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Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR, VOLUME XLIII.

VOL. VII., No. 29.

SAINT JOHN, N. B., WEDNESDAY, JULY 22, 1891.

Printed by G. W. DAY, North Side King St.

An editorial paragraph in the St. John Telegraph, of Thursday last, intimates that the MESSENGER and VISITOR has had nothing whatever to say in reference to the alleged irregularities in connection with the Public Works of the Dominion Government, and the investigations pending in reference thereto. This simply shows that the writer in the Telegraph is not an attentive reader of the MESSENGER and VISITOR. We submit that it would be a more sensible course to read a paper before attempting to criticize it for what it does or does not contain.

THE P. E. ISLAND CHURCHES.—From the digest of letters from the churches presented at the recent association in Summerside, it appears that there are in P. E. Island 26 Baptist churches, which are embraced in eleven fields or groups. These fields are now all enjoying the benefits of ministerial labor, though during a large part of the year two of them had been pastorless. The total membership of the churches as reported last year was 1,787, and the total amount contributed during that year to objects embraced in the Convention Scheme was \$1,149.25—a little more than 64c. per member. The baptisms reported this year are as follows: Tryon, 13; North River, 30; Long Creek, 1; Charlottetown, 10; Murray River, 21; East Point, 21; Lot 10, 14; Cavendish, 7; Fairview, 8—making a total of 125. It is noted (1) that the envelope or weekly offering system for collecting church funds has been adopted pretty generally by the churches of this association and with favorable results. (2) Family worship appears to be neglected in many homes, a condition of affairs which it is hoped will soon be changed. (3) The proportion of church members who attend and take part in the prayer and social meetings of the church is much smaller than it should be. (4) There are hindrances and discouragements to Christian work in the churches, such as the indifference of professors of religion, lack of Christian charity among brethren and consecration in Christian service, and, in some cases, the disadvantages attendant upon large fields and scattered membership; but, all things considered, the Baptists of P. E. Island have reason to look with gratitude upon the record of the past, and to find themselves anew in courage and hope for the labors and conflicts which lie before them.

THE ORGANIC UNION OF THE GENERAL AND PARTICULAR BAPTISTS OF ENGLAND.—By the Freeman of July 3rd, we learn of the union of the General and Particular Baptists of England into one organization, after a separation in organic form of more than 100 years. This event will mark an epoch in the history of the English Baptists, and it is hoped that it may be fruitful in the largest measure for the general prosperity of our denomination in the fatherland. This union was consummated at a session of the General Baptist Association, which met at Burnley, on June 25. The following resolution and amendment will explain the history and purposes of this movement:

The Secretary (Mr. R. Foulkes Griffiths) moved: That this association observes with deep thankfulness and fervent praise the numerous signs of increasing union amongst the disciples of the Lord Jesus Christ; hails them as an answer to His intercessory prayer, and a guarantee of the more rapid progress of Christianity throughout the world. That we call to remembrance with unfeigned gratitude the way in which God has led us and our fathers from the dawn of the seventeenth century till now, cherish the memories of leaders like John Smyth and Dan Taylor with sincere affection, and rejoice that the truths they and their comrades and successors taught concerning the redemption that is in Christ Jesus are now the operative faith of the churches of Christendom. That in reviewing the last few years of our history we gratefully remember (1) the message which came from the chair of the Baptist Union in 1886, inviting us to consider the desirability of terminating the division of Baptists into "General" and "Particular," as at once inaccurate, misleading, and injurious; (2) the hearty and unanimous vote of the Baptist Union Associations and of the Baptist Union in favor of the perfect fusion of the Baptists of England; and (3) the courteous and grace-filled endeavors of the Baptist Missionary Society and the Baptist Union to facilitate a fusion. That while many of us felt reluctant to break our associations with a religious past that in its newer development goes back to 1770, and in another form to 1612, yet when we remember (1) the practical union of Baptists which has been recognized in our churches in elections to the pastorate for the last thirty years; (2) the unanimity of the votes of our churches in favor of amalgamation; (3) the steps already taken by our churches to share the work of the county associations; (4) the action of this association in favor of union in 1861-2; (5) the promise of even greater efficiency in our foreign and home mission work; (6) the other advantages of

real Christian unity—we rejoice to accept the invitation offered us, and in doing so express a glad hope that our brotherhood and the memories of old associations may, through the channels devised for maintaining the change, enable most of us to meet year by year in gatherings of devotion and enthusiasm, where the pleasures of our meetings (though in narrowing vistas) will yet tend to the promotion of the glories of the kingdom of our Saviour." In his statement the Secretary pointed out that the main differences between the General Baptist Association and other Baptist Associations were—we have separate mission, college, and other institutions; our churches comprise those historically deduced from the Moravian Baptist churches grouped around Barton, with a few others, dating from the Dutch Anabaptists, and in this way numerous churches in the same county do not belong to us, and our churches often do not belong to the associations of other churches in the same town.

The Rev. W. Orton seconded the motion. He reminded those present that the great changes which had been taking place during the past fifty years had constantly tended towards a truer and more complete union of those engaged in what was really one work. He heartily welcomed the movement of which the resolution was the practical outcome.

The Rev. Dr. Burns moved as an amendment: "Resolved that we, the ministers and representatives of General Baptist churches, in annual meeting assembled, are anxious to give effect to the resolutions of the association of 1889 and 1890 for promoting the union of Baptist institutions, but we do not consider it either necessary or desirable to dissolve that union of General Baptist churches, which has been attended with so many benefits during the last 121 years, and we are strongly of opinion that a retention of the General Baptist name and a continuance of the annual association would tend, among other good results, to perpetuate those great Gospel truths to which we declare our loyal and unshaken allegiance."

After a lengthy discussion, characterized by great ability, clear-cut convictions, fraternal love and loyalty to the truth, the resolution was passed by 155 to 39. It was said that there were only nine dissentient churches altogether. This was regarded as a most remarkable sitting of the Association, lasting as it did over four hours.

SPECIAL FAVORS TO CATHOLICS.—The Presbytery of Miramichi has been corresponding with the Board of Education of New Brunswick as to special privileges granted Roman Catholics. In reply to the Presbytery, the Superintendent of Education writes that at a meeting of the Board of Education, held on the 18th May, 1891, Bathurst was made an examining station for "teachers of the religious orders;"—that a special examination at the public expense was held at the convent at Bathurst on the 9th June, for the convenience of persons of the Roman Catholic faith, and that an examination of the same kind was held at the same time in the City of St. John for the same purpose, when six candidates, all sisters of charity, were examined, while all other candidates are obliged to attend the regular examination at Fredericton. Referring to this action of the Board, it was unanimously resolved:

1. That the Presbytery regards the action of the Board, in thus specially favoring a particular class and peddling the educational machinery of the country from place to place to accommodate members of any religious or other order as a weak and discreditable proceeding, and especially so when it is done in violation of the non-sectarian spirit of our educational law.

2. That the Presbytery urge upon the government the necessity of a full and impartial examination into this whole matter with a view of bringing to a speedy termination this flagrant injustice.

McMASTER UNIVERSITY.—Our brethren at Toronto are providing for the full development of the work of the Arts department. They have recently appointed Rev. G. B. Foster, of Saratoga Springs, New York, to the chair of philosophy. The office of chancellor of the university, which has been vacant since the resignation of Dr. MacVicar, has been offered to Rev. Dr. Thomas, professor in Newton Theological Seminary. His acceptance is not yet received. These appointments are for university service beginning October, 1892. Professor Farmer, who has been two years under Dr. Broadus, for special preparation for the work of his department—New Testament Greek—will enter upon his duties next autumn. We learn that our brethren are hopeful as to the success of their work. The past year's experience in the Arts department has helped to settle the policy in that regard. There is a growing spirit of unity and confidence. We have received a copy of the University Monthly, the first issue of which has just been published. It is in good mechanical form and its contents indicate that we are to have a good literary magazine. A fuller reference to some of the articles may appear hereafter. This issue has an article by Dr.

Rand, and a poem by Miss Blanche Bishop—two of our Maritime Province representatives at Toronto.

PASSING EVENTS.

THE COMMITTEE ON PRIVILEGES AND ELECTIONS appointed by parliament are finding, as it appears, much to engage their attention, and are now "the observed of all observers." While the testimonies of the witnesses examined in the several cases under the consideration of this committee are conflicting and uncertain, and while the press of the two political parties are doing their best—the one to smirch and the other to whitewash the character of the parties on trial—it is quite evident that the present investigation has not been entered upon any too soon. It is to be hoped that our politicians—from the electors to the highest officials—may yet learn that "honesty is the best policy." "Righteousness exalteth a nation."

THE PARTY PRESS IS NOT TO BE RELIED UPON. We are somewhat uncertain as to the facts of the illness of Mr. Blaine, as we reported last week. The Standard, of Chicago, has this to say of it:

"When a man eminent in public life falls sick it is next to an absolute impossibility to find out from what the papers say how sick he is, till he either dies or gets well. The case is made worse when such a man happens to be talked of as a candidate for the presidency. So it is, in each particular, with Mr. Blaine, just now. As to which of the opposing representations will bear best the interpretation, 'the wish is father to the lie,' who can tell? The hopes of the nation are all on the side of the more favorable result of what seems to have been a very serious break-down as the effect of overwork. Mr. Blaine is now at Bar Harbor, on the coast of Maine."

The Royal Prohibition Commission.

This motion of our Canadian Parliament has much in it to commend itself to honest and well informed people of all classes. The people who have been violently opposed to further legislation of this class than the existing license laws, must see that their ideas are not likely to prevail. Parliament is compelled to consider the evils of the liquor traffic—evils that are obvious to the members of both houses in common with intelligent people generally—nor can parliament longer afford to ignore its responsibilities in the premises. Much has been gained by the presentation of the petitions for prohibition, which have from time to time been sent up to parliament. Prohibition already is in force over a large territory in the Dominion. Even in towns and counties where licenses are granted there are wards and districts where the sale of liquors are forbidden by law. Our parliament has claimed in this way the right to deal with this question of trade in alcoholic beverages, and in this has expressed a sense of its responsibility in the matter. These declarations of our Commons must mean something. Rightly interpreted these decisions of parliament admit the general principle of the right and duty of our government to suppress the liquor traffic. Accepting these past deliverances of our legislators as final, there only remains to be settled the question of ways and means. The impracticability of prohibition is now the one strong fort of the rum power in our land, in which it finds refuge, and which must be grappled with and taken over deliverance from this curia curia to us. Not simply a prohibitory law, but prohibition is the demand of our rum cursed Dominion. Forces not to be despised stand by the traffic. The appetite for liquor is strong in itself, and endorsed by hoary traditions, and the resource of men seeking to gratify this thirst are very great. Then the men who seek to make money out of this appetite and habit of others, wield a money power in favor of the traffic not easily resisted, and far reaching in its influence. Our government is made to feel the importance of this trade by the seven and a half millions of dollars it annually pays into the treasury. It is doubted by many that a law can be framed that in this country will win against these forces. Again the history of prohibitory laws is quoted as not prohibiting; and coupled with this is the oft-repeated fallacy, that "to have a law on the statute books that could not be enforced would be far worse than to have no law at all"—as though it were a fact that truth and righteousness when voiced in the laws of our country lose their power for good, and become harmful when they are resisted by the wicked and lawless. With these combined forces menacing the government in any step it may take towards prohibition, and subject as it is to the cross fire of party politics,—which insures it the adverse criticism of the Opposition to every

measure it may introduce, however wholesome that measure may be—together with the love of popularity and power and pelf, for which politicians are usually famous, it must be seen that the temperance people of the Dominion of Canada have scored an advance, as they have secured the appointment of this royal commission which, as the Canadian Voice says, "if projected on the severe lines of economic enquiry may gather a body of facts, political, economic, and otherwise, worth ten times the cost." The Montreal Witness, though strongly opposed, politically, to the present Dominion Government, takes occasion to commend the proposal for a royal commission. It thinks that if Mr. Foster frames the constitution of the commission as wisely as he framed the resolutions, he will deserve the confidence of the temperance people in respect to this matter. "Only responsible respectable men of both opinions should find a place on this commission, and the prohibitionists should push the investigation as widely and deeply as possible." The Boston Congregationalist says:

"It is a pleasure to be able to record the fact that the Canadian parliament has agreed to the appointment of a royal commission, which shall obtain data respecting the liquor traffic and methods of suppression in other countries. Our congress has never reached that point of interest in the national welfare."

Senator Vidal, the prohibition leader in the senate, and president of the Dominion Temperance Alliance, speaking to a resolution of his own, has this to say of this measure:

It is, perhaps, scarcely proper that I should trespass upon the time of the senate with any further remarks at present with reference to this matter, but on account of the action of the other chamber yesterday, I think it is both desirable and excusable that I should at least refer to the action that has been taken, as many hon. gentlemen in this house and many outside are looking to me as a prominent prohibitionist, and I have been besieged with a great many inquiries as to my opinion on the action proposed to be taken. Of course I have no authority to speak for anyone but myself, but personally, I have no hesitation in saying that I think the action taken in the other house has been the greatest step forward that has been taken for the cause of prohibition for many years. My opinion is that the appointment of this royal commission is really an according to some extent to the request of the petitioners for the enactment of a prohibitory law, as far as it can at present be done. It appears to me to be a most desirable, I might say a necessary step, that parliament should be furnished with accurate and reliable information on these matters, in order that it should act intelligently. Then it must be remembered that the framing of an act of this kind—an act making very important changes in the country, affecting many existing interests, and the revenues of provinces and municipalities, as well as of the Dominion—should be done with very great care and with an accurate and full knowledge of the results of such legislation where similar enactments have been passed in other countries and places. Therefore, in my judgment the action which has been taken, instead of being looked upon as an attempt to burl the question, should be regarded as a step felt to be necessary and taken honestly in advance, for the promotion of the interests of the country in the direction. Hon. gentlemen should observe two words in the resolution which has been passed for the appointment of the commission, which, in my judgment, would never have been inserted had it not been intended to adopt that means to solve the question. If that had been the intention, why should the minister of finance have put in the words "without delay"? Does not the fact of his inserting in the beginning of his resolution that "without delay the commission should be appointed, and information obtained" show that it is not the intention of the government to shelve the question? In my judgment, it is an honest expression of a very reasonable and rational desire to acquire full, authentic and trustworthy information on the matters connected with this kind of legislation, which it is desirable to secure before one could frame a satisfactory prohibitory bill. Had the whole parliament been pledged to prohibition I can scarcely conceive that it would venture to enact a law during the present session to come into immediate or early operation without having obtained first the information which this commission is to be appointed to obtain. Consequently, instead of temperance people feeling aggrieved at the action of the house, in my judgment parliament has gone as far towards granting the request that has been made as it could go under present circumstances. I have gone a little beyond the object I had in view in making the motion I placed on the notice paper, but in my position, standing as I do at the head of the prohibitory alliance, although not authorized to speak for it, I think it is desirable and no more than just that I should express my views with reference to the action which has been taken. J. H. S.

Resolved, never to do anything which, if I should see in another, I should count a just occasion to despise him—or to think any more meanly of him.—Jonathan Edwards.

Thoughts in Brief.

BY PASTOR CLARK, ANTIGONISH.

One may have piety without having pity. Speak to Christ to-day—we may see Him to-morrow.

It is never a hardship to serve a Saviour that is loved. More people desire to live a long life than to live a good one.

Peace with God means strife with sin. Earthly good can never fill a heavenly mind. Christ's heart reached the cross long before His feet did.

A religion fit to die by, must be fit to live by. The right word is often spoken in a wrong spirit. Sow love, reap love.

The more the old nature is crucified, the more is grace magnified. Self is lost when Christ is found. Fill up the hours of life's short day.

With pure and high endeavor; Enjoy heaven's bounteous day by day, And praise the bounteous Giver; Since all earth's pleasures pass away, Seek those which last for ever.

Arguing About Holiness.

There is a great deal of arguing about holiness, which is unprofitable and injurious. An unholly man has no more business to defend holiness than those who teach that infant sprinkling makes its subject a Christian have to talk about God's work. Both are alike totally ignorant of spiritual things. Both are blind leaders of the blind, and both shall assuredly fall into the ditch. The Christian must stop their mouths if possible, as counterfeits and shams, to deceive and ruin souls.

The argument we need in favor of holiness is the holy life, produced and sustained by God Himself, not by stretching upward in order to grow, but pushing upward and outward because of the life which exists.

The most zealous advocates of holiness which we have in our day, destroy the whole foundation of Christianity by teaching that God loses some of His sons, and which nothing can be more untrue or God dishonoring. Once a son, always a son, is the only foundation for a Christian's hope to rest upon. If one of God's children can be lost, all may, as far as we know. But the foundation of God standeth sure. The Lord knoweth them that are His, and neither men nor devils shall pluck them out of His hands. It is the truth that makes the Christian free, not God dishonoring falsehood, which makes God's love to His people as changeable as human love.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Notes of the Women's Meeting at Central Association, Berwick, N. S., June, 1891.

Only one meeting of the Aid Societies could be arranged for this year, and that was held on Friday afternoon, in the Methodist church, kindly placed at our disposal.

It was found that it would be impossible to carry out the arranged programme, including business, and at the same time give our returned missionaries all the time they asked for in order to tell of the work in India; so our sisters, many of them, were anxious to listen, the proposed programme was cut down, only half an hour by the watch being given to reports. These were many of them verbal, and showed, as did the societies in the Western Association, an increase in number and in benevolence. We may not find that the amount of money raised this year is very much larger than in preceding years, but it is certainly apparent that our members are working harder, becoming more alive to the great necessities of the work, and also to the responsibilities laid upon those at home with regard to it.

But to the meeting at Berwick. The hour fixed was 2.30, and shortly after that the church was filled. The meeting was presided over by the Provincial Secretary, and opened with singing, "All hail the power of Jesus' name," followed by reading the Scripture by Mrs. Crandall, and prayer by one of our sisters in the Methodist society.

The first report was from the Wolfville Aid Society, and was given by Mrs. J. F. Kempton. We give some of this report here, as it embodied a resolution which it is essential all our sisters should read. The Wolfville society has 72 members. The monthly meetings are of great interest, rendered so largely by the presence of the mothers and sisters of missionaries on the field, and the con-

stant-reading of letters. At the meeting held on the day of fasting and prayer, in response to the request of our missionaries, Mrs. Curry spoke with great earnestness about the "appeal," the third call from the missionary field for help. They had several times before suggested that the Wolfville church might support a missionary. The subject was discussed and a resolution passed: "The W. M. A. Society request the church gathered in conference to take into prayerful consideration their duty with regard to raising the salary of one missionary." On this resolution being read to the church, a committee was appointed to canvass every member, and the amount is now on paper. Mrs. Kempton closed by asking if the Aid Societies in each association could not undertake the support of one missionary, of course in addition to what is being done now. If this were done it would give us seven missionary families in addition to those we now have on the field.

Will our Aid Societies think the matter over carefully, and as Mrs. Kempton said, "ask the Lord about it?" Then when we meet in August, it might be with some settled practical plan for working out this new scheme. "The King's business requires haste." He will give wisdom to devise liberal things. Following Mrs. Kempton came the reports, mostly verbal, and all good. Next year we shall hope for two meetings.

An address from Mrs. Bars, who, with her husband expects to sail for India in a few weeks, was next on the programme. We can hardly call the few words our sister spoke an "address," but we know that they went home to all our hearts, and when she sails for her distant home she will leave behind her warm, if new friends, and she will be followed by the earnest prayers of our home workers.

Mrs. Wright then gave an account of her work in India, and urged upon the delegates more earnestness in work. Mrs. Wright was followed by Mrs. Archibald, who gave us one of her earnest heart to heart talks with regard to the work.

A collection, amounting to \$16, was taken, and the meeting closed with prayer by Mrs. Frank Higgins, of Wolfville.

Our meeting opened, as we said, at 2.30; it was nearly 6 o'clock when we closed, and when we add that, soon after tea we started for the missionary meeting at the Association, which began at 7.30 and continued till nearly 11, it will be readily acknowledged that zeal for missions has not lessened among our sisters in the Central Association.

Reformation in Spain.

Concerning the great work now going on quietly in Spain, called the second Reformation, a missionary writes from San Sebastian:

"There is fascination in the very name of Spain. The vivid pictures of Spanish life, enhanced by the surroundings of romance and tradition, while away many an hour of summer resting time. In reading the religious history, also, of the land, one's soul is stirred. The events of the first Reformation and the terrible sequel form an unquiescent chapter. The account of the progress of the second Reformation, after three centuries of Papal rule, is of no less interest, although the inquiry has forever lost its power. In this Reformation American Catholics have had a part. Twenty-five years ago it was a crime to possess a Bible, punishable with imprisonment. Today the Bible is printed in the capital city of Madrid. Those who have not known the history of these years can little realize the progress made. The Church of Rome has lost its controlling power over the nation. Many, it is true, as in France, are drifting into indifference or atheism; but others, really religious by nature, accept the pure gospel of Christ, and there is a growing evangelic zeal which will probably never again be uprooted. It is not so, by way of contrast, that the first Reformation numbered its converts from among the higher classes of society, the educated of the land. Upon these the inquiry was placed its hand of torture. The second Reformation has been among the very poor and lowly. To such our Saviour came and entrusted His glorious work. There is every reason to believe that at last this nation is to be uplifted, and its bonds of ignorance and religious superstition broken asunder. The work carried on by some individuals and by various missionary societies has been blessed of God. It shows each year a slow but sure gain. It may be safely stated that wherever the gospel is preached there are souls to listen and to receive it. There are organized Protestant churches in the principal cities of the land. Colporteur work is extensively carried on, and thousands of Bibles and portions are annually sold. The chief interest in all the missions centres in the educational work. Our chief aim is to keep the children from learning the practices of Mariolatry."

The harder our work, the more we need solit de and prayer, without which work becomes mechanical and insincere.—McLaren.



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PURIFIES THE BLOOD  
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Invigorating Syrup,  
and one bottle has made a cure of me, for I have not been troubled in the same way since.

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BELLS! BELLS!  
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BIBLE LESSONS.

THIRD QUARTER.

(Condensed from Peloubet's Notes.)

Lesson V. August 2. John 4: 5-26.

CHRIST AT JACOB'S WELL.

GOLDEN TEXT.

"Whoever will, let him take the water of life freely."—Rev. 22: 17.

EXPLANATORY.

1. JESUS RESTS AT JACOB'S WELL.—5. "Then cometh He to a city (rather town) of Samaria." The province which lay between Judea on the south and Galilee on the north. It was so named from its chief city. This province was extremely fruitful. "Which is called Sychar." A small town near the ancient Shechem. "Near to the parcel of ground that Jacob gave to his son Joseph." There can be no doubt that, in speaking of Jacob's gift to his son Joseph, John refers to Gen. 48: 22.

6. "Now Jacob's well was there; i.e. the well Jacob dug in the land he bought on his return from Padan-aram (Gen. 33: 18-20). Maundrel, in 1697, found it to be 105 feet deep. "Well." Rather fountain or spring, implying that it was fed internally. "Jesus therefore being wearied with his journey." He had been travelling on foot from Judea, a long, hard day's journey. Christ wearied in His work, but not of His work. "Sat thus on (by) the well, or on the well wall built around the well. "Thus i.e., in the manner any one would who was weary. "And it was about the sixth hour." About six o'clock in the evening according to the Roman computation of time, which John seems always to use.

7. JESUS BY THE WELL. By every fountain of earthly good Jesus still sits, pointing men to the higher and better things of which it is a hint and a type.

II. A WOMAN OF SAMARIA GIVES HIM A DRAGHT OF WATER. 7. "There cometh a woman of Samaria to draw water." She is, of course, to understand the country, not the city, of Samaria. "Jesus saith unto her, Give me to drink." Observe, that by asking a favor He opens the way to the granting of one.

8. "For His disciples were gone away unto the city (of Sychar) to buy meat; i.e., food." "How is it that thou, being a Jew," etc. She recognized Him as a Jew either by His speech or His dress. "For the Jews have no dealings with the Samaritans." The original has not the articles. "For Jews have no dealings with Samaritans." This is a remark made by the writer to explain the point of the woman's question. "Have no dealings with." Rather, do not associate with, Samaritans.

9. "A rivalry in temple, religious observances, and sacred books.—P. See John 8: 48." III. JESUS POINTS HER TO THE LIVING WATER.—It is worth while to note here how of an Jesus gives His best instruction. His choicest truths in private conversation, and to one hearer, or a very few.

10. "Thou wouldst have asked of Him." Instead of His asking of thee: Thou is emphatic. "And He would have given thee living water." That is, perennial, springing from an unfailing source (Gen. 26: 19), ever flowing fresh (Lev. 14: 5).

11. "Sir, Thou hast nothing to draw with." The wells of inhabited countries, as well as in deserts, have oftentimes no implements for drawing of water, but what those bring with them that come either. The people that go to dip water are provided with small leathern buckets and a line. The bucket is generally made of skin, with three cross-sticks tied round the mouth to keep it open. It may be seen lying on the curbstones of almost every well in the Holy Land.

12. "Art Thou." The pronoun is emphatic. "Art Thou, a poor wearied traveler, the greater that our father Jacob." The Samaritans were living in the territory of Ephraim and Manasseh, sons of Joseph, and grandsons of Jacob, and doubtless more or less of the ancient blood ran in their veins. "Which gave us the well." Being in solid rock, and very large, it was made at great expense. "And drank thereof himself," etc. This is said to show the goodness of the water.

13. "Whoever (or every one who) drinketh of this water." Jesus fixes the woman's mind on a single point, the difference between the water of the well and the water which He is ready to give. "Shall thirst again." Because it was merely for the body, and was an outward supply, and refreshed only for a brief time.

14. "But whoever drinketh." Has drawn sense for all: the tongue indicates an historical act once performed. "Of the water that I shall give him." Observe the representation throughout that the water is a gift, and a gift not received by Christ in communion with humanity but given by Christ to humanity. "Shall never thirst." Literally, "I shall never thirst for ever, for the craving is satisfied as soon as ever it recurs. "I shall be in him a well of water." Not the word well used by the woman, but the word fountain or spring, used in ver. 6. "Springing up into (eternity) everlasting life." Not that eternal life is a mere future result to be realized hereafter; it is the immediate result.

15. "Sir, give me this water." The woman dimly and vaguely recognizes Christ's meaning, and so for this living water with sincere desire.

IV. JESUS REVEALS HER TO HERSELF. 16. "Jesus saith unto her, Go call thy husband." This appears to be, at first thought, a break in the conversation; it is really the first step toward granting the woman's request. "Give me this water: for the first step is to convince of sin and of the need of a better life. 17. "The woman answered and said, I have no husband." The effect is produced. "Jesus saith unto her, Thou art right, I have no husband." He accepts the truthfulness of her statement, but shows her how fully her life is known to Him. 18. "For thou hast had five husbands." The five husbands must be regarded as lawful husbands, and are here plainly distinguished from the sixth as unlawful. Some of these five may have died or

been divorced. "He whom thou now hast is not thy husband." She had not been lawfully married to him. Perhaps also, she had deserted her last husband, or he had not been properly divorced from her. "In that saidst thou hast said. Christ exposes the falsehood which lurks in the literal truth of her statement.

19. "The woman saith unto Him." Perhaps desiring, or at least willing, to turn the conversation from an unwell come subject. "Sir, I perceive that Thou art a prophet." From His reading of her past history.

V. JESUS INSTRUCTS HER. 20. "Our fathers worshipped in this mountain." Doubtless pointing to Mt. Gerizim, at the foot of which they were standing. "And ye say that in Jerusalem." men ought to worship." God had chosen Jerusalem as the place of His sanctuary (see 1 Kings 8: 48; 9: 3; Pa. 76: 2).

21. "Jesus saith unto her." The position of Jesus is a delicate one. He cannot deny the truth, and He must not repeat "Our fathers." His answer is admirable. "Woman, believe Me." He begins by emphasizing His personal authority. "The hour (the time) cometh when ye shall," etc., i.e., when ye shall worship the Father, indeed, but without the limitation of the special holy places. With neither of these two most hallowed spots shall the thought of true worship be bound up. "The Father." Showing the loving and attractive side of God, drawing us to worship a love.

22. "Ye worship ye know not what." Better as in Revised Version, "Ye worship that which ye know not; we worship that which we know." The two questions at issue between Jews and Samaritans were those of holy place and holy Scripture. "For salvation is of the Jews." Literally, the salvation, the expected salvation, is of the Jews, i.e., proceeds from them (not belongs to them).

23. "But the hour cometh, and now is." The day for it has dawned. The Messiah has already come to show men the true nature of worship, and to kindle that true worship in the heart. "When the true worshippers." True as opposed to what is spurious and unreal. "Shall worship the Father." The true object of worship, God, presented in Christ, who must call out sincere, loving, heartfelt worship. "In spirit and in truth." In spirit, designates the worship of the mind and heart, a real, spiritual worship of love, adoration, and obedience as distinguished from any mere formal worship, that rests in ritual, or ceremonies, or words, or postures. "For the Father seeketh such to worship Him." The seeking, the longing for worship, is not on our part alone.

24. Jesus gives another reason for spiritual worship, drawn from the nature of the Father. "The Father is spirit; and ye are spirit, but pure spirit, essentially and absolutely." "They that worship Him" etc. It is the nature of worship in itself that is described. No other worship than that which is offered in spirit and truth can possibly be actual worship of God.

VI. HE REVEALS HIMSELF TO HER. 25. "The woman saith unto Him." In a spirit of docility, conscious of requiring further illumination, filled with a longing for the inner life, perhaps also with a desire for the coming of the Messiah. "I know." It was a settled conviction of hers. "That Messiah cometh." Messiah is the Greek form of the Hebrew Messiah, as Christ is the Greek translation of it. "He will tell us all things." As Jesus had been telling the woman what implied that He would tell all things.

26. "I that speak unto thee am He." The first and clearest declaration of His divine Messiahship. VII. RESULTS. The converted woman went immediately and invited her friends to come and see Jesus, who was purposed to remain two days at Sychar, preaching and instructing the people.

A Cup of Cold Water.  
A MEMORIAL STORY.

BY BELLE V. CRISHOLM.

In the little hamlet of Brighton, up in the Poque regions of Pennsylvania, in the spring of 1861, there lived a poor family named Maxwell. The father had worked for years in the mines and managed to keep his family above water, but some months previous to the opening of our story he had been laid up by an explosion in the mine, thus throwing the burden of supporting the family on his four sons, all under twenty years of age.

When the wires flashed the news of the fall of Fort Sumpter all over the land on the memorable April day, the three older boys responded to the country's call and hurried off to the seat of war. Ben, the youngest son, scarcely fourteen years old, with his heart fired with genuine patriotism, ran away from home, and eluding pursuit, made his way unassisted to the city of London, N. Y.

"It'll be back when he finds out that boys of fourteen are not wanted in the ranks," said his father, when he found out where he had gone. But he was mistaken, for when the little fellow discovered that he could not enlist as a soldier he determined to remain at the front and earn his bread by selling papers to the soldiers. His pluck won him unexpected success, and he was very proud to be able to send back substantial help to the needy ones at home. About Nov. 10, 1862, he returned to New Baltimore and Warrenton and made his way to Washington for a supply of papers. Having accomplished his object, he set out on horseback for the thirty mile ride that lay between the capital and the camp. During his absence the Union Press had changed position, and unaware of the proximity of the enemy, he ran right into the rebel picket line and was at once conveyed to the head quarters of General Stuart.

Christ's message and feeling, wife, two young daughters and a son, a mere boy, were dependent upon his daily toil. He made no complaints, but when the boy he had befriended in prison more than a quarter of a century before, offered him his horse, a fine, healthy one, and thus securing to him a comfortable home, and the means of educating his children, the old man broke down and sobbed like a child. "God never forgets! He never forgets!" he exclaimed, as soon as he could control the tremor in his voice. "He has said that even a cup of cold water given in His name shall be rewarded, and now He has fulfilled the promise to me." Ah, how many blessings go unclaimed because of the cups of cold water we fail to give.—Christ an Inquirer.

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**Messenger and Visitor**

WEDNESDAY, JULY 22, 1891.

LET TRUTH BE PROCLAIMED.

Truth loves the light. It does not shut itself up in secret places or conceal itself behind a veil of mystery. When an honest man discovers truth, his impulse is to make it known. Every one knows the story of the old Syracusan philosopher who discovered an important principle in hydrostatics; and being in the bath, when the light of the discovery first broke forth clearly upon his mind, forgot everything else in the joy of his new possession, and ran through the streets of the city naked, crying, "I have found it, I have found it!"

When scientific truth has come to men, it has carried with it an impulsion to make itself known, and those who have been chosen as its ministers have felt themselves impelled to declare it, even at times in the face of much opposition.

And if this is the case in regard to truth in its material relations, much more is it so in reference to spiritual truth. A newly apprehended truth bearing upon man's spiritual nature is always as a fire shut up in the bones of the man who has felt its power. The prophets of the Old Testament and the apostles of the New felt themselves irresistibly impelled to declare the Word of God. This is the spirit of Christianity. It is a perpetual revelation. It goes abroad, it makes itself felt. It is light and multiluminant. What it has heard in the ear or in the closet, it proclaims upon the house-top. The Bible is for the people. The prophets uttered their message for the people. The apostles and evangelists wrote or spoke for the people. Their aim was to "make all men see," and cause "all to comprehend what is the breadth and length and depth and height" of the revelation of Christ, and know the love of God, which passeth knowledge, that all might be filled with the fulness of God. Heathenism in its best estate has professed to be a keeper of secret things, a custodian of mysteries. Mohammedanism, that strange combination of truth and error, in its fierce overmastering way, has been in some measure a revealer of truth. It has preached such Gospels as had, though often trusting to the sword rather than to the gracious compelling influence of the truth itself for its enforcement. The Mohammedan missionary guards his Koran as a sacred book, and does not translate it for the people. Roman Catholicism with all its missionary zeal and power has still clung persistently to the old heathen idea; withholding the sacred Scriptures from the people, it assumes to be a custodian of spiritual mysteries, a guide to the blind, a dispenser of sacraments.

Protestantism, in distinction from all this, knows nothing of a sacred, human priesthood, standing for God, mediating for men, guarding mysteries, dispensing sacraments. The grand principle on which it builds is the privilege and the duty of the church and of every individual soul in it to come to God in the name of Christ, and to receive blessing according to the measure of the fulness of God. It comes to the prisoner, not to make him decent and comfortable in his chains, but to open the door of the prison-house and proclaim liberty to the captive. It comes to the blind man, not to lead him along in his blindness, but to open his eyes that he may walk by the light of God.

The evangelical missionary goes forth with an open Bible in his hands. His first and chief endeavor is to give the heathen the inspired Word in their own language. Judah wrote the Chinese translation of the Scriptures in the very heart of the idol, but he conferred upon this people a priceless boon, and in so doing, built for himself an imperishable monument. It is of the nature of Christianity to give itself freely to the world. The impulse to withhold and hide conviction from foreign shores.

The truth cannot be forever restrained. In the very nature of things it must find expression, it must convince and triumph. The Word of God must be given to the world. Not all men will receive it understandingly or sympathetically or reverently. Some will dispute and endeavor to withstand its authority; but truth is powerful to convince and to conquer, finally it must prevail.

The Rev. C. H. Spurgeon has much improved, but he is yet very ill. His physicians say that only a most extraordinary constitution could have endured this illness. His congregation ascribe this vitality to the effect of prayer. Prayer meetings in his tabernacle are continually held.

**The Kingdom of Heaven Upon Earth.**

Doubtless much yet remains to be learned by the Lord's hosts of the fulness of meaning in the Scripture passage which bids us pray, "Thy kingdom come, Thy will be done as in heaven, so on earth." One of the most formidable obstacles in the way of the church's progress has been, and still is, her failure to comprehend Christ's ideal of His own kingdom "upon earth." Much of religious teaching and labor has been put forth to prepare men for the heaven of another world, and to save men from the hell of another world than this; while the joys obtained for the sinner on earth, and the damning sorrows and sufferings of sinners on earth have been regarded as collaterals or incidents, and not the chief things which distinguish the kingdoms of heaven and the kingdoms of hell; the former of which are really to be attained in this life, if attained at all, and the latter to be avoided here, if avoided at all. The plain teachings of the Scriptures—such as "Having the promise of the life that now is," and such as "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you," have too frequently been appointed to a back seat in the work and teaching of the churches. Indeed it has been more than hinted that the religion of Christ has made no special provision for joys and comforts on earth and of earth, but rather the opposite of this is to be the chief factor in a Christian experience here, as a fitting prelude to the Christian's heaven in the sweet by and by. The evil results of this departure from the Christ's way and purpose has been two-fold. First, it has allowed religion to be cast into an ethereal, æsthetic and emotional mould. The flights of an excited imagination have been accepted as the heavenly visions of faith, the pleasures of gratified tastes in religious worship have been accorded the place of spiritual worship, and the experimental has been allowed to overshadow the practical, until in the churches are found the fanatically joyous class, and the formal and the dissipated classes, sitting together in elegant places of worship, and a very large class of professed Christians whose joy exceedingly under revival influence, but who have little or no benevolence or Christ-like joy, or labor in the living of the lost and degraded.

Then with such a representation, or rather misrepresentation of the purposes of the Christ, it is any wonder that the low and degraded masses have not been reached in large numbers? Is it any wonder that when approached they treat with scorn the invitation to a religion that does not offer them immediate relief from their present dire necessities and woes, that does not lift them to a conception of better things in this life than they now possess or know of? In the light of the world's great necessities, of the world's great woes and curses which are inflicted by the reign of sin, much that is passing as Christian work, and worship, and reform in the churches of the day, is as children crying in the market places; and all this because nothing better is looked for or expected by the masses of nominal Christians for this life, while they solace themselves with the hope of better things in the future life.

Is it not time that more scriptural and reasonable views of the kingdom of heaven on earth were obtained? The world is seeking for a here and now good, for a religion that will bring this good even to the most debauched ones of our race, here and now. In proof of this is seen the multiplicity of societies and philanthropic organizations for the alleviation of human misery, and the prevention of its approaches. The churches of the living, loving Christ should here take first place; qualified as they are to bring all the blessings of the kingdom of heaven to the lowest victims of sin's curse and poverty—as no other people can—with us money and without price, is it not a time when the church's grand opportunity lies along the line where their material ability is more in demand and a more potent factor in reform than is the ethereal or abstract spiritual of which we boast? Is it not a time when the leaders of religious thought, and the world's workers in the Lord's vineyard should carefully consider that home thrusts, and into the very heart of ethical and vapory piety, which is found in the epistle of James 2: 15, 16? The life and works of the Nazarene are at once an illustration of His purpose to seek and to save the lost from the poverty and hell of their sinful lives here, to a heavenly life here and forever more; and as well an example to be followed by all who essay to be laborers together with Him. High Christian resolves and spiritual quickenings and religious ecstasies until they are materialized are the most valueless of earth's things. As the Scriptures say they are dead, being alone. The grand characteristic of the kingdom of heaven on earth, and the leading proof of the Messiahship of Jesus was, as He Himself said, "the poor have the Gospel preached to them," and that Gospel was not only of a far away heaven of the future, but of "peace on earth and good will to men." And the Nazarene did feed the hungry, He did comfort and

bless the afflicted, and He cast out devils and made a model saint of Mary Magdalene, and gave to the family on Gadara's shore a Christian husband and father in him, who ere this gift was possessed of a legion of devils. His word to His followers is, Go! do these works, and mightier works than these shall ye do, because I go unto the Father. When Christian workers begin in the slums of vice to work as the Christ worked and to, the end for which He labored, and when they are moved by the spirit that impelled Him, then will the hungry be fed, the naked clothed, the sick visited and comforted, and the time of the opening of the prison to them that are bound will have come.

There are signs of this coming glory and good, in the establishment of Spurgeon's and Muller's orphanages and kindred institutions, by which the poor and ignorant and debauched are helped, and educated, and taught to help themselves.

When this work becomes universal in the Christian churches, then will the kingdom of heaven have come to earth with power and great glory, and the prayer of the Christian heart will be answered and the will of God will be more fully done as in heaven, so on earth. J. H. S.

**Religion Misrepresented.**

Dr. Channing once said that "when religion is presented under a false and misleading view, a man may show more of the spirit of Christ by rejecting religion than by accepting it." This has been applied to the teachings of the Roman Catholic church. It will apply with equal force to the teachings of the Salvation Army, and their unscriptural methods employed in conducting their religious work. That both these large and influential religious bodies are doing good there is no doubt. That they are both doing much to extend the reign of error is equally clear; and it may be a question whether the good or the bad predominate in their influence upon the religious life of our day. That good men have been and are still found attempting to do an honest religious service for the world in these religious orders is very evident; but that men may better manifest the spirit of Christ by rejecting the dogmas of either the Roman Catholic church or the Salvation Army, than by accepting them, and affiliating with them, is quite sufficient to condemn them as Christian institutions. When the blind lead the blind, both fall into the ditch. The ditch of religious fanaticism is as filthy and fatal a place as is the ditch of vice for a lost soul. The religion of the Bible perverted and misrepresented is boundless in its ability to propagate evil, for it tampers with and destroys the functions of conscience. The late Dr. Francis Wayland is quoted as saying: "I had rather trust the impulses and instincts of the natural conscience, untaught and unperverted, than the utterances of a conscience misled and perverted by a false religion. J. H. S."

**A Centennial Celebration.**

It is quite an unusual thing for an educational institution on this side of the Atlantic to celebrate its one-hundredth anniversary. But such an occasion has just been observed by the Berwick Academy, located at South Berwick, Maine. This academy is the oldest in the State. It was incorporated in 1791, when this part of the State was still connected with the Commonwealth of Massachusetts, and its charter bears the signature of John Hancock, then governor of that commonwealth.

The exercises of the day began with a mass meeting, which was held in the Baptist church, it being the largest audience room in the town. The programme consisted in prayer by Dr. Andrew P. Peabody, of Harvard University; a centennial hymn written for the occasion; an address of welcome by Hon. H. N. Twombly, of New York, chairman of the Board of Trustees; a historical address by Dr. John Lord, of Stamford, Ct.; an oration by Dr. Wm. H. Ward, editor of the Independent, New York; a poem by Dr. J. E. Rankin, president of Howard University, Washington, D. C. These, with the exception of Dr. Peabody, have all been papers in the academy, and Dr. Peabody was put on the programme because of his early associations with the place and the institution.

These literary exercises were followed by a banquet on the academy grounds, participated in by the alumni and their friends. Plates were laid for one thousand people, and there seemed to be a thousand more outside of the tent. The dinner over, toasts were responded to as follows: Dartmouth College by President Bartlett; Harvard University by Dr. Peabody; Bowdoin College by President Hyde, etc. Letters of regret were read from J. G. Whittier, whose early home was here; from Governor Burleigh, of Maine; from President Eliott, of Harvard, and many others who were not able to be present.

It was a matter of surprise to a comparative stranger to learn that Berwick Academy had turned out so many men of note. It has among its alumni quite a respectable number of congressmen

and senators and governors of states. It has supplied presidents to Bowdoin, Dartmouth, Williams and Trinity Colleges and the University of Pennsylvania. It has filled many professorships, editors' chairs and pulpits; and besides that one cannot live long in South Berwick without recognizing its influence in elevating the tone of intellectual and moral life beneath its own shadow. Who can estimate the influence wielded by such an institution through one hundred years of continuous work?

Berwick Academy was founded by the Congregationalist denomination. It has, until now, for the most part, been a close corporation, with the sectarian lines most rigidly drawn. But a great change has recently come over it in that direction. It has this year been adopted by the town as its high school, and will adopt a course of instruction to high school pupils. It has surprised the community by electing the pastor of the Baptist church a member of its board of trustees, and a member of the prudential and financial committees of that board, and also by appointing him to preach the baccalaureate sermon before the graduating class, and to address them on graduation day. At the alumni dinner on the campus, the principal of the school announced publicly that henceforth it would be entirely unsectarian.

The academy has recently received a bequest of \$50,000 for a library, and other large bequests are as good as promised. S. South Berwick, July 9.

**The Most Excellent Way.**

I have read with deep interest what has appeared in the MESSINGER AND VISITOR of late concerning the plan of titling as a means for replenishing the Lord's treasury. Having practiced it myself for some three years, and having noted the favorable results in comparison with other systems of giving, in my own contributions and those of others who have practiced it, I have come to believe firmly that it is the duty of every believer to adopt the plan of giving, at least, one-tenth of his income to the Lord.

In support of the proposition that it is the duty of every believer to adopt the plan of giving not less than a tenth of his income to the Lord, the following argument is submitted, which, for fear of occupying too much valuable space, will only be given in outline, at present, with the promise, however, of an attempt at defence, if necessary.

(1) It is the duty of every believer, the important matter of giving, to a laudable end, not only some plan, but the best plan obtainable.

(2) The plan of giving not less than a tenth is the best plan that has ever been proposed, having the following to commend it: (1) It was devised by God. (2) It was sanctioned, and probably practiced by Christ. (3) No other method of giving was referred to by the plan of tithing, or inconsistent with it. (4) It succeeded when it was universal, practiced by the Jews. (5) It succeeds in the case of those who practice it at the present time. (6) While being perfectly consistent with the proper use of Christian liberty, it prevents its abuse by keeping before the eyes of those who need it the important matter of Christian duty.

(7) Therefore, it is the duty of every believer to adopt the plan of giving not less than a tenth of his income to the Lord.

No one, I am sure, who has had any experience in instructing others concerning the grace of giving will be rash enough to take the ground that no plan is necessary. All readily concede that in order to succeed there must be system. This point accepted, the only question remaining is, what plan is best? The only plan, so far as I know, that the opposers of the tithing system propose as a substitute for it is expressed by the phrases "Christian liberty," or "Every one a law to himself." Against this the following objections may be urged: (1) It is too indefinite. (2) It places the judgment of the child, in the matter of "how much," before the judgment of God. (3) It is liable to abuse. History and experience tell some strange tales of liberty being used as an excuse for breaking all of the commandments of the decalogue. (4) It does not succeed. It would, probably, be fair to assume that a large proportion of the members of the churches composing our Convention are using their liberty in the contributions they make to the Convention Fund, and with what results we know too well. They don't believe in plans. They are free. The work of the Convention, however, is becoming systematized somewhat, and, as a consequence, is fairly successful; but, if the system of giving not less than a tenth were adopted by all the members of the churches, the success, from a financial point of view, would be increased tenfold. Doubtless the majority of those who speak most loudly against the tithing system have never gone to the extent of a tenth in their giving. The chief objection to adopting it would, in most cases, be its demand upon the pocket. No one, certainly, whose liberty has not exceeded a tenth, ought to be found speaking against this God-given system. F. H. BEALS.

Hebron, July 8.

**Notes of My Recent Visit to P. E. I.**

I reached Charlestown on May 28. Had come in compliance with the request of Rev. J. A. Gordon, A. M., and the advice of our H. M. Board. My first efforts were in co-operation with Bro. Gordon in Charlestown. Our meetings were successful. At the close of some ten days' special services there we closed with a delightful communion season. There were 200 communicants, seven of whom, all promising members, had just received the hand of fellowship by the pastor. During my stay in Charlestown, my good opinion of Bro. Gordon and his people was strengthened. The church under its present pastorate is doing a grand work. They have during the past year entered their new church house, which for convenience and comfort is one of the most desirable in the province. Their pluck and beneficence is deserving of much praise. During this year just closed they have contributed over \$10,000 for local and general purposes. Bro. Gordon has special adaptation for Bible class teaching, and has so far gained the respect of the other denominations of the city, that he is requested to teach a Union Bible class. About 70 are usually in attendance, and much interest in the studies is evinced. This work has a helpful influence on the Sunday-schools, for many of the teachers are in attendance, and consequently come to their work on the Sabbath better prepared than they otherwise could be. The outlook for the Charlestown Baptist church is good, and in this very Baptist church on P. E. Island should rejoice, for the influence going out therefrom from this commercial centre must be powerful and salutary all over the Island.

Bro. and Sister Gordon have much to gladden their hearts in their family. They have five very promising boys, four of whom are members of the church and all ready to take part in the social services, and all promising to become useful men. It did me good to look down from the pulpit on the Lord's day upon the minister's pew and observe the orderly and respectful bearing of the five boys. They are certainly an inspiration to their father to do his best work.

We next spent a week at St. Peter's Road. Here also I worked in co-operation with Bro. Gordon, who has been looking after the spiritual interests of this community for some months past. Here we found the cause very low. Some blessings attended our efforts. Several requested prayers who are looking toward St. Peter's for baptism.

One of them is the wife of D. Ferguson, Esq., ex-M. P., and will make a valuable member. This little church deserves much praise for their benevolent response to the claims of our Home Mission. They more than met the whole expense of my mission to them. I regret that I cannot chronicle richer results spiritually. Still the outlook is hopeful. Here are some excellent Christian women. They have a F. M. Aid Society, under the secretaryship of Miss McGregor, that is doing a good work. Greater results, humanly speaking, would have followed our efforts at St. Peter's but for the fact that we suspended our meetings in consequence of a pressing call to Rustico. If we erred, however, it was an error of the judgment, and not of the heart. The St. Peter's Road church has my earnest prayer that a brighter and better day may dawn upon her. The Sunday school, under the superintendence of Bro. E. A. McPhee, Lic., presents a hopeful aspect. I regard Bro. McPhee as a promising young brother. He is hoping to resume his studies at Wolfville at the beginning of the fall term. He was helpful in our meetings.

From St. Peter's I went to Rustico, and in co-operation with Rev. J. C. Spurr, A. B., held nearly a fortnight's services. An abundant blessing was enjoyed. It is true our cause here is young and weak, but there are considerable possibilities. Bro. Spurr is held in high esteem by his people. Twelve were received for baptism before I left, and several others are looking toward baptism and church membership. I trust that Bro. S. may have the pleasure of seeing many of the dear people who attended our meetings and for whom I earnestly prayed, yielding themselves to Christ and becoming obedient to the faith of the Gospel.

I had the pleasure of spending a part of a Lord's day with Bro. S. at Cavendish, and of aiding him in a most impressive baptism of seven converts, in a charming baptistry on the shore of the Gulf of St. Lawrence. Bro. S. is appreciated and encouraged. Here we have an intelligent little church that is more than holding its own. They have recently built a comfortable parsonage for the minister. They have furnished several students for our institutions at Wolfville, and several of the young people have their eyes now turned toward Wolfville. The pastor's stepson returned to his home in June, after having completed his course in Horton Academy, greatly to the joy of his parents. He sought and found, during his stay in Wolfville, heavenly wisdom. He is to return at the commencement of the next term to join the freshman class with bright prospects of becoming a successful student. I was delighted with the appearance of P. E. Island as an unusually fine

farming district. The broad, finely cultivated fields of from nine to fifteen acres, inclosed by thorn or spruce hedges, looked truly beautiful. The recent rains have greatly improved the prospects of the farmers on the island, and it is hoped the coming harvest may be above the average.

In reaching Summerside, on Friday, July 5, I found the delegates assembling to the Island Baptist Association; would have liked much to remain with them, but had promised to participate in the opening of the new Baptist meeting house at Lyttleton, South Esk, on the following Sabbath and so hastened forward. July 10. ISA WALLACE.

**Union Baptist Seminary.**

This institution will open Sept. 10, with a full staff of instruction, and additional facilities for maintaining the high character which has already earned. A prospectus will be issued in a few days, giving the changes and additions in the teaching staff which the committee are making. In the meantime we wish to announce that Austen De Blois, A. B., of our own Acadia, and Pa. D. of Brown University, and who for the last year has been studying in Berlin, Germany, has been appointed to the vice-principalship. His broad scholarship and pronounced Christian character eminently qualify him for the post. His wife, who is a graduate of Acadia Seminary, and who has studied a year under Madame Hall in Boston, and another year in the Berlin Conservatory under its chief director, will have charge of the department of vocal music. We believe the appointment of Dr. De Blois and his wife will commend itself to the patrons of the institution, and be a source of real strength. The professors, whose place they take, were competent men and did good work, and we are sure that the departments in the new hands will suffer no impairment.

Names of new students are coming in rapidly, and it will be necessary for patrons to secure rooms at an early day. The school last year made a surplus of \$650 dollars over expenses, and graduated a class of seventeen in a course of instruction somewhat higher than that of similar schools.

The debt is melting away. Of the \$15,000 needed to meet unsecured liabilities, there is less than \$4,000, and is raised on our conditional list. The last few thousands are, however, always the hardest to get. We more than ask, we implore our brethren and friends to come now to the rescue and help in this effort to pay the debt. The subscriptions are all conditional on the full amount being raised. If we fail we lose all we have done. If we get the additional \$4,000, it will make all binding. Subscriptions are payable in four equal payments at 4, 10, 15, and 24 months from date of completion of the subscription. We must not fail, but we can only succeed by the readers of this appeal giving us practical help. Send names and amounts to the undersigned. We want to complete the matter before the opening of the fall term, and thus lift from over our heads the sword that has threatened our ruin. We ask for subscriptions from many through the press because of our inability to make the necessary personal appeals. Everywhere we have met responses to our canvass, and gratitude to our friends and God fills our heart for the favor that rests upon our Christian school. J. E. HOPPER.

St. Martins, N. B., July 18.

**The Convention—Intimations.**

Concerning the Convention which meets at Moncton in August, we wish to say:

1. We desire the churches at the June conference, or at the latest, at the July conference, to appoint their delegates to Convention and forward a list of same to the undersigned.
2. Then we will forward place of abode for such delegates during Convention.
3. No church is entitled to send more than five delegates.
4. That while we would like to provide free entertainment for "wife and mother-in-law," as at last Convention here, we find it impossible so to do.
5. But we shall, as far as possible, provide for all accredited delegates whose names are forwarded before the 5th of August.
6. Where delegates desire outside entertainment, or where we are unable to provide free accommodation, we will furnish information concerning hotels, boarding house terms, etc., on demand.
7. We can make no provisions for teams.
8. Delegates connected with W. M. A. S. will be provided for by Mrs Snow, secretary of society, to whom all correspondence should be addressed.
9. We cannot assume responsibility for any delegate whose name is sent in after August 5th.

C. E. NORBERT, Church Clerk.

**To Colorado via Burlington Route.**

ONLY ONE NIGHT ON THE ROAD.  
 Leave Chicago at 1.00 p. m., or St. Louis at 8.25 a. m., and arrive Denver 6.15 p. m. the next day. Through Sleepers, Chair Cars and Dining Cars. All Railways from the East connect with these trains and with similar trains via Burlington Route to Denver, leaving Chicago at 6.10 p. m., St. Louis at 8.15 p. m., and Peoria at 3.20 p. m. and 8.00 p. m. All trains daily.  
 Tourist tickets are now on sale, and can be had of ticket agents at all roads and at Burlington Route depots in Chicago, Peoria and St. Louis.  
 There is no better place than Colorado for those seeking rest and pleasure

**Dedication of the**

Lyttleton, So  
 A little more than spent a few days at Lyttleton, and, impressed with the place of worship for urged the people to m for building. They pr my advice. A buildi then appointed, who plished the work intru building has been ce centrally and pleasant south side of the river 32, with 15 feet posts, about two hundred fo comfortable and respect credit to all concern ship was chiefly don Tozar, and has a cha appearance.

The dedication serv Lord's day. A taxin the new buildi capacity, came togeth a. m., when Rev. J. preached an excellen Chron. 16: 29, in whi clearly and forcibly t character of acceptabl close of the ser-mo the Building Committe— was asked to make financial condition of in responding, inform that the sum of \$150,000 entire indebtedness, to lift this incumbr the dedicatory praye house to God and His The audience heartil a few minutes the am more, was paid ove dedicatory prayer wa the presence of the to be in the new sanc

In the afternoon a ence assembled, and service was enjoye, of this notice address from Rom. 12: 1. "Consecration." In th in the morning serv ray, Presbyterian min and took a prominent ship, and his presen were highly apprecia Mr. Grant, licentiate, Great Salvation, and in that followed several the Lord's power to queted prayer. The Wm. Somers, with M presiding at the orga good and contributed est of the services that will long be peculiar interest by romantic and beaut the valley of the Litt Marked progress in this community sin years ago. Noticeab may mention the new L. S. W. river, which the neighborhood, a ture by the governme This is a fine bridge, and reflects much on tractor, Deacon Eliah credit is due James S active interest he material welfare of the bridge is largely due enterprise, and the above described wor been in existence bo and persevering effort

marked progress in this community since years ago. Noticeable may mention the new L. S. W. river, which the neighborhood, a ture by the governme This is a fine bridge, and reflects much on tractor, Deacon Eliah credit is due James S active interest he material welfare of the bridge is largely due enterprise, and the above described wor been in existence bo and persevering effort

**Ordination**

HILLSBORO

A council met with church, July 13, to consider the advisability of Gospel ministry Bro. council consisted of delegates: Hillsboro 1st—A. Steves; Hillsboro 2d—Joshua Jonah, Abram Steeves; Hillsboro 3d—Hillsboro 4th—A. L. Osborn; Elgin 1st—Rev. Elgin 2nd—Rev. W. Prosser; Hopewell—Caledonia—W. Wilbur Coverdale 1st—W. Ric—J. W. Rogers; Valley wall, B. A., B. A. Stee C. E. Baker; Moncton son, James Doyle; P. W. Schurman, Reva E. Fillmore, Bro. Mil Rev. B. N. Hughes were in the council. The c by appointing Rev. chairman, and G. W. Sch After Bro. Colwell gav his conversion and call pastor W. H. Hinson unanimously chosen Christian doctrine.

As soon as the exam Bro. Colwell retired, resolution was move Baker, seconded by Rev "Having listened with to Bro. I. B. Colwell's conversion, call to views of Christian doc to his ordination." T adopted. The commit made arrangements f vice reported as follow

Dedication of the Baptist Church at Lytleton, South Esk.

A little more than two years ago I spent a few days at Lytleton, South Esk, and, impressed with the great need of a place of worship for the community, I urged the people to make arrangements for building. They promptly acted upon my advice. A building committee was then appointed, who have nobly accomplished the work intrusted to them. The building has been completed, and is centrally and pleasantly located on the south side of the river. It is 26 feet by 32, with 15 feet posts, capable of seating about two hundred people—a neat, comfortable and respectable structure, a credit to all concerned. The workmanship was chiefly done by Mr. W. W. Tozar, and has a chaste and substantial appearance.

The dedication services took place last Lord's day, July 5. A large congregation, taxing the new building to its utmost capacity, came together at half past ten, a. m., when Rev. J. E. Hopper, D. D., preached an excellent sermon from 1 Chron. 16: 29, in which he showed most clearly and forcibly the true object and character of acceptable worship. At the close of the sermon the chairman of the Building Committee—Jas. Somers, Esq.—was asked to make a statement of the financial condition of the building, and, in responding, informed the audience that the sum of \$150 would remove the entire indebtedness. It was proposed to lift this incumbrance before offering the dedicatory prayer, and so offer the house to God in His service free of debt. The audience heartily responded, and in a few minutes the amount required, and more, was paid over and pledged. The dedicatory prayer was then offered, and the presence of the Most High seemed to be in the new sanctuary.

In the afternoon another large audience assembled, and another gracious service was enjoyed, in which the writer of this notice addressed the congregation from Rom. 12: 1. Subject, "Personal Consecration." In this service, and also in the morning service, Rev. J. D. Murray, Presbyterian minister, was present and took a prominent part in the worship, and his presence and co-operation were highly appreciated. In the evening Mr. Crabb, licentiate, preached on the "Great Salvation, and in the social worship that followed several gave testimony of the Lord's power to save and some requested prayer. The singing, led by Mr. Wm. Somers, with Miss Addie Somers presiding at the organ, was spirited and good and contributed much to the interest of the services of the day—services that will long be remembered with peculiar interest by the people of this romantic and beautiful settlement in the valley of the Little South-west.

Marked progress has been made by this community since my visit of two years ago. Noticeable in this respect I may mention the new bridge across the L. S. W. river, which is a great boon to the neighborhood, and a wise expenditure by the government of the province. This is a fine bridge, substantially built, and reflects much credit upon the contractor, Deacon Elisha Somers. Much credit is due James Somers, Esq., for the active interest he has taken in the material welfare of the community. The bridge is largely due to his influence and enterprise, and the place of worship above described would scarcely have been in existence but for his prudent and persevering efforts.

ISA WALLACE.

Ordination Services.

HILLSBORO, N. B.

A council met with the 2nd Hillsboro church, July 13, at 2.30 p. m., to consider the advisability of ordaining to the Gospel ministry Bro. I. B. Colwell. The council consisted of the following delegates: Hillsboro 1st—Rev. W. Camp, H. A. Steves; Hillsboro 2d—Enoch Dawson, Joshua Jones, Abram McFarlane, Simon Steeves; Hillsboro 3rd—J. Woodworth; Hillsboro 4th—A. D. Jones, Moses Osborn; Elgin 1st—Rev. S. W. Keirstead; Elgin 2nd—Rev. W. W. Corey, Wm. Prosser; Hopewell—Rev. W. McGregor; Caledonia—W. Wilbur, J. W. Stewart; Coverdale 1st—W. Ricker; Coverdale 2nd—J. W. Rogers; Valley—Rev. S. H. Cornwall, B. A. B. A. Steves; Harvey—Rev. C. E. Baker; Moncton—Rev. W. B. Hinson; James Doyle; Petitoodiac—Rev. G. W. Schurman, Revs. Michael Gross, J. E. Fillmore, Bro. Milton Addison and Rev. E. N. Hughes were invited to seats in the council. The council was formed by appointing Rev. S. W. Keirstead, chairman, and G. W. Schurman, secretary. After Bro. Colwell gave a statement of his conversion and call to the ministry, pastor W. B. Hinson, (who had been unanimously chosen) proceeded to question him on his (Colwell's) views of Christian doctrine.

As soon as the examination was ended Bro. Colwell retired, and the following resolution was moved by Rev. C. E. Baker, seconded by Rev. W. McGregor: "Having listened, with great satisfaction, to Bro. I. B. Colwell's statement of his conversion, call to the ministry and views of Christian doctrine, we proceed to his ordination." The resolution was adopted. The committee appointed to make arrangements for ordination service reported as follows: Preliminaries,

pastors W. W. Corey and Michael Gross; ordination sermon, Rev. W. B. Hinson; ordaining prayer, Rev. W. McGregor; charge to candidate, Rev. W. Camp; right hand of fellowship, Rev. S. H. Cornwall; closing prayer, Rev. G. W. Schurman; benediction, Rev. I. B. Colwell. The report was received and carried out. G. W. SCHURMAN, Clerk.

DARTMOUTH, N. S.

In response to a request from the Dartmouth Baptist church, a council assembled in its house of worship at 2 p. m., on July 16, 1891, to consider the propriety of ordaining to the work of the Gospel ministry, Brother William M. Smallman, pastor-elect of the church.

Rev. S. B. Kempton was appointed moderator, and Rev. E. M. Keirstead clerk. Prayer was offered by Rev. H. F. Adams and Rev. W. E. Hall.

The council was composed as follows: Dartmouth—James Gates, Eber Herdman, Hon. J. W. Johnston, George Corkum, A. S. Hunt, J. W. Graham; Halifax 1st—Rev. H. F. Adams, Dea. L. S. Seiden, Hon. Dr. Parker, Dea. L. S. Payzant; Halifax 2nd—Rev. J. W. Manning; Dea. J. C. Dunmore; Geo. A. McDonald; Halifax, Tabernacle—Rev. W. E. Hall, Dea. H. Dimock, B. J. Hubley; Halifax, West End—Rev. Josiah Webb, Dea. Wm. Foster, O. P. Hill; Halifax, Cornwallis Street—Rev. A. W. Jordan, C. F. Biddle, W. Johnston, W. B. Thomas; Sackville—Rev. E. N. Archibald, Howard Wright (Lic.), E. N. Thomas, Chester—Rev. N. A. McNeill, Charles A. Smith; Horton 1st—Rev. T. A. Higgins, D. D., Rev. E. M. Keirstead; Horton 2nd—Rev. M. P. Freeman; Cornwallis 1st—Rev. S. B. Kempton, Edward Lockwood; Windsor—Rev. P. A. McEwen. Invited Brethren—J. D. Spidle, of St. Margaret's Bay; E. E. Gates, of Halifax; Amos Thomas and Charles Thomson, of Sackville; W. L. Barrs and C. L. Weeks, of Dartmouth.

Bro. W. L. Barrs, on behalf of the church, stated the reasons for calling the council, and Bro. Smallman gave an account of his religious experience and of his reasons for entering the ministry. The examination on doctrine was lengthy and very satisfactory to the council.

On motion of Rev. E. N. Archibald, seconded by Rev. J. W. Manning, the following was unanimously passed: "We, the council, are satisfied with Bro. Smallman's religious experience, call to the ministry and views of Christian doctrine.

Resolved, That, in agreement with the request of the church, we proceed with his ordination to the work of the Gospel ministry.

Arrangements were made for the public service, which took place in the evening, with the following order of exercises: Sermon, Rev. P. A. McEwen; ordaining prayer, Rev. T. A. Higgins, D. D.; hand of fellowship, Rev. E. N. Archibald; charge to candidate, Rev. J. W. Manning; charge to church, Rev. H. F. Adams; benediction, Rev. W. M. Smallman. The service was highly interesting. Excellent music was furnished by the choir, with Mr. C. L. Weeks as leader. Bro. Smallman enters upon his ministry under favorable circumstances and with the best wishes of his brethren.

CLERK.

Report of Lunenburg District Meeting.

New Canada is a substantial farming community, about twelve miles above Bridgewater, on the La Have river. It was the privilege of the Lunenburg County District Meeting to be greeted by good congregations on the 7th inst., in this settlement. The Baptists here are made of good material, and, judging from their numbers and genuine zeal, we can but predict that they shall some day become a church independent of the New Germany field, to which they now belong. Bro. Saunders, of Acadia, is spending his vacation with this field and adjacent territory, and the people are expectant of much good. Pastor Raymond holds the highest respect and love of all the community. The church was filled on the evening of the 7th to listen to addresses by Pastors March and Corey on the "Church." The former described a New Testament church in a manner profitable to all, and the latter gave some practical suggestions as to the relation of the church to the community. Wednesday's rain prevented the forenoon meeting, but in the afternoon work was resumed for a short time. During the session the services of a more spiritual nature were very inspiring. All came away feeling that we had met a whole-souled Baptist people. It was no small pleasure for us to greet our Sister Madir, now approaching 90 years, who is known to many people of the provinces through Dr. Bill's "History of the Baptists." She is the only surviving member of the host of the so-called "Joshua," mentioned as having walked from this Southern shore to Wolfville to attend the association which holds such important relations to the establishment of our institutions at Horton. A collection of four dollars and fifty-three cents was taken for the Convention fund.

The next session will be held in Tanook on the second Tuesday in August.

C. W. COREY, Secy.

"Stories of the Land of Evangeline," by Grace Dean McLeod. \$1.25. Baptist Book Room.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PENBROOK.—It is announced that Bro. H. J. Corey, missionary else to India, and Mr. H. P. Whidden, who have just returned from Mr. Moody's conference at Northfield, Mass., will conduct a series of evangelistic services here.

2ND MONCTON.—The Lord is still blessing us in the work. Recently one brother was baptized at Weldford, and yesterday three were baptized and received at 2nd Moncton. The congregations are excellent, and the interest is very good. Brethren, pray for us. MILTON ADDISON, Lic.

LEINSTER ST., ST. JOHN.—The pastor, Bro. H. G. Melcher, on vacation. The church was supplied on the 12th by the Rev. C. W. Williams, of St. Martins, and on the 19th by Rev. J. A. Gordon, of Charlottetown, a former pastor of this church. This visit of Bro. Gordon is mutually enjoyable.

25. ST. JOHN.—Baptized one last Sabbath evening. Our church property is at last free of debt. Thanks to God, who has blessed the united efforts of a generous people. Between six and seven thousand dollars have been raised for all purposes during the past three years.

7th July. W. C. GORDON, CLERK. UPPER BLACKVILLE.—Two more were baptized at Doaktown last Sabbath. The churches at Ludlow, Doaktown, New Salem, and Upper Blackville, are much in earnest in the Lord's work. They are prepared to pay a good salary to a pastor, and are enjoying a good degree of prosperity. D. W. CRANDALL, CLERK.

TATAMAGOUCHI.—We are happy to report two additions to the church here. It was my privilege yesterday to bury with Christ in baptism two happy babes, George and Agnes, to walk in the presence of life. This is encouraging to our souls, to see the cause of the Redeemer being built up. We are praying that God may revive His work in our midst, and abundantly pour out His Spirit upon us. O for more of the spirit of Christ in our hearts! Pray for W. C. GORDON, CLERK.

3rd July. P. D. NOWLAN, CLERK. FARRVILLE, St. John, N. B.—This church and the pastor, Rev. C. H. Martell, had the pleasure, on the 5th inst., of receiving into membership by baptism a sister who came all the way from the province of Quebec to enjoy this privilege. In her home, quite remote from any influence, she, by the reading of the Scriptures, became disturbed in her mind, and then settled in her convictions on the subject of believers' baptism. Led by these convictions she sought and found membership in this church.

KEMPT, Hants Co.—The friends of Zion were glad to learn that the church at Kempt, Hants Co., is enjoying a revival. Bro. N. W. Hutchins is spending his vacation with and assisting the pastor. His work for the Master has been much blessed. Extra meetings have been held; the church has been revived, and sinners converted. On Lord's day, July 12, twenty were baptized and received into the church. Others are on the way. To God be all the glory. G. A. WYNNIS, CLERK.

WEST YARMOUTH.—Brother W. J. Rutledge is spending the summer with the West Yarmouth Baptist church, and has already secured a large place in the affections of the people. The congregations have largely increased, and the prayer meetings "which had become almost extinct," have been revived, large numbers attending. We have heard the reports of those who have not heard for a long time, and some are asking for prayers. For all of which we are thankful. CLERK.

MILTON, Queens Co., N. S.—Three more were baptised here, Sunday, July 12. The revival has been a very quiet one. The Spirit has been working in the hearts of the young in answer to the united prayer of the church. The outlook for the cause in this place is bright and full of promise. The hand of Providence is removing some of the older members from our midst, but it is also bringing in new ones to fill their places.

AUSTIN T. KEMPTON.

Bro. Geo. W. Freeman, clerk of the church, writes: "Rev. P. F. Murray, now in his 83rd year, baptized ten on Sabbath, July 5th, and on the 12th three others. The right hand of fellowship and welcome to the church was given by Rev. S. B. Kempton, who is spending the summer with us, with much acceptance. God is blessing his earnest labor, and a quiet work of grace is still in progress. We hope and pray that our tro. may settle with us, and take the pastorate now extended to him."

Ohio.—I arrived in the above place on the first Saturday in June, and was much pleased with the manner in which I was received by the people on the Sabbath. Bro. Stubbert, who has been the pastor of this church for over three years, has been prevented from active work for about eight months through sickness. Notwithstanding this severe drawback, the church has succeeded in keeping up the prayer meetings. So when I commenced work, instead of finding the people spiritually dead, I had the very great pleasure of uniting my efforts with quite a large number of earnest, active, working Christians. In fact, the seed sown by their faithful and beloved pastor was already bearing fruit to the honor and glory of God. On Sunday, July 12th, we gathered at the river side and witnessed the baptism of nine joyous converts. Bro. Bishop, kindly officiated. But the best is not yet; there are others seeking and finding Christ, and in the near future we hope to be able to report as many more. A. F. BAKER.

LEVIN SOUTH WEST, N. B.—Four special services followed the dedication of the new meeting house (a report of which appears in another column), and were crowned with a rich blessing. In one of them the Building Committee presented their report, which was highly satisfactory, and the thanks of the church was voted. This church has resolved to have Bro. Crabbe come to them fortnightly. The prospects for progress were never brighter in all the history of the church than now. I baptized one on last Lord's day morning and gave the hand of fellowship to two, and the Lord's Supper was observed for the first time in the new sanctuary. Several young men are asking for the prayers of God's people, and will doubtless ere long become decided Christians. On last Lord's day

Summer Complaints SPEEDY RELIEF.

FELLOWS' SPEEDY RELIEF. THE GREAT CURE FOR Summer Complaints, Cholera, Cramp in Stomach, Diarrhoea, Dysentery.

ONE DOSE IS USUALLY SUFFICIENT. PRICE 25 CENTS. Fellow's Speedy Relief can be had of all Drug and General Dealers.

morning a large number of young people and others met in the new house for the purpose of organizing for Sabbath-school work. The organization took place under very favorable auspices, and promises to be a blessing. Bro. Edward Tozar was appointed superintendent. ISA WALLACE.

PERSONAL. Pastor Welton of Main street church, St. John, is on vacation, and his pulpit is supplied by Prof. Keirstead, of Acadia University.

Rev. A. B. McDonald, after a long and faithful pastorate at Jemseg, N. B., has resigned, and the Rev. J. D. Wetmore has been called as his successor. The Rev. Geo. Howard has received and accepted a call to the pastorate of the Hampton and Norton churches, and will enter upon his work there the 1st Sabbath of August.

Mr. Ingram E. Bill, of Acadia College, recently delivered his lecture on London at Liverpool, N. S. The Liverpool Times speaks of the lecture in the highest terms of praise.

Pastor D. Spencer, late of Teddington, England, has accepted the pastorate of the Baptist church, St. Thomas, Ontario. Mr. S. is spoken of very highly by English papers as a good scholar, attractive preacher, and successful worker. He is an F. R. S., and his pen has done good service in the cause of Christ.

NOTICES.

The Digby County Ministerial Association will meet at Bear River on Monday, the 27th inst., at 8 p. m. The sessions will continue throughout Tuesday. All Baptist ministers and laymen in the county are members, and all others are invited to attend. W. H. BURAS, Secy.

Clerks of the N. S. Eastern Association will please remember that the blanks for our letters are not to be filled in on May 31st but on July 31st, and forwarded to me by the 10th of August.

T. B. LATTON, Secy.

Great Village, N. S., June 12.

Convention Funds Received.

Upper Sheffield, N. B., July 17.

P. S.—The amount credited to the Avonport Union Sunday school for foreign missions in last issue should have been \$6.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. EVERY MAN EVERY WOMAN YOUNG MEN YOUNG WOMEN

Burdock Cures BILIOUSNESS. BLOOD Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS. REGULATES THE LIVER.

Direct Proof. I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good. I was getting worse all the time until I tried Burdock Bitters. After taking four bottles I am now well. I can recommend them for the cure of Dyspepsia.

HAY TEDDERS.



THE WISNER TEDDER will thoroughly spread hay, heavy grass, taking it from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, breezy condition at the rate of four acres an hour, thus accomplishing the work of from ten to twelve men in a far better manner than would be possible by the use of hand-forks. You have frequently lost the price of a Tedder in the spoiling of one field of hay, or even in the hay damaged, which could have been avoided by the use of a Tedder. Not only this, but hay cured with the Tedder is worth from two to four dollars a ton more than that cured in the ordinary way. In short, it will pay for itself in a single season, on a farm producing forty tons of hay.

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HE HAS LOST HOPE!

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THE SHADOW AND THE LIGHT.

Meek and sweet in the sun He stands, Drinking the cool of His Syrian skies;

Gazing from trestle and bench and saw To the Kingdom kept for His rule above;

Oh, Jesus, Lord! I see with awe! Oh, Mary's Son, we look with love!

We know what message that evoked, When, when I painted the Roman cross, And the purple of nightfall, and the blue of the hyacinth, and the blue of the hyacinth.

The crown which the Magi brought to him, It made a vision of brows that bleed; And the ocher, with spikenard and balm and myrrh,

But now Thou art in the Shadowless Land, Behind the light of the setting sun; And the worst is forgotten which Evil planned.

At the best that Love's glory could win, is won! Elmer Arnold, in The Light of the World.

THE HOME.

Power of a Child's Imagination. An illustration of the legitimate use of a child's imagination, for securing right conduct is given as follows in Bishop Vincent's book called Studies in Young Life.

There was a restless youngster, many years ago now, who lived in the author's house. He had the best right in the world to be there.

He seemed to understand that part of it himself, judging from the liberties of sundry sorts he was in the habit of taking with the so-called "authorities" of the household.

He was an active presence and could not sit still. He must always be "on the go." It puzzled us to account for this quality in the child.

Perhaps it was inherited from some remote Huguenot ancestor. Even at the table he wanted the fun of the playroom, and could eat better if surrounded by dolls and wagons, cars and blocks.

The eating, however, was more likely to be hearty and abundant if cake and candy found a place in his menu. He would ask for cake to begin with, and if the reluctant restrictions of an indulgent mother had not been enforced he would have continued and ended with cake.

"Toys and cake" at table were the alluring and almost irresistible temptations of the youngster. And we tried an experiment. We aimed to utilize the imagination in dispensing with both and yet keeping the boy contented.

One day when the clamour for toy-companionship and diet of cake began, we took a thin slice of bread and spread on it a very thin enamel of butter. We then cut it into thin strips to represent logs of wood, and with these built a small log-house on his plate. The device was a success.

The log-house was gradually taken apart and consumed. "That's good," he said. "Logs gone. Please make me another house." That young destroyer would eat a village at a meal. Churches, schoolhouse, railway station—"gone."

A locomotive, which consisted of one small strip of butter, and the train with an upright broad smoke-stack, would slowly approach the "tunnel," and with puff and whistle, produced by the "tunnel" itself, would disappear between ivory casings—more beautiful than ever decorated tunnel before. And the train would in and disappeared. What an amount of bread would be consumed in the course of a meal! And the "don't want any cake at all this time," proved the wisdom of the policy that had employed the imagination in making toys and cake unnecessary. Great is the power of the imagination!

The Magic of Silence.

You have often heard, "It takes two to make a quarrel?" Do you believe it? I'll tell you how one of my little friends managed.

Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently; but no matter how hard she tried, Dolly finally made her so angry that she would soon speak sharp words too.

"Oh, what shall I do?" cried poor little Marjorie. "Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongue in your hand. Whenever a sharp word comes from Dolly, gently snap the tongue, without speaking a word."

So, afterward in marching Dolly to see her friend. It was not a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and as usual she began to find fault and scold. Marjorie flew to the hearth and seized the tongue, snapping them gently. More angry words from Dolly. Snap went the tongue. More still. Snap.

"Why don't you speak?" screamed Dolly in fury. Snap went the tongue. "Speak!" she said. Snap was the only answer.

"I'll never, never come again, never!" cried Dolly. A way she went. Did she keep her promise? No, indeed! She came next day, but seeing Marjorie run for the tongue, she solemnly said, if she would let them alone, they would quarrel no more forever and ever.—Christian Age.

Everybody Likes Her.

There is a type of girl that everybody likes. Nobody can tell exactly why, but after you have met her you turn away from some other woman and say, "Don't you like Miss Grovener?" Now, the reason you like her is a subtle one; without knowing all about her, you feel just the sort of girl she is.

She is the girl who is not "too bright and good" to be able to find joy and pleasure all over the world. She is the girl who appreciates the fact that she cannot always have the first choice of everything in the world.

She is the girl who is not aggressive, and does not find joy in inciting aggressive people. She is the girl who has tact enough not to say the very thing that will cause

the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, never finds fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who is sweet and womanly to look at and listen to, and who doesn't strike you as a poor imitation of a demimondaine.

She is the girl who makes this world a pleasant place because she is so pleasant herself.

And, by-and-by, when you come to think of it, isn't she the girl who makes you feel she likes you, and, therefore, you like her?—Boston Globe.

Hints for the Housewife.

It is a poor rule that won't work both ways. Therefore, lending and borrowing are unprofitable.

New tins should be set over the fire with boiling water in them for several hours before food is put in them.

Nice table cloths and napkins should not be allowed to become so soiled that they will require vigorous rubbing with soap and hot water.

Paints remains that are dry and old may be removed from cotton and woolen goods with chloroform. First cover the spots with olive oil or butter.

Finger marks may be removed from varnished furniture by the use of a little sweet oil upon a rag. Patient rubbing with chloroform will remove paint from black silk or other material.

DANDY JACKS.—One cupful of white sugar, three cups of water, one cupful of butter, a little nutmeg, add sufficient flour to roll out, cut into fancy shapes and fry in boiling hot fat.

BOILED LEO OF LAMB.—Allow one hour and a half for five pounds; soak in warm water for an hour, roll in a cloth and boil in salted water, serve with a border of turnips, carrots and cauliflower; serve a parsley sauce also.

CREAM CAKE.—Make batter by cup-cake recipe, or croton sponge. Bake in layers. Take rich cream, sweeten to taste, flavor with vanilla, whip to a stiff froth, and spread between the cakes. This is very delicate and nice.

LEMON TARTS.—Chop or grate a lemon; add one cupful of white sugar, one cupful of water, one well beaten egg, one tablespoonful of flour; line small pattypans with paste; put a spoonful of the lemon mixture into each and bake.

SILVER PIE.—Peel and grate one large white potato, add the juice and grated rind of one lemon, the white of one egg, one cupful of fine white sugar, one cupful of cold water, bake in a nice paste. Beat the white of three eggs stiff, add half a cupful of sugar and flavor with lemon, spread on the pie and brown delicately. Just before serving it to table lay on small pieces of jelly or jam, to be eaten fresh.

GINGER BREAD.—Buy the best ginger root at the druggist's and allow a pound of granulated sugar and a gallon of cold water to every four ounces of the ginger, which must be well pounded. Boil from half an hour to one hour, according to quantity. To clear it add at the last the white and shell of an egg to every two quarts. The juice and grated rind of a lemon should be allowed for every quart, but should be boiled in only five minutes before the beer is removed from the stove. Yeast must be stirred in before the liquid is quite cold. It is well to make the yeast of hops, but a cake of hop yeast to every gallon will answer.

If a large quantity is made, it should be put into a cake at first and bottled in two or three weeks. If the quantity is small, let it work in a stone jar overnight, and bottle in the morning.

TO KILL CARPET MOTHS.—Saturate a large cloth with water strongly impregnated with ammonia. After ringing it and as dry as possible, spread upon the carpet and iron it with a hot iron. It is not advisable to press hard, as that flattens the nap of the carpet. Go over the entire carpet in this manner. The hot steam not only kills the little pests and destroys their eggs, but with the addition of the ammonia freshens and brightens the carpet also. To avoid carpet moths: If you find no appearance of moths in your carpets, use an "ounce of prevention." In other words, after your carpet has been laid sponge thoroughly in a strong solution of salt and water. It is well also to sprinkle salt underneath the carpet, in dark corners, under bookcases, couches, etc., where the carpet is least used. Above all, keep your rooms sufficiently light, remembering that moths should be nurtured among those which creatures who "prefer darkness rather than light, because their deeds are evil."

THE FARM.

The Tent Caterpillar.

Ninety-five years ago Professor Peck published a brief description of the now common American tent caterpillar (Chlorocampa americana). Half a century later Dr. Harris gave it its present scientific name, and warned farmers of the East of the danger of allowing this pest to increase in their orchards. Since then attention has been called to it annually in almost every paper and yet in the face of all the warnings and descriptions accompanied by plain and simple directions, these caterpillars have steadily increased until they are more numerous this season than ever before. Reports from Connecticut assure us that tent caterpillars have nearly swept the state, almost destroying the apple crop for the season, if not killing many of the old trees, by stripping them of leaves and fruit. If these pests do not kill the trees they severely check their growth, from which they will not wholly recover for several years, even if not again attacked. In northern New Jersey, where I have lived twenty-five years, I have never known those caterpillars so numerous as they are this season; June 1 nine-tenths of the apple trees in my neighborhood were as bare of foliage as in midwinter, but all draped and smeared with the webs and tents of this great and widely distributed pest. To see such wholesale destruction of peach, pear, plum, apple and cherry trees does not impress one favorably as to the intelligence and character of their owners, for we might naturally suppose that a few good experts of cleanliness in a neighborhood

would incite emulation in others, but it has utterly failed in my experience here, and the natural result is that a few farmers and owners of fine gardens are compelled to fight the pests which crowd in upon them from the grounds of those who will not take a hand to check the increase of their own enemies. There is certainly no justice or reason for permitting a few or many men in a community to shield and shelter insects that will soon swarm over the grounds of neighbors, as nothing less than the severe law of the club aim to get the caterpillars in such matters, we are forced to submit and fight these enemies as they invade our gardens and orchards.

If the tent-caterpillar were a new and unfamiliar insect, or one at all difficult to subdue, the case would be different; but it is old, common, and its habits well-known, or should be to every person who resides in the country and has ever read a newspaper. All that is needed to free our trees of this pest for a year is a little more intelligence and tents sheltering the little caterpillars in spring, and crush them with the foot. It does not matter what kind of instrument is used, provided it draws out the nests from the forks of the branches and while the caterpillars are busy in the morning late in the afternoon and during rainy and cloudy weather. A slender pole, long enough to reach the highest nest in a tree, with two or three single nails driven through the end, being bent into a hook, makes a very handy and efficient implement for dislodging the tents and caterpillars. By thrusting it end into the tent and then twisting it around two or three times, the tent will be rolled about the end and can be drawn forth with contents. The caterpillars, which are usually killed by the heat of the tent, usually result in scorched or dead branches, while shooting with blank cartridges may be amusement for boys, but scarcely to be recommended for men who wish to get the caterpillar. As soon as the caterpillars reach maturity they leave their tents and the trees and seek a convenient hiding place in which to spin their cocoons; in the middle of July the moths begin to appear, and they will later on deposit their eggs in oblong rings around the twigs of apple, cherry and other trees. Each of these rings usually contains from 200 to 300 eggs, all securely fastened to the twig and smeared over with glue-like substance which protects them from the ravages of winter months. The following spring each cluster of eggs produces a colony of caterpillars unless destroyed—an easy thing to do if a man will take the trouble to look over his fruit trees after the leaves have dropped in autumn.—N. Y. Tribune.

Milk Should be Boiled.

An interesting discussion took place at a meeting of the French Academy of Medicine not long ago on the dangers of drinking unboiled milk. An eminent physician, M. Olivier, said, in substance, that a case he had been called to see, which was that of a young woman twenty years of age who was suffering with tubercular meningitis. On inquiry he discovered that her parents were healthy in every respect and that she herself had never before shown any signs of serious disease, nor was there anything in the hygienic conditions with which she was surrounded to account for her sickness. It was discovered, however, that she had been drinking a boarding school near Chartres, in which thirteen scholars had been stricken successively or simultaneously with tuberculosis during the preceding four years, and this, the physicians in attendance concluded, was the cause of her sickness. They were of the opinion that she had caught the disease.

On learning these facts, an investigation was made to ascertain, if possible, the cause of this succession of cases, and as it happened the information sought was obtained that very day at the slaughter-house at Chartres, in which the veterinary inspector had had occasion to forbid the sale of the carcass of a cow nine or ten years old, which seemed to be in good condition, but which on being killed was found to be riddled with tubercles in all its viscera with tuberculosis. This cow, it seems, had been taken away every day to the convent school to be milked, and this milk the inmates had used.

Hygienists, said M. Olivier, can draw but one conclusion from these facts, and repeat it unceasingly. Milk must be boiled; it is impossible to be sure that it does not contain bacilli, even when there is every reason for thinking that its quality is excellent.

During the discussion which followed M. Olivier's paper, M. Nocard remarked that at a previous session he had said, "All milk coming from an unknown source should be boiled before being used," but he would now change his former opinion, and say that milk must be boiled, no matter what its source is. In support of this change he gave the following statement of facts:

A well-known cattle dealer sent me a short time ago the lymphatic glands of a very fine calf which had seemed to be perfectly healthy. On examining them, however, they were found to be absolutely filled with tubercles. Now, this calf had had nothing to eat but its mother's milk, water and corn meal. I therefore decided that its mother must be infected. I wrote to request that at her death her udder should be sent to me. This was done, and I found it completely tuberculous.

The cow was a magnificent animal, raised on the premises, and of which the farmer had been very proud. He had several prizes at shows, and her health seemed irrefragable. If a friend of this man had come with his children to spend a few days at his place he would have given them this milk as the best he has anywhere, and it would have been a massacre! It is quite possible that all of these children would have been affected with tuberculosis.

This may be thought an alarmist view of the subject, since the number of cases of tuberculosis which have been directly traced to tubercular cows is very small. But, on the other hand, tubercular disease is the most widespread and fatal of disorders at the present day, and as there is now no doubt of its transmissibility from cows to human beings through the medium of milk, it is probable that not a few cases of tubercular consumption are the result of drinking the milk of infected cows. The billing of the milk is

a simple preventive, and might well be adopted at least when the milk is to be fed to infants.

Hetty's Adventure.

BY FLORENCE B. HALLOWELL.

Hetty was only twelve years old, and small for her age, but she was so active and intelligent that she could be trusted to do all kinds of work, and was a great help to old Mrs. Finch, with whom she lived. Not that Mrs. Finch ever said so, or gave her a word of praise. Far from it. She was known to her neighbors as a peculiar ideas about bringing up children. She did not think praise or commendation good for them, and she was so much afraid of spoiling Hetty by kindness that she seldom spoke to her unless necessary compared her to do so. She often sewed all day by the window of the little kitchen without even a glance at the small figure sitting so industriously from one task to another. She was a lonely, disappointed old woman, who had grown bitter and morose, and there was no love or tenderness in her heart for anybody. She made her living—a very scanty one—by sewing, and she sewed from Monday morning until Saturday night, without, probably, missing that Hetty might be lonely and sad.

But she had to put away her sewing when the time came to make what Hetty called the "drill pie," and—wonderful to relate—she even remarked that if the pie were well she would buy the milk a new dress, a promise that made Hetty's cheeks flush with joy.

She certainly needed a new dress, for she had only two—a brown gingham, and a pink calico. She called the calico her "best," but there was not much choice between the two, for the gingham had been darned and patched until there was very little left of the original material, and the pink calico was faded almost white, and was so short that, although the hem had been let down, the skirt barely reached to her knees.

Mrs. Finch owned the small house in which she lived, and the two acres of land surrounding it, and, though there was no orchard, there was a good-sized strawberry bed in the rear, which furnished her with a large supply of fruit. Hetty hunted the vines regularly every morning that not one might be lost.

It was her own idea to make the "drill pie," and Mrs. Finch had agreed that the strawberries might in this way be made profitable to the city, five miles distant, was full of soldiers who had gathered from all parts of the country for the military drill, and Hetty was sure they would readily buy the pie. It was only natural she should think so, for the pie presented such a tempting appearance as they came one after another from the oven, that she longed to try one herself, and, had she dared, would have suggested to Mrs. Finch to make a little turn over of a small piece of pastry that was left. But she had no courage, and of course she did not think of it. The flour sack to be used as the under-crust for a potato pudding the next day. Mrs. Finch made potato pudding very often, for it was, as she had once remarked, both cheap and filling.

Hetty was in a queer state of excitement, as, having taken advantage of Mrs. Bruce's offer to "give them a lift" to the city in his light wagon, she rode along the quiet country road with the pies in a basket beside her, carefully covered from the dust and dirt which would otherwise have protected from either rain or dust the pink calico, which had been freshly "done up" for the occasion.

She could think of little except the prospective new dress, and wondered if Mrs. Finch would consent to let her regard to the color and pattern. She wanted a dark blue with a tiny white figure, having heard old Mrs. Simonds say that dark blue calicoes seldom faded in washing, and "look stark" well—two very important considerations with Hetty.

The Bruces lived very near Mrs. Finch and little Mattie Bruce, the only daughter, had so many dresses that Hetty was quite bewildered whenever she tried to remember them all. And Mattie had often remarked that the most dreadful thing to have only two frocks, and she "sounded how Hetty could stand it." It would be very gratifying Hetty thought, to appear before Mattie in a brand new calico; and long before the city was reached she had resolved that her imagination the conversation that would take place on the occasion between herself and her little neighbor.

Mrs. Finch wisely concluded that Hetty would make a better peddler than herself, so when they neared the city Mattie gave Hetty the big basket containing the pies, and set down on the grass in a vacant lot to wait her return.

"They ought to sell for fifteen cents apiece, Hetty," she said. "If it looks as if a cent was coming up, it is better in rain, sell 'em for anything you can get."

The sky was very dark, great storm clouds were gathering in the west, and there was a loud clap of thunder before Hetty reached the camp.

But she kept bravely on, eager to dispose of her wares, and was delighted when a soldier in the uniform of a zouave accosted her and asked if the pies were for sale.

"I'll take one," he said, and then he called to half-a-dozen of his regiment, who were standing a short distance off, and told them to "come up lively if they wanted a chance at something good."

Hetty's heart beat fast with delight. She had had no chance to get a cent, but now she was making money, and she was watching with great eagerness the approach of the zouaves when a hand fell on her shoulder, and, turning, she saw a policeman beside her.

"Get a license to peddle, little girl!" he said.

"No, sir," answered Hetty very much frightened.

"Then you can't sell your pies around here. Take 'em to a restaurant; that's the best way to dispose of 'em."

Before Hetty could reply there was a terrific clap of thunder calculated to startle the strongest nerves, and down came the rain in torrents. The soldiers and the visitors to the camp rushed to the best way to dispose of 'em. While all was confusion, Poor Hetty stood motionless, not knowing which way to turn. Feet after feet of thunder resounded through the heavens, and the

lightning flashed so vividly that she could not help screaming with terror. Her relief was great when a friendly zouave rushed from the grand stand, and seizing her arm, hurried her under shelter.

The stand was crowded and every one seemed interested in Hetty, who was wet to the skin, but who did not think of herself at all, only of the basket of precious strawberry pies out in the drenching rain.

"It is too late now," she said with quivering lips and overflowing eyes, when one of the men offered to go for the basket. "No one could eat the pie now. They are all spoiled and I can't have my new frock. I will have to keep on wearing this one no matter how it looks."

"Were you going to buy a new frock with the money you expected to get from the sales of the pies?" asked a lady who had wrapped a warm shawl about the shivering child.

And then, little by little, encouraged by their sympathy Hetty told her new friends of the promise Mrs. Finch had made, and how impossible it would be now to have a new frock for "ever and ever so long."

"Poor little soul!" said a young man wearing the uniform of the Kentucky State Guards. "It's a shame. How much calico does it take to make a dress?"

"Four yards and a half," answered Hetty. "You see I am not very large for my age. But there's the bottom's lining, it comes to a good deal; so there's no use hoping for it now."

The guardman whispered something to the soldier next him, who whispered it to the next and so on, until every one on the stand knew what had been said, and they all nodded and smiled as if well pleased.

Then a cap was handed around and every one put some money in it, until it was heavy with silver dimes and quarters and two or three big dollars.

At the moment the rain stopped the young guardman obtained permission to leave camp, and told Hetty he wanted her to go with him to some big store to help him choose a present for his little sister.

Hetty's clothes were very wet, and her sunbonnet was a ruin, and though she wanted very much to go, she felt sure the young soldier would be ashamed to be seen with her. But he declared he wasn't, and even took hold of her hand to keep her close to his side.

After a doll had been chosen for the little girl Hetty had never seen and never would see, a great surprise came to her. She was told to pick out three dress patterns for herself, all of gingham, which some lady on the grand stand had told the young guardman was more serviceable than calico.

Then came purchases of a new white sunbonnet, some pretty handkerchiefs, four pairs of nice stockings and a little cape. And Hetty's delight may be imagined when she saw the big bundle was put into Mr. Bruce's wagon, and her kind friend pressed into her hand the remaining silver, which was enough to keep the little girl in gingham dresses for some time to come.

Mr. Bruce drove around until he found old Mrs. Finch, who had been very much worried about Hetty, though of course she did not say so; and who hardly credited at first the child's story of her adventure.

Hetty was proud as well as happy when Mattie called the next day and went into raptures over the pretty gingham.

"But I guess you deserved to have 'em, Hetty," she said. "You're the kind of girl everybody likes. And you worked hard making those pies even if you didn't sell 'em."

"It was just the people who felt kind," said grateful Hetty. "I think this is a real nice world, don't you?"—Selected.

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