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Address to Acadia's Graduating Class.

BY DR. SAWYER.

Members of the class of '97; you have looked forward to this day with eager interest. The figures that indicate the year in which it would fall have been written after your names many times; they have been inscribed on walls and emblazoned on banners, as if they must be associated with some event of special distinction. You have felt that this must be an *annus notabilis*. Though your interest in this date may have seemed to the casual observer somewhat unreasonable, it has not been without reason. The day marks the end of a definite period in your lives and the beginning of a new one. The year and the day may well, therefore, be regarded by you as having some special significance.

But what is the significance? Your first answer would be that it closes a period of study through which you have pushed your way in spite of some serious obstacles. You have been called to observe regularity in the use of time, and you have found that the time was not your own, that every day assignments not of your appointment have apportioned your hours and your labors. In such conditions you have naturally looked forward to the day when you might be free to go and come at your pleasure. Remembering that it was solely by strenuousness of effort that you could climb step by step to the plane on which you now stand, you may at times have found your burdens lightened a little by the thought that, if you could reach this day and this stage, thenceforward you might feel that the severest conflicts with adverse circumstances were in the past. This may be so. But a cautionary thought is needed here.

We have to admit that the hope of early relief from the arduousness of duty is quite in accord with the general tendency of expression at the present time. Living for the pleasures that life can yield seems to be the attractive ideal now,—a life that shall be one long uninterrupted vacation. This conception of life finds expression in various ways. Many, whose resources permit it, make this thought of life manifest by the course of their lives. Quite as frequently the thought discloses its existence by complaints because the conditions of life make it impossible to realize any such ideal; and sometimes it expresses itself in distinct language, as when the leaders of a great labor organization demand that there shall be shorter hours of labor, more holidays and plenty of recreation. This means that the true conception of life is that of a time for play rather than for work.

In view of this frequent expression of thought and feeling, I wish at this time to lay a little emphasis on the other view, that work is the true ideal of life.

It is not necessary for us to pause for an explanation of the meaning of terms. We all know what work means. Our question is simply this, is work to be sought or avoided? Does nature work? A glance answers the question. The heavens above us and the earth around us make manifest the fact of ceaseless, varied work. Pulling down is work, building up is work. All these wonderful move-

ments that so impress us are changes produced by forces that never rest. So constant is their action that we tire in thinking of it. Nature works constantly. Do you say that when we approach the animal kingdom life is play? Not at all. Think again. Life seems to give these beings joy, but for the most part it is joy in work. If we read aright the meaning of the movements that seem at first to indicate joy, how much forced activity, how much solicitude, how much of wearying search are involved in these movements. Existence has its pleasures for them. But if we look at the facts with open eyes, we see that life for them is one continued conflict. Rest for them is the exception, labor is the law of their being. Call up the names of the men who have left their mark on the history of their race. Were they workers or idlers? In every instance workers. Of more than one of them it might be said that the ground of his success and distinction was that he could "work terribly." The players may have their place in a world of seeming contradictions; but the inheritances of blessings have come to us from the past through the workers. In them is the hope of the future. From the lowest facts of nature to the highest destiny of man all things are bound into a cosmos, a world, because all are steadily, forcefully working out an all-embracing plan. It is an earnest world. We are told that the fabled Aphrodite came from the foam of the sea, but the foam that tosses on the billows is but an accident of the mighty forces working in the ebbing and flowing of the sea.

But granting that you are part of a world the influences of which are constantly stimulating you to strenuous labor, you may properly ask how shall we work? Much might be said in answer to such a question. It is enough now to say work with some definite and worthy purpose. You are intelligent beings. You have learned to discriminate and judge. Find a worthy object, an object that in itself is noble, the accomplishment of which will make the lives of others better, an object that shall be the realization of some noble ideal of truth and goodness that has come into your lives (whatever science may say to the contrary) from some source that science has not yet discovered, and that comes as the promise of successful and noble achievement, if you are true to yourselves.

But here, again, suffer a word of caution. Much is said in these days in support of the view that what we do with the most pleasure is the object to which we should devote our lives. This is true, and it is false. You know that pleasure pursued for its own sake eludes and cheats the pursuit. The pleasure that comes as a cheering presence along the pathway of duty is real. Here I use a word that is not heard as frequently in these days as it was formerly. We have been told so often that duty is pleasure, that many have come to regard pleasure as duty. We are told that the laborious steps of the learner in any right pursuit must become the almost or quite unconscious movement of the actor, that the highest virtue is practice that has become so agreeable that we follow the practice for the pleasure of it without any thought of the right of the practice, just as the rose blooms because it cannot help it, or as an angel might become a ministering spirit simply from the impulse of self-gratification. Let us think twice before we accept the philosophy that the highest form of virtue is typified by the ox loosed from his yoke and going to his fodder. Let me urge you to cherish conviction of duty. Duty is the tribute that a reasoning being pays to Right. Be assured that nothing is so consonant with the nature of the soul as the cultivation of the habit of bringing daily conduct to this test. It will clarify the mind, regulate

the waywardness of the heart and put one into conscious relations with the highest forces of the universe; for with reverence we may say, God acts, according to our highest conception of Him, not because he enjoys his own action, but because His own action is right. If God is love, nevertheless God acknowledges the obligations of duty. One of the English laureates has given us such a clear strain of the old harmonies of the profounder music, in which the human soul expressed itself when moved by the grander views and sublimer relations of human conduct, that in his day gave a dignity to human life, which it seems almost to have lost in these days when ease is honored and the hope of enjoyment is the great motive of life, that I shall venture to quote some of his lines.

Stern daughter of the voice of God,
O Duty, if that name thou love,
Who art a Light to guide, a Rod
To check the erring and reprove,
Thou who art Victory and Law,
When empty terrors overawe,
From vain temptations dost set free,
And calm'st the weary strife of frail humanity.

There are who ask, not if thine eye
Be on them; who in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth;
Glad hearts, without reproach or blot,
Who do thy work and know it not;
Long may the kindly impulse last;
But thou, if they should totter, teach them to stand fast.

Stern Lawgiver, yet thou dost wear
The Godhead's most benignant gaze;
Nor know we anything so fair
As is the smile upon thy face;
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens through thee are strong.

To humbler functions, awful Power,
I call thee. I myself commend
Unto thy guidance from this hour;
Oh, let my weakness have an end.
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,
And in the light of truth, thy bondman let me live.

And so, ladies and gentlemen, assured that you have found such sentiments as these to be the light and the motive of life, and assuring you that we shall cherish among the treasures of memory the associations of the four years now closed, we dismiss you to enter paths of honorable and useful service.

—As will be seen, our editorial columns are this week occupied with an extended report of the proceedings in connection with the Wolfeville anniversaries, which doubtless our readers will know how to appreciate. They will also, we are sure, be pleased to have the report of proceedings of the Ontario and Quebec Baptist Convention furnished by the skilful pen of our Ontario correspondent.

—Last Sunday was a day of special interest to the Baptists of Petitcodiac, as the church on that day celebrated the fiftieth anniversary of its organization. Pastor Estabrook was assisted in the services of the day by Rev. D. A. Steele, D. D., of Amherst, Rev. E. C. Corey of Penobscot, and the resident ministers of the town. Dr. Steele preached in the morning on the theme, "Why the Baptist denomination should exist." Pastor Estabrook conducted the evening service. A history of the church, tracing its varied experiences from the time it was organized in 1847, under the ministry of Father Joseph Crandall, until the present, was read by Deacon Jonah.

—Among those to receive academic honors this year are two well-known gentlemen of St. John, Mr. J. V. Ellis, M.P., and Mr. George R. Matthews each of whom has received the degree of LL. B. from the New Brunswick University. The degrees are fittingly bestowed. Mr. Matthews, though among the most modest of men, is a paleontologist of almost world-wide reputation. Mr. Ellis is a practical and an able journalist, a politician of large experience and generous views, a gentleman of scholarly tastes and widely read, and one who has shown an active interest in the promotion of popular education as well as in things generally which make for the well-being of the country and especially of his own city.

The Mystery of God.

J. DENOVAN.

"GREAT IS THE MYSTERY OF GODLINESS. GOD WAS MANIFEST IN THE FLESH!" exclaims Paul in his first letter to Timothy.

"Mystery! the mystery of deity and doctrine—why I don't like mystery in religion at all!" cry many in these days. "Away with all your sacred mysteries and all your profound theologies, and give us what we can naturally discern—what we can easily and instantly comprehend." Very good, the simpler and more transparent everything is the better; but in what objects, in what subjects can you find this simple transparency, this easy and instantaneous obviousness you demand? A grain of sand and a drop of water, these are simple enough, are they not? a sprig of grass, the leaf of a bramble bush, the wing of a moth, the head or the leg of a fly, a grain of wheat or oats—why, all these are simple and void of mystery, are they not?

Indeed! Put your eye to the microscope under which these very common and simple objects have been placed, and then tell us whether or not you can see this awful word "mystery" inscribed upon every one of them? MYSTERY! how far must we travel to encounter it? how much, or rather how little, must we study to be perplexed by it? In the instinctive action of our own hand, in the subtle movements and utterances of our tongue, in the spontaneous operations of our stomach in the assimilation of our food, in the incessant circulation of our blood, in the faculties of our own brain; in the quiet contemplation of these things with which we are all so intimately acquainted, are we not so met and so solomized by "mystery" that we can only sink into silence confessing along with David, "I am fearfully and wonderfully made."

Mystery! where is it not? Count and weigh those thousand volumes which have been written by earnest souls upon physical, mental and moral science. What can all those volumes of deep thought and laborious explanation possibly mean? They are nothing more than attempts to unravel the mystery of the human constitution and human experience—nothing more than laborious efforts to trace out the origin and end of man, his perceptions and thoughts, the operations of his affections and will—nothing more than honest attempts to explain the mystery of ourselves and our environments to ourselves.

And what have our wisest men discovered! They have discovered that every quality and every function of our own nature rises and sinks into mystery; that every common object around us in every day life is inexplicable mystery; that the commonest and simplest experiences of our own daily lives are all mystery most profound. Allow me to illustrate what I mean. Suppose we are resolved not to drink until we have exhaustively analysed the chemical mystery contained in a cup of clear water, we shall certainly die of thirst. How is it possible that certain invisible and impalpable gases can be combined into this beautiful liquid? How—? But stop; we are thirsty; so, closing our scientific eyes, and opening our animal mouth, by simple faith we pour the refreshing gaseous mystery down our throat and feel very much refreshed. If we are resolved not to eat until we have exhaustively discovered the mystery of food and nutrition we must certainly die of starvation. How can sand, clay and water, air and sunlight chemically combined make solid nutritious wheat or oats; and how is it possible that by masticating and digesting such a composition we can be both corporeally and intellectually nourished and invigorated? What can we do when very hungry but open our mouth by simple faith and eat the mystery, bread?

With all these mysteries and ten thousand more waiting for solution need we be amazed or offended when divine inspiration tells us "Great is the mystery of godliness?" We could not rationally expect anything else, could we? Any other statement about the Infinite and Omnipotent God would simply be incredible. The divine Origin, the Creator of all the fathomless mysteries of nature must Himself be supremely, awfully, profoundly and unutterably mysterious. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea.

I. "GREAT IS THE MYSTERY OF GOD-LIKENESS." What do we understand, what can we even imagine God to be like? How does He appear in His person to those who can see Him? What are the qualities of His nature and what His personal attributes? Whence came He? How is He sustained? As distinct from His person how do His omnipresent attributes operate? Ask the opinion of all the wisest and devoutest sages of heathenism who have lived for the last six or seven thousand years, and they

reply by presenting to us a thousand different divine ideas. The Assyrians, Egyptians and Phœnicians, the Chinese, Japanese and Hindus, the Greek and the Roman, the ancient nations of Northern and Western Europe, including our own ancestors, have all elaborated their ideas of Deity—have all done their best to tell what God is like, and what has been their theological finding! Millions upon millions of divinities—grotesque, monstrous, revolting, beautiful, majestic. Before this vast pantheon we stand amazed and confounded, humbled and hopeless. The divine mystery by this spectacle is only made more mysterious, and we turn away from it in despair and silence.

In his letter to the Romans Paul tells us that God has revealed Himself—not explained Himself—but revealed Himself to mankind in His works of creation and providence; "The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead,"—i. e. in nature's origin order and daily operation we see and feel emanations from God—gleams and reflections of His light, touches of His hand, suggestive manifestations of superhuman wisdom and power, indications of His moral character, expositions, fragmentary and dim it may be, but truthful and trustworthy expositions and assertions of His eternal Godhead, by the aid and the leading of which it is possible for us to worship Him alone and obey Him as supreme.

But after we have accepted all this, O what mystery there still is even in all these illustrations of God! Through the microscope we get lost in the infinity of smallness and fineness of construction; through the telescope we get lost in the contemplation of boundless expanse and vastness of power. I myself have gazed at Jupiter and Saturn and the moon until I have sought relief in wandering about in dazed silence. But what are these three—Jupiter, Saturn and the moon—more than mere astronomical baby's balls in comparison with those myriad orbs shining all around them? Away beyond our solar system we see that star, 61 Cygni, which is distant fifty billions of miles, yet of all the fixed stars this one is the nearest to us, the next being some eighty millions of miles farther away. Facts such as these seem to crush out of us any ideas we may suppose we have held regarding the Creator, and raise Him far above the reach even of our imagination.

Again, in the order and disorder—in the abundant wealth, in the beauty and deformities of our own world's geological system divine power and Godhead are clearly seen. In the march of the seasons, in the daily dealings of a supreme providence in which there appear so much general uniformity and such endless variety of details—so much iron law and so much elastic chance; in the vegetable and animal systems in which ingenuity and skill are so marvelously manifest—in all these things are seen, not mere law in operation, but personal divine power and Godhead. In man himself—in his animal nature and mental intelligence—in his moral and spiritual nature, manifestly the head of terrestrial creation—God reveals not a little of Himself. What infatuation can be imagined more extravagant than the erudite evolutionary theory which attributes such effects to the spontaneous action of insensate dust! Divine method, skill and power are plainly stamped upon them all. By and through all such objects and subjects of thought, even with our weak and fallible faculty we may grope after God, and may shrewdly guess what are his nature and attributes. Had not our faculties been weakened, darkened and distorted by sin, had not our lives been shortened to a span so that we have not sufficient time to study those vast volumes of natural revelation, doubtless, we might have very much more clearly seen and understood the divine Artist and Mechanic by the exhaustive contemplation of His works. "Now we see through a glass darkly, Him who dwells in light inaccessible.

As we now are—fallen, ignorant and so short-lived, how are we ever to know God? How are we to see (I don't say understand) this grandest of all sublime mysteries, God "in whom we live and move and have our being?" To this question the New Testament answers, God was manifest in the flesh." In Him is the manifestation of this profoundest mystery, God became man.

Is such a revelation of the Divine a very improbable thing? If God desires to manifest Himself to our weak eyes and to our childish intellects I think this no very improbable thing. No doubt this act of Divine self-humiliation is an act of stupendous and ineffable condescension, but when we are informed that the great "God made man in His own image" it seems not unlikely He Himself assume the image of man. Thus the creation may foreshadow and suggest the incarnation of grace, "God manifest in the flesh."

This startling sentence in Paul's letter to Timothy is no isolated unique and solitary one around which the ingenuity of modern Arianism may weave a web of theological obscurity. Listen to what the monosyllabic John declared,—"In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh and dwelt among us." Listen to the plain positive assertion of Jesus Himself,—"He that hath seen me hath seen the Father."

Now, granting such plain assertions to be true that the man Jesus of Nazareth is actually "God manifest in the flesh," when we behold—when we approach Jesus what may we rationally expect? I answer deliberately. We must expect and be prepared for the mysterious,—in His nature, in His words, in His works, in His conduct we must expect profoundest mystery, that is, whenever we attempt to push our investigations and enquiries to finality. "Mystery" incomprehensible is written upon every grain of sand as plainly as upon every mighty star,

upon every drop of water in the ocean and upon every drop of blood in our own veins,—indeed upon every thing God has made and upon every law He has enacted. Surely, then, it is to be expected that the Divine worker and Law maker shall Himself be mysterious, when we see Him.

Many of the very wise and keenly scientific geni of our day tell us they cannot acknowledge the man Jesus to be God, because His nature is to them an inexplicable mystery. How could the Divine and Infinite One so shrink, so stoop, so repress Himself? query they. How can it even be imagined except by religious insanity that a creature so small and so weak as the babe lying asleep in Bethlehem's manger can possibly enshrine the Almighty Creator? How can a frail small vial contain the ocean? How can a taper contain the light of all the suns? How a spot of dust like our globe support that Deity who holds up the vast and ponderous universe? How can the almighty life and force of the universe quietly throb within the feeble body of your weary wayfaring man who sits exhausted on the edge of Jacob's well?

How? How? Why? Why?—and still why? Ask Saul of Tarsus, confessedly one of the mightiest intellects that ever thought or wrote, and here is his answer, "Great is the mystery of Godliness; God was manifest in the flesh." This is his answer after having for thirty years been a Pharisee and for thirty additional years a Christian, and after having examined the theosophies of learned Greece and masterful Rome in all their living perfection, "Great is the mystery."

To many of the objections urged against this doctrinal answer of Paul by our materialistic aid, philosophy makes this deliverance,—essential deity cannot be limited or explained by the properties and conditions of matter and space. If God be not supremely independent of matter and space and even of progressive thought He cannot be God. A more recent deliverance of philosophy runs thus—The substance of all creation is God. Monistic Pantheism is the only possible explanation of substance, life, law and action. Ordinary mortals, of course, are utterly bemuddled and confounded by such deliverances, while the schools of materialistic scientists answer, such statements are utterly imaginary—all the mere arbitrary creations of mystic rationalism. All we can know of God we can only discover by observing the composition and the laws of nature, by the use of the telescope and the microscope by chemical analysis and the X rays. Beyond the sphere of scientific investigation deity is all a "hopeless mystery which we ought to let severely alone.

Just so. The mystery of God remains as profound—as unfathomable as ever. Unless we can see the Divine in the Man Jesus, we never shall see it. And we never can settle Jesus Christ's claim to Divinity by scientific or rationalistic methods of investigation. His stupendous claim, "I and the Father are one" we can accept only by simple faith. His miraculous birth and works and resurrection unquestionably prove the veracity of His claims, or we have no proof at all. "The works that I do in my Father's name, they bear witness of me." "If ye believe not me, believe the works."

Upon all His doctrinal assertions—upon all His personal claims the Divine imprimature is stamped by His miraculous deeds. Beyond this we cannot reason the matter out. Beyond this the mystery of God has never been manifested to mortal ken and must remain insoluble.

In this Man Jesus God mysteriously meets the dark, mystery of my ruin, by giving Himself to me; but how the righteousness of this man can be transferred to me how the blood of this Man can now cleanse my soul from moral guilt and pollution, no theory of mere human ethics can explain, how Jesus Christ's life can become mine is a mystery beyond the range of natural law. This is all a scheme of God's own devising and operating. "My thoughts are not your thoughts, neither are your ways my ways, said the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

O how very precious does this Christ scheme of God's grace become to us when we know that there is wrapt up in Jesus all the resources and potencies of deity. If Jesus Christ's human righteousness be indeed the righteousness of the Infinite God provided for lost me, then I can very easily believe that I can share it. If Jesus Christ's atoning blood be indissolubly identified with divine value, then I can easily believe that it can cleanse me from all sin. If Jesus Christ's life was essentially Divine then (stupendous as the mystery may be) I can have no difficulty in believing that it is capable of endowing me with glorious immortality. All this believing and receiving on my part does not solve "the mystery." The creature never can comprehend the Creator. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him."

Letter from Burma.

DEAR MESSENGER AND VISITOR,—I have not gotten so far from my N. B. home as to be beyond the reach of your welcome visits. I was a little surprised one day early in the New Year to find a stranger in the place of my old friend, but great was my pleasure when I found that after all it was not a "new comer," but the same good friend in a new garb.

But I have a little message to send through you to many in the home land, who are looking, I know, for a personal letter from me. Methinks the English Girls High School in Moulmein the busiest place in the mission world, for from early dawn till old Orion has completed a good three hours of his nightly journey, there is little rest for hand or brain. So will you tell the dear friends at home just how full my days are and how impossible it is for me to write other than the letters that home ties and duty demand.

At present I am taking a not well earned vacation in

Thaton. In the v trying to send out arrival; but as I sage, sad thought the words from be ago, as I sat by th promised I would paper he loved so will never be seen earth, and the ear news from the taught, will not this sainted man up in heaven th Heavenly Father Master he loved to work is done in ne is hidden from the believe, known to down from their hope one day to sl

Our long six we land were delight what it could do in cay was as calm as It was Dec. 13th two days later I welcomed me to a F. D. and Mrs. C. 12,000 miles from on my arrival.

Moulmein is per but it is sin cursed are only two thous sixty thousand wh Allah and his prop but in the English and ignorance and to give me a great I may speak to these

Since Mrs. Arm been our happy pr Last Saturday eve thickly peopled su strong with her pre people for a long ti a wide-spreading h gathered here as the quite attentively of the cross. About received the same in the good seed sown story so new to the called the sleeping air, but despite the they listened eager ally when Mrs. Arm of good is done in long months or ever is ready to be garner earth—when one of and often the labore gathered into the meetings on the bus

While the interest these lines are large Telugu field, I trust the one who finds su Moulmein, April 2

W

BY REV. TH

A fond, ambitious with a large dream in enthroned Messiah her two beloved sons the imperial throne. thou?" Her reply may sit, the one on the left hand in thy king mother, and her pra dream is of a crown a soon disabuses her m the only crown is to sceptre a "reed" of ask," is our Lord's ambition; "are ye at drink of, and be baptised with?"

There are plenty of them in the church of her beloved daughter with a crown of fortune dream realized would heart, with all the sw

Thaton. In the week that I am here my pen is kept busy trying to send out a full mail for the first time since my arrival; but as I take a quiet hour to write this little message, sad thoughts crowd my mind and almost prevent the words from being written down. Only a few months ago, as I sat by the quiet bedside of a patient sufferer, I promised I would write a few words now and then for the paper he loved so dearly. But even the first little word will never be seen by the eyes that are forever closed to earth, and the ears that listened so eagerly for any good news from the dark land where Judson walked and taught, will not hear the message from the very home of this sainted man of God. But it is so sweet to feel that up in heaven the earthly father, in the presence of the Heavenly Father, knows all his child is doing for the Master he loved to serve. It is all the same whether the work is done in needy Burma or the home land, nothing is hidden from the eye of God. And my heart bids me believe, known too, to those who, ever watching, look down from their own bright mansion upon those who hope one day to share it with them.

Our long six week's voyage and the week spent in England were delightful. The Atlantic tried to show us what it could do in case of necessity, but the Bay of Biscay was as calm as our own Grand Lake in midsummer. It was Dec. 13th when we cast anchor in Rangoon and two days later I reached Maulmein. Among those who welcomed me to a new home and a new work were Rev. F. D. and Mrs. Crawley, and it did not seem like being 12,000 miles from home to greet these Canadian friends on my arrival.

Moulmein is perhaps the most beautiful city in Burma, but it is sin cursed and heathen to a great extent. There are only two thousand adherents to the Christian faith to sixty thousand who worship Buddha or bow the knee to Allah and his prophet. My work is not with the natives, but in the English school, yet I see daily enough of sin and ignorance and suffering to make my heart ache, and to give me a great longing to know the language, that I may speak to these needy ones the Gospel of Peace.

Since Mrs. Armstrong returned from Canada it has been our happy privilege to entertain her in our home. Last Saturday evening we spent together in one of the thickly peopled suburbs of the city. Here Mrs. Armstrong with her preachers and Bible women talked to the people for a long time. The first meeting was held under a wide-spreading banyan tree. A great many coolies gathered here as their day's work was over, and listened quite attentively as one after another told them the story of the cross. About half a mile further on another group received the same message and it seemed as if a little of the good seed sown fell into hearts touched by the sweet story so new to them. The last meeting of the evening called the sleeping coolies from their beds in the open air, but despite the fact that a few were a little listless, they listened eagerly to the singing and preaching especially when Mrs. Armstrong spoke to them. A great deal of good is done in this way. It is true there are often long months or even years of patient sowing, ere a sheaf is ready to be garnered, but the joy is great even here on earth when one of these sinful ones finds the new life, and often the laborer is granted to see not one, but many gathered into the kingdom as a result of these evening meetings on the busy streets.

While the interest and prayers of those who may read these lines are largely with their own workers on the Telugu field, I trust they will also remember Burma and the one who finds such joy and peace in the service here. Maulmein, April 20th. LIZZIE B. HUGHES.

What Wilt Thou?

BY REV. THEODORE L. CUYLER, D. D.

A fond, ambitious mother came to our Lord one day with a large dream in her head. She had a vision of an enthroned Messiah surrounded by regal splendors, and her two beloved sons as the chief ministers of state beside the imperial throne. Jesus saith to her, "What wilt thou?" Her reply is, "Grant that these, my two sons, may sit, the one on thy right hand and the other on thy left hand in thy kingdom." So prays the short-sighted mother, and her prayer interprets her character. Her dream is of a crown and sceptre, but the Man of Sorrows soon disabuses her mind of any such foolish phantom; the only crown is to be one of thorns, and the only sceptre a "reed" of mockery. "Ye know not what ye ask," is our Lord's tender rebuke to her dream of ambition; "are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

There are plenty of Salomes yet in our world—some of them in the church of Christ. One of them has a dream of her beloved daughter as the reigning belle of society with a crowd of fortune hunters at her feet. Her foolish dream realized would mean a dizzy head and a giddy heart, with all the sweet simplicity of girlhood hardened

into a selfish slavery to fashion and frivolity. She knows not what she asks. Another Salome is coveting for her son great wealth at whatever risk to his immortal soul; still another covets a lofty station, with little idea of what fame costs, or what splendid worldly success may cost the boy she loves. The very worst thing that could befall many a son or daughter would be to have the vain-glorious dream of parental covetousness or ambition realized. To all such parents the Master addresses the solemn injunction, "Seek first for them the kingdom of God and his righteousness." Parental aims and prayers have much to do in determining the future career of sons and daughters. There are thousands of us who rejoice that our godly mothers have wiser aspirations for us than poor, short-sighted Salome had for her sons, or else we might not be where we are to-day.

It is a fact now, as it was in New Testament times, that the requests we make of God interpret our character. They show us just as we are. A certain man came to Christ and asked that his brother might be compelled to give him up a part of their father's property. That looks like a sharp money-monger. Another man comes with tears in his eyes beseeching Jesus to hurry to his house before his sick boy dies. That bespeaks a big-hearted father, just as the Syro-Phœnician woman's petition bespeaks a loving mother. The young ruler's question revealed a desire for salvation; and the questions of Nicodemus reveal a hunger for spiritual knowledge, and the questions of the terrified jailer showed what he wanted most. To our Lord's "What wilt thou?" the quick reply of Bartimeus was, "Lord, that I may receive my sight."

God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts. "What wilt thou?" The answer to this is often seen in the anxious face bent over the ledger or the stock list, in the complete absorption of time and thought and toil in the single purpose to be rich. That is a sinful idolatry if the man's only trinity of worship is the gold eagle, the silver dollar, and the copper cent. Yet it is no sin to strive after money provided that we honestly get the money and the money does not get us. Would to God that more of our successful business men would learn that it is not what they take up for themselves, but what they give up for the good of others that makes them truly rich. Very few Christians ever can be trusted with great wealth. When Christ holds the purse strings, all right.

Young man, what wilt thou? Your answer may be, books, mental culture, intellectual enjoyment. A higher ambition this than for lucre. Yet it may be no less selfish; for a devourer of books may be just as selfish as the devourer of fine dinners and of costly wines. Never has God opened wider doors for consecrated intellect than in our land in these days. Through all our schools, colleges, and universities the Master seems to be walking now, and saying, Give me these brains and cultured tongues and thou shalt have great treasure in heaven!

Some Sunday School teacher may be answering the Master's question by saying, I want to bring every scholar in my class to Jesus Christ this year. Then work as you pray; teach as you pray; live as you pray. Christ will interpret the sincerity of your requests by the effort you make to have them fulfilled. There is a very real sense in which every Christian must do his part for the answering of his own prayers. God will not do his part unless you do your part faithfully.

What is true of the Sabbath school teacher is equally true of every pastor and every worker for the Master. "What wilt thou?" God's ear is open. God's hand is full of blessing. Prayer is not the coaxing or the wringing of blessings from the closed hand of a reluctant Father. Liberally he giveth grace, strength, peace, courage, power, to those who seek aright. And that supreme gift of all gifts—the gift of the quickening, purifying, soul-converting Spirit—he is more ready to bestow than parent is to give bread to his hungry child. God always reads aright the answer which you and I make to his "What wilt thou?"—The Evangelist.

Ontario Letter.

PASTOR P. K. BAYFOOT.

The Baptist churches of Ontario and Quebec sent their delegates to meet with the Talbot St. church, London, Ont., in

ANNUAL CONVENTION

Tuesday, May 26th, to Tuesday, June 1st, 1897. London is the capital of Middlesex County, in Western Ontario. It is a city of 35,000 population, in the heart of one of Ontario's most fertile districts. There are four Baptist churches; Talbot St. in the west, Adelaide St. in the east, Grosvenor St. in the north, and South Church in the south. In these churches there are 784 stalwart Baptists, led by four noble pastors. The Talbot St. people gave us a royal welcome. Pastor Ira Smith is a warm hearted

brother, and the members of the church have stirred up the gift of hospitality to the blazing point; consequently we all had a very enjoyable time.

There are some features of the convention that call for special favorable comment.

DEVOTION

was not forgotten. Each morning session began with a devotional season which did much to prepare for the right performance of the day's business. This part of the programme included addresses on "Jesus the man of Prayer," Pastor Kimball of Aylmer; "Jesus Christ dealing with individual souls," Dr. Welton, Toronto; "Jesus our example in ordinary Life," Pastor Shields, Victoria; "Jesus the Prophet," pastor Mckinnon, Glamis; "Jesus Christ the King," pastor Hartley, St. Thomas; "Jesus Christ the Priest," Pastor Prosser, Ridgetown.

EXPOSITION

was another enjoyable and profitable part of the proceedings. Prof. Farmer of McMaster University gave three lectures on Colossians, and pastor Gilmour of Hamilton gave two on Galatians. These were heartily appreciated, furnished refreshing change from the routine of business.

THE PRESIDENT'S ADDRESS

was delivered by pastor J. S. Johnson of Adelaide St. church London, on "The problem of increasing unbelief." Mr. Johnson is one of our solid men, and he spoke forth a solid message. After describing the prevalent spirit of doubt and criticism, he offered as a cure for this tendency, the carrying out of the Lord's prayer as found in John XVII; and proceeded to analyse the prayer and expound its teachings. The paper was able and was heard attentively by a large congregation. Following this, came the introduction of Dr. Geo. Cooper of Richmond, Va., whose honored father was once pastor in London. Dr. Cooper brought the greetings of the Southern Baptist Convention, representing 1,300,000 white Baptists.

CHURCH EDIFICE BOARD.

None of our Boards have done a more needful work. Some of our strongest churches were enabled to become strong by the help obtained from this society in their early days. This help has amounted to \$26,000. Two loans were made during the year, amounting to \$500. Fifteen churches have repaid loans during the year to the amount of \$513.85. A legacy of \$500 was gratefully acknowledged. The total income was \$1,487.69.

HOME MISSIONS.

The Superintendent's report was mainly a statement of the "Policy of the Board." The Board is determined to maintain occupied territory, to establish new interests, to give special aid in special cases, to guard against unwise use of funds, to measure one year's appropriation by the preceding year's income, to exercise care in commending men for Home Mission pastorates, to employ students during the summer months, to encourage worthy young men to secure the best equipment for the university, and to discourage premature ordinations. The report spoke gratefully of the aid of the Women's Boards, both east and west. Four chapels were built and ten churches were organized during the year. The treasurer reported an income of \$24,780.74; an expenditure of \$27,421.49; leaving an overdraft of \$2,640.75. The evening platform meeting called out a large audience. Pastor W. W. Mitchell, of Tiverton, and Pastor V. H. Cowser, of Belleville, spoke respectively on "Our Interest in Home Missions" and "Our Duty to Home Missions."

FOREIGN MISSIONS

held the floor all of Thursday. We have in our 4 Telugu fields, 1,914 villages, 1,357,000 people, 27 churches, 3,726 members, 11 ordained and 61 unordained native preachers, 5 colporteurs, 64 teachers, 25 Bible women, and 478 were baptized. In the 90 Sunday schools there are 150 teachers and 2,910 pupils. The reports from the fields spoke encouragingly of progress all along the line. Medical work under Dr. Smith and wife and Mrs. Chute, M. D., has reached 3,224 persons. The income for the year was \$27,215.68. The Famine Fund was \$2,160.34. Total, \$30,266.02. The expenditure has been fully met and the debt of \$6,079.11 was reduced by \$920.04. One excellent feature was the holding of 38 mission conferences with the bounds of the Convention. The report asked for two men to go out in the autumn.

Pastor Dock, of Simcoe, gave an excellent address on "The Present Outlook on the World Field." Then followed an able address by Dr. Goodspeed on "Scripture teaching as to the condition of the heathen." The paper was strongly orthodox in its utterances maintaining that the heathen without Christ are lost. Pastor Cline, of Paris, gave a stirring address on "Our obligation to the Unevangelized World." This he founded the four-fold foundation of opportunity, ability, indebtedness and commission. At the evening service two most earnest addresses were given. Pastor Grigg, formerly of Burmah, under the American Board, described the splendid work in that land. Missionary Brown just returned from India, told us of his seven years and a half at Vuyuru. These two brethren inspired the audience in an unusual degree.

EDUCATIONAL.

Chancellor Wallace presented the report of McMaster University on Friday afternoon. The enrolment was 46 in theology, 113 in arts, 122 in Woodstock Academy and 139 in Moulton ladies college; making a total of 420. In McMaster all but six were Christians, and 64 in all the years were looking to the ministry, and 24 were prepared.

(CONTINUED ON PAGE 8.)

Messenger and Visitor

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The Acadia Anniversaries.

The exercises of Anniversary week at Acadia began on Sunday morning, May 30, with the preaching of the Baccalaureate sermon. Rev. W. B. Hinson, of Moncton, was the preacher, and it is needless to say that he preached to a full house. The day was beautiful and all the external conditions were most attractive. Mr. Hinson had three texts of Scripture and three divisions to his sermon,—the sermon having, however, unity of thought and construction. He first spoke on man's origin. "God created man," Genesis 1: 27. Man is not mere matter. He enlarged on the conflict of thoughts between some scientists and the teaching of the Scripture, and by apt quotation and sharp distinctions set forth the origin of man as from God directly. His second division was the nature of man. "What is man?" Psalm 8: 4. He then spoke of man as separate from nature and immortal. Man is elevated indeed. Thirdly, the work of man. "What shall this man do?" John 21: 21. He here spoke of the office of man in God's economy and of the binding force to a high life of the high origin of man. He addressed the class in felicitous terms. His sermon occupied 55 minutes in delivery and showed wide reading and abundant sympathy with the truths of the gospel and appreciation of literature and learning. It was very well received by the large congregation and highly appreciated by the graduating class. In the evening Mr. Hinson addressed the Y. M. C. A. in the College Hall. Mr. A. E. Wall, President of the Maritime B. Y. P. U., offered prayer.

On Monday evening, May 31, the annual address before the Senate was delivered by Hon. J. W. Longley, of Halifax, Attorney General of Nova Scotia, a member of the class of '71. Rev. Dr. Sawyer, President of the Senate, presided. The subject discussed by Mr. Longley was "The University and the State." The address was received with the appreciation to which the importance of the subject, the method of its treatment and the recognized ability of the speaker entitled it. In thanking Mr. Longley in the name of the Senate and the College for his address, Dr. Sawyer remarked that as the speaker of the evening had been reported to hold somewhat radical views on some phases of the subject of higher education, he had felt some curiosity, not to say trepidation, as to what kind of doctrine might be propounded in the address. But the views which had been presented had certainly not been of an iconoclastic character, and he was glad to find himself in substantial agreement with the Attorney General in respect to the phases of the great educational problem which he had that evening discussed. As it is expected Mr. Longley's address will be published in full in a subsequent issue of the MESSENGER AND VISITOR, it is unnecessary to attempt any abstract of it here.

After this public meeting of the Senate a private meeting was held in the College Library, continuing to a late hour. Meetings of this body were also held on Tuesday morning, afternoon and evening. At these meetings reports were received and considered from the College faculty and from the Principals of Horton Academy and Acadia Seminary; reports also from committees appointed by the Senate to visit and report upon the condition of the several institutions. These matters, with recommendations as to honorary degrees and other matters of importance, occupied very closely the attention of the body for many hours. A good degree of interest was shown in the work in hand, the attendance of Senators was larger than on some other years, but a considerable number were absent whose presence and counsel was much to be desired. There is undoubtedly a growing conviction in the Senate that its interests and the interests of the University generally demand some better definition, and probably some modification, of the relations existing between the Senate and the Board of Governors. It is not to be inferred from this that any friction has been experienced in the working of these bodies, but it is believed that if the Senate is to serve the College effectively it will be necessary that some sphere of action which shall be, if not independent at least co-ordinate and co-operative rather than merely subordinate, shall be accorded to it.

It may be said at this point that the reports received by the Senate, and later by the Board of Governors, show that the educational year just closed has been a fairly prosperous one for Acadia. The number of students in the College during the year has been 124. Of these 30 were in the Senior class—now graduated, 32 were Juniors, 29 Sophomores, 23 Freshmen and 10 general students. In regard to study and department of

students, the year has [been generally satisfactory. Discipline has been well maintained, good work has been done, the health of students has been good, special religious influences have been experienced, the spiritual life of Christian students has been quickened and a number have been converted. Dr. Sawyer presided at the public exercises with his accustomed dignity and urbanity, and assisted the Governors and the Senate in the discharge of their duties with all his old time wisdom and abundant information as to details of business. It was natural that in many ways appreciation should be expressed of the distinguished services Dr. Sawyer has rendered to the College during the long term of his incumbency as president and professor, and regret that the condition of his health now makes it necessary to lay aside a part of the work which he has long been doing with so much honor to himself and advantage to Acadia.

The Academy and Seminary have also enjoyed a fairly prosperous year. The Academy has had 86 students enrolled. Of these 13 were from New Brunswick. The senior class numbered 25, of whom 17 have completed the work required for matriculation into the College and received certificates accordingly. Principal Oakes reports that the teachers have co-operated with him very faithfully in the work of the year. The conduct of the students has been satisfactory and their health excellent. A healthy religious life has characterized the school. The report from the Seminary is of a similar character. There have been in attendance 54 pupils, of whom 54 were resident in the Seminary building and 30 non-resident. Ten students were from New Brunswick and one from P. E. Island. The graduating class numbers 5 who have completed what is known as the collegiate course, and 3 others graduate in music only. Miss True, the Principal, reports the intellectual work of the year as being very satisfactory. The teachers have done faithful work. Special mention is made of the value of the instruction given by Dr. Sawyer in the Bible and in Psychology. A strong religious influence has pervaded the school. Fourteen have professed conversion, of whom four have united with the church in Wolfville. Others have united with their home churches.

The closing exercises of

HORTON COLLEGIATE ACADEMY

took place in Assembly Hall on Tuesday, June 1st, at 2.30 p. m. Principal Oakes presided. A good sized audience was present. The teachers of the Academy, and a number of visitors occupied seats on the platform. Following is the programme of exercises:—

PROGRAMME.

- Prayer.
- Vocal Duet, Sweet Bells Denza
Miss Conrad and Miss Pratt.
- Essay, The Jew
* John Hardy, New Richmond, P. Quebec.
- Essay, The Cuban Rebellion
Wallace I. Hutchinson, Wolfville, N. S.
- Essay, Is Labor in Itself a Pleasure?
Miss Mildred K. Bentley, Halifax, N. S.
- Essay, The Public School System of Nova Scotia
Geo. A. Blackadar, Pleasant Valley, Yar. Co., N. S.
- Essay, The Relation of Environment to Character
* Charles E. Atherton, Woodstock, N. B.
- Essay, The Novel
Charles F. Morton, Clementsport, N. S.
- Essay, Benefits of a Fixed Purpose
Herman W. Cann, Ohio, Yar. Co., N. S.
- Vocal Quartette, Kathleen Mavourneen, Crouch
Messrs. Bashaw, Cann, Richardson, Spurr.
- Essay, The Victorian Era
* Arthur H. Taylor, Wolfville, N. S.
- Essay, The Russian Siberian Exile System
Miss Mabel S. Coldwell, Wolfville, N. S.
- Essay, The Expulsion of the Acadians
* Marshall S. Richardson, West Jeddore, N. S.
- Essay, The Cretan Dispute
Arthur J. Atkinson, Advocate, N. S.
- Essay, Charles Dickens
Ralph M. Jones, Wolfville, N. S.
- Essay, Experiences of an Amateur Photographer
Andrew R. Cobb, Greenwich, Kings Co., N. S.
- Essay, The Growth of the British Empire
Ileber S. Corey, Penobscus, N. B.
- String Quartette,
Messrs. Goudy, Cobb, Wyman, Hutchinson.
- Essay, Technical Education
* Edgar H. McCurdy, Clinton, Mass.
- Essay, Small Beginnings
George P. S. Keith, Havelock, N. B.
- Essay, Glaciers
Eusie Young, Blandford, N. S.
- Essay, Brutus and Cassius as Portrayed by Shakespeare
Walter F. McLatchy, Grand Pre, N. S.
- Essay, The Apostolic Church
Naum Young, Blandford, N. S.
- Cornet Solo, Elite Polka Fred Boardman
Ernest Goudey, Yarmouth, N. S.
- Valedictory,
* Miss Georgie E. Heales, Wolfville.
Presentation of Diplomas.
Addresses.
God Save the Queen.

* Speakers.

Six of the matriculating class, whose names are indicated in the programme by a star, delivered their essays. These acquitted themselves in a very creditable manner and the musical portion of the programme was also much enjoyed. The 17 young men and women who had successfully completed the course of study required for admission into college received certificates from the hand of the Principal, accompanied by appropriate remarks. Short addresses were delivered to the students by Rev. W. B. Hinson and Hon. H. B. Emmerson. Mr. Hinson called the attention of the students to three words, Duty, Service, God, making them the text of some earnest and impressive counsel which it is to be hoped may long linger in the memories of those to whom they were addressed. Mr. Emmerson said that when he had listened

to the closing exercises of the Academy a year ago, he had felt sure that no class could excel the class of that year and had so expressed himself, but if the class of '97 would keep it a profound secret he would make free to say to them that he believed they had rather surpassed the performance of the class of '96. He congratulated the teachers on the work of the year. His only regret was that, seeing what the Academy was accomplishing, there were not more students especially from his own province to take advantage of the fine opportunities which the school afforded.

On Tuesday evening the graduating exercises of

ACADIA SEMINARY

Took place. This has been always one of the grand occasions of anniversary week and the present year was no exception to the rule. The audience was such as to fill the spacious Assembly Hall completely. It was a brilliant assembly of intelligence and beauty in summer holiday attire. Dr. Sawyer presided, the Principal of the Seminary, Miss True, with her associate teachers, occupied seats on the platform, so also did a number of the Governors and Senators of the College, with honored visitors present. The teachers, and the lady students dressed in white, were greeted with hearty applause as they marched slowly in and took their seats.

The Programme of Exercises was as follows:—

- Processional March, Sellinck
Misses Dobson and Flemming.
- Prayer.
- 1. Piano Solo, Sonata op. 7 Grieg
Florence Seabourne, Wolfville.
- 2. Sketch, The Cliff Dwellers
Mabel Louise Wortman, Wolfville.
- 3. Vocal Solo, In Seville's Groves Van Lennep
Hattie May Masters, Wolfville.
- 4. Piano Solo, Faschingsschwank aus Wien op. 27.
Schumann
Romanza and Intermezzo.
Rosamond Harriet Morse, Lawrencetown.
- 5. Essay, The Power of Expression
Sadie Faulkner Jamieson, Truro.
- 6. Piano Solo, Ballade op. 47 Chopin
Lola May Bishop, Wolfville.
- 7. Vocal Solo, Come unto Me (From the Messiah).
Handel
Hattie May Masters.
- 8. Essay, Sixty Years' Reign of our Gracious Queen
Agnes Jane McCart, Carrsbrook.
- 9. Piano Solo, Sonata op. 49 Weber
Annie Haseltine Cohoon, Wolfville.
Presentation of Diplomas.
Address, Mrs. Grace D. McLeod Rogers, Amherst.
God Save the Queen.

The three essays read gave evidence of careful preparation; they were well presented and well received. The musical part of the programme did not lack appreciation. The lady graduates received their diplomas from the hand of Dr. Sawyer, who also presented the prizes; the Governor-General's prize to Miss Jones, of P. E. Island, and the Alumnae prize to Miss Emily Christie, of River Hebert, N. S. "On behalf of the students of the Seminary Miss Smith, of St. Stephen, presented to the Art Department or the Seminary, through Dr. Sawyer and Miss True, two fine steel engravings. Though taken quite by surprise in this matter, Dr. Sawyer replied in a very happy manner, accepting the gift on behalf of the Seminary and expressing the gratitude due to the donors. Not least by any means among the events of the evening was the address to the graduating class by Mrs. Grace McLeod Rogers, of Amherst, whose literary ability has found wide recognition through her stories of Acadian Folk-Lore and other writings. Having been very kindly and gracefully introduced by President Sawyer, Mrs. Rogers delivered her address, having taken as the subject of her remarks the motto which a few years ago she had given to the Propyleum Society of the Seminary: *Cunctis Cunctum Tradit, or Wedge drives Wedge*. The address was most happily conceived. It abounded in excellent counsel and inspiring illustration, and was heard with great interest both by the audience in general and those to whom it was more directly addressed. Dr. Sawyer thanked Mrs. Rogers very heartily for the address, speaking of it in terms of high appreciation and alluding feelingly to the "magnificent tribute" which, incidentally, the address had paid to the memory of his old friend, David Freeman. As this address will be given in full to the readers of the MESSENGER AND VISITOR, further reference is unnecessary here.

THE CONVOCATION OF THE UNIVERSITY

Took place on Wednesday morning. The day was very fine with a cool and bracing air, highly favorable for the attendance of those who live within driving distance of Wolfville. Assembly Hall was accordingly packed again with such an audience as is accustomed to gather at Wolfville on Anniversary days, but which it would be difficult to match elsewhere or on any other occasion. Governors, Senators, Alumni and other friends of the institution were present in force. The members of the Faculty in their official robes occupied their usual positions on the platform, supported on the right and left by members of the governing body, Senators and others. Dr. Sawyer of course presided.

After the singing of the National Anthem prayer was offered by Rev. W. B. Hinson, of Moncton.

The programme of exercises was as follows:

- Orations by Members of the Graduating Class.
- The Veto Power, Arthur C. Archibald, Wolfville, N. S.
- The Purpose of the Poetic Art,
L. Eva Andrews, Wolfville, N. S.
- The Earth's Unrest,
Robert K. B. Knowles, Milton, Queens, N. S.
- Man "The Roof and Crown of Things,"
Isabel Davison, Wolfville, N. S.
- Egoism and Duty,
D. E. Hatt, Hantsport, N. S.
- Machinery and the Wage Earner,
William W. Conrad, Wolfville, N. S.

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The Poet as Rep
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Religion "The
The Herbartian
Railway Abuses
Russia in Easter
The Unity of Tr
The Economic V
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Commercial Cris
Clear Thought a
The Canadian Co
Form and Spirit,
Spencer vs. Darw
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The Worth of Ph
The Works of He
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Music—Piano Sw
Seven essays
Eva Andrews, of
Wolfville; Mr. C
Milton, Me.; M
Charles E. Morse
Mahone Bay. Th
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in comparison with
The musical part
solo by Mr. J. A. M
Miss Maud Shand
Fitch on the violin
song by the quartet
Spidle, Archibald,
piano solo by Mr. A
enjoyed.
H
For special work in
follows:
Miss Mann—Clas
Mr. W. I. Morse—
Mr. Todd—Chem
Mr. Jonah—Econ
Mr. Nichols—Eco
Miss Crandall—M
Mr. Jones—Mod
Mr. Morton—Mat
Mr. C. E. Morse—
Mr. Martell—Mor
Mr. Spidle—Moral
Miss Andrews—E
Miss Caldwell—E
Miss Best—Englis
Mr. Campbell—Er
Mr. W. I. Morse—
Mr. McNally—Eng
Mr. Schurman—E
Miss Yuill—Englis
Mr. Gordon—Class
Mr. Newcombe—C
Mr. Henneon—Cl
Miss J. B. Burgess—
Miss Blair—Mod
Miss Keirstead—M
Mr. Spinney—Mod
Mr. Richardson—M
A. F. Bell—Englis
Mr. McNeil—Class
Mr. A. V. Dodge—
The silver medal gi

- How shall the Burdens of Government be Equalized? ~
 Max A. Bowly, Port Medway, N. S.
 Representation of Minorities,
 Avar L. Davison, Wolfville, N. S.
 Music.
 The Grecian Horoscope,
 Frank W. Nichols, Digby, N. S.
 Schiller's Marie Stuart,
 Statar P. Caldwell, Wolfville, N. S.
 The Relation of Chemistry to Medicine,
 W. Reginald Morse, Lawrencetown, N. S.
 Justifiable Intervention,
 Churchill L. Freeman, Milton, Queens Co., N. S.
 Educational Progress in the Empire from 1837 to 1897,
 Stephen H. Rogers, Wolfville, N. S.
 The Poet as Representative of his Age,
 William I. Morse, Paradise, N. S.
 The Eastern Question,
 George A. Martell, Newton Centre, Mass.
 Ruskin as a Moral Force,
 Lisbeth DeW. Mann, Miltown, Me.
 Music—Vocal Solo,
 Miss Shand.
 Influence of Imagination on Life,
 Jennie Cobb, Short Hills, N. Y.
 Religion "The Vital Tissue of Society,"
 Harry C. Todd, Milltown, Me.
 The Herbartian Principles of Education,
 Etta J. Yuill, Great Village, N. S.
 Railway Abuses,
 William E. Jonah, Eastport, Me.
 Russia in Eastern Politics,
 Burpee L. Bishop, Greenwich, N. S.
 The Unity of Truth,
 Lizzie McH. Crandall, Wolfville, N. S.
 The Economic Value of Education,
 Charles E. Morse, Paradise, N. S.
 Music,
 College Quartette.
 Commercial Crises,
 Stanley L. Jones, Wolfville, N. S.
 Clear Thought and Clear Expression,
 Emma J. Best, Somerset, N. S.
 The Canadian College and Canadian Life,
 Howard A. Morton, New Germany, N. S.
 Form and Spirit,
 John D. Campbell, Weymouth, N. S.
 Spencer vs. Darwin,
 Chesley D. Schurman, Summerside, P. E. I.
 The Worth of Philosophical Study,
 Charles R. McNally, Fredericton, N. B.
 The Works of Henry Drummond,
 Simeon Spidle, Mahone Bay, N. S.
 Awarding of Honor Certificates.
 Mr. Archibald.

Conferring of Degrees.
 Addresses.
 God Save the Queen.
 Benediction.

Seven essays were delivered. These were by Miss L. Eva Andrews, of Wolfville; Mr. A. L. Davison, of Wolfville; Mr. C. L. Freeman, of Milton; Miss Mann, of Miltown, Me.; Miss Etta J. Yuill, of Great Village; Mr. Charles E. Morse, of Paradise, and Mr. S. Spidle, of Mahone Bay. The space at command does not admit of any particularization in reference to the orations. It is sufficient to say that they were all highly creditable to the speakers and to the College, and well sustained the prestige of Anniversary days in this respect. The young ladies acquitted themselves admirably. At this time of day it may be understood to go without saying that the discussion of their subjects did not in any respect suffer in comparison with the efforts of the young gentlemen.

The musical part of the programme comprised a violin solo by Mr. J. A. McDonald, of Halifax; a vocal solo by Miss Maud Shand, of Windsor, accompanied by Miss Fitch on the violin and Miss Caldwell on the piano; a song by the quartette of the graduating class, Messrs. Spidle, Archibald, C. E. Morse and W. I. Morse, and a piano solo by Mr. Archibald. These were all very much enjoyed.

HONOR CERTIFICATES

For special work in various departments were awarded as follows:

SENIORS.

- Miss Mann—Classics.
 Mr. W. I. Morse—Chemistry.
 Mr. Todd—Chemistry.
 Mr. Jonah—Economic science.
 Mr. Nichols—Economic science.
 Miss Crandall—Modern languages.
 Mr. Jones—Modern languages.
 Mr. Morton—Mathematics and physics.
 Mr. C. E. Morse—Mathematics and physics.
 Mr. Martell—Moral philosophy.
 Mr. Spidle—Moral philosophy.
 Miss Andrews—English literature.
 Miss Caldwell—English literature.
 Miss Best—English literature.
 Mr. Campbell—English literature.
 Mr. W. I. Morse—English literature.
 Mr. McNally—English literature.
 Mr. Schurman—English literature.
 Miss Yuill—English literature.

JUNIORS.

- Mr. Gordon—Classics.
 Mr. Newcombe—Classics.
 Mr. Hemmeon—Classics.
 Miss J. B. Burgess—Classics.
 Miss Blair—Modern languages.
 Miss Keirstead—Modern languages.
 Mr. Spinney—Modern languages.
 Mr. Richardson—Mathematics.

SOPHOMORES.

- A. F. Bell—English literature.
 Mr. McNeil—Classics.
 Mr. A. V. Dodge—Mathematics.
 The silver medal given by the Governor General, Dr.

Sawyer announced, had been awarded, on the ground of the best record of the work of the four years, to Mr. Charles E. Morse who accordingly received the medal at the hands of the president.

The graduating class having retired now marched in procession to the platform led by Rev. S. B. Kempton, D. D., by whom they were introduced with the usual formalities and received their diplomas from the hands of President Sawyer. The following persons presented for the degree of Master of Arts in course: H. H. Saunders, Miss A. J. Jackson, Miss Alice Power, Miss Sadie Durkee, Miss Hattie Strong. This degree was also conferred on the following persons not present: W. A. Spinney, A. J. Pineo, H. H. Hall, H. Hogg, Margaret Coates, Geo. B. Cutten.

At this point came in a part of the programme which is always awaited with interest, Dr. Sawyer's address to the graduating class, which will be found on the first page. We bespeak for it a careful perusal by every young man who is willing to receive good counsel.

HONORARY DEGREES.

Dr. Sawyer then announced that the University had conferred the following honorary degrees: The degree of Master of Arts, upon Rev. W. B. Hinson, of Moncton; Hon. H. R. Emerson, of Dorchester, and W. E. Roscoe, Esq., Q. C., of Kentville; the degree of Doctor of Civil Laws, upon Hon. J. W. Longley, Attorney General of Nova Scotia; the degree of Doctor of Divinity, upon Chancellor O. C. S. Wallace, of McMaster University. Rev. Mr. Hinson and Hon. Mr. Emerson being present thanked the university in fitting terms for the honors conferred upon them.

Rev. Dr. Trotter, being introduced by Dr. Sawyer as the president elect, delivered a brief address. He alluded to the uniform kindness and courtesy of Dr. Sawyer. It might seem to some an embarrassing thing that the first years at least of his—Dr. Trotter's—incumbency as president must be passed under the critical eye of Dr. Sawyer. He had, however, become too strongly assured of Dr. Sawyer's sympathy and kindly counsel to permit his feeling any anxiety in reference to the retiring president's relation to himself or to the college. It was, however, embarrassing to him that in assuming the duties of the presidency he must necessarily come into comparison, in the eyes of denomination and the public, with Dr. Sawyer and the other able and honored men who had preceded him. But it would not be necessary that he should endeavor to fill the late president's place. Dr. Sawyer, we all hoped, would be with us yet for many years. He would still fill his own peculiar place. God made men after different types. It would be for the new president to adjust himself to his own peculiar place and fill that. The future must borrow its ideals in part at least from the past. In essentials the college must in the future stand for what it has always stood for. It is a Christian college. The fathers founded it in the name of Christ. Dr. Trotter declared himself in profoundest sympathy with the principles on which the college was founded. He should enter upon the work with the largest hopefulness, with confidence in the constituency, and with the hope of being, through the blessing of God and the sympathetic co-operation of his brethren, in some measure at least a worthy successor of those who had preceded him in the presidency of Acadia. The exercises of the morning were brought to a close by the singing of the national anthem and the benediction pronounced by Dr. Sawyer.

ALUMNI MEETINGS.

The Associated Alumni of Acadia College met in the College chapel Wednesday morning, Rev. J. G. C. White in the chair. The Executive Committee presented the 37th annual report, which was discussed clause by clause and adopted as amended. The Treasurer's report showed \$1,305.62 for the year's work and \$106 collected during the meetings.

At the afternoon session the following officers were appointed: Hon. H. R. Emerson, M. A., Pres.; E. W. Sawyer, B. A., Vice-Pres.; A. V. Pineo, B. A., Sec.-Treas. Directors—Rev. J. G. C. White, B. A., Mr. C. R. H. Starr, Wm. R. Parsons, B. A., Rev. G. O. Gates, M. A., Rev. A. A. Shaw, M. A., Rev. M. C. Higgins, B. A., Rev. J. H. Foshay, M. A.

The nominations to the Senate of the University are—Rev. J. D. Freeman, B. A., Rev. W. N. Hutchins, M. A., Rev. H. F. Waring, B. A.

The attendance at the meetings of the Alumni Society as compared with that of other years was good, and the patient attention given to matters presented indicates the interest taken in the welfare of the college. It is hoped that efforts being put forth in connection with branch societies, will result in a more general and active co-operation on the part of the Alumni of Acadia in the educational work of the denomination. At the afternoon meeting a resolution, moved by Principal Oakes, was cordially adopted, expressing the pleasure of the association at the presence of Edward Young, Esq., Ph. D., who was a member of the first year's class of Horton Academy, and who by his active sympathy and generous gifts has for many years manifested his love for Acadia, expressing also the hope that the closing years of Dr. and Mrs. Young might be full of peace and happiness.

In thanking the society for this expression of appreciation and regard, Dr. Young called up some interesting reminiscences connected with his entering upon study at Horton Academy. It was in 1829 and in the first week of the school's life that he entered it. The school was started in a yellow building—a dwelling house which had been slightly remodeled—situated close to the main street of the village, nearly in front of the site of the present college building. Among his fellow students of that day, of whom none survive, Dr. Young recalled the names of D. W. C. and A. V. Dimock, who were classmates of his. There were also the late Charles DeWolf, D. D., and Charles Randall, who had previous to that been engaged in study elsewhere. There were also James Stevens and — Dickie, who both became well-known ministers. The principal of the school was Rev. Asael Chapin, of the United States.

THE CONVERSAZIONE

on Wednesday evening in Assembly Hall, under the

direction of the Alumni Association, brought the public exercises to a close. A large number of the resident and visiting friends of Acadia were present, the galleries being occupied chiefly by the young ladies and young gentlemen of the institutions. Rev. G. J. C. White, president of the Association, having called the meeting to order, an address to Dr. Sawyer was read by Rev. J. W. Manning, expressing in fitting terms, on behalf of the Alumni, appreciation of the long and invaluable service which Dr. Sawyer has given to Acadia and the denomination, with deep personal regard for the retiring president and the hope that his closing years might be gladdened by the conviction that the strength, so freely and unstintedly expended on behalf of the College, had not been spent in vain. The address was accompanied by a purse as a tangible, though slight, token of esteem.

Replying to the address, Dr. Sawyer spoke briefly of his years of labor for the College. He had undertaken, he now realized, more than the strength of one man would justify, but his service had been a labor of love. He loved the students, too, who had come and gone, more than they understood. They were dear to him as his own children.

Then followed an address to Dr. Trotter, the president elect, read by E. D. King, Esq., of Halifax. The address gave a hearty welcome to the new president, assuring him of the confidence of the Alumni and friends represented by the Association that the qualities of mind and heart necessary to wise and successful leadership were possessed by him, and assuring him of hearty support, sympathy and co-operation.

To this address Dr. Trotter made a fitting response and was followed by Rev. R. Osgood Morse, late of Lyons, N. Y., on behalf of the N. E. branch of the Alumni Association, Rev. J. A. Gordon on behalf of the New Brunswick branch, and J. Parsons Esq., on behalf of the Halifax Alumni. After the addresses and speeches refreshments were served in the library.

THE ALUMNAE SOCIETY.

The Alumnae Society of Acadia Seminary met in their annual business meeting on Monday, May 31st, at 2.30 p. m. The President, Mrs. Brough of Antigonish, occupied the chair. The meeting was opened with prayer by Mrs. Crandall, secretary's report of meeting and reunion held last year, read and approved. Report of the Executive Committee was then read and approved. This report contained the pleasing statement that friends from Antigonish had forwarded \$40 for the purpose of furnishing a room in Acadia Seminary, with the request that pastor's wife, Mrs. John Lewis, be made a life member of the Alumnae Association. The society was pleased to grant this request. A motion, that a tribute to the memory of Miss Halfkenny a member of the Alumnae who had died during the year, be placed in the Seminary's book, was passed. Notice of motion to change the constitution was given by Mrs. Trotter, so that any ladies who are interested in our institution, but have never been members of the School, can become members of the Alumnae Association, by the payment of the annual fee of \$1.

The treasurers report was read and approved. The sum of \$217.97 had been received during the year, \$160 of this had been paid to the governors on the furnishing account of the Seminary. The committee appointed last year, for the purpose of increasing an interest in our association, gave a verbal report of its work. Officers for the ensuing year were then appointed.

Pres., Miss Mabel Parsons, Halifax; 1st Vice-Pres., Miss Eva Andrews, Wolfville; 2nd Vice-Pres., Miss Jessie Eaton, Kingston; Secretary, Miss Bliss Franklin, Wolfville; Treas., Miss Clara Cohoon, Wolfville.

Executive Committee—Mrs. Trotter, Mary Fitch, Annie Cohoon, Florence Shand, Alice Chipman, Mabel Jones, Kezzie Banks.

Entertainment Committee—Miss Minnie Chipman, Miss Alice Chipman, Miss Mary Fitch.

Meeting adjourned.

On the evening of the same day the annual reunion of the Alumnae was held in Alumnae hall. The room had been tastefully arranged for the occasion, and looked home-like and inviting. At eight o'clock the meeting was called to order by the president, and the following programme rendered:

Violin solo, Miss Mamie Fitch; recitation, Miss Patriquin; Presidents address, Mrs. Brough; vocal solo, Miss Barker; original poem, Mrs. Tufts.

Mrs. Trotter then addressed Mrs. Tufts in behalf of her former pupils, stating that it was their intention, with her permission, to furnish a room in Acadia Seminary, to be called the Marie Woodworth room; and also to make her a life-member of the Alumnae Association.

Mrs. Tufts replied to this tribute of love from her old pupils in a few most fitting words. Refreshments were served and a season of pleasant social intercourse was enjoyed.

Class responses were next in order, and were given by the following members:

- 1867, Mrs. J. F. Tufts, Wolfville.
 1878, Mrs. T. Trotter, Wolfville.
 1882, Mrs. Mitchell, St. John.
 1883, Mrs. Brough, Antigonish.
 1885, Miss Andrews, Wolfville.
 1887, Mrs. F. H. Beals, Canso.
 1890, Miss Franklin, Wolfville.
 1891, Miss Margeson, Hantsport.
 1892, Miss Lena Benjamin, Wolfville.
 1895, Miss Grace Reynolds, Granville.
 1896, Miss Hutchinson, N. B.
 1897, Miss Jamieson, Truro.

With hand clasped in hand, we formed a circle, and sang together the familiar tune of "Auld Lang Syne."
 ANNIE F. N. BEALS.

A True Dignity

SYDNEY DAYRE, IN THE STANDARD.

"She is such a careless little thing."
 "And such a hopeless rattle-brain."
 "And yet I can't help loving her; she is so frank and outspoken," said Hester Burr. "I think there is something very taking in her way of letting out exactly what she feels, no matter what the consequences may be, or what the people may think of her."
 "I can't say I feel that way," said Margaret Maynard, with a little shrug of her shoulders. "I don't fancy people who tramp around without ever stopping to care whose toes they step upon."
 "But she has never presumed to tread upon yours, Maggie. Even Dorothy knows better than to assault such dignity as yours."

The remark might have borne a tinge of criticism coming from some quarters, but Margaret and Hester were too close friends for any offence to be intended or taken. "But, dignity or no dignity, is there no way of reaching her?"

"Not through any of our ways, I am afraid," was the sober response.

"She hasn't been in the Bible class for several weeks."
 "No, she told me that as long as they kept to the regular business of studying the Bible, she didn't mind going, as all the other girls went, and it was lively and pleasant. But since things have got so serious and long-faced, as she expresses it, she keeps away."

There was a pause in the talk. Half a dozen girls of the school had lately, through the efforts of a Bible class teacher, been led further than the business routine of Bible study. And having first learned their need of a Saviour, and then been blessed with the peace which belongs with full acceptance of His grace and consecration to His service, the natural consequence followed, of anxiety for those who stood outside, still refusing the gracious call.

"There she is," as a laugh and a merry shout proclaimed Dorothy's approach.

"Stop," said Hester, seizing her hand as she would have passed. "Wasn't there some kind of a promise made to me that you would come back into class yesterday?"

"Well, only half a promise," said Dorothy, laughing. "When I make a real out and out promise I always keep it, for all," she added, with a saucy nod of her head, "I'm not one of your goody-goody kind."

"But I felt hurt at your not coming," said Hester, affectionately.

"Did you, dear? Well, now, I hate to hurt you. I'm not worth your feeling hurt about."

"I guess you're right there," said one of a number of girls who were gathering near our friends. "You'll say so when you know where she was yesterday, Hester. How did you enjoy the steamboat excursion, Dorry?"

"See," said another, pointing to Dorothy's face, "she didn't wait us to know. She thought none of us would hear of it. Our nurse girl went, worse for me, for I had to tug with the children all day."

The deep flush which arose to Dorothy's face gave evidence that she would have preferred that her companions should not know of her manner of spending Sabbath. At the certainly annoying allusion to the nurse girl, a flash of anger came to keep company with the embarrassment.

"It is nobody's business how I spend Sabbath," she declared, hotly. "You needn't look at me as if you thought I was a heathen. I don't think it is the worst thing in the world to go on a 'Sunday' excursion. I shall go again if I want to."

Stung by a little look of contempt which she perceived on Margaret's face, she addressed herself particularly to her.

"Nobody said it was, I think," said Margaret quietly. "But you looked it," said Dorothy. "None of you are under any obligation to look after my morals."

"I don't think it merely a question of morals," said Margaret, in a voice which showed a slight stir of excitement.

It was so unusual a thing to see Margaret aroused to retort that the girls crowded closer in a little hush of expectation. She was evidently a little nettled by Dorothy's defiance.

"We are so used to hearing of such things and so used to knowing that there is a larger class of people who have no respect for the sacredness of the day," she went on with the calm manner which always gave her words weight, "that it does not surprise us. But I think that even people who are not at all religious think it an offense against propriety and good taste to do such things on Sabbath."

A color had come to her own face with the feeling she

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had had been led into saying more than she had intended and that she was saying it very awkwardly.

"That's just like your narrow-minded set," said Dorothy, in a paroxysm of anger. "Everything is a sin but what they do their own sweet selves. Dear me! Do you suppose such high toned goodness is catching? I must be careful."

Gathering up her skirts in ludicrous mock fear, she flounced away.

Hester and Margaret walked down a garden path in silence.

"You said exactly the right thing," said Hester. "She needed a pretty keen thrust."

"I don't think so," said Margaret, after another short period of silence. "I said too much."

"Not a word too much," said Hester in a decided tone. "Any one might talk to Dorothy all day about the duty of keeping the Sabbath day holy, and she would politely snap her fingers at you. But when you come to an offense against good taste and the proprieties, you set a pin in her tender spot. Whew—didn't she get into a little fury?"

"I made a mistake," said Margaret, declining to join in Hester's light view of the matter. "I was angry, and when we allow ourselves to get angry we are sure to do harm instead of good."

"I'm sure you kept your dignity all the time," said Hester. "Any one else would have broken out at her when she was so snippy and saucy."

"My dignity!" Margaret spoke in deep self-condemnation.

"Your self-control, then, dear, if you like that better. Your avoidance of saying angry things when you feel angry. The most of us," she added, with a sigh, "will need a good deal more grace before we can get to that."

"But you see, Hester, I did say the very thing which provoked her most," said Margaret. "And just when we were wondering how we could reach her and bring her to where we stand. Why, don't you see that I may have done the very thing to set her against everything we hold so precious?"

"Don't take it so hard," said Hester moved by her friend's distress. "Dorothy never stays angry long."

"I must go and apologize to her," said Margaret.

"You don't mean it," Hester gazed at her in surprise. "You wouldn't let yourself down to apologize to such a girl as Dorry."

"Let myself down to the giving of offence; I shall surely get no lower in trying to make amends for it."

"I wouldn't do it," persisted Hester.

"Are you here? May I come in?" Margaret tapped on Dorothy's door, and then slightly opened it.

"Certainly," said Dorothy. She arose and politely set a chair for her visitor, but remained standing, still with a reserve of anger on her face.

"I have come to say," said Margaret, "that I am sorry for having said what I did. I don't wonder you were angry—any one would have been. I hope you will forgive me, and that you will believe—that I know I spoke as a Christian never should speak."

She would have said more, but the words had come with difficulty. It had been a much harder fight between her pride and her conscientious determination to honor the faith she so dearly prized than even Hester had dreamed in making her protest against it.

Dorothy gazed at her for a moment in amazed silence, then, with her usual impetuosity threw her arms about her neck.

"You saying that to me, you dear thing! You, of all the girls in the world. O, Margaret—then there must be something in it."

"Something in what?" asked Margaret.

"Why, in this that's taking you all so hard lately. Your religion, you know. I always thought that it was a nice, nobby-pamby way of girls letting on that they're good and sweet, and all that—trying to be interesting, you know? But—"

"Dorothy," said Margaret, breaking in, "try it a little for yourself, dear."

"I'm not one of that kind," said Dorothy, soberly. "I don't take to those things. But, Margaret, if I ever do, it will be because of you."

"My mither sent me to see if you wad gie her a calendar like the ane ye gied to Mrs. Mackay," said a little boy to the grocer.

"But, my boy, your mother doesn't get her groceries here."

"No, but she borrows them from Mrs. Mackay, and Mrs. Mackay gets them from you."—Household Words.

A Cheap Price.

"Oh Dick, Dick Morris!" called Tom Folsom across the street, "don't you want to go out to Cousin Jim's with me? Father said I can have the horse this afternoon."

Of course Dick wanted to go. What boy would decline a five mile drive on a superb September afternoon, especially when there was a prospective good time at the end of it. "I have never been to your Cousin Jim's; where does he live?" asked Dick as they walked.

"On the plank road, about a mile beyond the toll-gate."

"Then I must be getting some toll ready; four cents each way; isn't it?"

"Yes, and it's too much for such a little way. I'll tell you what, let's run the toll-gate; it will be prime fun."

Dick hesitated a little, but Tom was the elder and leading spirit of the time, and when they drew up at the little white house, in front of which was raised the long wooden bar, Tom drew out a ten-dollar bill that he had taken from his father's desk before starting, because, as he told Dick, it looked large to have the money to show, and assured the man in charge that they had nothing less. "But we are coming back this way in two or three hours, and we may get the bill broken by that time; at any rate we will settle with you then." The old keeper looked a little doubtful, but small change happened to be low that afternoon, and he decided to trust the word of the two bright, pleasant-faced lads.

"It wouldn't do to run past now," chuckled Tom, "because we must go back this way, but just wait till then!"

An enjoyable afternoon followed, what the boys called the best kind of a time, and dusk was gathering when the old toll-gate keeper, looking up the road, saw the gray horse and boyish drivers. Very leisurely they trotted along, and the old man took a step or two nearer so as to be ready for them as they came opposite. Tom, who was driving, made a motion as if to stop, and put his fingers to his vest pocket, when Dick struck the nervous gray with the whip, and away they went before the old man had time to drop the gate, the swift-falling hoofs and derisive laughter growing fainter and fainter in the distance.

Once at home a half-conscious feeling kept Dick silent in regard to the exploit. Tom, however, was troubled with no such scruples, and not long after when in at Dick's one evening, he referred to the "good joke" they played on the old toll-gate keeper.

"What joke?" asked Dick's sister Floy.

"Why, when we ran the toll-gate; didn't Dick tell you?" and he gaily recounted the story, adding with a laugh, "You ought to have seen the old man with his mouth and eyes both open as he stood looking after us."

Dick's father had paused in his reading to listen.

"Did you tell your father of this?" he asked when Tom had finished.

"Why, yes."

"And what did he say?"

"O, he laughed, that was all."

"Well," said Mr. Morris, gravely, "I think that you sold yourselves pretty cheap. Dick, I supposed that my son rated his word and his honor at a higher price than eight cents. I certainly hope that he will in the future."

Dick hung his head in the light of his father's words. The act seemed so pitifully small that he wondered how he ever could have thought it funny. And Tom, though he laughed it off, soon made an excuse for leaving.

"I do not think I care to have Tom as an especial friend of Dick's," said Mr. Morris to his wife that night when they were left alone. "A boy whose sense of honor and honesty is no higher, is not a boy whose influence and companionship I desire for mine."

Twelve years had gone by, and Dick and Tom, grown to be young men, were each holding a position of trust and responsibility. It was another September morning and the Morris family had gathered for breakfast. Mrs. Morris was glancing over the morning paper that had just been brought in, when she gave a startled exclamation.

"What is it?" asked Dick, who had just entered.

"Why, Tom Folger has disappeared, and an examination shows him to be a defaulter to a large amount. Dick's boy friend who used to be here so much! Such a bright and pleasant boy; I am so sorry, and so surprised!"

"I am sorry," answered her husband, "but I am not surprised. Do you remember the little incident of Tom and Dick's running the toll-gate? After that I checked their intimacy, and from that day to this I have been afraid for Tom. I saw in that act that he lacked a high sense of honesty, and when he said that his father laughed at it, I also saw that his home training and influence was never going to make it higher. And when a boy has a low perception of truth and honor, and puts but a light value on his word, there is grave reason to fear for his future."—Christian Intelligencer.

When I see, as calls unsuccessful adorned with suffering, meek yet defiant, of the sorrows despise, enduring companionship of though it be a and not a treasure I am ready to Blessed are the striven and nobly has set his heart Whether he secure But he who "love though he "live lo himself is sure. C his hopes and baff work together for rise again. Every amity shall drop d shall minister to en row he shall press O, men and wom to know the Lord, who are troubled, a struggling; whose days, worn bare of behind your aspira by the ghosts of yo shining hill your fe work with dumb, a protest, I bid you go Gail Hamilton.

The B. Y. P. U. of time to all who come must come and as I like to see every Union ment will be provided

Central A

Our next annual r Chester. A platform secretary is endeavoring who have received stas as soon as possible. F delegate. In a church is entitled to send one will be made next wee

C

A very interesting c day evening, May 29th was Women's Work in readings bearing upon ber of the members, younger members. Or gramme was the reading Newcombe of India, te from Mrs. B. F. Jacqu band, are doing mission of the Chapel cars. O gave a very interesting North West. At the cl taken for the work, wh tor, Rev. E. L. Steeves, an enthusiastic worker, movement.

Chattanooga C

The official route from B. Y. P. U. A. Convent 15th to 18th is via I. C. I way to Detroit, thence v Cincinnati, Chicago and Louisville and Nashville Nashville, Chattanooga a tanooa. Tickets will b Halifax to Chattanooga Chattanooga and return, and return, \$37.60; New turn, \$40.40; Charlotte \$41.15; Moncton to Chatt John to Chattanooga and July 12th and 13th, good Further information will John M. Lyons, G. P. A., E. Wall, transportation le

Unsuccessful People.

When I see, as I sometimes see, those whom the world calls unsuccessful furnished with every virtue and adorned with every grace, made considerable through suffering, sympathetic by isolation, spiritedly patient, meek yet defiant, calm and contemptuous, tender even of the sorrows and tolerant of the joys which they despise, enduring the sympathy and accepting the companionship of weakness because it is kindly offered, though it be a burden to be dropped just inside the door, and not a treasure to be taken into the heart's chamber, I am ready to say, Blessed are the unsuccessful.

Blessed are the unsuccessful, the men who have nobly striven and nobly failed. He alone is in an evil case who has set his heart on false or selfish or trivial ends. Whether he secure them or not, he is alike unsuccessful. But he who "loves high" is king in his own right, though he "live low." His plans may be abortive, but himself is sure. God may overrule his desires and thwart his hopes and baffle his purposes, but all things shall work together for his good. Though he fall he shall rise again. Every defeat shall be a victory. Every calamity shall drop down blessing. Inward disappointment shall minister to enduring joy. From the grapes of sorrow he shall press the wine of life.

O, men and women everywhere who are following on to know the Lord, faint yet pursuing; men and women who are troubled, toiling, doubting, hoping, watching, struggling; whose attainments "through the long green days, worn bare of grass and sunshine," lay hopelessly behind your aspirations; who are haunted evermore by the ghosts of your possibilities; who see far off the shining hill your feet are fain to tread, who work your work with dumb, assiduous energy, but with perpetual protest, I bid you good luck in the name of the Lord.—Gail Hamilton.

Notice.

The B. Y. P. U. of Milton are prepared to give a good time to all who come to the Association. Every delegate must come and as many more as possible. We would like to see every Unioner in the Association. Entertainment will be provided for all who come.

D. McRAE MINARD, Pres.

Central Associational B. Y. P. U.

Our next annual meeting will be with the church at Chester. A platform meeting has been arranged for. The secretary is endeavoring to obtain full statistics. Will all who have received statistical blanks kindly return them as soon as possible. Every society is entitled to send one delegate. In a church where no society exists the church is entitled to send one delegate. Further announcements will be made next week. W. N. HUTCHINS, Pres.

Clarence, N. S.

A very interesting conquest meeting was held on Sunday evening, May 29th. The subject for consideration was Women's Work in Foreign Missions. Appropriate readings bearing upon the subject were given by a number of the members, also recitations by several of the younger members. One very pleasing part of the programme was the reading of two letters, one from Miss Ida Newcombe of India, telling of its needs. The other was from Mrs. B. F. Jacques, who in company with her husband, are doing mission work on the Pacific coast, in one of the Chapel cars. On April 19th Rev. H. G. Mellick gave a very interesting address on the Indian work in the North West. At the close of the meeting an offering was taken for the work, which amounted to \$6.20. Our pastor, Rev. E. L. Steeves, who has lately settled with us, is an enthusiastic worker, and believes in the B. Y. P. U. movement. WM. CREELMAN, Cor. Sec'y.

Chattanooga Convention, B. Y. P. U.

The official route from the Maritime Provinces to the B. Y. P. U. A. Convention at Chattanooga, Tenn., July 13th to 18th is via I. C. R. to Levis, Grand Trunk railway to Detroit, thence via the "Big Four" (Cleveland, Cincinnati, Chicago and St. Louis railway) to Cincinnati, Louisville and Nashville railway to Nashville, and the Nashville, Chattanooga and St. Louis railroad to Chattanooga. Tickets will be sold at the following rates—Halifax to Chattanooga and return, \$40.65; Truro to Chattanooga and return, \$39.65; Amherst to Chattanooga and return, \$37.60; New Glasgow to Chattanooga and return, \$40.40; Charlottetown to Chattanooga and return, \$41.15; Moncton to Chattanooga and return, \$36.15; St. John to Chattanooga and return, \$36.15. Tickets on sale July 12th and 13th, good to return up to August 15th. Further information will be given upon application to John M. Lyons, G. P. A., I. C. R., Moncton, N. B., or A. E. Wall, transportation leader, Moncton, N. B.

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 June.

C. E. Topic.—The best way to study the Bible, Ps. 19: 7-14.

B. Y. P. U. Topic.—Blessings of right training in youth, Prov. 22: 6.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, June 14.—Job 39: 1-18. God arms His creatures with wisdom. Compare Ps. 104: 27, 28.

Tuesday, June 15.—Job 39: 19-30. He gives strength to the monarchs of earth and air. Contrast Ps. 20: 7.

Wednesday, June 16.—Job 40: 1-10. Confession and sharp rebuke. Compare 2 Sam. 12: 7, 13, 14.

Thursday, June 17.—Job 40: 11-24. Thy right hand cannot save thee, (vs. 14). Contrast Ps. 17: 7.

Friday, June 18.—Job 41: 1-10. Power of creator and creature compared, (vs. 10). Compare Isa. 50: 8.

Saturday, June 19.—Job 41: 11-34. God made this king of all the sons of pride, (vs. 34). Compare Ps. 24: 8.

Prayer Meeting Topic, for June 17th.

"Blessings of right training in youth," Prov. 22: 6. "Train up a child in the way he should go; and when he is old he will not depart from it."

NOTES BY REV. B. W. COREY.

"Train up." Parents and guardians of children hear this. It is very timely. Hosts of parents seemingly regard it as sufficient that their children grow up. Generally in such cases they do "grow up" and nothing more. The beasts of the field grow up and so do cannibals. But God has designed that man shall be trained up. If the time spent by many fathers in gossiping at the street corner and at other loafing resorts were spent in the home studying child nature and the right training of those committed to their care, what an up-lift would come to the succeeding generation! The soil, horses, oxen, pigs and sheep too often receive more study than the boys and girls of the houses, yet, "how much better is a man than a sheep."

Here are some of the blessings of right training in youth:

(1) It is a "child" trained, not a man. This means long piety, or at least the balance of chance in its favor. What a world of significance is in the Psalmist's words, "So teach us to number our days, that we may apply our hearts unto wisdom." How many men have sighed and said, "O the years of sinning wasted." It is good to save the man but how much better to save the boy. It means more years to learn to do well, more people to touch, more time to give to the Lord and many sighs avoided.

It secures the child conception of God. How original and simple and trusting is the child mind. When rightly trained by the human hand, and led by the Divine Spirit all this innocent, original, trust enters into the grasp of God. Many a man abused in body and mind by sin, his spirit all blunted by strange doctrines and doubts has vainly wished, that he might think of God as he did at his mother's knee, when he said "Our Father." Then God was a Father, now He is only an idea, then He was a fact, now He is only a theory. "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

(2) It is a child trained. Discipline is the great law of success. This makes the boy and the man, without it the best that can be said of the child or the adult is that he is of the human species. Training makes an individual of him. A tree grows by a law of nature, an animal follows its instinct, but God has provided that a man shall be trained, disciplined, made an individual of, good for service. The facts are strikingly in accord with this truth. The untrained child becomes a useless member of society, and as to the Kingdom of God he is not likely to have any God but self. Many parents are responsible for the irreligion and rebellion and the infidelity of their son for they failed, at the time appointed, to "train" him.

(3) It is a child trained "in the way he should go," not in the way he would like to go, but in the way he should go. Solomon was no believer in hereditary grace. Each one must be trained to walk in the way the eternal hand has surveyed. Without this there would be no piety, no child's conception of God, no real discipline. Grateful should we be that God has given us pious parents who have trained and the Holy Spirit who has used that training to our enlightenment in the ways of salvation.

(4) Another blessing is when he is old he will not depart from it. "According to the old adage," Well begun is half done; according to this text, well begun is well done. The exceptions to this are not exceptions. Dr. Parkhurst once spoke of men who are "cranky by

by nature and crankier by grace." Spoiled in childhood, even the regeneration which makes a new creature will not take the gnarls out of his makeup. He will never be a smooth man.

On the other hand some men never seem to have any crooks or quirks or questionable habits. They were started right and have never seemed to lose the momentum of a good start.

"Some of the best trained will go astray" is the miserable apology sometimes offered for the utter neglect of the children. It is time to abandon this and face the facts. Early care for the boys means early piety for the men, and early neglect of the boys means, early recruits for the vicious.

How easy it is when school days are past to fall into a careless way of reading, and give study no place at all in our work-a-day lives. This is not as it should be, for no day should be counted well spent that does not see some moments, no matter how few, given to study. But just here comes in the difficulty to all would-be students, the almost absolute impossibility of studying alone, and this is just where our B. Y. P. U.'s should come to the front.

Why not have our Unions literary as well as social and religious helps? Not for one moment setting aside the prime object of the society, the advancement of Christ's kingdom. What is to prevent it from being a help in a literary way to our young people? I have in my mind such a society, which holds a series of literary classes during the winter months and the amount of study represented, information given and obtained, and confidence gained by young aspirants for literary honors is quite wonderful. Papers are written on all sorts of subjects literary, scientific and philosophic, while the questions of the day, political, religious, etc., receive a good share of attention. All papers brought before the society are thoroughly discussed. Through young peoples societies in the churches this can be done more successfully than in any other way. In your Union you have "all sorts and conditions" of young people, those who are capable of real literary effort and those who need to be awakened and encouraged to interest themselves in such lines. One way in which this should be followed up is in connection with current topics. History is being made every day, and we are living in stirring times and all of our young people should have an intelligent idea of what is going on in the world around them. How many, for instance, have at all a clear idea of the Eastern question, which is agitating the whole world to-day. To most of the younger ones this is new ground and the newspaper reports are of so meagre a character that little idea can be formed of the tremendous issues at stake in this connection. Suppose one of your intelligent members writes out for the Union a paper, explaining clearly and briefly what the Eastern question is, what principles are at stake, what is the attitude of the nations, and especially of the motherland towards it. Now your members are in a fit position to take up the newspapers and follow the working out of the question, not only with interest but with intelligence and some ability to judge results from daily occurrences. Living as we do in such stirring times we must watch the national, religious and political questions of the day if we would not be left hopelessly behind.

Again, before our unions lies open the fascinating field of literature. The lives and writings of those who, with minds trained to the highest intelligence and with "the pen of a ready writer" in their hands, have recorded noble and beautiful themes for the advancement in culture, refinement, knowledge and godliness for those whose busy lives and diverse talents lead them into other paths. A modest evening with the universal favorite, Longfellow, might be outlined as follows:—Sketch of poet's life, papers on readings from "Evangeline," "Hiawatha," "The Golden Legend," or other of the long poems, recitation of some shorter poems, and for music some of the many sweet songs he has written, ending with quotations from each member of the society. This evening is in the reach and capacity of every union and could be made as elaborate as you choose.

I am not supposing these at all to be public entertainments, but ordinary society meetings to which every member has a right, but a good idea is to have an occasional open night and invite your friends, having perhaps a little more elaborate programme and the "light refreshments" which are such an aid to sociability, because it is so true that all stiffness vanishes before the approach of a cup of coffee and a biscuit. There is above all, I hold, nothing derogatory to the dignity of our calling as young soldiers of Christ in trying to learn all we can of the world around us and of those who departing have left behind them "footprints on the sands of time." On the contrary we will open one more channel by which those who have time and ability in this one line may help their busier brothers and sisters—a channel by which our education may be carried on successfully, yet without interfering with the development of the Christ-life in us which is of course our great aim.

If it is impossible for our Union to have both a prayer meeting and literary class, we will of course have the prayer meeting, first and always, but I see no reason why a fortnightly or monthly meeting for study need interfere with the prayer meeting, and I hold that we should not be content with meeting merely one hour a week to talk of His love and service, but should be a live community, thoughtful for each others advancement in knowledge and culture, and seeking by every means in our power to become more efficient. Perhaps a winter's work in this line would look like a small thing, but it is no small result to form a habit of study—a habit which once formed has no need to languish for lack of material as God has placed so much ready for our use in nature's handwork all about us.

"Books in the running brooks,
Sermons in stones and good in everything."

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, 175 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR JUNE.

For Misses Harrison and Newcombe that they may acquire the language quickly and be prepared for service. For our Associations, that the spirit of the Lord may rest upon all present and the work be done under His direction.

Notice.

Will the sisters please remember that the N. S. Western Association will be held at Milton, Queen's Co., Saturday, June 19. N. S. Central Association meets at Chester, Friday, June 24. The Western N. B. Association at the Range (2nd Grand Lake) on Friday, June 25. Will the W. M. A. S. please send delegates to these places. Ladies mission meetings will be held at each Association.

Some Extracts from the Account of the Woman's Baptist Foreign Missionary Society of the United States held at Washington.

How is it that each annual meeting seems the best we have ever known? Was it the beautiful city, or the charming weather, or the gracious welcome and generous hospitality, or, best of all, the conscious presence of the Holy Spirit, or all combined, which made the meetings in Washington so delightful that even the shadow of the heavy debt could cause no serious gloom. Under the inspiration of the hour it seemed only a joy to exercise the self-denial needed to lift it. It was made the subject of thought and prayer at an early stage in the Secretaries meeting on Tuesday, and eleven hundred dollars was voluntarily offered towards its liquidation. A committee was appointed to consider what should be done with it, and their recommendation, presented the next day, was unanimously adopted, viz.: That a concerted effort be made by our State Secretaries to raise the amount before July 1; that an apportionment be made to the several States, and that the schedule of appropriation for the current year should be diminished on account of it, but be on the same basis as last year, thus making the present year a test of the ability and willingness of the Society to prosecute the work without further retrenchment.

Perhaps the next most important subject considered at the Secretaries' meeting concerned the circulation of our missionary literature. All felt that a special effort should be made this year to cultivate a more intelligent acquaintance with our work.

As is usually the case, the addresses of the missionaries were among the most attractive features of the occasion. Miss Slater of Moulmein, showed the importance and necessity of our Christian schools both to natives and Eurasians, and spoke of the unused energy among the latter class, some of whom were becoming anxious to do mission work. Mrs. Kirkpatrick led us into the jungles of Upper Burma, where we travelled with her in bullock cars, and yet were not too weary to admire the birds and flowers by the way; rested with her in crowded zayats; experienced trials with dishonest servants who did not hesitate to sell her own chickens; and watched and prayed with her in lonely anxiety by the bedside of an apparently dying child, and gave thanks with her when, almost as by a miracle, consciousness and health were restored. Neither could we restrain our tears of sympathy as she so tenderly referred to the trial of separation from these dear little ones, left for Jesus' sake, and committed in faith to his loving care. Dr. Gould, of Nellore, showed how the medical missionary was following the express command of the Lord when he bade the disciples go and heal the sick and say, "The Kingdom of God has come to you." Miss Tay, of Mandalay, depicted the women of Burma free from the trammels of caste, and in some cases controlling the expenditure of the home, yet still in the bonds of ignorance and superstition. She introduced us to one old woman who had known Judson. Mrs. Tribolet, who, as Miss Aldrich, spoke to us nine years ago at Washington, made an earnest plea for schools, since the hope of Burma is in the coming generation.

One of the last and most delightful exercises was the presentation, by Mrs. Sanford, of the eight young ladies who have been appointed to go as missionaries. Each gave a little of her experience in a way which touched all hearts. Miss Relyea said that the waiting was hard, and begged to be sent at once. Miss Minnis said she was more anxious to share in the conflict than in the victory. Miss Newell told how her heart had been given to China, and how she longed to be there. Miss Crowl had been asked to go as assistant to Mr. and Mrs. Adams in Central China, and she was anxious to respond to the call. Miss Bustard was needed by an uncle in India, and it was hard to be delayed. Miss Linker asked that not only those who go, but the parents who gave their children to go, be remembered in prayer. Miss Sutherland, a trained nurse, five years ago, signed the card of the Student Volunteers, pledged herself to missionary service if the Lord would open the way which He had wonderfully done. Miss Easter expressed her desire to stand so close to Christ that she might give the bread of life from His own hand.

Miss Durfee, in her address to these young women, exhorted them to walk worthily of their high calling, remembering always that life was more than speech; to be guided by the experience of older missionaries; and to confide in the Society which sent them forth, and which would always be true to them, and mindful of their needs. She then gave the hand of fellowship, repeating some precious promises of the Word to each. As she closed, at the touch of the organ, the whole assembly

Foreign Missions.

rose and sang, "Blessed be the tie that binds." Mrs. Kirkpatrick followed in the prayer of consecration.

Each of the returned missionaries, eight in all, then went to the platform, and spoke a few words. Then came the parting address from Miss Durfee, in which she exhorted us to carry home the inspiration of the hour, and make it effective in the work of the Society, reminding us that the battle is not ours, but the Lord's, and He it is who shall go before us. Then, in an earnest, comprehensive prayer, she committed all our cause to God, and Dr. Greene closed with the benediction.

Altogether, the anniversary at Washington must be reckoned not only as one of great enjoyment, but one full of promise for the future. In contemplation of it we "thank God and take courage."

Some Good Things From the Young Ladies' Meeting in Washington.

Mrs. W. A. Montgomery, of Rochester, N. Y., spoke on "Foreign Missions and Full Life." She said in part: "We want more light and more life. Christ himself answers our need by His words, 'I am come that ye might have life.' What a feeling of sadness we have when we see a dead nest with the little birds gone out of it! Or a home where the beautiful mother-life has been taken away! And yet far sadder are the dead lives all about us—the lives without the light of Christ's love! "Why should we be interested in foreign missions? "Because, first, it is the most radical, fundamental expression of the brotherhood of man. Second, it is the most inclusive ideal in the world. Third, an interest in foreign missions makes largeness of nature. If we want the full life we must live the life that Jesus lived."

Miss Bustard spoke of the "duty of it." She said: "Duty is only stern to those who want to run away from it. We must go because Christ loves the African and Chinese and our other heathen sisters, and they don't take it! Can we stay home, keep all the love and joy, and give him only our friendship when he wants their love?"

Miss Sutherland told of the "beauty of it." "It is strange how God changes our duties into privileges. We always find it so in foreign mission work. Shall we not each say, 'Lord, dost thou want me to go?'"

Miss Newell mentioned the "responsibility of it." She felt that the responsibility was the same in every case, whether one worked on the foreign field or at home. "Whosoever forsaketh not all that he hath, he cannot be my disciple."

An interesting address by Mrs. Cosum, of China, followed. She spoke especially of the Chinese women, calling them "your sisters across the seas," and told how heavily burdened their lives were even from birth, when a little one causes disappointment because "she's only a girl!" Mrs. Cosum also described the binding of the tender little feet, the betrothal of a Chinese girl, and after that, marriage, which makes her literally the slave of her husband and mother-in-law. Wife-beating is not a rare occurrence in China, and a husband may divorce his wife upon the slightest pretext.

The meeting closed, leaving many of those who listened a greater realization than ever before of the world's need of Christ, and a deeper sense of personal responsibility to give the knowledge of Christ to the world.

Ontario Letter.

(CONTINUED FROM PAGE 3.)

ing to teach. In Woodstock College the Manual Training department enrolled 44 of the students, of whom many are preparing for some engineering pursuit. Here ten or twelve were converted. In Moulton College all but three of the 31 resident students were Christians. In moving the adoption of the report, Chancellor Wallace spoke gratefully of the many Christians and the conversions among the students; and most appreciatively of the high moral tone of the whole body of pupils, which, he said, was a gratifying tribute to the Baptist homes of the land. Mr. C. T. Holman seconded the report in a hearty address, and then Principals McCrimmon and Dicklow spoke earnest words concerning their work in Woodstock and Moulton Colleges. The first event of the evening session was the presenting of an address congratulating the Queen on her jubilee, which was received by the audience standing and singing the National Anthem. Pastor McKay of Woodstock was the first speaker, who discussed the true ideals of a Christian education. Then came Rev. Thomas Villers of Syracuse, N. Y., who in a brilliant address outlined the career of Dr. M. B. Anderson, president of Rochester University 1853-1888, and one of the greatest of American educators.

MANITOBA AND NORTH WEST WORK

Was heard of Saturday. The Indians are being evangelized by Mr. Van Tassel at Portage La Prairie, and by the heroic Henry Prince, the great Indian preacher. A young Indian is also being trained, and a lady has voluntarily taken up work on one of the reserves. Scandinavian work is being pushed energetically in the city of Winnipeg, where 54 members last year raised \$418.37, and 80 miles farther north is another church of 20 members with 2 Sunday Schools. Miss Priest is still representing Manitoba in India, and the support of missionary J. E. Davis and wife. Receipts were: Indian work, \$1,374.10; Scandinavian, \$1,362.35; Foreign work, \$428.98; Vamine fund, \$41.05. The whole question was thoroughly discussed, the Convention foregoing a pre-arranged picnic, and giving Saturday afternoon to the discussion of the Western work.

SUNDAY.

Many of the city pulpits were opened to the delegates, and they were most kindly received where they preached. The foreign mission sermon was preached at 11 a. m., by Pastor W. W. Weeks of Toronto, from John 20: 21, "As my Father hath sent me, even so send I you." At 3 p. m. the educational sermon was preached by Pastor Norton of Owen Sound, text, 2 Cor. 4: 5, "We preach not ourselves, but Christ Jesus our Lord." At the evening

service Pastor Eaton, of Toronto, preached the Home Mission sermon, text, John 1: 4, "In Him was life, and the life was the light of men."

PUBLICATION SOCIETY.

The report was presented Monday morning. The book room has met all expenses, and the Canadian Baptist has paid a dividend of \$500, divided between Home Missions, Foreign missions, Manitoba work and the Superannuated society. The business manager reported 400 schools on the list dealing with the book room. In spite of business depression the book room sales have been as large as could be expected.

SUNDAY SCHOOL.

Mr. R. D. Warren presented the report, scholars enrolled, 38,739; teachers, 4,386; average attendance, 26,261; members of church in the S. S. 6,964; joined during the year, 1124; volumes in the libraries, 46,709. To these the churches have paid \$1426.29. These have given to Home Missions \$16394, to Foreign Missions, \$1510.25, to Manitoba, \$412.26, to Grande Ligne, \$789.69, other objects, \$748.04, expended for school purposes \$13,887.65; total collected in the schools, \$17,530.71. To this we must add \$1500.00 sent from Manitoba.

Prof. Tracey of the Provincial University, in Toronto, gave an able address on "Bible History and Theology, their important part on Sunday Schools."

Pastor W. P. McKay read a most suggestive and practical paper on "Problems of S. S. work." He discussed Hymns, Helps, Papers and Libraries.

A great meeting was held Monday evening, Dr. Dadson gave one of his rousing addresses on Grande Ligne, Mrs. Owens pleaded with a woman's persuasiveness for the North American Indian. Prof. Farmer was eloquent for Manitoba. Pastor Grant was as a prairie cyclone in his vehement appeal for North West missions.

SUPERANNUATION BOARD.

Pastor Cline reported that general interest in the Board has increased in a gratifying manner. There are now 40 paying premiums. One family, a widow with three children has been placed upon the list. During the year, 7 ministers; 13 widows, and 6 children received annuities. There are certain aged pastors who must soon be placed upon the list, so that the list of claimants will soon be increased. A legacy of \$500 was received from the estate of the late Robt. Young of Simcoe.

The Treasurer reported receipts, \$3,642.88; expenditures \$2,671.10; leaving a balance of \$971.78. Pastor Porter of Brantford moved the report. Mr. Frank Sanderson of Hamilton, an expert actuary, filled a blackboard with figures, showing that the present fund is sufficient only for present purposes, and must be increased if future claimants are to be secured.

B. V. P. U.

The opening session began Tuesday afternoon at 2 o'clock. The Board of managers reported, 188 societies with a membership of 8,267. A nominating committee was appointed to find a new Board of officers.

The first paper was on "Christian Culture and Character Building," by Pastor Hughson of Lindsay. Then came three five-minute papers on the "Local Society." Mr. Kerr of Woodstock discussed "Its relation to the Church;" pastor McAlpine spoke of "Its music" and Mr. Jones of Toronto described "Its social work;" all of which were then discussed by the audience.

Mr. H. L. Stark, Toronto, read a paper showing the "Local Society and its relation to the associational and Provincial Unions;" and the assembly spent the remainder of the afternoon in discussion which was suggestive and helpful.

The Nominating Committee proposed the following Board of officers, which the convention adopted: Pres. Mr. A. Jones, Toronto; 1st Vice, L. Croby, Peterboro; 2nd Vice, W. Williams, Montreal; 3rd Vice, T. A. Jackson, Petrolia; Rec. Sec'y Roy Echlin, Dundas; Cor. Sec'y, F. Ratcliffe, Toronto; Treasurer, A. Stewart, Guelph.

The evening meeting was most hearty and enthusiastic. "Chattanooga '97," was Mr. Ratcliffe's rallying cry; and he gave no uncertain sound. Chancellor Wallace gave one of his superb addresses on "Economy for Christ's sake;" and the convention closed with an inspiring and uplifting fellowship meeting.

London, June 1st 1897.

Diamond Jubilee Music FOR SUNDAY SCHOOLS.

"The Army of the Lord."

A very CHOICE SELECTION of Music has just been prepared by Miss K. Mackintosh, words by J. T. Burgess, to be sung in meetings on Sunday, June 20th. "The Army of the Lord" thousands of loyal subjects will sing on that day. Very nicely arranged for CHOIR, SUNDAY SCHOOLS or MASS MEETINGS.

Published by the BAPTIST BOOK ROOM, 120 Granville Street, HALIFAX, N. S.

Price per dozen mailed 30c., single sheets 5c. each. ORDER AT ONCE, be in time to sing with others.

Geo. A. McDonald,

The fort Western A held in the church, on June 18. A program GER AND V Society is each church to one dele forwarded. secretaries ing in ar. Sec'y-Treas upon them to Constitut ted only c officer of th the clerk of People's or J. W. Bro Pre

Entertain gates attend tion and th who will fo before, June you will com ance. Add

The annual Convention in N. B., Bapti Albert, A. Co Blanks will schools for re tary of Conve

Petitcodiac,

York and S The York an ing will conve bury church o Friday) at 7. 3 Rev. George preach the qua Seeley (lic) to mon on Friday Our quarterly good solid wor to send a good F. D.

The Carleton, Baptist quart (D. V.) with the mond on the th p. m. Preachin Bro. N. P. Gros by Rev. W. J. R by Rev. A. H. E. ance is requeste T Woodstock, M

By invitation o Central Baptist next session at C Friday June 25th of the churches a Associational Let cent stamp, and latter than June al statistics in churches will see report. Waterville, Kin

Delegates to the tion which meet June 25, will kind once to Chas. A state how you plan rig? or via, Mal The committee of every effort to sec nections with the send their names v as to these connect entertainment, C situation. W Chester, May 24

HAIR Vegetab HAIR R Will restore gra ful color and br the growth of t vent baldness, c All scalp disease The best hair res R. F. Hall & Co. P Sold by al

Notices.

The fourth 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.

Entertainment will be provided for delegates attending the N. S. Western Association and the Associational B. Y. P. U., who will forward their names on, or before, June 10th. Please specify whether you will come by private or public conveyance. Address, W. L. ARCHIBALD, Milton, Q. Co., N. S.

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.

The Carleton, Victoria and Madawaska Baptist quarterly meeting will convene (D. V.) with the Baptist church South Richmond on the third Tuesday in June at 7.30 p. m. Preaching on Tuesday evening by Bro. N. P. Gross, lic, missionary, sermon by Rev. W. J. Rutledge, quarterly sermon by Rev. A. H. Hayward. A large attendance is requested.

THOS. TODD, Sec'y-Treas. Woodstock, May 29th.

By invitation of the church, the N. S. Central Baptist Association will hold its next session at Chester, first meeting on Friday June 25th at 2 p. m. The clerks of the churches are requested to fill in their Associational Letter Blank, seal with a three cent stamp, and mail to my address not later than June 12th. Be careful to give all statistics in full. The pastors and churches will see that we have a complete report.

E. O. READ, sec'y. Waterville, Kings Co., May 19th.

Delegates to the N. S., Central Association which meets at Chester on Friday, June 25, will kindly send in their names at once to Chas. A. Smith, clerk. Please state how you plan to come. By private rig? or via, Mahone? or via, Halifax? The committee of arrangements will make every effort to secure suitable steamer connections with the trains and those who send their names will be notified by card as to these connections and as to place of entertainment. Chester is beautiful for situation.

W. H. JENKINS, Pastor. Chester, May 24th.

Correspondents of the Baptist church at

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. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

Souris, P. E. I., will please address all correspondence to Sister Mrs. M. Brehant, Church Clerk.

The Queens County Quarterly Meeting will be held with the 2nd Johnston Baptist church on Friday, June 11, commencing at 7.30 p. m., to which all the Baptist churches in the country, together with their societies, are requested to send delegates. Rev. G. Henderson is appointed to preach quarterly sermon.

C. J. STEEVES, Sec'y.

The eighteenth annual session of the N. B. Southern Baptist Association will convene with the St. George Baptist church on July 10, at 10 a. m. Clerks of churches will notice in filling out church letters that the financial statements should be for the year ending Dec. 31, 1896; other statistics to May 31, 1897. This ought to facilitate an early forwarding of letters, so that the reply in the circular letter may be such in truth.

A. H. LAVERS, moderator, Sussex, N. B. J. B. CHAMPION, clerk.

The next session of the Western N. B. Association will be held with the Range church, (2nd Grand Lake), beginning on July 10, at 10 a. m. Clerks of churches are requested to send their letters at least a week in advance to the clerk, Brother Carey N. Barton, The Range, Queens 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 annual meeting of the P. E. Island Baptist Association will be held with the Bedeque church commencing on Friday 2nd July at 10 o'clock a. m., all persons in charge of church letters are requested to mail said letters to Rev. J. C. Spurr Pownall, ten days before the date of meeting.

ARTHUR SIMPSON, Sec'y.

By invitation of the church, the next session of the N. S. Central Baptist Association will be held at Chester. First meeting on Friday June 25th at 2 p. m. The Clerks of the churches are requested to fill in the Associational letter blank, and mail to my address not later than June 12th. The pastors and churches are urged to do the work thoroughly so that we may have a complete report from all the churches.

E. O. READ.

Delegates who purpose attending the P. E. I., association in July will please send their names to Mr. W. G. Schurman, or to W. H. WARREN.

Central Bedeque, June 4th.

The meeting of the W. B. M. U., in connection with the W. Association, N. S., will be held in Milton, Queens Co., on Saturday afternoon, June 19th. Miss Gray will be with us and we hope for a grand meeting. Owing to various causes it is impossible to give the programme beforehand; but I would earnestly ask the delegates to come in the spirit of prayer. Delegates will please bring verbal reports.

AMY E. JOHNSTON, Prov. Sec'y, N.S.

The meeting of the W. B. M. U., in connection with the Central Association, N. S., will be held in Chester on Saturday afternoon, June 26th. Delegates will please bring verbal reports of work done. We hope that Miss Gray will be with us. Let us come in the spirit of prayer, and in the power of the Holy Spirit.

AMY E. JOHNSTON, Prov. Sec'y, N.S.

The MESSENGER AND VISITOR will furnish printed programmes to each of our associations, if the necessary copy is supplied. Moderators or clerks who have this matter in charge should report early, if they desire to take advantage of this liberal offer. If receipt of copy is not too late the printed programmes will be in the hands of the respective moderators several days before their associations meet. Please address the Business Manager.



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The third annual session of the N. S. Central Associational B. Y. P. U. will be held in the Baptist church at Chester, on Friday evening, June 25th, at 7.30. At a platform meeting on that evening the secretary will give a report of the work. Fifteen minutes addresses will be made by Rev. D. E. Hatt on "The benefit of the B. Y. P. U. to the Pastor," by Rev. J. B. Morgan on "The benefit of the B. Y. P. U. to the Church," and by Prof. E. W. Sawyer on "The benefit of the B. Y. P. U. to the Young People." Rev. A. C. Chute will take charge of a "question box." At our devotional services five minute address will be made by Rev. A. A. Shaw on "The Holy Spirit's Equipment for Service," by Rev. G. A. Lawson, on "Soul Winning," and by Rev. F. E. Roop on "Saved to Serve." Each young people's society is entitled to one delegate. In a church where no Young People's society exists the church shall be entitled to one delegate. Delegates will please come prepared to give a concise report of the work of their society. W. N. HUTCHINS, Pres.

Travelling Arrangements for N. S., Western Association at Milton, 17th-25th.

Delegates will be returned free by the D. A. Ry., and N. S. Central upon presentation of certificates signed by clerk of association. Also return free in the steamer City of St. John, from Yarmouth to Liverpool on presentation of certificate. "Delegates may purchase through ticket to Bridgewater, from any point on the D. A. Ry., and be returned free upon presentation of standard certificate to the agent at Bridgewater. Be sure and ask for standard certificate from the agent at starting point. Delegates neglecting to procure a standard certificate will not be entitled to any reduction."

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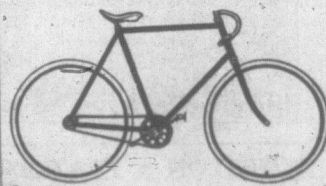
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The Sunday School

BIBLE LESSON.

Adapted from Harbut's Notes.

Second Quarter.

Lesson XII.—Rom. 14, 10-21.

PERSONAL RESPONSIBILITY.

[Read chapter 14.]

GOLDEN TEXT.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14, 21.

I. LIVING TO GOD, VERSES 10-12.

10. BUT WHY DOST THOU JUDGE THY BROTHER?—But you—why do you judge your brother? He takes up the verb used in his former appeal to the 'weak,' verse 3. 'The original is more lively: 'But thou (the weaker believer), why judgest thou thy brother? And thou again (the stronger), why despisest thou thy brother?' FOR WE SHALL ALL (the strong and the weak together) STAND BEFORE THE JUDGMENT SEAT OF CHRIST.—All the most ancient and best manuscripts read here, 'the judgment seat of God.' 'We shall stand, all of us, on one level, whatever were our mutual sentiments on earth, whatever claim we made here to sit as judges on our brethren, before the tribunal of our God.'

11. EVERY TONGUE SHALL CONFESS TO GOD.—'Consequently shall bow to the award of God upon their character and actions.' The prophecy is quoted substantially from Isa. 45, 23. A universal subjection, willing or unwilling, to the divine judgment, is described.

12. SO THEN EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD.—The account is to be given to God—not to his brethren. Thus of himself he must account—not of his fellow-Christians. Then there is no chance to bribe the Judge or hide the sin. Then the balances swing free, and justice is done. It is a deep reminder that the beloved Saviour is also, and in no figure of speech, but in an eternal earnest, the Master too. We would not have him not to be this. He would not be all he is to us as Saviour were he not this also, and forever.'

11. LIVING IN LOVE, VERSES 13-15.

13. LET US NOT THEREFORE JUDGE (assume the office of judge over) ONE ANOTHER ANY MORE; BUT JUDGE THIS RATHER.—A beautiful sort of play upon the word 'judge,' meaning, 'But let this be your judgment, not to put a stumbling block,' etc. Leave others free to obey their own consciences, as we wish to be free ourselves.

14. THERE IS NOTHING UNCLEAN OF ITSELF.—This Christ had plainly taught, Mark 7, 15. 'Hence it is that he calls those 'the strong' who believe in the abolition of all ritual distinctions under the gospel. See Acts 10, 15. 'TO HIM THAT ESTEEMETH ANYTHING TO BE UNCLEAN, TO HIM IT IS UNCLEAN.—And therefore you, because you are not his conscience, must not tamper with his conscience. It is, in this case, mistaken; mistaken to his own loss and to the loss of the church. Yes, but what it wants is not your compulsion, but the Lord's light. If you can do so, bring that light to bear in a testimony made impressive by holy love and unselfish consideration. But dare not, for Christ's sake, compel a conscience. For conscience means the man's best actual sight of the law of right and wrong. It may be a dim and distorted sight; but it is his best at this moment. He cannot violate it without sin, nor can you bid him do so without yourself sinning. Conscience may not always see aright. But to transgress conscience is always wrong.'

15. BUT IF THY BROTHER BE GRIEVED ('has his weak conscience hurt') WITH THY MEAT.—'Rather, 'because of meat.' The word 'meat' is purposely selected as something contemptible, in contrast with the tremendous risk run for its sake. Accordingly, in the next clause, that idea is brought out with great strength.' This principle bears directly on indulgence in strong drink. WALKEST THOU NOT CHARITABLY.—The rule of Christian love would keep you from doing anything that would distress your brother—much more from what would destroy him. DESTROY NOT HIM WITH THY MEAT, FOR WHOM CHRIST DIED.—'Do not, with your food, work his ruin for whom Christ died. Such sentences are too intensely and tenderly in earnest to be called sarcastic; otherwise how fine and keen an edge they carry! 'For food's sake!' 'With your food!' The man is shaken out of the sleep of what seemed an assertion of liberty, but was after all much rather a dull indulgence of—that is, a mere slavery to—himself. 'I like this meat; I like this drink; I don't like the worry of

these scruples; they interrupt me, they annoy me!' Unhappy man! It is better to be the slave of scruples than of self. In order to allow yourself another dish you would slight an anxious friend's conscience, and, so far as your conduct is concerned, push him to a violation of it. But that means a push on the slope which leans toward spiritual ruin. The way to perdition is paved with violated consciences. The Lord may counteract your action and save your injured brother from himself—and you. But your action is, none the less, calculated for his perdition. And all the while this soul, for which, in comparison with your dull and narrow 'liberty,' you care so little, was so much cared for by the Lord that he died for it.

16. LET NOT THEN YOUR GOOD.—'That is, this liberty of yours as to Jewish meats and days, well founded though it be—BE EVIL SPOKEN OF—for the evil it does to others.' You led me into this is a bitter word from those who have gone astray. If you cling, even at the risk of injury to your brother, to your undoubted right of eating what you like, you will lead the heathen to speak evil of that religion which is the common good of weak and strong.

17. FOR THE KINGDOM OF GOD.—'Or, as we should say, religion, that is, the proper business and blessedness for which Christians are formed into a community of renewed men in thorough subjection to God. Comp. 1 Cor. 4, 20.' Of that eternal kingdom soon to be set up we are already citizens. IS NOT MEAT AND DRINK; BUT RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST.—A beautiful and comprehensive division of living Christianity. This phrase, 'joy in the Holy Ghost,' represents Christians as so thinking and feeling under the workings of the Holy Ghost that their joy may be viewed rather as that of the blessed Agent who inspires at than their own.

III. LIVING FOR OTHERS, VERSES 19-21.

19. THE THINGS.—'More simply, 'the things of peace, and the things of mutual edification.' EDIFY ANOTHER.—'The work of God in us is often represented as a building. It makes most progress in those who are at peace with each other.'

20. FOR (for the sake of) MEAT DESTROY NOT THE WORK OF GOD.—See verse 15. 'The apostle sees in whatever tends to violate a brother's conscience the incipient destruction of God's work (for every converted man is such) on the same principle as he that hateth his brother is a murderer. ALL THINGS INDEED ARE PURE.—'Clean,' the ritual distinctions being at an end.' 'He doubtless quotes a watchword often heard; and it was truth itself in the abstract, but capable of becoming a fatal fallacy in practice; but anything is bad to the man who is brought by a stumbling-block to eat it.' BUT IT IS EVIL FOR THAT MAN (there is criminality in the man) WHO EATETH WITH OFFENSE.—'That is, so as to stumble a weak brother.' What we do others will do, even though they believe it to be wrong, because they see us do it. Thus our conduct, which is in itself right, will lead to what in their case is wrong. To refrain from such conduct is therefore a kindness to our brother.'

21. IT IS GOOD NEITHER TO EAT FLESH, NOR TO DRINK WINE, NOR ANYTHING WHEREBY THY BROTHER STUMBLETH, OR IS OFFENDED, OR IS MADE WEAK.—'Rather, 'is weak.' 'This is Christian liberty; a liberation from the strong and subtle law of self; a freedom to live for others, independent of their evil, but the servant of their souls.' 'But this injunction to abstain from flesh, from wine, and from whatsoever may hurt the conscience of a brother, must be properly understood. Manifestly, the apostle is treating of the regulation of the Christian's conduct with reference simply to the

prejudices of the weak in faith; and his directions are to be considered not as prescriptions for one's entire lifetime, even to promote the good of men on a larger scale, but simply as cautions against the too free use of Christian liberty in matters where other Christians, through weakness, are not persuaded that such liberty is divinely allowed.

Recent excavations in Babylonia, under Dr. J. H. Haynes, have brought to light authentic records which, as made clear by Professor Dr. H. V. Hilprecht, carry back the history of the race to an earlier date than was known before. Their archeological value is even yet little known and faintly appreciated. The latest excavations disclose historic data transcending in importance the most sanguine expectations which secured these results is now to be published, under the auspices and by the authority of the Department of Archeology and Paleontology of the University of Pennsylvania, under which the abno-yBl an Exploration Fund carries on its work. The volume will include the personal narrative of Dr. Haynes, director of the expedition since 1892, and member of the earlier expedition in 1888, as expanded and supplemented by Dr. Hilprecht, Assyriologist and editor-in-chief of the publications of the Babylonian Exploration Fund. It is to be illustrated by seventy or more maps, plans, and other plates, including sketches of its most recent important finds. The volume is to be issued by John D. Wattle & Co., of Philadelphia, corresponding in style with 'Recent Research in Bible Lands,' as edited by Professor Hilprecht. Price, \$2.50. It will be published simultaneously in the United States and Great Britain.

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From the Churches.

CANNING, N. S.—On Sunday, May 30, I baptized another candidate.

W. N. HUTCHINS.

GERMAIN STREET.—Pastor Gates baptized two young men on Sunday morning and welcomed them into the church and another received by letter at the evening service.

ST. JOHN BRUSSELS STREET.—At the communion on the 6th inst, eight members were received into the fellowship of the church; five baptized during the past month and three admitted by letter.

DR BERT, N. S.—Three were baptized on Sunday, May 23rd, and five on the Sunday following. The church has been greatly blessed during the past few weeks.

O. N. CHIPMAN.

BURLINGTON, Kings Co., N. S.—On May 30th it was my privilege to baptize five happy believers in Christ. Forty-three have been received into the fellowship of this church since February. A. B. Y. P. U. has been organized, which bids fair to do good work.

GEORGE L. BISHOP.

NEW TUSKET.—Twenty-five have been baptized since last report. Bro. Marple goes to Lunenburg County after a few days rest in Wolfville. He is a forcible speaker and earnest worker. The work at New Tusket is yet full of interest.

H. C. May 31.

NEW TUSKET.—Have been assisting Pastor Giffin during the past two weeks, 28 united with the church by baptism, a number of others have professed conversion. Brother G. will continue the work this week and no doubt others will follow the Lord in all His appointed ways. We expect to begin work in Lunenburg Co. next.

J. A. MARPE.
May 31st.

TANCOOK, N. S.—Rev. W. McGregor writes that he has resigned the pastorate care of the church. He came to the church almost immediately after an extensive revival under the labors of Bro. Marple, in which 100 were added to the church. There have been no additions during the present pastorate, but there have been good congregations and a fair share of general prosperity.

ST. MARY'S CHURCH.—I thought perhaps you would like to hear from this part of the Lord's vineyard. I engaged with this church the first of May and the cause is quite low, having been without a pastor for about six months, but the Lord has a people here that are zealous for His cause and the extension of His kingdom. Pray for us that we may see the out-pouring of His spirit upon us. Yours in the Lord.

W. B. CARPENTER, Lic.

HILLSDALE, HAMMOND, N. B.—One of the most impressive meetings held in our church for some time was the gathering on Sunday afternoon of May 16th, when two happy converts were buried with Christ in baptism, after which followed a roll call of the church to which nearly sixty members responded. The time was so well economized that our pastor, R. M. Bynon, was enabled to follow with a stirring sermon from the words, "Except the Lord build the house they labour in vain who build it." The house was packed. We expect a larger number to join our ranks next month. Our young people who came in last year are standing firm and their influence is felt for good. Our B. Y. P. U. which is well attended is favoured by the presence and teaching of our pastor at each meeting. To show their esteem and appreciation of his interest in them the members presented him at their last meeting with a handsome pocket Bible.

I. N. FAULKNER, Clerk.
May 27th, 1897.

ELGIN, N. B.—On May 16th, we terminated four years of service with the First Elgin and Forest Glen Baptist churches. During this period we have been the recipients of very many kindnesses from the people. God's blessing has been given abundantly, 130 have been added to the churches. Church repairs have been quite extensive, a furnace put in at Elgin and the indebtedness entirely removed from parsonage. Larger interest has been manifested in all our denominational enterprises. Our last service was a roll call and reunion on May 16th, a large number were present to answer to their names, letters from absent members were received and reports from various departments of the work in the church were rendered. Offer-

ings were taken at each session for Denominational work. It has been our custom to send a yearly letter to absent members, and have found it profitable indeed. With regret we sever our connections with these churches, praying that the Great Shepherd will ever guide them in all the work of the Gospel of Christ.

H. H. SAUNDERS.
May 17th.

DIGBY, N. S.—We have much to encourage us in the work here. The good people are uniformly kind. One excellent sister presented us with a set of beautiful lace curtains for our parlor, another with a set of curtains for the sitting room. Recently the electric lights were placed in the parsonage making it one of the most home like and desirable residences for a pastor to be found in the province. The prayer meetings are being grandly sustained. B. Y. P. U. work is unusually prosperous. A large number have recently been voted into active membership. The Sabbath School moves successfully under the efficient leadership of Deacon Saunders. The pastor has formed a Bible class, made up from those hitherto not Sunday School workers. The class already numbers 20 including a number of young men. We meet in the upper hall of our vestry. Open air preaching will be a Sabbath-afternoon feature of our work during the summer months. These meetings will be held in different parts of the town as opportunity offers. News comes to us of an extensive work of grace under the leadership of our excellent Brethren Giffen and Marple, at New Tusket this county. Our Bro. Goucher is already profiting by the rest and change that this beautiful town affords. May this strong "Herald of the Cross" be speedily restored to the fullness of health and strength.

B. H. THOMAS.
May 26th.

FLORENCEVILLE, N. B., June 3rd, 1897.—May 30 was a good day with us preaching at Greenfield at 10.30 a. m. after meeting baptized Annie Crabbe and Ella Kinney. Preaching again at Florenceville at 3 p. m. administered the Lord's Supper, preaching at Greenfield in the evening, gave hand of fellowship to the sisters baptized in the a. m. also to Bro. Cyrus Kinny and wife who were received on experience. Then administered the Lord's Supper for the first time in that church as it is a branch of the Florenceville church. Another candidate was received for baptism in Greenfield but was prevented by sickness from going forward. We are now holding special meetings at East Florenceville with good prospects for an ingathering. May 16 was a good day for our Little Aberdeen church we had the privilege of giving the hand of fellowship to 11 new members, 8 by baptism and 3 on experience. These all came from West Glassville as the result of our special work this spring. After receiving the new members we sat down to the Lord's Supper with a goodly number of the brethren and sisters.

Bro. D. F. Millen, who has been doing evangelistic work for some time past is now at East Florenceville with Bro. Demmings and myself. He is seriously contemplating entering the Baptist ministry but at present is somewhat hindered by serious illness of his wife, we trust the master will guide him and us all in this as well as all other matters pertaining to his kingdom. O how much we need the gracious influence of the Holy Spirit to lead us into all truth. A. H. HAYWARD.

SPRINGFIELD, N. S.—After closing my work at Lawrencetown I came by urgent request to this place and am spending the present week in co-operation with the esteemed pastor of the Springfield Baptist church, Rev. J. Webb. In coming here on Monday last I met on the train many of my brethren on their way to attend the Anniversary exercises at Wolfville, and it required no small self-denial to turn aside and deprive myself of the pleasures I might have enjoyed with them. Still I am having a good time. It is especially pleasant for me to revisit Springfield, as here about 20 years ago I witnessed remarkable displays of God's saving power, and old friends are giving me a right hearty welcome. I am glad to notice the great progress the place has made since my former visit. The N. S. Central Railway has a prominent station here and has given much impetus to the material prosperity of the place. The Baptist meeting house that we then occupied has been remodelled and is one of the most cozy, pleasant and comfortable church homes in the Province. Faulkland Ridge, too, a prosperous branch of the church, has a new and beautiful

sanctuary. We worshipped there 20 years ago in the old school house. I am enjoying much my co-operation with Bro. Webb. He is beloved by his people and well skilled in the best methods of Christian work. In our meetings last night 20 persons arose for prayer and a considerable number will (D. V.) put on Christ by baptism next Lord's Day. Pastor Webb baptized eight candidates on Sabbath, May 16, and three on Sabbath, May 2. He is enjoying much prosperity in his work.

June 2. ISA. WALLACE.

LAWRENCETOWN, N. S.—Many who have been grieved over the unfortunate troubles that have recently marred the progress of the Lord's work in the Lawrencetown Baptist church will rejoice to learn that harmony has been restored and that the church as a united body are now girding themselves to the important work before them with renewed devotion. During the few weeks I have recently spent in Lawrencetown and vicinity I have been increasingly impressed with the possibilities of the Lawrencetown Baptist church becoming one of the strongest in the Annapolis Valley. The town is prospering materially. Several new residences are in process of erection. A Creamery on a large scale is being built and will soon be ready for work. Our good brother Dr. Morse, an old friend of the church and its Treasurer, is erecting a large store. Williamston a prominent branch of the church, the birthplace of several prominent professional men, is one of the most pleasant and prosperous communities in the province. Inglesville, another branch of the church is a thriving settlement and has a beautiful place of worship and a prosperous religious interest. This is the birthplace of two of our most worthy ministers: Revs. F. H. Beals of Canso, and N. B. Dunn of Osbourne. Our excellent brothers Revs. Osgood Morse late of Lyons, N. Y., and Chas. Hlslay now occupying an important pastorate in one of the Middle States, and sons of Lawrencetown. The church will soon be ready to call a pastor, and I pray that they may be divinely directed. The coming man will find an important sphere.

ISA. WALLACE.
June 2nd.

* * * * *

St. Martins Seminary.

DEAR EDITOR,—I trust the friends who have it in their hearts to do their part in wiping out that oft mentioned indebtedness, so long due the late President of the N. B. Union Education Society, will not put off sending their contributions much longer. I cannot but be convinced that our constituency will meet, with a generous response, this emergency. But the money is coming in very slowly. Where are the men who will at once respond generously and save us further anxiety in the matter? Since my last, in addition to some individual responses of a dollar each, and one of these "widow's mite," from Halifax, I have received installments from churches in Sackville, Elgin, 1st Springfield, 2nd Springfield and Kars! For what has been received the committee is very thankful, but the total today looks very small.

G. O. GATES, Sec'y, Com.
St. John, June 7th.

* * * * *

Personal.

Rev. R. Osgood Morse, who, since his graduation at Rochester Theological Seminary, has served the church at Lyons, N. Y., as pastor, is now in Nova Scotia, and will be willing, we understand, to accept a call to some church in these provinces. Mr. Morse is a man of recognized ability, a graduate of Acadia, as well as of Rochester. His address is Lawrencetown, Annapolis Co., N. S.

* * * * *

Ordination.

In response to a call of the 4th Cornwallis Baptist church, delegates from a number of sister churches met in the house of worship at Burlington on Wednesday, May 12th at 2 p. m., for the purpose of considering the advisability of setting apart Bro. Geo. L. Bishop to the work the gospel ministry. The council was organized by the appointment of Rev. M. P. Freeman, moderator, and Rev. J. B. Morgan, clerk. Representatives were present from the 4th Cornwallis, Berwick, Upper Aylesford, Billtown Cambridge, Canard and Wolfville churches, Pastors, M. P. Freeman, E. O. Reid, C. H. Martell, D. H. Simpson and J. B. Morgan, and Revs. T. A. Higgins and A. Cohoon. Hav-

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ing related his Christian experience and call to the ministry and stated his views upon leading doctrinal points before the council, Bro Bishop was subjected to a careful examination by a number of the delegates. The candidate was then requested to retire, when the following resolution was unanimously adopted:—"That, in view of the satisfactory character of Bro. Geo. L. Bishop's examination, this council advise the church to proceed with the brother's ordination." The following programme of service was arranged for 7 p. m. Ordination sermon, Rev. T. A. Higgins, D. D.; ordaining prayer, Rev. E. O. Reid; hand of fellowship, Rev. D. H. Simpson; charge to the Pastor, Rev. J. B. Morgan; charge to the church, Rev. C. H. Martell; welcome to the association, Rev. A. Cohoon. Although the evening brought a heavy downfall of rain, the house was well-filled and marked attention was given every part of the evening's exercises which were pronounced interesting and profitable in a high degree. The sermon, an excellent discourse, was from 1 Cor. 2: 2.

* * * * *

District Meeting.

The Lunenburg Co., District Meeting, assembled at New Germany, April 27th, and after a very profitable session adjourned to meet at Mahone Bay, May 18th to complete the business of the year. We were pleased to have with us at the first meeting Bro. Jenkins who is pleasantly settled at Chester. New Germany has had a prosperous year under the ministry of its young pastor Rev. J. L. Read. Thirty have been baptized. Lunenburg, New Canada also reported baptisms. Bridge-water expects to baptize at an early date. All will regret to hear of Bro. Archibald's illness, as well as that of Bro. J. W. Dimock, who hitherto has been one of Lunenburg's chief supporters. Pro. Joseph Hamm of Mahone Bay is also seriously ill. All will join with us in earnest prayer that these brethren may speedily recover their health.

H. S. SHAW, sec'y.

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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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MARRIAGE

PROSSER-WHITNEY.—At toria Co., June 2nd, at p. H. D. Worden, George Henrietta Whitney, both of Aroostook Co., Me.

JENKINS-HOOVER.—At June 2nd, by Rev. C. W. Jenkins, of Charlottetown, Hooper, Morell.

SCAMONE-WHYNOT.—A sonage, New Germany, Jun Rev. J. L. Read, William New Canada, to Cora M. V. Germany.

KELLY-WILLIAMS.—A N. S., May 1st, by Rev. D. Chas. P. Kelly of Brookville, S., to Annie Williams of N. S.

MASON-LANGILLE.—At the bride's parents, on the Rev. W. McGregor, Hon. Bridget Langille, both of I land.

DUNCAN-FENDRE.—In S inst, by Rev. W. E. Mc Duncan to Retta Fendge, N. B.

ESTY-PARKS.—In this street, on 1st inst, by Rev. William Ludlow Esty, to Alice ter of Mr. Archibald Parks.

McMAHON-McINTYRE.—of the bride, "Elmdale," A and inst, by Rev. J. S. C. McMahon and Margaret F. Wm. McIntyre, Esq.

WEBSTER-COX.—On Jun bridge, Kings Co., N. S., by Brown, Joseph G. Webster Cox, only daughter of the Esq., both of Cambridge.

PARENT-RIDBOUT.—At th the bride's parents, Middl and, by Rev. A. H. Haywar Parent, of Upper Queensbu N. B., to Bie E. daughte Rideout, of Middle Simonds.

MINER-BLACKADAR.—I Temple church, by the Rev. adar, and P. S. McGregor, th stone L. Miner, A. B., associ the Amherst Baptist chur third daughter of J. Albert Bl of Ohio, Yarmouth Co., N. S.

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DEATHS.

HOVEY.—At Ludlaw, Ma Hovey, in 22nd year of his Deacon Alford Hovey.

WEAVER.—At Blissfield, A Weaver, in the 63rd year of h

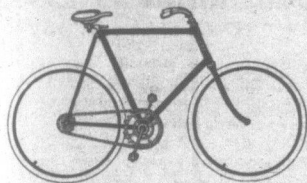
HARRIS.—Suddenly of ty on May 15, Mr. Peter Harris, of Northumberland Co., N. B.

CARPENTER.—At McLau May 8, of spinal disease, Idell beloved and only child of A Mand. Carpenter in the tenth age.

CURRY.—At Brooklyn, Har 29, John Curry, aged 78 year, mains were buried in the cem month, where for many year respected citizen.

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MARRIAGES.

PROSSER-WHITNEY.—At Andover, Victoria Co., June 2nd, at parsonage by Rev. H. D. Worden, George E. Prosser, to Henrietta Whitney, both of Presque Isle, Aroostook Co., Me.

JENKINS-HOOPER.—At Morell, P. E. I., June 2nd, by Rev. C. W. Corey, Mr. R. H. Jenkins, of Charlottetown, to Minnie May Hooper, Morell.

SCAMONE-WHYNOT.—At the Baptist parsonage, New Germany, June 2nd, by Rev. J. L. Read, William U. Scamone, of New Canada, to Cora M. Whynot, of New Germany.

KELLY-WILLIAMS.—At Beaver River, N. S., May 1st, by Rev. D. H. McQuarrie, Chas. P. Kelly of Brookville, Digby Co. N. S., to Annie Williams of Port LaTour, N. S.

MASON-LANGILLE.—At the residence of the bride's parents, on the 27th inst., by Rev. W. McGregor, Howard Mason, to Bridget Langille, both of Big Tancook Island.

DUNCAN-FENDGE.—In St. John, on 2nd inst, by Rev. W. E. McIntyre, John A. Duncan to Retta Fendge, both of Chipman, N. B.

ESTY-PARKS.—In this city, at 61 Elm street, on 1st inst, by Rev. Dr. Carz, William Ludlow Esty, to Alice Maud, daughter of Mr. Archibald Parks.

McMAHON-McINTYRE.—At the home of the bride, "Elmdale," Aylesford, N. S., 2nd inst, by Rev. J. S. Coffin, J. Frank McMahon and Margaret H., daughter of Wm. McIntyre, Esq.

WEBSTER-COX.—On June 1st, at Cambridge, Kings Co., N. S., by Rev. M. Brown, Joseph G. Webster and Ethel L. Cox, only daughter of the late James Cox, Esq., both of Cambridge.

PARENT-RIDEOUT.—At the residence of the bride's parents, Middle Simonds, June 2nd, by Rev. A. H. Hayward, William S. Parent, of Upper Queensbury, York Co., N. B., to Effie E., daughter of William Rideout, of Middle Simonds.

MINER-BLACKADAR.—In the North Temple church, by the Revs. T. A. Blackadar, and P. S. McGregor, the Rev. Johnstone L. Miner, A. B., associate pastor of the Amherst Baptist church, and Floris M., third daughter of J. Albert Blackadar, Esq., of Ohio, Yarmouth Co., N. S.

DEATHS.

HOVEY.—At Ludlow, May 4, Clair A. Hovey, in 22nd year of his age, son of Deacon Alford Hovey.

WEAVER.—At Blissfield, April 19, David Weaver, in the 63rd year of his age.

HARRIS.—Suddenly of typhoid fever, on May 15, Mr. Peter Harris, of Doaktown, Northumberland Co., N. B.

CARPENTER.—At McLaughlan road, May 8, of spinal disease, Idella Carpenter, beloved and only child of Archibald and Maud, Carpenter in the tenth year of her age.

CURRY.—At Brooklyn, Hants Co., May 29, John Curry, aged 78 years. His remains were buried in the cemetery at Falmouth, where for many years he was a respected citizen.

COMSTOCK.—At Hantsport N. S., May 31st, Ruby beloved wife of Deacon Rufus Comstock, fell asleep in Jesus, aged fifty four years. She was baptized thirty years ago by Rev. D. M. Welton, D. D., then stationed at Windsor. She was a woman beloved by all for her amiable Christian character, very active in church work and especially devoted to the work of the W. M. A. S., of which she was secretary until consumption put an end to this most faithful and valuable life. Their many friends join in earnest sympathy with the bereaved husband and sons.

LINGLEY.—At Margaree, N. S., May 23rd, after a lingering illness, Joseph Lingley, in the 69th year of his age. Brother Lingley was born at Cape Tormentine N. B. in the year 1828, and at the age of eleven moved to Margaree with his parents where he lived until called to his Heavenly Home. Brother Lingley was converted when quite young, and at the age of nineteen, was baptized by Rev. Hugh Ross and joined the Margaree Baptist church of which he remained a member until he died. He served this church as clerk for 37 years in a very satisfactory way. He was also a teacher in the Sabbath school for many years. He had a great love for God's Word, and as a teacher few excelled him. He will be greatly missed both in the church and community. But we trust our loss is his gain. He leaves a widow, four sons and two daughters and many kind friends to mourn their loss. Say to the righteous it shall be well with him.

MARSHALL.—On Friday, April 30, at Bridgetown, after a lingering illness, borne with submission to the Divine Will, Deacon Edward Marshall, in the 72nd year of his age. Thus another link has been broken which binds the present with the past. In early life he made a profession of religion and united with the Wilnot church, and for a period of something over fifty years he maintained a consistent Christian walk before his fellow-men. He was thoroughly acquainted with the Scriptures, which he made the rule and guide of his life, being able to quote very many passages from its sacred pages correctly. During the months previous to his last illness he spent a large portion of his time in reading his Bible and in marking special and favorite passages, with the request that it be sent to his son, Dr. C. F. Marshall, of Glenmere, Lynn. Our departed brother possessed a wonderful gift in prayer. His last days were cheered by seeing an extensive revival in the church, and it could be said of him as was said of one of old "he was not for God took him." During the pastorate of Rev. J. T. Eaton he was chosen by his brethren to the diaconate, which office he continued to fill until called to join the church triumphant. Appropriate memorial services were conducted by Pastor F. M. Young at the house and church on Monday, May 3rd, where a sermon was delivered from Zach. 14:7, last clause of verse. The text having been given to Bro. Young by the departed, after which the remains were interred in the Lawrence town and Valley West cemetery. He leaves a sorrowing widow, one son and five daughters, besides a large circle of relatives and friends to mourn for a kind husband, a loving father and a faithful friend and citizen. We commend them to the care of Him who has promised to care for the widow and fatherless.

N. B. Convention.

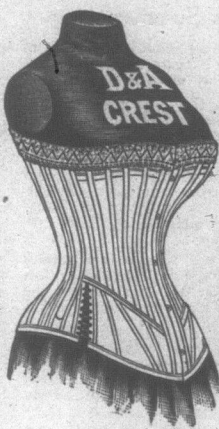
The Board held its regular monthly meeting in Brussels street church on 1st inst.

The executive of the N. B. Baptist Sabbath School Convention having intimated to the board their decision to engage a Sabbath School missionary for the province, it was resolved that we heartily co-operate with the effort, and bear one-half the support. It was also unanimously resolved that the board and executive of the Sabbath School Convention request Bro. Allen Hoben, B. A., of Newton, to undertake this work. Bro. Hoben has done excellent service in the home church at Gibson and the board expressed gratification in finding so conscientious and efficient a worker to fill this important post. It is expected that he will begin his duties at once, visiting the Sabbath Schools and associations of the province as rapidly as time will permit.

An appeal in aid of this special object is also to be made, and it is hoped that every Baptist Sabbath School will respond generously.

A communication was presented from Rev. O. E. Steeves asking the aid of the Board in looking after the mission property at Newcastle, Northumberland county, and a committee was appointed to comply with the request. Rev. J. H. Hughes and Bro. T. L. Hay constitute the committee.

A similar communication was read from Grand Falls, requesting the co-operation of the Board in the matter of a church lot belonging to the denomination in that



Ladies.

We take pleasure in introducing to you a Corset of such excellence that we are confident you will not feel satisfied until you have procured a pair for yourself.

Like others, you have had trouble with Corsets. They have been stiff and uncomfortable, have broken at the waist, and in many cases nearly ruined the health and figure that should have been your pride.

None of the above faults will be found in the "CREST" Corset, being made as they are in sections which are made to fit that portion of the body next to which each section comes. The result is, when all are joined together, a Corset which fits and feels as no other style of Corset possibly can, being as comfortable as a waist when first worn, never losing their original shape, and giving a style and elegance of figure that is admired by all. The many benefits you will derive from wearing the "CREST" Corset should induce you to procure a pair from FRED A. DYKEMAN & Co. Price \$1.25 and \$1.50 per pair. Sent by mail on receipt of price with 12 cts. added for postage.

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place. This was donated many years since for the use of the Baptist denomination and has been held in trust by trustees, only one of whom now survives. Steps will be taken to attend to this at an early date.

Correspondence was also presented from the Grande Ligne missionary, Bro. C. H. Schutt, B. A., now at St. Leonards and St. Francis. Bro. Schutt began his work early in May, and gives promise of good service. Our hope is that a successful mission may be established among the French and English settlements of Madawaska. The present missionary is conversant with both languages.

The ground is endeared to us through the labors of Fathers March, Knight and others who have in the past given years of anxious toil in behalf of these people. Of late this mission has been sadly neglected. We now appeal to all the churches to help at this time and to so equip the Board that we shall soon be able to place another laborer among the French Roman Catholic settlers of northern New Brunswick. Brethren, pray for our French mission in Madawaska. At the recent session of the Board, after many tender expressions of feeling from all members of the Board present, a resolution was passed placing on record their Christian sympathy with the deeply afflicted family of the late W. C. King, Esq., of Chipman. They feel that his sudden removal has inflicted upon his family circle a deep wound and an irreparable loss, and our prayer is that Divine support may be given to the sorrowing widow and children of our departed brother. We know that the church and community to which he belonged have sustained a great loss, as also the denomination with which he was connected, and this Board of which he was a valued member. May the kind and loving Father vouchsafe to all who are thus bereft by this inscrutable providence grace to still trust in Him and to be reconciled to His mysterious ways.

An invitation having been forwarded from the Gibson church, inviting the New Brunswick convention to hold its next session with that church, the Board accepted the same with thanks. The next gathering of this body will accordingly be held with the Gibson church, beginning on Saturday, Sept. 11, 1897. Let us hope that the annual meetings will be even more enthusiastic and richly blessed than those of last year.

W. E. McINTYRE, sec'y.



Extension Tables

Walnut or Oak Finish.

Prices start at \$4.50.

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BEDROOM SUITS, \$11.00.

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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.

No Gripe

When you take Hood's Pills. The big, old-fashioned, sugar-coated pills, which tear you all to pieces, are not in it with Hood's. Easy to take

Hood's Pills

and easy to operate, is true of Hood's Pills, which are up to date in every respect. Safe, certain and sure. All druggists. 25c. C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

In advanced stages of Consumption, Scott's Emulsion soothes the cough, checks the night sweats and prevents extreme emaciation. In this way it prolongs life and makes more comfortable the last days. In every case of consumption—from its first appearance to its most advanced stages—no remedy promises a greater hope for recovery or brings comfort and relief equal to Scott's Emulsion. Book on the subject free for the asking.

SCOTT & BOWNE, Belleville, Ont.

PIPE ORGANS.

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 24 stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Hood) at very low prices. Factory—Mill Brook. Warerooms—Webster St., Kenilville, N. S.

Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1896, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	13.10
Express for Sussex.....	16.25
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 29.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.30
Express from Moncton (daily).....	10.30
Express from Halifax.....	10.40
Express from Halifax, Pictou and Campbellton.....	13.30
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, 1896.

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

26 Germain Street. Office hours: 9 to 11 a. m., 1 to 3 p. m. Telephone, 899.

News Summary.

An unknown man, about thirty years of age, jumped over Niagara Falls from Prospect Point Tuesday morning.

From 1875 to the present time over 100,000 acres annually have been reclaimed from marsh and sea by the people of Denmark.

In London last year 586 persons were killed by falling from windows and buildings, while on the railways of Great Britain, in the same period, only 386 persons were killed.

It is estimated that foreign immigration to the United States will be 100,000 less than in 1896. The agitation against the more undesirable class of immigrants has largely reduced it.

American firms own 4,235 square miles of timber lands in the province of Ontario alone, and the export of logs to the United States reach the large total of nearly 250,000,000 feet yearly.

There are few immigrants to Greece, only 2 per cent. of the population being foreign born. The country is not attractive to one who wants to make his own living. It does not produce enough of anything for its own consumption.

A man who registered as John Gow, of Nova Scotia, was found dead in a room in the Falmouth House, Boston, on Tuesday afternoon. The room was permeated with gas. It is believed he committed suicide.

U. S. Senator Pritchard on Tuesday introduced in the Senate a bill to provide for the submission to popular vote at the coming election of 1898 of the free silver question, and the proposition that United States senators be elected by direct vote.

The New York striking garment makers held a mass meeting in Cooper Union Tuesday night. Meyer Schoenfeld, the leader of the strikers, asked a present who favored a continuation of the struggle for the betterment of their condition to stand up and the audience arose in a body.

Hon. John C. Coisen, Republican nominee for county judge of Bell county, Ky., brother of Congressman D. D. Coisen, was shot and killed by John Dugan, saloon keeper, Tuesday night at Middlesboro, Dugan fled, but was captured after a skirmish. In all probability Dugan will be lynched.

The late J. H. R. Molson, of Montreal, left Fred Molson, his nephew, \$100,000; Harry Molson, another nephew, \$100,000 and some property; to McGill College, \$100,000. He also left \$10,000 towards the establishment of a crematory in Montreal. The estate is variously estimated at from \$1,750,000 to \$2,500,000.

The grand chief of the Sons of Scotland has issued a circular to all the camps throughout the country calling upon them to arrange for bonfires in their respective localities on the evening of June 22 in honor of the Queen's jubilee. There will be a chain of bonfires from ocean to ocean as the camps extend from Halifax to Vancouver.

Charlottetown Guardian: The people of Charlottetown have reason to expect good times this year, for if rumors be correct there will be many thousands in circulation throughout the city. There is to be \$50,000 spent on Messrs. Kattenbury's new pork packing establishment, and in all probability \$50,000 more spent on the new Cathedral. Then there is to be \$24,000 for the new wing for the Asylum for the insane, and \$20,000 for the erection of Prince of Wales College. This will be a boon to the people of Prince Edward Island, for money seems very scarce at present.

Many Women Deceived.

At the present time many manufacturers of crude and adulterated package dyes are making lively efforts to induce the wholesale and retail druggists and grocers to buy their dyes. These common dyes are quoted at such low prices that some profiting dealers then take care to sell these adulterated dyes to the inexperienced and careless at the same price as the popular and reliable Diamond Dyes are sold for.

This iniquitous and deceptive work has caused a vast amount of loss and trouble to many in Canada, and will continue as long as women are foolish enough to take anything that is offered them.

If home dyeing work is to be a successful and money-saving work, every woman should see that she gets the Diamond Dyes, as they are the only guaranteed package dyes in the world.

YOU ARE A VICTIM!

Medical Statistics Prove That Eighty Cases out of Every Hundred are Tainted with Catarrh.

Are you one of the eighty? Foul breath, pains over the eyes, drooping in the throat and headaches denote it. Have you these symptoms? Dr. Agnew's Catarrhal Powder never disappoints in a cure.

"For years I was a victim of chronic catarrh. I had tried all kinds of cures and had been treated by numbers of physicians, but no cure was effected until I had procured and used Dr. Agnew's Catarrhal Powder. The first application gave me almost instant relief, and in an incredibly short time I was absolutely cured from this distressing and disgusting malady." James Headley, Dundee, N. Y.

A company has been incorporated in Denver to furnish bail for prisoners in criminal cases.

A God-Sent Blessing.

Mr. B. F. Wood, of Easton, Pa., was a great sufferer from organic heart disease. He never expected to be well again, but Dr. Agnew's Cure for the Heart was his good angel, and he lives to-day to tell it to others, hear him: "I was for fifteen years a great sufferer from heart disease, had smothering spells, palpitation, pain in left side and swelled ankles. Twenty physicians treated me, but I got no relief. I used Dr. Agnew's Cure for the Heart. One dose relieved me inside of 30 minutes. Several bottles cured me."

Vermont gained but 17,000 inhabitants from 1885 to 1890.

Itching, Burning Skin-Diseases Cured for 35 Cents.

Dr. Agnew's Ointment relieves in one day and cures tetter, salt rheum, piles, scald head, eczema, barbers' itch, ulcers, blotches and all eruptions of the skin. It is soothing and quieting and acts like magic in the cure of all baby humors; 35 cents.

The school committee of Boston has requested the city council to give it \$1,000,000 to be expended for school houses. It wants \$300,000 more to make improvements this summer in the ventilation and sanitation of school buildings and to provide better means of escape in case of fire.

Fabulously rich free milling ore has been discovered at Takush Harbor, 140 miles from Vancouver. The rock assays many thousands of dollars to the ton, and the specimens are far richer than any ever seen before in British Columbia.

Take No Risks.

Do Not Foolishly Experiment With Medicines That Have No Standing or Reputation.

Paine's Celery Compound The Only Medicine That Cures and Blesses The Sick.

In matters of health and life no man or woman can afford to take risks or experiment foolishly. A wrong move, or following the advice of the careless or ignorant, may result in serious complications. This is especially true in regard to the use of medicines when people are in a low condition of health.

When the physical powers are impaired, when you are weak, nervous, irritable, despondent, sleepless or weighed down with that dull, and tired feeling that usually commences at this season of the year, it is wise and prudent to use the medicine that has given health, vim and activity to thousands of weak people in the past.

This safe, certain and health-giving remedy is Paine's Celery Compound which is now so extensively prescribed by the ablest doctors in Canada. The indorsers of Paine's Celery Compound besides those in the ordinary walks of life, are clergymen, lawyers, judges, members of parliament and bankers, hundreds of whom it has rescued from suffering and death.

Avoid the numberless liquid medicines that are worthless from a medical standpoint, and that have never gained the shadow of a reputation. Put your faith in Paine's Celery Compound, and when you purchase be sure you are supplied with the right article. See that the bottle and box bear the name "Paine's Celery Compound" and the stalk of Celery: this is the only genuine make—the kind that makes people well.

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 lead 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.

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BARRISTER, Etc.

Princess St. St. John, N. B.

Good Words from Old Students.



No. 12.

The young man who is fortunate enough to spend six months at the St. John Business College can be in a position, at the end of that time, to be a most desirable person for any business firm to take into his employ.

HERBERT C. TILLEY, Accountant Imperial Trust Co. of Canada. Catalogues of the Best Business Course obtainable in Canada, also of the Isaac Pitman Shorthand, mailed to any address. No Summer Vacation. Students can enter at any time.

S. KERR & SON.

FRED. De VINE,

BARRISTER-AT-LAW, NOTARY, PUBLIC, Etc.

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Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1885. MESSRS. C. GATES & Co., Middleton, N. S. 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, HENRY ARCHIBALD.

Sold Everywhere at 50 Cts. per Bottle.

Wanted.

A Canvasser in every School Section. Young people succeed well. Terms and Sample Articles for Twenty-five Cents.

THE HICKS & SANCTON MF'G. CO. Bridgetown, Nova Scotia.

What does it are found at the milk; when the pail becomes of the milk has frosted a "cowl"

Without mind that there is more were actually kept carried from the g having in it a such filth, it w people shudder, i termakers.

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much water, at but little storage supply could be n Philadelphia Record.

A Winter Mulch

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the crop was allowed to remain through the winter to act as a where ploughed under in the ally through circumstances a not, we let a three-acre

The Farm.

"Settlings."

What does it mean when "settlings" are found at the bottom of every pan of milk; when the strainer of the strainer pail becomes continually clogged; when the milk has frequently what is erroneously styled a "cowy" odor?

Without mincing matters any it means that there is manure in the milk, and if it were actually known how little milk is carried from the stables of the land without having in it a greater or less quantity of such filth, it would make a good many people shudder, including some of the buttermakers.

It means that the owner of the "settlings" referred to has ignored all dairy instructions, whose head is "clogged" with ancient traditions and moon signs, and so refuses to take note of the practices of the best men and women of the times.

Besides, it means that this class of dairying is, in actual result, a "combine" that forces down the price of dairy produce from the fact that the original food material furnished by the cow has not only been perverted from its original purpose of pure food, but is actually contaminated with these "settlings," which are the result of both ignorance and indifference on the part of those who milk the cows.

It is to be made a matter of congratulation, but a few can do no end of harm and injury to the good name of dairying.—John Gould, in Practical Farmer.

★ ★ ★ ★

Storage of Moisture.

Water may be stored in the soil by judicious ploughing and cultivation to a large extent, but its use and loss must be governed by the manner of growing the crop. Farmers are better educated on cultivation than was the case previously, owing to experiments at the stations, which have been published and spread broadcast, but cultivation does not save all the water, a large portion flowing away which should be retained for use during dry periods. In many sections this is being done with windmills, which are now so cheap as to be within the reach of every farmer, and with them irrigation depends upon the conformation of the surface of the soil. Water is pumped into a reservoir located upon a high point, the water flowing where it is required by gravity. It is estimated that an ordinary ten-foot diameter of wheel will raise sufficient water in eight hours to irrigate one-third of an acre one inch in depth, or that, with a velocity of wind of sixteen miles an hour, a ten-foot wheel will raise nineteen gallons of water twenty-five feet in one minute, or 1,140 gallons per hour.

On every farm where a windmill is used the additional cost of storing water other than that required for stock is but little, and the expense of two or more windmills is less than the loss from drought. Where there is moderate rainfall the supply of moisture necessary to assist through a dry period is but little, and excellent results have been obtained by the use of large tanks; but a small reservoir can be constructed at a moderate cost. A tank ten feet high and ten feet in diameter holds 5,875 gallons of water, but as a reservoir can be provided to hold ten times that much water, at but little more expense, the storage supply could be made ample.—Philadelphia Record.

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A Winter Mulch.

It was Prof. Massey of North Carolina, I think, who recently asserted that, where a catch crop was used to benefit the land, a better result would be obtained where the crop was allowed to remain on the land through the winter to act as a mulch, than where ploughed under in the fall. Partially through circumstances and partially not, we let a three-acre lot of oats

and peas intended for late fall soiling remain on the land unploughed, and awaited the result this spring with some curiosity.

The crop occupied half a field in which there could be little if any difference in texture, for it was all clay. This spring we put in our oats with a cutaway seeder—by the way, a most expeditious method. On the land not covered with this mulch, the soil was pretty compact, and needed good weights on the seeder, but the moment we struck the other part, there was an entire change. Under this mulch of dead vines and straw, land was so mellow and friable that the weights had to be taken off at once, and the discs let out one notch, and even the driver on most of this lot had to go on foot, the discs cutting too deeply with his weight. Between the rolling coulters and the discs, the mulch was cut up and buried completely, and so perfect was the land left after once going over with the seeder in putting in the oats, that we sowed the clover without harrowing, and completed the operation by going over the field with the roller, while the other half of the lot had to be both harrowed and rolled after the seeder to get it in shape to throw on the clover. I am all the more pleased with the outcome, from the fact that all our fall ploughing was found so settled down and compact that it had to be reploughed, actually losing our work of fall ploughing; and the land is not nearly in as good condition as that covered through the winter with the mulch.—Ohio Correspondence Country Gentleman.

★ ★ ★ ★

Money in Dairy.

Butter brings a higher price than any other article produced on the farm in proportion to its cost (eggs excepted,) because it really costs nothing so far as the value of that which it takes from the farm is concerned, as it is carbonaceous and the elements of its composition are derived from the air instead of from the soil. One who has made an estimate in that direction states that while a ton of wheat takes \$7 out of the farm and sells for \$16, a ton of butter takes less than 50 cents and sells at from \$400 to \$600. The labor required to produce the milk and the care and attention given the cows in the matter of feeding must be considered in the production of butter, but the milk has a value of its own quite distinct from butter, as it may be used on the farm either as skimmed milk or buttermilk, and does further service in producing pork. Butter is less bulky and can be marketed from localities where milk cannot reach the markets in a salable condition, as it is not immediately perishable and can be stored for higher prices.

Quicker returns of profit result from dairying, and the occupation is educational, because the farmer must interest himself in the newest and most approved methods and appliances for success. It provides a market at home for a large share of the products of the farm, which are converted into articles that bring better prices than those from which they are produced, and the farm becomes richer every year, accumulating wealth from the refuse, which is stored in the soil until demanded. While dairying is educational and leads to progress, the farmers have not yet reached that stage which demands the use of pure breeds in place of scrubs, and they curtail their annual product of milk and butter because they do not use the best animals for the purpose, insisting on extravagant economy in not discarding the common cows and raising for themselves herds that will double the product and consequently lessen the cost and increase the profits.—Connecticut Farmer.

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DEAR SIR.—For several years I suffered so severely from neuralgia that my hair came out and left me entirely bald. I used MINARD'S LINIMENT freely, which entirely cured the neuralgia, and to my astonishment I found my hair growing rapidly, and I now have a good head of hair. WM. DANIELS. Springhill.

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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.

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Has a fascination for almost every person, and when managed properly is generally profitable. We have ample capital—\$1,000,000; we have experienced men to look after the technical details; we pool the expenses and profits. By this plan there cannot well be a loss. Our business is acquiring, developing, operating and selling mining properties. We now hold large areas in the rich Roseland district, in the Lake of the Woods district and also in Western Ontario. The season for mining is now open in the west, and this is the time to make investments. 100 shares of our stock costs \$15 now; in a few weeks it will be worth \$100, if all goes well, perhaps before the first dividend.

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The St. John and King's County Baptist Sunday School Convention.

The St. John and King's Counties Baptist Sunday School Convention convened in the edifice of the Hampton station Baptist church May, 27th, 10 a. m. First vice-president in the chair. This meeting was occupied by an informal discussion and planning for the afternoon and evening session. The afternoon session was opened by devotional service of one-half hour led by Rev. S. D. Ervine, after which reports were received from about twenty schools. A lengthy discussion touching the advisability of running our work along Baptist lines, and the necessity of placing a Sunday school missionary in the field to organize schools, convention and for the general circulation of Baptist literature took place. Convention passed a resolution pledging its sympathy and support to any such missionary as the provincial Baptist Sunday School Convention might elect. The subject of the home department of our Sunday school was discussed, also resolved that on the second Sunday in July or as near that date as convenient be appointed as children's day, and pastors be requested to preach a sermon to the children. On motion the time and place of next meeting was left in the hands of the executive. At the evening session a public platform meeting was addressed by Rev. Dr. Carey on the general purpose of Sunday school work, Rev. R. M. Bynon on why Baptist doctrine should be taught in Baptist Sunday schools, Bro. O. P. Brown on the Holy Spirit as a teacher, S. D. Ervine on the qualifications of a Sunday School teacher. Suitable music was rendered by the choir. This convention was considered a success by all present, notwithstanding the very rainy day.

S. D. ERVINE, Sec'y.

News Summary.

A fire at Parrsboro Friday destroyed a house owned by Laurence V. Brown.

If rumor is true Rev. T. DeWitt Talmage is worth considerably more than \$500,000.

Business failures in the Dominion this week numbered 37, against 29 in the corresponding week a year ago.

The Florida legislature has passed an act to prohibit the instruction or attendance as scholars at the same school of white and colored persons.

The Canadian Pacific directors have announced that they will resume payment of the four per cent. dividend which was paid up to two years ago.

The petition to unseat J. B. Lauzen, the Local member for St. Boniface, Manitoba, on the ground of clerical interference, was dismissed on Thursday.

The Carlisle, at Woodstock, furnishes an attractive table for its many guests. The proprietor, Mr. C. I. Taylor, is well-known as an obliging and competent hotel man.

The mining convention in session at Rat Portage had an excursion on a steamer Thursday and visited the famous Sultana mines. Among those on board was Robert Jarvis Gilbert, of St. John.

At Black Brook, five miles below Chatham, Thursday, a spark from the chimney of George J. Vaughan's mill destroyed a large boarding house owned by Mr. Vaughan and occupied by some of his millmen.

The late Mr. Molsen, of Montreal, left, in addition to bequests already mentioned, \$52,000 to his sister and family, \$4,000 to Rev. W. S. Barnes, \$5,000 to the Unitarian church, \$10,000 to Montreal General Hospital, \$30,000 to Fraser Institute and \$10,000 to Bishop's College School.

It is the intention of Hon. S. A. Fisher, Minister of Agriculture, to go to Japan and see if there is a market there for some of Canada's dairy and other products of the farm. He had a conversation on the subject with the ex-Premier of Japan, when that gentleman visited Ottawa a few days ago.

Within the past few weeks workmen have been busy decorating the grave of John Boyle O'Reilly in Brookville, near Boston. The grave is planted with Irish grass, dotted with shamrocks brought from O'Reilly's early home. The huge boulder is completely hidden by climbing ivy transplanted from a castle in the poet's native land.

An application for leave to appeal to the Supreme Court of the United States from a decision of the Circuit Court at San Francisco refusing to stay the execution of the death sentence on Theodore Durant, was granted on Thursday. As the United States Supreme Court does not meet again until October next, this virtually means a respite for six months at least.

The French government has submitted to the powers proposals on the subject of Cretan autonomy. Russia supports the proposals and it is believed Great Britain also favors them. An armistice has been signed between the Greek and Turkish military commanders in Thessaly and Epirus. The ambassadors of the powers and Tewfik Pasha, the Turkish minister for foreign affairs, held the first sitting of the peace negotiations at Constantiople on Thursday.

The monthly statement of the U. S. public debt shows that the debt, less cash in the treasury, at the close of business on May 29, 1897, was \$996,684,052, a decrease for the month of \$1,560,080. The statement of May, 1896, showed a deficit of \$3,782,875. The receipts from customs during the last month amounted to \$16,875,011, an increase as compared with May, 1896, of nearly \$6,000,000. The receipts from internal revenue amounted to \$10,683,011, a decrease of \$877,098. The deficit for the eleven months of the present fiscal year amounts to \$32,273,121.

Everett P. Wheeler, of New York, in the international arbitration conference, last week urged a revived effort to secure the ratification of the treaty with England which has just been rejected by the Senate. Prof. Braco, of Vassar College, spoke eloquently in behalf of closer relations with France. Rev. Fay Mills believed that the silver senators of the west had opposed the treaty with England conscientiously, and that the war spirit ceased in the world only with better industrial and economic organization. Rev. Philip Moxom justified the sharp criticism of the Senate for its recent action.

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