

# Messenger and Visitor.

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## The N. B. Western Association.

This Association began the second half century of its history in the meetings held at Florenceville, June 24-26. It was entertained by a hospitable people, who live in one of the most fertile agricultural districts in the Maritime Provinces. Carleton County has long been noted for the beauty and variety of its scenery.

Along the St. John River, especially at this season of the year, there is spread before one a constantly changing and delightful prospect. At Florenceville, the elevation from the level of the river affords an extended and delightful view, both north and south.

It was much regretted that the attendance of delegates was not larger. The unfavorable weather doubtless kept many at home who otherwise would have come, but in the churches the interest in the meeting must have been less than in some former years.

On Friday afternoon the Association was called to order by the Clerk of last year, Rev. C. N. Barton, in the absence of the retiring Moderator. The election of officers resulted in the choice of Rev. A. H. Hayward, pastor of the entertaining church, as Moderator. Pastor Hayward, in a few well chosen words, extended a welcome to the Association. Rev. C. N. Barton was re-appointed Clerk; Rev. J. H. Cahill, Ass't Clerk; Deacon M. S. Hall, Treas.; Rev. A. Freeman, Vice Moderator. Visiting brethren, Principal I. B. Oakes, Prof. L. E. Wortman, Rev. S. D. Ervine, Rev. H. A. Charlton and A. H. Chipman, were invited to seats in the Association. The Clerk and Ass't Clerk, as requested, prepared and read a list of the delegates present or expected. Revs. T. Todd, J. D. Freeman and J. W. S. Young, a committee of arrangement, appointed by the Moderator, presented a partial report and their outline of a program was on motion adopted.

Rev. J. H. Cahill, chairman, read the report of the Committee on Denominational Literature. This report urged the importance of Baptists being acquainted with and interested in their own doctrines and church history. If our denomination is to grow and be a great power, then our people must more and more become familiar with the distinctive principles for which we, as a denomination, stand. This knowledge may be obtained from such literature as is supplied by the Baptist Book Room of Halifax, an arsenal of Baptist Literature always supplied with that which we, as a denomination, need in our schools and in our homes. The Messenger and Visitor also is a standard bearer of Baptist principles, a paper which, when read, will develop and strengthen the mental and moral nature, a paper worthy the patronage of every Baptist family, and the reading of every Baptist adherent.

The suggestion and endorsement of this report was generally approved in the brief discussion which followed its reading, the speakers being Revs. J. D. Freeman, T. Todd and Deacon M. S. Hall and A. H. Chipman, and the report adopted.

The report on Education was read by Rev. J. D. Freeman, the chairman of the committee. It was a definite statement of the attendance at the Academy and the Seminary and the College. It showed that for the year a total of 319 students at our institutions is an encouraging number, and yet one that can be much enlarged. The report referred to the changes in the teaching staff now occurring, paid fitting tribute to the work of the men retiring and told of the character of the men engaged to fill their places. It made an appeal to the churches in Western N. B. to support institutions which are their own and through their help or lack of help must extend their work or fall in accomplishing their mission.

Rev. H. A. Charlton, an old time student at Acadia, spoke of his love for the College and his increasing interest in her welfare. Principal Oakes asked for more students, referred to the excellent equipment of the institutions at Wolfville, called attention to the particular needs at this time for the completion of the Forward Movement Fund. Other speakers, who also were earnest in their endorsement of our schools, were Revs. T. Todd and A. Freeman, Prof. Wortman and Dea. M. S. Hall. The meeting closed with prayer by Rev. J. W. S. Young.

### FRIDAY NIGHT.

At 8 p. m. a short sermon was preached by Rev. A. Freeman. His text was taken from Matthew 5, the 12th Verse, and his theme: "The Christian Religion a Religion

of Gladness." The speaker was heard, with much profit, by a large congregation.

At 9 p. m. Prof. Wortman, of Wolfville, was introduced and proceeded to give a practical address upon the equipment of our educational plant and the character of its work. Our fathers had large expectations. They built with seeming audacity. God has accepted their work. Our property at Wolfville is worth in the vicinity of \$100,000 and is endowed to nearly the same amount. The College, the Seminary, and the Academy are doing the work expected of them and a work that in depth and solidity is the equal of that of any similar institutions. This was the opinion not only of the speaker but that given freely by authorities before whom our men have passed. A high tribute was paid to the stamp of men and women sent to Acadia, those from New Brunswick being among the best. St. Martins Seminary was not a failure. Through it many a young man and woman had been started toward a regular and thorough course at Acadia or elsewhere. The institutions at Wolfville should be used to their fullest capacity. For them the fund now raising is absolutely necessary. About one half of the \$75,000 has already been subscribed. This is a time when all should aid to the extent of their ability.

After a further report from the committee of arrangements, Rev. H. D. Worden offered prayer at the close of the meeting.

### SATURDAY MORNING.

After a devotional service the morning session opened with prayer by Rev. O. P. Brown. Pastors Ervine and Seeley and Bro. Farley were appointed a committee to read letters. This work occupied so much time that at its completion the following resolution was well supported and adopted:

Resolved, That this association request the clerk in the future to prepare a digest of the church letters to be read before the body in the place of the reading of each letter in detail as is now done.

The following facts were gathered from the reading of the letters: Churches reporting, 45; membership reported, 4,101; baptisms, 98; net increase, 32; money raised for denominational objects, (reported), \$1,374.93. These statistics are not as encouraging as they should be. From the 79 churches at this association a better report in all the departments of their work should be easily possible. We trust that such may be the case another year.

### SATURDAY AFTERNOON.

In the absence of the Moderator, Rev. A. Freeman, Vice-Moderator presided. A few moments were spent in singing and prayer. The report on Systematic Benevolence, prepared by Rev. J. Coombs, was read by the Clerk. This was discussed by Revs. Cahill, Brown, J. D. Freeman, Champion and others, and on motion adopted.

Grande Ligne was represented by a carefully prepared and definite report from Mr. H. C. Creed, read by Dea. M. S. Hall. The year at this remarkable school has been an encouraging one. Protestant and Catholic pupils are earnest in their work. Especially encouraging is the fact that more and more Roman Catholic students seek to enter Grande Ligne because of the excellence of the work done there. Such students are thus brought under influences which otherwise they might not experience. On motion the report was received and adopted.

"Organization, Equipment and Life, as related to church efficiency," was the theme of the Circular Letter prepared and read by Rev. J. D. Freeman. It was well received and displayed evidences of much care and skill in preparation. The view of the writer that organization is in a measure equipment is not the commonly accepted idea, but the position, in this case, is well taken and well defended. It is sometimes well for us to use and direct existing organizations rather than discredit them and lessen their usefulness.

The report on Temperance was presented by Rev. J. H. Cahill, chairman of committee. It was a severe arraignment of the people who sell, and the powers that permit the sale of, intoxicating drink. Churches in the Association were urged to give constant and active support to the existing laws and to be ready for the promised plebiscite. This would not be of advantage, nor easily carried, without the help of every temperance man and woman. Deas. M. S. Hall and B. A. Everett and Revs. O. P. Brown, J. D. Freeman, W. J. Beakney, J. W. S. Young, and S. D. Ervine took part in an interesting discussion, after which the report was on motion adopted.

Rev. Thos. Todd chairman of the committee on ordinations presented the shortest report at the meeting. It was simply a statement that ordinations had taken place during the year and that in no case had his committee been consulted. But this brief report brought on a general and spirited discussion. Pastor Beakney had not favored last year the appointing of this committee. In his opinion ordinations were most criticised by those who could attend them but would not do so. He believed in a sharing of responsibility and in representative councils. Revs. J. D. Freeman, J. A. Cahill, J. B. Champion, Principal Oakes and Dea. Farley, regretted the fact that whereas the denomination and not the church is held responsible for the standing of its ministry yet very often councils are not representative and men ordained by them

would perhaps have been refused ordination by a larger body. It was their conviction that there was need of just such a committee as had been appointed last year and that this committee should have been consulted in the ordinations that had taken place. Dea. M. S. Hall, Rev. O. P. Brown and J. W. S. Young also took part in the discussion. They differed from the position stated above and were rather inclined to leave the matter to the churches themselves. To place the association on record upon this question, the following motion was moved by Rev. J. D. Freeman and seconded by Rev. J. B. Champion. Resolved—That this association recommend the churches within its bounds to present their candidates for ordination to the annual meeting of the association and request that body to act as the council in the case. This resolution was declared adopted by an aye and nay vote, but as there was doubt in the minds of some, a reconsideration was unanimously carried and the question was again opened for discussion. The speakers were practically the same as those speaking to the first motion and the opinions stated did not materially differ from those already given. Dea. M. S. Hall moved a twelve-months' hold, but his amendment did not carry. The original motion prevailed by a standing vote of 13 to 4.

Rev. J. A. Cahill moved and Dea. M. S. Hall seconded the following resolution: Resolved—That this association have its minutes printed in the "New Brunswick Baptist Annual." A question arose as to whether this would change the present arrangement of having the minutes printed in the Baptist Year Book.

The Clerk of the Association and others were quite sure that no change was intended and the motion was passed.

Earlier in the meeting the report on Home Missions was presented by Rev. T. Todd, Chairman of Committee. Bro. Todd had not understood his appointment and his report was not as detailed as probably it otherwise would have been. Pastor J. D. Freeman suggested that the Secretary of the Home Mission Board, Rev. S. D. Ervine, supplement the report of the committee. To this Deacon M. S. Hall offered objection. It would be unwise, he thought, for the N. B. Convention to announce its policy or report its work in detail to any other body than its own assembled in yearly Convention. Pastor Cahill and Secretary Ervine did not agree with Dea. Hall. Mr. Ervine was ready to answer any and all questions. He recognized the obligation of this Board to the churches represented in this Association. As nearly as he could remember \$1200 had been given this year to Home Mission work in this province. The meeting adjourned with prayer by Pastor F. N. Atkinson.

### SATURDAY EVENING.

The meeting opened with reading of Scripture and prayer by Rev. J. B. Champion. The report of Nominating Committee was adopted and is as follows: Denominational Literature—H. C. Creed, M. S. Hall, John Farley; Sabbath Schools—Rev. A. H. Hayward, O. N. Merritt, W. A. Bradley; Systematic Benevolence—J. W. Spurden, Rev. A. B. McDonald, T. E. Babbitt; Grande Ligne Mission—Rev. T. Todd, Rev. J. W. S. Young, Rev. O. P. Brown; For Missions—Revs. J. D. Freeman, W. J. Beakney, and D. C. Parent; Northwest Missions—Revs. A. B. McDonald, M. P. King and C. N. Barton; Circular Letter—Rev. Geo. Howard; Education—Rev. J. W. Rutledge, Allan Hoben, Havelock Coy; Temperance—Rev. J. H. Cahill, Rev. C. Henderson, J. Farley; New Churches—Rev. H. D. Worden, Leverett Estabrook, Edwin Dunphy; Associational Sermon—Rev. Calvin Currie; Rev. F. N. Atkinson, alternate.

Rev. S. D. Ervine, Secretary of the N. B. Convention, was the first speaker of the evening. His subject was Home Mission work. In this address he referred to the work now being done on the various mission fields, the need for more workers and the kind of men best adapted for this work, the value of larger and more frequent contributions, the importance of harmony of effort.

A man well qualified to continue on the subject of Home Missions, Rev. J. W. S. Young, was the next speaker. Evangelistic work, under favoring and unfavorable circumstances, is familiar to him. He told of the trials and encouragements of this year's work and made an urgent plea for the needy fields that are now calling for aid.

Foreign Missions was the subject of an inspiring address by Pastor J. D. Freeman. His remarks were based upon Paul's vision at Troas, the man of Macedonia. This Macedonian cry was the cry of a solitary man. We need the vision not of millions, a word we cannot grasp, but of one man in need of help. I. A man in God's own image. II. In the incarnation God was made in the image of that man. III. For that man the God man died. IV. Through grace that man might become a man of God, and a saved soul. V. Without the gospel of Christ he must inevitably perish. It was the humanitarian argument for Foreign Missions. Our need of today was this power of vision, to see a man in the light of the word of God and the cross of Jesus Christ. This power of vision is ours through the indwelling of the holy spirit.

The Sabbath day services opened with prayer and praise, 9:15 to 10:15, a helpful meeting. At 10:30. The Association sermon was preached, by Rev. J. A. Cahill, from John 12:24. The subject "Life through death," was presented in a thoughtful and interesting manner, and received an attentive hearing from the large con-

(CONTINUED ON PAGE FIVE).

## Not Peace but a Sword.

What a horrid thing caste is! What a masterpiece of the devil! How cruel and relentless! Surely they that are in its shackles are very slaves, and its bondage throws Egyptian bondage into the shade. It must be difficult for you in the home land to realize just the cruel rage of this monster, when one whom Christ has called, attempts to get out of its clutches. The Hindu may lie, steal, blaspheme, commit adultery, etc., *ad libitum*, and his religious standing is as a rule untouched. He may do all these and yet be a "good Hindu." But let him touch a man of another caste, let him eat or drink with someone of another caste, and his religion is gone in a moment. He must be excommunicated forthwith. Excommunication from caste, with all the disabilities that are involved, is something that Hindus dread far more than they do the woes of that eternal fire into which Satan and all his servants shall be cast. But the devil never roars so furiously and gnashes his teeth so fiercely as when the cause of breaking caste is that the person wants to follow Christ. God said to old Pharaoh: "Let my people go." Pharaoh replies: "They shall not go." His desperate attempt to keep God's people in Egypt is a striking illustration of the struggle that takes place in Hinduism when God says "Let my people go." We are again and again reminded of the words of Christ: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother-in-law. And a man's foes shall be they of his own household." Let us see how this was illustrated the other day in the case of a young man baptized here. His name is Nursimulu; his caste, the "Shepherd Caste." He has been attending the mission day school here for some time and has come to know of Christ as his Saviour. Frequently he has asked Mr. Morse for baptism, but as he was a minor, and as it is a serious matter to baptize one under 18 years of age, Mr. Morse has felt it wise to postpone his baptism. Acting upon legal advice, Mr. Morse at last decided to receive the lad. He is 16 years old and it seems that if one is old enough to earn his own living and appears to be independent enough to choose for himself, the Court will allow him to make his own choice in the matter of religion even though a minor. It was Sunday morning! The sun was rising out of the calm bosom of the beautiful Bay of Bengal, announcing the arrival of a new day. It was indeed a new day for at least one young man. It was in the garden! The baptistry is there. The assembled congregation was small—only a few native Christians and two or three of us missionaries. It was not known to any but ourselves that this lad would be baptized. Even the servants must not know for the news will surely get out and his relatives will thwart our purpose. The Compound gates are all locked in case of disturbance. The young man could not even be brought before the church and publicly accepted as a candidate for membership "after baptism," according to the "rule and practice" of Baptist churches. Nursimulu was glad to take the step, though perhaps he did not realize what a fuss would be made over it. After the baptism we gathered in the school house for the preaching service. Fearing a disturbance this room was used rather than the Chapel which is outside the Mission Compound. The Lord's Supper was also administered at the close of the preaching service, and if Nursimulu's baptism had not broken his caste, his eating with us at the Lord's table would effectually do so. Soon the gathering crowd just outside the gate indicated that the news had reached Nursimulu's people. The street was thronged, and we found it necessary to guard the gate lest they break it down. Conspicuous in the crowd was the poor old mother. She was nearly crazy with grief and rage. First putting the palms of her hands together and pointing the finger tips toward the sky she prayed to her heathen god for help. Alas, it was like the worshippers of Baal at Mt. Carmel. Her ejaculations were: "Oh Narayana! Oh Narayana!! Then she shook her long bony finger at us and gave us a good cursing, in the name of some of her deities. The poor soul wrung her hands in grief and beat her breast as if in an agony of despair. She kept exclaiming: "I shall surely jump into a well!" If her boy had been seized by a legion of devils from the "Pit," and been cast into the seething caldron where the "smoke of their torment ascendeth forever and forever," she could hardly have felt worse. What awful thing had this boy done? What great sin had he committed? What terrible calamity had befallen him? He had simply found the best friend that man ever knew, and was only seeking to follow the meek and lowly Jesus, Jesus! What a horrid name! Better far become a leper with all his loathsome foulness, than become a Christian! Better far become an opium sot with all the physical, mental, and spiritual, emaciation and idiocy that this means! Better grovel in the gutter, a wretched drunkard, dreaded and loathed by your wife and children, than to be a Christian! Aye better become debauched and befouled by a life of open vice and shame, than to join the despised and hated followers of the crucified Jesus! Better be drowned in the lake of fire and brimstone, a thousand times better, than to turn Christian! So it would seem! How they hate God's dear son! But to

go on with my story. Nursimulu stood upon the school house veranda and saw his mother's frantic gestures, and his brother's beckoning appeal. Why not go down and talk with them? Simply because they will beat him, and carry him off to put him to some dreadful test, to see if they cannot make him recant and deny the Lord whom he a few hours before publicly professed to love. As he does not show any disposition to go to them the brothers look defiant, and shake their fists ominously. We sent for the police to disperse the crowd. They too hate this Jesus and would gladly see us whipped out of the town. But they are afraid to neglect their duty. The policemen take the old mother by her arms and drag her away. She tries to break away from their grip, and finally sits right down upon the ground, wailing piteously. Soon the people have been dispersed by the police and the angry relatives have gone home. But Nursimulu looks troubled. Does he think his mother will carry out her threat? Possibly not but he does not know just what all those threats involve. It seems as if the sun that rose so gloriously for him in the morning has now become hidden, and the thick black thunder-clouds have gathered about his head. It may burst in a storm of persecution and he trembles as he thinks of what it all may mean. He is afraid to stay away from his relatives and equally afraid to go near them. Possibly his heart has failed him as he thinks of his mother's tears and her broken heart. At any rate he decided to go and see them, even though we advised him to stay with us at least for a time until their anger had cooled off a little. In the evening after dark he went home. That was about three weeks ago. Since then he has not come near us. We hear that his "big brother" beat him. Of course they are hindering him from coming back. We can only pray for him and leave him in the Lord's hand remembering what the Apostle says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." We shall watch Nursimulu's case with interest; and will you not join us in praying for him that he may be kept and that he may be one of those of whom the Lord said: "They shall never perish, neither shall any man pluck them out of my hand." W. V. HIGGINS.  
Bimlipatam, May 17th.

## Our Pulpit.

Truth.

RYR. F. HORTON, D. D.

"No lie is of the truth." I John II: 51.

At first that sounds too obvious a remark to be worth making. But when you come to reflect you find that it is most difficult for us, even for religious people, to grasp the fact that no lie is of the truth, but that every lie comes from the Devil, the father of lies, and is a subtle poison in the spirit of man. To be true and speak the truth, is in this world so difficult that we are always trying to persuade ourselves that it is impossible, and then to cover our defeats with a theory that is not necessary. The shifty conscience of Society establishes a difference between white lies and black lies, and it has not observation enough to notice that every one who tells the one tells the other too. The Catholic conscience distinguishes between lies that are a mortal sin and lies that are only a venial sin, as if some came from the father of lies and others came, not exactly from the Father of Light, but from some intermediate region, inhabited, perhaps by the canonized saints, who certainly have not always been remarkable for truthfulness.

The New Testament, therefore, bases the duty of truth-speaking on the foundation of the new birth, a birth by which we are translated out of the kingdom of darkness into the kingdom of God's dear son, and it says, "Lie not one to another, seeing that ye have put off the old man with his doings and have put on the new man which is being renewed unto knowledge after the image of him that created him."

I believe that the demoralization into which the Jesuits have led themselves and their fellowmen and even whole communities, is largely due to this, that they do not seem to know anything about the new birth. They confuse it with the sacrament of baptism, and consequently after all their ethical teaching and their elaborate casuistry are devised for men and women who are not born again, and do not know that it is possible to be born again. The New Testament, on the other hand, treats the new birth as a fact of supernatural grace, but also as an actual and verifiable experience, and upon that basis it lays down the rule of absolute and unswerving truthfulness. No subterfuge, no equivocation, no dissembling, is for one moment allowed. All liars, black and white, have their part in the lake that burneth with fire and brimstone, which is the second death.

But there are occasions in life, occasions which can be easily pictured by an ingenious imagination, occasions which are not so common in actual experience, but yet may and do occur, when it seems almost necessary to depart from the truth. That is what moralists call the lie of exigency. For example, we may possess a secret

which we must not reveal; we are closely questioned upon it, and to remain silent may seem to reveal the secret. There may be truths which we are afraid to utter because they might be injurious to others. No sensible person would forget that life does present such problems, and the question is, what does the morality of the New Testament teach us in such cases? I will quote to you the verdict of a typical Protestant moralist—Martensen. He says: "In such cases we have to follow after the spirit of power that gives us faith and courage, that works in us the energy of truth and love in our conduct towards others, and we are to seek after the spirit of wisdom that teaches us to act with full consideration, so that we keep all relations in their totality ever before our eyes. . . . A lie of exigency cannot occur with a personality that is found in possession of full courage of perfect love and holiness, as of the enlightened, all-penetrating glance." That is to say, the Protestant moralist, when he is confronted with these apparent necessities to tell a lie, immediately falls back upon the fact of the Christian being born again of the Spirit, and bids the Christian seek the power that comes from God alone.

And though Martensen is a Dane he finds a most beautiful illustration from our English literature. He quotes that story—a true story—which Sir Walter Scott has treated in "The Heart of Midlothian," where Jeanie Deans could save her sister from a shameful execution according to the law of the time if she would take an oath that her sister had communicated her secret to her. But it never occurred to the girl brought up in the austere faith of a Biblical Protestantism, that it was even possible to tell such a lie. And she therefore committed herself to a task of extraordinary difficulty and through toil and peril, the girl made the journey to London, and obtained at the last moment the deliverance for her sister. The way of the lie was so easy and venial. Wherever was their such a venial lie if not in the case of Jeanie Deans? Who would have condemned her? But the way she took was the only way in the eyes of God. The weak human heart, confronted by the difficulties of life, cries out "I cannot keep the truth." Faith laughs at impossibilities and cries, "It can be done." Are you a Christian? Are you born again? Then when these difficulties come, as they may, to any one of us, you appeal fearlessly to your Father in heaven, who is the Father of Lights, and your will turn instinctively to Jesus Christ who is himself the truth, and your whole spirit will say to him, "It is thou, Oh Lord, who hast told me not to lie and I dare not lie; whatever consequences come, keep my lips true." And the Spirit will tell you what you are to say in that time of your fierce trial, and no lie shall stain the lips which are consecrated to God, and being holy, offer up to him, the daily sacrifice of praise and love. He told us not to lie; he will teach us how to avoid even the lie of exigency.

But now, in sharp contrast with this teaching of the New Testament, that bases itself upon the idea and fact of a regenerate soul, and therefore advocates a fearless truthfulness I have—though it cuts me to the quick to have to do it—to bring home to your consciences that the Roman Catholic Church, basing itself upon a system of external sacraments makes it a part of its teaching to justify the departure from the absolute truth. No treatise of moral philosophy written by Catholics that I have been able to come across is without the careful provision for what they call "reservation," with-holding the truth under certain circumstances by ambiguities and equivocations. They all of them draw a distinction between a purely mental and a broad mental reservation. The one is not permissible, but the other is permissible without sin. Thus a Roman Catholic moralist, Pruner, quite a modern writer, whose book was published only ten years ago, and who is an authority in Germany upon Catholic morals, says, "It is not a lie to tell a falsehood if anyone asks about anything about which he is not allowed to ask, for instance, if a husband asks his wife whether she has committed adultery." Horrible as it may seem, this Catholic writer finds the justification of such falsehoods in the example of Jesus Christ, and quotes five passages from the New Testament in support of his views—to me the most appalling proof of the ignorance of even learned Catholics of the meaning and the spirit of the very writings which are the charter of our faith. And so an English Jesuit whose book is far more recent, Father Rickaby, justifies what he calls "broad mental reservation for the preservation of some secret which one has a duty to others or grave reasons of one's own, to keep. In this case" he says, "you do not speak against your mind—because your mind inserts 'secrets apart,' and therefore it is no lie. "Secrets apart is the handwriting on the wall." I suppose this morality of dissimulation is demanded by the necessities of the confessional. No doubt if it is right for a priest to extract the deep secrets of his brother's heart, it may be necessary for him to preserve the secrets even by dissimulation, but it is the horror, by no means the worst horror, of the confessional that it requires the priest who ought to be the minister of God, to practice and to justify dissimulation.

But what does this principle lead us—a principle which is held by Liguori, and accepted, as the ethics of

Romanism painful it swear that actually do not done it secretly un without the which ca in many in necessary Escobar as the intention In quoting you to the look down The Jesuit to kill eve. not be oth otherwise d by recomm then it is al says: "He venial sin, mortal sin." rents a hon commits no promise of not bound richer than that she will is, of course the edge of see where th and must fo

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O frail hum desperately you begin to a perfect refu new birth of an actual and it possible fo the truth. T who is the tr that of being trust to sacra they are with good in their you. Roman constant adv sacraments de man true or morality. Yo born again? all if you hav punctual in d missed early your church; did upon that ask you, "A image of him in Jesus Chr that is the on this world and baptism could fully I would as it cannot, a

Romanism? I must show you where it has led, however painful it be. The Jesuit, Sanchez, said: "One may swear that he has not done a thing, although he has actually done it, understanding in oneself that one has not done it on a certain day, or before one was born, or secretly understanding some other similar circumstance without the words which one employs having a sense which can make it known. And this is very convenient in many instances; and it is always right when it is necessary or useful for health, honor or good." And Escobar said: "Promises do not bind when one has not the intention of binding oneself in making them."

In quoting this teaching of the Jesuit, I have brought you to the verge of the pit of hell, and I must ask you to look down that infernal slope, and see whither it leads. The Jesuit Diana teaches, like Escobar: "I am at liberty to kill even him who assails my honor if my honor cannot be otherwise rescued." He says: "If I cannot otherwise dissuade a person from intended adultery than by recommending to him fornication instead thereof, then it is allowable to recommend this to him." He says: "He who resolves on committing all possible venial sins, does not, therefore, involve himself in any mortal sin." He says: "He who for some just cause rents a house to another for purposes of prostitution commits no sin." He says: "He who in virtue of a promise of marriage induces a maiden to yield to him is not bound by his promise in case he is of higher rank or richer than she, or in case that he can persuade himself that she will not take his promise in serious earnest." It is, of course, too horrible for words, and I have you to the edge of the pit of hell, that you may look down and see where the morality of Jesuitism leads, and has led, and must forever lead.

There is no evidence so terrific for the fact that the lie comes from the Father of Lies, as this which is presented in the history of the Jesuit order, that when once the absolute sense of veracity is lost, every form of moral corruption follows, apparently in an endless stream. It is not pleasant to remind our friends and neighbors who are Catholics, but they must face the position. The Catholic Church at the Reformation was built up by the Jesuits. The Jesuits are the most powerful influence in that Church today. The doctrine of Probabilism, the hideous results of which I have just mentioned, has never been repudiated by the Church, and indeed its great defender and ingenious advocate, St. Alphonsus de Liguori, was canonized by the Pope in this century.

Do you see, therefore, the Divine necessity of this New Testament doctrine of my text "No lie is of the truth." The Church which has left the New Testament and fixed her foundations upon the quicksands of traditions has first in practice and then in theory come to believe that some lies are of the truth; for I must remind you that the Roman moralist always denounces lying as strongly as one could wish, and to those passages you are pointed when a charge like this is made. But immediately the Roman moralist goes on, in passages such as I have quoted, to show you how you may lie, and establish the theory that lies of this kind are not lies, so that while he allows that all lies are sin, he maintains that a number of lies are not lies, and therefore are not sin.

And, in thinking of this, I grow full of the spirit of those men who three hundred years ago rescued our country from that bottomless pit. I wish there were with us today, Ridley and Latimer and the long line of martyrs! And in the absence of those great and noble saints you must bear with the feeble folk of this day, who, according to their limited powers, plead with you for the truth, for the church, and for God.

O frail human heart, deceitful above all things and desperately wicked, deceiving yourself generally before you begin to deceive others, easily sheltering yourself in a perfect refuge of lies, our Lord summons you to the new birth of the Spirit by faith in him, and only by such an actual and radical change in the whole inner man, is it possible for you to speak the truth, to be true, or to do the truth. There is no way of truth, but the way of him who is the truth, and there is no way of being true but that of being in him. And I plead with you, do not trust to sacraments and to church ordinances—not that they are without their value; I believe in them; they are good in their place—but they are powerless to regenerate you. Romanism which is built upon them, and is their constant advocate, is itself the awful witness that the sacraments do not regenerate. They do not make the man true or save him from the pitfalls of the Jesuit morality. You are baptized; what of that if you are not born again? You are confirmed; it matters nothing at all if you have not received the Holy Ghost. You are punctual in discharge of your religious duties, never missed early sacrament, or from the Sunday worship of your church; I tell you God will never ask you what you did upon that point and similar points to that, but he will ask you, "Are you renewed in knowledge after the image of him who created you?" Are you a new creature in Jesus Christ? That is the only thing that matters; that is the only point, the pivot upon which the life of this world and the life of the next world turns. If your baptism could make you a new creature, oh, how thankfully I would baptize you and urge you to the front, but as it cannot, and as Christ can, with equal earnestness I

urge you to him. He can make you a new creature; you may in him be born again. And I thank God it is the privilege of a humble preacher of the Gospel to do what the priests of the Catholic Church can do no better, and what they are constantly preventing themselves from doing, by pointing the people to the false method of their sacrament. I do not pretend, like the Catholic priest, that when I baptize you, you are born again, or like the Catholic Bishop, that when I put my hands upon you, you receive the Holy Ghost, or, like the Catholic Church in all its teachings, that when you come to the communion you are mystically fed by a material body of Christ which the priest's hand has created. I do not desire these gifts for this reason—that I have seen the people who in this way are regenerated and fed mystically by the transubstantiation of priestly hands. I do not desire what is after all a mere assumption, what is disproved by the facts of the case, but I do thank God that no priest in the world can do more than even the weakest of the servants of God, in preaching Christ can do. As St. Paul put it, "It is possible in Christ Jesus to beget you through the Gospel."

In preaching Christ it is possible to bring everyone of you to a new birth. You may be created in the image of Him that created you. Come to him; down at his cross lay the burden of your deceitful heart and your failing life; up to his eyes that longed for redemption and transformation; and he will create in you a clean heart and renew a right spirit within you. And born again by faith in Jesus Christ, who is the truth, even you and I can be true and tell the truth, and with simple confidence can say, "No, for no exigency shall my lips lie; they are lips which are given to Jesus Christ, and he shall keep them true, for 'No lie is of the truth.'"—Christian World Pulpit.

From a Sermon

Preached in the First Baptist Church, Halifax, June 5th, by Rev. A. C. Chute, B. D.

A disposition to make too much of externals and too little of internals is a universal weakness.

Men are fitted by God for various places, and are summoned by Him into their respective stations, so that a clamoring for outward equality is nothing short of a resistance of the divine will.

The angry sea is necessary to make the competent seaman; the battle field to make the brave soldiers; hard journeying amid numerous dangers and privations to make the intrepid explorer.

An improved heart more than improved surroundings is the thing most needed.

A true Christian can make a good record in any situation—in any surroundings.

See how I am repressed, how I am abused, how I am tempted, how I am hemmed in, how slight the chance for the best in me to have any growth, and how numerous the influences at work to foster what is worst in me! It is not circumstances that make men and women. Edward Bellamy regarded environment as a power sufficient to make the lot of all men eminently delightful. It will not do to say that circumstances are everything or that they are nothing.

Climb from a lower to a higher sphere, if you can do it righteously. From good to better is always right. Your lot of yesterday may not be your ordained lot of today. Be content with what you cannot change. Some tarry behind who ought to go forward. Some go forward who ought to tarry behind. Is anyone sufficiently wise to determine for himself the best station in life? Who can see the end from the beginning? Infinite wisdom chooses for us our situations, and makes ample provisions for real success and helps us to extract blessings from every experience, confer favors on others and add further glory to God in our several careers.

God is with us only when we are where He would have us to be, and only as we have God with us are we living to any good purpose. Depart from the ways of the Lord, and no more is the heavenly voice heard. "This is the way walk ye in it."

The only fruitful life, as all will be made to see it some day, if they see it not now, is a life of faith, a life wherein there is conformity to the will of God, instead of following our own judgments and inclinations. Such a life of faith may be lived in an endless variety of circumstances. God's grace is equal to the demands of any position. Joseph found succor in the midst of Egyptian corruptions; Obediah in the idolatrous court of Ahab; Daniel in the voluptuous palace of Shushan. It was sufficient for Peter and other apostles when ordered before the Jewish council. It sustained Judaism through a long and sore imprisonment, and Livingston through protracted loneliness and sufferings in dark and pestiferous Africa.

We fret too much over our surrounding, over the displeasing things that confront us. We are not intent enough upon maintaining a right relation with our Lord, and too intent in trying to get into other circumstances than those of providential appointment.

Whoever goes about his duties hopelessly and uncomplainingly will not be long without peace and profit from such a course. Indeed, although he may not realize it to the full, he is working upon others for good most mightily, and there is being sown for him what will yield a harvest over which there shall be deep and lasting rejoicing. "Light is sown for the righteous." Look not upon life's vocations as merely ways for making a living; but look upon them as spheres in which to serve God by serving the highest interests of your fellowmen.

Plebiscite Work in Cumberland County.

The following scheme of work or constitution, recommended by a joint committee of Good Templars and Sons of Temperance, was adopted at a Temperance Convention held some time ago:

1. This organization shall be known as the Cumberland Plebiscite Association.

2. The object of this Association shall be to carry on a vigorous campaign in the approaching Plebiscite contest and by the employment of all legitimate means bring out the largest possible vote for Prohibition.

3. The Officers of the Association shall be a President, a Secretary-Treasurer and one Vice President for each Municipal Division and Incorporated Town within the County.

4. The President shall preside at all Central Meetings, have a general oversight of the campaign and perform such other duties as usually pertain to the office.

5. The Secretary-Treasurer shall conduct the correspondence, receive all moneys and pay out the same as directed by the Association or its Executive rendering a full account of all such transactions.

6. The Vice President shall direct the campaign in their respective Municipal Divisions and shall without delay call a meeting of the electors therein for the organization of a District Association and until such is organized the resident Vice President shall be responsible for the carrying on of the work in his District.

7. The officers of the District Association shall be a President, a Secretary-Treasurer and three Vice-Presidents.

8. The District Association shall meet as frequently as may be necessary for the efficient performance of the following duties, viz:

(a) Examine carefully the electoral list in order to prevent unqualified person from voting or duplicating votes and to ascertain whom it will be necessary to look after in order to get to the polls.

(b) Secure teams and workers to convey electors to and from the polls.

(c) Appoint competent scrutineers to remain in the booths while the Poll is being taken.

(d) Arrange for the distribution of Literature, the holding of Public Meetings and by every possible means arouse the enthusiasm of Temperance and Christian people and secure as large a vote as possible for Prohibition, keeping the Central Executive posted as to the requirements of the work.

(e) Perform such other duties as shall be required by the Central Association or its Executive as the campaign develops.

9. The Central Executive shall consist of the President of the Cumberland Plebiscite Association, its Secretary, Treasurer and five persons to be elected by the Association.

10. The Central Executive when opportune shall issue an urgent appeal to all churches and temperance societies to make a donation in support of the Plebiscite campaign fund. A general public appeal shall also be made for the purpose.

11. The Central Executive shall provide and distribute as far as the funds permit suitable campaign literature.

12. The Central Executive shall make arrangements for securing competent speakers to hold public meetings.

13. The Central Executive shall at once secure liberal space in each issue of all local newspapers published within the County and organize a Corps of competent writers who shall fill such space with strong Prohibition articles.

The Central Executive shall issue a special appeal of the most persuasive and convincing character to all Clergymen in the County requesting them to preach Plebiscite Sermons, and to hold special week night meetings in connection with their churches in furtherance of the object of this Association.

Religious Gadabouts.

Some time ago the following advertisement appeared in a certain paper: "A minister's widow offers a comfortable home, with superior board, in a large house near several places of worship." "Near several places of worship!" A most desirable arrangement for the nomads of the religious world. Probably her lamented partner had often bemoaned the wandering habits of some of the members of his flock, to whom the arrival in the neighborhood of a new pulpit star was an irresistible temptation to leave their own place in the sanctuary empty. She would take advantage of this roving tendency, and pitch her tent in a region where the restless spirits of the age might find a center from which they could easily indulge their erratic tastes.

I fear that the rovers have increased in numbers of late years. The ease of transit from place to place is quite a godsend—or rather, perhaps, we should say, a devil-send—to itching ears. There are celebrated preachers whose congregations are swollen by the number of religious squatters that visit their sanctuaries. To them each place of worship is a sort of "no man's land" or "everybody's acre." They get their spiritual living as the travelling showmen obtain their temporal supplies, by carrying their baggage—in their case a big Bible tucked under the arm—from place to place. Over the coffee cups on Sunday morning there is a lively discussion on the question, "Whom shall we hear today?" And in the case of a want of unanimity, the members of the family go their several ways, and at the dinner-table relate their various experiences, dissect the sermons and enlarge on the peculiarities of the preachers they have heard. This practice is unfriendly to the progress of the spiritual life; it weakens, if it does not destroy, the spirit of worship, because it makes more of hearing the minister than it does of quiet harkening to the voice of God. It fails to recognize that the great purpose of the gospel ministry is to build up the Christian life, course upon course, so that it may grow into a holy temple of the Lord. It ignores the privilege of Christian worship and fellowship with kindred hearts, one of God's most precious means of quickening and stimulus to all that is good and holy. The sacred electricity of contact soul with soul in constant worship together has a sanctifying power over the whole man. It is a blessing of family life carried into a higher sphere. The house of God is not a hotel, a caravansary, but a home with common interests and pleasures, in which all should play a part. The song and prayer ought to be a common outgoing of brotherly and sisterly hearts, praising in the same devout key and pleading for gifts that will satisfy the mutual wants of the worshippers. Knowledge of one another helps us all. The vagrant worshiper is just a stranger, caring for nobody but the preacher, and often only caring for him during the time that the strange voice supplies him with a mental tonic or a spiritual pick-me-up.—Christian Intelligencer.

## Messenger and Visitor

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The British Weekly hears that Dr. Lorimer, of Boston, is to preach in Regent's Park Chapel during August and in Dr. Clifford's, Westbourne Park, in September. Dr. Clifford, it is stated, will visit America in the Autumn and will preach several Sundays at the Tremont Temple, Boston, for Dr. Lorimer.

Attention is called to a statement—appearing elsewhere in this paper—put forth by the Chairman and Secretary of the "Prohibition Plebiscite Campaign Committee," for New Brunswick, calling upon the friends of prohibition to organize for action, in view of the approaching vote which is to test the strength of the public sentiment of Canada in reference to a prohibitory liquor law, and determine, so far as such a vote can, whether or not the sentiments of the country is so strongly in favor of the abolition of the liquor business as to justify the expectation that legislation to that end would prove effective. As the committee intimate, if the full strength of the prohibition sentiment of the country is to be registered by the plebiscite, there is need of immediate action, for though the time of taking the vote has not yet been announced, there seems to be good reason to believe that it will not be delayed beyond the early autumn.

We hope that it has not escaped the attention of the readers of the MESSENGER AND VISITOR that our denominational treasurers are reporting that receipts for benevolent work have, so far, fallen far short of the estimates for the year and of the requirements of the work undertaken by the several Boards. Unless there shall be prompt and generous contributions from the churches, some, if not all, of these interests will suffer, and the Boards will find themselves embarrassed by accumulating deficits. A prompt and vigorous effort on the part of the churches would avert such calamity. Only a few weeks now remain before the accounts for the Convention year must close, but if each church will take prompt steps to gather in the available contributions, and if each individual church-member will ask himself or herself how much is due from me as a contribution to the Lord's work, and will act according to the dictates of a grateful Christian heart, we are sure that the Lord's treasury will be greatly replenished and the several treasurers will be able to present their reports at the close of the year with cheerful hearts.

The doctrine and practice of infant baptism are not easily harmonized with evangelical principles, to say nothing of harmonizing them with the letter of the New Testament Scriptures. This was illustrated in certain utterances connected with the recent meeting of the Methodist Conference at Truro and noted in correspondence to the MESSENGER AND VISITOR last week. That was, without doubt, good advice, given by certain of the ministers of the Conference, that, in relation to the subject of infant baptism, careful attention be given to "the instruction of our people in the teachings of the Bible." This, indeed, is good advice for any people on any subject having to do with Christian faith and practice, and we would suggest that it would be well to leave the church "standards" out of sight until the teaching of the Bible has been very thoroughly and honestly investigated. To our thinking "standards" should be made to conform to the Scriptures, and not the Scriptures interpreted to harmonize with the standards. A doctrine so important as infant baptism, if it is to be received, ought surely to be capable of being explicitly justified in the teaching of Scripture. If the New Testament is silent in regard to infant baptism, that silence must be regarded as highly significant. Those who adhere to infant baptism on the supposed ground that there are teachings of the Bible on which it is justified should be able to give a satisfactory answer to the following questions: Is there any evidence that, during our Lord's ministry, either He or His disciples baptized infants? Did Jesus ever command or commend the baptism of infants? Is there any record in the New Testament of the baptism of infants? Did the apostles—Paul, Peter, James, John—in all their epistles published in the New Testament, ever exhort the Christians of that day to have their children baptized, did they ever mention infant baptism or say anything to imply that it was, or ever would be, recognized as a Christian ordinance?—If all these questions have to be answered in the negative, must we not conclude that the argument from Silence is in this case a very weighty one?

### The Nova Scotia Central Association.

The Central Association of Nova Scotia met in its forty-eighth annual session with the church at Hantsport. The first meeting was held on Friday afternoon, June 24, the Moderator, Rev. C. H. Martell, of Canard, presiding. After a time spent in devotional exercises, the association elected its officers for the year. Rev. W. N. Hutchins, of Canning, was chosen Moderator, and Rev. J. H. Barrs, of Wolfville, Clerk. The remainder of the session was devoted to the reading of letters from the churches.

#### THE EVENING SESSION,

in accordance with the printed programme, was given to the Associational B. Y. P. Union. President Lawson was in the chair, and presided with grace and dignity. The choir of the Windsor church furnished the music at this session. The Scriptures were read by Mr. Irad Hardy and prayer was offered by Mr. C. W. Rose. After a few words from the president, a brief address of welcome was given by Dea. S. H. Mitchner, of the Hantsport Union. This was responded to appropriately by Rev. W. N. Hutchins. The Secretary's report was read by President Lawson. Two excellent addresses followed: Rev. Z. L. Fash, of Halifax, spoke upon "The Relations of Culture and Service," and Rev. E. P. Churchlill, of Bridgewater, upon "Christian Culture Necessary in the Development of Character."

#### SATURDAY MORNING

session opened with prayer by Rev. M. P. Freeman. Rev. C. H. Martell called attention to a resolution adopted by the association last year, which gave the time from 3 to 5 on Saturday afternoon to the sisters of the W. B. M. U. for their annual meeting. This resolution, by some inadvertence, had been omitted from the minutes and on Mr. Martell's motion it was restored. On behalf of the committee appointed by the association last year to memorialize the Provincial Legislature in favor of the prohibition of the liquor business, Rev. C. H. Martell reported that the committee had attended to the duty and that the petition had been read in both branches of the Legislature.

The report on Obituaries, presented by Rev. E. N. Archibald, called attention to the gratifying fact that no minister within the bounds of the association had been taken away by death during the year. At the suggestion of Dr. Kempton and others the report was amended by mention of Deacons Joshua Ellis, of Canard, E. G. W. Greenwood, of Halifax, and Joseph Hamm, of Mahone Bay, as brethren who have recently passed away and who had very faithfully served their generation and the Baptist cause in their respective churches and in the denomination. At the request of the Moderator, Revs. E. O. Read and A. Martell led the association in prayers of thanksgiving and consecration in view of the facts presented in the report.

The report on Finances was presented by Bro. B. H. Eaton, of Halifax. The committee on this subject was appointed to devise means for increasing the benevolent funds. The report recommended that the District meetings apportion the benevolent funds to be raised, among the churches of the district according to the ability of each church, emphasized the importance of the pastors leading their churches in systematic benevolent work and offered suggestions as to plans and methods. The report was discussed at some length.

Dr. Saunders called attention to the principle involved in the report, which he approved, believing that it did not imply any interference with the proper independence of the churches. Rev. P. S. McGregor said that such a plan as that proposed in the report had been tried in Yarmouth county with advantage. Rev. E. O. Read said that all the good things do not come from Halifax. They had been working on such a plan in Kings County and it worked well. Rev. A. Cohoon believed the plan presented to be a good one, but, like every other plan, it needed to be worked, and much depended on that. Some discussion occurred as to whether or not it was best to work on the lines of what is known as the Convention Plan. Bro. E. N. Beckwith said that the B. Y. P. Union of the First Church, Halifax, was making its contributions in accordance with that plan. Rev. E. S. Stearns spoke of the need that instruction be given by pastors in reference to the interests embraced in our plan for benevolent work. Rev. W. H. Jenkins called attention to a statement in the report to the effect that if a church did not make contributions to the benevolent work of the body as frequently as once a quarter, it showed that the church was not properly pastored. He endorsed and emphasized this statement and spoke of the great results which might be attained by systematic benevolent work in the churches. Rev. J. H. Barrs praised the report and endorsed Mr. Jenkins' remarks. Rev. H. H. Saunders said the pastors were sometimes much perplexed by the brethren who tried to lead them in this matter. Some taught that there should be no departure from the Convention plan, others contended that there was a more excellent way. He thought that it should not be considered that this work rested solely on pastors, but the pastors could do much in the way of educating the people. After the report had been quite fully discussed it was voted that Mr. Eaton, who had written it, be re-

quested to prepare a digest of its contents, of which 1,000 copies should be printed and sent to the churches.

The pastors who have come into the association during the year: Revs. Z. L. Fash, W. E. Bates and P. S. McGregor, of Halifax; H. R. Hatch, of Wolfville; B. N. Nobles, of Kentville; H. H. Saunders, of Melvern Square. E. P. Churchill, of Bridgewater, and Bro. Mason, Lic., of Tanook, were called to the platform and received from the Moderator the hand of fellowship, accompanied by fitting words of welcome, to which they each briefly responded.

#### SATURDAY AFTERNOON.

First in the order of business on Saturday afternoon was the report on Denominational Literature presented by Rev. A. A. Shaw, of Windsor. The report claimed that all good literature might properly be regarded as Baptist literature. It urged an intelligent and devout study of the Scriptures as of the highest importance and recommended the use of the revised version. In reference to books a distinction might be made not only between bad and good but between good books and the best books, and these best books—those making for the development of the highest character—should be selected. In regard to magazines and papers there was a like distinction. The Baptist Book Room at Halifax was commended as supplying good Sunday School literature and other books. The Baptist Hymnal was especially commended. The report cordially endorsed the MESSENGER AND VISITOR and desired that it might have place in every Baptist home. The Editor of the paper by invitation of the Moderator spoke briefly in its interests. Rev. W. E. Hall said that recently, while visiting sections of the Province in the interests of the College, he had perceived more clearly than ever before what an educating force the MESSENGER AND VISITOR is among the people. Wherever it is taken the people are intelligent in regard to our denominational work and ready to assist. Where it is not taken there is comparative ignorance and corresponding lack of interest. He regretted that so many Baptist families did not take the paper.

Rev. C. H. Martell very heartily commended the MESSENGER AND VISITOR as very satisfactorily meeting the needs of the denomination for a religious newspaper.

Bro. G. A. McDonald spoke in the interests of the Book Room, and said that committees in the churches, such as the report had recommended, to examine and select the best books for the S. S. libraries would be of great assistance to the Book Room. The report was unanimously adopted.

The report on statistics presented by Bro. B. H. Eaton, showed that the Central Association was organized in 1852, with 33 churches and a membership of 3482. There are now 55 churches and the membership reported is 10,500, of which number, however, 2253 are non-resident, leaving resident members 8247. The committee urged greater care in securing the transfer of church membership in cases of removal from one place to another. It is feared that persons are encouraged to retain their membership in churches from whose bounds they have removed, and it is believed they are very rarely urged to transfer their membership. The failure of duty in this matter is believed to result in much harm. The increase in the number of churches of late years has not been large, only five having been added in the last twenty years.

So far as received at the time the report was made out 44 letters had been received from the 55 churches. These letters indicate a total decrease in the churches heard from of 113. The number of baptisms for the year in these 44 churches is 203. There have, however, been baptisms in other churches whose letters were delayed, which would bring the number of baptisms up to about 250. The report notes that the small number of baptisms reported presents cause for searching of heart. Attention is called to the large number of members reported as dropped from the roll, and in some cases it is evident that this "dropping" has taken place, though not so reported. The committee suggests that all persons removed from the roll, except by death or dismission, be reported either as excluded or that a new column be added for the "dropping" cases. The former is favored as more in accordance with Baptist usage.

The report on Temperance was presented by Rev. M. P. Freeman. The report called attention to the fact that the foes of temperance are vigilant and the ravages of intemperance are great. While advising not to abandon old methods, but to seek to persuade men to total abstinence, the report laid emphasis upon the influence of law. Reference was made to the plebiscite to be held, as presenting a crisis in the temperance work. It is for the Christian people of Canada to determine what the vote shall be, which is to declare whether or not the country is ready for prohibition. The taking of the plebiscite by the government implies that if the people want prohibition they may have it. The people should do their utmost to make the plebiscite a success.

The report was tabled for future discussion. At 3 o'clock the moderator left the chair, and the meeting was resolved into a session of the W. B. M. U. Miss Johnstone, Provincial Secretary of the Union, presided. The scriptures were read by Mrs. Dr.

Witt of Wolfville. An address of Davison, to which the delegates, by Miss Johnstone and Mrs. W. E. Hants County natives of several of the F. M. B. report of this in our W. B. M.

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Witt of Wolfville, and Miss Johnstone offered prayer. An address of welcome was given by Mrs. Edward Davison, to which a fitting reply was made by one of the delegates. Addresses of much interest were given by Miss Johnstone, Mrs. W. V. Higgins, Mrs. Churchill and Mrs. W. E. Hall. There were also reports from the Hants County secretary, Mrs. Nalder, and from representatives of several of the local unions. Secretary Manning of the F. M. Board also gave a brief address. A fuller report of this interesting meeting will probably appear in our W. B. M. U. department.

SATURDAY EVENING.

The report on Education, presented by the Moderator, Rev. W. N. Hutchins, made mention of the prosperity being enjoyed by the schools at Wolfville, and the success of President Trotter's effort in connection with the Forward-Movement, and also urged that a prompt and generous response be made to the special appeal now being made. Recent changes in the personnel of the Faculty were noted. The prospects of Acadia are bright and it is hoped the people will do their best to make those prospects real.

The speakers for the evening were Miss Mabel Parsons, of Halifax, who spoke on behalf of Acadia Seminary, Prof. E. W. Sawyer, of the College, and Rev. A. Cohoon, Treasurer of the College.

Miss Parsons was heard with much interest. Having stated that Acadia Seminary belonged to the Baptists of the Maritime Provinces, she proceeded to speak historically of schools at Wolfville, Clarence and Berwick which might be regarded as forerunners of the Seminary. The Berwick school, under the superintendence of Miss Shaw, was transferred to Wolfville in 1863 and the patronage of the Clarence school was also largely transferred to Wolfville. In 1879 the Seminary on College Hill was built, and in 1892 the new building was added. In the 37 years of its history 900 students had attended the school. These were now scattered in many parts of the world, but mostly in the Maritime Provinces, and their influence for good upon the life of the denomination had been incalculable. To give further effect to this influence Alumnae Association had been formed. Miss Parsons proceeded to give valuable information respecting the courses of study pursued at the Seminary and to show the great value of the education which was made available there.

Prof. Sawyer spoke particularly of the educational work which is being carried on at Acadia. It had been necessary during the past year that the President should be absent much of the time, but the work of the year had been attended with a good degree of success. There had been in attendance at the College 141 students who for the most had been actuated by an earnest purpose to do honest work. The aim of the College is to educate, to draw out and develop the best powers of the man. Attention is paid not only to the training of intellect, but the importance of physical training and the cultivation of the social element is not lost sight of. Strong religious influences also are at work. Acadia is a Christian College. The religious services and Christian Association and effort in which the students united were greatly helpful to the spiritual life. If at Acadia a young man goes to the bad, it will be in spite of the dominant influences of the place and not because of them. Though Acadia is costing a good deal, Mr. Sawyer showed reason for believing that it is worth far more than it costs. It is giving to its graduates excellent preparation for life's work, so that the average Acadia man is able to hold his own with the average graduate of any College on the continent. It is of very great importance that the College be placed and sustained in a position to do work in accordance with the increasing demands of the times. Hence the imperative need of the Forward-Movement fund.

Rev. A. Cohoon commended the addresses which had been delivered, especially that of Miss Parsons. He bore testimony to the correctness of her presentation of the subject. The statement that the schools at Wolfville belong to the Baptist people is not mere sentiment but fact. The people originated them through the Association and they control them through the Convention. The schools then being ours and for our benefit, we are under strong obligations to support them. He hoped that in connection with the Forward-Movement fund there would be a strong effort to help lift the burdens resting upon the institutions. Many could help by influencing students to go to Wolfville, especially to the Seminary. As the expenses for teachers' salary, for heating, etc., are the same whether the building is full or part full, it is of great importance in a financial point of view that the school be kept full.

Rev. Dr. Saunders spoke of events, occurring in the early history of the denomination, in these provinces which seemed providential and which had resulted in the foundations of the educational work of the Baptists being laid on broad and sure foundations.

SUNDAY MORNING.

The copious rain of Saturday was followed by clear skies on Sunday accompanied with a humid atmosphere and oppressive heat. The congregations at all the services were very large.

The Associational sermon was preached at 11 o'clock by Rev. W. H. Jenkins, of Chester. The text was Mark 14:8, "She hath done what she could." The sermon was characterized by vigorous thought, careful interpretation, deep earnestness, tenderness and spiritual power. The disciples had wondered at and criticized an act the significance of which they did not understand. Judas, the traitor, was especially indignant. But Mary had the Master's approval, and that more than made amends for the unkind words of the disciples. There is a word of encouragement here and a word of warning. There is nothing that our hearts so cry out for as for sympathy and appreciation. Ministers long for the sympathy of their brethren. Let the people give that sympathy and appreciation. It will greatly help the pastor, but let the minister remember that the sympathy and approval of Jesus is far more precious than that which can come from any merely human source.

The glory of Mary's gift is that it was a gift of love to her Saviour. It was not the outcome of a spasmodic religious feeling or a good impulse merely. She had resolved on it beforehand and made preparation. Any honest expression of love to Christ is commendable. It

is better to feel the impulse of spiritual life occasionally in a revival than never at all, but it is the love that keeps alive all the year round—strong and constant like mother's love—that the Lord most values.

Mary's offering was costly. It represented the value of 300 days' labor. It probably involved sacrifice. The disciples were astonished. Mary's love did not take counsel with worldly wisdom. Love at its best never does. It gives not the torn, the lame, the diseased, but gives its best, its all. It does not stop at a tenth, it does not fear to put all its strength into the Master's service.

Mary's gift had reference to the Lord's death. Probably she had some intuition of Calvary. Her woman's soul had divined what none of the disciples had apprehended. It is the Cross, the dying love of Jesus that moves the heart of his people as nothing else can. It is that if anything which must inspire to love and sacrifice. It is little we can do, but are we doing all we can? When we stand before the Lord will he say: She hath done what she could, he hath done what he could? Jesus is not a hard master. He does not expect the impossible. He will be pleased when we have done our best to serve him, however poor that best may be. The great question is, are we doing that poor best? As a denomination, as churches, as individuals have we done our best the past year? The above is but an imperfect outline of a discourse which was heard with deep interest and doubtless with large profit.

SUNDAY AFTERNOON.

This service was devoted to the interest of Sunday School work. The report on Sunday Schools, prepared by Rev. G. A. Lawson, was read by Rev. D. E. Hatt. It noted the advance in Sunday School work, recommended Normal Class training, also the home work department. Emphasized good literature as of great importance, commended as excellent the line of books carried by the Baptist Book Room in Halifax, and advised instruction in the subjects of missions and temperance.

Mr. J. Nalder, of Windsor, presided at this service. Mr. G. A. McDonald, of Halifax, added much to the interest of the meeting by singing some gospel songs and after persevering efforts succeeded in getting the scholars of the school to sing with him.

A valuable paper entitled "The Teacher's Preparation for Service," written by Rev. Dr. Sawyer, was read by Rev. A. C. Chute. "The Boy and the Book" was the subject of an excellent and well delivered address by Rev. W. E. Bates, of Halifax.

SUNDAY EVENING.

Was devoted to a Missionary Meeting. The day had been very warm, and the packed congregation found the heat so oppressive in the evening that many found it necessary to go out as the service progressed.

A very comprehensive and excellent report on Missions was presented by Rev. A. C. Chute. Under the head of Home Missions, it was noted that during the present year the H. M. Board is aiding 34 different fields, including 61 churches of which six fields and eight churches were in the Central Association. One general missionary has been at work during the year and, since May 1st, a county missionary in Halifax County. The grants to fields this year will amount to \$3,200. The salaries paid the General Missionary and the Secretary of the Board, with the expense of Year Book, etc. will amount to about \$1100, making expenditure for the year \$4,300. The debt of \$1412 brought over from last year makes the sum required for the year about \$5,700. The receipts at the time of writing the report had been only about \$2,300, so that much remains to be done during the few weeks that remain before the closing of the convention year. About 250 baptisms have been reported on the H. M. fields during the year. In view of these facts, the report says that it is evident that more money is needed and calls attention to the obligation of District Committees, as set forth in the Year Book of 1897 p. 44.

The report called attention to the work in the North West and the Grande Ligne Mission, and commended there important interests to the benevolence of the churches.

The report presented also at some length the Foreign Mission work. There are now on the Telugu field 7 ordained missionaries and one unordained and five single ladies. Of native preachers and evangelists, including colporteurs, there are 26, and 14 Bible women. Rev. George Churchill and wife have recently returned home for much needed rest. Mrs. Sanford, Mrs. Higgins and Miss Gray, are also in this country. There are 7 Telugu churches with a membership of 288. Mr. Higgins, with Miss Archibald and Mr. Hardy, reached India Dec. 23rd. A new Mission station is being established at Tekkali and it is expected that the building will be completed the present year. Miss Helena Blackadar has been appointed to the Foreign field and will enter upon work in India when the Board is in a position to send her. As to finances the report showed that the receipts of the past year to June 15th are \$11,912; expenditure \$16,510, leaving a deficit of \$4,598. To this must be added the deficit of last year of \$853, making in all \$5,451. But in this connection it is to be noted that the salaries of the missionaries are paid up to Oct. 1st. As compared with receipts to June 30th of last year, the receipts given above are \$360 less than for 1897 and the expenditure \$320 less. The present deficit as compared with that of the same date last year is about \$700 greater. With great diligence on the part of the churches, it is hoped that the Board may be able to close the year without a deficit. The report commends the great importance of the foreign work to the churches as demanding their most hearty support.

A number of excellent addresses followed. Rev. A. Cohoon presented in a vigorous and effective manner the claims of the home work, showing the excellent result of efforts on the home field and the responsibility of the strong churches to aid the weaker interests.

Rev. W. E. Bates followed in an excellent address entitled "Myself and Missions." As Paul felt himself to be debtor both to Greek and to Barbarian, not because of what he had received from them, but because of what he had received for them, so the ground of responsibility for each Christian in this matter is that he belongs to Christ. (1) We should get Christ's point of view. (2) When we come to see as Christ saw, we shall feel as he felt. (3) Then we shall do as Christ did, and he gave himself for the salvation of men.

Rev. H. R. Hatch of Wolfville spoke on Foreign Missions, and his address was a very interesting and suggestive discussion of the subject. He dealt with it first in political point of view, speaking of the changes now rapidly taking place in the Eastern world as a preparation for the advancement of the Redeemer's Kingdom. (2) In like manner attention was called to the educational point of view, and (3) The religious point of view.

Rev. J. W. Manning made this plea on behalf of the heathen Telugus, that they might have an opportunity to exchange their poverty for the riches of Christ.

Rev. George Churchill, in the course of an interesting address, spoke of the extent of the Telugu mission field, its population and needs, the success of the work and some especially encouraging features of the work which had appeared during the past year.

The music furnished by the choir at this and other sessions of the association added much to the interest.

For the following report of the proceedings of Monday, we are indebted to Rev. J. H. Bars, Clerk of the Association.

MONDAY MORNING.

The association convened at 9 a. m. and opened with prayer by Bro. Mason. Rev. Dr. Saunders moved following resolution which was adopted: "The Central Association of Nova Scotia representing 27,000 Baptist adherents in the counties of Kings, Hants, Lunenburg and Halifax hereby express their strong approval of the act passed in 1897, forbidding the letting or use of the exhibition track at Halifax except for the purposes of an exhibition, during its progress, inasmuch as such act effectually precludes said track from being devoted to horse racing or other demoralizing sports. Further we have viewed with deepest regret the way in which the exhibition commission broke said statute by leasing the track to the Horse Driving Association. We note with satisfaction the indications that said lease is about to be cancelled and we hereby resolve to petition the House of Assembly and Legislative council against the repeal or modification of section 5, of chapter 3, of the acts of 1897, and for the enactment of a clause imposing adequate penalties for the violation of any of the provisions of said section. The moderator and clerk are directed to forward petitions accordingly on our behalf at the next session of those legislative bodies."

The nominating committee reported through Bro. Cohoon, chairman, and the report was adopted. Reports on Missions, Education and Sunday Schools, were taken from table and adopted. The report of the Halifax Co. District Committee was taken from the table and after considerable discussion passed with elimination of last clause. Voted that subject matter be referred to a special committee. C. H. Martell, W. H. Jenkins, B. H. Eaton, Dr. Margeon and A. Cohoon, composed said committee. The Report of District committees for Kings, Hants and Lunenburg, presented by respective chairmen and adopted. Vote of thanks passed to MESSENGER AND VISITOR for printing programme free of charge. A collection of \$6 was taken up and given to Bro. Ingram for Black Point church. Prof. E. W. Sawyer read the circular letter, which was adopted. Voted that B. Y. P. U. minutes be incorporated in minutes of Association. Voted that Bro. Jenkins send manuscript of association sermon to MESSENGER AND VISITOR, requesting publication. Closed with prayer by Bro. Roop.

MONDAY AFTERNOON

opened with prayer. It was voted that Dr. Kempton be requested to have history of Dartmouth church published in MESSENGER AND VISITOR. Report on Temperance was taken from table, discussed and adopted. Treasurer's report was presented and adopted.

Votes of thanks were passed to Hantsport church and people, to choirs of Hantsport and Windsor and other singers who assisted, to D. A. Ry, and other conveyances, to Moderator and Secretary. Adjourned with prayer by Dr. Saunders, to meet at Pereauc, next year.

The N. B. Western Association.

(CONTINUED FROM PAGE ONE).

gregation present. We trust that our readers may have the privilege of reading the sermon from our columns.

In the afternoon Sabbath Schools, addresses by Prof. Wortman, Rev. O. P. Brown, and A. H. Chipman, preceded a sermon by Rev. J. D. Freeman. The congregation was the largest present at any of the meetings. Taking his text from Isa. 46:4, the speaker drew attention to the fact that God is not a burden-bearing but a burden-bearing God. The religion of Christ is a carrying and uplifting religion.

I. He does this, by regeneration. As a magnet lifts iron filings by magnetic affinity, so the will of God becomes the magnet to lift man into a higher life by virtue of the affinity for God established in regeneration.

II. By the uplifting power of divine sympathy.

III. By the indwelling of the holy spirit.

IV. By the hope of heaven.

At the evening service addresses were delivered by Mrs. Cox and Mrs. Mary Smith, Provincial President and Maritime Treasurer, respectively of the W. B. M. U. Reports of their addresses and of the other meetings of the W. B. M. U. will doubtless appear in our department for missions.

Rev. J. B. Champion followed with a short sermon and an earnest appeal to the unconverted to accept Christ and become his followers, and then led the evangelistic service with which the association closed.

Pastor Hayward and his people did all in their power to make this gathering a successful and profitable one. Their church edifice is beautifully situated, and has recently been repaired inside and tastefully painted. Mention should also be made of the excellent music furnished by the church choir, under the leadership of Miss Estabrook.



Reduced Rates for B. Y. P. U. Convention at Buffalo, N. Y., July 14 to 17, 1898.

Single fare for the round trip from all Coupon Ticket Stations on the Intercolonial Railway, Prince Edward Island Railway, Dominion Atlantic Railway, and Canadian Pacific Railway.

Tickets will be on sale July 11 and 12, good for return July 21, but tickets can be deposited with Joint Agent at Buffalo, not earlier than July 17, or later than July 19, on payment of a fee of fifty cents, and the return limit will be extended to leave Buffalo up to and including September 1. Ask for tickets by the Official Route. That is via St. John, N. B., and Canadian Pacific Railway. Rates from the Principal Stations: Halifax, via I. C. R., \$25.00; Halifax, via D. A. R., \$23.50; Truro, \$24; New Glasgow, \$24.75; Pictou, \$24.75; Charlottetown, \$23.85; Summerside, \$22.35; St. Stephen, 20.50; Amherst, \$21.95; Moncton, \$20.50; St. John, \$20.50; Windsor, \$23.50; Wolfville, \$23.50; Fredericton, \$21.20; Woodstock, \$21; Hamilton, \$21.

Buffalo '98 Trip.

PROPOSED ITINERARY FOR THE JOURNEY TO AND FROM THE EIGHTH INTERNATIONAL CONVENTION OF THE B. Y. P. U. OF AMERICA. PERSONALLY CONDUCTED BY A REPRESENTATIVE OF THE CANADIAN PACIFIC RAILWAY. VIA.

OFFICIAL ROUTE for Maritime Provinces Delegation. Eastern Standard Time given below and is the only time used on the trip. Starting day, Monday, July 11:

Leave Halifax, I C R, 8.00 a.m.; Halifax, D A R, 8.45 a.m.; New Glasgow, N S, 6.40 a.m.; Truro, N S, 9.50 a.m.; Amherst, N S, 12.22 p.m.; Souris, P. E. I., 5.15 a.m.; Charlottetown, P. E. I., 7.45 a.m.; Summerside, P. E. I., 10.00 a.m.; Moncton, N. B., 2.05 p.m.; Wolfville, N. S., 10.40 a.m.; Middleton, N. S., 12.03 p.m.; Yarmouth, N. S., 9.00 a.m.; Digby, N. S., 1.45 p.m.; Fredericton, N. B., 5.20 p.m.; St. Stephen, N. B., 5.35 p.m.; Woodstock, N. B., 4.40 p.m.

5.10 p.m.—Leave St. John, N. B., in Special Palace Sleepers over the Canadian Pacific Railway. 6.20 p.m.—Dinner in C. P. R. Dining Car or from Lunch Boxes. 8.00 p.m.—Grand Social Rally, Introductions, Service of Song, etc., in one of the Special B. Y. P. U. Sleepers. TUESDAY, JULY 12.

7.35 a.m.—Farnham, P. Q., five minutes for Tea or Coffee Lunch at Station Restaurant. 8.35 a.m.—(about) Cross St. Lawrence River near the head of the Lachine Rapids by the New C. P. R. Cantilever Bridge. MONTREAL, P. Q.

9.00 a.m.—Arrive at C. P. R. Windsor Street Depot, Montreal. 9.15 a.m.—Register at Queens Hotel, Breakfast for those who wish it. 10.00 a.m.—Leave for trip to top of Mount Royal by Street Car and Incline Railway. Visit Notre Dame Cathedral on return from the Mountain. Also take in the chief business centres.

1.00 p.m.—Luncheon at Queens Hotel. 1.45 p.m.—Visit Victoria Square, Y. M. C. A. Building, St. Peters Cathedral, (imitation of St. Peters at Rome), and the McGill College Buildings. 5.00 p.m.—Leave by Rail for Lachine, returning by Steamer Shooting the Famous Lachine Rapids. 7.00 p.m.—Dinner at Queens Hotel. 8.30 p.m.—Rally at the C. P. R. Windsor St. Depot. 9.00 p.m.—Leave in special Palace Sleepers for Toronto. WEDNESDAY, JULY 13.

7.00 a.m.—Arrive at Union Depot, Toronto. Breakfast for those who have not had same from the Buffet on train. 7.25 a.m.—Leave Toronto by rail for Niagara Falls, travelling via Hamilton and Welland, and passing through the Great Fruit District of Canada, the Niagara Peninsula.

NIAGARA FALLS. 10.05 a.m.—The first view of Niagara Falls is had from the train while crossing the River on the Cantilever bridge, the only bridge from which an uninterrupted view of the Falls may be had. 10.10 a.m.—Leave the train at the Michigan Central Railway Depot; Register at the Tower Hotel; Visit the Falls on the American side.

10.00 a.m.—Trip to the top of the Great Observatory Tower, 300 feet high, from which a splendid view may be had of the Falls and every point of interest in the vicinity. 12.00 Noon.—Luncheon at the Tower Hotel. 1.00 p.m.—Leave Tower Hotel in open Electric Cars over the Great Gorge Route to Lewiston, cross to Queens- ton and return to the Falls by the Niagara Falls Park and River Railway (Electric) along the Canadian side, passing close to the spot where General Brock fell at the famous battle of Queenston Height and within a few feet of the monument erected to his memory on the top of the Heights.

4.00 p.m.—See the Falls from the Canadian side by a trip down the Incline Railway to the Steamer "Maid of the Mist," plying in the rapids at the foot of the Falls, or by donning a rubber suit and going down on the elevator to the rocks in front of the Falls. 5.00 p.m.—Cross to the American side by the Suspension Foot Bridge. 5.43 p.m.—Leave M. C. Depot for Buffalo, 22 miles distant by rail. 6.30 p.m.—Put me off at Buffalo.

At the eighth Great International Convention of the B. Y. P. U. of America. Programme of meetings will be outlined in later issue. MONDAY, JULY 18. 7.30 a.m.—Leave Buffalo from the M. C. R. Depot for Toronto via International Bridge Route. TORONTO, ONT. 10.40 a.m.—Arrive at the Union Station, Toronto, and register at the Walker House, near the Station. 10.00 a.m.—Trip around the City on Street Cars. Visit Massey Hall, Confederation Life Building, etc. 1.00 p.m.—Luncheon at Walker House. 2.00 p.m.—Visit McMaster Hall, Upper Canada College, Exhibition and High Parks.

Thursday } At the eighth Great International Convention of the B. Y. P. U. of America. Friday } Programme of meetings will be outlined Saturday } in later issue. Sunday }

MONDAY, JULY 18. 7.30 a.m.—Leave Buffalo from the M. C. R. Depot for Toronto via International Bridge Route. TORONTO, ONT. 10.40 a.m.—Arrive at the Union Station, Toronto, and register at the Walker House, near the Station. 10.00 a.m.—Trip around the City on Street Cars. Visit Massey Hall, Confederation Life Building, etc. 1.00 p.m.—Luncheon at Walker House. 2.00 p.m.—Visit McMaster Hall, Upper Canada College, Exhibition and High Parks.

The Young People

6.00 p.m.—Dinner at the Walker House. 9.35 p.m.—Leave from Union Station in Special Palace Sleepers for Ottawa.

OTTAWA, ONT.—TUESDAY, JULY 19. 6.25 a.m.—Arrive at Ottawa. 7.00 a.m.—Leave C P R Depot in Special "Private" Street Cars to the Russell House. 7.30 a.m.—Breakfast at the Russell House. 8.30 a.m.—See Rideau Canal and Locks, Parliament Square and Grounds. 10.00 a.m.—Visit the Parliament and Departmental Buildings, including the House of Commons room, the Senate Chamber, Library, Reading Room and Grand Tower. 1.00 p.m.—Luncheon at the Russell House. 2.00 p.m.—All aboard of Private Street Cars for a ride to Rockliffe Park, Chaudiere Falls, Rideau Hall, The Loop Line, etc., leaving the cars at the C P R Depot about 3.30 p.m. 3.45 p.m.—Leave Ottawa in Palace Sleepers for Montreal and home. 5.30 p.m.—Dinner on C P R Dining Car. WEDNESDAY, JULY 20. ON C. P. R. SHORT LINE. 8.10 a.m.—Breakfast in C P R Dining Car. 11.35 a.m.—Arrive at St. John. Arrive Moncton, 2.40 p.m.; Amherst, 4.18 p.m.; Truro, 6.45 p.m.; New Glasgow, 9.10 p.m.; Halifax, I C R, 8.50 p.m.; Summerside, 6.30 p.m.; Charlottetown, 8.50 p.m.

THURSDAY, JULY 21. Arrive Digby, D A R, 10.00 a.m.; Yarmouth, D A R, 3.15 p.m.; Middleton, D A R, 12.03 p.m.; Wolfville, D A R, 1.25 p.m.; Halifax, D A R, 3.35 p.m.; Sydney, I C R, 7.40 p.m.

NOTE.—Passengers from points east of New Glasgow will have to leave on Express of Saturday, July 9, and remain over between there and St. John. Tickets will be on sale for them on the 9th.

EXPENSES OF THE TRIP. The following is an itemized estimate of each day's expenses. Special low rates have been secured for meals, lodgings, drives, side trips, etc., with free use of two or three rooms for the ladies of the party at all of the hotels mentioned:

EDITORS, { J. D. FREEMAN. { G. R. WHITE. KINDLY ADDRESS ALL COMMUNICATIONS FOR THIS DEPARTMENT TO REV. G. R. WHITE, FAIRVILLE, ST. JOHN.

Main St., St. John, N. B. Although not having reported for some months, we are not asleep. The reports of the several committees, presented at our last business meeting were encouraging, showing good work done, especially the Missionary committee. At our last Missionary Conquest meeting, instead of the usual programme, the following resolution was discussed by six brothers: Resolved—That it is more advisable for us as a denomination, to engage in missionary work among the Romanists of Canada than among the people of the North West. The brothers present were invited to sit as jury, and after listening to a very interesting and instructive discussion of the resolution, gave the North West the preference.

St. John, June 24. Mrs. G. S. Brown, Cor-Sec'y. Giving God the Glory. There is a subtle form of self-conceit in not owning God's spirit as the source of every good thought, purpose or aspiration that we find in ourselves. It has show of humility, as though we could not conceive of God's taking the trouble to direct in our paltry affairs and duties. But when God evokes in us some new affection for the good, or enables us to enter into his thoughts by intelligence and sympathy, or rouses us to desire for likeness to himself, it is as much our duty to give glory to him, as it was that of the blind man whom Jesus healed at Jericho, or to the lame man whom Peter made to walk, or to the leper who was cleansed at Jesus' word. In fact, every new good impulse in us is fresh working of supernatural power from on high. It is from the Father of lights, from whom cometh every good and perfect gift. The subject in whom the wonder has been wrought may be paltry enough. There was not anything remarkable, either in mind or character, in those whom Jesus healed. Then, as now, the wonder and the praise lay in the working of a miracle, and that is what we are to be praiseful and thankful about.—S. S. Times.

Little Foxes of Lawlessness. "No, that notice says that we mustn't touch, and the ribbons across the chairs and sofas mean, I suppose, that we can't sit down. I don't see why! Some folks are mighty particular." The speaker was a woman, her voice peevish, and her countenance expressive of disgust. The scene was a model suite of furnished apartments in a noted Philadelphia drygoods store. Each room was a delightful study in color harmony; and reception room, drawing room, boudoir, library, etc., represented some particular historic period, or some fin de siècle device in artistic furnishing, a touch of the grotesquely humorous being added by a Dutch sitting room, with quaint

tapestries and beer mugs galore, while a painting of a rubicund Mynheer was a study for which one of Irving's Dutch aldermen, "full of eloquence and cabbage," might have sat. The dining room glittered with rare china, cut glass and silver, and a kitchen with a shining array of up-to-date conveniences delighted the eyes of every enthusiastic housewife.

Of course these apartments indirectly advertised the rich carpets, hangings furniture, etc., which the firm was prepared to duplicate, but nevertheless the dainty suite was educative, and so full of helpful suggestions to those seeking to make home beautiful that most people of intelligence appreciated the privilege of the domestic object-lesson. But the woman to whom reference is made would have been satisfied with nothing short of ensconcing herself and her brood of small brigands among the silken cushions, with liberty to lunch there if they saw fit, and to handle all the delicate, sp'less bric-a-brac as if it were personal property. Other aggrieved people, well-dressed and not of an obtrusively vulgar type, came on the scene, but were lost to the enjoyment of all that was permitted in view of the little that was most reasonably denied.

There are a great many olive branches growing up around the tables of this country to whom the boundary line between mine and thine is deplorably elastic, if not altogether obliterated, and who read their title clear to the most self-complacent use and abuse of the possessions of others. The little foxes of lawlessness are nibbling at many otherwise beautiful growths.—Selected.

Our Juniors.

Vacation Time.

The grammars and the spellers, The pencils and the slates, The books that hold the fractions And the books that tell the dates; The crayons and the blackboards And the maps upon the wall, Must all be glad together, For they won't be used till fall.

They've had to work like heavers For to help the children learn; And if they want a little rest It surely is their turn. They shut their leaves with pleasure, The dear old lesson books, And the crayons and the blackboards, Put on delightful looks.

So, children, just remember, When you are going away, Your poor old slates and pencils Are keeping holiday. The grammars and the spellers Are as proud as proud can be When the boys forsake the schoolroom, And the teacher turns the key. —Margaret E. Sangster.

Love One Another.

Leila Lincoln was a kind, loving little girl. She read her testament a great deal, but liked John best. She said it was the loving book, and that was why she liked it. The part she liked best was about the new commandment, "Love one another." She said that was the eleventh commandment. She had an uncle in another town, who loved her very dearly. He said that she was such a loving little girl that he could not help loving her. One night John, Leila's brother, woke her up, and told her that a bundle had just come for her. He held up his candle, and said: "Here's a present for you, sis! It is directed to 'The Loving Little Leila, from her Loving Uncle Charles,' and I reckon it is full of good things." Leila was proud and happy. Who does not like to be loved? But the secret of being loved is to be loving. If you want people to love you, you must be loving yourself. Everybody loved Leila, whose motto, which she kept hanging on her bedroom wall, was "Love One Another." —Child's Gem.

It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving him with a complete submission, that you can escape from slavery. Then give yourself to him completely. Let him mark you as his by whatever marks he will.—Phillips Brooks.

Do you wish to live at peace with all the world? Then practise the maxims of an influential man, who, when asked, after the Revolution, how he managed to escape the executioner's axe, replied, "I made myself of no reputation, and kept aliené." Patience reaches the goal while worry falls by the way.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

For our Home Mission work in these provinces, that the laborers may be greatly encouraged and a host won to Christ.

Notice.

The W. M. A. S. meeting will be held at Boylston, Guysboro Co., N. S., in connection with the Eastern Association, on Saturday, July 9. At Kars, N. B., in connection with Southern Association, on Saturday, July 9. At Midgie, Eastern N. B. Association, Saturday, July 16. Delegates from W. M. A. S. and Mission Bands are requested to be present.

W. M. A. S. Meetings at the Western N. B. Association, Florenceville.

On Saturday, 25th inst. the delegates from the various Aid Societies met in Mrs. Hayward's parlor. Owing to the rain and a funeral at Hartland, the delegation was smaller than at some other sessions. The meeting was opened by singing "Nearer my God to Thee," and prayer by Mrs. A. D. Hartley. Num. 32 was then read and prayer offered by Prov. Sec'y. Reports from Aid Societies followed. Verbal reports were given from the following Societies: Woodstock, by Mrs. A. H. Horseman; Jacksonville, Mrs. Atkinson; Florenceville, Mrs. Newman Estey; 2nd Grand Lake and 1st Chipman, by the Prov. Sec'y; Fredericton, Marysville and 2nd Chipman Mission Band reported by letter. The interest of the meeting was increased by the presence of the treasurer of the W. B. M. U., Mrs. Mary Smith, Amherst. The sisters of Florenceville presented our trusted treasurer with an address of welcome, read by Miss Alfareta Estabrooke, to which Mrs. Smith made a very feeling reply. Mrs. Smith also addressed the sisters with words of cheer, counsel and love to the Master, which will, we have no doubt, bear fruit in coming years. On Lord's day afternoon a short prayer service was held by the sisters of the W. M. A. S. at the close of the afternoon meeting. In the evening at 7 o'clock, the church being well filled, by courtesy of the brethren, the first part of the evening service was given to the sisters for a public meeting. Opened by a short song service, followed by prayer by Prov. Sec'y. Scripture reading, Mark 2: 1-12, by Miss McCain. Prayers were then offered by Mrs. Atkinson and Mrs. Vail, of Jacksonville. Then followed a paper, "What the Bible says about Giving," written by Mrs. Horseman, of Woodstock, and in her absence read by Miss Estabrooke. Addresses were given by Mrs. Mary Smith and the Provincial Secretary for N. B. We hope the blessing of the Master may follow the meetings and that the sisters of Florenceville may receive great spiritual benefits in return for the generous hospitality which they showed to all delegates.

M. S. C.

The meeting of the W. B. M. U. in connection with the Western Association of N. S., was held in the Methodist church, Milton, on Saturday afternoon, June 18. A very large number were present and the session proved very interesting, and we hope brought some honor to Him in whose Name it was held. Within the bounds of the Western Association we had, last July, 64 Aid Societies, with a membership of 929, and 21 Mission Bands with 329 members. The meeting opened with devotional exercises, prayer being offered by Mrs. Quick, of Shelburne. A number of Societies and Bands were heard from through their delegates, and while there was some cause for discouragement yet, on the whole, there was greater cause to take heart and go forward. Mrs. P. R. Foster, Sec'y for Yarmouth County, spoke earnest, helpful words regarding our Band work. We were all glad that our sister, Mrs. Churchill, was able to be with us. She gave an interesting account of our work in India, specially that on the Bobbili field. Very tender, earnest addresses were made by Miss Corning and Miss Blackadar. Both these sisters have applied to our F. M. Board for service in India, and Miss Blackadar, all being well, will leave a year from now. Miss Corning is obliged to wait a little on account of health. To be obliged to remain in the home land will be a sore disappointment to our sister, but of this we are very sure, she is "waiting" on the

Master, to know His will, and her service for Him will be a loyal, true-hearted service, whether here or there. Prayer and praise followed. An offering was made of \$8.88 and the meeting closed with the benediction by Rev. L. Wallace.

Report of W. M. A. S. of the Central N. S. Association.

The W. M. A. S. in connection with the Central Association met at Hantsport on June 25, in the Baptist church. Our Provincial Secretary, Miss Johnstone, was in the chair. The meeting opened by singing "I will sing of my Redeemer." Prayer was offered by Miss Johnstone. Mrs. DeWitte, of Wolfville, read the 146th Psalm, and Miss Johnstone gave an address on the Psalm read. After singing "Praise Him" verbal reports were given by a number of sisters representing different Societies. These reports were interesting and encouraging. Music was then given by the children, which was very much enjoyed by all. Mrs. W. V. Higgins, of Wolfville, gave an address from Gal. 5: 1. She spoke of the blessed liberty of the gospel of Christ. The bondage of satan as seen in heathen lands more than anywhere else. We were glad to have with us one returned missionary, Mrs. Churchill, who gave an interesting address on her work in India. Mrs. Davidson, of Hantsport, gave an address of welcome to the sisters of the Aid Societies, and also to our returned missionaries, Rev. and Mrs. Churchill. Mrs. John Vaughan, of Wolfville, responded in a few suitable words. A solo by Mr. McDonald, of Halifax, was much appreciated by all. An address was given by Mrs. Hall, on "The Relation of our Society to Home Missions." Rev. Mr. Manning, Secretary of F. M. Board, was called upon to address the meeting, which he did in a few earnest words. After singing, the meeting closed with prayer by Rev. A. Cohoon. GASSIE WILLIAMS. Gaspereaux, N. S.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The three great considerations in missions, in their due order, are: The field, the men and the means. Opening the field is God's work. He has done that for us; so, too, there are men and women who are saying, "Here we are, send us," and so the second is provided for practically. But there is a lack of interest in many quarters—a lack of intelligent interest; and so the funds do not come in to send the men and women who are ready to go, if they should be found qualified for the service. It is a time for heart-searching—a time for close personal inquiry. What is the matter? It is not the will of God that these multitudes should perish. He has made the amplest provision for their salvation. The Holy Spirit is ready to do His work. The church has a gracious message to proclaim to all men. But it is not proclaimed and the gospel is not given to them. We are withholding more than is meet, and it tendeth to poverty. Revival at home follows evangelization abroad.

The Need of an Increased Interest in Missions.

This is seen: 1. Because of the success which has attended the work in the past. In many instances whole tribes and lands have been won to Christ. The Sandwich Islands and Fiji are as much Christian to-day as our own land. The largest Protestant church in the world, at the present time is at Ongole, among the Telugus, a people who fifty years ago, were given to idolatry. Nowhere in the Christian world has the proportion of cost to conversion been so small as in the work of Foreign Missions. 2. The demand of the hour shows the need of greater interest in missions. This demand is for enlargement. What else can it be? All barriers have been taken out of the way. Highways for our God have been "cast up" along which the heralds of the cross may march to work and triumph. All the signs of the times show that if ever there was a time when Christian people should do their utmost for their Lord that time is now. 3. The empty treasuries of our Mission Boards show the need of greater interest in missions.

It is not too much to say that, if there were an interest in missions commensurate with the work to be done, the offerings for that work would be ten-fold what they are now and be ten-fold the number. It is too sadly evident that we are merely playing at missions.

It is said that last year the sale of jewelry in the

United States amounted to \$58,000,000. A good deal of this money was spent by professing Christians. The same thing might truthfully be affirmed of these Provinces. During the same time, less than \$10,000,000 was given by all American Protestant Christians for missionary work at home and abroad. If there were a proper interest in missions is it likely that such a state of things could exist? There is enough money in the hands of God's people to fill every missionary treasury field to overflowing. What is now required is that those who cannot go themselves shall let go or help go; but this will not be done until a deeper interest in missions and a profounder sense of responsibility shall rest upon the people of the living God. 4. Because of the spiritual condition of the great mass of humanity. The population of the earth is estimated to be about 1,500,000,000. Of this number not more than 500,000,000 are even nominally Christians. The great majority of mankind are still idolaters or followers of the false prophet; and even in confessedly Christian lands what vast hosts there are who know not and care not for the gospel. But all these multitudes are condemned sinners, for out of Christ there is no redemption. The heathen are not merely unfortunate, they are perishing. The fact cannot be thrust aside that the myriads who are marching with us to the judgment, are abiding under the wrath of God, and that unless they hear and accept the Gospel they must be lost. Surely the thought of these perishing millions ought to arouse us out of our indifference and inspire us with an enthusiastic interest in their welfare. Willing or unwilling the responsibility of giving them a chance for their salvation has been largely laid upon us. Our Lord taught us that we are to love our neighbor as ourselves and that our neighbor is the man we can help. According to this we are under obligations to be as much interested in the African along the Congo or the Telugu on "India's coral strand," as we are in those over whom we stumble as we walk our streets or who sit around our firesides. It becomes us then, all of us who bear His name, if we wish to escape the charge of inexcusable neglect and guilt when we stand before Him in the Great Day, whose last word was "Preach my Gospel to every creature," to see that every creature has a chance to hear for himself "the wonderful words of life."

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B. "My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BRONSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best — in fact the One True Blood Purifier. Price \$1. Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.

We Never Sleep. To please YOU—that's what we are working for—Good work and low prices are two of the chief things. There are others—such as turning out work promptly with neat and attractive type, good paper, ink, etc., etc. We have the most modern and best equipped Printery in the Lower Provinces. We print MESSENGER AND VISITOR. Paterson & Co. ST. JOHN, N. B. Beautifully Printed Visiting Cards only 50 cents per pack by mail. Wedding Invitations.

July... is indi... the nat... the ha... ends a... the glo... comes... the ha... AYEK... the fac... ducting... It enco... tions o... gray o... Richib... has a cow... this local... home a bu... in the w... and the c... Monday m... a fine heif... it is her o... other cow... On Tu... rington a... were arra... charge of... store of C... guilty an... Harrington... breaking i... Prof. W... versity, w... Hawaii th... explore th... kings of... white ma... gained eve... them. A despe... says: Th... General... exchange... an autom... telegraph... Hawaii a... over it aff... very dang... been close... ago to be... portant in... Mr. Jam... thrown fr... two ribs... shaken up... The 53... Conventio... be held... herst, N... the 20th o... N. B. H... day Schoo... connectio... the Point... moreland... in July ne... Conventio... ciation on... Y. F. U... at which... with all i... arrange... the Missi... Sackvil...



# The Health of the Hair

is indicated by its condition. When the natural secretions decrease; when the hair becomes dry, splits at the ends and comes out in combing; when the gloss disappears and the hair becomes gray or faded, the ill health of the hair is indicated. The success of AYER'S HAIR VIGOR is due to the fact that it restores the hair-producing organs to their natural vigor. It encourages and promotes the secretions of the hair follicles, and thus gray or faded hair regains its original color, new growth begins, and lost lustre is restored.



## Ayer's Hair Vigor

For fifteen years, it causes the hair to keep its natural color and its positive cure for baldness. - T. B. WEYANT, Weyant, Pa.

**Richibucto Review:** Mr. Keady O'Leary has a cow which has beaten the record in this locality. Last Thursday she brought home a bull calf, which she had dropped in the woods. The calf was given away and the cow turned out to pasture. On Monday morning she returned home with a fine heifer calf. It is a question whether it is her own or has been stolen from some other cow.

On Tuesday afternoon Freeman Harrington and John Lewis, of Parrsboro, were arranged before Judge Morse on the charge of breaking and entering the store of C. & B. Fullerton. They pleaded guilty and sentence was three years each. Harrington got two years additional for breaking into Gow's store on June 7.

Prof. William Libbey, of Princeton University, will lead a scientific expedition to Hawaii this year. He hopes to visit and explore the burial caves of the Hawaiian kings of long ago. So far as known to white man has ever explored them or gained even a good general idea regarding them.

A despatch to the New York World says: The Spanish government and Capt. General Blanco are equally disposed to exchange the Merrimack prisoners, in fact, an authorization to exchange them was telegraphed to Gen. Blanco, but the Havana and Madrid papers made a row over it affecting to believe that it would be very dangerous to liberate men who have been close enough to the defences of Santiago to be in a position to carry back important information.

Mr. James W. Boyer, of Woodstock, was thrown from his team Thursday and had two ribs broken and was otherwise badly shaken up.

### Notices.

The 53rd annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Baptist church at Amherst, N. S., commencing on Saturday, the 20th of August, at 10 o'clock a. m.  
H. BERT C. CREED, Sec'y.

N. B. Eastern Association, and the Sunday School Convention and B. Y. P. U. in connection therewith, will convene with the Point Midgie church at Midgie, Westmoreland Co., N. B., on the following days in July next. To wit, the Sunday School Convention on Friday, the 15th; the Association on Saturday, the 16th, and the B. Y. P. U. on Monday, the 18th. The hours at which they will first convene, together with all information concerning travelling arrangements will be announced later in the MESSENGER AND VISITOR.  
F. W. EMMERSON, Clerk.  
Sackville, N. B., May 20th.

The blank statistical church letter forms have gone out to the clerks of churches, when filled up mail to the clerks of association.  
GRO. A. McDONALD.  
Halifax, May 14.

The N. B. Southern Association will meet D. V., at Kara, Kings County, on July 9th. Write to a brother concerning the routes, and herewith publish so much of his reply as will be of service to delegates. From St. John and all points west of the St. John River, it will be necessary to come to Kara by the steamers. Palmer's Point will be the landing point for all who come by the river boats, i. e., those running to and from Fredericton. Those coming by the steamer Springfield may land at Jenkin's Cove, being the nearest to the house of worship. King's Co. delegates would do well to come with their own conveyances, as it is eight miles from Hampton to the nearest station, and then they would have to ferry, leaving teams on the eastern side of the river. It would be very necessary that all purposing to attend, send their names to either the clerk, Bro. M. G. Jenkins, or to the pastor Rev. W. J. Gordon, addressing, Downeyville, Kings Co. Arrangements have been made with railroad and steamer lines as follows, and delegates when purchasing tickets must state that they are going to the Association or B. Y. P. U. Session, so that they may receive the certificates or tickets which are to be signed by the secretary. The Star Line of steamers will carry passengers to and from, for one first class fare, to be paid at the start, from July 7th to July 13th inclusive. On Intercolonial Railway—If ten or more attend and purchase first class full fare single tickets to Norton, and obtain at the starting point a standard certificate, they will be entitled to free tickets for the return journey. If less than ten delegates in attendance, they will be issued first class tickets for the return journey at first class half fare. Certificates will be honored up to and including three days after close of the meeting, are issued from the 7th of July. St. Martins and Central Railway—The usual rates will be granted to delegates, round trip at single fare, for five or more from any one station. The Shore Line, will take delegates over their line at the usual one fare rate for the round trip.  
A. H. LAVERS, Chairman of Co'u.

All persons intending to be present at the N. B. Eastern Association to be held at Midgie, July 15-18, are requested to send their names to the undersigned in order that they may be located. Also please state whether you will come by rail or carriage.  
ISAAC ANDERSON, Clerk.

The annual Provincial Convention, of Nova Scotia Y. P. S. C. E., will meet in New Glasgow, July 13th and 14th. The opening meeting will be on Wednesday evening, July 13th. All ministers who purposed attending the convention, and all delegates are requested to send in their names as soon as possible, to Miss J. G. MacGregor, New Glasgow, in order that their entertainment be secured.

### N. B. Eastern Association. SPECIAL NOTICE.

S. S. Convention opens at Midgie, Friday 15th at 2 p. m., and Association the following morning at 10 a. m. Trains leave Sackville for Midgie on arrival of C. P. R. train going East at about 4 p. m. A special train will run to Midgie on Friday at noon, on arrival of morning train from St. John. Delegates will purchase first class tickets going and be entitled to return passage free. Those travelling over the I. C. R. and Salisbury and Harvey R. R., must secure Standard Certificates at starting point. A meeting of the W. B. M. U., to be addressed by Mrs. C. Prov. Sec'y will be held on Saturday at 2:30 p. m.  
F. W. EMMERSON, Clerk.  
Sackville, July 2nd.

## HORTON ACADEMY, WOLFVILLE, N. S.

This well-known School re-opens September 7, 1898. Its courses of study prepare boys and young men for College, for license to teach, for business and for mechanical pursuits.  
The ACADEMY HOME, well furnished, provides at moderate cost comfortable residence for the students. Several Teachers reside in the Home, promoting quietness and diligence in study, and assisting the boys in their work.  
The MANUAL TRAINING DEPARTMENT, with increased equipment and courses in Carpentry, Wood Turning, Iron Work and Drawing, offers special inducements to those looking toward engineering or mechanics.  
The SCHOOL OF HORTICULTURE admits Academy Students to all its advantages free of charge.  
Location beautiful and healthful. Teachers of culture and experience. A family school.  
Board and Laundry \$2.00 per week. Apply for Calendar to  
L. B. OAKES, Principal.

### Thin in flesh? Perhaps it's natural.

If perfectly well, this is probably the case.

But many are suffering from frequent colds, nervous debility, pallor, and a hundred aches and pains, simply because they are not fleshy enough.

Scott's Emulsion of Cod-liver Oil with Hypophosphites strengthens the digestion, gives new force to the nerves, and makes rich, red blood. It is a food in itself.

50c. and \$1.00, all druggists.  
SCOTT & BOWNE, Chemists, Toronto.

FOR SCIATICA, PLEURISY, STITCHES, CRICKS, NEURALGIA, RHEUMATISM, LAME BACK.

**MENTHOL D&L PLASTER**

THE BEST ANTI-RHEUMATIC PLASTER MADE

EACH PLASTER IN ENAMELED TIN BOX PRICE 25¢ ALSO IN YARD ROLLS PRICE \$1.00

DAVIS & LAWRENCE CO. LTD. MANUFACTURERS MONTREAL

All delegates to the N. B. Southern Association which meets with the Kara Baptist church on July 9th, are requested to send their names, immediately, to Miles G. Jenkins, Downeyville, Kings Co., or undersigned. Delegates coming by the steamer Springfield are requested to land at Tooles landing, or Jenkins Cove. Those on any of the other boats will land at Palmers wharf.  
W. J. GORDON, Pastor.

Communications with respect to admission to Acadia Seminary, should be addressed during the summer to  
MISS A. F. TRUE, Waterville, Maine.

All persons intending to be present at the Eastern Association to be held at Boylston, July 9-12, are hereby earnestly requested to send in their names at once, either to the undersigned or to Deacon Anderson, in order that they may be located and notified accordingly. We shall try and accommodate all who come; but those who delay to send in their names early may have to be located in the more distant homes; while those who neglect altogether to notify us of their coming, —well, we better make no promises to them except that we shall try and find some place for them in Guysboro Co.  
R. H. BISHOP, Pastor.

P. S.—Those who prefer hotel accommodations can probably be suited at Guysboro town some four miles down the river.  
R. B.

At 8:30 o'clock, Monday, July 11th, during the session of the N. S. Eastern Association at Boylston, a joint meeting of the representatives of the churches in the districts of Guysboro East and West, including Antigonish, will be held for the purpose of considering the needs of the field.  
R. B. KINLEY, Chairman, Guysboro West.  
F. H. BRALS, Chairman, Guysboro East.

The N. S. Eastern Baptist Association will meet with the church at Boylston, Guysboro county, on Saturday, July 9th, at 10 o'clock a. m. Will the Clerks of all our churches prepare the letters for the Association, and forward them to me before July 1st. Delegates who travel by the I. C. R., who pay first class fare to Mulgrave, will be returned free, providing they have a certificate from starting point, signed by Station Agent and the Secretary of Association. Return tickets will also be given to those who will go by steamer from Mulgrave to Boylston, for one fare.  
CANSO, N. S. T. B. LAYTON, June 10th. Sec'y of Association.

The N. B. Southern Baptist Association meets with the Kara Baptist church, on Saturday, July 9th. The pastor of the church and committee on travel, will doubtless give further notice.  
G. R. WHITE, Moderator.

### Notice of Sale.

To George E. Black, of the Parish of Brunswick, in the County of Queens and Province of New Brunswick, Farmer, and Amelia Jane, his wife, of the one part; and to all their whom doth, can or may concern: Take notice that there will be sold at Public Auction, at Chubb's Corner, (so called), in the City of Saint John, in the said Province, on Saturday, the Twenty-third day of July next, at eleven o'clock in the forenoon: "All that piece or parcel of land situate, lying and being in the Parish of Brunswick aforesaid, shown and distinguished by the Grants thereof as part of the lot marked "W" and lot number twenty-four, bounded as follows: Beginning at a birch tree standing in the south-eastern angle of lot "W" on the northern bank or shore of the New Cannan River, granted to John W. Taylor, thence running by the magnet north twenty chains to a post, thence east thirty-eight chains to meet the northern prolongation of west line of lot "Z" granted to John F. Price, thence along the said prolongation and west line of the said last mentioned grant, south thirty-two chains to a post standing on the northern bank or shore of the above mentioned river, and thence following the various courses thereof down stream to the place of beginning, containing one hundred acres, more or less, distinguished as lot "W".

Also Lot Number (24) Twenty-four, beginning at a post distant on a course by the magnet of the year A. D. 1820, north along the eastern line of lot number fifty in the fourth tier of Deputy Fairweather's survey south of New Cannan River seventy chains from the south-easterly angle of said line, thence north fifteen chains to a pine tree, thence west fifty chains to a pine tree, thence south fifteen chains to a pine tree, thence east fifty chains to the place of beginning, containing seventy-five acres more or less, distinguished as lot number (24) twenty-four.

Also "All that certain other lot, piece or parcel of land situate, lying and being in the Parish of Brunswick aforesaid, bounded as follows: On the south by the New Cannan River and land owned by Seth B. Cromwell, on the west by ungranted land, on the north by land owned by William Lawton and ungranted land, on the east by land owned by the late Rufus Black and ungranted land containing two hundred acres more or less." Together with the buildings and improvements thereon and the appurtenances thereto belonging.

The above sale will be made under and by virtue of a power of sale contained in an indenture of mortgage made by the said George E. Black and Amelia Jane his wife of the one part and the undersigned Margaret A. Draper of the other part dated the 20th day of December A. D. 1885 and registered in the office of the Registrar of Deeds in and for Queens County in Book "Z" No. 2 of Records pages 304, 305, 306 and 307, default having been made in payment of the moneys secured by said mortgage.

Terms of Sale Cash.  
Dated this eighteenth day of June A. D. 1898.  
MONT McDONALD, Solicitor to Mortgagee.  
MARGARET A. DRAPER, Mortgagee.

### EXPRESSIONS

OF OPINION BY THOSE WHO USE  
Woodill's  
German  
Baking  
Powder

ARE INVARIABLY IN ITS FAVOR.

**DR. FOWLER'S EXT-OF WILD STRAWBERRY**

CURES DIARRHCEA, DYSENTERY AND SUMMER COMPLAINT.

Price 25c. at all druggists. REFUSE SUBSTITUTES. THEY ARE DANGEROUS.

The new ferryboat Chebucto, built on the Clyde for the Dartmouth ferry commission, which got so far as the Azores last fall, arrived at Halifax safely at 5:30 Monday evening after a passage of 20 days. She is said to be the first boat of the kind that ever crossed the Atlantic. She is a screw boat having a propeller at each end. As she came up the harbor she was given a reception by the other steamers in port, and she was kept busy blowing her whistle in answer.

## Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Pills.

# Hood's Pills

gestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Pills.

## An Open Letter From a Prominent Clergyman.

C. GATES, SON & Co.:  
Middleton, N. S.

DEAR SIRS,—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your

## Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did and have felt grateful ever since to the one who gave me such good advice. The very first dose helped me and before half of the first bottle was used I was completely cured. I have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,  
(Rev) F. M. YOUNG,  
Pastor Baptist Church, Bridgetown, N. S.

## Special Rates for Teachers

During the summer months a special course in Commercial subjects will be taught at Whiston & Frazee's College. Certificates of proficiency will be awarded at the close of the term.

Write for full particulars to,

S. E. WHISTON, Principal  
95 Barrington St., Halifax, N. S.

## OUT OF SORTS?

If you are run down, losing flesh and generally out of sorts from overwork, worry or other cause, use

Puttner's Emulsion  
Nothing else will so promptly restore you to vigor and health.

Always get PUTTNER'S,  
it is the Original and Best.

## Weak Kidneys.

Always Cured by Doan's  
Kidney Pills.

Mr. I. Patterson, Croft St., Amherst, N.S., makes the following statement: "Having been troubled for some time with distressing backaches and weak kidneys, I decided to try Doan's Kidney Pills. They acted promptly and effectively in removing the trouble with which I was afflicted, and restored me to my old-time form. It is a pleasure for me to recommend them to others."

Doan's Kidney Pills are the most effective remedy in the world for Bright's Disease, Diabetes, Dropsy, Backache, Gravel, Sediment in the Urine, and all kinds of Kidney and Urinary Troubles. Price 50c. a box or 3 boxes for \$1.25. The Doan Kidney Pill Co., Toronto, Ont. Remember the name, "Doan's," and refuse all others.

## The Home

### Summer Housework.

It is almost mid-summer's day and the last days of June before the housekeeper is compelled to regulate her work for sultry weather. June is proverbially the month of roses and of fragrant breezes blowing from flowery meadows. Housework on fine days is usually accomplished with all the incentive that delightful weather can give. July and August, on the contrary, are months when every contrivance must be resorted to to lessen the heat within doors, and to do the work with the least expenditure of nerve and music. A kitchen detached from the main portion of the house is very desirable during the last two months of summer, and may be advantageously used six months of the year. The chimney of the kitchen, in any event should be built on the outside of the house. There is nothing gained by having it within the walls of the house, except on the coldest days of winter. A kitchen chimney passing through the house occupies valuable room, and is usually a cause of annoyance during at least six months in the year. In summer it often renders two or more rooms uncomfortable. It heats the attic as it passes through, and this heat together with the heat gathered from the roof, affects the atmosphere of all the upper rooms in the house. The attic of all houses with metal or slate roofs should be isolated by a packing of mineral wool or some other material, which will keep away the heat; but comparatively few houses are built in this way. In old-fashioned times the ample chimneys of the kitchen took up so much room that it was generally built upon the outside of the house.

The stove of gasoline or of oil now takes the place of the winter cookstove that burns wood or coal, in many kitchens in summer. On general baking days, or for the heavier work of the kitchen, where there is a large family, an oil or gasoline stove should be supplemented by an oven of iron or brick or the use of a cooking stove on certain days in the week. There is a great deal gained in summer when the kitchen is a one-story extension and there are ventilators placed over the cookstove to carry away the odors of cooking, as well as the heat. The roof of such a kitchen should be isolated from the kitchen ceiling by a heavy packing of some material that will keep off the heat of the roof. There should be a ventilated space or a shallow air chamber directly under the roof to assist to the same end. If there is a cellar kitchen or "cold room" directly under the main kitchen, where dishes may be prepared, or parts of dishes, which do not require to be cooked over a fire, the arrangements for the summer cooking will be eminently satisfactory. An abundant flow of air is necessary to a summer kitchen, and this can only be secured without flies and other annoying insects by the use of wire screens at the windows and doors. A special oven for use on baking days is a great help to the housekeeper, and in that case the cooking of a large family can be done on a comparatively small range.—N. Y. Tribune.

### Midsummer's Day.

The sun reaches the highest point in his journey northward on about June 21, and Midsummer day comes by tradition on June 24, a day when the mystic festival of the Nativity of John the Baptist is also celebrated in England and Europe. The use of the green boughs and garlands of wild flowers with which our heathen Saxon ancestors celebrated Midsummer's Day as the festival of the summer solstice has become curiously mixed with the rites of the Christian festival, until finally the day has become one of the most famous in all the calendar for divination, not even excepting the Scottish Hallow-e'en. The day, though almost identical with the solstice falls considerably before the middle of the heated term. July all over the northern hemisphere is considered to be the warmest month, just as January, which also falls after the sun has receded from

the solstice, is the coldest month. The accumulative effects of the long, hot days of July and of the long nights of January have more effect on the weather than the position of the sun has.

The play "Midsummer Night's Dream" recalls this eve as one when all fairies and spirits, both good and impish, were supposed to take special interest in the affairs of mortals. The night of this day was one when it was customary to watch. There was formerly a superstitious belief among people in general that the spirit of any one foolish enough to sleep on this night would certainly leave his body and wander. The exact objection to this was never clearly explained, but the fancy survives in the proverb which describes a wakeful night as a St. John the Baptist's night.

A great many plants are associated with Midsummer and St. John's day. The St. John's wort, whose yellow blossoms are as great a pest to the English farmer as they are in this country, is the flower especially associated with the day. If this plant were planted on St. John's eve it was believed it would foretell by remaining erect and fresh or by drooping and withering whether the lover of the maiden who planted it would prove true or false. The rose was gathered and planted for the same purpose, and the trefoil, or common clover, and even the awkward vervain, sometimes known as the "herb of grace." No plant, however, not even the St. John's wort, was more highly prized on this night than the orpine plant, which is the common "live-forever" of our gardens. This plant was gathered at midnight and planted carefully in earth on a piece of slate or potsherd and set up in the house for a "midsummer man." According as the stalk bent toward the right or left the maiden would know whether her lover would prove true or false. Orpine plants are often used as a lover's device in rings and other ornaments of the fifteenth century, and show not only how old this superstition is, but how long the plants used on this day have been in familiar cultivation.—N. Y. Tribune.

### Summer Hints.

Remember that cold food should be eaten very slowly in order to raise it to the proper temperature for digestion. Hot meat is digested much more rapidly than cold.

Prevention is always the best cure for flies. Keep the windows shut from early morning until the cool of the evening in the living rooms of the house. In the kitchen windows and doors screens should be used, since the air outside is cooler than the air inside even in the heat of the day.

### An Expensive Badge.

A young man in a London omnibus noticed the blue ribbon total-abstinence badge on a fellow-passenger's coat, and asked him in a bantering tone "how much he got" for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about £20,000 a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought him an income of £20,000 a year.

He preferred a life of Christian philanthropy to a career of money-making; and his actively soon made him known through the kingdom as a most successful temperance evangelist. His work, organized in the tent-meeting on Mile End Road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."—The Children's Record.

DEAR SIRS,—Within the past year I know of three fatty tumors on the head having been removed by the application of MINARD'S LINIMENT without any surgical operation and there is no indication of a return.

CAPT. W. A. PITT,  
Gifton, N. B.

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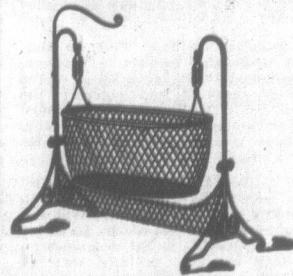
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WITH  
The "LITTLE BEAUTY  
HAMMOCK COT."



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Here is one of many testimonials:  
78 East Avenue, Hamilton, Ont.,  
April 12, 1898.  
Geo. B. Meadows, Esq., Toronto.  
DEAR SIR,—It affords me a great deal of pleasure in stating that the "Little Beauty Hammock Cot" purchased from you has been very satisfactory, and I consider it one of the greatest conveniences we have, as it is so popular with the children, who seem to take to it at once. It takes up very little room and can be easily moved from place to place as required. I would not be without it under any circumstances, and can recommend it as a very useful and convenient article.  
Yours Respectfully,  
MRS. W. F. MONTAGUE.  
Write for Baby's Letter, giving full particulars. Manufactured by  
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**No Summer Vacation**  
SAINT JOHN'S COOL SUMMER WEATHER, combined with our sup. for ventilating facilities, make study with us just as agreeable in July and August as in any other time. Get the choice for students and others to take up the **SMALL PLYMOUTH SHORTHAND** and our **SMALL PLYMOUTH** (the very latest of our new series of books). Students can enter at any time. Send for Catalogue.  
**S. KERR & SON,**  
Addislaw's Hall.  
FARMERS' BILLS, BUSINESS LETTERS, etc.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

ELIJAH ON CARMEL.

Lesson III. July 17.—1 Kings 18:30-40.

Read Chapters 17:17 to 18:46.

Commit Verses 36-39.

GOLDEN TEXT.

And when all the people saw it, they fell on their faces: and they said, the Lord, he is the God; the Lord, he is the God, 1 Kings 18:39.

EXPLANATORY.

SCENE I. THE FAMINE.—For more than three years (Jas. 5:17) the famine had been in the land. The old provisions had been exhausted, and grain and cattle were on the verge of starvation. This long-continued discipline, and the danger in the near future, had produced its effect. The people were compelled to think why the famine had come, and what could be done to abate it. Baal had been appealed to in vain. They began to think of repentance and the true God, Ahab, in these straits, would be enabled to resist the influence of Jezebel. The famine was a divine mercy to the people, a wholesome medicine made necessary by their disease of sin.

SCENE II. ELIJAH AND AHAB.—When the people were ripe for it, God's word came to Elijah to go to king Ahab, and to complete the work for which the famine was sent. It must have "seemed to him like a command to plunge into the raging waves of the sea, or to walk into a lion's den."

Ahab's first words to him were, "Art thou he that troubleth Israel?" "He had no word to say of his own sin; he forgot the iniquity of the people of the land, in which he had been the leader; he took no note of the hand of Jehovah in the calamity, and spoke as if the whole matter had been a mere personal difference between him and Elijah. He cast the entire blame of it upon the prophet; much as if one suffering under a painful disease should blame the doctor for producing it, because, knowing the habits of the patient, he had predicted that it would come."

Elijah replied, "I have not troubled Israel; but thou and thy father's house." The light-house and the fog-bell are not the cause of the wrecks on the rocks against which they warn. The alarm-bell does not set the house on fire. Sin was the cause of the calamity, and the only way to escape the calamity was to put away the sin.

SCENE III. THE GATHERING AT CARMEL.—Elijah's purpose now was to bring the people to the choice of the true God, and to accomplish the religious reformation for which the famine had been preparing their minds. Hence he demanded of the king to assemble the people on the top of Mount Carmel, that they might make their choice.

Mount Carmel was specially adapted to Elijah's purpose. It is a ridge twelve miles in length. At a point four miles from its southeastern extremity, called by the Arabs "El Moushah," "The Burning" or "The Sacrifice," doubtless from this sacrifice of Elijah, is a natural plateau 1,000 feet above the plain of Hadraelen. It was a pulpit from which the prophet could preach to all Israel. Here were summoned all Israel. The king and his suite were there, though Jezebel remained at her palace. The 450 prophets of Baal came probably in all the bravery of their sacrificial vestments" (2 Kings 10:22).

SCENE IV. THE PRIESTS OF BAAL AND THEIR SACRIFICE.—The priests of Baal, in the presence of thousands of his worshippers, could not honorably retire from the contest, however great their fears of defeat may have been.

They built an altar, placed the sacrificial bullock upon it, and put no fire under it. There were too many eyes upon them for any trickery, and not knowing what kind of a test was to be expected, they had no opportunity to prepare for any deceit. They called on Baal till midday, and yet no answer of fire came. Elijah mocked them with the sharpest of all satire, the satire of truth, not of caricature, as most satire is. The "facts" were bitterly sarcastic, and Elijah merely held up the mirror before them, and pointed out to the people the real situation, that they might see truth in the strongest light. They grew frenzied in their excitement, and cut themselves with their weapons. But there was no answer though they continued their exercises till 3 o'clock.

SCENE V. ELIJAH AND HIS SACRIFICE.—Vs. 30-35. Then Elijah called all the people to him. 32. AND HE REPAIRED THE ALTAR OF THE LORD THAT WAS BROKEN DOWN. We can hardly be mistaken in holding that this was one of the "stones" (chap. 19:13) "thrown down"

by command of Ahab or Jezebel. Elijah's repairing it was an act of profound significance. It showed him as the restorer of the law and the true religion. "He came not to destroy, but to fulfil."

31. TOOK TWELVE STONES. This was a declaration in act that the twelve tribes together constituted one people, that they had one God in common. North and south were meant to be one in religion, even when divided in politics. ISRAEL SHALL BE TRY NAME. The name of all the tribes. "Israel" signifies "a prince that prevails with God" (Gen. 32:28). It was peculiarly fitting, on this occasion, of prayer for Israel, to refer to their ancestor's prevailing prayer and its answer. And they, too, should be victorious over men, as Jacob over Esau, if they would seek their help in God.

32. AS GREAT AS WOULD CONTAIN TWO MEASURES OF SEED. Literally, "as the space of two seas of seed." The "seah" contained about three of our gallons. A trench as deep as the grain measure containing two seahs. It would therefore contain considerable water.

33. FILL FOUR BARRELS. Or "water-jars," such as the maidens used to carry on their heads. Where could this water come from, in this famine? From a perennial spring about one hundred yards from this place. How do we know that it was perennial? Because in this spring, only, in that district, have been found species of fresh water snails which are incapable of sustaining life except in permanent streams or pools.

34. THE SECOND TIME . . . THIRD TIME. So that all trickery, or fraud, would be seen to be impossible. Otherwise they probably would have suspected Elijah, knowing what they themselves would have done, had they had time.

Past Examples. At the Reformation the mechanism of winking Madonnas, etc., was exposed to the people. At Pompeii may still be seen the secret staircase behind the altar, and the pipes led into the head of Isis from behind, through which the priests spoke her pretended oracles.

36. AT THE TIME . . . OF THE EVENING SACRIFICE. About 3 o'clock P. M., Elijah's wonder harmonized with the regular worship of God. LORD GOD OF ABRAHAM, etc. Israel's covenant God, who claimed their obedience, and who had done wonders for their nation in the past, delivering them from Egyptian bondage, dividing the Red Sea, bringing water from the rock, and manna from heaven. KNOWN . . . THAT THOU ART GOD IN ISRAEL. Art still their rightful God, and canst deliver them as of old. ALL THESE THINGS AT TRY WORD. All was God's doing, not any trick of Elijah.

38. THE FIRE OF THE LORD FELL. Like lightning from a clear sky. Thus they could plainly see for themselves that there was no trickery, no hidden fire, but that the answer could be only from God himself. AND CONSUMED . . . THE WOOD, AND THE STONES. Of which the altar was built. AND THE DUST (or earth), which, dug up to make the trench, had been used to fill in the altar built around with the twelve stones. This fire and its work were God's signature to Elijah's work.

39. WHEN ALL THE PEOPLE SAW IT, THEY FELL ON THEIR FACES. In reverent worship and awe at the spectacle. Perhaps (as Cook) they hid their eyes, lest they should be blinded by the brilliance of the divine light. THE LORD HE IS THE GOD. "Jehovah, He is God! Jehovah, He is God!" was the universal cry, as if turning (by a slight inversion) the name of the prophet himself into a war-cry, "Eli-jah-ah!"—"My God, He is Jehovah!"

40. TAKE THE PROPHETS OF BAAL, etc. There were 450 of them, and they were forced by the people down the mountain to the brook Kishon, and slain there. It is not said that the Lord ordered it, but Elijah saw that it was absolutely necessary for the very existence of the nation, and the moral welfare of the people. These men would have upheld Ahab, and persecuted the good people, and driven out the true religion.

Prohibition Plebiscite Campaign

TO ALL FRIENDS OF TEMPERANCE IN NEW BRUNSWICK.

At a meeting of representatives of the several Provincial religious denominations and Temperance bodies, held in St. John, in April 1897, "The Prohibition Plebiscite Campaign Committee" was organized, of which the undersigned was appointed Chairman and Secretary, and Mr. J. R. Woodburn, St. John, Treasurer. It was the intention of the Committee to proceed at once to organize for campaign work in the Province, and preliminary steps were taken.

Unexpectedly the Plebiscite Bill, then before Parliament, was postponed. The postponement of the Bill and the uncertainty as to when it would be passed, made it impracticable to proceed.

Now that the Bill has been passed, and the assurance given that the vote will be taken early in the Fall of this year, it is the duty of the friends of prohibition in every part of the Province to get ready for the great contest which is before them.

The men of the Liquor Traffic are organized for the struggle. They realize that "their craft" is in danger. They are prepared to make a desperate fight to save it from the destruction which threatens it.

To meet and defeat this powerful and well-organized enemy is our present duty. It can be done. But to do it there must be the union of all the religious and moral forces of the country, and the arousing and marshalling of these forces by simple and effective organization.

It was suggested that a Provincial Convention be called. After due consideration, it has seemed to the committee that it would be better to use the time and money which would be spent in attending such Convention, in making county organizations, out of which will grow the necessary community organizations.

We, therefore, suggest that leaders of prohibition sentiment in each county call, at a central place, a meeting for county organization. To such meeting all the churches, temperance societies, Young People's Societies, etc., in the county should be asked to send representatives; and such meeting may properly include all who are really interested in the great reform. The sooner such meeting is called in each county the better. Though the date of voting is not yet announced, at most the time for active work is short, probably not more than a few weeks.

The work to be done by the County organizations will include public meetings in every part of the county, the distribution of literature, and much personal canvassing, besides looking after voters' lists, and, at the last, the appointment of agents to represent the prohibitionists at the polls.

There will be considerable expense in the purchase of literature, rent of halls, etc., etc., to meet which it will be necessary to raise a fund. In Quebec our friends are raising \$5000 for the work there, and in other Provinces liberal contributions are being made for the campaign. While not so much will be needed in this Province as in some, the friends of the movement should see that there is no lack in this respect. Besides individual contributions, the churches and societies will, we hope, be disposed to take collections for this purpose.

The Dominion Alliance has had prepared a series of Leaflets suitable for the campaign, which will be furnished at prices below the cost of production. Mr. F. S. Spruce, 51 & 52 Confederation Life Building, Toronto, Ont., will answer all inquiries about literature, and will furnish it when ordered.

Now, let us all to the work. A great responsibility is upon us all. Every citizen is face to face with a solemn duty. If that duty is faithfully discharged righteousness will triumph.

Our appeal is to all men and women who are concerned for the welfare of the country, and anxious to strike a blow at the liquor traffic, the country's most powerful and cruel enemy.

Let there be an immediate rally in every part of the Province. And then push the battle with skill and courage.

JOS. McLEOD, G. W. FISHER, Chairman. Secretary.

P. S. The Executive Committee wishes to be notified of Plebiscite organizations so soon as they are effected; and will, also, be glad to assist in any way in their power where assistance is needed. Correspondence may be addressed either to the chairman, at Fredericton, or to the Secretary, at Fairville.

MARRIAGE CERTIFICATES

Printed on Heavy Linen Paper, 8 x 11 inches at 50c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N.B.

THE LIFE OF J. M. Cramp, D.D.

Late President Acadia College. REV. T. A. HIGGINS, D. D. A handsome volume of nearly four hundred pages. This two dollar book will be sent to any address in Canada for the small sum of sixty-two cents; and to the United States for seventy-two cents. Address: REV. A. C. CHUTE, Halifax, Nova Scotia.

TOBACCO HEART.



HAVE you been smoking a good deal lately and feel an occasional twinge of heart round your chest? Are you short of breath, nerves unninged, sensation of pins and needles going through your arm and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious. Here's what Mr. John James, of Caledonia, Ont., has to say about them: "I have had serious heart trouble for four years, caused by excessive use of tobacco. At times my heart would beat very rapidly and then seemed to stop beating only to commence again with unnatural rapidity. This unhealthy action of my heart caused shortness of breath, weakness and debility. I tried many medicines and spent a great deal of money but could not get any help. Last November, however, I read of a man, afflicted like myself, being cured by Milburn's Heart and Nerve Pills. I went to Roper's drug store and bought a box. When I had finished taking it I was so much better I bought another box and this completed the cure. My heart has not bothered me since, and I strongly recommend all sufferers from heart and nerve trouble, caused by excessive use of tobacco, to give Milburn's Heart and Nerve Pills a fair and faithful trial." Price 50c. a box or 3 boxes for \$1.25, all druggists. T. Milburn & Co., Toronto, Ont. LAXA-LIVER PILLS cure Constipation, Biliousness and Dyspepsia. Price 25c.

Cruel Consumption Can be Cured.

Most people believe that consumption is incurable. Not so with that eminent scientist and chemist, Dr. Slocum, who stretches out the hand of help to those who suffer from this king of diseases and the kindred evils that belong to the consumptive family. Heretofore, wealth has been a necessary part of consumption cure, wealth to take you to far distant climes and expensive sanatoriums, but now, under the Slocum Cure, all have an even chance to be saved from the clutch of consumption, la grippe, lung or throat troubles. The Slocum Cure builds up the tired and worn out bodies of those who suffer. It drives out the germs that are living on the vital strength. It makes rich, red, rosy blood; and rich blood means health and strength. The Slocum Cure is fully explained in a pamphlet containing many testimonials, and will be sent to all persons suffering from consumption, lung or throat trouble, general debility or wasting away, with three free sample bottles of this remarkable cure. Just send your name, full address and express office to the T. A. Slocum Co., Limited, 186 Adelaide Street West, Toronto, and mention the MESSENGER AND VISITOR, and the free samples will be sent to you at once. Don't delay, but give it a trial. Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

Bargain in Houses in Wolfville

Two new residences on Acadia St. and Highland Ave. in convenient proximity to depot, postoffice and College; well finished, containing 10 rooms, fitted with furniture, range, and all modern conveniences. Also two desirable lots adjoining. Property produces \$6 to \$8 lbs. apples besides small fruits. An unusual opportunity for bargains as property must be sold. Particulars will be furnished and tenders for the above properties received till August 1 next by WOLFVILLE, N. S. AVARD V. PINFEO, Barrister, etc.

Wood Mantels

Low price mantels from \$2.50 to \$15.00. Neat patterns. Send for Catalogue. A. CHRISTIE WOOD WORKING Co. CITY ROAD, ST. JOHN, N. S.

From the Churches.

FIRST HARVEST.—One more received for baptism last night. Still others will shortly follow. Brethren pray for us. T. BISHOP.

POWELL, P. R. L.—On June 27th, it was my privilege to again administer the ordinance of baptism at Digg. Others have decided for Christ and will obey him ere long. J. C. S.

FLORENCEVILLE, N. B.—Baptized one at East Florenceville, recently and gave the hand of fellowship to 3. We intend D. V., to dedicate the Hartland Baptist church edifice, Sunday, July 10th. Services will begin at 10 a. m. and continue through the day and evening. Rev. W. B. Hinson will preach the dedicatory sermon and also again in the afternoon or evening. All are cordially invited to come and help us. A. H. HAYWARD.

CAMPBELLTON, N. B.—Having occasion to remain here over Sunday, June 19th. It was my privilege to have brought under my notice the good work being done here by the Baptists of Campbellton. There are few Baptists in the northern counties, in fact the Campbellton church is the only Baptist church north of Newcastle. In Gloucester County the denomination is not known at all. Standing alone in its "splendid isolation" the church is doing a noble work for the Master. Rev. A. P. Brown, the pastor, seems to be the right man in the right place. At the evening service the church was crowded to listen to a Forestry sermon. It was an excellent and powerful discourse. Mr. Brown has been pastor a little over two years, and in that period about sixty have united with the church. Spiritually the growth of the church is favorable, and so far as the material and outward growth is concerned, that seems prosperous. Improvements in their church building and in the parsonage, have taxed those interested to a degree, but they have not become discouraged, and are today agitating an addition to their church building of a wing to include a vestry, hall and parlor with kitchen attached. Their present surroundings compare favorably with other church edifices in Campbellton, and indeed with others in more pretentious towns. The workers in this church would appear to be indefatigable. Brother Brown seems to be alone, very much so, so far as ministerial aid and co-operation is concerned. In his case there are no fraternal "Monday morning" or "Quarterly" meetings. He works away however quite undaunted. COM. June 27th.

Denominational Funds. NOVA SCOTIA.

There remains but one month of the Convention year. Some churches have nothing to their credit, and in order that these churches may have notice of their neglect and be able to do something before the year closes and so not appear in the Year Book without anything to their credit, we give the names below. We hope to be able to say, that there is not a church in the three Association of Nova Scotia that has failed to contribute to Denominational Funds during the Convention year 1897-98. Digby Neck 3rd, Dalhousie West, Forest Glen, Litchfield, Lower Granville, Mill Village, Parker's Cove, Port Clyde, Ragged Island 2nd, Sable River 2nd, St. Mary's Bay, Fall River, Fall River East, Lucasville, Maitland, Moser River, Musquodoboit, Sackville, Advocate Harbor, Apple River, Crow Harbor, Centreville and Mt. Pleasant, Diligent River, Hawkesbury, Linden, Little River, Manchester, Millvale, Onslow East, Oxford, Port Greville, Truro, Zion; Tidnish, Wentworth, Westchester, White Head, Wine Harbor. A. COHOON, Treas. Den. Funds.

Acadia University FORWARD MOVEMENT FUND.

W G Clarke, \$25; B P Crandall, \$5; A Friend, \$50; A H Jones, \$12.50; H R Currie, \$2; Kempt Church Collection, 3.75; J H Marsters, \$5; L Smith, \$5; Mrs. C H Burgess, \$1; Hiram Smith, \$1; D Caldwell, \$1; Mrs. W T Crossby, 50c.; F C Johnson, \$15; Mrs. Johnson, \$5; Miss E Johnson, \$5; Jas Caldwell, \$5; Mrs. H A Eaton, \$10; Mrs. J F Churchill, \$5; Chas. S Harding, \$10; Mrs. Dixon, \$1; W E Miller, \$5; J E Lantz, \$2.50; T Wilson,

\$2; Mary C Marshall, \$1.50; Mrs. I Dodge, \$1; A P Dodge, \$1.25; W Healy, \$1; G W Wheelock, \$2; B Crocker, 25c.; A Newcomb, \$2; A P Saunders, \$5; A Banks, \$1.25; D C Langille, \$1; L. Gates, \$5; J Downie, 50c.; E T Messenger, \$1; Mrs. J E Baker, 50c.; Mrs. A Atchison, \$1; Mrs. A B Stranach, 50c.; S Hama, \$5; Mrs. S Harris, \$5; A Chute, \$1; Chas. C Chute, \$1; O A Rogers, \$5; E Craig, \$1; Junior B. V. P. U. Hantsport \$5; A Dodge, 25c.; W C Know \$5. B. B. KEMPTON.

York and Sunbury Quarterly Meeting.

Quarterly meeting of York and Sunbury Baptist churches convened with the Temperance Vale Baptist church, Friday, June 10, 7.30 p. m., Pastor F. B. Seelye preached introductory sermon. Saturday morning the business of the Quarterly meeting was taken up. Moderator F. B. Seelye in the chair. Session opened by reading scriptures and offering of prayer by Pastor W. D. Manzer. Pastor C. N. Barton was elected Secretary-Treasurer. The following churches were represented; Northampton, by Evangelist J. W. S. Young; Nashwaak, by Pastor D. W. Manzer; Kingsclear and Prince Wm., by Pastor F. B. Seelye; Queensbury and Springfield, by Pastor C. N. Barton; Temperance Vale, by Bros. John Corey and Theo. Stairs; Temperance Vale, by Mrs. Emily MacDonald. The delegates resolved themselves into a committee of Arrangements, to provide for future session. Saturday, 2.30 p. m., the delegates, Christians and friends met in the Conference. Evangelist J. W. S. Young read scripture and offered prayer, after which many gave evidence of the joy and peace in the service of the Lord Jesus Christ, and how clearly the Holy Spirit pointed out to them through the word, what He would have them do. Saturday, 7.45 p. m., Evangelist Young addressed the attentive congregation on Home Missions. Pastors C. N. Barton and Carpenter on Temperance. Lord's Day, 10.30 a. m., Rev. D. W. Manzer preached Quarterly sermon, 2 o'clock p. m., Sabbath School session. Pastor F. B. Seelye spoke on Sabbath Schools, 3 o'clock p. m., Pastor J. W. Carpenter preached an impressive sermon, 7.30 p. m., Pastor Seelye preached from 2 Kings 5:1. "But he was a leper," after which Pastor C. N. Barton led an evangelistic service. Many witnesses were heard. Quarterly meeting adjourned to meet with 1st Canterbury church on Friday, 2d and 3d September. C. N. BARTON, Sec'y-Treas.

Personal.

Mrs. Fisher, widow of the late Deacon John Fisher of the Germain St. church, received the congratulations of a number of her friends on Thursday, June 30th, which marked the completion of her 93rd year. Considering her very advanced age, Mrs. Fisher's health is remarkably good.

Rev. E. E. Locke having accepted a call to the pastorate of the church at Springfield, Annapolis Co. N. S., is about removing from Middleton to that place, and desires correspondents to note the change in his address.

Jesus a Constant Companion.

Make Christ your constant companion. Be more under his influence than under any other influence. Ten minutes spent in His society every day—aye, two minutes, if it be face to face and heart to heart—will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a key-note; let Christ see it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked up the cruellest adjectives you knew, and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. Tomorrow at daybreak turn it toward Him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged; you will rise from your desk an unavenged, but a greater and more Christian man.—Henry Drummond.

A Forgotten Service.

When Dante was a child he lived in a little high dwelling in a dark alley in Florence. When he was nine years old he was taken by his father to the neighboring corso, where their rich neighbor Messer Fortinari gave a great feast in his palace. There Fortinari's little daughter Beatrice, a child of eight, in crimson dress and flashing jewels, spoke so kindly to him that he believed her to be the "youngest of the angels," and when he grew to be a man he made her known to all the world as the embodiment of all virtue. At the time when Fortinari gave the great feast he had in his employ a servant named Monna Tessa. She was a strong, active woman, with keen sympathy for the poor, and when her day's work was over she visited the sick in the neighboring hovels. As the Fortinari Palace was large, she begged her master to give her the use of two vacant rooms. One day the rich man entered these rooms and found them filled with sick paupers with comfortable beds, whom Monna supported out of her wages. He said this is God's work; I will help Monna in it." He at once built a small hospital and put Monna in charge of it. It has grown to be one of the largest in Florence. Among the sculptures which adorn it is a bas-relief of a homely, kind woman's face in a servant's hood. All the world has heard the praise of Beatrice, but few knew the name of the servant to whom the poor of Florence have for centuries owed so much. But there is another record than that of the world, kept by one who does not forget.—Sel.

By Communion With the Truth.

Let us day by day instruct and uplift our mind by communion with the truth. Goethe said that every man, every day, should see at least one fine work of art, hear one sweet strain of music, read one beautiful poem. Now, this is more easily done in our generation than in past days—let us be devoutly thankful for that—and wherever practicable it is unquestionably more desirable. It is a delightful thing to refresh the mind with great thoughts and imaginations, and happy is the man who turns from the commonplace world to succor his soul with the fresh light and dew of the intellectual universe. But more than we need the bread of mental light do we need daily bread for our spiritual imagination and reason, for the building up of our highest life in the glory and contentment of righteousness. It is not enough that we once in the week hear the reading and exposition of God's word. Morning by morning, evening by evening, must we come to this sacred page, to gaze on some new picture painted by the Master's hand; to listen to a fresh strain of the eternal music; to read another divine poem, telling of the tenderness of the Father's heart and the organ has only to be responsive to the slightest touch of a Handel. The student has only to follow the least hint of a Faraday or a Whewell. And there will be no failure in results. O to be equally susceptible to the molding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable, if only we will let him do his work unhindered.—F. B. Meyer.

About a week or ten days since Capt. Edgett, a very well-known pilot of Hillsboro, took his small boat and went down river with the intention of scouting round as far down as Grindstone Island. Since then no tidings of him have been received and no trace of his boat has been seen. It is believed he is drowned and a reward of \$100 is offered for the recovery of his body.

Messrs. H. Phillipine and Frank Trafton, imprisoned in the provincial penitentiary, in connection with the Tobique shooting case of ten years ago, were released Thursday. The sentence was originally for fifteen years, but was reduced.

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The English Language. Imagine yourself a foreigner striving to master the construction of the English language. Perhaps you may be gazing at a number of vessels on the water; and exclaim, "See what a flock of ships!" You are at once told that a flock of ships is called a fleet, and that a fleet of sheep is called a flock. It might also be added for your future guidance that a flock of girls is called a bevy, while a bevy of wolves is called a pack; yet a pack of thieves is called a gang, and a gang of angels is called a host; but a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd. Still a herd of children is called a troop, but a troop of partridges is called a covey; a covey of whales is called a school; a school of worshippers is called a congregation, while a congregation of engineers is called a corps; a corps of robbers is called a band, though a band of locusts is called a swarm, and a swarm of people is called a crowd; a crowd of pictures is called a collection; but a collection of money is called a hoard, and a hoard of people is called a company; a company of ministers, however, is called an assembly, and an assembly of soldiers is called a muster. "Stop, stop!" methinks I hear you cry. "I cannot remember half of it."—Democrat's Magazine.

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July 6, 1898. TITUS - Mrs. June 22nd, 1898. This to Let Kings Co., N. H. June 20th, 1898. Emery to M. Jewwry - of the bride George How Shepard, at Brown-T personage, W. Shaw, James Trenholm, b. JENKINS - church, Hazen C. Spurr, Mount Albion Southport. HUFFER - ville, N. B. Hayward, J. Hartly, all of FRASER - June 20th, by William Fraser, all of BRAK - N. Donktown, King, Char Frances Niel ARRO - Arthaniel Mor by Pastor M. Blackville, place. BROWN - bride's father N. B. June William C. of Mr. John CARL - Jon Upper Stewidence of J. N. Archibald Carr, Esq., Citta May Margaret JO KERRY - June 20th, by Revs. C. Warren W. Co., N. B. Currie, of MCELLEA Great Village her home al from sufferer implicitly o was a kind loving wife, husband Ge are many fr the kindly I STRYVEN. William St of this worl Our sister v of the Salis by Rev. W she was a m ber up to joyfully wo and in retur presence. of ten child into the spi with a lovis their loes. STILLWEE 26, beloved who after disease past year. Her ledge of Jes in faith and to that peac give nor tal "the preci husband, grandchilda funeral ser of Scotch

MARRIAGES.

TITUS-SMITH.—At Centre Hampton, June 22nd, by Rev. J. D. Wetmore, Fred Titus to Laura E. Smith, all of Hampton, Kings Co., N. B.

HENRY-CRANDELMERE.—At Bloomfield, June 20th, by Rev. Jos. A. Cahill, Scott A. Hinery to Minnie Crandelmere.

JEWETT-SHEPHERD.—At the residence of the bride's parents, June 15th, by Rev. George Howard, Clowes Jewett to Effie M. Shepherd, all of Keswick, York Co.

BROWN-TRENHOLM.—At the Baptist parsonage, Windsor, June 27th, by Pastor Shaw, James H. Brown to Catherine Ann Trenholm, both of Windsor.

JENNINGS-MCKENZIE.—At the Baptist church, Hazelbrook, June 22nd, by Rev. J. C. Spurr, B. A., H. Boswell Jenkins, of Mount Albion, to Bessie J. McKenzie, of Southport.

HUNTER-HARTLY.—At East Florenceville, N. B., June 20th, by Rev. A. H. Hayward, J. Chipman Hunter to Marie Hartly, all of East Florenceville.

FRASER-RICHARDSON.—At Halifax, on June 20th, by Rev. A. C. Chute, Frederick William Fraser to Alice Minerva Richardson, all of Halifax.

BEAK-NICKERS.—At the parsonage, Dooktown, May 27th, by Pastor M. P. King, Charles Beak, of Bilsfield, to Frances Nickers, of Blackville.

ARBO-ARBO.—At the residence of Nathaniel Morehouse, Blackville, June 27th, by Pastor M. P. King, Nathaniel Arbo, of Blackville, to Sarah Arbo, of the same place.

BROWN-HICKS.—At the residence of the bride's father, Exmouth Street, St. John, N. B., June 30th, by Rev. Dr. Carey, William C. Brown to Jennie G., daughter of Mr. John Hicks.

CARR-JOHNSON.—At South Branch, Upper Stewiacke, June 22nd, at the residence of J. C. Johnson, Esq., by Rev. E. N. Archibald, uncle of the bride, Emery Carr, Esq., of Portauquique, Col. Co., to Etta May, third daughter of J. C. and Margaret Johnson.

HATLEY-CURRIE.—At Hartland, N. B., June 20th, by Rev. A. H. Hayward, assisted by Revs. C. Currie and J. W. S. Wagon, Warren W. Hatley, of Keswick Ridge, York Co., N. B., to Grace H., daughter of Judson Currie, of Hartland.

DEATHS.

MCLELLAN.—Mrs. Lucy McLellan, of Great Village, N. S., passed away, June 25, to her home above. Her last hours were free from suffering and full of hope as she rested implicitly on God's wisdom and love. She was a kind neighbor, a thoughtful and loving wife, and not only does a sorrowing husband deeply mourn his loss, but there are many friends who will long remember the kindly influence of her quiet life.

STEVENS.—At Salisbury, June 23rd, Mrs. William Steeves, aged 67 years, passed out of this world to that bright world above. Our sister was baptized into the fellowship of the Salisbury church about 24 years ago by Rev. W. W. Corey, of which church she was a most consistent and active member up to the time of her death. She joyfully worked for the cause of her Master and in return enjoyed much of her Master's presence. Sister Steeves was the mother of ten children, three of whom have passed into the spirit world before her, while seven with a loving husband remain to mourn their loss.

STILLWELL.—At Scotchtown, N. B., June 26, beloved wife of Dea. Daniel C. Stillwell, who after much suffering in a lingering disease passed into eternal rest in her 80th year. Her youthful experience of a knowledge of Jesus as her Saviour so increased in faith and loving trust that she attained to that peace of mind that the world cannot give nor take away. She spoke of Jesus as "the precious One." She leaves an aged husband, a devoted daughter and five grandchildren to mourn their loss. Her funeral sermon was preached by the pastor of Scotchtown Baptist church from the

words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee." Is. 26: 3.

REID.—At New Horton, Albert Co., N. B., June 17th, Susan, beloved wife of Dea. Chipman Reid, aged 71 years. Our sister was converted some 50 years ago under the ministrations of Rev. William Poulter. She at once identified herself with the church of Christ and proved the reality of the work by a consistent life. She has been an invalid for several years but was always strong in hope and firm in faith unto the end. The 23rd Psalm was often upon her lips in the midst of physical suffering. A loving husband and an affectionate daughter are left to mourn her absence from the home.

JEWETT.—Mrs. Grace Jewett, beloved wife of the late Rev. Benjamin Jewett, passed forward to the higher life on Thursday, June 23rd, in the 78th year of her age, two years and four months since her beloved husband entered into rest. Brother and Sister Jewett professed religion in 1844, both were baptized on the same day by the late Rev. T. W. Saunders. They continued steadfast in the Christian faith to the close of life. Mrs. Jewett was a prisoner of Providence for some eight months, at times suffering severe pain. Exceedingly calm in view of death, she selected the text and hymns. Also the preacher of her memorial sermon, whom she said had been like a father to her since the death of her husband. No person could be more kind in their home, nor more ready to wait on ministers and Christians generally. By her request Rev. Thos. Todd preached the memorial sermon. Revs. A. H. Hayward, B. Trafton and Daggett took part.

Sir Sanford Fleming has presented a magnificent collection of rare plants and conservatory to the city of Ottawa.

W. Kring and A. Miller went hunting at Webbwood, Ont., Friday, and Kring, hearing a noise in the bushes and thinking it some animal, fired, killing his friend. Miller leaves a wife, to whom he was married only a short time ago.

Four hundred section men at Ottawa have struck for an increase of ten cents per day in their pay.

The British cruiser Mohawk has annexed eighteen islands of the Santa Cruz and Duff groups in the Pacific.

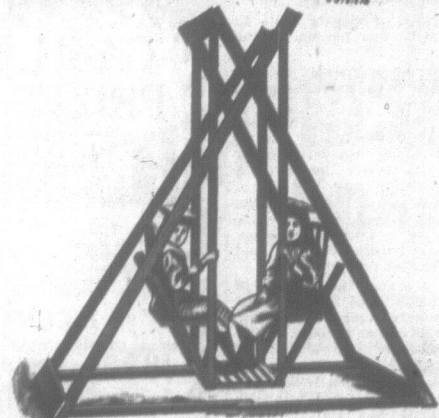
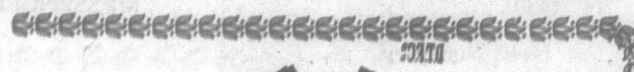
It is announced at Washington that subscriptions for small amounts to the war loan already accepted foot up to \$40,000,000.

The first bale of cotton of this season's growth has been ginned at Pearall, Friday at San Antonio, and will be shipped to President McKinley to be made into gun cotton for the battleship Texas.

Henry Whitefield, alias Perkins, and K. E. Brooks (colored) were hanged at the United States jail at Muskogee, I. T., Friday, both dying game. It was the first execution in the history of the Federal courts in the Indian Territory.

Dr. Koch's lecture last week in Berlin on malarial fevers is likely to provoke a good deal of controversy in medical circles. Two points especially cannot fail to meet with contradiction. Old Indian practitioners will hardly accept, without a murmur, the dictum of the German scientist that these disorders are solely propagated by the bites of mosquitoes. Nor is it easy to accept another of the professor's statements, according to which persons who recover from malarial fever without the help of quinine never suffer again, whereas those who are cured by the beneficent drug are always liable to fresh attacks.

London, July 1.—The Vienna correspondent of the Standard says: "During the last few days there have been terrible thunder and hail storms, with cloud-bursts in Hungary, especially in the northern and northwest districts. Property and crops to the value of 40,000,000 francs have been damaged or destroyed. Many persons and innumerable animals have been killed. There have been similar storms in Austria, where also there have been fatalities and the crop losses are serious."



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A very interesting telephone case has recently been decided in Sweden. A business man in Stockholm, a Mr. Kugelman, had entered into a commercial arrangement with a certain banker, the affair having been arranged through the medium of the telephone. As the business did not pay the profit Mr. Kugelman expected, he absolutely refused to come to a statement, and was consequently sued by the banker. When the case appeared in court the dealer insisted that the bank had no written security from him, and no witness to prove the transaction. It was, however, shown, to the intense amusement of both court and spectators, that the telephone at the bank was provided with two receivers, and everything transpiring through the telephone could therefore be heard and legally proven. The dealer lost his case.

Freight rates to the Pacific Coast are advanced. A decision has been reached by mutual consent that they should be raised. A new tariff has been issued from the freight department of the C. P. R. and the G. T. R., and trans-continental lines all agree. As an instance of the increase it may be stated that the freight on nails will hereafter be 75 cents per hundred pounds, instead of 66 cents. Bar iron will be the same. The rate refers to commodities. The class rate is somewhat different. In the Canadian Joint Classification the numbers run from one to ten, and in the Western Classification it runs from one to five and then from A to E or six to ten. In class one the increase is from \$2.40 to \$3 per one hundred pounds; class two, from \$2.15 to \$2.60; class three, from \$2 to \$2.20; class four, from \$1.70 to \$1.90, and class seven from \$1.10 to \$1.25.

The receipts at the Halifax Customs House show a decrease for the six months as compared with last year of \$173,196. The customs duties collected in the first half of last year were \$678,368, while for the six months ending Thursday the amount was only \$504,128.

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In reply to a question in the Commons put up by Mr. Samuel, Mr. Goschen said the government would gladly utilize the seafaring population of the colonies, but no scheme to that end yet proposed had proved suitable.

A mail steamer from Sierra Leone which arrived at Liverpool Wednesday reports that the British expedition which was despatched to the Sherboro district of Sierra Leone, west coast of Africa, owing to the massacre of American missionaries by natives, who destroyed the mission house, fought its way to the Rotfunk. The British force found the cremated bodies of the murdered missionaries, which, however, bore no trace of mutilation, as had previously been reported. The expedition severely punished the rebellious natives, but the search for Mrs. Cain, who fled to the bush at the time of the massacre proved fruitless.

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Advertisement for Walter Baker & Co., Limited, featuring an illustration of a woman and text describing their pure, high grade cocoas and chocolates. Text includes: "Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocoas and Chocolates on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal."

News Summary.

The Clifton Hotel at Niagara Falls on the Canadian side was burned to the ground Sunday.

The Italian Senate on Tuesday adopted a motion providing for the re-establishment of the duties on wheat.

General Lord William Seymour has been sworn in as administrator of the government of Canada, Lord Aberdeen having gone to Harvard to receive the honorary degree of LL. D.

The closing exercises of the Frederickton Deaf and Dumb school, held Monday afternoon, were of an interesting nature. During the year twenty-five boys and sixteen girls have been in attendance.

At the auction sale of the property of the late Albert Cahill, of Sackville, the other day one hundred tons of prime English hay sold in lots at an average of four dollars and a half a ton.

Thomas Harrison, aged 35, married, fell from the driver's seat of the tally-ho coach that was carrying the Harvard ball team to the Yale field in New Haven, Conn., Tuesday afternoon, and received injuries which caused his death.

Albert Jack is in jail at Hopewell Cape, charged with having set fire to an unoccupied house and barn containing several tons of hay, at Mechanics' Settlement. The place was formerly occupied by Jack, but was held under mortgage by the Hon. H. R. Emmerson.

Hon. Mr. Tarte, Mr. Fielding, and Mr. Schreiber, deputy minister of railways, arrived at Lewis Tuesday over the Drummond county railway and inspected the surrounding government property. Mr. Tarte returned to Montreal in the afternoon, while Mr. Fielding in the evening left for Halifax.

An earthquake shock was felt Monday evening around Acquilla, Italy. A number of houses collapsed, one person was killed and a dozen were injured. Five peasants were killed and seven others were injured at Santa Rufina. A number of houses fell and several persons were killed by a shock which occurred at the village of Cape Vello.

The premier of Newfoundland, Sir James Winter, who has arrived in London on a special mission, says, in an interview, that Newfoundland should participate in any arrangement arrived at between United States and Canada. In regard to the French claims in Newfoundland the premier says the colony desires a termination of the French treaties.

Henry Grey, night watchman of the Almonte, Ont., Knitting Company, was shot dead Tuesday night by burglars. Grey found burglars in the blacksmith shop to secure tools, and when discovered they shot Grey dead. Wylies' Roller Mill office was entered and the safe badly wrecked, but whether they secured much booty cannot yet be ascertained.

At the closing exercises of the University of Ottawa, Thos E. Cullen, Charlottevton, was a tribie medallist, an honor won only once during the past fifteen years. His average was 95.3-5, and he captured the Governor-General's silver medal in the University course, the Chancellor's gold medal in the English course, and the University silver medal, awarded to the highest average among the medallists of the University.

Samuel Mosher, light keeper at Mosher's Island, La Have, picked up a bottle the other day on which was written the following: "The schooner Manzanillo has sprung a leak about 15 miles off Lunenburg. It is blowing hard. It is the third time. The wind is easterly. We hauled off the coast. We have a load of coal. We are sinking. Heavy sea running. Signed, Capt. D. J. Cronan."

By the death of Mr. George T. Bowser, of Sackville, N. B., the University of Mount Allison College falls heir to some \$18,000 or \$19,000 of personal property and real estate, subject to a life annuity to Mrs. Bowser. If we leave out of consideration the Massey bequest of \$100,000, which has not yet been realized, Mount Allison receives in Mr. Bowser's estate a gift second in amount only to the sum contributed by Charles F. Allison to the founding of the institutions—one of the largest donations in fact ever made to the cause of education in the Maritime Provinces.

Boston Advertiser: The word "varisty" seems to have become accepted as a regular part of the English language. It is now generally printed without quotation marks. Pretty soon, no doubt, the apostrophe will be dropped, as indeed it may well be, for as spelled the word is not, what the apostrophe implies, a shortened form of the word university. There is no use in disputing about the matter. Though it was slang once, that fact does not absolutely prevent it becoming a perfectly legitimate word in course of time. All the same, one is permitted to indulge in a little impatient protest. If we denied a shortened form of the term university, why did we not write and print it 'varisty'? What was gained by changing one letter as well as dropping three?

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**BERRIES**  
Should be plainly addressed.  
Drop a Postal Card to the Up-to-Date  
**COMMISSION MERCHANT**  
**D. G. WHIDDEN**  
HALIFAX, N. S.  
And he will mail you SHIPPING CARDS.

Edward Steeves, a convict in Dorchester penitentiary, escaped Friday. He belonged to Moncton and was sentenced to two years for stealing money from Mrs. Miller. He had about six months to serve.

To the Heirs, Executors, Administrators and Assigns of Albert Schofield, late of Fairville, Parish of Lancaster, City and County of Saint John and Province of New Brunswick, Dominion of Canada, Millman, deceased, and to all others whom it may concern.

NOTICE is hereby given that there will be sold at Public Sale contained in a certain Indenture of Mortgage, dated the second day of January, A. D. 1892, made between the said Albert Schofield of the one part, and the undersigned, Thomas H. Wilson, hereinafter described as of the same place, Druggist, of the other part, for securing the payment of certain moneys therein mentioned, default having been made in payment of a part thereof, contrary to the proviso therein contained for the payment thereof, which said Mortgage is recorded in the Registry Office for the City and County of Saint John, in Libro 45, Folio 564 to 567.

For terms and particulars apply to the Mortgagee's Solicitor,  
Dated at Fairville, Saint John County, N. B., this Ninth day of May, A. D. 1898.  
J. R. ARMSTRONG, THOS. H. WILSON,  
Solicitor for Mortgagee.

(40 feet to the place of beginning, making one lot of land hereby demised or intended so to be of forty (40) feet by one hundred and twenty (120) feet, and known as lot number seven, with the buildings and improvements thereon being, and all appurtenances thereto belonging as by reference to the said Indenture of Assignment of Lease, from the said Isaac A. Griffiths to the said Albert Schofield will more fully appear.

The above sale will be made under and by virtue of Power of Sale contained in a certain Indenture of Mortgage, dated the second day of January, A. D. 1892, made between the said Albert Schofield of the one part, and the undersigned, Thomas H. Wilson, hereinafter described as of the same place, Druggist, of the other part, for securing the payment of certain moneys therein mentioned, default having been made in payment of a part thereof, contrary to the proviso therein contained for the payment thereof, which said Mortgage is recorded in the Registry Office for the City and County of Saint John, in Libro 45, Folio 564 to 567.

For terms and particulars apply to the Mortgagee's Solicitor,  
Dated at Fairville, Saint John County, N. B., this Ninth day of May, A. D. 1898.  
J. R. ARMSTRONG, THOS. H. WILSON,  
Solicitor for Mortgagee.

**FRED. De VINE,**  
BARRISTER-AT-LAW,  
NOTARY, PUBLIC, Etc.  
Office: Chubb's Building  
Cor. Prince Wm. and Princess Streets.  
SAINT JOHN, N. B.

July  
If you especially abundant right eul spring weather roughly, about the rose. A then look inches as the need of the so putting in Then, as any inse to spray day (late turn the lodge an deposite absolute foliage a which yo bloom. Continue New sho make th Cut all b fade, an Climbing sprayed, starts fr the bush broken appearan just wher season it blossoms one singl climb blossoms support may be the labor culture. Fine, varieties at from early sprin es deep a six inch manure, filling wi and leaf properly you will hole. I is best to lawn clip they get manure, diagram, and write over it, es are de to refer some peo Care show age, and as possibl able a ha a cost of Liquid m newly se become e will give (A. J. S  
The bo large and bought w stitute th and grape placed w them. Instead as food fo be taken in a small few pound tub to som hole three deep, dum soil. The spread a be buried a

The Farm.

Success with Roses.

If you have a love for flowers, and especially roses, you may have them in abundance, if you will only give them the right culture. The first thing to do in the spring, when we begin to have settled weather, is to cut the bushes back thoroughly. I think from two to three feet is about the right height to aim at for a bush rose. All dead wood must be cut away; then loosen the soil for about eighteen inches around the bush, using a pick to get the necessary depth; remove three inches of the soil, and mulch with stable manure, putting an inch of soil over the mulch. Then, as soon as growth begins, and before any insects make their appearance, begin to spray the bushes with water every other day (late in the afternoon is the best time); turn the water on full force in order to dislodge any insects or eggs that may be deposited on the bush. This spraying is absolutely necessary to secure healthy foliage and freedom from insects, without which you cannot hope for a profusion of bloom. The spraying should not be discontinued, even though it should be rainy. New shoots should be pinched back to make them branch and become stocky. Cut all blossoms as soon as they begin to fade, and renew the mulch in the fall. Climbing varieties should be mulched and sprayed, and when a good, strong shoot starts from near the ground cut the rest of the bush all away and keep all other shoots broken off as fast as they make their appearance. You may train the one shoot just where you want it to go. The next season it will branch and be loaded with blossoms. For a climber I like to see just one single shoot, well branched. It will climb higher and have more perfect blossoms, because it has all the roots to support it. A very nice collection of roses may be had at very little cost, aside from the labor and patience necessary for proper culture.

Fine, well-rooted slips from standard varieties can be obtained of leading florists at from 8 to 15 cents each; set them out in early spring, digging a hole eighteen inches deep and one foot across; fill to within six inches of the surface, with well-rotted manure, mixed with a little soil, then finish filling with a mixture of fine surface soil and leaf mould; have the holes all dug and properly filled before the plants arrive or you will think it useless to dig so large a hole. I set my bushes three feet apart. It is best to mulch newly set plants with lawn clippings to keep them moist until they get a good start; then mulch with manure. After the plants are set make a diagram, placing a cross for each bush, and write the name of the rose it represents over it, so that when the tags on the bushes are destroyed you may have the diagram to refer to. A rose loses half its charm for some people if they cannot know its name. Care should be taken to have good drainage, and avoid the afternoon sun as much as possible. If water pressure is not available a hand spraying pump can be had at a cost of \$1 that will answer the purpose. Liquid manure should not be applied to newly set bushes, but after they have become established a cupful once a week will give good results if it is not too strong. —(A. J. Spencer, Binghamton, N. Y.)

Waste Bones as Fertilizers.

The bones of fish and fowls, and the large and small pieces of bones which are bought with beefsteak and mutton, constitute the very best food for fruit trees and grapevines if the fragments are only placed where the roots can lay hold of them.

Instead of being cast into the backyard as food for stray dogs and cats, care should be taken to deposit everything of the sort in a small tub with a cover. As soon as a few pounds have accumulated, take the tub to some grapevine or fruit tree, dig a hole three or more feet long, a foot or two deep, dump in the bones and fill in the soil. The more fragments that can be spread around the better, but they should be buried so deep that a plough or spade

will not reach them. The roots of growing vines or fruit trees will soon find this mine of fertility, and will feed on the elements that will greatly promote the growth of healthy wood and the development of fair and luscious fruit.

Many horticulturists and farmers buy bone-dust costing not less than \$20 per ton, simply to enrich the soil around and beneath their vines and trees. Fragments of bones are just as valuable as ground-bone, although their elements will not be as available in so short a time as if the large pieces were reduced to atoms. Nevertheless, if large bones are buried three or four feet from a grapevine, the countless number of mouths at the ends of roots will soon dissolve, take up and appropriate every particle. —[Correspondence Country Gentleman.]

The Apple Worm.

The apple worm is hatched from an egg laid either on the little apple or on the leaves near it by a little "miller" called the codling moth, which flies mostly at night. The eggs are round white specks not quite as big as a pin head. The worm from these at first crawls around on the fruit and then begins to eat a way into it, the great number of them entering at the blossom end. It works to the core, where it feeds until full grown, when it leaves the apple for a shelter under the bark, or, if the apple has fallen, under the rubbish on the ground, where it spins the silken shroud in which it grows its wings and from which it emerges as a moth, and ready to lay the eggs from which other worms are to hatch.

The time for the farmer's work is when the eggs have hatched and the baby worm is on the apple. The little apple at this time has the blossom end up, just as when the petals of the blossom fell, the calyx lobes being still spread out. Spraying with an insecticide at this time fills the little cup thus formed with the poison, and the worm, when beginning to eat, gets its dose. When the calyx lobes close it will be too late. The spray Dr. Fernald (economic zoologist of the Pennsylvania Department of Agriculture) recommends is made by stirring a pound of Paris green thoroughly into 160 to 200 gallons of water, and adding a pound or two of freshly slaked lime. This must be stirred before using, as the poison will settle to the bottom if given the chance, and the top thus be too weak and that toward the bottom too strong.

If rain follows soon after the spraying, the operation must be repeated. A second spraying about a week after the first is desirable to protect from late hatchings. —[Philadelphia Ledger.]

A Blacksmith's Story

He Became so Run Down That Work Was Almost Impossible—His Whole Body Racked With Pain.

From the Bridgewater Enterprise.

Mr. Austin Fancy is a well known blacksmith living at Baker Settlement, a hamlet about ten miles from Bridgewater, N. S. Mr. Fancy is well known in the locality in which he lives. He is another of the legion whose restoration to health adds to the popularity of Dr. Williams' Pink Pills. Mr. Fancy related his story of illness and renewed health to a reporter of the Enterprise as follows: "During the last winter, owing I suppose to overwork and impure blood, I became very much reduced in flesh, and had severe pains in the muscles all over my body. I felt tired all the time, had no appetite, and often felt myself so low spirited that I wished myself in another world. Some of the time, necessity compelled me to undertake a little work in my blacksmith shop, but I was not fit for it, and after doing the job would have to lie down; indeed I often felt like fainting. I was advised to try Dr. Williams' Pink Pills, and after using a couple of boxes, I felt a decided relief. The pains began to abate, and I felt again as though life was not all dreariness. By the time I had used six boxes I was as well as ever, and able to do a hard day's work at the forge without fatigue, and those who know anything about a blacksmith's work, will know what this means. Those who are not well, will make no mistake in looking for health through the medium of Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People."

EASY QUICK WORK SNOWY WHITE CLOTHES.

SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

Selling off SURPLUS STOCK

Great Bargains Offered in Pianos and Organs New and Slightly Used

Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WITSON SEWING MACHINES. USED SEWING MACHINES AT HALF PRICE DON'T KEEP BACK because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN and 50c per month on sewing machine. WE SELL so we can SELL to your friends after we have sold to you.

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

People

of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

WANTED.

A live agent in each district to introduce the "Life of the HON. W. E. GLADSTONE" as described by one of the world's most popular and brilliant men, Dr. Gungahulus. Liberal terms to agents. Prospectus and full instructions for successful work sent on receipt of 50 cents. Act promptly and success is yours. Address N. B. ROGERS, Box 343, Wolfville, N.S.

THE CARLETON HOUSE,

Cor. Argyle and Prince Sts., HALIFAX, N. S. Improved and Extended. Situation very central yet pleasant and retired. Electric Trams pass within a few yards of the door. Visitors to the city will find the "Carleton" a homelike and desirable residence. Terms—\$1.00, \$1.25 and \$1.50 a day, according to Rooms. Special rates by the week. No Liquors Sold. F. W. Bowes, Proprietor.

IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD, Agent at St. John.

G. W. PARKER, General Agent.

"Made in Canada"



When you buy wooden pails and tubs see they bear a reliable and well-known name, and see that no foreign or inferior make is palmed off on you.

THE E. B. EDDY CO., LIMITED

**"For Headache"**

I don't believe there ever was so good a pill as Ayer's. I have been a victim of terrible headaches, and never found anything to relieve me so quickly as

**AYER'S PILLS**

C. L. NEWMAN, Dug Spur, Va.

The Yarmouth Steamship Company's new steamer Express arrived at Yarmouth early Thursday morning.

Another big shipment of provisions will likely be made from Halifax early next week for Porto Rico or some port in Cuba. It is said that Moir, Son & Co. have an order for over 600 barrels of pilot biscuit, and that the firm ordering the biscuit have also ordered a large variety of other provisions, to be ready when the steamer is ready to sail. A reporter made enquiries Friday and learned that more than one firm are giving large orders to be ready for shipment in a few weeks.

The bicycle is now recommended as useful in cases of insanity. Dr. Havelock of the Montrose Royal Lunatic Asylum, says men patients in that asylum had improved mentally and physically. As to the mental effect he says: "Cycling seems to detract the mind from the morbid trains of thought and intense self-absorption in such cases more effectually, perhaps, than any other kind of recreation available."

Robert Smalls, who has been re-appointed collector of the Port of Beaufort, S. C., is one of the best known negroes in the South. He was a slave employed on the Confederate transport Planter in Charleston Harbor in the spring of 1862, when one night he took possession of himself and the boat, ran her over Charleston bar, and surrendered her to the United States blockading squadron. He served as pilot during the war, was a member of the South Carolina House of Representatives in reconstruction times, and has represented the State in five Congresses.

Sussex was visited by a regular cyclone Friday. It lasted about twenty minutes. The wind blew with frightful rapidity, uprooting trees, blowing down fences and causing other damage. The rainfall was terrific, and in five minutes more than half an inch came down. It was a regular spill. The canvas tents of the soldiers were practically no protection, for the rain pelted through them, soaking the occupants' bedding, etc. From rain the storm turned to hail, and the stones were as big as good-sized beans and came thick enough to cover the road with a white layer. These did great damage to windows. The crops suffered severely. The storm was the most violent ever known in the Sussex valley. It was accompanied with thunder and lightning, but so far as known the lightning did no damage.

In the Durham city election for a successor in parliament to the late Mr. Matthew Fowler, Liberal, the Unionists have won. The successful candidate was Hon. A. R. Elliott, with a majority of 65. At the last general election the late Mr. Fowler was elected by a majority of one over Mr. Elliott.

An Ottawa despatch says: Edmond Bonsfield, the thirteen-year-old son of the Rev. Mr. Bonsfield, Anglican clergyman at Billing's Bridge, was drowned in the Rideau river on Saturday evening. He was bathing, and got beyond his depth, and not being able to swim, was drowned.

Readers of this paper desiring to buy anything advertised in its columns, should insist upon having what they ask for, refusing all substitutes or imitations.

**Sure, Safe, Easy to Use.**

Diamond Dyes are the popular dyes in every home of the civilized world. They are sure and reliable under all circumstances, giving the choicest, most brilliant and most lasting colors.

Diamond Dyes are the safest to use in the home; no poisonous ingredients to irritate the hands are ever used in the composition of these faded dyes. Common package dyes are largely composed of dangerous materials.

Diamond Dyes are so easy to use that a child can dye as successfully as a grown person. Beware of common and crude dyes sold for the sake of large profits. Insist upon having the Diamond Dyes and you will have happy results.

**News Summary.**

The Dominion Atlantic steamer Prince George is about ten days overdue and there is some anxiety over her.

Messrs. Hamilton and O'Shaughnessy visited Sussex Thursday and seized a piano that had been smuggled from the States.

General Gascoigne severed his connection with the militia service on Thursday. He sails for England on the 16th.

Dr. Montizambert, general superintendent of quarantine, has been superannuated. Mr. Guay, M. P. for Lewis, has been appointed to the position.

Messrs. C. E. L. Jarvis and F. R. Butcher have appraised the insurance losses on the stock of Crowell Bros. and of Mrs. Amelie Hersier at Halifax at \$9,802.93 and \$1,047.95 respectively.

The protest of the Spanish ambassador against putting together the parts of the United States despatch boat Gresham in Canadian waters has elicited a reply from the British foreign office to the effect that it is not considered a breach of the neutrality laws.

The tourist travel has set in and during the past few days the trains from the States have been crowded. The boats also bring many passengers. After the fourth of July still heavier tourist travel is expected. Those who are coming from the States are said to be a better class than usually come this way.

Capt. Briand, of the Fabre Line steamship Alesia, which arrived at New York Monday morning from Marseilles and Naples, reported that on June 17th Mount Pico, on one of the Azores, although ninety-five miles distant, was plainly visible for several hours. The atmosphere was unusually clear at the time.

The no preference failure law went into force in Nova Scotia today. The failures for the half year were sixty, while for the corresponding period last year they were seventy-nine. The liabilities are \$501,579, while up to June 30 last year they were \$541,356. The nominal assets this half year are \$291,516, while for the same period last year they were \$356,791—\$65,275 less.

Much has been said and written about the advantages of trade with the West Indies and of the market they offered particularly for Canadian flour. This market, or a share of it, can be secured by fair and honest dealing on the part of the Canadian merchant, but the shipping of adulterated and impure goods is bound to do a great deal to hurt the trade even of those who deal honestly. The S. S. Taymouth Castle today brought back from the West Indies 200 barrels of flour shipped by an Upper Canadian dealer. The flour was returned because a chemical analysis disclosed that it was greatly adulterated with starch.

A farmer's boy at a venture sent an owl to Chicago. The warehouse to which it was consigned was cleared of rats and mice and cockroaches by the owl, and this created a demand for such birds. Other commission houses procured owls, and then the grocers followed. Now many firms keep them in the cellar during the day and turn them loose in the stores at night. They are a great improvement upon cats.

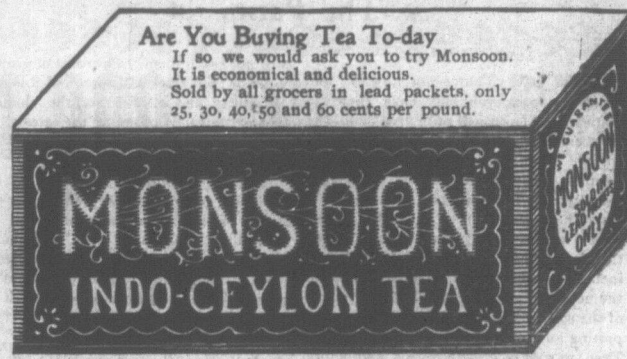
Fourth of July week will witness an independent shut down movement on the part of the many manufacturers in Fall River, the extent of which has not as yet been definitely determined, but which will last through the week beginning with the holi'ay. Six corporations, it was learned Tuesday, gave out an intention to close their doors today at noon, thus giving over 4,000 hands an involuntary vacation.

Mrs. Thomas Embre, of East Amherst, while driving near the Terrace Hotel Friday afternoon was thrown from the carriage and seriously injured. She is an aged lady. Friday evening Leaulier Brenton, his wife and child, while driving across the marsh were upset. Mrs. Brenton was severely injured about the head and shoulders.

A cablegram has been received from Sierra Leone, West Africa, stating that the missionary, D. F. Wilberforce, his wife and four children, are safe at Banthe, on the west coast of Africa. Wilberforce and family were included in the list of killed during the recent massacres, but owing to the prominence of Wilberforce, not only as superintendent of missions, but also as arbitrator for the tribes, he and his family were held for ransom, and the United Brethren Missionary Society has paid £118 sterling for them.

The papers declaring the organization of a corporation known as the American Sardinia Co. have been filed at the registry of deeds office in Bangor. The capital stock is \$3,000,000, divided into 1,000,000 7 per cent. cumulative preferred, and \$2,000,000 of common stock. Par value of shares, \$100. Amount paid in, \$400. The officers of the corporation are as follows: President J. T. McChesney; treasurer, J. M. Gifford; clerk, Hannibal E. Hamlin; directors, Simon G. Stevens, William S. Haskell, John T. McChesney and James M. Gifford.

Are You Buying Tea To-day  
If so we would ask you to try Monsoon.  
It is economical and delicious.  
Sold by all grocers in lead packets, only  
25, 30, 40, 50 and 60 cents per pound.



**MONSOON**  
INDO-CEYLON TEA

**The Best Corset Made**



In two sections over the hip—positively unbreakable. The elastic hip makes it more comfortable than any other make.

Two qualities—  
No. 1, size 19 to 30 - - - \$1.25  
No. 2, size 18 to 30 - - - 1.50  
If ordering by mail add 10c. for postage.

**FRED. A. DYKEMAN & CO.**  
97 KING STREET  
59 CHARLOTTE STREET  
6 MARKET STREET St. John, N. B.

**Wool Wanted**

At any of our Stores. We will take Wool in exchange for Clothing and allow you the highest market price. This will be convenient for many living in the Country who would like to have a good Suit of Clothes and have more Wool on hand than ready Cash.

Our Branch Stores are at—

Truro, N. S. } Main Store,  
New Glasgow, N. S. } 40 and 42 King Street,  
Amherst, N. S. } (Cheapside) St. John, N. B.

**FRASER, FRASER & CO.**  
40 and 42 King Street,  
St. John, N. B.

CHREPSIDE.

**SCROFULA.**

"My little boy, aged 7 years and 15 months, was a victim of Scrofula on the face, which all the doctors said was incurable. To tell the truth he was so bad that I could not bear to look at him. At last I tried a bottle of Burdock Blood Bitters, and before it was half used he was gaining, and by the time he had three bottles used he was completely cured. I cannot say too much in recommendation of B.B.B. to all who suffer as he did." JOSEPH P. LABELLE, Maniwake P.O., Que.

There can be no question about it. Burdock Blood Bitters has no equal for the cure of Sores and Ulcers of the most chronic and malignant nature. Through its powerful blood purifying properties, it gets at the source of disease and completely eradicates it from the system.

**BURDOCK BLOOD BITTERS.**

**THE GREAT CHURCH LIGHT**

FRANK'S PATENT LAMP  
For electric, gas or oil, give the most powerful, softest, cheapest and best light known for Churches, Halls and Public Buildings. Read size of room. Book of light and candle free. L. F. WILKIN, 554 Front St., New York.

THE CHRIS  
Vol. XI  
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