

Messenger and Visitor.

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VOLUME XLV.

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SAINT JOHN, N. B., WEDNESDAY, JUNE 28, 1893.

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—REV. THOMAS SPURGEON, who is to succeed his father as pastor of the Metropolitan Tabernacle, was to sail from New Zealand, May 20th. He will travel by way of San Francisco, and his intention is understood to be to remain a short time in Chicago and assist Mr. Moody in evangelistic work before continuing his journey to England. The committee of the C. H. Spurgeon Memorial Fund, it is announced, have decided to erect at the Stockwell Orphanage a memorial hall, the centre of which will be a monumental design. A life-size figure of Mr. Spurgeon in the act of preaching will be in the centre panel and the other panels will represent the pastor surrounded by a group of students, and the president in the midst of a cluster of orphans. The total cost is estimated at £4,000. The foundation stone of the building was to have been laid June 21.

—THE trustees of Newton Theological Seminary appear determined to make its equipment such as to keep it fully abreast of the times as a school for preparing young men for the ministry. To this end they propose to raise \$800,000 to increase the endowment, erect a new library building and make necessary repairs and improvements. Within a few years nearly eleven million dollars have been raised for Baptist educational institutions in the United States. This has been mostly outside of New England; and from the Baptists of the New England States, whose liberality is known to the world, the trustees of Newton hope for a generous response to their appeal in the interests of the institution which has so important a relation to the supplying of men for the ministry and the carrying on of mission work abroad.

—In the city of Montreal, from July 5th to 9th, will be held the International Christian Endeavor Convention. A great gathering is expected. Some 20,000 delegates, we believe, are provided for. Many prominent ministers of the gospel and other leaders in religious work are to be present and take part in the proceedings of the convention. Among these are the Bishop of Huron, Dr. Theodor L. Cuyler, P. S. Hensen, of Chicago, and Wayland Hoyt, of Minneapolis; Revs. B. Fay Mills and J. Wilbur Chapman, evangelists; Dr. Denning, of Boston, and Dr. Clarke, the president of the society. Doubtless there will be a good deal of enthusiasm in the meetings. The meeting of so great a host of Christian young people in Montreal this year, as last year in New York, will be an impressive object lesson in its way, but after all it is quite natural that many should question the practical utility of gathering together in one city to great a host that a tremendous effort must be made to accommodate them, and when they are coming together, it is impossible to find a building large enough for them to meet together. We do not wish in any way to disparage the good work which the societies of Christian Endeavor are doing, but we think that the holding of so large conventions will not be found to result in great permanent benefit, and if they are to be kept up annually, they will prove to be worth a good deal less than they will cost.

—REV. JOHN McNEILL, the Scotch evangelist, is laboring with Mr. Moody in evangelistic services in Chicago. This is the Mr. McNeill who was for a time pastor of the Regent Square Presbyterian church, London, and was sometimes spoken of as "the Scotch Spurgeon." The Chicago *Advocate* describes Mr. McNeill as being "stout-built, solid and muscular. His well-shaped head sits close on his shoulders; arched in a common business suit, his appearance is that of a business man rather than of a minister. No one would think of him as having been the pastor of the Regent Square Presbyterian church, London." Mr. McNeill puts an immense amount of physical force in his preaching; his arms are in constant, though not always graceful, motion, and the stamp of his left foot when he "lifts it a foot or two from the floor, curls it up in the rear and then kicks." It is as emphatic as the forward stroke of an angered deer." But the preacher puts fresh thought into his sermons as well as physical energy. "It matters not how familiar the text is and how many sermons you have heard upon it, the sermon which Mr. McNeill is setting out to preach to you will be a new sermon. The story of the good young man seeking which he shall do to inherit eternal life is cited as an instance. Mr. McNeill puts it under two heads: The spell of a great person, and the spell of a great question, and preaches a fresh and fine sermon on it. "In this sermon he brought out the idea which seems to dominate his preaching,

namely, that the sensational element is a very important factor. 'Christ produced a sensation.' 'The tremendous questions of religion ought to produce a sensation.' 'The great transaction in a human soul, when it is converted, makes a sensation in a man's life, if ever anything does.'"

—HOWARD B. GROSS, writing as the *Examiner's* World's Fair correspondent, says:

"Sunday opening has been tried twice and proved a bitter disappointment to its advocates. The attendance has disclosed the fact that the apparent demand for it was on the part of the directors who want dollars, and the daily newspapers that want everything open on Sunday as affording larger markets for their Sunday editions. . . . The one fact that stands out incontestably is that by their terrible blunder in reopening a question settled by all rules of fairness and decency, the directors have robbed hundreds of thousands of people of their enthusiasm and interest in an exposition which deserves the enthusiastic interest of the whole people, and which ought to be seen by every American who has the means of seeing it."

—TUESDAY, the 20th inst., proved a most disastrous day for the village of Gibson, near Fredericton. At about 2:30 o'clock in the afternoon the barn of Mr. Arthur Sewell was discovered to be on fire. The flames were soon beyond control, and Mr. Sewell's house quickly shared the fate of his barn. Favored by the dry condition of things and a strong wind, the fire easily triumphed over all efforts that could be made to stay its progress, and in the course of two or three hours some 85 buildings were consumed. Among the buildings burned were the C. P. R. station house, round house and machine shop, several fine residences, and the Baptist and Free Baptist churches. It is reported that but little of the household furniture of those who were burned out was saved. Quite a large number of mechanics and laboring men with their families have lost their homes and their household goods. The insurance is estimated at from \$50,000 to \$80,000, and the value of the property burned at twice or three times as much. The loss of their house of worship will, no doubt, be a heavy blow to our brethren at Gibson. The house, we believe, was nearly new. So also was the house of our Free Baptist brethren. It will be a severe blow to the church and to Pastor Davidson, who was just entering hopefully upon his work at Gibson and Marysville. He is, however, a strong man and not easily discouraged. If anyone can cope with the situation, no doubt Bro. Davidson is the man.

—JOHN E. WOOLLEY is, in the opinion of a writer in the *Christian Union*, "perhaps the most remarkable temperance orator who has been known in this century since the death of John B. Gough." Mr. Woolley was formerly a lawyer in Minneapolis, but through intemperance found himself a miserable wreck "in a perfect chaos of loss and pain and bankruptcy and shame." But he was rescued, and then immediately began to work for others, and has spoken with thrilling power in America and Europe. To help those who are under the thralldom of intemperance Mr. Woolley has succeeded in opening a home, near Minneapolis, which he calls "Rest Island." He says, "It is not a resort nor an institution, but a sanctuary. There are no lots for sale nor any private ends to gain." Rest Island is in Lake Pepin, which is said to be Minnesota's finest sheet of water, having the Mississippi river running through its entire length. On that island he has secured two hundred acres of farm and meadow land and established a national mission, where any drinking man "who wants to go in for a clean life may come and be at home until he shall be strong and able to make an honorable way in the world. The farm is once equipped and free from debt, will support a hundred men by their own labor. The work in summer will be agricultural, in winter educational; and at all times there will be instruction in the truths of the Bible. The plan is not only to give men a chance to break the chains of their habits, but, when once they feel freedom, to get positions for them in which they may enter upon a new life."

"THE LONE STAR"—The History of the Telugu Mission, by David Downie, D. D.; 12 mo.; 282 pages; price \$1.00. Dr. Downie has broken away from the dry reading generally found in kindred books, and has given instead a delightful glimpse of oriental life and manners. It abounds with facts, thrilling events, life and character. The book should be in every Baptist library. Order it from Baptist Book Room, Halifax, N. S.

—Use Skoda's Discovery, the great blood and nerve remedy.

PASSING EVENTS.

MOST gratifying to all who look upon war as a hateful relic of barbarism and utterly foreign to the spirit which should prevail among Christian nations in the present age, are the resolutions recently adopted by the British House of Commons, in which expression is given to the hope that the government will co-operate with that of the United States in an endeavor to have all questions that may be in dispute between the two nations settled by arbitration. There is no doubt that both the rulers and the people of Great Britain desire peace with the world, and especially with that portion of it which is of common stock with themselves. In the United States, too, a large part of the population of the country, including its best elements, are as heartily averse to the thought of settling international disputes with other nations, and especially with England, by any other means than those of friendly arbitration, as are their brethren in blood and language who own allegiance to the British flag. That there should be a jingo element in the United States, disposed to regard Great Britain as a natural enemy of the American republic and to indulge in such talk and writing as is adapted to stir up among the people ill-feeling toward the motherland and Canada, is much to be regretted. There has been a good deal of this kind of thing recently in connection with an incident which occurred at the time of the grand naval review in New York. The officers of the United States ship *Baltimore* entertained at dinner the officers of a Russian ship. During the speech making and wine drinking that succeeded the dinner, a brave American officer proposed a toast "in honor of that moment in the future when America and Russia shall together rule the world." The toast was drunk amid tremendous enthusiasm, and which no doubt the spirit of the wine-cup largely contributed. But the incident was thought to be of sufficient importance to be cabled to Russia, where it is said to have appeared in St. Petersburg and Moscow papers. New York papers, too, had a good deal to say about the matter. There was talk that the Russians were to send more warships to New York to show how formidable Russia would be on the seas, in event of a combination of the forces of Russia and the United States against Great Britain. This kind of thing has received a proper rebuke from a part of the United States press, and there is good reason to believe that with the large body of respectable American citizens it finds little sympathy. Still there is enough of it to justify the New York *Examiner* in speaking as follows:

"We have been struck of late with the remarkable growth of a belligerent spirit among our peaceful citizens. The thing began at the time of the Chilean war, and it has been picking up new material ever since. Among the signs of the times, we know of nothing that better deserves to be deplored than this war talk. Surely nothing is less American, or has been considered less American, until very recently. Military conquest is not our mission, and begging the young naval officer's pardon, we are quite sure that the day when America and Russia shall together possess the world would be a sorry day indeed. There are times and places when, contrary to the general impression, it is not true that Americans want the earth, and to share it with the Russian Tsar! The idea is preposterous, even if the fact were possible. . . . The lion and the lamb shall sooner lie down together than shall a partnership be formed to divide the universe between the Muscovite Bear and the American Eagle."

AMONG all the men more or less eminent who have been sent from the mother country to occupy executive positions and discharge vice-regal functions in British North America, perhaps none have received a more cordial welcome from the people at large than that which awaits the coming of the Earl of Aberdeen. In a little while the Earl and Countess are to take up their residence at Rideau Hall. They do not come to Canada as strangers. On several occasions, we believe, they have visited the Dominion, and two or three years ago they spent a summer at Dundurn Castle, Hamilton, Ont., formerly the residence of Sir Allan McNab. From impressions created on these occasions and from what is otherwise known of their democratic and philanthropic spirit, the Earl and Countess have come to occupy a large place in the regard of many Canadians. The Earl of Aberdeen, though of course a Scotchman, takes a deep interest in Irish affairs and has been an active promoter of the Home Rule movement. In regard to this particular matter, while probably the majority of the people of Canada will sympathize with the Earl, there are many also who do not. The Aber-

deens are evidently not the kind of people who think they were born to high position in order that they might look down upon the masses of their fellow-men, the results of whose labors they enjoy. They are endowed with generous human sympathies, and disposed to employ their wealth, talents and position for the benefit of the people, being deeply interested in social and moral as well as political reforms. Some time ago Lord Aberdeen invested money in land in British Columbia. The large tract which he secured is not held, we are told, for speculative purposes or in the hope of profit. A good class of settlers are being induced to occupy the land and are being assisted by the Earl with loans of money in order that they may begin their agricultural operations with advantage. The Earl and Countess are evangelical in their beliefs and strongly in sympathy with what is adapted to promote the spiritual as well as the temporal interests of the people. As Governor-General of Canada, it is not to be supposed that Lord Aberdeen, except under some extraordinary circumstances, would exercise a great influence in the political affairs of Canada. But the position, apart from the purely executive functions connected with it, is of course one of commanding influence, and from the reputation of the Earl and Countess, as persons disposed and accustomed to use their large influence generally to promote human welfare, their coming to Canada is naturally looked forward to with pleasing anticipations.

World's Fair City.

Having spent now about six weeks in the World's Fair city, it might not be out of place for me to write a few lines for the many readers of the *Messenger and Visitor*. One thing that has suggested it was the arrival of the above mentioned periodical to my room a few hours ago. I perused it with deep interest. I was anxiously looking for the arrival of the news of the Brussels street meeting in regard to the separate Convention movement. I was glad for the full report which I found in the paper, and also for the good spirit in which everything was conducted. No doubt right conclusions will eventually be reached which shall work for the good of the cause. I have spent most of my time on week days—not Sundays—at the fair. I am often very tired at night, and think I shall rest next day, but when morning comes I am off again. The weather has been good for visiting the fair. It has been very cool and sometimes rainy, but there has been no hot weather here yet.

The exhibition is now nearing completion, and altogether it is one of the most impressive sights I have ever witnessed. In the first place the buildings are a study in themselves; especially in the evenings, when lighted with electricity, one of the grandest scenes imaginable is presented. Then the exhibitors have gone to enormous expense in putting up booths for their respective exhibits. For instance, a chocolate booth stands in the agricultural building which cost \$25,000—pure chocolate. Many others cost far more than this and others not so much, but all are expensive. Then the exhibits—some of them are valued at \$800,000; some more and some less. There is one little box of diamonds which the lady who looks at worth \$20,000. The study of the exhibition will furnish a liberal education in itself. No person need fear to come here on account of the expense. One can be accommodated very well at reasonable rates if they wish. There is nothing to fear from thieves or pickpockets; everything is orderly and well conducted on the grounds and about the buildings. The Sunday opening is a great disappointment to those who have so strongly advocated it. The exhibitors nearly all cover up their exhibits Saturday night and stay away on Sunday, and the attendance is nothing compared with what it was stated it would be if the gates were only open. Mr. Moody had fully half as many people to hear him preach yesterday morning in Forepaugh's circus as went to the fair. Speaking of Mr. Moody reminds me that I should say a word about the religious life of Chicago and how we spend our Sundays. It is often said that Chicago is a very wicked city, and no doubt this is true, but I am sure that in no city is there a greater effort made to reach the masses with the gospel than here. We have heard the pastors of many of the leading churches, and I have never heard more faithful gospel sermons than here. The churches are all crowded, especially in the morning, and the services are

inspiring. In the evening the Christian Endeavor Societies seem to think they are more important than the preacher. They come first with a service, then many of them go home and leave the preacher to do the best he can for a congregation. Mr. Moody and his staff of co-workers are preaching to thousands all the time. Rev. John McNeill is very popular here. A very touching incident occurred at the close of Mr. Moody's service in Forepaugh's circus, Sunday morning. Mr. Moody preached from the words, "The Son of man came to seek and to save that which was lost." Immediately after Mr. Moody's sermon, Rev. Mr. McNeill preached a second sermon. While Mr. McNeill was preaching a person passed a little boy up to Mr. Moody, saying to him, "This little fellow has lost his father." Moody held the lad in his arms until McNeill finished, then held him up before the audience and called for his father. There was no response. Mr. Moody then used the incident with telling effect as illustrating his own sermon. While speaking, the father, who had gone out of the tent to look for his boy, came in, saw him and rushed toward him. The little boy spied his father and leaped out of Mr. Moody's arms into the arms of his father. The restrained feeling of the audience broke forth, and twenty thousand people clapped their hands and waved handkerchiefs. Many wept. Mr. Moody then changed the argument. "And so our heavenly Father seeking this moment for every lost soul here, and there will be a greater joy in heaven than there is now in this tent over every soul that leaps into His arms." And so closed one of the most impressive services ever attended by the writer.

W. J. STEWART.
P. S.—If any of the readers of the *Messenger and Visitor* would like any assistance in the way of location during their stay at the World's Fair, I should be glad to serve them. My address is 1,800 Indiana Avenue, Chicago.

Toronto Letter.

The meetings of the Toronto Association were held with the Bethel church, in the village of King, Tuesday and Wednesday of this week. Spiritual blessings were given. The reports from the churches showed that that there had been great gains in several cases, and serious losses in some others. The greatest falling off occurred in churches in which the membership is made up largely of laborers and artisans. The churches reporting additions of 25 or more are the following: Tecumseh St., 26; First Avenue, 32; Parliament St., 35; Lansdowne Avenue, 37; Dovercourt Road, 39; Beverley St., 47; Walmer Road, 81; Jarvis St., 82; College St., 93; Bloor St., 138. The churches reporting a net gain in membership of ten or more are: Sheridan Avenue and Immanuel 12 each; First Avenue, 18; Beverley Street, 19; Jarvis Street, 23; Walmer Road, 32; College Street, 55; Bloor Street, 85. The churches reporting 20 or more baptisms are: Parliament St., 22; Beverley St., 29; Walmer Road, 33; Jarvis St., 48; College St., 68; Bloor St., 90. There were 375 baptisms in all. Last year the number was 417. The net increase was about 150, as against about 300 last year. Removals from the city explain this. The Toronto West District of the Methodist denomination showed a falling off of 600 in membership for the same period. That we have gained in membership in spite of the "exodus" is evidence that God has shown His favor to our churches. One of our pastors, Rev. James Grant, of Parliament street, has been very sick, but is now better, and was present at the association. Rev. S. A. Dyke has become pastor of Lansdowne Avenue, and Rev. E. J. Fox of Ossington Avenue, and being brethren who are not dependent upon their salaries for a living, they have had their churches cease receiving assistance from the Home Mission Board. Tecumseh street and Sheridan Avenue are prospering under student pastors S. S. Weaver and H. C. Priest. The Walmer Road brethren have received from the family of their pastor, Rev. Elmore Harris, the gift of a beautiful new house during the year—the largest Baptist meeting house in Canada. At College street, where Rev. S. S. Bates is the heroic and unselfish pastor, the year has been full of blessing and hope. If it were not for a crushing church debt this church would grow rapidly. It stands second this year in the number baptised and in net gain in membership. At Bloor street, as the figures given above show, we have reason to bless God for His great benefits. O. C. S. W.

W. B. M. U.

PHOTO FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 9: 41.

RAILROADS and canals are fast taking the place of the old form of travelling in India. Still the modes peculiar to the country are yet sufficiently prevalent to warrant us in giving a chapter to their description. On account of the heat and glare of the sun during the day, travelling is done principally by night. Especially is it the case on the part of Europeans. Formerly considerable travelling was done by means of elephants and camels, but, except in the hill districts or for the purpose of display on the part of native princes, this mode of travelling is obsolete.

The palankeen, which ranks next in respectability and expense, is still used extensively by well-to-do natives and Europeans. In some parts of the country it is the only conveyance available for Europeans. The palankeen is simply a long box with poles at both ends. It is from six to seven feet in length, about three feet wide, and three feet high. The poles extend about five feet beyond the box at each end, making a total length of sixteen or seventeen feet. It is carried on the shoulders of men—three or four being required at each end under the terminal poles. To protect their shoulders they use small pads. The body of the palankeen has sliding doors at the sides for entering it, while the top is waterproof. If necessary the whole can be securely closed against rain and dust. On the floor are laid a mattress, pillow, etc. The occupant can lie down or sit up at pleasure, but he cannot rise to his feet. If the bearers are well trained there ought to be but little rocking of the palankeen. Except a gentle swaying from side to side there is but little motion to disturb the traveller, and after he gets used to the peculiar sing-song noise, which the bearers keep up, he can go quietly to sleep as he is borne along at the rate of five or six miles an hour. Ten or twelve coolies besides the torch-bearer are required to carry a palankeen when the journey is a long one. They do not all carry at the same time, but change about, some carrying while the others run along and rest. In the way of remuneration each bearer gets a *dab* (about one cent) a mile by the usual rates. Europeans usually supplement this by a present when they have been well served.

Owing to the large number of bearers required, palankeen travelling is rather expensive. A cheaper and more convenient conveyance for short distances is the tonjon. This is also carried by bearers, but, being much lighter, a smaller number is required. It has also the advantage of allowing the occupant to sit up more comfortably than he can do in the palankeen. It is like the latter in having poles at each end, but the box, or frame, in which the traveller sits is constructed after the manner of an easy-chair. The tonjon is much used for travelling short distances, as in making calls, going to and coming from office, going shopping and the like, but for long journeys it is not so well suited, as the occupant cannot lie down in it. The push-push. This is a vehicle on wheels pushed by one or more coolies, and is used only for short distances on good roads. It has four wheels, and the body of it is constructed like a buggy. It will carry two persons comfortably. This is one of the least expensive of Indian travelling conveyances, and it is rapidly finding favor among European residents to whom the saving of money is a consideration, as well as among natives. The bullock bandy is, after all, the great stand-by and the strictly orthodox conveyance. The ordinary two-wheeled country cart of America is frequently used, even by Europeans. A covering is made of the well known Pennsylvania emigrant wagon. Having only two wheels, the "bed" is, of course, much smaller. A deep layer of straw answers the purpose of springs; and as bullocks are exceedingly moderate in their speed, the jolting is not very annoying unless the roads are unusually bad. Such a cart holds only one traveller comfortably, and it can make a journey of twenty or twenty-five miles in a night without a change of bullocks. If speed is desired, relays of bullocks are arranged along the route, six or eight miles apart. With such relays and a liberal amount of bedding, threatening, crying, exhorting, twisting of tails and sundry other incentives to activity on the part of the driver, a bullock-bandy may be taken along good roads at the rate of four or five miles an hour. *Every-day Life in India.*

SIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

Dear Boys and Girls,—Who is this peeping up and down the veranda like a caged lion? Bring him in.

Softly his copper feet hustle over the mat, and he sneaks awkwardly but gladly into the proffered chair. He would fain curl his limbs up under him in the chair, but controls himself and lets them hang down, twitching them nervously.

He has on a white cotton kilt that just hangs over his knees. There is not a stitch in it. It is tied around his loins to a mysterious knot and tucked in. One white sock and another red and white scarf are thrown over his bare brown shoulders. They are cast and vest, collar, he and all. Under all, running over his left shoulder and around under his right arm is a girle of twine, about large enough to play a good game of cat's cradle. This is a sacred string.

To take it off would be to renounce his caste and throw his hopes to the winds. His bronze breast is smeared with some stuff that looks like a mixture of ash and butter-milk. You can see it was on an accident, for there are the tracks of fingers where this holy adornment was daubed on with a human hand. Both arms and shoulders are painted too.

Across his forehead, from temple to temple, are two sahy stripes drawn with special care. Every morning, after his bath, he puts this pigment on and thinks, poor man, that he is one of the saints, all clad in mail, against the powers of hell.

Around his head, in a careless braid, a kind of green garland is wound, variegated with threads of gold. But it has seen its best days. This is his hat, and he keeps it on in the house. It is called a turban. In the lobe of each ear is a ring, about large enough for your little finger. In the top of the left ear is another ring, of slightly greater circumference.

Across his nose is a pair of brass beads, and in his hand is a small paper-covered book in the Telugu language—"The History of the True Incarnation." He is bent over, his lips are moving, and he is mumbling the words aloud as school boys often do.

This is the way the Hindu school all read. Children study aloud in school. (Nothing is done without noise.) From the Arabian Sea to the Bay of Bengal, from the Himalaya Mountains to the island of Ceylon, India is full of hubbub. He gestures once in a while with his right hand when he comes to some scene that kindles his imagination. From time to time I ask him a few questions: "Is it good Telugu?" or "Is it an interesting story?" or "keep me unconscious of what is going on, for he does not know that he is sitting for his picture this morning.

He is our new munshi, a Brahman from head to foot, and cannot speak an English word. The old munshi has gone away to teach school at a much higher salary than we can afford to give.

Ask him a question. "Why do you smear that stuff on your bosom and forehead?" He rises to his feet most respectfully, looks somewhat confused in the face of such a query, and replies with many words: "By smearing this on me, the devils, demons, imps and serpents will not come to me and harm me, so our scriptures say."

"How often do you put it on?" "Every morning and afternoon."

"What work have you been doing hitherto?" "I have been preaching the Paranas," he replies. Then he recites a great riddle from the Hindu Scriptures more glibly than you could say. "Mary had a little lamb."

"Come again this afternoon at two o'clock." That is the polite Hindu way of telling a man that he can go. We never tell our munshi to go when we are done studying with him, but we tell him when to come again. "Come again this afternoon at two o'clock." So he rises, puts his hand to his forehead, says, "I shall take leave, sir. See me, sir," and he is gone—gone home to bathe and wash away the pollution and contamination received by being in the same house with such an outcast as the missionary.

Imagine a school-boy who has to tell his teacher when school shall go in and when it shall be out; commanding him to sit up straight or to stop chewing gum, or to speak more distinctly or not to speak so loud, or to pay attention to the lesson, or not to come late to school. Yet all these things we have to do. The gum was betel-wood which he was chewing while pronouncing Telugu for me. But the teacher got such a reprimand that he never again betel-wood in school afterward. The religion of this country has made its people a race of children. Popular Hinduism is babyism.

If you see the new moon over your left shoulder, or through a pane of glass, it is bad luck. If you see the new moon, you speak a wish before you see it. If you see the new moon, you speak a wish before you see it. If you see the new moon, you speak a wish before you see it.

Never rock an empty rocking chair. If you do the person who generally sits in it will be sick. If thirteen people dine together at one table, one of them is sure to die before the year is out; but if there are fourteen or any other number there is no special danger. If a man or woman wishes to know on what day of the week to get married, he may confide in the following as infallible:

Monday, health; Tuesday, wealth; Wednesday, the best of all; Thursday, success; Friday, honor; Saturday, no luck at all.

The sentiments advanced in the preceding paragraph are not those of Hinduism in India, but of heathenism in America. They say that is a bad sign, can be heard on the shores of Calcutta and Cato. Yet, who in that land of light makes such superstitious his religion? What denomination has such nonsense as its articles of faith? What church is built on such a foundation? What minister preaches them in the pulpit? What rainer rests on them for the salvation of his soul? What Christian father thanks God for their comfort and guidance at the family altar? Yet just such superstitions are met and parcel of the religion of the people in India to-day. The souls of these "idolaters" cannot live on this chaff. The great famine is over, but a greater famine is still in the land. Water from Indian wells cannot give eternal life, nor wash away one deep-dyed sin. Thumping on drums, squealing on whistles, howling on horns, nor ugly streaks of foetid ash can cast out demons or scare away devils. Blessed is every boy and girl who tries to help send to this land of modern superstitions the peerless gospel of the spotless Son of God.

THE BIBLE AND CHRISTIAN EMOTION.

By Miss ANNE M. MACLEOD, of the class of '94, Acadia University.

Christian emotion is the outflow of the soul in love toward God. It bears in its train hope, joy, and peace. What relation has the Bible to such emotion? A brief consideration of the elements in its structure appealing to the emotion furnishes the answer.

There is its authority. The Bible is our Father's Word revealing His attributes and will. It speaks with authority—as the only absolute authority—the Christian knows. As a father's word awakes the child's emotion, so God's Word appeals to the emotions of the Christian.

It is the authority of truth. Truth is allied with that which kindles emotion. Truth, to its honest seeker, is not a dull thing, but a living fact, and its life appeals to his. He loves truth because it is true, and appeals to deepest principles of his nature. The false man shrinks and cowers before the truth. The power of a book to kindle the reader's emotions is its fitness as a mission of nature. The Bible is thus particularly adapted to awaken emotion.

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THE BIBLE AND CHRISTIAN EMOTION.

By Miss ANNE M. MACLEOD, of the class of '94, Acadia University.

Christian emotion is the outflow of the soul in love toward God. It bears in its train hope, joy, and peace. What relation has the Bible to such emotion? A brief consideration of the elements in its structure appealing to the emotion furnishes the answer.

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Sabbath School BIBLE LESSON

THIRD QUARTER.

Lesson II. July 9. Acts 1.

PAUL AT PHILIPPI.

GOLDEN TEXT.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

EXPLANATORY.

For some time the mission in their home town Lydia preached the gospel in Philippi almost total absence of Jews almost total absence of people Peacefully and happily the prosed, and a church was founded. Lydia, the first proselyte, was a free woman, a slave girl owned by a speculator, who made no little out of her as a fortune-teller. She was supposed to be possessed with the "Python," the imaginary spirit who guarded the oracles of Apollo and inspired the women, who, in wild, raving manner, uttered their "oracles" at the famous shrine.

Her masters saw that the "Python" was a mere imposture, and they sold her to a merchant, who carried her to Philippi. There she was sold to a Roman centurion, who was a proselyte to the gospel. He was a proselyte to the gospel, and he was a proselyte to the gospel. He was a proselyte to the gospel, and he was a proselyte to the gospel.

And brought them to the city of Philippi, a Roman colony, where he was a proselyte to the gospel. He was a proselyte to the gospel, and he was a proselyte to the gospel. He was a proselyte to the gospel, and he was a proselyte to the gospel.

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Sabbath School.

BIBLE LESSONS.

Lesson II. July 9. Acts 16: 19-34.

PAUL AT PHILIPPI.

GOLDEN TEXT.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16: 31.

EXPLANATORY.

For some time the missionaries, making their home at Lydia's house, preached the gospel in Philippi. "The almost total absence of Jews meant an almost total absence of persecution."

Peacefully and happily the work progressed, and a church was founded. But frequently they met in the streets a poor slave girl owned by a company of speculators, who made a little money out of her as a fortune-teller.

Her masters saw that the hope of their gains was gone. The first heathen persecution, like that subsequently at Ephesus (18: 25-27), was set on foot by covetousness. Like the Gergesenes, they cared nothing that a soul had been saved in comparison with the loss of their gains.

Note that the worldly opposition to the gospel still grows chiefly from this same cause. The modern examples of opposition, the lottery dealers, the sellers of intoxicating liquors, the political corruptionists, the takers of bribes, the speculators, the senders of run to Africa, the oppressors of India, and all other seekers for wicked gains.

They caught Paul and Silas. The idea of violence is conveyed in the original. Draw them into the marketplace. The marketplace, or agora, was in all Greek cities the centre of social life.

In Philippi as a colonia, reproducing the arrangements of Rome, it would answer to the Forum, where the magistrates habitually sat. Unto the rulers. The city judges or magistrates.

20. And brought them to the magistrates. Greek, strategoi, praetors. The chief magistrates in a Roman colony were called the *duumviri* (the two men) or *quatuorviri* (the four men), as the number was not always the same.

21. And teach customs, which are not lawful for you to expect to conduct for the church of Christ as it is for any army: the wrong place may be well high as fatal as no place at all. What our churches need most—next to the outpouring of the Holy Spirit—is the development of all their members in some line of Christian activity.

22. The multitude rose up together. The accusations against the people, as a mob. The masters were shrewd enough not to make apparent their real motives. The real and the apparent reasons for opposing Christianity are seldom the same.

23. Many stripes. The Roman punishment was not limited to "forty stripes save one," like that of the Jews. 24. Thrust them (sore and bleeding) into the inner prison. The dungeon, a deep, damp, chilly cell far underground, opening only at the top, without fresh air or light, stifling and pestilential.

25. Paul and Silas prayed, and sang praises. Their wounds were undressed, and vermin added to their pain, their position was one of torture. Sleep was out of the question. But they passed the night in devotions. The imperfect tense of the verbs in this verse imply that the prayers and singing were continued. It is very probable that they used the Psalms, some of which would be especially appropriate. And the prisoners heard them. The inner prison appears to have held more than Paul and Silas, or it may be that bars in the inner walls allowed the sound to pass into other cells.

26. And suddenly there was a great earthquake. This was the Lord's answer to prayer. Observe that this answer involves a Divine interference with nature, though not a violation of natural law. We must know a great deal more about earthquakes and their causes than we do now, to assert that it is irrational to believe that such an earthquake should be sent in answer to prayer. All the doors were opened, and every one's bands were loosed. Either by the action of the earthquake, or by the same supernatural power which produced the earthquake.

his voice so as to secure attention at once. Do thyself no harm, or "wrong." His purpose of suicide was harmful for his body, and sinful for his soul. For we are all here. This assurance, which Paul gives as a reason why the jailer should not kill him, shows the apostle's quickness of apprehension and presence of mind. It was, moreover, a new thing in the world for a prisoner to be solicited about the bodily and spiritual welfare of his jailer.

29. Called for a light, or more correctly "lights," as in the Rev. Ver. Lights which could be carried in the hand. Came trembling, for fear. He connected all that had occurred with the first prisoners Paul and Silas. Fell down. Recognizing they were under no mortal protection.

30. And brought them out. From the inner prison where they were confined, probably into the court of the prison. Silas, what must I do to be saved? Saved from what? "He is aware that these men claim to be the servants of God, that they profess to teach the way of salvation. It would be nothing strange if he had heard the gospel from their own lips. (The slave girl had declared publicly that these men show unto us the way of salvation.) And now suddenly an event had taken place which convinced him in a moment that the things which he has heard are realities: it was the last argument, perhaps, which he needed to give certainty to a mind already inquiring, hesitating."

31. Believe on the Lord Jesus Christ. The Greek presents a contrast which is lost in the English. He had called them by the usual title of respect, "Kyrioi" (= Sirs, or Lords); they answer that there is one Kyrios, the Lord Jesus Christ, who alone can save. And thy house. Not that his faith would save his household as well as himself, but that the way of salvation was open both to him and to his household.

32. And they spoke unto him the Word of the Lord. They then proceeded, more at leisure, to pour into his attentive and delighted ears the history of Jesus Christ, to declare His doctrine and to explain what it was to believe in Him. All his household shared in these glad tidings.

33. The same hour of the night. It was midnight (see ver. 25). But a new day, birthday, had already begun for him. Washed their stripes. From the blood that had coagulated upon their scourging. He washed and was washed; from stripes, himself from sins. We have here a remarkable instance of the effect of religion in producing humanity and tenderness. Was baptized, he and all his household, as soon as they were sure they believed, they confessed Christ in baptism. There was little danger of hypocrisy or self-deception in those who confessed Christ under such circumstances, and in whom such a change had taken place.

A Christian's Right Place.

BY REV. THEOPHORE L. CUYLER.

A place for every man, and every man in his place. That is as good a motto for the church of Christ as it is for any army: the wrong place may be well high as fatal as no place at all. What our churches need most—next to the outpouring of the Holy Spirit—is the development of all their members in some line of Christian activity.

The pastor is expected to prepare two expositions of Bible truth every week, to conduct the public devotions of his flock, visit every family, to conduct funeral and marriage services, and to perform various miscellaneous duties on committees, etc. No industrious minister complains of this; what disturbs him is that too many of his people shirk their duties or expect him to perform them. A church-member has no more right to roll his work over to the minister than he has to ask that minister to do his marketing or to come and conduct his family worship.

Another person has some leisure and sincere love for souls; to such an one personal visitation among the poor and among the unevangelized is a welcome work. It only requires health enough to walk and loving courtesy enough to talk to those who are visited. My Bible and a tract go with the visit as well as a loaf for the hungry or a toy for the children, then all the better. The outlying masses never will be evangelized until there is more personal contact and personal effort.

Here is another whose gift is a melodious voice, and whoever can sing belongs to Christ's great choir. It is a threefold pun that those who can sing and won't sing ought to be sent to "sing Sing"; but the duty of using a voice in the praise of God is as clear as the duty of using a purse to supply God's treasury.

There are diversities of gifts. I can recall now a venerable man in the first church to which I ministered. He had no knack at teaching, no skill in music, and but little money to contribute. But he did possess a most marvellous gift for prayer. Like Dr. Brown's "leaves on the door-keeper" he could wander into prayer and come into "close groups" with his pleading importunity. That old man's prayers reminded me of Elijah's plea with God for heavenly show-ers. Happy is the church that has men and women who are mighty to "prevail with God!"

Reader, have you found your place? Then stick to it. Labor on there, even though it be in the humblest corner of the Master's vast acreage of vineyard. An idle Christian is a monster. Every cup of water given in the Master's name hath its reward. Wherefore neglect not the gift that is in thee, however small it be; and whatever thou doest for the Lord, do it heartily.—Evangelist.

Professor Huxley on Evolution and Ethics.

Professor Huxley on Evolution and Ethics.

The Romanes lecture which Professor Huxley delivered at Oxford on "Evolution and Ethics" deals with a subject on which we are glad to hear that the Professor has to say. His lucid and orderly speech, his great power of exposition, and the directness and sincerity of his mind are always attractive and stimulating. We have not, however, read any essay or lecture of his for a long time with the interest with which we have read his, which is now published. It makes one rub one's eyes and ready to ask if it really is Mr. Huxley who is speaking. Much of what he says in the latter part of his lecture has often been said before, but it has been said by those who do not accept as complete the evolutionist's account of man's moral experience. The wonder is that Mr. Huxley should do it. And yet perhaps there is no greater wonder in it after all, for he does know something of philosophy, as some of his essays and his little book on Hume in the "Men of Letters" show; and a man who knows far less of philosophy than he knows cannot but see that there are some awkward questions on the subject with which he deals to which the evolutionist, as yet, has given no satisfactory answer. The chapters in Darwin's "Descent of Man" on the "Moral Sense" is one of the most interesting chapters in the book, but it hardly touches the edge of the questions at issue between the evolutionist and the moralist. Mr. Huxley sees these questions and feels the difficulty of them, but he gives no help towards answering them from the evolution standpoint. We do not see our way, he says, beyond generalities. He sees the gaps in the evolutionary theory of the evolutionist's account of the moral nature and the moral experience of man, but he makes no attempt to supplement this account. Not only so; some of the admissions which he makes cannot be reconciled with the theory of the evolutionist's account of the moral nature and the moral experience of man, but he makes no attempt to supplement this account. Not only so; some of the admissions which he makes cannot be reconciled with the theory of the evolutionist's account of the moral nature and the moral experience of man, but he makes no attempt to supplement this account.

The evolutionist explains the growth of man's moral nature in the same way as he explains the growth of man's physical nature—both are purely natural phenomena, both due to purely natural causes. Justice, truthfulness, honesty are as much natural products as bile is, or, as we think Mr. Taine once said, as vitriol or sugar. At a certain stage, for example, in his history, man found it expedient not to snatch like a dog his fellow-barbarian's dinner out of his hand, or walk off with his hunting weapon, and this has ripened, by repetition and experience through ages, into the virtue we call honesty. Mr. Huxley accepts this explanation as substantially correct. They—the propounders of this explanation—adduce a number of more or less interesting facts and more or less sound arguments in favor of the origin of the moral sentiments in the manner in which other virtues or phenomena, by a process of evolution, have little doubt, for my own part, that they are on the right track. But as the immoral sentiments have no less been made the evolutionist's dinner out of his hand, or walk off with his hunting weapon, and this has ripened, by repetition and experience through ages, into the virtue we call honesty.

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What is said in the latter part of this question has been said over and over again by those who believe in the spiritual nature of man and a spiritual basis of duty, but we do not remember to have heard it from an evolutionist of Mr. Huxley's type before. The evolutionist who says this should be able to say something more; he leaves place for, and, in fact, demands some "sanction" for the moral sentiments which he cannot find in nature. It leaves the inquiry out of any doctrine of "natural ethics." There are no natural ethics, if we put any real moral sense in the word ethics. The evolutionist who shuts out God and denies the spiritual nature of man, who holds the nature of man to be a mere natural warrant for using the words right and wrong than he has for using the word ought. He may speak of what is pleasant and painful, of what is useful or injurious to the individual or society, but of good and evil in the moral sense he cannot speak. There is no good or evil if this is the whole account of man's moral nature. Cruelly, selfishness, sensuality are as much in the list of natural products as justice, truthfulness, and purity. The immoral sentiments have just as good an account to give of themselves as the moral sentiments, and no vital distinction can be made between them on natural grounds. It is because Mr. Huxley feels the force of this that he speaks so guardedly of "what we call good and evil," and, again, of "what we call goodness or virtue?" It would almost seem as if he were doubtful whether or no these words stand for realities. We wish he had been a little more explicit here. If there is as much natural sanction for the immoral sentiments, does he feel them alike binding on him? and if he does not, as of course, he does not, why does he not? Where does he get his warrant for making a distinction? We feel truth and honesty and purity binding on us, and falsehood, fraud, and impurity not binding on us; and yet there is the same natural sanction for the one as the other. Then there must be some sanction not natural which belongs to the former which does not belong to the latter, some extra-natural or supra-natural sanction. Mr. Huxley is obliged to make in practice a distinction between the moral and the immoral sentiments for which he admits he cannot find the least warrant in the evolutionist's account of man's moral nature. His philosophy suggests one conclusion to him, his experience and the exigencies of practical life compel him to another.

Then, again, Mr. Huxley feels himself in a difficulty between the natural man and the ethical man, the "fit" man and the good man. Evidently he has as little liking for nature's "fittest" man, the natural man, as the rest of us. The natural man, to put it plainly, and yet hardly more plainly than he puts it

himself, is something of a brute; he does not care much whom he tramples down or who lacks so long as he is full. The lecturer prefers the ethical man, the man who practices "what we call goodness or virtue." But he can neither justify his preference for the good man, nor, so it seems to us, can he account for him. "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of treading down all competitors it requires that the individual shall not merely respect, but shall help his fellows. . . . It repudiates the gladiatorial theory of existence." The "fittest" man, that is, in nature's eye, the man who succeeds and survives, is the self-assertive man, the man who can tread down his competitors, who probably has no theory, but whose practice is more or less of the gladiatorial kind. Nature takes care of the man who most in line with her, and imitates most closely the cosmic process. While the "best" man, by virtue of the very qualities which make him best, is less fit. The better the man the less fit in the evolutionist's sense of fitness.

We think Mr. Huxley a little overstates the fact in the extract we have just given. The practice of virtue is not as much opposed to success in the struggle for existence as he says. The practice of virtue runs to prosperity in the main. "Virtue has a tendency to procure superiority and additional power," Bishop Butler says. Blessed are the meek, for they shall inherit the earth. This is Christ's expression of the same truth. Rule and possession come in the long run to the good; the natural man is not as strong and as secure even in the natural order as the ethical man. But however this may be, Mr. Huxley is the best man to the fit man. He would have some sharp things to say were these occasions, we feel sure, to the self-assertive man, intent only on doing the best for himself, wanting in respect and helpfulness to his fellows, separating himself from the common good. One catches, indeed, a strain of this kind towards the end of his lecture. And yet, if the evolutionist's account of man's nature is a complete account, we cannot see why he should prefer the ethical man. He is certainly pleasanter to live with, easier to get on with, but this is not all that Mr. Huxley means by his preference. If it were, the tone of indignation and reproach with which he speaks of the men who have no care for the common good would hardly be in place. The evolutionist ought to prefer the fit man, the man whom nature reckons best. But he cannot; he feels himself constrained to prefer a different best from nature's. Nature's best man is not man's best man. There is another point here. If nature has given us all our moral sentiments and our moral ideals, how have we come to have a different standard of fitness or best from nature's? Nature has made our morals, and yet our morals are not in line with nature. The ethical man has reached a line at which he turns round on nature and says that her ways are not good enough for him. The non-moral has produced the moral. Mr. Huxley speaks of the "first principles of ethics," which are "inconsistent with the cosmic process." We wish very much he would tell us where he gets these first principles from. They are "inconsistent with the cosmic process," and yet we are told that the cosmic process has given us all our morals. How has the cosmic process managed to give us principles which are inconsistent with itself?

Towards the end of the lecture Mr. Huxley gives a practical turn to it. He tells us that we must not imitate nature but resist her. "Let us understand once for all that the ethical process of society depends not on imitating the cosmic process, but in combating it." To follow nature in the evolutionist's sense of the word nature, excluding the spiritual, is destruction to the nobler life of man. The principles which make for the well-being of man individually and collectively are not given by nature. Natural impulses and appetites, the tiger and the ape in us, must be curbed and disciplined. Man's progress depends on his maintaining a constant fight with that "cosmic nature which is born with us." Mr. Huxley is simply preaching here in the scientific dialectic a doctrine which is a common-place of Christian teaching. "If thy right hand offend thee, cut it off and cast it from thee." Whosoever will, come after me, let him deny himself. He that will save his life shall lose it." St. Paul teaches the same truth: "Put off the old man which is corrupt according to the deceitful desires." "Walk not after the flesh but after the spirit." "To mind the things of the flesh is death; to mind the things of the spirit is life and peace." Mr. Huxley's preaching is sound. But again, what do we not see in how an evolutionist, who does not admit some extra-natural sanction for the moral sentiments, comes to preach in this way. He tells us that man has been made by nature; and yet he has come to a line at which he breaks in part with nature, and his higher moral progress turns on his resistance to nature. Surely it means this, that man is not wholly nature's child, that there is something in him which nature has never given him. Man is not entirely made in nature. We accept, in the main, the evolutionist's account of the development of the moral sentiments, but there is an element in them, some sanction with them, for which the evolutionist has no explanation. Man is God's child as well as nature's child, and he is bound to God as well as to nature. And there is a Holy Spirit about him and in him leading him and lifting him out of the flesh into the spirit, and out of the natural into the Divine. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—H. Bonner, in London Freeman.

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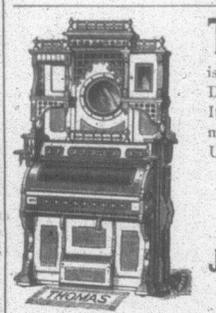
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A CHANGE IN ADDRESS will be made provided the old and new addresses are given.

Messenger and Visitor.

WEDNESDAY, JUNE 28, 1893.

AN IMPORTANT AND PRESENT DUTY.

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Individual members of them would appear to be the gathering in of contributions for the support of the enterprises to which as a denomination we have set our hands.

THE CHURCH AND THE PEOPLE.

In an article or address which has been issued in leaflet form, President Strong, of Rochester, discusses "Our Baptist Advantage in America."

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Notes by the Way.

A trip on the Upper St. John is a feast of the vision. We left Fredericton at six on a fine June morning.

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N. S. Western Association.

THE MEETING OF THE ASSOCIATION WAS HELD AT BROOKFIELD, QUEBEC CO., ON TUESDAY MORNING.

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* * * The master which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

SMALL'S CORNER.

Shall I complain because the fruit is so very... All the languid lights have ceased to shine? For joy that was, and in no longer mine; For love that came and went, and comes no more; The hopes and dreams that left my open door; Shall I, who hold the past in firm review? Nay! there are those who never quitted life's wine— That were the unluckiest fate one might deplore. To sit alone and dream, as at of sea, When all the world is vague with coming night— To hear old voices whisper, sweet and low, And see dear faces steal back, one by one, And thrill anew to each long-quiet delight— Shall I complain, who still this bliss may know? —LOUISE CHARLES MILLER, in BOSTONIAN.

THE HOME.

A Woman's Investigation.

"Men are fond of laughing at the little ways and whims of women," says a married lady, "but I wish some man would explain to me why he carries unimportant papers about with him for months, wearing them out in so doing. I have often asked my husband carefully change the contents of a coat or trousers pocket from one suit of clothes to another. Soiled, worn envelopes and folded papers are tenderly transferred, and for a long time I was impressed with the importance of the operation, and drew an instinctive breath of relief when it was safely over. One day my curiosity got the better of me, and I begged for a sight of those mysterious documents, guarded with such care. To please me my husband examined them. He found several unrecipit bills, some that had been paid, and receipts filed, a note from a friend dated three months back, regretting that he didn't find him in his office when he called; one or two business cards of firms he had no recollection of knowing; several advertisement circulars, a playbill of last season's performance, preserved for some forgotten temporary reason, and, perhaps, three really important papers among the whole lot. And I honestly believe if I had not prompted the investigation he would be treasuring those worthless bits of paper to this day, under the impression that they were of value."

The Glory All About Us.

If we had eyes to see the glory of the Lord in the every-day of Divine providence, we should find light and comfort a thousand times where now we walk in darkness with sorrow uncomfited. The glory of the Lord is everywhere. It shines in the lowliest flower, in the commonest grass-blade, in every drop of dew, in every snowflake. It burns in every bush and tree. It lives in every sunbeam, in every passing cloud. It flows around us in the goodness of each bright day, in the shelter and protection of every dark night. Yet how few of us see this glory! We walk amid the Divine splendors, and see nothing of the brightness. Says Mrs. Browning: "Earth's crammed with heaven, And every common bush affords us God; But only he who sees beneath his feet, The most profound and beautiful of seeds, We cry out for visions of God, when, if our eyes were opened, we should see God's face mirrored in all about us. There is a legend of one who travelled many years, and over many lands, seeking God, but saw him in vain. Then returning home and taking up her daily duties, God appeared to her in these, showing her He was ever close beside her. . . . So there is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room for the noblest living. There is opportunity in the most commonplace life for splendid heroisms, for higher than angelic ministries, for fullest and clearest revelations of God.—J. R. MILLER, D. D.

Darning.

Darning seems almost in danger of becoming a lost art. With the cheap price of clothing to-day many people find it easier to buy the new than to mend the old. While such a spirit of wastefulness is certainly to be deprecated, it is true that in olden days a great deal of time which modern housekeepers can ill-afford with their many duties was spent in mending rents. For in spite of all the improvements in modern life, labor-saving machines have not kept pace with the added duties of the modern housekeeper. While it is true that the modern housekeeper is a much happier and wiser woman than her grandmother, she is not apt to be so skillful in purely manual tasks. It is a matter of regret that children are not taught mending and the art of needlework as carefully as they were in the olden time. It is a rare thing for a young girl to be able to make a neat darn in cloth. She should use the raveling of the goods wherever it is possible to do so, or a sewing silk exactly matching the cloth. Where the cloth is very thick and heavy it will not be necessary to put a second piece of cloth under it, but the edges of the cloth can be woven together, and when pressed the darned spot will be practically invisible. Where the cloth is thinner, a piece of cloth exactly matching it or a piece of the cloth itself should be placed under it in the mending of kid gloves a piece of silk exactly matching the gloves should be placed under the seam where they split and the glove drawn together over this silk, that it may serve as a stay to the seam. This will make a neat as well as strong seam, for the silk remains invisible. The darning of thin muslin or tissue is one of the most delicate matters. For fine muslin, a thread about the same size as the thread of the goods should be chosen, and the darn should be woven together so as to match the weave of the goods. This must be done very firmly and thoroughly, as no stay can be put under it. The darning of stockings is an art in which every girl should be brought from her childhood, as there is no mechanical means by which it may be performed, and it is the most important part of the mending of every family. A matter of great importance in this particular is the often overlooked. The darning wool or

darning cotton should be chosen in the same quality as the stocking. It is not an uncommon thing to see a coarse heavy quality of cotton used, because this fills up the darn more rapidly. This is a mistake. It makes the work clumsy and ugly and shows a clumsy manner.

Health Notes.

RHACHIC.—Take five parts of camphorated chloral, thirty parts of glycerine, and ten parts of oil of sweet almonds. A piece of cotton is saturated and introduced well into the ear, and it is also rubbed behind the ear. The pain is relieved as if by magic, and if there is inflammation it often subsides quickly.—Medical Brief.

PERMISTION OF THE FEET.—Some people who suffer from this complaint find it intensified by the secretions containing a considerable amount of valeric acid and cutyric acid, which in some severe cases produce an intolerably bad smell. Checking the perspiration would not be advisable, and it remains only to deal with the facts on hand (or foot) and this can be successfully accomplished as follows: After washing the feet well with soap and warm water, in which a little (four ounces to the gallon) washing soda has been dissolved, apply the following powder freely to the entire foot and most plentifully between the toes: Salicylic acid, one ounce; precipitated chalk, three ounces; powdered rose-water (alcohol), six ounces; anti-fermentic action of the salicylic acid, combined with the anti-oxidizing and absorbing quality of the chalk, neutralize the smell of the secretion at once, and the lubricant action of the rose-water acts like a charm in overcoming irritation and allaying the irritation produced by it, which increases the flow of the secretion.—Boston Journal of Health.

Household.

PINEAPPLE SNOW.—Pare, remove the eyes, and grate the pineapple. Drain the pulp on a sieve. Beat the whites of four eggs until foamy slowly add four tablespoonfuls of powdered sugar. Beat until stiff and glossy; add a teaspoonful of vanilla. Whip a pint of cream to a stiff froth and stir it carefully into the whites of the eggs, with the pineapple pulp. Serve very cold in custard glasses.

FRIED CUCUMBERS.—Peel three good-sized cucumbers, slice them half an inch thick, and lay in cold, salted water for an hour, then dry on a towel. Put a large frying-pan over the fire, with drippings or lard half an inch deep in it, and when the fat begins to smoke put in the cucumbers, only so many as will lie on the bottom of the pan; dust with pepper, and quickly fry them brown on both sides. Serve hot. These are very nice served with toast.

A GOOD BREAKFAST CAKE.—Take one quart of flour, two teaspoonfuls of baking powder, two tablespoonfuls of sugar, one tablespoonful of butter, one tea-spoonful of ground cinnamon, and a pinch of salt. Mix all the dry ingredients together, rub in the butter, and add enough sweet milk to make a soft dough. Roll into sheets, put in pie tin, allow to come up on the side a little, and sprinkle with sugar, cinnamon, and tiny bits of butter. Bake in a moderately hot oven and serve at once.

CHOCOLATE GINGERBREAD.—Mix in a large bowl one cupful molasses, half a cupful of sour milk or cream, one tea-spoonful of ginger, one of cinnamon, half a tea-spoonful of salt. Dissolve one tea-spoonful of soda in a tea-spoonful of cold water; add this and two tea-spoonfuls of melted butter to the mixture, and mix thoroughly. Then roll out, and finally add two ounces of chocolate and one tea-spoonful of butter melted together. Pour the mixture into three well-buttered, deep tin plates, and bake in a moderately hot oven for about twenty minutes.

PERHAPS the gayest kitchen in the world is Queen Victoria's, with its crowd of servants in royal liveries, the Highland and Indian domestics, and the clerks of the cellar and other heads of departments in their respective uniforms. The clerk of the kitchen has a staff of four assistants and clerks and a woman servant who is known as the "necessary woman." The chief has four master cooks, two yeomen of the kitchen, one of whom is confederate, two roasting cooks, two coffee women, and a small regiment of scourers, kitchen maids, store keepers, and general servants.

SALT FISH MINCE.—One of our nicest compounds was made from the remains of cold boiled salt fish, sometimes from a mixture of salmon, mackerel, and shad. Pick out all the skin and bones carefully, and mix with twice its bulk of cold boiled or baked potato, well chopped. For a quart bowl of this mixture, cut a dozen thin slices of fat salt pork, fry brown, and dish; turn the minced fish and potatoes into the hot drippings and season to taste with pepper (salt is generally not required). Stir with a broad-blade knife until smoking hot; and if you wish it brown on the under side, set back on the stove for a few minutes. Dish with the pork around. A boiled cauliflower, with white sauce, or turnips cut in dice and boiled and served in a white or cream sauce with this mince of fish, makes a palatable, nutritious, and excellent dinner.

CREAMED MACKEREL.—Provided you do not include this in your daily bill of fare, there is no better breakfast dish (according to Alice Chittenden in the Country Gentleman) than this. Soak the fish all night in cold water. The next morning wipe it well to get off the salt crystals, cover with cold water if you have any suspicion that it is not sufficiently freshened (otherwise with boiling water), and simmer until the bones lift easily; drain and pour over a sauce made by heating a gill of cream in a saucepan, seasoning with white pepper and thickening slightly with flour. Drop bits of butter over the fish, and pour the sauce around. If you have been provided enough to provide a window box of herbs, mince some parsley and sprinkle over the fish. Baked or stewed potatoes and corn bread are nice accompaniments.

No good blood is made by the dyepic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

Minard's Liniment is the best.

THE FARM.

The Poor Man's Friend.

The owner of poor soil has no greater hope for quick fertility than a low price than sheep-feeding. Thousands of barren acres have been abandoned and brought into high fertility by keeping sheep upon them and encouraging the growth of clover and other green crops. Even sand wastes have been changed to excellent land by the aid of these restful, industrious and economical animals. On land so poor that little besides bitter weeds can be produced, it is necessary at first to feed some green crop raised elsewhere, like oats, peas, clover, etc., or what is preferable, and just as cheap, wheat bran. A poor farm makes poor returns, and with the fertility that can be mustered the first two or three years the income must be extremely meagre. By the use of sheep, however, very satisfactory profits may be derived, and at the end of a long season of hard work during which the heavy fertilizers must be incurred, for sheep pay themselves even oftener than semi-annually. Properly managed, the winter lambs can be turned off from January to April, a big burden of manure spread on the fields in early spring, and once fattened and sold a little later when most farmers are using these same animals to fatten or bring up the usually late lambs, and still a little later a crop of wool ready for the market. A few late autumn lambs, which are soon to be prepared for market at slight cost during May, June and July, and in some places a second clip of wool is made in the early fall. For the poor young man beginning life, perhaps with nothing but a farm inheritance by the parents, the rearing of wheat or other crops, sheep present the very best opportunity. The keeping of sheep also is peculiarly adapted to family life on the farm. What boy and girl do not like these woolly friends and playful lambs? And nobody can manage these animals with greater success and sympathy than the bright boys and girls of the farm.—Hollister Sage.

Handling Farm Produce.

The profit and loss of the crop depends fully as much on the way it is cared for and marketed as on the success of the production. As a rule it does not take the same amount of care and ingenuity to produce a good crop as it does to care for it and market it to the best advantage and at the best price. For instance, sheep are injured by too much handling; and with the crude methods used it can hardly be avoided. What is needed is an improvement in methods. The usual method of handling produce, for instance, practiced by the majority of producers is to pick them up in baskets and empty them into pits or into the wagon-box, where they have to be handled again by hand, or with a fork or shovel, and either spend a good deal of time in picking them up, or hand, or injure them and start decay by bruising them with shovel or fork. Mr. T. B. Terry, in his "A B O of Potato Culture," tells us a better way: "For several years I have been using bushel boxes for handling early potatoes while the skins slip, and for handling the crop in the field all through the season. This is one of the ways in which the potato specialist can get ahead of the small farmer. I think we should try this before we get these boxes made. Our boxes are thirteen inches by sixteen, and thirteen deep, all inside measures. They were made a little deeper to allow for shrinkage. The sides and bottom are made of stiff, and the ends of it. Hand-holes are cut in the ends. "The upper corners are bound with galvanized hoop iron to make them strong. The price paid for them was from \$25 to \$30 a hundred at a box factory. Some light wood should be used, of course, so as to make them as light as possible. They need not weigh more than six or seven pounds. Early in the season, while the skins slip, our potatoes are dug and packed in bushel boxes, and the boxes are covered as fast as filled. They are then safe from sun and rain till wanted for market. The covers are simple pieces of board cut about fifteen by eighteen inches. During one day they are taken to market the next, and set off on the boxes at the grocer's, and then set by him into his delivery wagon and taken to his customers, the consumer gets them just nice and fresh as they were dug. Of course these boxes filled with potatoes should be carried on a spring wagon, and covered by canvas from sun and rain."—New England Farmer.

Growing Celery.

Of all the vegetables we raise none have grown in public favor and demand faster than celery, and none are receiving more attention and care in cultivation. The seed for the earlier crop should be sown under glass in April, and transplanted once; the seed is very slow to germinate and requires a great deal of water. If the weather should be very bright and warm, the glass will need to be covered with a mat during the heat of the day to prevent the soil becoming hard and crusty. The seed in the field should be very highly manured and made fine by thorough working, and the plants well watered when set; stir the soil often to kill the weeds down and promote the growth of celery, and draw no dirt to the plants till time to bleach it. There is a great diversity of opinion in regard to the best varieties to be grown. I unhesitatingly say that for early celery the White Paine is the best for me to grow. There is much prejudice against the variety, but I think it is merely due to the way in which it is grown. This variety is known as one of the self-bleaching, and I judge by the looks of some that it is allowed to bleach itself, and under these conditions no celery can fail to be tough in texture and strong in flavor. It isn't possible to get something for nothing in growing celery, any more than it is in short term endowment orders. When I have had the best, it has been because I failed the requirements for success, and when I have failed, it has been my own fault. To have well bleached, crisp celery requires that the bleaching be done at the proper time and in the proper manner. It must be bleached while it is making good, vigorous growth; if we

wait till it has nearly done growing and try to bleach that old growth, we shall fail to get nice celery. There are different methods of bleaching, but none, I believe, that is as good as the soil in which it grows. In all the kinds of vegetables there are a great number of varieties. Always get the best, but do not think they grow alone, that you have only to get the right variety to succeed. It is very much as it was with the man who always had better hops than his neighbors, and when asked what breed they were, replied, "The will-poll breed."

We hear much complaint about the poor market, and it is true there are a few weeks of midsummer that the demand is not very brisk, but it is seldom that we cannot sell all we have at the market price, and that ought to satisfy all reasonable mortals. If prices are low at certain times, they are high at others, and until we come a good deal nearer than at present to producing what is used here, we ought not to grumble about the market. A New Combination for the Silo. The Maine Board of Agriculture sends the following: "The Robertson Combination for making silage is composed of Indian corn and English horse beans, together with the heads of the mammoth Russian sunflower. It is designed to be a perfectly balanced ration, the beans and sunflower seeds furnishing the albuminous matter, just for the sake of lacking in the corn. Secretary McKean of the Maine Board of Agriculture, has obtained from Professor Robertson, Dairy Commissioner of Canada, its originator, seed enough for one and one quarter acres, which he sent to F. S. Adams, of Bowdoin, president of the board, who will plant it and give the 'combination' a trial this season. Small amounts will also be planted in Kennebec and Oxford counties. The secretary writes this 'combination' may become of much value to the dairymen of Maine, by enabling them to grow a perfectly balanced food for the silo, and thereby save purchasing so much grain."

It seems a little hard, after the beautiful geranium has thrown out strong shoots and is just showing symptoms of great clusters of buds, to cut and slash them in what appears to be a whimsical fashion, just for the sake of having more plants by and by, but this sort of thing is the very wisest kind of putting out at interest, and yields such satisfactory results that only one trial is needed to convert the most obtuse into a fan, either in a corner, geranium, heliotrope, salvia, and abutilon have gotten into flourishing condition, steadily prone the most healthy looking roots and put them in a pan of sand kept very wet and constantly exposed to the sun, either in a corner window or in some sheltered corner of the garden. A few boards set up around the pan to make a safe inclosure, and the same of glass laid over, will answer all purposes. It takes but a few weeks for these cuttings to strike root, when they may be transferred to the border, where they will come on and grow luxuriantly if properly cared for. In this way, by putting in relays of cuttings, one may provide any number of plants merely by the sacrifice of one, and it would seem well worth while to do this for the sake of the abundance of foliage and bloom that comes later. It is much better to pinch off the buds, if one has the courage to do so, than to allow them to exhaust themselves with wilting too early. As soon as the roots are fully established, perhaps in a month after the first bloom shoots show themselves, they may be allowed to flower merely by the sacrifice of one, and it would seem well worth while to do this for the sake of the abundance of foliage and bloom that comes later. It is much better to pinch off the buds, if one has the courage to do so, than to allow them to exhaust themselves with wilting too early. 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NEWS SUMMARY.

The Duke of York has called the Countess of Derby that a slight would be acceptable to himself and Princess May as a wedding present from the women of Canada.

Five of the eight prisoners confined in the Amherst jail escaped on Tuesday morning. They cut through the half-inch bars which were on the windows and walked off.

A verdict of not guilty has been returned in the case of Mrs. Stevens, on trial at Dorchester for causing the death of her adopted daughter, Mabel Glennie Hallett Stevens.

The county poor house at Greenwich, four miles from Kentville, was destroyed by fire Saturday. The fire was caused by one of the inmates upsetting a stove in the kitchen. The building was insured for \$1,200.

The net revenue of Canada to the first of June was \$237,443,000, an increase of nearly half a million. The expenditure on account of consolidated fund to May 31st was \$28,689,000, and the revenue \$34,232,000. The capital expenditure to the same date was \$3,162,000.

A petition signed by Prof. Goldwin Smith, Mr. George Gooderham, Archdeacon Walsh, and 5,300 others, has been presented to the Toronto City Council in favor of submitting to the popular vote the question of running Sunday street cars. The Council refused to give a by-law for the purpose its first reading.

The Manitoba government crop bulletin, which is to be issued shortly, will show an increased acreage under crop over any previous year of 211,000 acres. The increase in the Northwest Territories will exceed 300,000 acres, making the aggregate increase over half a million acres. Allowing twenty bushels to the acre, an increase of ten million bushels at least may be looked for this season.

Customs officers arrived at Baldo Verde from St. John on Saturday last and seized the Norwegian bark Marie, Borges, in ballast from Belfast, for smuggling. It is said that a considerable quantity of whiskey was sold or given to parties on shore, and that these parties entered a complaint at St. John. She is now in possession of the customs authorities at Ottawa, and will probably not escape without a heavy fine.

The Canadian cheese makers have scored a great success at the World's Fair. The total number of cheese exhibits was 667, of which 162 were from Canada. But of the 133 prizes awarded Canadians carried off no fewer than 120. Of these 60 fell to Ontario, 52 to Quebec, two each to Nova Scotia and P. E. Island, and one to New Brunswick. Another notable fact is that 81 of the Canadian cheese exhibits were graded above the very highest of those from the United States. In fact Canada has swept the field and had no rival within hearing distance. More than nine-tenths of all the prizes in a world's fair

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

competition is glory enough, and clearly establishes the claim of Canada to be regarded as the great cheese country. This result cannot fail to aid in spreading the fair fame of the Dominion dairymen.—Telegraph.

The General Assembly of the Presbyterian church at Brantford decided to hold the next annual meeting at Saint John, N. B.

The Protestant Ministerial Association of Montreal has decided to hold a series of prayer meetings during the month of September.

An Ottawa despatch says the Marine Department has been notified of the seizure of the schooner Lewis H. Giles of Gloucester, Mass., by the cruiser Vigilant for inhore fishing off Cape Egmont, P. E. I.

The convention of the Dominion Women's Temperance Union, lately in session at Winnipeg, re-elected the old board of directors. During a discussion of the subject of dress reform, the wearing of sleeveless and low-cut gowns was severely condemned.

Mrs. Alexander Cameron, who was accused of poisoning her husband by morphine, and who has been awaiting trial at Annapolis, N. S., was brought before Judge Graham on Tuesday. The judge's address was strongly in the woman's favor, and the grand jury found no bill.

The imports for eleven months are \$109,500,000, an increase of \$10,100,000, and the duty collected an increase of \$1,780,000. The imports for the month increased \$2,750,000. The exports for eleven months were \$101,750,000, an increase of \$5,225,000. The May exports increased \$1,107,000.

James Larkin, of Prince Edward Island, employed on the Canadian Pacific Railway at Greenville, Me., attempted to jump on a gravel train. He fell beneath the train and both legs were cut off. He was carried to Jackman but died before medical aid arrived. Larkin was about 25 years old and unmarried.

The steam and water power mill owned by Messrs. Rourke Brothers, at St. Martins, was destroyed by fire Monday night. The mill was situated on Vaughan's creek and was a first class one. It was insured for \$3,900 in the British North American, and with the Western for \$6,400. A house and barn which are near the mill were saved.

British and Foreign. The arguments in the Behring Sea case are concluded. It now remains for the court to make up its verdict.

Reports from several cities in Asiatic Turkey say that cholera has appeared in many districts, and is spreading rapidly.

A despatch from Tripoli, Syria, states that the British battleship Victoria, flagship of the Mediterranean squadron, collided with the British warship Camperdown while manoeuvring off Tripoli. The Victoria had an enormous hole made in her side, through which the water poured in torrents. The hull quickly began to settle, and before those on board could cast loose their small boats the big ship went to the bottom, carrying down with her not less than 400 of her officers and crew. Among those lost is Vice-Admiral Tryon, commander of the Victoria.

Use Skoda's Discovery, the great blood and nerve remedy.

The total admissions to the World's Fair on Thursday numbered 138,575.

The jury in the Lizzie Borden case at New Bedford, Mass., reported a verdict of not guilty, after deliberating one hour and fifteen minutes. The other cases against Miss Borden were not pressed and she was discharged.

A despatch from Chicago, under date of June 17, states that the Court of Appeals has unanimously decided in favor of open Sundays at the World's Fair. The court holds that the local directory is in full control and that the government has no standing.

The coroner's jury investigating the Ford's theatre disaster at Washington, D. C., brought in a verdict holding Col. F. C. Ainsworth and the superintendent of the work responsible for the death of the victims by reason of criminal neglect on their part.

"Brace Up" is a tantalizing admonition to those who at this season feel all tired out, weak, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is really wonderful. So we say, "Take Hood's and it will brace you up."

For a general family cathartic we confidently recommend Hood's Pills.

Liver Complaint, Dyspepsia, Nervousness & Sleeplessness, Flee at the advent of SKODA'S REMEDIES, WHEN PHYSICIANS FAIL.

Geo. Redden is a resident of Windsor, N. S. Mr. R. is a member of the Methodist Church, and his Christian character and integrity are beyond reproach.



SKODA DISCOVERY CO., WOLFVILLE, N. S. I have been a sufferer for several years with LIVER COMPLAINT and DYSPEPSIA, NERVOUSNESS, SLEEPLESSNESS, and PILES. I have tried Physicians, and many un-called cures, but obtained no relief until I tried your MEDICINES. I have now taken 6 bottles SKODA'S DISCOVERY, 6 boxes LITTLE TABLETS, and feel like a new man, much better than I have been for years. I am satisfied that a continued use of SKODA'S REMEDIES, will COMPLETELY CURE me. I have much pleasure in recommending these REMEDIES to suffering humanity, as SUPERIOR MEDICINES. Very truly yours, GEO. REDDEN. SKODA DISCOVERY CO., WOLFVILLE, N. S.

WHEN THE Ontario Mutual Life COMPANY

Was organized in 1870 its entire funds amounted to \$6,216, contributed by the policy-holders, who also constitute the Company. Since that time it has paid to policy holders, their heirs and assigns, \$1,653,112 97 and now has \$2,253,000.00 securely invested as a provision for future payments. The entire profits being divided amongst the policy holders clearly gives them advantage over those offered by other companies. Hence if you want a Life or Endowment policy, examine the "Ontario's" rates and plans.

E. M. SIPPRELL, Manager for Maritime Provinces, 109 Prince Wm. St., St. John, N. B. A. M. BISHAW, Halifax, N. S. N. JILEY, St. John, N. B. J. M. ABBUCKLE, Summerside, P. E. I. Rev. W. M. DOWNEY, Fredericton, N. B. A. J. FORD, Miramichi, N. B. Agents

SPECIAL NOTICE. RENEW YOUR LESSON HELP ORDER

FOR Third Quarter, Beginning July 1, At Once, FROM BAPTIST BOOK ROOM, HALIFAX. GEO. A. McDONALD, Secy-Treas.

JOHNSTON'S FLUID BEEF INVALUABLE AS A STRENGTH-GIVING FOOD.



STAINED GLASS We have a staff of artists and designers engaged upon all kinds of ART GLASS FOR CHURCHES, HALLS, SCHOOLS, PRIVATE HOUSES, &c., &c. A. RAMSAY & SON, (Established 1843) Glass Painters & Stainers, Manufacturers of Leads, Colors, Varnishes, MONTREAL.

Are You Building?

If you are, wouldn't it pay you to correspond with us? We have the largest Sash and Door Factory in the Lower Provinces, covering 8,000 square ft. of ground (exclusive of dry houses and lumber sheds), with 30,000 ft. of floor surface. It is equipped with the latest and most improved machinery, run by skilled mechanics, who turn out work second to none. We carry in stock a large quantity of Doors, Sashes, Mouldings, Balusters, Stairs, Railings, Gutters, Sheathings, Flooring, &c. Having a practical designer in our employ, we can furnish designs and estimates for almost anything in the Wood-working line.

A. CHRISTIE WOOD-WORKING CO., CITY ROAD, ST. JOHN, N. B. STAMINAL is a valuable food and tonic for the warm weather. It supplies the vital principles of BEEF and WHEAT with HYPO-PHOSPHITES.

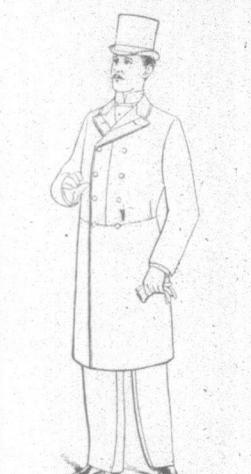
WHERE SHALL HE SPEND HIS DOLLAR ???

THE EAGLE SAID: I may be worth a dollar, Or I may be worth a cent, The value I can bring you Depends on how I'm spent.

THE GOOSE SAID: The prices asked for honest goods Are bound to be the steepest: Go buy job lots or second grades, Because they come the cheapest.

THE OWL SAID: The firm that gives you worth and wear, Dollar for dollar the same, Is the place all sensible people seek, And this advertisement gives the name.

THE MAN SAID: I've heard what all of you have to say, And the Eagle is certainly bright; The Goose has spoken the words of a fool, But the wise old Owl is right.



Nothing better than Worsted for the man that must be dressed "as well as the next one," or for the man whose business it is to dress that way. There's many a man that wears a Black Worsted Frock Suit besides the man that has to. We have them that fit, for the very men who want them. Another thing. You come to us the day you want it and get your Suit. They're here for you to have the minute you ask it. Best of all. Everything marked in plain figures, and you'll pay not a cent more than anybody else, or less. There may be other ways of making money, but we prefer to do business "on the square." Plenty of everything that men wear to go with Frock Suits—Collars, Cuffs, Shirts, Neckties.

It's harder than you'd think to say much more about Ties than that we keep all sorts at all prices.

The Tie trade is coming our way, sure enough.

Then we sell a raft of White Shirts from 75c. to \$2.25, and Unlaundered Shirts, Colored Shirts with collars, Flannel Shirts, Cotton Shirts, and all styles that others sell, besides the sorts that are seldom called for.

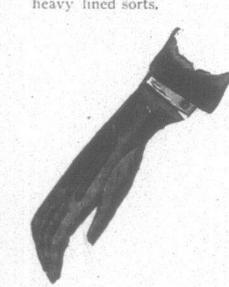


Collars. Standing and turn-down — English, German and Canadian makes; in all the fashionable shapes—high and low cut, turn-over point, roll collar, and cutaway front.

And Ties. Made-up Scarfs and Four-in hands; all the Bows that men wear, and the Windsors that you tie yourself.

In the very store where you buy your thin Suit—Tweed or Serge—you can get other cool things to go with it. Neglige Shirts, Summer Underwear, and a whole store full of June, July and August fixings.

All the Gloves that men wear we keep—for walking, dress and driving. An odd lot of Tan and Dark Browns at 75c. White Kids, 65c.; White Cotton Gloves, and the heavy lined sorts.



The man that wears our clothes seems just the same as any other well-dressed man. Yes; but look at his pocket book—it's fat.

By the way, our clothes fit all sorts of men—stout and slim—that's old news. Our Underwear fits stout men too—that's new news, and it's welcome too.



A man we know—not wealthy—was recently much pleased at being taken for a rich man. He happened to be wearing one of our Suits. Wonder if that had anything to do with it?

But how about the boys? Don't you ever think that they're pleased too? A boy in one of our Suits has the same feeling as a man in one of our Suits—proud of himself.

Boys' Double and Single-breasted Sacks in all the patterns we've had all along, and more. Blue Serge, \$2.95 to \$6.00. Tweeds, \$3.50 to \$7.00. In all the patterns and shades that people look for.

If we get that boy of yours when he's young, we expect to keep him in our clothes all his life.

Just as much color as you want—unless you want too much—in those light Tweeds for summer, \$7 to \$15. If they aren't even better than last year's, the world is going backward; for we've got the best there are.

Could more good things be crowded into our Furnishings? Those Neglige Shirts and other fixings.

A good Boys' and Men's store is one where only good clothes for boys and men are sold—and your money back if you want it.

That is the bottom ground of good business: the refinements are pleasant surroundings, courteous treatment, ready service, and a hundred other graces that are here or will come as we grow.

OAK HALL - SCOVIL, FRASER & CO., - OAK HALL KING STREET, SAINT JOHN, N. B.

THE CHRISTIAN MESSENGER AND VISITOR

Vol. IX., No. ... In the B. Y. F. U. ... third page, President ... time Union, gives some ... to special rates of ... of value to those who ... the Indianapolis conven ... gret that Bro. Bess' note ... us in time for last week's ...

It was our privilege in attendance upon the ... cision, to share the gener ... of Dr. and Mrs. Parker at ... home in Dartmouth. The ... somewhat less vigorous ... Parker, we are pleased to ... ing better health now th ... years ago. We need not ... as general as ever, and not ... in every good cause, espec ... pertains to the well-being ... denomination, whose inte ... long and so faithfully as ... friends of Dr. Parker—at ... there are of them I—will ... happy and fruitful year ... added to his long and ho ...

Where there's a way, says the old adage, to giving for the support of the gospel as well as to things. Many are still ... example of that poor w ... palty in the eyes of me ... the sight of Christ; an ... hand, many who profess ... that they have nothing to ... Lord's treasury are year ... large sums upon unwh ... tles. One of the pastore ... Association, speaking to ... Systematic Benevolence ... brother who, when asked ... bution for missions, shed ... because he had nothing to ... was learned that this sam ... his two sons, under ag ... twenty-five dollars for a ... cent for missions! If ... tobacco money could be ... foreign missionary con ... might enlarge our force ... field, which the missio ... urgently beseeching may ... would any one be the los ... ing the tobacco? ...

A few days ago w ... selves of an opportunity to ... visit to Truro and call up ... pastors there. In Truro ... places, there is some coim ... times, but substantial evi ... perity are not wanting, an ... now looking its best, beau ... gardens adorning its pri ... and setting off its many ... to advantage. Pastors ... Affairs are laboring hard ... with a good measure of ... latter has about completed ... of his pastorate with the ... church. His ministratio ... from others than himself ... appreciated by his people ... that he has much reason ... aged in his work. Pasto ... his people have succeed ... their new place of work ... during the year, and, a ... know, it has lately been ... building seems to leave ... desired in respect to co ... work, and its interior a ... especially attractive. T ... abundant in labors and ... plans for the successful ... of the church's work.

Senator Leland St ... has lately died at his ho ... Francisco, was a man wh ... become widely known. ... brated as one of the great ... the country, having suc ... cumulating property to ... Is said, of some \$40,000,000 ... But the name of Senator ... become known to the wor ... because of his wealth, bu ... his use of a portion of it ... university which bears his ... loss of his son, Leland St ... died in Italy in 1884, was a ... Mr. Stanford and his wif ... many fondly cherished ho ... of the desire to erect a s ... al to their son came the ... university to bear his nam ... estimated at \$20,000,000 ... for the purpose. The wor ... was begun in 1887, and ... was formally opened in ... It is said that the establi ... university has had the effe ... increasing the value of ... ford's other property at Pa ... founding of the university ... worthy use of wealth, and ... has done wisely in choos ... and his son a form of mem ... which many may be benefi ...