the Sultan at Constantinople to seek support.

A petition from Sassoon suffers at Eszuroun, Eastern Turkey, and there is an uneasy feeling in Cairo and Alexandria.

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NOTICES.
CHURCH LETTERS.—Blank forms for associational letters have been sent to the clerks of all churches in every Association. If any have not received the same kindly apply to the Baptist Book Room, Halifax.

The 48th annual session of the N. B. Eastern Association will convene with the late Hillsboro Baptist church the 3rd Saturday in July, at 10.30 a. m.

The P. E. Island Baptist Association will hold its next session with the Long Creek church, commencing at 10 o'clock a. m. on Friday, July 10th.

The N. B. Southern Association is invited to meet with the First St. Martins church on Saturday, July 13, 10 a. m.

The N. B. Eastern Association will meet with the First Hillsboro Baptist church July 20, 10 a. m.

The N. S. Eastern Baptist Association will meet with the Truro Prince Street Baptist church, July 11th, 1895, at 7.30 p. m.

The N. S. Eastern Baptist Association will meet with the First Baptist church in Truro, on July 12th.

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What to do with Milk Pails! Clean them with Pearline. You can't get them so thoroughly sweet and pure in any other way.

Perhaps you think that some of the imitations of Pearline, that you'd be afraid to use in washing clothes, would do just as well in work like this.

Why Don't You Use Surprise Soap? It does away with hard work, -don't boil or scald the clothes nor give them the usual hard rubbing.

THE KARN PIANO HAS ATTAINED AN UNPUNISHED PRE-EMINENCE, which makes it the most popular and best selling piano in the world.

THE KARN PIANO "Best in the World." One of the most popular pianos in the world.

THE KARN PIANO Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

The next quarterly meeting of the church at Kar, commencing June 29th, at 3 p. m.

The next session of the N. B. Eastern Association will convene with the late Hillsboro Baptist church the 3rd Saturday in July, at 10.30 a. m.

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Advertisements for various products and services, including Diamond Dyes and Fat Cattle & Horses.

BECKY'S EFFORTS IN HONOR OF THE BRAVE.

BY MISS LEE M'URALE.

Becky Broom hardly ever cried; yet there were many things in her lonely little life to cry about. On the day when they brought her home from school and said that her father had been killed, not a single tear came to her eyes; instead, she looked at the white-covered coffin a minute, and then went and sat in her father's chair by the shady side of the house, and felt as if she were turning to stone. She wondered if she were not dead, too, it was such a strange, terrible sensation.

Becky and her father had lived in two rooms of Mr. and Mrs. Smiler's house, and ate their meals with them; but the Smilers were queer people, who took little interest in anybody besides themselves, and treated Becky as if she were a dog instead of a child nine years old. Mr. Broom was a flagman at the railway crossing, a little ways down street, and he had met death bravely doing more than his duty—in trying to rescue a man from a runaway train, a foolish driver, who would not heed his warning signal.

The week after his funeral was Memorial Day, but Becky had never heard of it or its customs, in all her life. It happened that she was in the cemetery, crouching beside her father's grave, when the soldier's procession marched in with flags and flowers. She watched them closely, but could not understand it at all, until she saw home and heard of it from Mrs. Smiler for an explanation.

Tossing on her pillow that night, the little-orphan exclaimed, in the anguish of her soul: "They didn't give papa even a bud, and he was braver than a soldier!" After that, every trip she made to the hillside brought her bitterness, as she began to compare her father's narrow grave with those on all sides, which had beautifully carved stones, growing flowers and low fences.

"I haven't any money," she mused, "only what it takes to keep me, and Mrs. Smiler says maybe it won't be enough for that, but I'll fix it up myself." There's a big smooth stone down by the corner; I'll roll it up for a headstone. They'll roll it two, I see, but the little one will be easy to find.

It took most of her time out of school for three days, for the stone was heavy, and seemed to want to roll in every direction but the right one, while its rough edges bruised and blistered the small hands.

When at last in its place, she threw herself down on the grass and surveyed it with disappointment.

"It's too wide and too thick," she cried, "and it doesn't look half smooth enough. Maybe I could scrape it some if I had a knife." The next evening she came around with a rusty kitchen knife, and, by infinite patience, succeeded in making the ugly piece of sandstone considerably smoother.

"There are letters on the other names, I believe—but I could never cut them," she said, sadly. "Nobody will ever know my papa lies here; maybe, nobody will ever think about him again—nobody but me!"

Over and over she said it, as, for weeks, the child labored on at her pitiful task of smoothing the stone. She went straight from school every evening, but only Mrs. Smiler only would see that she was "somewhat a playin'" and did not care enough to ask, or to notice the bruised hands or the unhappy little face that came in at supper time. Eating in silence and accepting of her mother's stern, with nothing to cheer and scarcely a pleasant word, the child was rapidly losing all child-likeness, but the old people never observed it.

The idea that no one appreciated, or even remembered, her father, embittered her life, and the wish that his grave might at least be like other people's became almost a passion.

Late in the fall she conceived the idea of spelling out the name on the mound itself, with little white pebbles from the brook. Over and over again she arranged them, consulting other headstones to get the words in customary order, and adding simply "My Papa." So, the snow came, and Becky could not visit the sacred spot, but occasionally, with a tiny slip of paper, she would write the same words on the decay covering.

Nothing happened, however, and when the procession reached the cemetery she hurried to her lot and quickly placed the small bouquets just where each bud was made to go, putting their stems down in the damp earth, and then sprinkling them with the water from the can, which she had carefully concealed under a bush near by. It took some time—she was so particular—and suddenly she saw the procession was coming that way.

Becky was thoroughly frightened, for all alone she had been haunted by the awful thought that her father was not a soldier—that he only carried a "mall-road flag, not the stars and stripes—and perhaps had no right to a par-in-Decoration Day; but, remembering how brave he had been, she straightened up, placed one hand on the rugged stone, and faced their coming.

It was a pitiful sight. Involuntarily the leader paused; the pebbled name among the weeds at once told him the story, and, lifting his hat, he turned to the people and said: "Friends and ladies, have such lovely flowers on these special occasions." "It costs them something, too," added Mr. Corwin.

Here and there they went, exclaiming rapturously over some floral emblems, and commenting heartily over others. "Oh, what's that?" called Adele, pointing to the stone in Becky's lot.

"Drive closer, Thomas," the father ordered, but the young ladies insisted on getting out to see "the eccentricity." Soon the mother, and finally the father, descended from their luxurious cushions, and grouped themselves about the grave. The girls were pointing out the little bunches of ill-smelling weeds and laughing immoderately at the comical stones; but the father spelled out the name, and turned to his wife with a strange look on his face.

"My dear," he said, "do you see it is Broom the flagman's grave?" She stepped back with almost a gasp; it is the grave of that man who saved your father's life a year ago today, and your quest decoration must be the work of his little daughter. You remember there was a child left, James, wasn't there?"

"Yes," was the answer, "and I remember we have a wonderful hand turn for the orphan. We've been miserable ingrates!" "We meant to—we had it all planned, but that trip to the mountains put it out of our heads. Maybe it is not so late yet."

The laughter was gone, and in its place tears rose to the eyes of each one, as they stood in reverent silence. "Well, I can't stand this," the father exclaimed, pointing to the rock. "If your quest decoration must be the work of his little daughter, you remember there was a child left, James, wasn't there?"

"You look after that," Mrs. Corwin replied, "and I'll see whether we don't get some more pebbles. What do you think would be the best thing, girls—to take her at once to our home, or put her in a good private school?"

The homeward way was taken up with sighs and sobs, which directed Becky's whole life, making it full of beauty and happiness, and making this Memorial Day a memorable day to her. (Journal and Messenger.)

ALMOST CRAZY. Suffering from Constipation. Expected to be in the Asylum—After other Remedies Failed B.B.B. made a Perfect Cure, Restoring Robust Health.

GENTLEMEN.—To say all I ought to say in favor of B.B.B. would be impossible. It has been a great health restorer to me and I do swear by it. I am a different man now to what I was ten years ago when it was expected I would be in the asylum, but now I am in perfect health and it was B.B.B. that did it. I suffered for five or six years in constipation, sometimes so severely that I went out of my mind. I tried various doctors, both in the country and in the city, and took medicines too numerous to name, but everything failed to give me the desired effect. When used Burdock Blood Bitters, however, it succeeded beyond all expectations, requiring only two bottles to cure me. To make it still more certain that B.B.B. is the real cure for Constipation, I may say that some two years afterward I fell the symptoms returning and took one bottle more, and from that time to this present day (over eight years) I have never had any return of the disease. I never knew any medicine to work so well. It does not seem to be a mere reliever but a sure and certain cure, as I can testify to, for hundreds of dollars' worth of medicine and advice failed to do me any good, but three dollars' worth of B.B.B. made a permanent cure that has given me years of health and comfort.

TOMMY.

BY FRANCES R. MCLEAN.

When I first became acquainted with Tommy, he was only four years old, but he had already made a reputation for himself in the place where he lived, and his quaint sayings and doings were the delight of all who knew him. Tommy seemed made up of circles and curves; he had a round head, round face, large round eyes, a rosbud of a mouth which opened in a little round O, and a plump, chubby figure. His voice was clear and sweet, and pitched quite high, and he talked incessantly, and he had a determination to investigate everything in heaven and earth, and had that delightful unreasonableness which characterizes the inquiries of the average child. I have heard that once in the middle of a cold winter night Tommy aroused his father, who was sleeping near, by the question, "Pa-pa, pa-pa, what is the best way of killing a shark?"

It is a singular thing, on one occasion when he was interrogating his father at the rate of one question to every five seconds, that gentleman, who was very busy, said: "Now, Tommy, I don't want you to ask me another question." "Let me ask you one more, just one," pleaded Tommy. "May I?" "Well, yes, you may. What is it?" "Papa, if a little dog has a curl in his tail, does it curl the time, and when he's asleep, too?"

Tommy had a good command of English, and was really wise for his years. One time, when he was quite young, he said to his father: "In the garden just now I saw G. D. I." "Did you? What did he look like? Did he look like me?" "No," replied Tommy, with scorn, "He looked like himself; he's a Spitz!"

Occasionally Tommy blundered. In estimating dimensions, his supreme standard was Mr. Clapp, a man of mighty girth, who lived not far away. One day, when he had come under Tommy's observation, he remarked, "Mr. Clapp," but once, when this standard proved insufficient, and he wished to describe some very large object, he said, "It was bigger than Mr. Clapp, bigger than the moon, bigger than Chicago."

Tommy was gentle and never fought battles of any kind, but he lived in a world of his own, and he was the most perfect of his kind. He would say in his sweet, high-trilled, "I'll be to meet a horse, I'd knock him on the head!" And going out on the pavement one day, and seeing a string of boys about his own size passing, he bristled up to him and remarked, "I could lick you!" whereas the other boy, who was of a practical, rather than speculative turn of mind, replied by a few words which sent the surprised Tommy walling into the home to his friends, with the request, "Wipe my tears."

Tommy felt equal to large undertakings, and one summer, when he was only four years old, he was directed to industrial pursuits, he made a contract with some workmen who were paving the street in front of his house, and agreed to give them his services for a week in return for one pound of the same material. He understood that he was to be paid, but he was to be paid in kind, and he was to be paid in kind, and he was to be paid in kind.

At the age of three, he broke all barriers and claimed the world for his own, his social life impelling him to the acquaintance of half the people in the small city where he lived, while his friends spent a large part of their time in anxious searching for him.

Summer before his fourth birthday, Tommy took a trip away from home in company with his father and aunt. Stopping over Sunday at J. — to visit friends, the party separated, the father going to a hotel, while Tommy and his aunt stayed at the home of their friends. Sunday morning was warm and bright, and out-of-doors looked especially inviting to Tommy, so taking advantage of a moment when the lady was absent from the room, he darted out of the house and ran up the street. He wore a little woollen dress and a blue soldier cap, while round his shoulders he had pinned an old-fashioned tidy taken from a plan-stool. Seeing the people all going in one direction, Tommy followed them, and presently entered a large and handsome church, the principal one in the place. The congregation was partly assembled, but the minister had not yet come.

When at home Tommy had been to church once, and had seen his father, who was a minister, occupying the pulpit, and he had seen him do much good. He was a high foot-ool and imitated his father's gestures, to the amusement of those around him. After that he had often played at preaching; and on that occasion, as he sat in the church, he felt natural drawing toward the pulpit, and accordingly marched up to the platform, ascended the steps, took off his cap and laid it down, removed the tidy from his shoulders, then turned and faced the congregation.

"Let us pray," said Tommy. Then he folded his hands and repeated a little prayer which had been taught him. Now all this was done in a very good voice, and he seemed to be in a moment, and then did what seemed to be the next best thing, and announced, "Then I'll take up a collection." Getting one of the contributions the work was done, and he went down and passed along the aisle with it, receiving a penny from one kind soul.

A FAMOUS BOY.

BY FRANCES R. MCLEAN.

On January 18, 1872, at Salisbury, Hampshire, a delicate and rather sickly child was born. This child was christened Daniel Webster. As he was not strong, he was not confined to manual labor at the tender age of the boys of the "Granite State"; was, but was allowed to devote much time to play. Some years after his school days were over he wrote: "In those boyish days these were two things which I did dearly love—reading and playing." His ancestors were of Scotch descent, honest, upright, full of energy and courage. The description found in his father is: "A man of large and stalwart form, of swarthy complexion, remarkable features, clear intellect, strong convictions, and indomitable will."

As he grew older he attended occasionally a school house, built of logs, about half a mile from the Webster farm. His school work had many hindrances. His parents being poor, he had to assist on the farm when needed; but Daniel was determined to obtain an education, and read, also studied, at every available opportunity. While assisting his father at the small saw-mill, he carried his book with him, and eagerly devoured the contents of the volume while waiting for the saw to pass through the log, which gave him the nick-name of "the boy with the book." A prize was offered by one of the teachers, one Saturday, of a jack-knife, to be given to the one who would commit to memory the greatest number of Bible verses by Monday morning. Many of the scholars did well; but when Daniel's turn came he repeated until the teacher finally cried, "Enough!" after some seventy verses had been recited. Of course, he won the jack-knife.

When Daniel was fourteen he was permitted to spend a few months at the Phillips Academy, at Exeter. When he was returning with his father from the school, a very touching scene occurred. The parents sympathized with him in the desire to secure a college education, but the way seemed dark towards this cherished project. Mr. Webster now saw his way opening to him, and he felt that he had missed. He revealed this knowledge to Daniel. The deep joy, coupled with the conviction that this meant "sacrifice" for the dear father and mother, so overcame him that he bowed his head on his father's shoulder and wept.

At fifteen he was placed under a tutor, a Rev. Samuel Woods, who assisted pupils in preparing for college. While under his care, Daniel's love for hunting got him into a little trouble. He had somehow disregarded the rules. This caused Mr. Woods to inflict a punishment upon Daniel; but, as matters terminated, Mr. Woods was the one benefited. The task assigned was to commit to memory one hundred lines of Virgil. In some way Daniel found out that Mr. Woods had an appointment in a neighboring village soon after school closed, and he might leave as soon as his mischievous boy had done lines were to be recited before he left. Now for a little revenge, the lines were repeated and he was praised. Daniel said, "I can recite one hundred more."

Mr. Woods was about to close the book, but Daniel was given permission to proceed. The second hundred was easily repeated. "You are a smart boy," said Mr. Woods, ready to leave. "I have a few more I can recite, sir." "Is it possible?" Poor Mr. Woods was soon behind time. "Yes, sir, about five hundred. I think," said the mischievous boy. He was sent to college at Dartmouth, where he graduated in 1851. To help his brother Esaki secure similar advantages as himself, he entered the school-room, accepting a salary of \$350 a year, and in Boston, in 1855, he was admitted to the bar. In 1852 he was elected a member of Congress. He was successful in all undertakings; and the secret of his success was his determination from youth "to do everything perfectly; to do well as he could, and words 'can't' and 'fall' were not in his lexicon. He died on October 24, 1852, leaving an example all would do well to heed—Mrs. J. C. B. Stivers, in Our Young People.

Minard's Honey Balsam: once tried, always used. I know MINARD'S LINIMENT will cure Diphtheria. JOHN D. BOUTILLIER, French Village. I know MINARD'S LINIMENT will cure Croup. J. F. CUNNINGHAM, Cape Island. I know MINARD'S LINIMENT is the best remedy on earth. Norway, Me. JOSEPH A. SNOW.

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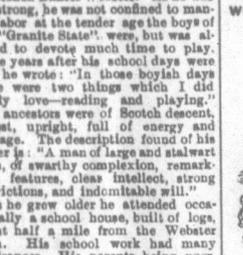
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Like a Miracle

Consumption—Low Condition

Wonderful Results From Taking Hood's Sarsaparilla.



Miss Hannah Wyatt Toronto, Ont.

"Four years ago while in the old country (England), my daughter Hannah was sent away from the hospital, in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feet better for a while. Then she began to get worse, and for 14 weeks she was unable to get off the bed. She grew worse for five months and lost the use of her limbs and lower part of body, and she died in her bed had to be propped up with pillows. Physicians

Said she Was Past All Help and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go. We then began to give her Hood's Sarsaparilla. She is getting strong, walks around, is out doors every day, has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite. It really is a cure, nothing short of a miracle." W. WYATT, 89 Marion Street, Toronto, Ontario.

Hood's Pills are purely vegetable and perfectly harmless. Sold by all druggists. Hood's Sarsaparilla Cures. To give her Hood's Sarsaparilla. She is getting strong, walks around, is out doors every day, has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite. It really is a cure, nothing short of a miracle." W. WYATT, 89 Marion Street, Toronto, Ontario.

COME ONE COME ALL! \$20. To select, and own Silverware to value named will be given on the 30th inst. (next) 4th St. John City and County) who send until July 1. Wrappers representing most value in 5, 10 or 20 cent packages of WOODILL'S GERMAN BAKING POWDER. Address to W. M. D. PEARMAN, Halifax.

Intercolonial Railway. ON AND AFTER MONDAY, the 1st October, 1894, the Train of this Railway will run Daily (Sunday excepted) as follows: TRAINS WILL LEAVE ST. JOHN: Express for Campbellton, Pugwash, Pictou and Halifax (daily) 7:30 Express for Halifax (daily) 12:30 Express for Quebec and Montreal (daily) 14:30 Express for Sussex (daily) 16:40 Passengers from St. John for Quebec and Montreal take through sleeping cars for Moncton at 12:30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN: Express from Sussex (daily) 8:30 Express from Montreal and Halifax (daily) 10:30 Express from Halifax (daily) 10:30 Express from Montreal (daily) 15:30 Express from Halifax, Pictou and Campbellton (daily) 18:30 Accommodation from Moncton (daily) 24:00 The trains of the Intercolonial Railway are hauled by steam from the locomotive, and those between Halifax and Montreal, via Lewis, are hauled by electricity. All trains are run by Eastern Standard Time. D. POTTINGER, General Manager, Railway Office, Moncton, N. B., October, 1894.

PATENT'S CAVEATS, TRADE MARKS, COPYRIGHTS. CAN I OBTAIN A PATENT? For a full and complete information, write to M. N. S. & CO., who have had nearly fifty years' experience in the business, and will advise you gratis and confidentially. A Handbook containing full particulars of the law, and a list of the names of the inventors, is sent free. Patents taken through M. N. S. & CO. receive the best protection. The British, American, French, German, Italian, Spanish, and other laws are brought within the scope of the business. M. N. S. & CO. are also authorized to take assignments of inventions. M. N. S. & CO., 25, Abchurch Lane, London, E.C. 4, ENGLAND.

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WALTER'S PURE COCOA. BLYMYER BROTHERS. BUCKEYE BELL FOUNDRY. WALTER BAKER & CO.

THE COMMON SENSE

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The master which this page contains is... carefully selected from various sources...

THE HOME.

COMMON SELFISHNESS.

Selfishness takes a great many forms. One of the most common is for a selfish, indolent person to imagine himself...

There is nothing more pitiful than the misery some people inflict on their families because they have not accomplished their duty...

Even now there is every indication that kitchen utensils of this ideal metal may soon be within the reach of every one...

Iron stains may be removed by wetting the spots with oil of vitriol, or with lemon juice, or with oxalic acid...

WHAT THEY DRINK. In the British "Brewers' Almanack" Mr. A. J. Mott publishes a calculation as to the consumption of alcohol in various civilized States...

TO FUMIGATE A ROOM. To fumigate a room with sulphur, use two pounds of rock sulphur with one pound of flowers of sulphur to every 1,000 cubic feet...

PIRIPIANT JELLY. The contributor who lately wrote of the varied use of piriplant forgot to mention the jelly which may be made from it for winter use...

WALTER BAKER & CO. PURE, HIGH GRADE COCOAS AND CHOCOLATES. On this Continent, have received the highest awards...

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going into the same detail, Mr. Mott reckons that Switzerland, Denmark, Holland, Sweden and Norway show an average consumption equal to from 4 to 6 gallons of beer...

KITCHEN POTS AND PANS.

There has been almost a revolution in kitchen utensils in this century. Previous to this time, the only utensils were heavy iron pots and the time-honored pipkin of earthenware...

Modern cook-stoves produced a revolution in woman's work, as well as in cooking. There was no more lifting of cumbersome iron pots off and on the crane...

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THE FARM.

PLANTING FOR CATTLE.

Planting for cattle will certainly be a popular industry this summer in view of the present high prices for the most kinds of meat...

Many retail butchers buy meat from the large dealers because they can get it cheaper than from the nearby grower. The latter refuse to sell fine, well-bred carcasses for the same prices that wholesale dealers ask for their tough Texas steers...

There is a possibility of working up a fine trade for choice veal steers, and the demand for such meat is being met by better prices than those currently ruling in the market...

Green food all through the summer and fall months can be obtained with good grass, rye, clover, roots and other crops...

MILKING. Under the head of milking may be included the cleanliness of the animals and the manner and time of milking...

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A STRAW STABLE.

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The Great CHURCH LIGHT. Truly Valuable Medicines for Croup, Whooping Cough, Sore Throat, Hoarseness, and all the ailments of the Throat, Lungs, and Chest.

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