

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXII.

{ THE CHRISTIAN VISITOR,
VOLUME LI.

Vol. XVI.

ST. JOHN, N. B., WEDNESDAY, JUNE 27, 1900.

No. 26.

The Baptists of Aylesford and their New Church.

The past week has been one of unusual interest to the Baptists of Aylesford, N. S. It has witnessed the rededication of their house of worship, just rebuilt in modern fashion, and the meeting in it of the 50th anniversary of the Central Association. The ground occupied by the Aylesford Baptist church is situated in the upper or eastern end of the Annapolis Valley, and may be said to mark the division between the Annapolis and Cornwallis valleys, since the two streams take their rise not far from the eastern boundaries of the township. Aylesford is a fine, fruitful section of country, although from the light and sandy appearance of the soil which falls under the eye of the traveller as he passes by train through the poorer and less cultivated part of the country, he is not likely to suspect the extent of its resources and the degree of its productiveness. Like other sections of the valley, Aylesford is remarkably adapted to fruit culture. Orchards abound, and the light and early character of much of the soil is especially favorable to the cultivation of the smaller fruits and early vegetables. In consequence of the abundant rains of May, vegetation is this year particularly luxuriant, and it may be safely asserted that the valley never looked more beautiful than it does in this present leafy month of June. The prevailing dry, warm weather, is however rapidly using up the moisture in the soil, and unless rains come soon the crops will suffer severely. The prospect for the apple crop is now considered to be excellent, and unless a continued drought should cause an undue proportion of the fruit now forming to fall, there seems to be good reason to expect that the apple crop of 1900, in Nova Scotia, will be one of the largest in its history.

There have been Baptist people living in Aylesford since early in the century, and the fathers of the denomination were accustomed to preach there at least occasionally in private houses. The first Baptist house of worship was erected there probably about 1840. At that time there were a number of Baptist families living in Upper Aylesford, and holding their membership in the original Aylesford church, whose centre was at Kingston. On March 11th, 1846, 30 members of that church were dismissed to form the present Aylesford church. The first pastor of the church was Rev. Wm. Chipman. His pastorate continued from 1846 to 1852, he was succeeded by Rev. Charles Tupper, 1852-1855, and he by Rev. Abram Stronach 1855 to 1858. In November of 1858, Rev. James L. Reed became pastor of the church, and continued in that relation until January, 1889, a period of more than 30 years. Mr. Reed was succeeded by Rev. H. N. Parry, who was pastor from 1889 to 1891. Rev. J. W. Bancroft's pastorate extended from 1891 to 1896, and the present pastor, Rev. J. B. Morgan, entered upon his work with the church in December of the latter year.

The church building which has just been dedicated occupies the site of the former one, and indeed the framework of the old building forms a part of the new. The enlarged building, however, has been so thoroughly remodeled and modernized that, in architectural effect as well as in all essential respects, the result is a new structure. In its external appearance the Aylesford house is now one of the handsomest Baptist churches in the Annapolis Valley. Its internal appointments are also very pleasing, nor does it seem that in any respect utility and convenience have been sacrificed to appearance. The building reflects much credit upon the architect, Mr. H. H. Mott, of St. John, and the contractor, Mr. J. F. Bent, of Springfield. The seating capacity of the main audience room is something over 200 and the schoolroom in the rear, connected by sliding doors with the audience room, will afford 150 or more additional sittings when required. Large windows afford abundance of light, and the

metallic sheathing on the walls and ceiling give a pleasing effect. The audience room is handsomely paneled in oak and ash, and the seats are very comfortable.

The dedication services were held on Friday morning. A large congregation was present, including a considerable number of ministers and other delegates who had come to attend the Association which was to open in the afternoon. The preacher of the dedication sermon was Rev. Dr. Keirstead. His discourse, founded on Acts 20:28, was a masterly and eloquent discussion of the Relation of the Church to the Development of the Spiritual Life. The sermon was strong in thought and rich in food for the spiritual life. No Christian listener could fail to gain a larger idea of the significance of the church and its power, as a medium and minister of the grace of God, to ennoble and bless the souls of men.

Following the sermon there was a short ordination service in which Bro. Spurden Bishop was set apart to the office of Deacon. Rev. D. E. Hatt gave a short address, S. McC. Black offered prayer, and the pastor gave to Deacon Bishop the hand of fellowship. Pastor Morgan then spoke of the steps which had led up to the completion of the new building. It was on March 19th that the church resolved to build and appointed a committee to push forward the work. On April 20th the contract was let and on the 29th of that month work was actually begun.

Deacon C. J. West, a member of the building committee, being called upon to say something in respect to the building operations, said that the committee had been heartily supported by the people. He alluded especially to the deep interest taken in the work by Deacon Bowlby, lately called away from earth, by the ladies who had helped enthusiastically, and especially by Pastor Morgan who has worked indefatigably and beyond his strength in order to bring the work to completion by the time appointed. Mr. West also alluded in terms of generous praise to the contractor, Mr. A. F. Bent, for his energy and disposition to meet the wishes of the building committee.

Mr. Bent being called to the front, spoke in the highest terms of Pastor Morgan and the people of Aylesford. It had been necessary to hurry the building to completion. This had involved working night and day at times. Some had said that the work could not be completed in time, but the proof of what courage and persevering work could accomplish was before them. The work might not be perfect, but he hoped that it would be found worthy of approval.

Pastor Morgan spoke of the long-felt need of a better house of worship, his own purpose and effort on behalf of this object and his joy in the success which, by the blessing of God, had now crowned the united effort of himself and people. He spoke in high praise of the interest which the people had taken in the work, especially the young people and the ladies of the church. He explained that the memorial window, back of the platform and the choir, had been contributed by Mrs. George West, in memory of her husband, and by Mrs. Andrew Lee in memory of her husband and of Rev. William Raymond, missionary to Africa 1840-1847. Large memorial windows are to be placed in each end of the audience room but the glass for them has not yet been received. One of them will be known as the Pastors' Window and will have inscribed on it the names of the seven pastors who successively have ministered to the church since its organization in 1846. The other memorial window will be known as the Deacons' Window and will bear the names of six deacons who, having served the church well in that office, have entered into rest. The names of these deacons are George West, Beriah Graves, Elisha D. Harris, Zachariah Whitman and Samuel Bowlby. Pastor Morgan having requested the deacons and the trustees of the church to come to the front, read a short service of dedication, and prayer was offered by the Rev. Dr. Goodspeed.

The total cost of the building is about \$4,000. Of this amount about \$2,500 has been contributed in cash or in pledges which are considered as equivalent to cash, leaving a balance of \$1,500 which it is hoped will be speedily paid off. One of the members of the church who has already given liberally, has generously offered, we are informed, to advance the money necessary to pay off the debt, without interest, and give the people until the end of the year to make up the amount.

Mr. Morgan and his people are to be congratulated on their beautiful and convenient house of worship and upon their favorable financial position. During Mr. Morgan's pastorate a debt upon the church property of a thousand dollars has been removed, improvements have been made upon the parsonage property, what is practically a new church has been built, and when the debt of \$1,500 now resting upon the church is paid off, as it should be promptly, the condition of the Aylesford church will be such as to leave little to be desired in respect to its church property.

South Africa and China.

The war in South Africa is not yet ended, but it seems to have reached its last stages. There may be more fighting yet, but such warfare as is now going on is of a desultory character. The British forces are generally tightening their grip upon the country and occupying the places of importance, while the Boers are either surrendering or being pushed back. They are still, however, able to cause annoyance in the northern part of the Orange Colony. They recently attacked the British position at Honigspruit on the line of railway and before reinforcements could arrive from Kroonstad they had burned three culverts, besides inflicting loss on the British to the extent of thirty-seven killed and wounded. Lord Roberts reports that Buller has reached Standerton, on the line of railway from Durban to Pretoria, where he found a good deal of rolling-stock. General Hamilton's force which has occupied Heidelberg, is pushing eastward to join hands with General Buller. When this line of railway is well secured, the Boer forces in the Transvaal will be quite cut off from those in the Orange Colony. General Hunter's brigade had reached Johannesburg on the 22nd. The prisoners captured by the Boers since the occupation of Pretoria have been taken to Machadodorp. General Baden-Powell has arrived at Pretoria. He describes his march through the country as uneventful, a large number of Burgers had given up their arms to him. The Canadian mounted infantry were in the battle which took place to the eastward of Pretoria the first of last week, and as usual rendered a good account of themselves. The men of the first contingent are employed in guarding lines of communication, and have seen no active fighting since the surrender of Pretoria. Interest in the South African war has been almost eclipsed by the growing seriousness of the troubles in China. Information from the scene of the disturbances is so indefinite and contradictory that it is impossible to state what the real situation is. There is a statement, forwarded by the French Consul-General at Shanghai, and purporting to come from the Chinese director of railroads and telegraphs in the Province of Chi-li, to the effect that the foreign legations at Peking were safe on June 19th, and preparing to leave the capital with the consent of the Chinese government. Little confidence, however, can be placed in this report. It can only be hoped that the legations and the missionaries are safe, and that the force of 2300 men led by Admiral Seymour in the direction of Peking are safe, and able to render effective protection to foreign residents in that part of the country, but there is no assurance that this is the case. The foreign quarter of the city of Tien Tsin where four thousand foreigners reside, is reported to be bombarded by a great force of Chinese, and any force which the European powers have been able as yet to send to their relief has proved quite inadequate. Troops are being hurried forward by Russia, Great Britain and Japan. Great Britain is sending from India eight battalions of infantry, a cavalry regiment, artillery and engineers as a fighting force, besides two battalions to guard communications. The Czar has issued an order to raise the troops in the Amur military district to a war footing. It appears from the despatches that the power now arrayed against the foreign element in China is not merely that of the Boxers, but that of the Chinese government troops. It also appears that these troops are far better armed and more formidable as a military force than they had been supposed to be. It is not, however, probable that China has any army that could offer effective opposition to a European or a Japanese army. If considerable forces of foreign troops are sent into China it will be overrun and subdued, but what would be the sequel of such action it is difficult to say.

The Baptist Principle.

BY H. F. ADAMS.

The present heresy hunt among the Presbyterians could not assume a continental aspect if they adopted the Baptist principle for their guidance as a body of Christians. Satan is diligently sowing tares among the wheat in every denomination, but with the largest freedom of thought, the Baptists have the smallest percentage of heretics in their denomination because of the principle that governs them in faith and practice.

The object of a creed is to secure uniformity of belief, in which endeavor is lost from view, and always from attainment, that larger, grander, and holier object, unity of spirit. Uniformity is characteristic of death, unity, of life. In the "City of the Dead" uniformity is complete, but nowhere else. In the city of the living, there may be unity, but uniformity there cannot be. As you travel between the cemetery and the city, grades or degrees of uniformity may be noticed among animate creation, but uniformity decreases as you rise in the scale of beings. When you reach mankind uniformity disappears, both mental and physical. For God has not created two souls who are uniform in thought, or two bodies exact duplicates.

Wherever we find enforced insistence to a rigid uniformity of religious belief, there we find the dearest of spiritual death. Rome for instance. As we find subscription to uniformity of religious belief more voluntary, there we find less spiritual death. Till we come to a body where uniformity in religious belief is not sought for, but unity of spirit, there we find most spiritual life.

Where a creed is the inexorable law of a denomination, there will be bondage of the spirit. Courage of conviction will produce rebellion. Rebellion will invoke church courts. The orthodox creedists will excommunicate the rebels who dared to differ from the creed. Thus the endeavor to secure uniformity through a creed produces the opposite, division and schism.

Where the Baptist's principle is applied, more uniformity of religious belief is secured, because more unity of spirit is obtained. The only way to save a man from becoming unsound in his religious belief, is for him to be sound in his religious spirit. Christ's spirit is the only effective way to settle disputes about Christ. Because that spirit is efficient, proficient, and sufficient to settle and centre all divergence of human opinions.

What is this Principle that Baptists put instead of a Creed? It was that for which Roger Williams suffered exile, but without which American Christianity would have been today a dead uniformity. Without it the New Testament cannot be understood, nor its teaching extended.

To the minds of non-Baptists the answer will probably be suggested that this principle is baptism by immersion. But it is by no means true. For there are hundreds of thousands and scores of millions who have been baptized by immersion who are not in our denomination, nor do they adopt the Baptist's principle. There are some eight hundred thousand "Campbellites" on the continent, and over a hundred million people in Russia who have been immersed in their baptism. Yet their baptism no more involves the Baptist's principle than did the "christening" I received in "All Souls" Episcopal church, Langham Place, London, in my infancy.

I know that many persons, intelligent on other things, are so ignorant of our great distinctive principle, that they suppose that it is simply the quantity of water that divides Baptists from other bodies of Christians.

Baptism by immersion is involved in the Baptist's principle, but the Baptist's principle is not involved in baptism by immersion. A man may be baptized by immersion and yet not be qualified for admission into a regular Baptist church. Therefore baptism with all its beautiful teaching, was not to our fathers the principle for which they did contend and strove to extend. Neither is it the distinctive principle of the Baptist brotherhood today. It is not a tenacious attachment to any special part of Scripture for which we contend, such as the New Birth, Justification by Faith, Inspiration of the Bible, Believers Baptism, or any other one doctrine or ordinance. But the great principle that underlies them all, and not any one more than another. And it is this principle that saves its possessor from drifting away from the truth, because it means the Divine Pilot's hand on the helm of his ship.

This principle that stands in the stead of all written creeds, that produces the marvel of over four millions of members of regular Baptist churches united in acknowledging Christ's sovereignty over the human conscience, is nothing broader nor narrower than OBEEDIENCE TO CHRIST IN ALL THINGS. Not obedience to any one doctrine or precept, but obedience to all the teaching and commandments of our Lord in their spiritual significance and their literal order. Others have paid a profound and reverent regard to certain parts of the Word of God, scrupulously fulfilling the letter, because of an hereditary belief or in support of a cherished theory. But to take the whole of the New Testament and render obedience to its commands, by both the believer and the organized church, this is the principle that has ever been distinctive of Baptists, and is their watchword today.

Obedience in being baptized by immersion, and disobedience to the New Testament teaching of justification by faith, would at once invalidate our claim to "Obedience to Christ" as our distinctive principle, and we would be reduced to a merely ritualistic body, as "Immersionists." But because some other denomination obey in the doctrine of justification by faith, and disobey in the doctrine of believer's baptism, we are made to appear as if baptism by immersion were the principle that divides us from other denominations. Whereas our mission is to obey, and to get others to obey, not only these two great truths, but all the related truths that compose the sublime system of Christianity.

When will our brethren in other denominations cease to charge us with being bigoted regarding the Lord's Supper? We have no desire to conserve this ordinance to baptized believers! But the restricting of our invitation to regenerate and immersed believers, is the natural consequence of our having previously adopted "Obedience to Christ" as our distinctive principle. If we adopted another principle such as Episcopacy, Methodism, Presbyterianism, or Congregationalism, not one of which as a principle involves obedience to Christ in all things, close communion would not be a natural sequence. And why? Because obedience to Christ in all things would not be the point at issue between us and other bodies, but we and they would simply be having a race for numerical supremacy.

But because our distinctive principle is to obey Christ in all things, and get others to obey the precise order of our Lord's commands, therefore we have to differ from those who do not make this the fundamental principle of their denominational existence. And because of our obligation to carry out this principle regarding the Lord's Supper we are sometimes called "bigots."

We are called "Baptists" simply because we obey in being baptized the way our Lord was baptized. But we are not so much "Baptists" as we are "Obedientists." For if all men were immersed and yet were to disobey the command to repent and believe before being immersed, then we would be called by another name, and that name would represent the doctrine in which we obeyed and others neglected. We would then probably be called by the name of "Regenerationists," because we did not invite others to the Lord's Table for the reason that they were not converted though they had been immersed. In that case you can plainly see that baptism would not be a point at issue between us and other bodies. For everybody would be baptized, and the name Baptist would drop out of existence. But we would still be called bigots, because we refused to invite to the Lord's Table those who had not obeyed Christ's command to repent and believe.

Even if a "Regenerate church membership" were the point at issue between us and other denominations, that particular tenet would not be the "Baptist's principle," but it would still be nothing broader nor narrower than "obedience to Christ in all things." Though of course others would narrow it down to "Regeneration," as they do today to "Baptism."

The enormous Greek church in Russia and the Baptist denomination on this continent offer an illustration on this point. I have given you the argument, now just look at its illustration. The Greek church and the Baptist body both baptize by immersion. If I were discussing the cause of separation between these two bodies with a priest of the Russian church, would we spend a single minute on the subject of immersion? Certainly not. Why not? Because just here we would both be Baptists. When I baptize I put the whole body under water, and he does the same; in both cases our baptism symbolizes burial and resurrection. But when he baptizes the subject is an infant, when I baptize the subject is a believer. Therefore our argument would not be on the mode of baptism, but on the subject. My task would be to show him from God's Word that he is disobeying the order of the Biblical ritual, which always and everywhere demands that faith in Christ as the Saviour of the soul shall precede baptism. He baptizes his subject before this qualification can take place. So that if we were in Russia today we could not contend for the Scriptural mode of baptism, but for the proper subjects. In this country we have to contend for both.

All authority centres in Christ, and between him and us we allow no Pope, Bishop, Synod, Presbytery, Conference or Convention to exercise any authority or power over us as individual Christians or as organized churches. His Word comes to us as a "Thus saith the Lord," and is subject neither to our approval nor revision, but is the unalterable, irrevocable and imperative word of the Majesty of heaven.

If a man declines obedience to the plain demands of Christ he enters on a course of disobedience that may lead him, as it has led many others, to the antipodes of divine truth. And from the milder forms of error many have gravitated towards Universalism, Unitarianism, Rationalism, Deism and Pantheism, till lost in the vast realm of unbelieving indifferentism.

If you choose a principle that does not involve unconditional obedience to the simple Word of God you must have a formulated creed in which to embody your belief and defend your practice. In the Baptist denomination,

without a cast iron creed strapped on the ministers and members, almost invariably they are characterized by loyalty to, and abiding enjoyment of the great truths of the gospel. We are the only great body of Christians that can maintain union among its members, fidelity to the Word of God and succeed in the advancement of our mission without a written creed. We are the only denomination in all Christendom that can afford to stay inside the covers of the Bible for authority for all we believe and practice, because of our holding as the one great central principle, "Obedience to Christ in all things." If a baptized believer settles down to inactivity he abrogates his claim to the principle of obedience to as his distinctive one. A little over a century (1789) the regular Baptist denomination on the whole of this North American continent numbered about fifty thousand members. Today the membership is over four millions with some twelve million adherents. This change is the result of carrying out this principle of obedience to Christ, not only in personal obedience but in teaching others this duty. If by others neglecting the command to be baptized as was our Lord, we are made to feel that we are set for the defence of that particular command, let us remember that the end of our obligation is not reached when we obey in baptism. The same Lord who commands us to obey in baptism also commands us to teach others to obey in baptism. "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

Is this an obsolete command? Then so is baptism. If we obey in being baptized and then cease to teach others to obey we at once surrender the Baptist's principle, for we cease to be obedient to Christ. But let none suppose that our mission begins and ends in getting people baptized. Possibly it may begin lower down and end higher up. For there are some things that are greater and some things that are lesser than baptism. If we are brought into contact with a soul that is unsaved, evidently our work in that case is not to extend the doctrine of believer's baptism, but to extend the Baptist principle, which is obedience to Christ. With such a person you will urge the command to repent and believe the gospel, and that if he does not obey he will perish eternally.

In this way you will extend the Baptist's principle, for you will be teaching him to do the greatest thing in the world, namely, to obey Christ. If you meet a man who has been converted and baptized according to the order of the New Testament who is neglecting his duty to his family and to his church, then you will not talk to him about baptism but about those things in which he is remiss. For in those things he has ceased to be obedient to Christ, and it is your duty to help to restore him to obedience to known commands. If you refuse to reclaim that baptized brother from his fallen state you refuse to extend the Baptist's principle, for in that work you refuse to obey Christ.

The True View of the Lord's Supper.

BY REV. HENRY M. KING, D. D.

The Roman Catholic Church attempts to do to-day what it did not do for the first two centuries of the Christian era, viz., defend the doctrine of transubstantiation by the teaching of the Scriptures. It refers to the fact that Christ called himself "the bread from heaven" in distinction from the manna of the wilderness, and interprets literally his words, "If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. * * * Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." In all probability these words have no reference to the Lord's Supper. They were spoken long months before the supper was instituted, and the disciples could not have understood them as having that reference.

Christ was showing them the necessity and, at the same time, the nature of his mission to earth. He came from heaven as God's gift, like the manna. As the manna was necessary to the life of the perishing Israelites, so he was the Bread of Life to perishing men. And in becoming the Bread of Life, he was to surrender his life in their behalf, to give his body and pour out his blood on Calvary. As the Israelites must eat of the manna in order to live, so men must believe in him as a crucified Saviour, must spiritually partake of his flesh and blood, in order to have eternal life. It was a beautiful and impressive oriental way of expressing truth.

We need to bring to the interpretation of the Scriptures sound literary wisdom and ability. Christ often spoke in figures and parables. This was a marked characteristic of his teachings as well as of the whole Bible. He called himself the water of life, saying "the water that I shall give him shall be in him a well of water springing up into everlasting life." But we are not to believe that he became actual water, any more than that he became actual bread, or that the believer has a real well within him. It is simply a beautiful figure of speech, and no sensible man, it would seem, can misunderstand it.

In like manner Christ called himself the door and the vine, and is spoken of as the Lamb of God, the smitten

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rock in the wilderness, and the chief corner stone. All these, and others, are but illustrations to set forth the work which Christ came into the world to do, and the relation in which he stands to those who truly believe on his name.

When, therefore, he instituted his supper as the perpetual memorial of his sufferings and death, he spoke in the same beautiful, impressive, eastern and easily understood manner. "And as they did eat, Jesus took bread and blessed it, saying this is my body," that is, this represents my body, "and he took the cup and said this is my blood," that is, this represents my blood, "of the new testament or covenant." Even if there were no literary objections to the literal and material interpretation of these words, such an interpretation would be a physical impossibility. Christ was still inhabiting his body; it had not yet been surrendered; he was in it; that bread which he break could not have been a part of the substance of his body. The whole thing would have been a gross absurdity; and if an impossibility and an absurdity in the hands of Christ, how much more in the hands of any human priest.

So, also, in reference to the cup, Christ said "this cup," not the wine in the cup simply, but this cup as it stands, contents and all, represents "my blood of the new covenant, which was shed for many for the remission of sins." The gospel of Luke fortunately settles the spiritual significance of the language beyond a question. Luke says, "This cup is the new covenant in my blood which is shed for you," not my blood, but "the new covenant in my blood." These words reveal to us the full spiritual meaning of Christ in the institution of the supper. The elements, the bread and the wine, were to be the symbols of the bruised body and the shed blood of the Saviour, and were to set forth to the end of time God's covenant of grace to lost men, and the manner by which it was accomplished and proclaimed, viz., by the sufferings and death of the Son of God on the cross.

Moreover, this is entirely in harmony with our use of language at the present time. We say of a picture, that is Washington, or of a statue, that is Lincoln. But the picture and the statue are not Washington and Lincoln, but only representations of them on canvas and in bronze. Washington and Lincoln are not there. In like manner we exhort men to believe on the cross of Christ, and we think of the cross as the symbol of Christ's sufferings and death, just as we think of the bread and wine. All literature is full of such instances. To base an incredible and unprovable dogma upon a simple figure of speech shows nothing so much as a desire to lift religion out of the real into the unreal, out of the reasonable into the mysterious, out of the intelligible into the marvellous. It furnishes a basis for the old fallacy *credo quia impossibile est*.

The simple memorial character of the Lord's Supper is declared in such words as these, "As often as ye do this, ye do it in remembrance of me." Christ did not prescribe any fixed time for its observance or say how often it should be observed. That was not material. It could be left safely to the sense of need and judgment of his disciples. But he did determine its character in the words "in remembrance of me." It was not to be a new sacrifice, as the Roman Catholics say, when they call it "the host," but a grateful and loving spiritual remembrance of the one sacrifice of Calvary, which he himself offered once for all, for all who should believe on his name.

The Apostle Paul in his First Epistle to the Corinthians not only repeats the words of Luke, "This is the new covenant in my blood," thus showing that he had truly apprehended the spiritual meaning of the rite, but he adds, "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," thereby proving that as a memorial rite this second ordinance of the Christian religion was intended to remind all believers of their dying Lord, to bring the heart often to a fresh contemplation of the cross, and so deepen the love and faith, and minister to the spiritual life of the soul. The scriptural view of the supper is tenderly set forth in Gerard T. Noel's familiar hymn:

While yet his anguished soul surveyed
Those pangs he would not flee,
What love his latest words displayed,
"Meet and remember me."

Remember thee, thy death, thy shame,
Our sinful hearts to share!
O memory! leave no other name
But his recorded there.

Any other view than this ministers to superstition, and not to an intelligent faith. It was born of a belief in magic and sorcery, amulets and charms. The consecrated wafer has been known to be carried about the person as a protection against sickness and danger. We cannot emphasize too strongly the spiritual nature of the Christian religion. It exalts faith in a living Saviour, love, obedience, purity of heart, godliness of life, and a belief in the ever-present Spirit of God as comforter and guide and enlightener of the soul. Christian faith having accepted the finished work of Christ upon the cross, knows no such thing as a perpetual sacrifice, but rather the perpetual intercession and glorious reign of the

Saviour. His sacrifice is never to be repeated. In some sense it is true that henceforth we are not to know Christ after the flesh.

And yet we are never to forget the price of our redemption. As a memorial rite the Lord's Supper is to be observed by those who love Christ and honor his every commandment, frequently, thoughtfully, prayerfully, gratefully. It is a means of grace of a peculiarly helpful sort. It seems to be more than prayer, or praise, or Scripture-reading. Its bread signifies Christ's constant nourishment of the soul. Its cup is a cup of blessing to every trusting heart. Its observance should not be dependent upon fickle and uncertain feeling, nor upon a sense of worthiness. When we feel most unworthy may be the very time when we need most its blessed reminder of Christ's sympathy and pardoning love, and its ministry of peace and hope to the soul.

It is not the meek, the penitent, the self-distrustful, but the thoughtless, the irreverent, the profane, that drink unworthily, and thereby drink condemnation to themselves. Christ is present, not as a lifeless flesh, but as living spirit, not in the bread, but in the heart of the disciple, a presence that means infinitely more than any supposed bit of flesh or drop of blood could mean. It is a real presence, because it is a spiritual presence.

The Lord's Supper has its prescribed qualifications, and its fitting place in the order of symbolized truth. It is for the believing and the obedient, whose supreme desire is to walk in all their Lord's appointed ways. It is the command of Christ to every one who has confessed him, and no heart can afford to deprive itself of the privilege, the help, the joy of thus remembering its crucified and risen Lord in the beautiful rite which he in his infinite wisdom has instituted for his disciples.—The Standard.

Planted in the House.

BY OBADIAH OLDSCHOOL.

I can remember very little of my maternal grandmother. She died when I was quite young. But whenever I think of her it is in connection with a lemon tree which was one of the wonders of the northern village in which she lived, and the pride and joy of her heart. That lemon tree was planted in a box on wheels. In the summer it was trundled out into the garden, but as soon as the frost came, or was expected, the precious exotic was brought into the house and placed in a bay window, that it might get as much sunshine as possible; a fire was kept up all night, and when the weather was coldest the lemon tree was wheeled near to the stove. The result of all this labor and care was a feeble growth, a few blossoms and now and then a diminutive lemon.

My mother inherited my grandmother's fondness for exotics. She had quite a conservatory in her sitting room. Her especial favorite was a passion vine, which was planted like the lemon tree in a box on wheels. In the summer it was trained over the dining-room portico, and in winter over the inside of the dining-room windows. When the passion vine bloomed, what pleasure my good mother took in showing her little ones how it illustrated the crucifixion of our Lord, she pointed out in it the cross, the hammers used by the soldiers and the cruel spikes that were driven into the Saviour's hands and feet.

Since I have lived in a semi-tropical country and have seen lemon trees in all their glory, towering to the eaves of the houses and covered with thousands of blossoms and boxes of fruit, I have often thought of my sainted grandmother's tree in a box—her darling house plant—and said to myself, how she would have enjoyed the citrus groves of California. But she has been for years amid grander trees than any of which we can boast, even the trees of life that grow on either side of the river of the water of life.

But visions of those house plants of the olden time come up before my mind today, when I was reading the 92nd Psalm. The psalmist says: "Those that be planted in the house of the Lord shall flourish in the courts of our God." Those that be planted are, of course, the godly, we now call them Christians. The church is the house of God. In its organization and its ordinances it is adapted to the protection and the growth of men and women who are new creatures in Christ Jesus. They are like exotics in this evil world. If left out in the wintry atmosphere uncared for they would be chilled and frozen. They must be housed. But, I asked, can the good Lord mean that we shall be such house plants as those I have described? And I was compelled to answer "no," for those barely lived, while we are told in the Psalm that these "flourish." Nay, more, it is said that they flourish "like the palm tree and grow like a cedar of Lebanon," (see verse 12). The palm and the cedar are among the tallest trees of the land where this Psalm was written. They could not attain their full development in the bay windows of our houses. We learn, therefore, that the house of the Lord—the church of Jesus Christ, is a grand conservatory. It is like a palace of glass, warmed by the fires of celestial love, broad enough and lofty enough for a forest of the trees of righteousness to grow in.

"The house of the Lord"—our Saviour told his disciples that in it are many mansions. And Paul wrote to

the Ephesians about "the whole family in heaven and earth." Then is not that part of the family which is still here below living in one of the mansions of the house? Is not the visible church an outer court of the abode of the glorified which John saw in his Sunday vision on Patmos? If so, the soil, the shelter, the light, the warmth and the culture in the conservatory of the plants of righteousness is celestial, divine. We are "rooted and grounded in love." God himself is our light and our salvation. He is a covert from the storm. He pours out his Spirit upon us in floods, upon the dry ground. All his angels are ministering spirits to the heirs of salvation. Surely, then, we ought to flourish like the palm and grow like the cedar. We ought to adorn the doctrine of God our Saviour by the rich foliage of our Christian graces, and by bearing much fruit. But, alas, too many of us are like my grandmother's lemon tree, we live, but we do not flourish. We have enough of the new growth to show what we are, but not enough to illustrate the excellence of the provision which God has made for our spiritual development. "The house of the Lord." The visible church is everywhere today. But how few palms and cedars in it. With God there is no respect of persons, the lowliest might become the loftiest if he would improve his opportunities. The soil is deep and mellow enough, the irrigation is ample the walls of glass that shelter from the wintry blasts of earth, while they admit the light divine, are as broad as the world and as high as heaven. There is no excuse for spiritual dwarfishness.

One reason that we do not flourish as we should is that we do not realize the full force and meaning of the word "planted." Our interest in the church and its ordinances is too superficial. We do not root ourselves in it, and in the great truths to which it testifies, as we should. We take ourselves to God's house as if we were orchids—air plants; and when the services are over we take ourselves away, and try to grow in an atmosphere of worldliness until the next Sabbath day. No wonder, then, that palms and cedars are rare! When we are ready to plant ourselves, to make our religion the great interest and business of our lives, we will flourish in the courts of our God.—Interior.

Our Baptist Creed.

J. MILNOR WILBUR.

Ever since I was old enough to know anything I have been told that "Baptists have no creed." I never could quiet understand this, for if a Baptist is asked what Baptists believe he will proceed to enumerate some distinctive Baptist doctrines. Ask another and he will do the same and in almost the identical language, and so on to the end of Baptist succession. How comes it that this is so to the jot and tittle of our ideas?

If a creed is what it is: "a summary of fundamental points of religious belief," it seems to me Baptists have one, and a right rigid one, too, as rigid as Baptist ritual. To be sure, it never was passed on by the churches that met in Jerusalem to consider circumcision, nor indeed by the Southern Baptist Convention nor the Northern Anniversaries in convention assembled, but how about the associations? Here we come to what looks somewhat like a court of appeal. Before a church is admitted into fellowship with this body, a committee is appointed to whom the application is referred; and this is, "we have examined their articles of faith, etc." Were they right or wrong? Were they Baptists or not? How do we tell? Why, by comparing it with our Baptist creed. Where is it found? In the Bible, to be sure, but that's not where we go then to look for it. If we haven't Hiscox or some other like that, we have it—some of us anyway—in our heads; and if it isn't according to that "summary of points," that church is not received.

They tell us that some of the greatest poems have come down to us by oral transmission, and have only been written in later years; but we recognize them, nevertheless, as belonging to certain writers. This is the case with our Baptist creed; it has been orally transmitted, let us hope from Pentecost, but it is as unchangeable as the Thirty-nine Articles or the Westminster Confession, and its recognition is just as essential to a Baptist church as these others are to an Episcopal or Presbyterian church.

We have all heard it stated—I did only a few weeks ago—that one thing that Baptists glory in and one thing that differentiates Baptists from other denominations, is that we stand alone on the Bible as our creed. That has always seemed to me an unjust charge or a false claim for two reasons; first because Baptists have a creed as truly as the others even though it be unwritten, and second, because others base their creeds, from their point of view, as truly on the Bible as we do. It has never seemed to me that Baptists had a monopoly on the Bible and others a monopoly on creeds. I believe the Baptist creed is founded on the Bible, it is in the Bible, it is the Bible. The Presbyterian believes the same thing about the Confession, and it looks something like presumption to say that Baptists believe the Bible more truly than others. Men in other folds would leave them in a moment if they did not believe they were following the Bible as they see it. Do not we Baptists rather miss it when we claim for ourselves exclusive conscience in following the Bible?

I don't know why we are so afraid of admitting that there is a Baptist creed, and one, though "unwritten," can be written any time it is asked for, and as a matter of fact is written in hundreds of church manuals and books and tracts and other places. Baptists differ from other folks, and most of us glory, not in the fact of difference, but in the point of difference, but certainly a creed or no creed is not that point. I am glad we have a creed which is the basis of our denomination; I am glad it is the common belief of so many who are trying to do the Master's will. A Baptist creed is an essential. —The Commonwealth.

Baltimore, Md.

Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd

Publishers and Proprietors

TERMS } \$2.00 PER ANNUM.
\$1.50 IF PAID IN ADVANCE.

S. MCC. BLACK EDITOR.
A. H. CHIPMAN BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 105 and 107 Germain St.

The Nova Scotia Western Association.

The present being the Centennial year of the organization of the first Baptist Association, which took place at Granville in June of the year 1800, and the 50th anniversary of the organization of the Western Association, more than ordinary interest attached to the meeting of the Association this year. The Association met Saturday, the 16th inst., in the beautiful and thriving little town of Middleton. All conditions were favorable. The weather was fine throughout, nature beautiful, the people most hospitable and Pastor Corey and his helpers assiduous in promoting the comfort of their many guests.

Sessions of the B. Y. P. Union of the Association were held on Friday afternoon and evening. Rev. G. W. Schurman, of Halifax, presided. Officers for the year were elected as follows: O. P. Goucher, president; Rev. H. H. Roach, 1st vice president; Rev. H. S. Shaw, 2nd vice president; Rev. E. L. Steeves, Secretary-treasurer. At the afternoon session a paper was read by Miss Annie Young on Personal Influence and its Responsibilities. At the evening session Mr. J. A. Gates read an address of welcome on behalf of the local Union, to which Rev. E. L. Steeves responded. Rev. H. H. Roach delivered an address on The Revival of the Future, and Rev. W. L. Archibald spoke on Our Chief Business. A banner exercise and reports from the different county Unions comprised in the Association were also features of the evening service.

THE ASSOCIATION.

met at 10 o'clock on Saturday morning, the Moderator, Rev. M. W. Brown, presiding. After a time spent in devotional exercises, the roll of delegates was called and the officers for the year were elected as follows: Moderator, Rev. J. H. Saunders, Ohio; Secretary, Rev. W. L. Archibald, Millin; Assist. Sec'y., Rev. L. F. Wallace, Lawrencetown; Treasurer, Mr. E. C. Dodge, Middleton.

Representatives to the National Baptist Convention in Winnipeg were appointed as follows: Revs. I. Wallace, W. F. Parker, F. M. Young and L. F. Wallace. The letter of the Middleton church to the Association was read by the Secretary and responded to by Rev. E. L. Steeves. The Association, through Rev. J. T. Eaton, extended a welcome to the new pastors present—Revs. I. W. Porter, of Bear River; J. H. Balcom, of Brookfield, E. T. Miller, Hebron, and H. H. Roach, Annapolis, each of these brethren making suitable response.

At the afternoon session a historical address of great interest was given by Rev. Dr. Saunders, of Halifax, dealing with the transition period from the first settlement of Baptists in Nova Scotia up to the year 1809. Dr. Saunders' investigations into the early history of the denomination in these Provinces enable him to speak with authority on the subject, and the readers of the MESSENGER AND VISITOR will be glad to learn that the results of these studies are to be embodied in a volume which may be expected to appear before long.

A discussion followed the address, in which Revs. A. Cohoon, Dr. Goodspeed, J. H. Saunders and others took part, having special reference to the comparatively small increase in the membership of the churches during the past few years.

Rev. A. McNinch, representing the Free Baptist Conference of Nova Scotia, being introduced, received a hearty welcome and was invited to a seat in the Association.

At the meeting of Saturday evening the report on Temperance was presented by Rev. B. H. Thomas. The report referred to the historical attitude and action of the denomination in reference to the liquor traffic, and asserted that the temperance movement was advancing in the churches, in general society, in connection with the medical profession and in military circles, and urged continued effort through agitation and action through political parties.

The report was followed by a centennial paper by the Moderator, Rev. J. H. Saunders, in which the history and progress of the Temperance Movement in the country was ably reviewed. It is expected that this, as well as other Centennial papers read before the Association, will in some way be preserved in permanent form.

Mr. Saunders was followed by Rev. H. H. Roach, Rev. J. T. Eaton and Dr. Morse in brief addresses discussing present aspects of the temperance movement. Mr. Roach advocated a prohibitory law for the prevention of intemperance and agitation and education as a cure for the vice. He believed that the Baptists, Methodists and Presbyterians of Nova Scotia are nearly all prohibition-

ists, that the time is ripe for an advanced movement and that a leader of the prohibition hosts would soon appear.

Rev. J. T. Eaton would have the people as individuals make prohibitionists by practising total abstinence, and urged the importance of a temperance reform that is grounded in the fear of God and in conscience.

Dr. Morse believed that the temperance movement must be carried on by the guidance of God and through trust in him. There were six temperance societies on his field, but no liquor saloons.

The discussion was continued by Rev. W. Brown (Methodist), Rev. J. B. Woodland, Dr. Saunders and others.

THE SERVICES OF SUNDAY.

A Centennial thanksgiving service was held at 9:30 a. m., led by Dr. J. C. Morse. At eleven o'clock the Association sermon was preached by Rev. C. Goodspeed, D.D., of Toronto, Rev. H. N. Parry who had been appointed to preach the sermon being prevented by indisposition. The discourse was founded on Matt. 3:2, and dealt with the nature of the kingdom of heaven, and the privileges and obligations of membership in it. It was a thoughtful and instructive presentation of a great theme.

The afternoon session was devoted to Home Missions. The report on the subject was presented by Rev. W. F. Parker. It called attention to the wide mission fields of Quebec and of the Northwest as well as those of Nova Scotia and P. E. Island.

Revs. E. Quick and C. P. Wilson were the speakers on this subject, urging aggressive action in the Home Mission work.

Rev. A. Cohoon, Secretary of the H. M. Board, read a paper, entitled, One Hundred Years of Home Mission Work, containing a great amount of valuable and interesting information which should be permanently preserved.

Rev. J. W. Litch, of Calgary, delivered a stirring speech in reference to mission and educational work in the Northwest, showing the opportunities which they offer to eastern Baptists for benevolent investment.

At the meeting of Sunday evening Rev. W. L. Archibald presented the report on Foreign Missions, showing that there are 800,000,000 people who have not yet received the gospel and that the Baptists of the Maritime Provinces have assumed responsibility on behalf of 2,000,000 of the Telugu people of India. There are seven stations with a native church membership of 346. There were 41 baptisms last year. Eight missionaries and their wives, six lady missionaries and 31 unordained preachers have been at work during the year. The report noted with sorrow the recent death of Mrs. Hardy and Miss Gray. Special donations of \$6,700 have been received during the year, but contributions through the regular channels have not been as large as they should have been. More recruits are needed and the money to send them.

Rev. J. W. Manning, D. D., delivered a Centennial address upon The Rise, History, Present Position and Future of Our Foreign Mission Work. This paper contained a great deal of information connected with the past and present of our Foreign Mission work, which, with other Centennial matter, may be published in full.

Addresses on the subject before the meeting were delivered by Rev. E. T. Miller and by Rev. L. D. Morse, returned missionary, who in an earnest address concerning the work in India showed that statistics do not reveal all that is accomplished by the missionaries since there are many converted who do not openly profess Christianity.

MONDAY MORNING

Rev. Dr. Goodspeed and Rev. W. L. Archibald were appointed a committee to prepare a resolution expressing the sympathy of the Association for the relatives and friends of the late Mrs. John Hardy and Miss Gray.

A plan for the raising of the proposed 20th-century fund was submitted and discussed. It provides for raising in the Maritime Provinces \$50,000 in three years from August, 1900. Of this amount New Brunswick is to raise \$20,000, P. E. Island \$13,000 and Nova Scotia \$17,000. Of the latter amount, according to the plan, \$11,000 is to come from the Central, \$4,000 from the Eastern and \$10,000 from the Western Association.

MONDAY AFTERNOON.

The motion to adopt the plan previously presented for the raising of a Twentieth Century Fund was taken up for discussion, and on request was read by Rev. Dr. Manning. Some of the brethren expressed strong objection to the clause providing for a historic roll in which the names of donors to the Fund should be recorded, on the ground that it involved an appeal to unworthy motives. The plan was, however, finally adopted in full. In accordance with the programme a part of this session was occupied with an historical address by Rev. Dr. Saunders on "The Progress of the Denomination from 1809 to the Present." The address was a highly interesting account of the struggles and triumphs of the Baptists of these Provinces during the century. It was of course impossible to cover all the ground in one address and the speaker devoted himself largely to the history of the body in connection with its educational work. As it is expected that the address will shortly be published in full in some form, no attempt is made here to summarize it.

Rev. A. McNinch, of the Free Baptists, was invited to the platform, and was heard with much interest as he spoke of the desirability of union between the two Baptist bodies.

A digest of letters from the churches was read by the clerk of the Association. From this digest it is learned that the present membership of the Association is 12,493—a net gain of 125 for the past year, as compared with a gain of 144 for the preceding year. The additions by baptism during the year were 314 as compared with 266 in 1899; by experience 22, the same as in 1899; by letter and restoration 93, as compared with 142 in 1899; total additions 429, as compared with 430 in the preceding year. Only 28 churches report baptisms, while 44 churches report no baptisms. The churches reporting the largest number of baptisms, Clements, 36; Freeport, 60; Lockeport, 15; Westport, 51; Hebron, 17; Wilmot Mountain, 16; Kempt, 12; Bay View, 11. The losses reported are, by death, 147; dismissed, 130; excluded, 8. Total 285.

MONDAY EVENING

The session Monday evening was opened with reading of the Scriptures and prayer by Rev. H. S. Shaw. The Circular Letter, prepared by Rev. Joseph Murray, in the absence of the writer, was read by Rev. E. Quick. The remainder of the evening was given to a consideration of the educational work. The report on that subject, presented by Rev. E. P. Coldwell, was brief and comprehensive. It referred to our Baptist schools as a heritage from the fathers, and acknowledged the hand of God in their establishment and history. The record of the past encourages confidence for the future. The past year is regarded as one of the best in the history of the institutions at Wolfville. Excellent work has been done in the Academy and the Seminary, as well as in the College. The religious life of the schools is encouraging. The wisdom of their management is manifest. Much remains to be done in order to complete the Forward Movement Fund, and after that much will be required to keep the schools in a high state of efficiency.

The first speaker of the evening was the Rev. I. W. Porter, of Bear River, who discussed the relation of our educational work to the common people. He showed that education is essentially connected with Christianity. Loyalty to truth and confidence that no truth can be in conflict with God's revealed will has given strong impulse to Baptist educational work. Acadie stands as an affirmation of the value not only of education in general, but especially of Christian education. Mistakes may have been made here and there in the history of the College, but nowhere else have more magnificent results been accomplished on so meagre an equipment. The people at large should give Acadie their sympathy and help because of the great benefits which the churches have received from the ministry educated there, because of the benefits which the country at large enjoys through the education and culture disseminated by these schools, and because by reason of the comparatively small expense of education there, Acadie may be said to be the poor man's college, placing collegiate education within the reach of all.

Prof. E. W. Sawyer was introduced by the moderator with graceful reference to his father, ex-President Sawyer, and the debt of the Baptist people to him for the long and invaluable labors which he has given to the College. Mr. Sawyer alluded first to the fundamental importance of the educational work to the denomination. Home Missions, Foreign Missions and Education might be compared to the three legs of a tripod. Each was essential, and not one of them could be safely removed. He spoke of the hand of Providence in the inception and progress of the work. Near the close of the last century when the Baptist denomination in these Provinces was beginning to take shape, two men were born in England, who were to have an important part in shaping and developing this educational work. These men were Dr. Crawley and Dr. Cramp. About the time that the work was begun another man was born in New England who was to have an important part in the history of our educational work during the later part of the century. That man was Dr. Sawyer. It seems as if these men had been raised up by Providence to render these important services to the denomination. Prof. Sawyer referred to the growth of the College. It had begun with two professors and there are now eleven. The first class was graduated in 1843. Of that class Hon. Judge Johnston of Dartmouth is the only surviving member. From 1843 to 1852 inclusive, 26 students were graduated; 1853-1862, 41; 1863-1872, 50; 1873-1882, 84; 1883-1892, 175; 1893-1900, 207. This was an indication of the growing influence of the College and the growing demand among the people for the higher education. But as a vigorous growing child makes demands on the purse of the parents, so it is with the College. It constantly needs enlarged equipment, and the people must be prepared to respond to appeals in its interests.

Principal Brittain, of Horton Academy, was next introduced and made an excellent and effective speech in the interests of that institution. He said that during the 72 years of its history Horton

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Academy had graduated 800 students, and, considering the work it had done and the advantages it was able to offer, it should need no advocacy. But the fact was that in point of numbers the school had not of late kept up with its record. Mr. Brittain gave a description of the work and life of the school, showing that boys attending the Academy are very carefully looked after. They are required to study industriously and the conditions for study are made as favorable as possible. The religious influence of the school is good. The Academy is highly important as a feeder to the College, but to prepare students for matriculation is by no means its only work. It affords several courses giving to men who cannot, or do not need to, take a college course, a training to fit them for their work in life. Its Manual Training department is the best in Canada east of Montreal. The Academy, however, needs money in order to furnish it with a better equipment for a work which Principal Brittain confidently expects to enlarge.

Principal MacDonald of Acadia Seminary presented the interests of Acadia Seminary in a bright and telling speech. He emphasized, the consideration that the Seminary belongs to the Baptist people of these Provinces. They should consider themselves stockholders in the enterprise and it was excellent stock to hold. Mr. MacDonald spoke of the excellent opportunities which the school offers for education of young women and of the immense importance that those who were to exercise so great an influence upon their own and a coming generation should have the advantage of a school whose purpose was to produce a full-rounded womanhood. The training which Acadia Seminary gives, he said, is not merely intellectual, but it is also physical, social and religious. Principal MacDonald during the summer will visit various parts of the country in the interests of the school, and expects as a result that the Seminary building will be filled with Seminary pupils.

TUESDAY MORNING.

The session was opened with prayer by Rev. Robert Porter, Rev. M. W. Brown presiding in the absence of the moderator. The report on Obituaries was presented by Rev. T. A. Blackadar, who made appropriate and affectionate mention of Rev. N. B. Dunn and Rev. Geo. C. Crabbe, ministers of the Association who have passed away during the year, with a brief sketch of their lives and their labors for the denomination. The report also made appreciative reference to the late Deacon J. F. Saunders of Digby. After remarks by some of the brethren, the report was adopted.

The report on Denominational Literature was presented by Rev. E. L. Steeves. The report emphasized the great importance of promoting the reading and study of the Bible, expressing unshaken confidence in the Scriptures as the Word of God and apprehension that, in the multitude of other literature, the Bible is too much neglected. The use of the Revised Version was recommended. The report also recommended the frequent reading of the Covenant, and the articles of faith and practice, also the use of a catechism for the instruction of children. The report expressed high appreciation of the MESSENGER AND VISITOR and desire for its increased circulation. A clause in reference to the attitude of the paper toward the cause of temperance and the evils of political corruption seemed to many of the brethren to imply an undesired criticism, and after prolonged debate the clause was referred to the Committee for amendment. The clause as amended and adopted read as follows: We heartily commend the support given by our denominational paper to the temperance movement and its position in reference to corruption in public life, and we believe that the Baptist constituency is ready to support even stronger and more frequent utterances along these lines.

Appreciative reference was also made to The Link, Tidings, and the Baptist Union. The report advised liberality and great care on the part of the churches in providing their Sunday schools with libraries, deprecating the use of undenominational lesson helps and papers, advised a larger use of S. S. papers, commended the Canadian Hymnal, and expressed a hope that in the near future the publishers may see their way clear to issue an edition containing music in connection with the hymns. The report was adopted as a whole.

TUESDAY AFTERNOON

The report on education was taken from the table and adopted without further discussion.

The report of the committee on Systematic Benevolence was presented by Rev. J. B. Woodland. This report dealt with the subject at considerable length and very satisfactorily. Two fundamental facts were emphasized. 1st, that money is necessary for the prosecution of denominational work, and 2nd, that the churches are able to contribute the money that is necessary. Though there are not many wealthy men in the denomination, there are a large number of persons of moderate means who are able in the aggregate to contribute a large amount.

In order that this may result there is necessary—1. A consecration of heart and life to God's service, and 2. A systematic plan of contribution. Several different plans were recommended for consideration. 1. The plan

of each Christian tithing his income for the support of the Lord's work. This was commended as excellent. 2. The Pledge Card system, in which each contributor pledges a certain amount to be given weekly or monthly. 3. The cent a day plan, in which the contributor undertakes to lay aside a cent a day for some special object. In conclusion the report emphasized the great importance of carrying enthusiasm into the work of raising money for the Lord's work. The report was very favorably received and was adopted with little discussion.

The report on Sunday Schools was presented by Rev. H. S. Shaw. It laid stress upon the great importance of Sunday school work, and commended the value of the work being done by Rev. O. M. Sandford, Provincial Secretary of the International S. S. Association. The report proceeded to mention many of the methods of advanced Sunday school workers, and to question whether these methods were generally practicable, whether they did not involve too much machinery, and whether a school should be considered as being behind the age if it did not adopt these so-called advanced methods.

The report was discussed by Revs. E. T. Miller, I. W. Porter, J. H. MacDonald, J. B. Woodland, E. L. Steeves, J. C. Morse, J. H. Saunders, and Bros. G. A. MacDonald and E. Clay. The speakers generally expressed opinions favorable to modern methods in S. S. work, and considered them to be for the most part very helpful. The writer of the report then confessed that he was himself highly in favor of those methods, but had adopted the method of questioning their utility in order to draw out the more strongly the feeling of the association in favor of them.

The committee to visit the Free Baptist Conference at its next session in reference to the matter of union was appointed as follows: Revs. J. H. Saunders, J. H. Balcom, H. S. Shaw, W. L. Archibald and J. B. Woodland. The committee appointed to confer with Rev. A. M. McNinch, the representative of the Free Baptist body to the Association, in respect to the matter of a union of the two Baptist bodies reported, expressing pleasure in respect to the fraternal greetings conveyed by Bro. McNinch, and the expression he has given of the desire of the F. B. body for a better acquaintance and a closer union between the two bodies, and submitting the following resolution:

Resolved, that we express our pleasure at the growing sympathy between us and our Free Baptist brethren, and assure them of our continued desire for this closer union between our bodies, and that we appoint a committee to convey to their annual Conference, to be held in August, our fraternal greetings and best wishes, and to confer with them as may be required in view of any action they may wish to take.

This was unanimously adopted.

TUESDAY EVENING SESSION

opened with prayer by Rev. C. W. Rose. The committee to apportion to the several districts of the Association, the \$10,000 of the Twentieth Century Fund assigned to it, reported through Rev. A. Cohoon, recommending the following: Annapolis, \$3,000; Digby, \$1,700; Yarmouth, \$3,500; Shelburne, \$600 and Queens, \$1,200. Rev. W. F. Parker, on behalf of the committee appointed last year to visit and advise the Weymouth and New Tusk churches, relative to disturbances mentioned in their letter to this Association, reported that the committee met with the Weymouth church on July 5th, and after two lengthy sessions with them, in which their troubles were patiently considered, the committee advised the church to go forward unitedly and do the work for which they were organized, and especially to avoid by remark or antagonism advertising the matter that was creating discord among them.

This was adopted.

The report of committee on resolutions was presented by Rev. C. P. Wilson. This report embodied resolutions of thanks to the Railway Companies for favors granted to delegates; to the Middleton church and friends for their generous hospitality; to the choir for excellent music; to those who had delivered Centennial addresses for these addresses, requesting their publication so far as expedient. Also the following:

Whereas it is understood that Rev. E. M. Saunders, D. D., intends to publish at an early date a History of the Baptist denomination in these Maritime Provinces;

Therefore resolved that the Association being cognizant of the diligence and thoroughness of his researches, and having full confidence in his ability to perform such a task, do heartily commend the project and recommend the work as one of great value to our Baptist families.

The Association also adopted a resolution on the subject of Temperance, affirming its position recorded last year.

Votes of thanks were heartily passed to the Moderator and the Clerk of the Association for their valuable services; also to the editor of the Outlook for his courtesy in publishing the reports of the proceedings. The business of the Association being concluded it was adjourned to the next annual session. The remainder of the evening was occupied with a very interesting and impressive service, conducted by Pastor W. F. Parker of Yarmouth. Bro. Parker read from the Book of Judges the account of Gideon's call to be the deliverer of his people, and founded thereon a very earnest and impressive plea for dependence upon Divine power in Christian life and effort.

Editorial Notes

—Those who are going to the Winnipeg Convention should not fail to read what Mr. Morgan says in this paper in reference to the best means and methods of getting there.

—Every one was glad to see Dr. John Chipman Morse at the Association at Middleton. He is well past the limit of four score years now, but evidently the increase of years does not mean to him labor and sorrow. His form is scarcely less erect than of

old, and certainly his faith is no less strong and his spirit no less cheerful and confident. Father Morse's presence at the Association is felt by all his brethren to be a benediction and an inspiration. His life is a testimony and a prophecy.

—The Association season has now fairly set in, and for a few weeks the reports of these gatherings will necessarily occupy a good deal of space in the pages of the MESSENGER AND VISITOR. As the associations all follow the same general line of procedure, there will of course be a good deal of sameness in these reports, but everyone will want to read the report of the proceedings of his own association. The reports of work and results in the different departments, and of discussions thereon will, we hope, prove neither uninteresting nor unprofitable to the thoughtful reader.

—The latest news from China states that eight hundred Sikhs and two hundred Welsh Fusiliers have effected a junction with the American, German and Russian forces which have been cut off by the Chinese about nine miles from Tien Tsin, and adds that it was proposed to make an assault on the Chinese forces at Tien Tsin on Sunday night. The despatch would be more intelligible if the previously existing situation in the vicinity of Tien Tsin were better understood. It would seem that a European force sent to the aid of the foreign population in Tien Tsin had been isolated by the Chinese, that the British force mentioned above had formed a junction with that previously sent and that the force so strengthened was to attack the Chinese army. But there seems to be reason to doubt that the European forces about Tien Tsin are as yet sufficiently strong to contend effectively with the vastly greater numbers of the Chinese, many of whom are said to be well armed and equipped with modern artillery. From Shanghai the latest word is that foreign officials there take a gloomy view of the Chinese situation as a whole and entertain the gravest apprehensions as to the safety of the legations in Peking and as to the fate of Admiral Seymour's relief column. On the other hand Lord Salisbury is represented as taking a somewhat hopeful view and inclined to believe that the crisis will pass without war against China as a whole. However that may be, there must certainly be great apprehension for missionaries and all foreign residents in China until the facts are known.

On to Winnipeg!

Maritime Party Will Leave St. John on Monday Evening, July 2nd.

Will all who are going to the great Winnipeg Convention kindly note the following facts:

1. The delegation from the Maritime Provinces will leave St. John on Monday evening, July 2nd, on the Montreal express. A day will be spent in doing Montreal and the party will board the Imperial Limited at Windsor Street Station at 9:30 a. m. on Wednesday. A straight run will be made from Montreal to Winnipeg where we will be due at 6:30 a. m. on Friday. Those who do not wish to spend the day in Montreal may leave St. John on Tuesday evening and join the party at Windsor Street Station Wednesday a. m. Thus all pastors will be able to fill their Sunday engagements immediately before starting.

2. Arrangements are being made for side trips to desired points West, at rates already announced, for those who may wish to go.

3. The party will take tourist sleeper from Montreal, and perhaps from St. John if the size of party will warrant this special concession. Those who prefer it may, of course, take palace sleeper instead, but the experience of the transportation leader in connection with handling several parties of this kind has convinced him that for genuine convenience and comfort, the tourist sleeper is decidedly preferable, as well as being much cheaper. Most persons will want to lunch it all through, and the tourist with its kitchen and range is admirably adapted to this purpose.

4. Bring a substantial lunch basket with provisions of cold meats, canned meats, canned milk, fruit, etc., etc., to last until Winnipeg is reached, unless you prefer to use the palace sleeper and the dining car attached, both of which are superb, but rather expensive for many.

5. Bring as little luggage as possible. Nobody expects you to carry a complete wardrobe on such a trip.

6. Plans are being matured for returning the party via the Great Lakes, with stops if desired at Toronto, Niagara, and Ottawa. We should like to have carried the party via the Lakes in the going trip, thus joining the Ontario and Quebec forces at Owen Sound, but this could not be done without starting earlier than Monday next, which would not favor busy pastors as above stated. Let us try to hold together throughout, and thus get the great pleasure and benefit of sweet Christian fellowship in travel, as well as in attendance upon the great gathering at Winnipeg.

The cost of the round trip, returning by the Lake route and Niagara will be less than \$75.00.

Cordially yours,

JOHN BURTT MORGAN, Transportation Leader.
Aylesford, June 25th, 1900.

* * The Story Page * *

The Little Pink Bags on the Rosebush.

BY KATE LAWRENCE.

"They are so pretty! Just the color of the roses! I thought they were roses at first."

"Humph! Then you didn't look very carefully. I daresay they were made for artificial roses, and stuck on the bush to make it prettier. These people are such mimics, and have such barbarous taste! But I can't say I think they improve it much."

Mr. and Mrs. Ori had just returned from a long sojourn at the South, and were busily discussing the site of the new summer residence which they proposed building, but both had an eye for the picturesque, and their curiosity had been aroused by two queer-looking objects which decorated a rosebush in the dooryard of one of their prospective neighbors. They were not Italians, but native Americans, their family having been settled in this country long before Columbus came over. Their real names were Mr. and Mrs. Baltimore Oriole, but I have shortened it because that is so long a name to write out so many times. No, that is not their real name, either; no one could tell you that except themselves, for bird names are too sweet and delicate to be translated into our gutteral English.

"One of them would make such a pretty nest!" said Mrs. Ori. "And it would save ever so much weaving."

"So it would, my dear," said Mr. Ori; "and, if you say so, I will go down and get it at once."

"But I don't quite like to take it."

"And why not, my love?"

"Because," she answered, hesitatingly, "I really believe that they belong to that dear little baby giant."

"My love," laughed her husband, "what an absurd idea! What in the world could he do with them? He could not begin to get inside of one of them, and they are not good to eat. I tried them both. Beside, we shall leave one for him, and, surely, one is enough for anybody."

"He is such a dear little fellow!" said Mrs. Ori, with a chirp.

"Little!" repeated Mr. Ori, "for it is a point in bird etiquette always to repeat another person's words. Have you not heard them doing it? Why, he is as big as a hundred of us! All the bird babies in town could be sheltered in that immense willow nest of his. The idea of putting a nest on wheels, and drawing the baby around in it! Why don't they hang it on a tree as we do? It would be twice as comfortable."

"Why, you know, they do have a kind of hanging nest, only it takes two trees to hold it, it is so long and narrow,—just like their bodies. No doubt they got the idea from us."

"No doubt whatever!" repeated Mr. Ori, politely. "What great, awkward creatures they are, anyway, and so helpless? That baby is ten months old, my love,—just the age we were when we mated, and he is just beginning to twitter. He can't sing any more than a screech-owl."

"Not any more than a screech-owl!" assented Mrs. Ori. "He makes a dreadful noise when he tries to sing. They all try to stop him, and sometimes it takes the whole family to do it. But, Baltie dear, I must say I like the little fellow's looks. They call him little, and he certainly is small compared with the rest of them. His hair is just the shade of that yellow chicken-down that I am so fond of for nest linings, and his eyes look like little blue lakes, with the sunbeams sparkling in them. I wish our babies had blue eyes, and I would like a blue egg occasionally for a change, but, somehow, I could never lay one."

"Pooh!" said her husband, scornfully. "I wouldn't have one! Who wants to hatch saucy robins? Well, my dear, it is really time to decide about the nest. Are you going to use one of those bags or not?"

"If I was sure they wouldn't be angry and dislike us," said Mrs. Ori. "You know these people have to make their own clothes, and they do it in very much the same way that we make nests. They take the wool of the sheep, the down of a plant—"

"Oh, I know all about it!" interrupted Mr. Ori, who was in a cynical humor that morning. "They clip off the wool from little, delicate lambs while the north wind is still blowing. They kill baby seals to get their skins to cover their own bodies, and the females wear the wings, and even the bodies of dead birds on their hats."

"Ugh!" shuddered Mrs. Ori. "I am sure our baby's mother wouldn't do such things! She wouldn't if she thought, anyway. Hear her saying, 'Throw some crumbs to the birds, darling!' Just as though we ate crumbs, like the snowbirds! She means kindly, though. I heard her yesterday talking to that boy who lies in the hammock. She had told him not to fire off crackers near the house, because it frightened the baby. He said that he wanted to scare us away. But she said, 'Oh, no, Robbie! They are my little neighbors, and I want them

to build in that tree.' Perhaps she put the bags on the bush on purpose for us."

"I haven't a doubt of it," said her husband. "I heard that boy offering to shoot us the other day,—the rascal! but the biggest giant of all,—the one that baby calls 'Pa! Pa! Pa!'—he answered very sensibly: 'No, my boy. I couldn't afford to have them killed. The damage that they do is very trifling compared with their good offices. They kill all the most mischievous insects,—squash-bugs, cabbage-worms, and apple-borers. If they want a few strawberries or apple blossoms for their trouble, let them take them. They are welcome.'"

"My dear Baltie!" sighed Mrs. Ori, "Don't talk about luxuries that we can't get; it fairly makes my mouth water. It will be a month yet before the squash-bugs and apple-worms come. When will the strawberries be ripe?"

"Not for a week or more, but the blossoms are very good eating. Shall I get you one, Matie?"

"No, thank you! I would rather wait and have the berries. It's worth while to eat apple blossoms instead of letting them turn to hard, sour apples. Well, we shall have pleasant neighbors if we live here; and that is something."

"Oh, they are good people in their way," said Mr. Ori. "But it does make me laugh to hear them talk so about that one little chick of theirs. What would they say if they had such a nestful as we had last summer? Listen now!"

For under the tree the giant grandma was just saying: "Why! Baby said 'bird' quite plainly. I believe he meant 'bird.'"

"Yes," said the giant mamma. "Baby is really beginning to talk! He can call us by name, says 'pittily' for 'pretty,' 'chickely' for 'chickie,' and a good many little words."

"He's a cunning little lamb!" said grandma. "It's quite wonderful that he says 'Obbie' already. But all my children talked before they were a year old."

"Yes," said Mrs. Ori, "that is the way they talk all the time. Every note that he chirps is repeated and admired, as if no baby ever talked before. Wouldn't I sound well saying: 'Baby said 'Tweet!' today! Isn't it wonderful? Baby said, 'Twee, twee, twee!' Isn't he cunning?"

"Cunning!" repeated Mr. Ori. "'Cunning,' you know, my dear, means 'clever,' or 'skillful.' Now, what can that baby do that he should be called 'skillful,' I'd like to know? Hear him now! 'Zack! Zack!' That is old Jack, the horse, that he is trying to call. Such a way to talk, and they call that 'cunning!' And Mr. Ori went off into a trill of such merry, laughing notes, that the giant boy in the hammock, the giant mother, and the giant baby looked up involuntarily to see what all the fun was about.

"Now, my dear," said Mr. Ori, when he had done laughing, "I really must insist upon an answer. Will you use one of those bags if I get it for you? Will you, will you? Really? Truly? Will you, will you?"

"Ah, matie!" said Mrs. Ori, with a feeble imitation of her husband's courting note. "That is the same plaintive strain with which you wooed me ten long months ago! What can I say except what I did then? 'I wi—!—!'" Mrs. Oriole drew this note out so long that before it was finished her husband had flown down to the rosebush, and was back with one of the little pink bags in his beak.

That is all that I can tell you about what happened in the tree top. What happened in the cottage was that, when a sudden shower came up at dinner time, baby's mamma got up suddenly, asking to be excused for one minute. She was gone for several minutes, however, and came back looking puzzled.

"Why, I can't find baby's other pink stocking! I hung them both on the rosebush to dry, and can only find one."

"It has fallen on the ground, of course!" said papa.

"But I've looked everywhere, under the rosebush, in the rosebush, and all around the rosebush. Such a mystery! There hasn't been wind enough to carry it away, for I stuck them on with thorns."

"Have there been any tramps around?" asked grandma.

"Not a soul since nine o'clock this morning," said mamma. "No one could come in without my seeing him from here; and, of course, a thief would have taken both."

"Never mind, auntie," said Robbie, "let him play 'Goody Two Shoes,' and wear it first on one foot and then the other. One is enough for such a baby."

"I guess you will find it somewhere in the yard," said papa.

And they did, but not until fall, when the apples were gathered. Then it was found securely fastened to a bow of the apple tree, with one little mottled egg still left in it.—Christian Register.

How They Were Reconciled.

BY MARY SWEET POTTER.

"Let's see, it's two years this month since we spoke to Hetty Cline—two years ago last Friday."

"I guess you're right, Selina. 'Twas the day before I was fifty, and I was fifty-two last Saturday. A pretty long time to go without speaking to our nearest neighbor, Selina."

"Well, I know, 'Liza, but Hetty was dreadful aggravating, and I couldn't stand it another minute."

"That's so, Selina. Still I don't know as 'twas of quite so much account as we thought 'twas then. I declare I can't think just what 'twas that made the fuss, can you?"

"Well, I rather guess I can!" was Selina's prompt reply. "She would keep chickens, and they kept coming into our garden, and some of 'em got drowned in a shower one day and she said our Peter caught 'em, and everybody knows he's been so stiff and blind for the last three years that he couldn't catch a snail, let alone chickens."

"Oh, yes! I remember now."

"And she threatened to have Peter killed, and their we had words, and we haven't spoken together since."

"Yes, yes, I remember it all now, well enough. Words was all there was of it; our cat didn't kill her chickens, nor she didn't kill our cat, but for two years we have been sulking at each other just as if we had good reason for it."

Eliza was potting her geraniums, and Selina sat just inside the doorway, shelling sweet peas for next year's seed. Eliza's tone and manner caused her sister to look up in surprise.

"Seems to me something's come over you, Eliza. You was just as bitter as I was at the time it happened."

"Well, it's time something come over me, an' you, too, an' we both professors! Did you know she's sick, Selina?"

"Who? Hetty Cline? No, I didn't know."

Selina arose from the border of the geranium bed to look over into the yard of the neighbor who was the subject of their conversation.

"It looks awful quiet over there," she said. "There isn't a soul stirring—oh, yes, there is. There's Kitty, the hired girl. Eliza Lane! She's just hung crape on the door-knob, as sure's you're alive!"

Eliza's whole collection of seed peas was allowed to drop to the floor and roll into various hiding-places, while she eagerly craned her neck to see the dreadful symbol of which her sister had spoken. Both having beheld the mournful sight, they turned and looked into each other's eyes.

"We've let her die without ever making up friends," almost whispered Eliza.

"I'm afraid so," replied Selina. "What on earth's Kitty doing? Looks as if she was taking up plants or gathering seeds."

"I guess not, with a death in the house," Eliza said, trying to collect her scattered peas, but with little success, for her eyes were full of tears. "What have we been thinking of all this time, Selina?"

"The land o' pty knows, I don't," she answered. "I wouldn't have been hard towards Hetty for all the world, any more'n you would."

Then they went into the house and sat down in their little dark parlor, with folded hands, as if already attending the funeral of Hetty Cline.

"I suppose we might as well try to be a little like human folks, and go over," Eliza said, at length. "There might be something we could do. It must have been a very sudden death. Mr. Andrews said she was sick, but I thought it was a cold or something of that kind. I don't think she even had a doctor."

In a short time, the Lane sisters were walking up the path that led to Mrs. Cline's front door, their minds filled with thoughts of regret and self-blame.

At the distance of a few feet from the door they stopped short and looked in each other's faces.

That which they had taken to be crape tied upon the door-knob was simply a black worsted hood carelessly hung there, the owner of which now appeared with a smiling face, her hands filled with flower seeds of various sorts. It was Kitty, Mrs. Cline's maid of all work.

"How do you do?" she said. "I'm gathering flower seeds. You'll find Mrs. Cline right in there. Throw my old hood down on the floor or anywhere; I thought as the wind was a little chilly I'd need it, but I didn't, so I hung it there."

"For a moment Eliza and Selina Lane stood irresolute, but soon deciding that they could not retreat they went forward, and shortly found themselves in Mrs. Cline's sitting-room, feeling like bashful schoolgirls. Mrs. Cline, in her astonishment, appearing quite as ill at ease as they, when she greeted them, but quickly regaining self-possession and showing her delight at seeing them very plainly.

"We heard dead!" said the and then Hett stood the situ "Well, I'm "It seems too good friends a death could b "That's so, "And all ab burning sha "When we "Or we tho "I'm so glad y "And so an was succeede the occasion reconciliation Happiness, i and more each how much of bitter years w all the simple and each othe can do, they spent in think —Morning St

A young ma deavoring to a quantity of g dispose of, as t man' seemed if had been exar concluded, the "Are these g The young goods, and it the latest sty could not tell "They are n very good style The man loo later style, and "I will take new also. Y me to this plac This man no conscience, but he might never him the exact falsehood and d sure foundation

Just the pre United States, curls, that's M

Two adoring adoring parents aunts and uncl One of the uncl would be to hav position. The little "nightie" sleepy-town, b up crying and long time, beca pered in awed t "She'll be all grandpa said so placed to one sid with low neck golden curls m camera was open eye was pulled lower, and whe down with a fu crying again.

"Well, now," not worry her a of it?" and he others stared in She was afraid be no pictures a sobs, and lookin her family. In could not bear Quick as a flash ing down out of uncle, you can t than me, and came with the doll's face press little phis, snap developed there and an equally Arizona as well.

"We heard you was sick!"—"We thought you was dead!" said the Lane sisters, in ungrammatical concert, and then Hetty Cline laughed outright, for she understood the situation perfectly, or thought she did.

"Well, I'm a little sick, but I ain't dead," she replied. "It seems too bad that we three who used to be such good friends should have become such enemies that only death could bring us together in peace."

"That's so," responded Selina, heartily. "And all about nothing, too," added Eliza. "It's a burning shame, and I was just saying so to Selina—"

"When we saw Kitty hanging crape on the door—" "Or we thought we did, and then we started right off. I'm so glad you're alive, Hetty!"

"And so am I," said Selina, and the duet ended and was succeeded by a flow of tears quite as profuse as if the occasion had really been one of death instead of reconciliation and happiness.

Happiness, indeed, for the three friends realize more and more each day, as their latter years are passing, how much of quiet happiness they lost during these two bitter years when they were estranged, and they try, by all the simple means they possess, to atone to themselves and each other, finding, however, that, spite of all they can do, they can never bring back the golden time they spent in thinking and saying bitter things of each other.—Morning Star.

A Customer Secured.

A young man in a dry goods store in Boston was endeavoring to sell a customer some goods. He had a quantity of goods on hand which he much desired to dispose of, as they were not of the freshest style, and the man seemed inclined to take them. When the goods had been examined and the bargain was about to be concluded, the customer inquired:

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined the other goods of later style, and said:

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

This man not only sold his goods and kept a good conscience, but he also retained a good customer, whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—Safeguard.

Dorothy Dumpling.

Just the prettiest little four-year-old darling in the United States, with big soft blue eyes and long golden curls, that's Miss Dottie Dumpling.

Two adoring grandparents, two proud and equally adoring parents, and two or three perfectly foolish young aunts and uncle's, that's Dorothy Dumpling's family. One of the uncle's had a happy thought. How lovely it would be to have Dorothy's picture in every conceivable position. The very first picture should be taken in her little "nightie" just as she came flushed and rosy from sleepy-town, but, bless her little heart, she had waked up crying and ran and cuddled up in mamma's arms a long time, because she had "dreamed a cow," she whispered in awed tones.

"She'll be all right after she has had her breakfast," grandpa said soothingly, and the kodak was reluctantly placed to one side. After breakfast the little white dress with low neck and short sleeves was put on, and the golden curls most carefully disposed; but when the camera was opened and the bellows with its funny-looking eye was pulled out, Dorothy's little chin sank lower and lower, and when uncle announced ready, her head went down with a funny little bob, and Dottie Dumpling was crying again.

"Well, now," said grandpa emphatically, "you shall not worry her any more; don't you see the child is afraid of it?" and he gathered her up in his arms while the others stared in disappointed consternation.

She was afraid of it, that was certain, and there would be no pictures after all. The little maid soon ceased her sobs, and looking around, saw the disconsolate looks of her family. In a moment she divined the cause, but she could not bear the idea of facing that thing again. Quick as a flash a sudden thought struck her, and jumping down out of grandpa's lap, she said: "Never mind, uncle, you can take Arabella's picture, she's lots prettier than me, and won't cry. I'll hold her." Back she came with the dolly, and holding her carefully with the doll's face pressed against her own bright and interested little phis, snap went the kodak, and when the plate was developed there was an excellent picture of Arabella and an equally excellent picture of the cutest girl in Arizona as well.—Rx.

The Young People

EDITOR, R. OSGOOD MORSE
All communications intended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic

B. Y. P. U. Topic.—When is a nation safe? Deut. 26:1-11. (A patriotic service.)

Daily Bible Readings

Monday, July 2.—1 Samuel 20:1-23. "Loved him as he loved his own soul." (vs. 17) Compare 1 Sam. 18:3, 4.
Tuesday, July 3.—1 Samuel 20:24-42. True to his friend (vss. 41, 42). Compare Josh. 1:17.
Wednesday, July 4.—1 Samuel 21. A Barefaced falsehood (vs. 2). Compare 1 Kings 13:18, 19, 23, 24.
Thursday, July 5.—1 Samuel 22. Hot-headed vengeance (vs. 17). Compare 2 Sam. 13:28, 29.
Friday, July 6.—1 Samuel 23. Providential warning (vs. 12). Compare 2 Sam. 24:12, 13.
Saturday, July 7.—1 Samuel 24. Providential deliverance (vs. 10). Compare Num. 22:27, 34.

Prayer Meeting Topic—July 1.

When is a nation safe? Deut. 26:1-11.

We had expected an energetic and timely treatment of this topic from the brother who promised the 'Comments' for the present month. But as no Comments have reached us we substitute the following:

WHEN IS A NATION SAFE?

1. When it recognizes God's hand in its founding, v. 9.
2. When her people pray, v. 7.
3. When it receives its prosperity as from God, v. 11.
4. When it consecrates its prosperity to God, vs. 2, 4, 10.

WHEN THE NATION IS SAFE.

When it maintains an open Bible. Some years ago Gen. Grant was asked to give a message to the Sunday School children of America; this was his brief but wonderfully suggestive greeting: "Tell the children to hold fast to the Bible; it is the sheet anchor of American liberty." I feel free to say that this Bible should have some place in the public school. We are safe then.

When the public school is maintained free from political control or ecclesiastical interference. But it should be public sentiment that no unbeliever in God is fit to be a teacher.

When freedom to worship is the settled law of the land. It might be well to recall the fact that our Baptist forefathers were pioneers in the contention for religious liberty. (See Dr. Moss' little pamphlet, What Baptists Stand For, published by the American Baptist Publication Society.)—Selected.

When is a Nation Safe?

According to our Scripture, a nation is safe when it recognizes God's hand in the founding of it. Constantly this note strikes through the verses furnishing our theme. E. g., verse 9. "And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey." If ever God's hand were evident in the founding and forming of a nation, his hand was evident in the beginnings of our own, to go no further back. The battle biggest in results of any battle ever fought on this continent was that comparatively little one between the English and the French on the Heights of Abraham near Quebec, on September 13, 1759. France, before that battle, held the whole interior of the continent, from Quebec down to the mouth of the Mississippi. The English colonists were scattered along the Atlantic seaboard in straggling fashion. The heart of the whole continent was in the grip of France. But France stood for absolutism both in state and church. England stood for at least the beginning of freedom both in state and church; for the rights of men; for a free Bible; for Protestantism as against the tyranny of Rome. That battle rescued the continent from absolutism, and made possible, in this new world, the development of a nation the underlying principle of which should be the right of a man to himself, liberty of conscience, deliverance from the mandate of a king whose simple word was law, and from a priestly hierarchy substituting for the Bible an apostate church. He who studies that battle, both in itself and in its vast results, cannot fail to see the benignant hand of God.—Wayland Hoyt, in the Christian Endeavour World.

The True Patriot.

He loves his country, but he loves still more the Kingdom of God.

He cares too much for his country to uphold her in any wrong.

He does not reserve his patriotism until he has a chance to die for his country; he lives for her.

He does not urge the selection of the best men for candidates, and then refuse to serve when called upon,

though at the cost of time and money and inclination. He does not vote for bad men, and then plead that he did not know they were bad. He takes time to investigate the characters of candidates.—A. R. W.

We recently had a call from our Maritime President, Rev. Geo. A. Lawson. He is fully alive to the import of our work and assures us that a good programme will be prepared for the Maritime B. Y. P. U. Convention, to be held in Halifax, August 21, 22.

We wanted a good article on biography. Fortunately, we knew just where to look for it. Let no one pass unread Pastor Chute's suggestive article.

The Reading of Biography.

BY REV. A. C. CHUTE.

Next to the Bible there is nothing which young people and older can read with fuller advantage to themselves and others, than Christian biography. Besides being profitable in an eminent degree, it is, where the biographer has done creditable work, exceedingly interesting. Let one good biography be carefully read and the reading of many more is likely to follow.

On being asked by the esteemed manager of this department to write briefly upon this subject, my mind turned back to our College Missionary Society. It having there fallen to my lot to prepare a paper upon the work of Adoniram Judson, I went through the two volumes by Dr. Wayland, and my subsequent interest in missionaries and missions was ensured. The true purpose of living was understood the better from perusal of those chapters, and desire was stronger than before to fill the place of God's choosing. A few years later, (to recall another volume,) while out for a few weeks in a lonely region upon the prairies of Dakota, it was my pleasure to read Blaikie's "Life of Livingstone," an inspiring and fascinating book, and thereafter no publications were hailed by me with more delight than those presenting in fitting fashion, the careers of men of God in various spheres of service. There comes to mind, too, the satisfaction felt at different times in the perusal of such volumes as Augustine's "Confessions" and Bunyan's "Grace Abounding," (two of the greatest autobiographies,) Kostlin's "Luther," Brainerd's "Memoirs," Smith's "Carey," Judson's "Judson," Stanford's "Joseph Alleine," Patterson's "Geddie," Paton's "Autobiography," Dawson's "Hannington," Stanley's "Arnold," Gordon's "Gordon," Pearson's "Miller," and Smith's "Drummond." What choice companionship! Better be in such society than fall heir to a great estate.

Take up "The Two-fold Life," by that man of God whom we have much missed, Dr. A. J. Gordon, and there get intimations of his indebtedness to biographical literature. He tells us somewhere that he was wont to read through the "Memoirs of David Brainerd" every year. It was a joy and an inspiration to him to follow the life-stories of conspicuous saints in different ages and from various lines of activity. By these his own life was considerably moulded, while they also furnished him with a large fund of effective illustration. Being able with much ease to exhibit concrete examples, his ministry was thus rendered the more fruitful.

A while since, Dr. Alexander Whyte of Edinburgh, a man who fairly revels in biographical study, Biblical and otherwise, was telling us that he was just then for the one hundredth time engaged in reading "Grace Abounding," which relates the story of the Immortal Dreamer's early life, conversion, call to the ministry and imprisonment. In view of this testimony from so great a thinker, we may very well accept the suggestion to return again to some of the well-tested productions. Amid the multiplicity of books there is danger of skimming the surface only. A longer tarrying over a good thing when we find it, and coming back to it again and again, is vastly more profitable than catching up so eagerly the comparatively worthless pages that fall profusely from the press, and that pass out of sight after brief popularity. It is worth much to have a taste for literature that is really valuable, and if any young person who may happen to scan these paragraphs shall thereby be induced to seize upon an elevating biography that may be at hand, and read it for the first or second time, or to spend a few available shillings for some such book or books, then the reward for the writing of this article will be ample. We are mightily helped in the direction of becoming better men and women, and more competent, too, by thoughtfully tracing the histories of honorable persons as unfolded by the pen of the skilful. Much are we moulded by the company we keep. Walk forth then with Christian soldiers and sailors, like Vicars and Bate; with Christian physicians and pastors, like Thomas Browne and Charles Spurgeon; with Christian singers and reformers, like Miss Havergal and Miss Willard, with Christian scientists and evangelists, like Hugh Miller and Dwight Moody, and the fellowship of such spirits will conduce to spiritual and eternal advantage. If plans are judiciously laid for the getting of wealth and education, there should certainly be no less caution and wisdom, no less self-denial and effort, in adopting and following courses that shall issue in noble characters and wide usefulness. If, my young friends, you have already a taste for Christian biography, be sure to cultivate it further. Accept the word of Catherine Booth: "I hope you will always keep some stirring biography on the read. It is most profitable." If you have no such taste as yet, and this sort of book seems far other than inviting, then resolve to acquire the taste, and promptly take the necessary steps to that end. By so doing you will one day thank me heartily for this bit of advice.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR JULY.

For our Associations, that a great blessing may attend these gatherings, and new interest and zeal be awakened in every department of our work.

Notice.

Meetings in connection with W. M. S., will be held at the Associations, Springfield, P. E. I., Monday, July 2nd, at 2.30.

Cavendish, P. E. I.

The W. M. A. Society of Cavendish held their annual meeting June 12th. In addition to our usual devotional exercises we had earnest letters read from our missionary, Miss Clark, Miss Jackson, our former Provincial Sec'y., and Mrs. Spurr, our present Provincial Sec'y.

A MEMBER.

Laconia.

The first year of our Foreign mission work has come to a close. The past year was a new experience to each one of us members of the Aid Society. We look back over the past year with thankful hearts to our dear Master who we believe is the head of this work.

SELENA M. VEINOT, Sec'y.-Treas.

Harper's Brook, Midgie, Westmorland County, N. B.

On Tuesday, June 19th, a meeting was convened at "Harper's Brook Hall" to organize a W. M. A. S., when ten sisters, (seven of whom had never been connected with the society) readily joined.

A programme was arranged, and after singing, Scripture reading and a prayer by Pastor, Mrs. Gardner gave an original paper upon the "Origin of the W. M. A. S.," followed by a reading by Mrs. Pelton on the "Reasons why we should be interested in Foreign Missions."

The Canadian Baptist Telugu Missions.

The Canadian Baptist Missions include the Ontario and Quebec Missions (1874) and the Maritime Provinces Mission (1875). Their report for 1898 is very full of encouragement.

sented by such figures there are in all 49 missionaries including 15 single women. The staff of Indian workers is much larger; it includes 11 settled pastors, other 78 unordained preachers and evangelists, 13 colporteurs, 42 Bible women, 69 men and 27 women teachers and 2 medical assistants.

A perusal of the twenty-seven brief accounts from as many different missionaries that go to make up the Report before us give some idea of the variety of interests that claim a missionary's attention.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Need of Supporting our Missionary Societies.

The need of supporting our missionary societies is a personal one. It is an obligation binding upon every individual Christian, for every Christian ought to obey the great command of Christ,—"Go ye therefore and make Christians of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you as you go."

This command makes it the duty of every Christian to go and teach, or in other words, do something, to be active, to have a part in teaching "all nations" the gospel of God's love.

Now God does not require impossibilities, and to many it is absolutely impossible to go out as missionaries or teachers to a foreign field; and yet those words of the Master—"go," "teach"—come ringing home to the heart of the true Christian, and to him the promise "Lo, I am with you" is conditioned upon his going—or in some other way doing his part in the teaching of the nations—and the question arises, How shall I discharge my obligation?

I have read somewhere of a certain German woman named Sophy who asked the Lord to make her a missionary. The Lord said unto her, "Sophy, you support a missionary in China?" "Yes, Lord."

Many things must be done to ever partly discharge the obligation to teach men to know of God's mercy and his love. We dare not forget the necessity of a life well lived that will convince others of the reality and power of the gospel, but that is not all; we owe a duty to those whom we have never seen, yea, and never shall see!

The gospel is given for all men, it is "the power of God unto salvation to every one that believeth;" but how shall they believe unless they hear? How shall they hear without a preacher? And how shall they preach unless they are sent?

Some of us say "We don't believe in foreign missions," "Charity begins at home." True, charity begins at home but it doesn't stay here. Selfishness stays at home but charity radiates into all the world. Christ knows no "foreign" and "home" fields. These terms are simply used for convenience and designate the "fields" from our standpoint. It is all the world to Christ, and the eternal command "go" applies not only to the Maritime Provinces, not only to North America even, but to the whole world.

Christians it is our bounden duty to send the preacher! This is the work that our missionary societies are doing—sending men and women into the great harvest field—the wide world—bidding them "go," "preach," "teach all nations," and so fulfil the command of our Lord and Master. It is a work in which all may have a part, and they need

your help and mine to enable them to accomplish their purpose.

There are many ways of helping in this work, but the most important way, perhaps, is the one which affords opportunity to the greatest number, that is by contributing money. For a few minutes let us consider this method.

We who have taken the Bible alone as our rule of faith and practice and rightly look for Scriptural authority, have the assurance of actual precedent as recorded in the New Testament that we, in cheerfully giving of our means for the carrying on of missionary enterprise, are working in full harmony with the principles of true discipleship.

When the Apostle Paul went to Corinth to establish a church there, he was supported, we are told, by the united offerings of the brethren throughout Macedonia, who out of their poverty ministered unto his necessity. Paul commended their zeal and when it became necessary for the churches to aid the poor brethren at Jerusalem, we find him encouraging not only the brethren of Macedonia but also those at Corinth to give liberally, cheerfully, and systematically, showing us that the church, in order to live and grow, must continue and increase in giving. A church that has no missionary spirit is practically dead and may as well lock the door and lose the key, for it shall die anyway.

God needs our help, our time, our money freely given, if it is to save the world.

Last year the Foreign Christian Missionary Society, of Cincinnati, had this statement printed conspicuously upon their literature, "Nine-tenths of the offerings for foreign missions is given by one-tenth of the church membership."

But let us come nearer home and we find, that according to the reports read at our annual meeting in Montague a year ago, that our churches in this province gave for all home and foreign missionary purposes (including the offerings from churches, Sunday-schools, Christian Endeavour Societies and Mission Bands) only about 30 cents per church member.

Brethren "these things ought not so to be." We are not doing our best. If we could but realize that God has given the richest possible gifts that Divinity can offer, I am sure we would try to do more. God demands that a part of our means shall be consecrated to his service. From the Jews of old he required one-tenth, of the young ruler, all his great riches to be given to the poor, but he went away sorrowful. From the poor widow, "all that she had," the measure of her ability—two mites—was sufficient to call forth a blessing of commendation from the lips of the Christ. To each of us to-day there comes this question, How much am I called upon to give, and from God's word the answer, "Freely ye have received freely give." He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. "Every man according, as he purposeth in his heart so let him give not grudgingly, or of necessity, for God loveth a cheerful giver."

If I were to ask to-day do you believe in missions and missionary effort? you would raise your hand high above your head and say "Yes."

Will you say "yes" and put your hand as deep into your pocket when the next missionary collection is taken and give according to the purpose of your heart and in exact proportion to your ability for home or foreign work.—The Christian.

Lines That Lift.

Cleave ever to the sunnier side of doubt, And cling to faith beyond the forms of faith! She reels not in the storm of warring words, She brightens at the clash of "yes" and "no," She sees the Best that glimmers thro' the Worst. She feels the sun is hid but for a night, She spies the summer thro' the winter bud, She tastes the fruit before the blossom falls, She hears the lark within the songless egg, She finds she fountain where they wailed "mirage."

—TRINNYSON

"To Be or Not to Be."

That is the question that concerns every mortal; whether it is better to be half ill, nervous, worn out, or to be well, strong, cheerful and useful. The latter condition will be yours if you take Hood's Sarsaparilla.

Erysipelas Sores—"After scarlet fever a running sore was left on my face. I took Hood's Sarsaparilla and it cured me. My brother was also relieved of erysipelas sores on his face." Ella Courser, Burden, N. B.

Hood's Sarsaparilla Never Disappoints

HOOD'S PILLS cure liver ills; the non-irritating cathartic.

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A. GILMOUR,

68 King Street, Custom Tailoring, St. John, N.B.

While the mail carrier between St. John and St. Martins was at dinner Saturday the barn in which the mail wagon was, caught fire and most of the mail for St. Martins, Gardiner and other points burned.

Notices.

All delegates to the N. S. Eastern Association, to be held at Pugwash July 13th will please send in their names to the undersigned on or before the 5th of July. Please state how you intend to come by train or team.

C. H. HAVERSTOCK.

Travelling Arrangements

SOUTHERN N. B. ASSOCIATION.

The committee on travelling arrangements has communicated with the agents of the different railroad and steamship lines, and has received answers from two of them, viz., Intercolonial Railroad and Star Line of steamers. As soon as he hears from the others, publication of terms in MESSANGER AND VISITOR will be attended to at once.

Intercolonial Railway from any station to Norton or to St. John: "If ten or more delegates attend the Association and purchase ten or more first class tickets with the standard certificates, they will be entitled on presentation of certificate, properly filled in and signed by the secretary of Association, to free tickets for return going from St. John or Norton. If less than ten purchase such tickets "going journey," half fare will be charged. The Star Line return delegates free on presentation of certificates. The Shore Line Railway and Central Railway Co., grant the same terms, viz., pay full fare going and return free on presentation of standard certificate. The C. P. R. will return delegates who have paid first class fare in going taking standard certificate for a one third fare returning. In every case delegates will be free to state in purchasing tickets that they are going to the Southern Baptist Association and obtain the standard certificate from the agent selling the tickets. Attention to this small matter is necessary to secure reduced rates. A. H. LAVERS, Com. St. George, N. B.

The Nova Scotia Eastern Baptist Association will convene at Pugwash on Friday July 13th, at 10 o'clock a. m. Will the pastors and clerks kindly prepare letters and statistics of their churches and forward the same to me before July 5th. Delegates travelling via the I. C. R. who pay a full first class fare will ask for a certificate at starting point. This properly signed by the secretary of the Association and presented to the ticket agent at Pugwash, will secure a return ticket free of charge, providing ten or more are thus used. If less than ten certificates are presented, a return ticket will be issued at first class half fare. T. B. LAYTON, Sec'y. Truro, June 22nd.

The North Sydney Herald says: The change in the general appearance of this town within the past few months is little short of marvellous. Labor of every description is at a high premium in North Sydney, and business in general is excellent.

The Associational B. Y. P. U. of N. B. Southern Association, will meet with the Baptist church at Thornstown, on the evening of July 5th, when stirring addresses will be given by Rev. E. F. Waring of Brussels Street church, St. John, and Rev. P. Stackhouse of Tabernacle church, St. John. A business meeting will be held on Friday morning from 9 to 10 o'clock. Cards have been sent to all the churches by the Secretary, which we hope will be promptly filled and returned as requested. The date on the card is wrong: it should be July 5th.

A. T. DYKEMAN, President. D. DUPLISSIE, Secretary.

The next session of the Lunenburg District Meeting is to be held at Chelsea on July 9th and 10th. Will all the churches and W. M. A. Societies see that reports and delegates are sent.

E. P. CHURCHILL, Sec'y.

The Lunenburg County Quarterly Meeting will convene at Chelsea on July 9th and 10th. First session on Monday evening. A good programme is being prepared and we hope to see delegates from all the churches.

W. B. BEZANSON, Sec'y.

On account of the meeting of the Southern Association on July 6th the above meeting is changed to the 9th of July and following days of that week.

Port Egin, June 16th. R. B. S., Sec'y.

The next annual session of "The New Brunswick Baptist Summer School of Christian Workers" will be held at Hillsdale, Kings Co., on the second day of July, A. D. 1900, and on the following days of that week. Teams will meet the trains on that day both at Sussex and Upham, and intending visitors are requested to notify the Rev. R. M. Bynon, of Hillsdale, of the train by which they expect to arrive. The arrangements will be the same as last year. All meals will be charged for at the lowest possible price, and sleeping accommodation will be furnished gratis. It is confidently expected that various addresses of great interest will be made, and that this session will prove of more than ordinary interest. For further particulars address the secretary at Port Egin, N. B.

R. BARRY SMITH, Sec'y.

May 26th, 1900.

Will the delegates to the N. B. Eastern Association kindly forward their names to S. C. Spencer, Hopewell Cape, in order that they may be provided with homes. Also state whether you will come by private conveyance. If you come by train buy your ticket for Hopewell Cape Station and teams will be in waiting Friday and Saturday. If you cross the ferry from Dorchester you will return free.

F. D. DAVIDSON, Pastor.

Intending delegates to the P. E. I. Association meeting with the Springfield Baptist church, June 29th to July 3rd, will please notify either of the undersigned of the fact not later than June 25th. Delegates by train east or west will be met at O'Leary Station.

A. H. WHITMAN, Pastor.

W. T. COSTAIN, Clerk.

Travelling Arrangements.

PRINCE EDWARD ISLAND ASSOCIATION. Delegates attending the Prince Edward Island Baptist association (June 29th, July 3rd), can obtain return tickets from any station on the Prince Edward Island Railway to O'Leary Station by payment of one first class fare, and presentation of certificate signed by the clerk of the Association. Tickets good from Thursday, June 28th to Wednesday, July 4th. Committee on Arrangements.

The Winnipeg Convention.

Will all persons who intend going to Winnipeg Convention kindly forward me their names at the earliest possible date, so that due arrangements can be made with the Railway people, for their comfort and convenience in travelling. Transportation matters will be greatly facilitated thereby.

JOHN BURTT MORGAN, Trans. Leader.

The fiftieth session of the N. S. Eastern Baptist Association will convene at Pugwash July 13th. T. B. LAYTON, Sec'y. Truro, June 14th.

The N. B. Eastern Association.

The fifty-third annual session of this Association will convene with the Baptist church at Hopewell Cape, Albert County, on Saturday, 21st day of July next, at 10 a. m. Delegates travelling over the I. C. R. and other railways will please ask for standard certificates at the time they purchase tickets. If ten or more are present holding such certificates return tickets will be free.

F. W. EMMERSON, Clerk.

Sackville, N. B., June 1st.

The Southern Association of New Brunswick will convene with the First Thornetown Baptist church, at Thornetown, on Friday, July 6, at 10 a. m. Will the clerks of all the churches in the Association kindly see that their church letters are sent to the undersigned at Fairville, St. John, not later than June 25th. The different committees will kindly attend to their reports, so that all will be in readiness.

W. CAMP, Moderator.

J. F. BLACK, Clerk.

The War in South Africa

is practically ended, and Our New Book containing An Authentic and Complete History of this Eventful War, is now being completed, and will soon be issued in one large handsome volume at the low price of \$1.75 in cloth, and \$2.75 in full morocco, gilt. In point of authorship this book is excellent, and by honest comparison will be found superior to any other war book on the market. Its contents cover the whole field of the fierce conflict between the Boers and Great Britain. It also contains a comprehensive History and Description of the countries, their inhabitants and resources of South Africa. A full account of the glorious record of the Canadian troops are given. The enthusiastic marshalling and departure of the Maritime Province Volunteers are also recorded, many of whose portraits are included among the numerous illustrations. We want Agents everywhere to sell this superb work. Special terms guaranteed to those who act NOW. A large sample Prospectus book and full particulars mailed on receipt of 25c. in postage stamps. Address R. A. H. MORROW, Publisher. 59 Garden Street, St. John, N. B.

The Hants County Baptist Convention meets with the Walton Baptist church on July 3rd and 4th, at 10.30 a. m. Will the churches please see that delegates are appointed. G. R. WHITE, Sec'y.

The thirty-third annual meeting of the P. E. Island Baptist Association will be held with the Springfield church, near O'Leary Station, commencing on Friday, June 29, on the arrival of the morning train from Charlottetown. Church letters all to be forwarded to Rev. J. C. Spurr Pownal at least ten days before the time of meeting. ARTHUR SIMPSON, Secretary of Association.

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th, 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting. Address all communications as to transportation rates, etc., to Henry E. Sharp, Esq., Winnipeg, and other communications to Rev. Charles A. Eaton, 34 Roxborough St., W. Toronto.

SPECIAL ANNOUNCEMENT

Outing... FOR 1900

An Illustrated Magazine of SPORT, TRAVEL AND ADVENTURE. Edited by CASPAR WHITNEY. ENLARGED AND IMPROVED. Beginning with the April issue Every Branch of Sport Discussed by Experts. Special Comment by Recognized Authorities. Tales of Travel and Adventure by the Most Entertaining and Instructive Writers in this Field.

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AND AMONG THE ARTISTS: A. B. Frost, Howard Pyle, Walter Appleton Clark, and Frederic Remington.

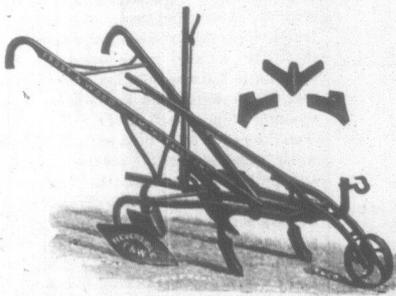
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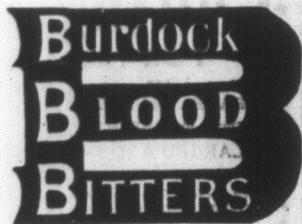


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Remedy for biliousness, sick headache, jaundice, constipation, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. I. HOOD & Co., Lowell, Mass.

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"I had Salt Rheum in my face and hands for three years and could not get anything to cure me till I used Burdock Blood Bitters. On taking the first bottle there was a great change for the better and by the time the second bottle was finished I was completely cured and have had no return of the disease since."
"I have great faith in B.B.B. as a cure for blood and skin diseases." Miss Maud Bruce, Shelburne, N.S.

For all Summer Complaints for children or adults, Fullers Blackberry Cordial is unsurpassed.

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CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO.,
Middletown, N. S.

Dear Sirs, - Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup.

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

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

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Use Fuller's Blackberry Cordial.

Rheumatism
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Sufferers from Rheumatism have found great benefit from using

Puttner's Emulsion,

the Cod Liver Oil contained in it being one of the most effective remedies in this disease.

Always get
PUTTNER'S it is
THE BEST.



The Farm.

Useful Hints.

Various useful hints for the household are found in the current number of the Housekeeper, and almost every family will find some of these immediately useful.

To remove walnut and fruit stains from the fingers dip them in strong tea, rubbing the nails well with it. Wash off in warm water; the stains come out instantly.

Tar, varnish, and fir balsam may be removed from hands or clothing by rubbing well with lard and then thoroughly washing in soap and water.

Russet shoes may be kept clean and shining by rubbing them with a slice of banana and polishing with a cloth.

Tarnished gold embroidery may be cleansed by dipping a brush in pulverized and burned alum, then brushing the embroidery thoroughly.

Perfumed oil, such as olive oil, sprinkled on library shelves, will prevent mold on books.

Mud stains can be removed from black goods by rubbing them with raw potato.

The juice of a raw onion applied to the sting of an insect will remove its poison.

Cane chair seats that have sagged may be made as tight as ever by washing them in hot soapuds and leaving to dry in the open air.

To make paper stick to a wall that has been whitewashed, wash in vinegar or strong soda water.

Old, loose kid gloves, worn when ironing, will prevent many callous places on one's hands.

Cocoonut oil is a pleasant as well as an effective help for many pains the flesh is heir to, such as stiff neck, lame shoulders, dry, fevered skin, colds, inactive kidneys, etc. It is highly recommended for use by persons having weak lungs.

A few drops of ether dropped into a bottle of oil will prevent its becoming rancid for a long time.

Cut a raw potato in half, rub quickly over the surface of an oil painting, after which polish with a silk handkerchief to remove dust and dirt.

Add a drop or two of oil to the shoe blacking to prevent the leather from cracking. It is also fine to use on damp boots or shoes.

To polish patent leather, remove every particle of dust, and apply a mixture of one part linseed oil to two parts cream. It should be well mixed and applied with a flannel. Rub leather well with a soft, dry cloth.

Apply magnesia to the wrong side of silk to remove the grease spots.

Some other suggestions come from a domestic science teacher of large experience. To keep the nickel utensils of the bath-room bright, they may be rubbed with a paste made from whiting and lard, moistened with a little alcohol or ammonia. Aluminum does not readily tarnish, and is easily kept bright with whiting, or with any of the fine pastes used for silver.

How to Wash Flannels.

A writer in the Evening Post says: "To shake flannels thoroughly lessens the difficulty of washing them. An expert in laundering flannels advises the soaking of those that are very much soiled, for half an hour, in a strong solution of soap water that is lukewarm and contains a tablespoonful of powdered borax. The vessel should be covered to hold such heat as the water possesses. After soaking, squeeze and pull gently between the hands, immersing frequently, taking care only that no soap is rubbed on the flannels and that no board is used with them. If very much soiled, they should be washed through two soapy waters kept at the same temperature, then rinsed through two more clear, but no cooler waters. It is better, after pressing out as much water as is possible, to shake them for the riddance of further moisture. If they are passed through the wringer they should be smoothly laid, and not subjected to the greatest pressure of the rollers. Dry them in the house, or in a bright, breezy air. They should be very lightly pressed in ironing."

Chinese Dressmakers.

The Woman's Home Companion gives an interesting account of a Chinese tailor and his usual fidelity in following a model set before him: "The sewing as well as dressmaking, is all done by men tailors in China. There are many amusing stories told of them as copyists of the American's way of making up garments. A friend had need of a dozen undergarments. As she came over on shipboard a button was lost, and an exceedingly clumsy and ugly one replaced the lost one, which was of pearl. On reaching Shanghai she desired a tailor to copy from this garment, which was placed in his hands as a model. He brought the garments, exquisite creations in lace and tucked muslin, and each of the dozen adorned with a button exactly like the one on the sample garment. Upon having his attention called to the ugly button, his reply was, 'Like Missy,' and he was greatly disappointed that his efforts to please were not appreciated. He had spent many hours in search for 'like' buttons, and no doubt was greatly disgusted with the unreasonableness of the foreign lady."

Dyspepsia's Victims.

THE CAUSE OF THE TROUBLE AND HOW TO OVERCOME IT.

It Frequently Produces Headache, Heartburn, Dizziness and Other Distressing Symptoms—A Victim Tells of Her Release.

From the Telegraph, Quebec.

The primary cause of indigestion or dyspepsia is lack of vitality; the absence of nerve force; the loss of the life-sustaining elements in the blood. No organ can properly perform its functions when the source of nutrition fails. When the stomach is robbed of the nutriment demanded by nature, assimilation ceases, unnatural gases are generated and the entire system responds to the discord.

A practical illustration of the symptoms and torture of dyspepsia is furnished by the case of Mrs. A. Labonte, who lives in the village of Stadacona, Que. When interviewed by a reporter of the Quebec Telegraph, Mrs. Labonte looked the picture of vigorous health, showing no traces of the malady that had made her life for the time miserable. Speaking of her illness, Mrs. Labonte said: "For about two years I suffered dreadfully. My digestive organs were impaired, and the food I ate did not assimilate, and left me with a feeling of flatulency, pain and acidity of the stomach, and frequently heartburn. This condition of affairs soon told on my system in other ways, with the result that I had frequent headaches, dizziness, and at times a dimness of vision with spots apparently dancing before my eyes. I became so much run down that it was with difficulty I could do my household work, and at all times I felt weak, depressed and nervous. While I was at my worst, one of my friends, seeing that the doctor was not helping me, urged me to try Dr. Williams' Pink Pills. My husband then got me half a dozen boxes and I began taking them. After I had used two boxes I began to enjoy my meals and the various symptoms of my trouble began to disappear. I continued the pills until I had used the half dozen boxes, when I again felt perfectly well. My stomach was as healthy as ever it had been. I could sleep well and my head was clear and free from the dizziness and aches that so long helped make me miserable. It is more than a year since I stopped taking the pills, and health has continued better than it was for years before." Mrs. Labonte added that she will always feel grateful to Dr. Williams' Pink Pills for the misery they have released her from, and she always advises friends who are ailing to use them.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark. Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

PARSONS' PILLS

will cure Biliousness, Constipation, all Liver complaints. They expel impurities from the blood. Delicate women find sure relief from using them.

To Cure Sick Headache
and remove impurities from the stomach and bowels. Put up in glass Vials. Thirty in a bottle; one a dose. Recommended by many physicians everywhere, as the best Liver Pill made. Sixty-four page book sent free by mail. Sold by all Druggists, or sent post-paid for 25 cents in stamps. L. S. JOHNSON & Co., Boston, Mass.

FOR
**Impure Blood,
Thick Water,
Swellings,
Fever, Cough,
Lost Appetite, Etc.**

USE THE RELIABLE
**GRANGER
Condition Powder**

THE BAIRD COMPANY, Limited, Proprietors.
A SARNIA LADY

Tells How Milburn's Heart and Nerve Pills Cured Her Nervous Troubles and Strengthened Her Weak System.

Milburn's Heart and Nerve Pills are an inestimable boon to anyone suffering from any disease or derangement of the heart or nerves or whose blood is thin and watery.

Mrs. E. Horning, of 115 George Street, Sarnia, Ont., is one of those whose experience with this remedy is well worth considering.

It is as follows:—"I am pleased to recommend Milburn's Heart and Nerve Pills to anyone suffering from nerve trouble, no matter how severe or of how long standing."

"For years my nerves have been in a terribly weak condition, but Milburn's Heart and Nerve Pills, which I got at Geary's Pharmacy, have strengthened them greatly and invigorated my system, leaving me no excuse for not making known their virtues."

"I cannot refrain from recommending these pills to all sufferers as a splendid cure for nervousness and weakness."



A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc.
Purely Vegetable, large bottles, only 25 CENTS.

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Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

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T. H. HALL,
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St. John, N. B.

Another 10 Heard From

Recently we published a list of TEN of our Students under one roof in the C. P. R. OFFICES, ST. JOHN.

Now comes the IMPERIAL OIL CO. with another TEN as follows: Messrs. John F. Bullock, Thos. H. Bullock, H. A. Drury, Norman R. Shaw, H. B. Storey, J. F. Donohue, Fred McKean, G. W. Watters, Miss Annie Tingey, Miss Gerwie Bustin.

Send for our Catalogue and you will be better able to understand why our students are so successful.
S. KERR & SON.



The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

JESUS THE BREAD OF LIFE.

Lesson 2. July 8. John 6: 22-40.

Read John 6: 22-71.

Commit Verses 35-37.

GOLDEN TEXT.

Jesus said unto them, I am the bread of life, John 6: 35.

EXPLANATORY.

I. SEEKING THE BREAD THAT PERISHETH.—Vs. 22-27. THE DAY FOLLOWING the miracle of the loaves (Lesson XII., Second Quarter), and the storm on the Sea of Galilee (last lesson). THE PEOPLE (multitude) WHICH STOOD ON THE OTHER SIDE OF THE SEA. The other side from Gennesaret, where Jesus and his disciples landed in the early morning (Mark 6: 53). Those who remained in the vicinity of Bethsaida, and the place where the miracle was wrought, or went back to that place. SAW THAT THERE WAS NONE OTHER BOAT THERE, etc. This explains why they expected to find Jesus on that side of the sea.

23. HOWEVERT THERE CAME OTHER BOATS. Show how these people were able to cross the sea. If this had not been said, some one would have suggested that there was a contradiction. TIBERIAS. The principal city on the west coast. AFTER THAT THE LORD HAD GIVEN THANKS. Showing the deep impression this solemn act made in connection with the miracle. The multitude fed not only on bread, but on bread blessed from heaven.

24. THEY ALSO TOOK SHIPPING The boats that came from Tiberias.

FIRST QUESTION. 25. RABBI. Master, teacher. WHEN CAMEST THOU HITHER? "When means, too, how, and may have in it a trace of why." The question implies that they had been seeking Jesus for some time and were surprised to find him where he was.

26. JESUS ANSWERED, not their question, but their needs. YE SEEK ME, NOT BECAUSE YE SAW THE MIRACLES. Gr. and R. V., "signs." They were not attracted by the miracles of God's love, as types and proofs that Jesus was the Messiah, as invitations to trust and love him. BUT BECAUSE YE DID EAT OF THE LOAVES, AND WERE FILLED. The verb means "were satisfied as a beast is with fodder." They were not hypocrites; they only took a low view, and were selfish. Their motives lay chiefly in the results of the miracles; the healing, the satisfying of hunger, and not in the miracles as signs.

27. LABOR NOT. Work not; the same word as "work" in vs. 28-30 below. FOR THE MEAT WHICH PERISHETH. The food for the body. This is not to be the chief end even of work for daily food; it is not to be the great object for which we expend our energies.

II. SEEKING THE BREAD FROM HEAVEN.—Vs. 27-34. 27. BUT FOR THAT MEAT (food) WHICH ENDURETH UNTO EVERLASTING LIFE. Use all the energies of your nature in the wise way, and for the

COFFEE COMPLEXION.

Many Ladies Have Poor Complexions from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. —, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battie Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a general healthy condition of the body.

wisest purpose. Put your life not into that which is transient, but that which is permanent, sustaining, inspiring, and building up that in you which is eternal. "On earth there is nothing great but man; in man there is nothing great but mind."

THE SON OF MAN. The Messiah, the type and representative of the human race. HIM HATH GOD THE FATHER SEALED TO seal anything is to attest by some sign or mark that it is genuine, that it comes from the person who sealed it with his endorsement. The seal of the ancients was like our signature. God authenticated Jesus by signs all could understand, giving him the divine "sanction and endorsement as a Teacher and Saviour."

SECOND QUESTION. 28. WHAT SHALL (or must) WE DO. The question is suggested by the command to labor in v. 27. THAT WE MIGHT WORK THEIR WORKS OF GOD? The works required by God, in order that we may obtain that bread of which he had been speaking. No one can eat for another.

29. THIS IS THE WORK OF GOD. What God bids you do in this matter. THAT YE BELIEVE ON HIM WHOM HE HATH SENT. There is no multiplicity of separate acts, but the one great essential underlying all good works—a committing of body and soul to our Lord, who gives the new heart and right spirit, out of which flow the works of God as naturally as waters flow from a fountain or good fruit grows on good trees. His word is truth; his commands are right; his example perfect.

THIRD QUESTION. 30. WHAT SIGN. The usual word for "miracle" in John. SHEWEST THOU THEN, THAT WE MAY SEE, AND BELIEVE. True faith must always have a foundation. What signs, what proofs do you bring that bear the "image and superscription of God," and thus authenticate your mission? What kindly acts that will prove you to be worthy to be the king of the Jews and require our obedience?

31. OUR FATHERS DID EAT MANNA IN THE DESERT (see Ex. 16). AS IT IS WRITTEN (Ex. 16: 4; Psa. 78: 24, Septuagint Version). "Moses proved that he was sent from God by giving the people bread from heaven to eat; now what do you do that is greater than this to prove that you are the greater prophet, even the Messiah, who will deliver us from our bondage to the Romans, as Moses delivered us from the Egyptians? Jesus had fed five thousand with five loaves from the earth for one meal. Moses had fed two millions for forty years with bread from heaven."

32. THEN JESUS SAID. To prove his claims and to show them that they thought only of bodily feeding, while the feeding of the body by Jesus was but a type of a richer, nobler supply, far more difficult to bestow.

FOUR POINTS OF SUPERIORITY. FIRST. MOSES GAVE YOU NOT Better as R. V., "It was not Moses that gave." He was not the source of the manna. BUT MY FATHER GIVETH YOU. The same God who gave you the manna, but holding a much closer relation to Jesus than to Moses.

SECOND. THE TRUE BREAD. That which fulfils absolutely, ideally, the highest conception of sustaining food. The bread which men most need, that is most important to their well-being, that sustains the soul to everlasting life.

THIRD. FROM HEAVEN. The manna came from heaven, as God himself said (Ex. 16: 4). But rather from the visible heaven, the atmosphere; but the true bread came from the real heaven, where God the Father dwells.

33. FOR THE BREAD OF GOD IS HE (better in R. V., "that") WHICH COMETH DOWN FROM HEAVEN. "Christ does not identify himself with the bread till the next answer." He simply gives the criterion by which the true bread can be known.

FOURTH. AND GIVETH LIFE UNTO THE WORLD. The manna was for one nation, while the true bread is for all the world. The manna was for a brief age; the true bread is for the world in all ages.

FOURTH QUESTION. 34. LORD (sir), EVERMORE GIVE US THIS BREAD. They probably had vague ideas of what this bread was and may have thought of some miraculous supply, like that furnished the day before, or like the tree of life in Eden; though some may have felt the power of spiritual hunger and longed for spiritual food.

III. JESUS THE BREAD OF LIFE.—Vs. 35-49.—35. JESUS SAID UNTO THEM, I AM THE BREAD OF LIFE. By his death and atonement Jesus brings spiritual life to men. He awakens the spiritual faculties and senses that were dead to the higher immortal interests. He sends the Holy Spirit, who imparts and sustains life.

We find in looking over our life that the things which have ministered most to our soul's growth come from the personal power of soul over soul, manifested (1) by the character, (2) by a mysterious, undefined influence, (3) by single acts of heroic or saintly virtue, (4) by books recording these characters or deeds. All these personal influences are exerted in the highest

degree by Jesus over those who love, trust, and obey him.

This bread must be received, digested, used by the soul in its natural activities.

HE THAT COMETH TO ME . . . HE THAT BELIEVETH ON ME. Coming and believing are the ways in which this living bread is received.

36. YE . . . BELIEVE NOT. You have not eaten this bread and therefore have not had the experience I speak of.

But the bread of life is not a failure. 37. ALL THAT THE FATHER GIVETH ME. This is the divine side of our salvation. AND HIM THAT COMETH TO ME. This is the human side, so that no one may stay away because he imagines that the Father had not given him to Jesus. There is a welcome for all.

38. FOR I CAME DOWN FROM HEAVEN, NOT TO DO MINE OWN WILL, etc. Here Christ gives a reason why none need fear that they will be cast out, and fall of salvation if they seek it. For he came down from heaven for this very purpose,—not for his own pleasure, but to carry out the will of God which will is revealed in the next verse.

39. THIS IS THE FATHER'S WILL, etc. No power in earth or hell could destroy those who trusted him. He would rescue them even from the power of death. The divine will, instead of being a hindrance, was the assurance of salvation.

40. MAY HAVE EVERLASTING LIFE. He would give eternal life to all who would receive it, and would sustain it forever and ever. Compare the tree of life in the New Jerusalem.

Discomfort After Eating.

People who suffer after eating, feeling oppressed with a sensation of stiffness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the Stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, should use a few doses of

RADWAY'S PILLS.

Which will quickly free the system of all the above-named disorders.

DR. RADWAY & CO., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing in and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used six boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy drowsy feelings; felt like a drunken man; pain right above the navel, like as if it was bile on top of the stomach. My bowels were very constive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few monthfuls of food came up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully, BEN ZAUGG, Hot Springs Ark.

Radway's Pills

Are purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of All Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles.

SICK HEADACHE and ALL DISORDERS OF THE LIVER.

Price 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. Helen Street, Montreal, Canada. Be sure to get Radway's. Look for the U. S. Government "R. R. R." stamp on what you buy.

The Old Reliable Remedy for Diarrhoea and Dysentery.



Grandma Mrs. Thos. Sherlock, Annapolis, Md., recently wrote: "My little girl, three years of age, was taken very bad with diarrhoea, and we thought we were going to lose her, when I remembered that my grandmother always used Dr. Fowler's Extract of Wild Strawberry, and often said that it saved her life. I got a bottle and gave it to my child, and after the third dose she began to get better and slept well that night. She improved right along and was soon completely cured."

Advertisement for Pain-Killer with text: ALWAYS KEEP ON HAND Pain-Killer THERE IS NO KIND OF PAIN OR ACME, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE. LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.

Renew Your Order for 3rd Quarter Now.

Table listing subscription rates for Baptist Superintendents, Teachers, and various publications like Young People, Our Little Ones, and Young Reaper.

Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL

As an internal and external remedy. We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities.

Wm. H. Turner, Charles L. Kent, Joseph E. Wyman, ex-Mayor, R. E. Poltera, Lawrencetown, N. S., by Manufactured at Yarmouth, N. S., by Fred L. Shaffner, Proprietor.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year.

CANARD, N. S.—12 young persons were baptized at Canard, N. S., on Sunday 17th, by the pastor, C. H. Martell.

CHARLOTTETOWN, P. E. I.—We were privileged on Sunday evening to baptize Blanche and Margaret McWilliams, daughters of Mr. and Mrs John McWilliams. G. P. RAMMOND. June 18th.

ST ANDREWS, CHARLOTTE CO., N. B.—The good work goes on here at St. Andrews, in a testimony meeting 36 took part, 40 in a Conference meeting with about 50 present. Held communion yesterday, June 17th, over 20 partook. We praise the Lord for his goodness. J. W. S. YOUNG.

EAST POINT, P. E. I.—I have resigned the pastorate here to take effect at the end of this month. We have been much blessed in the work here, but to God be all the glory. There is yet much work to be done and the church needs at once a faithful undershepherd. The undersigned is also open to a call from any church needing his service. E. A. MCPHERK. Kingsboro, P. E. I., June 16th.

LAWRENCETOWN.—Sunday, June 10 was a good day with us at Lawrencetown. Had the privilege of baptizing five converts before the morning service. Rev. D. O. Parker preached a very helpful sermon, after which those who had been baptized were welcomed into the church. We hope others will soon follow their Lord. LEWIS F. WALLACE.

ALBERTON, P. E. I.—Yesterday, the 17th, in the presence of a large gathering, I had the pleasure of baptizing two promising young people. These, with three others received by letter, were afterwards given the right hand of fellowship. We thank God for these additions to our number and are praying for greater blessings. Others we believe will follow the example of the Saviour in the near future. Brethren, pray that God's cause may prosper here. A. H. WHITMAN.

1ST HILLSBOROUGH—On Tuesday evening, June 21st, a large delegation of ladies representing our W. M. A. Society, assembled at the parsonage and through their president, Mrs. J. A. Blakney, presented Mrs. Townsend with a certificate constituting her a life member of the Woman's Baptist Missionary Union. The presentation was made in a kind and graceful speech. Though the recipient was taken entirely by surprise she responded in a few words, expressive of her gratitude for such a token of regard and of her desire to do all within her power to aid the cause of missions. The pastor also made a short speech, thanking the sisters for the honor they had done his wife.

Brussels Street, Germain Street, Leinster Street Baptist Churches are supplied with our individual Communion services, and are PLEASED with them. We would be pleased to fill orders from other Churches, and will give satisfaction.

A. H. CHIPMAN, M'GR.

Agent in Maritime Provinces for outfit supplied by Am. Bap. Pub. Society.

PHILADELPHIA PA.—The following is taken from the Baptist Commonwealth, Philadelphia.— "Chester, Emmanuel.— Pastor Selden W. Cummings. On the first Sunday of the month, four were received, making thirty-nine received this winter, thirty coming by baptism. The work in all departments is progressing finely. The church has just been favored by the donation of a parsonage and grounds adjoining the church building, the gift of Mr. Samuel A. Crozer, of Upland."

Cash for Forward Movement.

Mrs W T Crossley, \$1 50; David Burt, \$3; Jas H Jollotta, \$1; Edward Quinn, \$2; Robt Quinn, \$1; Enoch Griffin, \$3; Sir Charles Tupper, \$25; G B Lutz, \$50; H J Dick, \$5; Frank Carney, \$2. Thanks for the above and we still hope to hear from others soon. WM. E. HALL. 93 North St., Halifax, June 20.

Denominational Funds, N. S.

FROM JUNE 1ST TO JUNE 20TH, 1900. Mira church, \$3 88; Homeville, \$2 83; Port Morien, \$2 81; "Norman A," \$10; New Canada, \$2; Chelsea, \$3; Milton, Queens, \$11.46; Hampton, \$12; do, S. S., \$2; Lower Aylesford, \$25.25; do, special, \$3 75; Mr and Mrs Judson Eaton, Canard, \$2; Clementsport church, \$5; Bridgewater, \$7 60; New Tusket \$2; Clements vale, \$13 50; Temple church, Yarmouth, \$77.08; Great Village, \$16 65; Dartmouth, \$25 90; 3rd Horton, \$1.50; Smith's Cove, \$3; 1st Digby Neck, \$16; Tanook, \$4 13; Lake George, \$2 50; do, special, \$2 50; Caledonia, \$5 85; Sydney, \$29; A sley Bishop, New Minas, \$5; Miner McElmon, Oxford, \$20; Canning church, \$6; Bay View, Yarmouth, \$7; Martha J. Hay, Greenwich, \$10; Paradise and Clarence church, \$19; do, \$5; Rev. J. C. Morse, Sandy Cove, \$5; Brooklyn S S (Liverpool church,) \$2.90.—\$373 09 Before reported, \$9787.02. Total \$10160 11. A. COHOON, Treas. D. F., N. S. Wolfville, N. S., June 20th.

Thanks I wish to thank the many kind friends who have so tenderly remembered me by letters and telegrams, in my great bereavement. Their words of sympathy and comfort are fully appreciated. EMERLINE A. RAND. 17 Madison Ave., Toronto, June 18.

Personal.

We deeply regret to learn of the sudden death on Sunday last of Mrs. Murray, wife of Pastor Joseph Murray of Shelburne. Bro. Murray and the family have our sincerest sympathy in their sad bereavement.

Rev. M. W. Brown, having accepted a call to the pastorate of the 3rd Yarmouth Church, is about removing to his new field of labor. His correspondents are desired to note that his new address will be, Brazil Lake, Yarmouth County, N. S.

As a member of the Alumnae Association of Acadia Seminary, I wish to protest against the manner in which the moderator of the Association at Aylesford introduced the present principal of the school, as reported in the Halifax Herald of June 22. If "a woman could not do" the work why have the governors and authorities allowed it to remain in her hands for nineteen years? Certainly the grip of the hand that rocks the cradle must have been very strong if in all that time it could not have been loosed. How is it that the school is so prosperous and flourishing, so strong in intellectuality, refinement and piety. Some portion at least must have been done previously, not all in the past nine months.

Is it just or courteous to publicly discount years of painstaking, faithful, successful service? The school founded by Miss Shaw (now Mrs. Alfred Chipman) built up and nurtured by such women as Mrs. Tufts, Miss Graves, Miss Trne and others of a shorter term of service, has a large Alumnae who cherish most tender and grateful feelings for these noble women, and resent any implication as to their efficiency, ability or success. It is earnestly hoped that the future of the school may widen and broaden, but it will

be upon the foundations of truth, wisdom and culture so deeply laid by these same women. A Member of the Alumnae.

We do not know what the Herald reported in reference to the remarks in the connection of which our correspondent writes, but our recollection is that the moderator said nothing which reflected upon the ability of the ladies or to which any friend of the Seminary would be likely to object. It did not occur to the writer that they might give offence to anyone. EDITOR MESSENGER AND VISITOR.

FIRST NATIONAL BAPTIST CONVENTION OF CANADA.

The following statement of arrangements as to rates, routes and side-trips has been received from H. E. Sharpe, Esq., Chairman of the Transportation Committee.

Delegates will pay the regular first class rail fare to Winnipeg, take a receipt for money paid and receive a standard Railway Convention Certificate from the office issuing the ticket. On their return journey they will be furnished with tickets back to starting point free.

Parties wishing to travel by the Lake route will be charged \$4.50 extra for meals and berth and \$9.00 extra if the Lake route is taken in both directions. The above rates will apply to delegates and wives and daughters of delegates. Sons of delegates who are under age and who are at school or college at the expense of and under the full control of their parents will also be entitled to delegates' rates.

Tickets can be purchased in the east from June 26th to July 5th limited to reach Winnipeg July 8th, good to return to reach starting point Aug. 15th. Delegates will travel over the Canadian Pacific Railway system east of Winnipeg.

Delegates from the east may purchase tickets at Winnipeg for the Coast, Kootenay and North West Territory at one regular first class fare from Winnipeg to destination, at destination they will be furnished with free transportation back to Winnipeg.

Delegates visiting the coast may go some little distance across the boundary visiting Western American coast points and return to Winnipeg free of charge over either Canadian Pacific, Northern Pacific, or Great Northern Railways.

Delegates may if they desire to do so, visit the Kootenay District at one regular first class fare.

Delegates expecting to attend the Convention are earnestly requested to send their names at the earliest possible moment to the Secretary of the Committee, Rev. C. A. Eaton, Toronto, Ont. Maritime Province delegates will be furnished with all information as to travel by Rev. J. B. Morgan, Aylesford N. S., delegates from Ontario and Quebec will be furnished with information by Fred L. Ratcliff Esq., 34 Church St., Toronto.

Let as many as possible plan to go and especially it is urged that the Churches send their pastors. JOHN BURTT MORGAN. Trans. leader for Mar. Provs.

A Great Name

is a guarantee of superior worth

In baking powder, in these days of unscrupulous adulteration, a great name gives the best security.

There are many brands of baking powders, but "Royal Baking Powder" is recognized at once as the brand of great name, the powder of highest favor and reputation. Everyone has absolute confidence in the food where Royal is used.

Pure and healthful food is a matter of vital importance to every individual.

Royal Baking Powder assures the finest and most wholesome food.

Avoid alum baking powders. They make the food unwholesome.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

SUTTON-SLO church, Tracy Rev. H. B. Sicut Ware, June 6 Woodstock, to Mills.

HAWKINS-W bride's parents, Rev. W. F. Haw both of Frederic

KILFILLIN-K home, Hatfield by Pastor S. D to Lucy Kincaid Co., N. B.

VANHORN-T Arcadia, June Webster L. Van to Agnes L. Tre

SPEAR-PRICE 19th Inst., by R. Rev. Mr. Suth Spear to Elfrida parish of Sussex

DIMMEL-EISE the Baptist Pars Rev. W. B. Be and Willa Eisen

WHYNOT-EISE the Baptist Pars Rev. W. B. Beza ton, to Abbie El

GROSS-GODDA 20th, by Rev. W. Gross to Zora M

WRIGHT-FUR the bride's par County, N. B., Barton, Charles Settlement, York A. Furrow, of C N. B.

SMULLIN-MCN of the bride's pa June 20th, by Re B. Smullin, of Du B, to Mrs. Elect

HOSFORD-DAV the bride's parent Wright, John Hos Ethel Davidson of N. B.

ARCHIBALD-PA N. S., June 18th James C. Archibald Blanche Palmer of

TITUS-CRANDA bride, Pettitcodiac E. Ting, Bertford Kings County, N. of Pettitcodiac, We

BROWN-JONES-Salisbury, May 31st Albert V. Brown to Steeves Mountain,

CRANDALL-DEL the bride's father, B Smith, M. A., V New Germany, to ter of J. L. Delong

TOMPKINS-DAV June 5th, by Rev. A M. Tompkins to M Bristol.

WHITE-KINNEY June 6th, by Rev. Seymour White of tooke, Maine, to L Greenfield.

SHAW-HALEY. June 13th, by Rev. son Millard Shaw to of Middle Simonds.

MCCAIN-WAKEM bride's father, Rob June 20th, by Re Andrew Beecher M N. B., to Marion Al field.

DEMMINGS-STRA church, Andover, Rev. A. H. Haywa Roy Dakin, Rev. R Pastor of Andover stist churches, to An Andover.



MARRIAGES.

SUTTON-SLOAT.—At Free Baptist church, Tracy's Mills, Carleton Co., by Rev. H. B. Sloat, assisted by Pastor De Ware, June 6th, M. Stanley Sutton, of Woodstock, to Julia A. Sloat of Tracy's Mills.

HAWKINS-WRIGHT.—At the home of bride's parents, by Rev. H. B. Sloat, assisted by Rev. J. D. Freeman, June 13th, Wm. F. Hawkins to Matilda A. Wright, both of Fredericton.

KILFILLIN-KINCAID.—At the minister's home, Hatfield Point, N. B., June 15th, by Pastor S. D. Ervine, Charles Kilfillin to Lucy Kincaid, all of Springfield, Kings Co., N. B.

VANHORN-TREFFRY.—At the Parsonage, Arcadia, June 13th, by Pastor Grant, Webster L. VanHorn, of East Chebogue, to Agnes L. Treffry of Yarmouth.

SPEAR-PRICE.—At Sussex, on the 19th inst., by Rev. W. Camp, assisted by Rev. Mr. Sutherland, Charles Beverly Spear to Elfrida May Price, both of the parish of Sussex, N. B.

DIMMEL-EISENHAUR.—On June 7th, at the Baptist Parsonage, Mahone, N. S., by Rev. W. B. Bezanson, Charles Dimmel and Willa Eisenhaur, all of New Cornwall.

WHYNOT-EISNOR.—On June 13th, at the Baptist Parsonage, Mahone, N. S., by Rev. W. B. Bezanson, Ira Whynot of Milton, to Abbie Eisnor of North West.

GROSS-GODDARD.—At Spingdale, June 20th, by Rev. W. Camp, Richard Maitland Gross to Zora May Goddard.

WRIGHT-FURROW.—At the residence of the bride's parents, Canterbury, York County, N. B., June 5th, by Rev. C. N. Barton, Charles H. Wright, of Harten Settlement, York County, N. B., to Jennie A. Furrow, of Canterbury, York County, N. B.

SMULLIN-MCNALLY.—At the residence of the bride's parents, Meductic, N. B., June 20th, by Rev. C. N. Barton, Thomas B. Smullin, of Dumfries, York County, N. B., to Mrs. Electa Dow, of Meductic, N. B.

HOSFORD-DAVIDSON.—At the home of the bride's parents, June 20, by Rev. F. C. Wright, John Hosford of St. Martins, and Ethel Davidson of Upham, Kings County, N. B.

ARCHIBALD-PALMER.—At Port Hillford, N. S., June 18th, by Rev. Ward Fisher, James C. Archibald of Smithfield, to Ethel Blanche Palmer of Lower Caledonia.

TITUS-CRANDALL.—At the home of the bride, Petitcodiac, June 20th, by Rev. J. E. Tiner, Bertford W. S. Titus of Upham, Kings County, N. B., to Grace C. Crandall of Petitcodiac, Westmorland County, N. B.

BROWN-JONES.—At the parsonage, Salisbury, May 31st, by pastor J. E. Tiner, Albert V. Brown to Ella A. Jones, both of Steeves Mountain, Moncton Parish, N. B.

CRANDALL-DELONG.—At the home of the bride's father, June 20th, by Rev. H. B. Smith, M. A., William W. Crandall of New Germany, to Amy H., eldest daughter of J. L. DeLong, Esq., of Union Square.

TOMPKINS-DAVIES.—At Bristol, N. B., June 5th, by Rev. A. H. Hayward, Harry M. Tompkins to Maude May Davies, all of Bristol.

WHITE-KINNEY.—At Greenfield, N. B., June 6th, by Rev. A. H. Hayward, Frank Seymour White of Sprague's Mills, Aroostook, Maine, to Louis Sabina Kinney of Greenfield.

SHAW-HALEY.—At Middle Simonds, June 13th, by Rev. A. H. Hayward, Allison Millard Shaw to Edna Belle Haley, all of Middle Simonds.

MCCAIN-WAKEM.—At the home of the bride's father, Robert Wakem, Greenfield, June 20th, by Rev. A. H. Hayward, Andrew Beecher McCain of Florenceville, N. B., to Marion Alberta Wakem of Greenfield.

DEMINGS-STRATON.—At the Baptist church, Andover, N. B., June 20th, by Rev. A. H. Hayward, assisted by E. Le-Roy Dakin, Rev. R. Willard Demings, Pastor of Andover and Forest Glen Baptist churches, to Amy I. Reed Stratton of Andover.

RICHIE-FERRO.—At the residence of the officiating minister, Woodstock, on the 13th inst., by Rev. Thos. Todd, Frank Richie of Canterbury, and Maud Ferro of Southampton, both of the county of York.

STEWART-ATHERTON.—At the residence of the bride's parents, on the 13th inst, by Rev. Thos. Todd, David Stewart of Grafton and Annie Atherton of Woodstock, both of Carleton Co.

SMITH-DICKINSON.—At the home of the bride, on the 15th inst., by the Rev. Thos. Todd, Samuel J. Smith and Louise Dickinson, both of Woodstock.

DEATHS.

STUART.—At Cumberland Point, Queens Co., N. B., on 16th inst., of spinal meningitis, Mary B., daughter of James Stuart, aged 22 years. Three sisters and two brothers remain to mourn her loss.

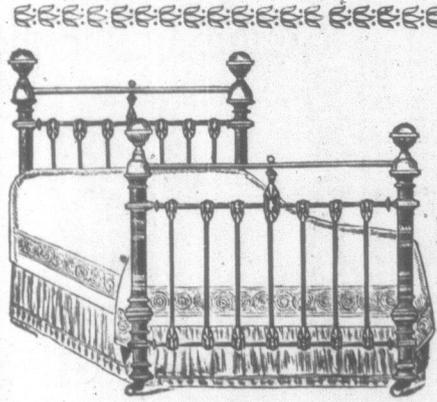
STUART.—At Bayside, Charlotte Co., N. B., on the 8th inst., Mrs. Stuart, aged 89 years and 6 months, leaving three sons, three daughters and a number of grandchildren to mourn the loss of one of the most devoted saints, filled with the Spirit and happy at death with the hope so very bright of going home. Funeral attended by J. W. S. Young.

TOOLE.—At Kara, Kings Co., N. B., June 14th, of consumption, Geo. B. Toole, leaving a widow and four children, a large number of other relatives and many friends to mourn his departure. Some years ago deceased made his peace with God and has since lived a life of peaceful trust in him. To his friends he expressed his willingness to pass to his eternal reward stating that he was happy in Jesus. "Blessed are the dead who die in the Lord." "Oh, to live the life of the righteous." Then we can die like him. May God's promises be verified to the afflicted ones.

BERRY.—At Hillsboro, on June the 5th, Jennie, the beloved wife of Bliss Berry, aged 33. The death of our dear sister did not come as a surprise to her many friends, for they had long been sadly prepared for it. Some months ago the best medical authority pronounced her to be suffering with internal cancer which would terminate fatally. Thus having the sentence of death in herself she anticipated clearly and calmly the end, and like Paul, she trusted not herself, "but in God which raiseth the dead." She was a true believer in Jesus, having been baptized several years ago by the Rev. Ezekiel Hopper and admitted to the Baltimore church, with which she remained in fellowship to the close of her life. She bore her sufferings with great patience and resignation, and gave evidence of the possession of a good hope through grace. Everything was done by her devoted husband and parents, which tended to mitigate her pain or add to her comfort. Some months ago she was removed to her father's home that she might be near to those who were dearest to her. The end came very peacefully, and it may truly be said that she fell asleep in Jesus. May God bless and sustain the bereaved husband, the three motherless children, the parents and other sorrowing friends.

Home Courtesies.

"We meet at the table three times a day in most families," says Margaret E. Sangster in the Ladies' Home Journal, "and our best opportunity for conversation is usually found there. To sit at a meal in taciturn silence, speaking, only about the affairs of the moment, asking and answering questions, but having no genuine table talk is a great mistake. There are homes in which meals are taken in haste or in funereal gloom, where father, mother and children say 'yes' and 'no' and 'another cup of coffee, if you please,' or 'pass the pepper,' but nobody talks. There is no interchange of opinion, no flashing of wit, no merriment, and not even ordinary politeness shown in the courteous and brusque inelegance of the family in general.



**BRASS
WHITE
ENAMEL
BEDS**

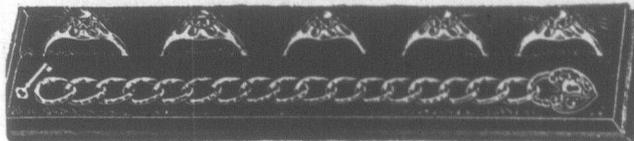
METAL BEDS

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Allison

Given Away Free



In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 13 packages of our assorted Steel Pens to sell among your neighbors and friends at 10c. per package. When sold remit us amount due, \$1.30, and we will forward premium you select from our mammoth catalogue which we mail with goods. Send to day. Address
STANDARD WATCH & NOVELTY CO., Dept. H., ST. JOHN, N. B.



To any Reader

of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thoman) on the most reasonable terms, as thousands of our customers can testify. Catalogue sent free on application.

JAS. A. GATES & Co.
MIDDLETON, N. S.

INCOME INSURANCE

DO YOU WISH to know something about our New Form of Insurance? It will pay you to investigate it even if you have absolutely opposed Life Insurance plans hitherto. If you will favor us with your age we will send you in return the details of the best Protection and Investment plan that was ever devised.

1871 PROMPT SETTLEMENT IS OUR STRENGTH. 1900
Confederation Life Association, Toronto,
S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent
Office, 45 Canterbury St., St. John, N. B.



"A PERFECT FOOD—as Wholesome as it is Delicious."

**Walter Baker & Co.'s
Breakfast Cocoa.**

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

WALTER BAKER & CO. Ltd.

ESTABLISHED 1780.

Branch House, 6 Hospital St., Montreal.

"I hold it to be a girl's province, if she is aware of such a state of things in her home, to set it right not by criticism and comment, nor by a sudden and violent change of the usual routine, but by a gentle and constant exercise of her good judgment. She perhaps attended to such matters as the flowers for the table, and the desserts, and she may take special pains to have a bunch of bright blossoms or fragrant roses in vase or bowl as the chief table adornment, while she tries to choose and concoct the desserts which her father and brothers prefer."

Admiral Dewey has a valuable collection of butterflies, which is insured for \$6,000.

Use the genuine

**MURRAY & LANMAN'S
FLORIDA WATER**

"The Universal Perfume."
For the Handkerchief
Towel and Bath.
Refuse all substitutes.

News Summary

Copious rains are reported from several districts in Manitoba.

Eight men were killed by an explosion of gas in the Canmore, Alberta, mine.

The Irish Nationalist Convention opened at Dublin, with Mr. John Redmond presiding.

The late Mrs. Gladstone was buried by the side of her husband in Westminster Abbey.

The Toronto-Collingwood Short Line Railway bill was defeated in committee at Ottawa.

Mr. Thomas Hay has been appointed Superintendent of the North Bay division of the C. P. R.

John O'Brien of Toronto was placed in the lock-up at Port Dalhousie to sober up, and was found dead in the cell.

A cable from Paris states that Canada has been awarded the first prize for its display of timber at the exposition.

The people of Dawson city have subscribed \$8,678 25 for the immediate benefit of the Fire Sufferers' Fund at Ottawa.

Unless a uniform wage of \$2 a day and a working day of nine hours are conceded, the electric linemen of Ottawa threaten to strike.

Chas. W. Mimmack, aged nineteen, employed at the Ogilvie mill in Winnipeg, was caught in a wire cable and drawn beneath the roller drum. He died from his injuries.

A delegation, composed of over one hundred hotel and business men, attended the Law and Amendments Committee of the Manitoba Legislature to protest against the prohibition bill.

Mr. John W. Munro, Liberal, was elected by acclamation for North Kennew, to fill the seat in the Ontario Legislature made vacant by the death of Mr. Andrew T. White, Conservative.

Captain Simon Bouchie of Arichat has launched a trim-looking schooner of 38 tons register from his yard recently. This is the first vessel launched in Arichat since 1874 when the Hon. Isidore LeBlanc launched the barque County of Richmond.

Jamaica is excited over the story that the Secretary of State for the Colonies has ordered a military conscription at St. Kitt's and Nevis, by which every male between 17 and 40 is liable to compulsory military service. The local press denounces the step.

A cable message has been received at the militia department which goes to show Strathcona's Horse is with General Buller in the movements inward from Natal. The message is sent by Colonel Steele from Newcastle and reads: "With Buller moving forward."

BOXES OF GOLD.

Sent for Letters About Grape-Nuts.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of 3 to make decision and the prizes sent on July 3, 1900.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ailments of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strong at weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however to omit name will be respected. Try for one of the 330 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich. Prizes sent July 3.



IRA D. SANKEY. JOSIAH STRONG, D. D. BISHOP VINCENT.

"I have used the Post pen for some time and have had great satisfaction with its use. It never falls or gets cranky. One can at least have clean hands by using the Post, whatever the heart may be."

Ira D. Sankey

"A number of years ago I had a Prince fountain pen, which went out of existence, and I was sorry for I preferred it to all others for the reason that it had no filler. Your "Post" self-filling fountain has the advantages of the Prince, and one which it did not possess, namely, greater simplicity. To me it is a great advantage to have a fountain pen which requires no filler and can be filled at any time, and at any inkstand, without the possibility of inky fingers or blotted paper or desk. Enclosed please find my check for \$3.00 for the pen received, which I cordially recommend. It will be found especially convenient for travellers."

Josiah Strong

"The pen is all you promised. I carry four fountain pens and now the Post makes the fifth, and the fifth is by far the best I have—and all are good."

J. H. Vincent

A GREAT PREMIUM

THE POST FOUNTAIN PEN

Justly regarded the best Fountain Pen made. Highly endorsed by those who have used it. Other pens require frequent attention but this one is simplicity itself.

The Post Fountain Pen retails everywhere at \$3.00.

By special arrangement we may offer the MESSENGER AND VISITOR for one year and this pen to old or new subscribers, paid or paying in advance for only

THREE DOLLARS.

A sample pen will be sent to any address, upon request, for examination. It may be kept or returned. This is a liberal offer which should appeal to hundreds of our subscribers, and will materially aid our agents in our Spring campaign for new subscribers. For sample paper or pen or combination Bible write

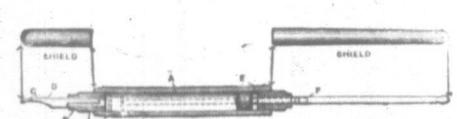
A. H. CHIPMAN, Mgr.
St. John, N. B.



SELF FILLING. DURABLE

SELF-CLEANING. NO LEAKING.

SIMPLE. NO FILLER REQUIRED.



The Empire Typewriter



Price \$60. Why pay \$120? It is equal to any machine in the market, and is superior to all in several important features.

Send for Catalog

H. C. TILLEY, General Agent
147 Canterbury Street, St. John, N. B.

MONT. McDONALD
BARRISTER, Etc.

Princess St St. John
Give Fuller's Blackberry Cordial.

A very severe thunder storm passed over Buctouche and Cocaigne last Thursday. A high gale accompanied the storm, which is described as one of the most terrible experienced in that section for some time. Fences and old buildings were blown down and rain fell in torrents.

Assistant Secretary Taylor has rendered a decision adverse to the appeal of James Fitzharris and Joseph Muller from the decision of the immigration officials at New York, who held them for deportation on the ground that having been convicted of a felony in connection with the murder of Lord Cavendish and Thomas Henry Burke in Phoenix Park, Dublin, in 1882, they cannot be permitted to land in this country under our immigration laws.

"Balm of hurt wounds," so Shakespeare terms sleep, but irritated breathing tubes prevent sleep through desire to cough. Balsam is the same word as balm, and the balm for wounded lungs is Adamson's Botanic Cough Balsam. 25c. all Druggists.

CANADIAN PACIFIC RY.
Summer Tours

Commence June 1st. Write for 1900 Tour Book.

The famous fast train
"IMPERIAL LIMITED"
to the Pacific Coast will be put in service commencing June 11, 1900.

New Route to QUEBEC
Commencing June 5th there will be a combination first-class and sleeping car leave St. John at 4:10 P. M., week days, and run through to Lewis, P. Q., via Megantic.

A. J. HEATH, D. P. A., C. P. R.
St. John, N. B.

Largest Foundry on Earth making
CHURCH BELLS & CHIMES & PEALS
Purest copper and tin only. Terms, etc., free.
MOSENFELDER BELL FOUNDRY, Baltimore, Md.

Some success insects United column for the mite also to lecture Agricul been ex assista at the to kill the bu the vit seen th would I wa of cyan fected in their bundles proof sh sides b close to applied kept o result w the mit single o under t was carn when th or Decem time for likely t winter. plantatio equally Standard A One of He is a in many they are stable an The men say he is rich and gets the man—ke ary cows ary price that no milkers v other da please th I watc the other and whol had been and unaf able cows moistened dry. The voice; he at them. draws fro large clot teats and fully strai milkhouse or bottled and all the I have reputation Possibly insistence insure the his custom who cann slipshod tempered abuse the c to keep co wondered if customers stable and in Farm an The man can be succ slipshod, ha us follow is disappointed

The Home

Hydrocyanic Acid Fumigation.

Some months ago, in a notice of the successful treatment of scale and other insects by hydrocyanic acid gas in the United States, it was suggested in this column that a trial of the same fumigation for the destruction of the black currant mite should be made. The idea appears also to have occurred to H. H. Cousins, lecturer on chemistry in the South-Eastern Agricultural College, Wye, Kent, who has been experimenting upon the pest, with the assistance of Mr. Theobald, entomologist at the college. Certain washes were found to kill the mites when they emerged from the buds in which they chiefly live, and the vitality of which they ruin; but it was seen that this method of attacking them would not be completely successful.

It was therefore decided to try the effect of cyanide fumes upon young bushes infested with mites before setting them out in their final quarters. After being tied in bundles they were placed under a waterproof sheet supported by hurdles, the four sides being weighted to make them lie close to the ground. The gas was then applied under the covering, which was kept over the bushes for an hour. The result was entirely successful; for, although the mites were all inside the buds, not a single one was found alive when examined under the microscope. The experiment was carried out in the first week of January, when there were no eggs, and that month or December is recommended as the best time for fumigation, because there are not likely to be any eggs in the depth of winter. Large bushes in established plantations were also fumigated, with equally successful results.—(London Daily Standard.

A Man With Two Reputations.

One of my neighbors has two reputations. He is a milkman. His cows are the best in many a mile; they are clean and well fed; they are kept in a clean and wholesome stable and milked regularly by their owner. The men who buy milk from this neighbor say he is an honest man who sells clean, rich and wholesome milk and butter—and gets the highest prices. Neighbors of this man—keepers of ordinary dairies of ordinary cows, sellers of ordinary milk at ordinary prices—say he is "cranky," particular; that no one can suit him. They say that milkers who are perfectly satisfactory to other dairymen and their cows cannot please this man and his cows.

I watched my neighbor at his milking the other afternoon. His stable was clean and wholesome; his cows looked as if they had been carried; they seemed contented and unafraid. The feed for these profitable cows was well mixed and so carefully moistened that it was neither sloppy nor dry. The milker never speaks in a loud voice; he does not scold his cows nor swear at them. Before beginning to milk he draws from the bosom of his jumper a large cloth and carefully wipes the cow's teats and udder. After milking he carefully strains the milk and takes it to the milkhouse to be run through the separator or bottled for customers. The milkhouse and all the utensils are scrupulously clean.

I have wondered if my neighbor's two reputations are really what they seem. Possibly his "crankiness" is only his insistence on the only methods that will insure the clean and wholesome milk which his customers want. Perhaps the men who cannot please him are men used to slipshod methods—milkers who are ill tempered and unclean, who frighten and abuse the cows and are too careless or lazy to keep cows and milk clean. And I have wondered if a man can be honest with his customers and allow uncleanness in his stable and milkhouse.—(D. W. Working, in Farm and Home.

Essentials in Dairying.

The man who imagines that the dairy can be successfully managed in the same slipshod, haphazard manner that most of us follow in our farming will be badly disappointed. It is a business that provides

a broad field for the diligent application of intelligence in its management. Of course, the skimming station relieves the operator of much of the intricate features of the regular dairy. But even with the station as we now have it, there is much for us to learn. We are told by those who ought to know that not only good breeding is necessary in order to produce the good dairy cow, but also that the feeding from the dropping of the calf until it is developed into a cow, is of great importance. They tell us that one line of feeding tends to make a beef animal of the calf, and another line of feeding tends to produce the dairy cow.

The man who engages in dairying soon learns that a lack of sufficient supply of good pure water for his cows; the lack of a proper quantity, quality and kinds of feed; the lack of shelter from the cold and storms, or the lack of gentle handling and regularity of milking—any of these things and many more will tend to lessen the flow of milk and thus cut down his profits. And when he obtains this knowledge he will begin to realize that all these essential features in the care of the dairy cow are also essential in the management of all other kinds of stock. And as the dairy business spreads over our county and our people become educated as to the conditions it requires, the practice of allowing the cattle to seek shelter behind a barb wire fence during a blizzard, and the hogs to sleep in an open, unprotected yard without bed or shelter will have passed away, and the more businesslike and profitable method of careful housing of all stock in cold, stormy weather will have taken its place. And again I say, bid the dairy business a glad welcome on account of the valuable lesson it will teach in other lines of work upon the farm.—(From address by J. D. Ream, at the opening of the creamery in Broken Bow, Cluster County, Neb.

Rev. Francis Coleman, one of the oldest and most highly respected Methodist ministers in Ontario, died at Hamilton on Friday at the age of eighty-seven years.

Woman's Welfare,
Paine's Celery Compound
Gives and Maintains a
Perfect Condition of
Bodily Health.

The great susceptibility of women to nervousness and worry is heightened by the fact that, in the majority of cases they lead confined and monotonous lives, narrowed down to the four walls of home the greater part of the day.

Paine's Celery Compound is just what such nervous and depressed women need to restore their nerves to energy and to lift them out of their constipated, dyspeptic habit of body.

No other remedy known to medical men is so rich in flesh-forming and energy-producing constituents for women as Paine's Celery Compound. It is also a true and unfailing regulator, keeps the blood pure and rich, and maintains an even condition of good health that makes a woman contented and happy. Mrs. Wilcox of Creemore, Ont., writes as follows:

"For years I have suffered from constant sick headache and nervousness. At times I have been so bad that I have been unable to sleep two hours a night for weeks. I have tried many medicines and doctored a great deal, but never received a hundredth part of the value from them that I obtained from Paine's Celery Compound. After using three bottles I can sleep well, my headaches have ceased, and I feel healthier and fresher than I have been for years."

HIS OWN FREE WILL.

Dear Sirs,—I cannot speak too strongly of the excellence of MINARD'S LINIMENT. It is THE remedy in my household for burns, sprains, etc., and we would not be without it.

It is truly a wonderful medicine.
JOHN A. MACDONALD,
Publisher Arnprior Chronicle.

BICYCLE TRUTH

That should not be ignored

when purchasing WHEELS,

It is a fact that the five most prominent makes of Bicycles ridden in Canada to-day, viz—

Welland Vale, Brantford (Red Bird)
Massey-Harris, Cleveland,
Gendron,

are Canadian Wheels manufactured by a distinctly Canadian Company, using Canadian capital and employing Canadian labor.

It is also an indisputable fact that all the above makes of Wheels are surpassed by none and equalled by few in Design, Material, Equipment, Finish, Durability and Easy Running Qualities. They all still retain their distinctive features that have made them so popular with the riding public, and to these features will be found added many improvements for the present season that will tend to make cycling more of a pleasure than before. Agents for these wheels will be found in every Town and County of the Maritime Provinces.

CANADA CYCLE & MOTOR CO., LIMITED.

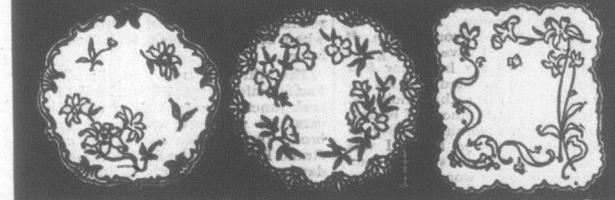
The largest Bicycle Manufacturers under the British flag.
Maritime Provinces Branch,
54 King Street, St. John, N. B.



You experience the pleasure of a thing well done when you embroider with Brainerd & Armstrong, Asiatic Dye Silk, because it is brilliant—and lasting. 376 shades true to tone and name.

Put up in soil proof, tangle proof patent "holders." Send a one cent stamp or three "holder" tags for our "Blue Book"—tells exactly how to embroider 50 different flowers and leaves.

The Corticelli Home Needlework Magazine—25c. a year.
CORTICELLI SILK CO., Ltd. St. Johns, P. Q.



BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.
BE SURE and get the aforesaid before buying elsewhere.
WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street HALIFAX, N. S.

McLEAN'S VEGETABLE WORM SYRUP
Safe Pleasant Effectual

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 25,000 BUREAU SCHOOL & OTHER PUPILS BEST. MENEELY & CO. GENUINE WEST-TROY, N. Y. BELLS METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

SPECIAL INDUCEMENTS Spring & Summer MONTHS.

WHISTON'S COMMERCIAL COLLEGE is offering special inducements to students taking the Commercial or Stenographic course during the months of April, May, June and July. This old, reliable, training school is steadily improving and broadening. All commercial branches are taught. Illustrated Catalogues free. S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical.

Those who try Surprise always continue to use it.

SURPRISE is a pure hard Soap.

DO YOU FEEL TIRED IN THE MORNING?

Does Sleep not bring Refreshment?

Do you feel wretched, mean and miserable in the mornings—as tired as when you went to bed? It's a serious condition—too serious to neglect, and unless you have the heart and nervous system strengthened and the blood enriched by



Milburn's Heart and Nerve Pills, collapse is almost certain to ensue. Mr. Fred. H. Graham, a well-known young man of Barrie, Ont., says:—"I have had a great deal of trouble with my heart for four years. I was easily agitated and my excitement caused my heart to throb violently. I had dizziness and shortness of breath, and often arose in the mornings feeling as tired as when I went to bed. I was terribly nervous. Milburn's Heart and Nerve Pills have done wonders for me. They have restored my heart to regular healthy action, giving me back sound restful sleep, and making my nervous system strong and vigorous."

Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25 at all druggists or by mail. The T. Milburn Co., Limited, Toronto, Ont.



A \$1.00 Cyclometer for 48c.

Those who know say that the Burdeck is the Best. It is waterproof and dustproof, weighs 1 oz. and is hand-screwed nickel plated. Can't be beat for accuracy, simplicity, durability and workmanship. Sample sent to any address for 48 cents. Agents wanted.

Address, EASTERN SUPPLY Co. Dep't. M. Box 99, Halifax, N. S.

The Mighty Curer THERE IS NOTHING Surer

INDIGESTION Than



Highest Endorsements. FREE SAMPLES for the Asking. K. D. C. Co., Limited, New Glasgow, N. S., or 127 State Street, Boston.

News Summary

The hay crop in almost every township in Manitoba is a total failure, owing to lack of rain.

The indications are that we will have in Nova Scotia this year the largest crop of fruit on record.

By actual count, seventy-three new business places have been opened in Sydney since the boom began.

There are to be 3,000 American delegates at the great Christian Endeavor gathering in London next month.

The thirty-second annual convention Y. M. C. A., meets in Truro, July 5-8, opening Thursday, July 5th, at 2.30 p. m.

Abbe Mareux, the Paris astronomer, has discovered a new spot on the sun and predicts great heat during the months of July, August and September.

A very severe thunder storm passed over Buctouche and Cocaigne Thursday afternoon. Fences and old buildings were blown down and rain fell in torrents.

Fire destroyed Craig & Mahoney's hat factory at Truro, N. S., Monday morning. The property was worth about \$15,000. It is stated there were \$4,000 insurance.

The United States is to build warships aggregating over \$100,000,000 in cost, as soon as builders are prepared to undertake the great programme, which calls for eleven armored ships.

Large quantities of pit timber are imported from Newfoundland to Sydney and North Sydney for the Dominion Coal Company. This is the first year that the companies have found it necessary to go outside of Cape Breton for pit lumber.

At Kimberley Friday evening Dr. Jameson addressed the electors. He sketched the position of Rand at the time of the raid, emphasizing the discontent of the working classes who were groaning under grievances and were ripe for revolt. He denied that the raid caused racial troubles or induced the Boers to arm or hamper the imperial government. Race feeling, he continued, always existed and armament already had been commenced by the Transvaal government while the imperial government did not intend to take effective steps to redress the grievances. This is the first time that Dr. Jameson has broken the silence on the subject of the raid.

The death of Col. Tyrwhitt leaves six vacancies in the house of commons. There are three through death, namely, Bertram of Toronto Centre, Haley of Hants, and Tyrwhitt of South Simcoe; McInnes, Nanaimo resigned and Sir Henry Joly and Mr. Bernier have accepted offices.

Great Britain's great army in South Africa is slowly accomplishing the work of pacification. The smouldering embers of that once fierce resistance occasionally flare up, but the hard fighting seems to be practically over. The British military progress in the Transvaal is scarcely more interesting now than the events in the Orange River colony during the last two months. The Transvaal annexation proclamation is soon expected. Almost all reports indicate that the Boers are rapidly realizing the futility of a further struggle when opposed to such an overwhelming force.

The through train on the Canadian Pacific railway from Edmundston to Aroostook Junction, consisting of seven freight cars, two passenger and one baggage car, broke through the second span of the Grand Falls over the St. John river Thursday morning, June 21, and the entire train went into the river. Conductor Henderson was hurt internally and a commercial traveller named H. I. Smith of St. John, was seriously injured. General Passenger Agent James McKenna had a shoulder broken and was internally injured. J. O'Neill, the engineer of the train, was seriously injured, and a number of passengers were slightly hurt. The train was heavily loaded with passengers for the graduation exercises at Van Buren College. The bridge is 75 feet above the bed of the river, the water being 15 feet deep. The engine and freight cars were piled up in the river, with the passenger coaches standing on end upon the wreck. The engineer and fireman went to the bottom of the river with the engine, but in some way managed to extricate themselves and cling to the wreckage until they were picked up before they were swept into the current of the falls, which are half a mile below the bridge.

FOR JUNE WEDDINGS

Wedding Invitations, Wedding Announcements, etc., in the very latest style and at lowest prices.

2 Packs Visiting Cards for 50c. put up in neat telescope boxes with name in steel-plate script, postpaid. Less than half price. PATERSON & CO., 107 Germain Street, St. John, N. B.

Dykeman's { Three Entrances } 97 King st. 59 Charlotte 6 S. Market

Dress Goods

For Spring and Summer.

Our stock is now complete. It will give us great pleasure to send you a set of samples if you wish to purchase dress goods of any description. When ordering please state color wanted and near the price you would like to pay, then we will be able to send samples to meet your requirements. We prepay expressage on all parcels amounting to \$5.00 and over.

MEN'S SUITS

As low as \$3.50.

MEN'S PANTS

As low as \$1.00.

REGATTA SHIRTS

Two for \$1.00.

Everything proportionately low to clear before the first of August.

FRASER, FRASER & CO.

FOSTER'S CORNER,

40 and 42 King Street, St. John, N. B.

BUG DEATH.

Safe to use. No arsenic. Kills potato, squash and cucumber bugs, currant and tomato worms. Prevents blight and promotes growth of vines and increases yield of good, marketable, mealy potatoes.

1 lb. pkg.	15c.
3 "	35c.
5 "	50c.
12 1/2 "	\$1.00.
Perfection Shakers,	65c.

For sale by your local dealer, or by the DANFORTH CHEMICAL CO., 42 Prince William Street, St. Stephen, N. B.



Pat. March 16 and Nov. 9, 1897. Pat. in Canada Nov. 9, 1897, and Jan. 25, 1900.

Horse Furnishings

Are you ready for summer work or pleasure driving? We have a fine, attractive stock of Horse Goods, complete in the smallest detail. We supply everything required for the Horse.

H. Horton & Son, 11 Market Square, St. John, N. B.



The largest Horse Furnishing Establishment in the Maritime Provinces.

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