

Messenger and Visitor.

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The N. B. Western Association.

The N. B. Western Association convened in its 30th annual meeting with the Second Cumberland Bay Church. The section of the country where the Association met is called the Range, a fine strip of country lying along the upper end of the Grand Lake. It is reached from St. John either by the I. C. R. and the Central railway, leaving the latter at the Cumberland Bay station, or by the steamer May Queen, by the way of the St. John River and the Grand Lake. The first session of the Association was held Friday afternoon June 25th. The number of delegates from the churches present at this session was very small. This was owing entirely to the lack of convenient travelling accommodations. Those travelling by steamer must come either on Wednesday or Saturday, and those who came by train on Friday could not reach the Range until evening. As the steamer was the only convenient means of reaching the place for those living in the up river Counties, and the steamer days were so inconvenient, very few delegates came from York and Carleton Counties and the Association did not therefore represent the full strength of the churches.

At the Friday afternoon session some time was profitably spent in the prayer and religious conference. The officers of the Association were elected as follows: Moderator, H. U. Clarke, Esq.; Clerk, Carey N. Barton, Lic.; Assistant Clerk, R. W. Demming, Lic.; Treasurer, Nathaniel Branscombe.

The evening session was devoted principally to the subject of missions. In the absence of the usual reports, owing to the absence of the brethren appointed to prepare them, addresses were heard from brethren representing the Home, Foreign and Grande Ligne departments of mission work. Rev. J. W. S. Young presented the claims of the H. M. work. He spoke of the needs of the work. He had never felt these needs so much as during the past year. Bro. Young spoke of his visit last winter to the Tobique country where much that properly belonged to Baptists had been taken possession of by others. His labors in that part of the country had resulted in the organization of the Tobique Valley church. At Cloverdale, some ten miles from Woodstock, a church had been organized with the advice of neighboring churches. Another church had been organized at Northampton about eight miles below Woodstock. The great need in connection with our H. M. work is more men and more means to support them.

Rev. A. Freeman speaking on the same subject expressed his firm belief in the great importance of our H. M. work. Baptists, he held had a special mission to give the whole word of God to the people and to this mission they should be faithful. What we need is a spirit of deep consecration to this work.

The Foreign Mission interest was represented by Rev. J. W. Manning in an earnest and effective address. The work of missions has for its aim the salvation of men, and has behind it the authority and power of God. Victoria rules over a great and powerful empire, but she is one of many earthly rulers. The only world-wide kingdom is Christ's, and it is the mission of His servants to bring all the world to acknowledge His sway. Mr. Manning pleaded earnestly on behalf of the two million Telugus to whom the Baptists of the Maritime Provinces have undertaken to give the gospel.

Rev. E. Bosworth, Field-Secretary of the Grande Ligne mission, was present and addressed the meeting in the interest of that work. Mr. Bosworth spoke with great

earnestness, giving a very interesting account of the work of Grande Ligne mission school and the evangelistic work in Quebec province. He spoke of the prospect as full of encouragement. Events which had taken place during the past year showed that the authority of the Bishops over the people was no longer what it once was, and he believed the people were likely to assert their freedom in political and in religious matters more and more. The speaker referred especially to Mr. Schutt, a young man educated at Grande Ligne now laboring in St. Francis, N. B. and commended him to the confidence and sympathy of the brethren.

SATURDAY MORNING.

The business session of Saturday morning was preceded by an hour very profitably spent in prayer and religious conference. At nine o'clock the business of the session was resumed. The report on Denominational Literature was presented by Rev. A. Freeman. The report had evidently been very carefully prepared and it was so highly esteemed by the Association that its publication in the MESSENGER AND VISITOR was requested. As we shall be pleased to comply with the request, no abstract of the report will be attempted. The Editor of the MESSENGER AND VISITOR was invited to address the Association in connection with this report, and was heard very kindly as he attempted to show that the paper aimed to be a friend and helper to all Baptist families and Baptist churches and to give a hearty and unselfish support to the important enterprises in which the denomination is engaged.

Rev. Geo. Howard also addressed the Association briefly on the same subject, endorsing the excellent report, emphasizing the importance of good literature in the homes and schools and expressing very hearty appreciation of the MESSENGER AND VISITOR. The remainder of the session was devoted to the reading of letters from the churches. The information contained in these letters was not of so encouraging a character as to evidences of spiritual prosperity and increase in membership as could be desired. The number of baptisms is less, we fear than an average and is certainly considerably less than in some recent years. Letters having been received from the Tobique Valley and Cloverdale churches, organized during the year, with requests to be received into the Association, at the request of the Moderator, Rev. Geo. Howard, on behalf of the Association gave the hand of fellowship to Rev. J. W. S. Young who represented the churches named.

At the afternoon session the report on Sabbath Schools was presented by Rev. Geo. Baker. The report emphasized the importance of S. S. work and noted the encouragements to labor along that line, alluded to the N. B., A. S. S. Convention, as having been formed in response to a real need of our people, endorsed the helps of the American Baptist Publication Society and the appointment now under consideration by the convention, of a Field Secretary to promote Baptist S. S. work in the province. The report was discussed by Revs. J. Coombes, W. E. McIntyre, J. H. Hughes and Bro. C. W. Barton. Among the points dwelt upon by the speakers were the importance of S. S. work to the cultivation of piety in the young, the importance of Baptists carrying on their S. S. work on Baptist lines, the importance of having lesson helps which present the truth as Baptists believe it, and the disadvantage to Baptists of uniting in interdenominational associations.

A report on the Grande Ligne Mission prepared by Bro. C. W. Townsend and commending the interests of the Mission to the sympathies of the body was read by Rev. J. W. S. Young.

The report on education was called for and not being ready Dr. Trotter was called to the platform to give an address on that subject. He succeeded at once in establishing the most friendly relations with his audience. Information was given concerning the educational work being carried on at Wolfville, reference being made especially to the large spiritual blessing enjoyed during the year. Acadia was prepared to receive a larger number of students than now attend, and Dr. Trotter urged pastors and all the friends of education to look out young men and women and encourage them to go to Wolfville for education. Alluding to the large responsibilities which he had undertaken in accepting the presidency of Acadia, Dr. Trotter said that his trust was in God, he was full of

hope for the future and earnestly asked the brethren to sustain him with their prayers and sympathies. While asking the support of the brethren in this province for the institutions at Wolfville under present conditions, he pledged himself to give his cordial sympathy and support to the revival of Baptist academic work in New Brunswick, whenever the brethren in N. B. might agree upon that as best. Dr. Trotter said he would not go into the discussion of the financial situation, as it was not perhaps desirable to anticipate the financial policy which the Governors of Acadia would submit for the approval of the convention at its approaching meeting in St. John. The address of which we are able to give here only a meagre abstract evidently received a very sympathetic hearing.

A resolution moved by Rev. W. E. McIntyre was adopted, conveying the thanks of the Association to Dr. Trotter for his address and pledging the sympathy of the Association to the educational work which he represents.

Rev. W. E. McIntyre offered a resolution presenting the claims of Mont. McDonald, Esq., in connection with the N. B. Seminary and urgently requesting the churches of the Association to take prompt measure to raise the \$3,000 necessary to liquidate this debt. The motion was supported by earnest speeches from Revs. W. E. McIntyre, J. H. Hughes, J. W. S. Young, S. McC. Black, and unanimously adopted.

The subject of Systematic Benevolence was brought before the Association in a very earnest and effective address by Rev. C. Henderson, who emphasized the importance of money in carrying on the Lord's work, and advocated the giving by every Christian of a tithe of his income to religious purposes. Those who had adopted this plan had found that the Lord blessed them according to their faithfulness.

A church that has recently been organized at Northampton, Carleton County, was, on motion of Rev. J. W. S. Young, received into the Association. It was explained that this was known to be the wish of the church.

Bro. Moses Hall introduced a resolution calling for the appointment of a committee on ordinations, with which any church contemplating the ordination of a candidate should be requested to confer before proceeding to call a council of ordination. After some discussion of the matter the resolution was adopted and at the evening session the committee called for by the resolution was appointed as follows: Revs. T. Todd, W. E. McIntyre, C. Henderson, Geo. Howard and W. J. Bleakney.

The Saturday evening session was devoted to the subject of Temperance. No report had been prepared, but the meeting was addressed on the subject in earnest and effective speeches by Messrs. R. T. Babbitt, Z. O. Wilson and Rev. Geo. R. Baker.

Votes of thanks were presented to the church and people of the community for the generous hospitality extended to the Association and to the Moderator for the courtesy and ability with which he had presided over the meetings. The Moderator and Clerk were appointed a committee to arrange for the place of the next annual meeting of the Association.

The associational sermon was preached on Sunday morning at 10.30. The day was bright and pleasant and the house was filled, while another large congregation was gathered at a service two miles distant, at which Dr. Trotter was the preacher. The preacher of the associational sermon was Rev. A. Freeman. His text was Luke 10:42, "But one thing is needful, and Mary hath chosen the good part which shall never be taken away." The preacher dwelt upon the three persons whom the text and context bring into view—Mary, Martha and the Lord Jesus—the home at Bethany and "the one thing needful," presenting many beautiful thoughts and valuable lessons. The sermon was delivered with impressive earnestness and was heard with much interest and profit.

In the afternoon a meeting was held under the auspices of the sisters of the W. B. M. U. The members present much more than filled the house. Mrs. M. E. Cox, Provincial Secretary, presided. Two excellent papers were presented by Mrs. M. McLean and Mrs. Crandall, and interesting addresses were delivered by Rev. E. Bosworth, on the Grande Ligne work, and Rev. J. W. Manning, on the Telugu mission. Some further report of this meeting will probably appear in the W. B. M. U. department of this paper.

In the evening Rev. Geo. Howard preached to a good audience an excellent discourse from Gal. 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." After the sermon, short earnest addresses were delivered by Revs. J. H. Hughes, E. Bosworth, H. D. Worden, Bro. C. N. Barton and others. A tender spirit pervaded the meetings, and it is hoped that good impressions of a lasting character were received. It was announced that Brethren Worden and Barton would remain for an evening or two and continue meetings. We should not omit to mention that the singing furnished by the choir, at all the public meetings, added much to their interest. The general feeling of the visitors, as they turned their faces homeward on Monday morning, was that their visit to the Range had been most enjoyable, and that the Association, in spite of the small attendance of delegates, had been a very pleasant and profitable one.

Report on Denominational Literature.

To the N. B. Western Association. Prepared by Rev. A. Freeman, Chairman of the Committee and Adopted by the Association.

Your committee on denominational literature in making their annual report can only go over the same ground so well broken up before by those better qualified to instruct and edify.

There is emphatically a denominational standpoint for Baptists, a strictly Baptist standard of principle and practice, set up by no less authority than the Word of the Lord, and maintained through all the ages in the midst of scandal, suffering and death. While there is a certain comity to be practiced towards other religious bodies, a certain generosity in matters not essential, there can be no compromise in matters of truth and righteousness. The standard of faith can never be lowered. We cannot turn from the "thus saith the Lord" and delight our souls in the "thus saith the man," though he be a Pope. There never has been an age when the Word of the Lord needed a more emphatic statement than the age now upon us. The spirit of the age demands the speaking of smooth things: the telling of pleasant dreams: the letting down of the Word of the Lord from its high tower of observation: the trailing in the dust of the banner of loyalty to love, unfurled by Jesus Christ. The levelling down process has many an advocate even in our own ranks, while the levelling up process is pronounced with bated breath. Neither the Baptist pulpit nor the Baptist press is expected to keep prominently before the world the distinctive principles and practices of the New Testament. That pulpit or that press daring to expose error or to emphasize truth as it is in Jesus along certain lines of thought, is set down upon by the "noblesse oblige" of our own denomination. Brethren such things ought not to be. We must not sell our birthright for a mess of red pottage. We must let the world know that as Baptists we are as staunch, as of old, to the truth, the whole truth, and to nothing but the truth.

We have a literature, that, in the Kingdom of God sense, is purely denominational. A literature not to be amended, that the higher or the lower criticism can never taint, that must always be left as clean as the source from which it came; that has been through the ages, in itself as a fountain of life. It is found between the two lines of the Bible. This old book has been the test of our fathers and of our grandfathers, and is still good for us. Just as good as it was for Moses, for David, for Isaiah, for Paul, for Jesus; just as good as for Bunyan, for Mayland, for Spurgeon or for Gordon. "The sermon on the Mount" stands for all time as the law of the kingdom. The sermon on the day of Pentecost as the creed of the kingdom so long as Jesus is King and any attempt to amend or abridge either of these, in the interest of sectarianism, is a thrust at the "riven heart." It is ours, as a denomination, to see to it that this book occupies, in the world's literature, the place assigned to it of heaven. Just so long as there is a pulpit or a printing press to protest against the dissection of Moses not a hair of his head shall fall to the ground. Just so long as there is a denomination to stand by Jesus to preach "Christ crucified" to the whole world, so long shall that denomination be maintained in its integrity. Swerve from the law and creed of Jesus and Jesus will seek another people as He, in the olden time, sought another King. What Baptists most need to-day is a new baptism of the water, fire and spirit of the old and ever new book.

It has been seriously said that if men of the other professions were as ignorant of their distinctive literature as a large proportion of the ministers of the gospel are of the literature of the Bible, their names would very soon cease to appear on the "roll call." Whether this be so or not we would be slow to declare it other than a slander. But it is doubtless very near the truth to say that many calling themselves Baptists are profoundly ignorant of the Bible in its divine interpretation and binding obligation upon the beliefs and conduct of men. The literature is in the Bible, but it waits to be incarnated into life. Sound literature makes sound mind and sound heart. In the outlook for the future, our denomination, true to the instruction of the word—"the logos" has nothing to fear. The advance of the Kingdom of God is to be along the line of Bible literature. Truth prevails, error fails. Jesus reigns the supreme righteousness. That literature which has not its root in revelation, which is not an expansion of the truth as it is in Jesus, is worthless to the race as "dime novels, as worthless dirt." That the Baptist denomination is set for the defense of truth "goes without saying." The ringing cry of the Master is watch. It is not to be regretted that Bible study is being emphasized as never before, especially in schools of higher learning and in the organizations of young people. The world is on fire, and the demand is for water and fuel—power must be generated.

There is a literature of the common school to be cared for. Text books and circulating libraries for special and general instruction are to be provided, and these ought to tap for fact and inspiration the fountain head of truth. But the tomahawk and the scalping knife are on the warpath. A conspiracy has been entered into purely in the interests of sectarianism to corrupt the mind of every child in New Brunswick and that too as to the Word of God. The definition of Greek word Baptizo is given in the speller as being "to dip or sprinkle," which has on the face of it a self-evident error as no word can be found in any language to express the two distinctive ideas "dip" and "sprinkle." Jesus seized upon that word to state an act that would express for all time a most vital idea of the Kingdom of God and it is ours to see that this idea is kept in its purity before the mind of this generation. Let us not fail of an open protest till the correction is made, till the definition is truthfully amended. We must not forget that the Baptist denomination is set for truth and against error for the whole world and not simply for a sect.

There is a literature for the Sabbath School, the most important institution outside of the church, the kindergarten of the church, is to be cared for by the church. This literature should be especially adapted to the youthful mind. It should not be watered into sickly sentimentality, nor be a leading into a "vanity fair;" but such as will fascinate to purity, and stimulate to truth. What is wanted here is a literature of womanly tenderness, of virile thoughtfulness, and of pure suggestion. The very best is not too good for the Sabbath School; and everything but the best should be carefully set aside. If there must be any organization outside of the church for the conduct of the Sabbath School, let it be with the express understanding that the American Baptist Publication Society's literature be used, as this is well known to be the best.

There is a literature for the schools of higher education and we will only say in passing that these institutions will do well to be on the watch-tower. The speculative tendency of literary thought is not always heavenward. There is a gospel of dirt, proceeding from the master mind of this generation as well as of the past, and that gospel will foul the most brilliant intellects, unless offset by intellectual life and sleepless energy. We would not demand that every writing be free from exaggeration or personal conceit, what some call heresy; that every statement strictly conform to set theological idea and old pious notion. But we do demand that every writing have a soul expanding tendency, a heart-mellowing influence. There may be objection to some of the sentiments of "The Mind of the Master," by Ian Maclaren, but the whole tendency of the book is Christward. We need not grovel in the mire because some seraph wing in contact with earth has taken to itself a particle of dust. For know thou that no particle of dust can cleave to seraph wing in heaven's pure air, neither can any stain mar the soul, that has taken into its inner sanctuary the Christ of God.

There is a literature for the home. The most holy of all the holies, the beginning of all carefulness, the fountain-head of life, the sanctuary out of which we look with unblurred eye into the heaven of love and power. It is ours to see that the home literature is such as fills the immortal with just conception of life and pure thought of God. A literature that makes the homely duties of this life, the shining way upon which the angels ascend and descend upon the Son of Man. A literature that transforms the lowliest sphere of this mortal life into a paradise of God, into the glad doing of God's will, that literature that lowers the standard of morality, that creates a morbid craving for notoriety, that plays fast and loose with purity, that gives the least possible license to profligacy, or that sets a mere sectional value upon the word of God, should be carefully labelled "deadly poison," and banished every home. We would commend as guardian of the literature of our homes as well as of our Sabbath Schools the Baptist Book Room of Halifax and the MESSENGER AND VISITOR of St. John, which is among the best literature of its kind, and ought to be read in every Baptist home.

As a denomination we should be well girded for the future. For the time is not far distant when there will be a turning back from the artificial to the natural; from the organization of bluster to the settled divinely appointed order; from the feverish world haste to the prophetic soul rest; from the mammon worship to the obedience of the enthroned Christ.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—Richter.

The Christian Endeavor Union of Santa Clara County, California, has prepared pledge cards for bicyclers. There is space for five signers, each of whom promises not to ride for pleasure on the Lord's Day.

Diamond Jubilee Address.

DELIVERED BY REV. H. F. ADAMS, TRURO, JUNE 20TH, 1897.

The history of a nation is sacred. Especially is the history of the English nation sacred to every British heart, containing the struggles and triumphs of a thousand years. To one who observes little and thinks less, there will appear nothing remarkable in the abounding temporal blessings, political privileges and religious liberties which crown the sexagenary of our noble Queen. But to a student of history, to one who compares the lives of nations, and traces effects to their legitimate causes, there rises in his soul a fountain of deepest gratitude to the Almighty Father, for the inheritance received from the fathers. The expansion of the Empire, and inflow of populations, the growth of commerce and the tributary trade from the countries of the world; the abounding great literature and the general education of the people; the circulation of the Bible and world wide evangelization, are the fruitage harvested through the long and laborious sowing of millions of heroic men and women, the founders and defenders of the Empire; our heritage today.

A comparison of 1837 with 1897 of the national life and status will produce a contrast only equalled by a comparison of the girl Queen of 18, with the great-grandmother Queen of 78. And while an analysis of this period would reveal a multiplicity of operating forces, that have contributed to our present glorious national life, we willingly pause, first to think of, look at, and speak of the one noble woman who has been our noble Queen for 60 years. It is remarkable, nevertheless true, that England's two great Queens, Elizabeth and Victoria, contributed to the growth and greatness of the Empire, more than any two Kings in our history. During their reigns, liberty of the people and loyalty to the throne were, and are two great features of their reigns, that were the natural results of sound government at home, and colonization abroad, based on those eternal principles revealed in the Book of God, for the right and wise government of nations.

As we gaze upon the map and see the world Empire that Britons have reared, it would seem to an ignorant outsider that the lone Widow of Windsor Castle could not have had much to do with so vast an undertaking. But a knowledge of facts will entirely change such a view. History, (and especially as history is embodied in the biographies of statesmen who have occupied the great offices of the nation); reveals a personality that has been a strong factor in all the great movements of the past 60 years work of empire building. And while not obtruding her opinions upon the Cabinets that have been in power, she has always made them feel that they were her Executive, and she is their Queen. More than once she has averted war with great nations, by requesting her Premiers to modify their communications with other governments, while corresponding on critical issues of great importance. While we find in her Queenhood many fine qualities, that claim equality with any who have set on the throne, for statesmanship, it is rather her qualities as a woman, a wife and a mother that have drawn her 350,000,000 of subjects to her in unflinching attachment. For 60 years she has been before the world as a pure, and purity-loving woman. The admiration of Britons, and the envy of all other nations, her young life has been an exhibition of womanhood's noblest graces, and which has never been discounted by any whisperings of an injurious character. As a wife, her fidelity to the sacred vow that made her and the Prince Consort one, was as beautifully complete as was the perfect obedience she rendered to her ideal of womanhood. The abounding descriptions and pictures of the Queen's family circle during the 21 years of their married life, indicate a degree of domestic felicity that contrasts not only with all her predecessors on the British throne, but with the home life of nearly all contemporaneous sovereigns. And as a mother, we know that she has ever shown the deepest solicitude for the careful culture of every one of her nine children. And this Motherhood has been extended in unstinted watchcare over all the large and growing family of her grand-children, and great-grand-children. Indeed, our noble Queen has reached an Englishman's ideal of womanhood, wifehood and motherhood, hence our love and our devotion to, our praise and pride of, this unique woman.

Surely a Queen of such beautiful virtues, fidelity to principle, and heroic statesmanship, is a special gift from the Almighty Father. And for one who has lived so purely, and reigned so wisely, we feel it an incumbent duty, yea even a joyous privilege to unite our thanks, giving with 350,000,000 in the Empire, and praise and adore the King of Kings for His great gift to us a nation of nations, extending from the rivers even unto the ends of the earth.

While we are truly grateful for this noble woman, and all the good influences in the nation, we must not forget that mightier influences have emanated from another throne, which have been all-powerful in moulding the

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national life. Divine elements have been educating the nation up to such an idea of Womanhood, Motherhood and Queenhood, that the idea became an ideal. This would have made it impossible for a bad woman to have occupied the throne without a rebellion. The 17th century would not put up with the misrule of an unjust King, but beheld him at Whitehall, and the 19th century would not have tolerated any such manners from a woman. So we are doubly thankful to our Heavenly Father, on this 20th day of June, 1897; first, for the providences which have brought the nation to admire purity and love goodness in the ruler; and second for the good woman who has answered the nation's highest expectations of the occupant of the throne.

Some eminent men were recently asked to name what they regarded as "The most striking characteristic or achievement of the Queen's reign." And while all their answers may be true (except the last one about Evolution), only one indicates the root-cause of which all progressive and noble civilization is the fruitage.

Some forty years ago, Thomas J. Barker printed a picture, and exhibited it in England, which, though not an incident in the real life of the Queen, yet truthfully illustrates what every student of our great history will discover to be a fact. She is beautifully dressed, with the Prince Consort by her side, and the ministers of the crown not far away. They have introduced to her a celebrated chief from far off heathen lands. He is supposed in this audience to have asked Her Majesty, "What is the secret of England's greatness?" Her sole answer is the presentation to him of a finely bound copy of the Bible. That picture has given rise to a statement that such a scene really happened. Though it did not the following comparative statements will show that it was not an artist's dream, but a correct pictorial embodiment of the "Secret of England's greatness."

Up to 1837 the British and Foreign Bible Society had issued during the 33 years of its existence, only 9,700,000 copies of the Word of God. During the 60 years of the Queen's reign, that same Society has scattered 140,000,000 copies of the precious volume. Prior to 1837 the issues were confined largely to the English and Welsh languages but since that year the Bible has been given to the world in 300 languages. Add to these one hundred and forty millions, fifty or sixty millions by private publishers in the United Kingdom, and it will easily be seen that this current of Divine thought, pulsing through the life blood of the nation has been the greatest factor in England's greatness. Therefore, the wonderful circulation of the Bible must ever remain as the monumental achievement during the Queen's reign.

Alongside the Book of God we must name the God of the Book, the Holy Spirit, as having blessed the circulation and exposition of the Gospel, during the Queen's reign, as in no other period of the same length; in the world's history. The great revivals since 1837, in which there were such extraordinary manifestations of the Holy Spirit, resulted in the conversion of thousands directly, and millions indirectly. These new born souls, consecrating their lives to the higher service of God, and man, brought to pass these great philanthropic movements that have girdled the world with their arms. This Divine Spirit dwelling in men and women, has done more to unify the races, and cement them into one great Brotherhood, during the past 60 years, than during the previous 1800 years of the world's history. Look at China and compare her to 60 years ago, or any other nation dominated by heathen faiths, and what have they done to bring the 1,400,000,000 of human beings to love one another. But a little spot of land, slightly more than twice the size of these Maritime Provinces, (Maritime Provinces having 50,000 square miles, and England, Ireland, Scotland and Wales only 121,000 square miles,) with a population of just one-fortieth of that of the globe, has done more to civilize and humanize, Bibleize and Christianize the world, and draw the nations to accept the sublime laws of love to God and love to man, than any of the great nations of the earth, and probably more than all of them together.

Look at the great army of missionaries, evangelists, colporteurs, educators and Christians of the Red Cross Order, that England has sent, and is still sending, and will continue to send, into all parts of the world. Read the long list of the good and great who have sealed the truth with their blood, or have died at the post for the uplifting of humanity, and for the salvation of the world! Count the millions of money which Christians have laid on the altar of service to build great hospitals for the alleviation of human suffering; asylums for the blind and the dumb; orphanages for the fatherless and poor, and a thousand beneficent agencies for the betterment of the struggling and unfortunate! Think over, look at, and aggregate all these vast Christian elements, and then ask yourselves, "Is it any wonder that England has such a Queen?"

A brief analysis of the whole matter will result as follows: God has made England what it is, and England has made the Queen what she is. Therefore we must give God all the glory for England's Queen, and for the Queen of England, through Jesus Christ, our Lord.

Back of all the boundless prosperity of the English nation, the expansion of the Empire, the purity of the Queen, the success of her commerce, and the evangelization of the nations, there must have been the eternal purposes of the Sovereign Jehovah. He once selected another nation to be the librarians of His Holy Word, and the religious centre for evangelizing the world. "He came unto His own, but His own received Him not." The Jew's rejection of God's Son, inaugurated the disintegration of the national life. Finally the destruction of Jerusalem marked the Divine displeasure of their conduct, and Israel's kings and Israel's nation are things of the past.

England's acceptance of God's Son marked the beginning of an Empire on which today, the sun never sets, an Empire whose Queen and rulers unite in setting the Cross high above all signs and symbols, and ascribes to God the Father Son and Holy Ghost, glory, honor, praise and power and dominion; now and evermore. Amen."

Nova Scotia Central.

This Association met in 47th Annual Session, June 25th, at Chester, a village "beautiful for situation." The new guide books call it "Charming Chester," and in this they do well for the beauty and the rest of the place must please all so fortunate as to visit and to know it. The delightful weather which prevailed during the meetings was especially appreciated by the delegates located at a distance from the church. Chester Baptists are cordial and large-hearted. Their doors were thrown wide open to the number of delegates who came to them.

Rev. Wm. H. Jenkins, the newly-settled pastor, takes hold of his work with energy, and has been welcomed by his people. His work is appreciated.

The association assembled at 2 p. m., the moderator of last year, Rev. D. H. Simpson, in the chair. Rev. A. E. Ingraham offered prayer. Brief devotional exercises were followed by the report of committee on arrangements and the reading of list of delegates—more or less complete.

New officers were elected as follows:—Moderator Rev. C. H. Martell, of Canard; clerk, Rev. J. B. Morgan, of Aylesford; assistant clerk, Prof. E. W. Sawyer; Treasurer, Bro. Chas. A. Smith. Pastor Martell upon taking the chair, referred to the fact that "in the old and historic church of Chester our Home and Foreign mission enterprises had their birth, in 1814." The Association that year embraced the entire Maritime Provinces, with a Baptist membership of but 1,200. Since that date Chester, organized in 1811, has entertained the association four times, 1856, 1864, 1882, 1897.

Revs. Jos. Murray, A. Cohoon and D. H. Simpson were appointed a committee to read letters; Revs. W. E. Hall, M. P. Freeman and Bro. Barteaux, committee on questions in letters. One hour was given to reading of letters. The New Canada church, having sent letter, was recommended for membership in the association, and through its pastor, Rev. D. W. Crandall, was received and welcomed by the moderator.

New pastors, who had come to the association during the year, Revs. J. B. Morgan, A. H. C. Morse, Geo. Bishop, W. H. Jenkins, A. E. Ingram, received the hand of fellowship. Each of these brethren made fitting response to the welcome of the moderator. Visiting brethren were invited to seats. Prof. E. W. Sawyer, chairman of committee, presented the following:

Report on Denominational Literature.

What is Denominational Literature? The term may be restricted so as to include only such literature as concerns itself with our distinctive denominational tenets, those forms of belief and practice that serve to set us off from other so-called denominations of Christians and that have caused men to name us Baptists. Or the application of the term may be so enlarged as to embrace such literature as has to do with matters of vital interest to any body of Christians earnestly engaged in the service of God and eagerly striving to live out the Christ-life implanted in them. We are Baptists; but more than that and above all, we are Christians. Therefore, while we would not lessen in any way the importance that is to be attached to the unyielding maintenance of our distinctive principles whenever occasion demands, we must not forget that there are other principles, in nature fundamental to the Christian life, which can not be slighted with safety or permitted to sink into obscurity. We are united, not as Baptists, but as followers of what we consider to be the teachings of God's Book and of our great Master, Jesus Christ, the Son of God. The kingdom of God and the glory of God must stand first, and whatever has most to do with that kingdom and that glory should occupy the first place in our interest and thought.

What is the function of Denominational Literature? We hold that it is to provide a better understanding of God's Word and a deeper appreciation of the truths therein contained; it is intended to develop a stronger, truer type of Christianity than would otherwise be possible. The Christian life, as any other form of life, must be nurtured and cared for, or growth will be stunted and development checked. To furnish in part such nurture as is needed to develop the Christian life is the office of Denominational Literature. The Bible, of course, stands first as a source, or rather as the only true ultimate source of spiritual food. But while this is true, it is also true that the doctrines and truths of the Bible very often find their way into the hearts of men through the exposition and illustration of those who are learned in the Word and filled with the Spirit. The Bible contains much strong meat and this must be tempered to the infant and undeveloped spiritual organs of the seeker after truth. We may learn from the knowledge and experience of those stronger than we are. To meet such demands is the function of Denominational Literature.

Our distinctive denominational agencies operating in this way are well known. To read the MESSENGER AND VISITOR is to appreciate it. More than ever before does this paper today commend itself to the reader. Its change in form has increased the attractiveness of its appearance, while the quality and quantity of its reading matter have suffered no diminution. The editorial paragraphs continue to be able, impartial comments upon such current events as should be known to every intelligent Christian. The deeply reverent, spiritual nature of the longer editorial articles has been a source of help and strength to many readers. The contributed articles and general news from the churches give added interest to the paper. The B. Y. P. U. department has received

special attention during the past year, and has contained much valuable and helpful material upon matters of interest to those connected with B. Y. P. U. work. We shall welcome any effort to extend the scope of this department of the paper. As a means of following the course of our work as a denomination and thus of maintaining sympathy and fellowship with that part of the Lord's work which we have assumed and are endeavoring to carry on, our paper is simply indispensable. No one who desires to know what the Baptists of the Maritime Provinces are doing can venture to look upon the MESSENGER AND VISITOR with indifference. We can honestly commend this paper, and we urge upon every Baptist family the necessity of securing access in some way to this periodical so rich in information and so elevating in character.

Our Book Room still has large claims upon us. It affords in many cases the only means by which our weaker churches and scattered members can obtain a supply of reliable, healthful Christian literature. In this connection we beg to call the attention of the Association to the fact that the Book and Tract Society, publish the Canadian Baptist Hymnal. We are glad to state that the use of this hymnal is becoming more general among the churches of the convention, as well as securing the favour of the Upper Provinces. The necessity of supporting our Book Room in an efficient manner is one that should appeal to every Baptist in this Association. The Book Room is not a money making concern. Whatever profits accrue go to distribute free or cheaper literature to poor churches and sections of country scantily supplied with such books and papers as are especially helpful to proper Christian development. Let our Book Room be sustained, first, because it is ours; second, because it is doing a good work; third, because it meets a want otherwise largely unprovided for.

In connection with the Book Room we should like to say a word upon the subject of Sunday School libraries. We are persuaded that these in many cases do not accomplish what they ought. Too often the library is nothing more than a species of bait to catch scholars who but for this would not come to school. This being so, it is very hard to make such a selection as shall commend itself alike to scholars and right thinking officers of the school. If the purpose of the Sunday School library were extended, might not a course of greater usefulness be opened to this branch of our Sunday School work. Suppose that a more permanent character were given to the library; that its purpose should be so enlarged that it would assume the character of a church library; that it should contain books for adults as well as for children, that it should contain books that are of lasting worth, books that one would like to read more than once, books that would be helpful to the Sunday School teachers in preparing their lessons, books stimulating to any Christian worker and thinker; suppose, we say, the library should take on such characteristics, might not a fondness for good books be cultivated, the literary taste of all concerned be improved, and the religious tone of the community be raised. We would fain believe that we have passed the time for the Sunday School library filled with religious novels and novelties, the most of which have only a fourth or fifth rate of literary excellence. In these days of many books and cheap literature, it is worth our while to do what we can to foster a liking for what is best and most helpful. Can we not give our Sunday School libraries more stability and a character more truly Christian?

Respectfully submitted.

EVERETT W. SAWYER, Chairman.

This was on motion taken up clause by clause. Sections 1 and 2 were discussed by Pastors Crandall, Hutchins, Simpson, Hart, and Brethren Parsons, McDonald, Chipman and others, and on motion were adopted.

Revs. A. A. Shaw, E. O. Read, A. Cohoon and W. E. Hall were appointed committee on nominations. Meeting closed with prayer by Pastor Shaw, of Windsor.

FRIDAY EVENING.

This service was given to the Associational B. Y. P. U. Report of their meetings appears on page 7.

SATURDAY MORNING.

A devotional service from 9 to 10 was led by Rev. A. A. Shaw. Subject: "The Holy Spirit's equipment for service." The business of the Association was resumed at 10 a. m., discussion continuing on report on Denominational Literature, a number of brethren taking part. On motion, part of the afternoon was assigned to a missionary meeting to be conducted by the W. B. M. U.

Rev. W. E. Hall presented the report on obituaries. This referred, appropriately, to the life and labors of the late Rev. R. R. Philp and Licentiate Caleb Spidle. It was endorsed sincerely by several of the brethren and on motion adopted.

Through its chairman, the committee on benevolent funds made the following report:

Report of Committee on Benevolent Funds.

Your committee find that for the Convention year, ending July 31st, 1896, the churches, Sunday Schools, &c. of this association contributed a little upwards of \$4,374.44 for our Benevolent or Denominational work. The W. M. A. Societies raised \$2,600.46 more, making a total of say \$7,000, or about 70 cts per member. This amount was nearly \$1,700 short of the amount asked for by the Convention, and less than the churches are able to give. There is danger that the amount contributed may be even smaller this year. The chief causes for this shortage your committee believe to be: 1. The absence, in many of our churches, of a system for gathering the offerings for these funds at regular and stated intervals,

(CONTINUED ON PAGE 5).

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

S. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER

85 Germain Street, St. John, N. B.

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Prison Doors Opened by Prayer.

The Bible lesson for the coming Sunday presents a remarkable instance of the power of the Christian religion to sustain and cheer the hearts of men under the most trying circumstances. Here are two men breaking the stillness of midnight with their songs, and those around them roused from their slumbers to listen to their singing. Men often sing at midnight, it is true, but under quite different inspiration. Think of the outward condition of these two men, and how little there is in it, to inspire gladness or song! They had suffered a severe beating by thelictors whose hands were not restrained by any merciful provision of "forty stripes, save one." In this lacerated and suffering condition, they had been cast into the inner prison, a place dark, damp, and noisome, doubtless—and their feet made fast in the stocks. In such a wretched place, suffering keen agony from the recent scourging and the constrained position which the stocks imposed, and doubtless tortured by thirst induced by the scourging, one would have thought that whoever might sing in Philippi that night, it certainly would not be Paul and Silas. But "about midnight these men were praying and singing praises unto God and the prisoners were listening to them." The praying went before the singing, and they could sing because they could pray. This incident is remarkable, not because it stands alone, but rather because it does not stand alone, and is therefore an example and an evidence of the power of the Gospel to enable men to triumph over the most adverse circumstances. This power not only to sustain, but to comfort and to gladden the hearts of men, under the most trying and afflicted conditions, is one of the most convincing evidences of the divine origin of Christianity. Every honest and intelligent man must admit that from no other source does that power come in such measure. It is true that strong spirits are able to brace themselves with stoical fortitude against disaster, and that great ideas and principles, apart from Christianity, have large power to inspire hope and endurance. But where are we to look for that which has sustained or can sustain, the hearts of men and women, as the religion of Christ has done in all these nineteen centuries, and is doing today? It sustains the weak as well as the strong, it gives not only fortitude but joy, it not only makes strong for the endurance of great trials, persecution, death, but sustains the soul of the believer in patience and hope and growing fellowship with God through months and years of pain and severe affliction. In spite of the failure of Christians to live up to their professions and to exemplify to the full, the power of Christianity in their lives, there is evidence which no honest man can gainsay, that, through Jesus and his Gospel, there has come such power to sustain and gladden the souls of men in affliction as has come from no other source. It is not, as the non-Christian is apt to think merely the belief in a world to come, and happiness hereafter as the reward of faith and Christian service here that sustains the soul of the believer, but rather the present consciousness of the love of God in his heart, with the assurance that God is with him here, whatever his circumstances may be, and that He will never fail or forsake him.

That shaking of walls, opening of doors and loosing of chains in the Philippian prison, was grandly symbolic and prophetic of what the Gospel was doing and was to do for men. Deliverance for captives and opening prison doors for the bound is what the Gospel means for the world. Many walls of strong and ancient prisons have been shaken, many firmly locked doors burst open and many chains have fallen from men's limbs since that night

when the earth throbbed in response to the prayers and the songs of Paul and Silas in the old prison at Philippi. Many millions of anxious souls too have asked the all-important question, and have obtained the gracious answer which caused the Philippian jailor to rejoice with all his house, having believed in God. Many prison walls have tottered in our day, many doors have been opened and countless souls made free by the Gospel. Other walls are being shaken. Everywhere the Son of Righteousness is rising with healing in his wings. Everywhere the Son of God is making men free indeed, and the divine work of liberation goes on and shall go on until all the promise and potency of Christ's Gospel shall be fulfilled.

When we look at it from one point of view—that of the Magistrates of Philippi, let us say—how very insignificant appear these two men cast into prison, and whatever feeble voice they might raise. But look at it in the light of history and of what Christianity is today, and how unspeakably significant it becomes! And wherever men are found today, as they still are found, singing within prison walls and raising to God the songs, praise and thanksgiving in the midst of their afflictions, it still is full of meaning, having in it the same power and prophecy of believing for the world.

Editorial Notes.

—For some three or four weeks at this time of year, it seems necessary for the MESSENGER AND VISITOR to give up a good deal of space to reports of Associations, since doubtless many of our readers are interested in the proceeding of those bodies. Meanwhile it is necessary to omit editorial comment on a number of interesting matters, and to hold over some contributions that will keep to a more convenient season.

—In issuing a call to ministers of the gospel, Christian workers and believers in Christ to the fifteenth annual gathering at Northfield for Bible study, prayer and conference July 29th to August 16th, Mr. Moody says: "The time has come for believers in a whole Bible, a divine Christ and a living Spirit to join in an earnest and determined forward movement. Let us then gather together at Northfield this season for a special preparation for service. Let us be willing to be shown whatever may be hindering God's working through us, and then by the study of His Word and prayer seek His blessing in our individual lives.

—The International Missionary Union meets annually on the Sautarium ground, at Clifton Springs, N. Y. The fourteenth annual session closed on June 15th, with a meeting at which about fifty missionaries, who intend this year to return to their respective fields, were on the platform, and delivered brief addresses. At the meetings of the Union, missionaries of different denominations and from various fields are enabled to become acquainted to encourage one another by mutual counsel and united prayer, and the discussion of various problems which their work presents. During the meetings of the Union the missionaries were all the guests of Dr. Foster of the Sanitarium. "Dr. Foster," says the Outlook, "has done many good things, but nothing better than the starting of this conference."

—A national convention of colored Baptists, which is announced to take place in Boston in September, will probably be a meeting of considerable interest. A Boston paper says that, at a meeting held last week in the Joy Street church, to make arrangements for the Convention, it was stated that all the colored Baptist churches of New York and New England had voted to sustain the local Boston committee in its arrangements for the Convention, and that the Virginia Convention of colored Baptists, recently adjourned, had made out a list of delegates. There is to be a special train starting from Atlanta, which will bring the Southern delegates. It seems probable that a large number of representative colored Baptists from North and South will be brought together in this convention, and will form an assembly, whose deliberations it would be both interesting and informing to listen to.

—Writing in the Homiletic Review on "The Training of True Preachers," Dr. Joseph Parker says: "It seems to me more and more that preachers are neglecting to magnify their office. . . . The fear is that ministers will fall before the temptation to compare their function with the functions discharged by other public men. But as Jesus Christ is not one of many, but a solitary king, so the minister is not one of many public men, but is distinctively and uniquely a man by himself. Distinctiveness is influence. Once lose the distinctiveness of the ministry, and the influence of the ministry is gone. . . . It is the same all through and through the ministry of life and service. When the singer has lost his voice he might as well have no knowledge of music, so far as social reputation and public standing are concerned. He may know as much about music as can be known, but if his voice is dead his occupation is gone. It is precisely so with the Christian minister. His office is to preach the Kingdom of heaven. . . . If a minister can do a hundred other things, and do them well, and yet cannot preach, his ministry is worse than futile. The preacher is not sent into the world to do a hundred little things. He is ordained of the Living Spirit to do one great thing. Consecration, then, must be the seal and pledge of true training.

From Halifax.

The meeting of the National Council of Women for Canada, just previous to the jubilee services, was a noteworthy event. On Tuesday, the 15th, this body met in the Legislative Assembly room. The chair was filled by Lady Aberdeen. The local councils and other Canadian organizations were represented by about fifty women. Three meetings a day were held for some part of the time. Woman Suffrage, Temperance, Prison Reform, Tobacco Consumption and a large number of kindred subjects were discussed. The general work of the council was outlined by Lady Aberdeen in her opening address. Her speaking ability is not extraordinary; but Her Excellency is sanguine, and has the power of moving others. The women of Canada have felt her influence for good. She leaves the impression that continued hard work is the chief business of women. While social functions are not ignored, they are made subordinate to the greater matter of laboring for the good of the world. She is an altruist.

Her Excellency gave a reception or "At Home," in the Council Chamber, on Monday evening, the 14th. It was informal. Both Lord and Lady Aberdeen mingled freely with the people. A report has already been given of the meeting in Orpheus Hall. This meeting seemed to have for its special object the raising of money to establish an order of nurses for remote settlements and poor districts of Canada. It does not appear, so far, to find the way to Canadian pockets. At Montreal \$20,000 have been raised, and some small sums in other places. The aim is to raise a half million. Its success is not assured. Something may be done in certain localities, but it is not likely to become a successful institution for the Dominion.

To look after the women immigrants was one important subject discussed by the Council on Wednesday. This National Council, as a whole, is not a woman-voting body. Various opinions are held by its members. Mrs. Archibald has for some time past been recognized as the leader of this new movement in Halifax. But much to her regret only 282 of the 1,000 enfranchised women voted in the city at the last election for Mayor. In other cities, Toronto for instance, the women seem unwilling to vote when they are legally qualified to do so. There is evidently a lurking belief among the women that something essential to womanhood is put in peril in the act of voting even in civic elections. Women are studying this question. The Hon. Dr. Longley is in Halifax, the foremost man in opposing the principle of Woman Suffrage. Report has it that Mrs. Maywright Sewall from Indianapolis, challenged him to a public discussion of the question. Not being of a timid turn of mind, Dr. Longley accepted the challenge. This intellectual duel was fought in Orpheus Hall. There was present a fine audience to listen to the discussion, Rev. Dr. Black was chosen chairman. Lady Aberdeen and other notables filled the platform. Each speaker had forty minutes at first. Then less time, and Mrs. Sewall closed with five minutes review. The discussion was conducted in a most civil and courteous manner. Mrs. Sewall was brilliant, but lacked the tact of a trained debater. Much of her first speech could be called academic, and a waste of time. The advocates of the respective sides regarded it as a drawn battle. The converts to either side were few—no likely one.

On Monday the 21st, the Royal Society of Canada, of which Archbishop O'Brien is president met in the council chamber of the Province Building. The attendance was not very large. Literature, Science and Poetry were represented. Dr. Grant, Dr. Kingsford, Dr. Dawson, W. W. Campbell, A. Lampman, ex-chancellor Rand and Professor Tufts were among the delegates from the

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Dominion. Mr. Barker and Mr. Davies, two ex-Mayors of Bristol, Mr. Thatcher, Mayor of Albany, N. Y., the consul general of the United States to Canada, and a delegate from Venice were present and shared in the doings of the Society. The Archbishop entertained the Society at lunch. The local government gave, then a sail on the harbour. This was on Tuesday. The literary section of the Society was occupied chiefly with the subjects of the discovery of North America by John Cabot and his son Sebastian. A paper by Dr. Dawson landed John Cabot at Sydney. One, by Archbishop O'Brien made his landing place on the gulfside of Cape Breton. A brass tablet put up in the Hall of the Province Building to commemorate the four hundredth anniversary of the landing of John Cabot is suitably inscribed.

It was placed on the steps fronting Hollis street, and was unveiled by Lord Aberdeen, who addressed the great mass of people at some length. The President gave the opening speech. Then Governor Daly, Sir James Erskin the Admiral on the Station, the Ex-Mayor of Bristol, the Mayor of Albany, the Consul general from the U. S., and the Venetian delegates glorified the Cabots in address suitable to the occasion. John Cabot was a citizen of Venice and sailed on his memorable voyage from Bristol.

At Homes were given by the wife of the Lieut. Governor and by the Halifax Historical Society.

The great events of the Jubilee was a review of the troops on the Common, fireworks and other illuminations, and a garden concert. Five thousand children assembled in the park, they had been thoroughly drilled in motion and music. They occupied the floor of the large building, and were set like a picture in a frame of men and women who surrounded the inside wall of the building and filled its spacious galleries. A platform projected from one side of the east gallery, was occupied by Lord and Lady Aberdeen, the Admiral and General and other people of note. The children were addressed by the Governor General, the Admiral, Dr. Grant and Rev. Mr. Dobson. The sight was grand and the singing and shouting for Victoria hearty and inspiring.

A fountain in the garden surmounted by a female figure was unveiled immediately after the meeting in the Rink. Lady Aberdeen drew the cord and exposed the fountain to public view.

Halifax had a fortnight of uninterupted holiday. The staid old city throbbd with life and loyalty.

REPORTER.

Jubilee Benevolence.

The special wish of the Queen, expressed publicly, is, that in celebrating the diamond jubilee, the needy should be remembered by the benevolent. No doubt there will be a universal response to this desire of Her Most Gracious Majesty.

Of late years there has been an evident growth of benevolence in the Maritime Provinces. This has been seen in the support of institutions of learning by the different denominations and also in founding and fostering of charitable institutions, schools for the blind, the deaf and dumb, orphanages, homes for the aged, hospitals. One of the first to move in this direction outside of Halifax and St. John, was Mrs. Ann Lovett. Mrs. Lovett gave \$11,000 for the establishment of an Old Ladies Home in Yarmouth. Her two sons, the late James Lovett, Esq., and the Hon. John Lovett, Senator, gave a fine tract of land for this home. The building, whose apartments, and furnishings are all that could be desired, overlooks the Bay and distant land fronting the town.

Mrs. Lovett and her sons did not wait for the Queen to express a desire for establishing such an institution, nor did they wait for their executors to do this benevolent work. They have become their own executors and this when possible is the more excellent way. They have the satisfaction of superintending the work and seeing the usefulness of the institution. A few years ago I went through the building and was much pleased with the cheerfulness of the inmates and their pleasant surroundings. For one hundred dollars an old lady can have in this institution, not only the necessities of life, but the luxuries of a modern home.

A hospital for Yarmouth will come as a sequence of this institution. Since this Home was founded chiefly by the benevolence of the family above named, other institutions have been starting up in the Maritime Provinces. At Fredericton through the benevolence of the late Sir Leonard Tilley and through Lady Tilley, Hon. A. F. Randolph, Asa Dow, Esq., and others a hospital has been founded. Having had the opportunity of visiting the patients of this institution again and again for a year, I was much impressed with the good service it is rendering to the sick and afflicted.

At New Glasgow a similar institution has come into existence to do good in that flourishing town. I do not know the names of its chief promoters. At Windsor, too, through the bequest of the late G. F. Payzant there is to be a hospital for that thriving old town. The charities of Halifax and St. John are well known. In this Jubilee year, while the hearts of the people are stirred with benevolence in response to the heart-felt sympathy of the Queen, there will be new devices, new resolves to seek out new ways of employing surplus means for doing good to the needy.

We, as a denomination, have funds amounting in the aggregate to \$24,000 endowment, \$14,000 in the two Convention Funds and \$10,000 in the Bradshaw Fund of N. B., for aged and sick ministers, ministers widows and their children. Mrs. Lovett was among the first to give liberally toward founding the Convention Annuity Fund. It has already done an immense amount of good. But it is inadequate to meet the demands which are growing more and more year by year. Some of the appeals made confidently to the Board are pathetic indeed. E. M. S.

A Sad Bereavement.

It was with unfeigned sorrow that we learned last Saturday of the sudden and mysterious disappearance from her sick bed of the wife of the esteemed pastor of the Baptist church, in Brigetown, N. S., Rev. F. M. Young. Mrs. Young had been ill from nervous prostration for several weeks, and had been confined to her room and bed all through her illness. When it was discovered in the early morning that she was not in the house, diligent search was made in all directions for the missing woman. Grave fears were entertained that in her weakened mental condition she might have put an end to her life. By what means nobody knew. These fears were soon to be realized. The body was found in the river on Sunday last. It is a melancholy satisfaction to the friends that they know the worst. The late Mrs. Young was a woman of wide sympathies, a true wife, a devoted mother and an earnest worker in the church of which her husband was the honored pastor. All this was made clear by the many expressions of sorrow and regard, which fell from the lips of the good people of the town. She will be greatly missed by her many friends in the church and out of it. Her husband and children need and will get the sympathy of all. The providence is mysterious. That blow that has fallen upon home and friends is a heavy one. Our tenderest emotions have been touched to their deepest depths, and our hearts go out to the sorrowing husband and motherless children and friends. May the God of all comfort, sustain and uphold them in this dark and trying hour.

Nova Scotia Central.

(CONTINUED FROM PAGE 3.)

and 2. The lack of the necessary instruction concerning the objects for which these funds are used, and the duty of liberal giving.

Your Committee therefore recommend 1. That every church be urged to collect the offerings for Benevolent Funds, at least quarterly, and that they have their Sunday Schools do the same, seeking to train their schools to give to all the objects of our Benevolent work, instead of one or two departments of it.

2. That the pastors be requested to see that the members of the churches are fully instructed concerning the objects for which our Benevolent Funds are used and also in the duty of giving of their substance for the service of the Lord, as he has prospered them.

Respectfully submitted, A. COHOON, Chairman of Com.

This was discussed by J. Parsons, Rev. D. H. Simpson, Rev. E. O. Read and others, and on motion adopted. Reports are frequently too long or too indefinite. This is neither. It has something to say and says it.

The clerk read the "History of the Indian Harbor Church," prepared by Rev. M. W. Brown. On motion this paper was received and request made for its publication, after revision, in the MESSENGER AND VISITOR.

By request, Mrs. C. H. Martel spoke a few words in earnest support of the Book Room, giving it as her experience that the Book Room S. S. Libraries are good, clear through, and do not require careful examination before they are handed to the scholars. The meeting closed with prayer.

SATURDAY AFTERNOON.

By previous arrangement the W. B. M. U. meeting was held at this time. The Provincial Secretary, Miss Johnson, presided over a gathering that was representative and interested.

Routine association work included reading of letters and presentation of the report on Education. This report gave careful review of the progress of our institutions at Wolfville during the past year. "The attendance has been up to the level of the best of former years. Deportment, generally, has been commendable, the intellectual work up to the usual standard of efficiency. Religiously, the year has been a notable one. The retirement, from the presidency, of the Rev. Dr. Sawyer, who for 28 years has served in that position with conspicuous ability and devotion, especially marks the year. The task to which Dr. Trotter, the new president, must address himself will be arduous and trying. The fullest co-operation of all the friends of the college should be accorded to him from the start. Attendance should be increased; the financial position should be bettered. We must seek by every Christian means to promote a deep and wide-spread educational revival, in which the money needed will be cheerfully consecrated to God's service, and in which increasing numbers of our young people will awake to the largeness of their opportunity."

Prof. E. W. Sawyer followed this report with a practical and earnest address upon our educational needs and our duty thereto.

Saturday evening was given to a Temperance meeting. Rev. Geo. A. Lawson, in behalf of the committee, read a well prepared report on Temperance. Rev. W. N. Hutch-

ins' address, "Intemperance a Sin," was filled with good thoughts and practical applications; Rev. D. H. Simpson made a strong plea that church members vote as they profess; J. Parsons, a life long worker in this cause, in his usual spicy and attractive way, showed when temperance work should begin and how efforts in this direction may be turned to the best advantage. The report on Temperance and the following resolution were, on motion, adopted:

Resolved, That this Association, by its Moderator and Clerk, petition the Legislative Council and House of Assembly, at their next session, setting forth the evils resulting from our present license law, enabling licensed communities to sell into Scott Act counties and counties in which licenses are not granted, and urging the desirability of a prohibitory act being passed and praying for as large a measure of prohibition as may be constitutionally granted.

LORD'S DAY.

The Association was again favored with delightful weather which encouraged large numbers to come from a distance to the services of the day. These services, commencing at 6 a. m. with a "sunrise prayer meeting," were throughout helpful and inspiring. Rev. G. A. Lawson conducted an hour of testimony and prayer. The local Sabbath School gathered for one half hour and listened to a bright teaching and singing exercise directed by Geo. A. McDonald.

A large congregation gathered at 11 a. m. to listen to the associational sermon. The following was the order of service: Reading of Scripture, by Rev. Jos. Murray; prayer by Rev. J. B. Morgan; sermon, by Rev. M. P. Freeman, of Billtown, text: Daniel 9: 4-19 "And I prayed unto the Lord my God." The speaker, taking prayer for his subject, called attention to the places where prayer should be made, and to the necessity for prayer. Our readers will have the opportunity of giving to this sermon the careful reading that it merits.

The Sabbath School meeting of the afternoon listened with profit to the report on Sabbath Schools and to excellent addresses by Mrs. Nalder, who spoke particularly to the teachers, urging them to continue in faith, knowing that results are sure; by J. Parsons, in "an address without words,"—a telling object lesson that called for purity of life; by Rev. W. H. Jenkins, who gave some wholesome advice to the old "stay-at-homes"; by Evangelist Marple, who urged for definite effort on the part of teachers for the salvation of their pupils.

A later afternoon service, on the parade grounds, in the open air, was largely attended and marked by special evidences of divine favor. Earnest addresses were delivered by Revs. D. H. Simpson, D. E. Hatt and J. A. Marple. A number, by uplifted hands, manifested their desire to become Christian men and women.

The missionary meeting at 7.30 heard the report of Committee on Missions. Rev. A. Cohoon spoke of work being done and to be done by our Home Mission Board, showing the present needs for large and early giving; Rev. A. A. Shaw, in behalf of the Foreign Mission interest, urged that individuals understand more clearly the principles underlying all missionary effort; Miss Gray told of her years of work in India, the trials there encountered, and of her desire to return again to the service she had chosen.

Though the hour was late when the last address was finished, yet many remained for a short enquiry meeting. This was conducted by Evangelist Marple and proved beneficial.

MONDAY MORNING.

Meeting was called to order by the Moderator. On motion Rev. M. P. Freeman was requested to furnish for publication in MESSENGER AND VISITOR, the associational sermon. Reports of district committees in Halifax and Hants Counties were read and on motion received. These were well prepared and contained statistics of value. Reports already submitted were, on motion, adopted. Committee on Circular Letter was asked to prepare and publish a Circular Letter. W. B. M. U. and B. Y. P. U. were asked to furnish Minutes of their meetings for publication in Minutes of Association. On motion the clerk was instructed to send notice to chairmen of all committees two months before Association asking them to be prepared to report at the annual meeting. The church letters were read. Adjourned with prayer by Bro. Rose, Lic.

MONDAY AFTERNOON.

Prayer was offered by Rev. A. E. Ingram. Minutes were approved; balance of church letters were read. Rev. C. H. Martell gave a report of King's District Committee. On motion the names of Rev. Jos. Murray, Rev. S. March and Rev. D. H. Simpson were added to Nominating Committee.

The Treasurer's funds were on motion paid to Rev. A. Cohoon, and collection of afternoon was given to Rev. F. Roop for Church Edifice Fund. Through the committee on resolutions the usual votes of thanks were passed: To the Chester church for its hospitality; to the choir for its valuable assistance; to the Moderator and to the Clerk.

We regret that at this writing we have no report of last meeting of the Association.

The number of baptisms reported is 627 in 32 churches. Number of last year was 485.

* * * The Story Page. * * *

A SUMMER LONGING.

I must away to wooded hills and vales,
Where broad, slow streams flow cool and silently,
And idle barges flap their sails—
For me the summer sunset glows and pales,
And green fields wait for me.

I long for shadowy forests, where the birds
Twitter and chirp at noon from every tree;
I long for blossomed leaves and lowing herds;
And Nature's voices say, in mystic words,
"The green fields wait for thee."

I dream of uplands where the primrose shines
And waves her yellow lamps above the lea;
Of tangled copses swung with trailing vines,
Of open vistas skirted with tall pines,
Where green fields wait for me.

I think of long, sweet afternoons, when I
May lie and listen to the distant sea,
Or hear the breezes in the reeds that sigh,
Or insect voices chirping shrill and dry
In fields that wait for me.

These dreams of summer come to bid me find
The forest's shade, the wild bird's melody,
While summer's rosy wreaths for me are twined,
While summer's fragrance lingers on the wind,
And green fields wait for me.

—George Arnold.

* * * * *

Aunt Mary's Way.

BY LOUISE J. STRONG.

"What a sad face your washwoman has, Helen," Aunt Mary remarked across the dinner table.

"Has she?" laughed her niece, pretty Mrs. Walford. "I hadn't noticed. But I know she is dreadfully slow about her work. She is always two or three hours behind the neighborhood in getting the clothes on the line. I wouldn't keep her only that she is so careful and particular."

"To be particular and do the work well is a good deal to be said for any one these helter skelter days. She doesn't look stroug; do you know anything about her circumstances?" asked Aunt Mary.

"Not a thing," Mrs. Walford answered, "I pay her when her work is done, and ask her no questions about her affairs. I don't know that it is any of my business."

"And yet you belong to several charitable societies," Aunt Mary suggested softly. "One of them, I think you said, was called the 'Helping Hand.'"

"Oh, the 'Helping Hand' is very exclusive, Aunt Mary," said Mr. Walford, lightly. "You have to reach a certain genteel notch before the tips of its aristocratic fingers are held out to you."

"Arthur is always ridiculing us," Helen said, a little petulantly, "but we have done a great deal of good, Aunt Mary, I can assure you; and even a society must draw a line somewhere, you know."

"Yes, I suppose so," Aunt Mary assented, "though I know very little about such things. I never belonged to a society in my life."

"Never belonged to a society!" Mrs. Walford exclaimed in astonishment. "But you seem so familiar with charitable work; how have you carried it on?"

"The little I have ever accomplished has been by individual effort," said Aunt Mary, modestly.

"You must visit our societies, and see how superior organized work is," Mrs. Walford said, rising. "And oh, yes, Aunt Mary, as you are going to be here, will you give the woman this half dollar for me when her work is done?"

As she took the money, Aunt Mary said, impulsively, "Does she do that large washing for fifty cents?" and then added, hastily, as Mrs. Walford's face flushed, "Excuse me, Helen, I spoke thoughtlessly, but I have so many things to be washed to-day that I think I ought to add to this."

"My visitors never pay for their washing, Aunt Mary, it belongs with the family wash, of course; but you must please yourself."

A couple of hours later, Aunt Mary going to the kitchen, found the woman waiting, her thin face pale and drawn, and tired lines around her lips and eyes. It was a delicate, refined face, with a gentle patience in it that touched Aunt Mary's kind heart. She arose and took down her sun bonnet as Aunt Mary entered.

"You look very tired," Aunt Mary said, gently, "don't be in a hurry to go. Come out on the porch and rest awhile in one of the rockers."

"No, thank you, I can not stop. I am needed at home," then as Aunt Mary put a dollar in her hand, she added anxiously, "I can not change it; haven't you a half dollar?"

"You had so many of my clothes, to-day, I think you have earned the dollar," Aunt Mary said, smiling.

An eager look flitted across her face, and she answered,

"It is not usual I believe, to pay for a few extra things; and I oughtn't to take it, but I need it so much, and a half dollar more would—" she stopped, flushing scarlet and turned nervously to the door.

Aunt Mary laid a detaining hand on her arm, and said with gentle sympathy, "Don't think me intrusive, but will you not tell me your trouble? I am sure you are carrying a burden; let me share it."

The sudden tears gushed forth, and the poor creature sank sobbing into a chair; but she quickly controlled herself and looking up wistfully, said, "I don't often give way like this; I hope you will excuse it in me."

Aunt Mary nodded, stroking the toil-worn hand she held.

"Things are very hard with us just now," she went on. "My husband has had no work, only an odd job or so, since the shops closed last year. We have four children, and I am not very strong and so slow at my work that we can hardly get enough for them to eat."

"You are a conscientious worker," Aunt Mary interposed, "haven't the societies helped you?"

"A little at first," the woman answered, "but they seem to think we are not deserving and that my husband is idle and shiftless. Heaven knows he would thankfully take anything to do, so that he could be earning something. Oh why do they not have work enough, some how or other, so that all the poor men could take care of their families. The poor must have work or starve, if they are too proud and honest to beg or steal."

She spoke with passionate earnestness, then started up suddenly, adding, "I must go. I ought to have gone at once. Oh, ma'am, you will understand what a headache I have, and how grateful I am to you for this extra half dollar, when I tell you that my little ones have had nothing but a scanty breakfast of potatoes to-day; and will have nothing until I get home. Robbie, the oldest one, is a cripple, and takes care of the rest when I am away."

"Why didn't you tell us that your children were going hungry?" Aunt Mary said, as they rapidly packed a basket with food. "It is wicked to let them suffer and not speak of it."

"Nobody ever spoke to me about it before," the woman answered, "and it is very hard to make people listen when they do not want to. I have tried to sometimes, but I couldn't force my troubles on them when they didn't care. I've wished so many times that I could have the broken pieces of food for my children that I see thrown away at places where I work."

"Send your husband here in the morning," Aunt Mary said, "they need a man to do chores and take care of the garden, and I will see that he gets the place. The pay will not be very much, not more than ten or fifteen dollars a month; but that will help you a little."

"Oh, ma'am, it will be like a fortune to us. Ten dollars will more than get our food, and to have it coming steady,—oh, you don't know what a help it will be! I wash for the rent, and sometimes both of us together manage to get enough besides to keep the children warm and something for them to eat; but often they've had to go hungry. I only wish I could thank you for all your goodness and—"

"Never mind," Aunt Mary interrupted, kindly, putting the basket in her hand, "we all must try to help each other."

"I have hired a man for you, Arthur," Aunt Mary remarked that evening.

"Hired a man for me!" he repeated in surprise.

"Yes," she answered, smiling, "I am going to be with you for some time, and I want a good deal of waiting on; getting the horse and buggy ready for my rides, etc. I will see that he is paid; he is coming in the morning."

"I have often thought of having some one to keep the place in order," he replied, "and I think I shall attend to paying him myself. But come now, Aunt Mary, there is something behind this. What is it?"

And she told them the wash-woman's story; told it so pathetically that Helen's eyes ran over; and her husband whistled softly.

When she finished he exclaimed, "Why, I might have given the man work long ago if I had known! That's what you call individual effort, is it, Aunt Mary? I think it a grand way to do charitable work. Why, it is just giving a hand to the one nearest you who may be in trouble and want. That poor soul has been coming here for months, struggling silently with her burden, and we have never given her a kind word even. I like your way Aunt Mary, and I am going to begin practising it at once. I remember that our gray-headed old porter at the store has looked downcast for a long time, and I've joked him about being 'blue.' To-morrow morning I mean to find out his trouble and help him if I can."

Aunt Mary patted his shoulder approvingly as she said, "that is it Arthur, just give a hand to lighten the burden of the one nearest you. If all would do that with kindness and sympathy, the hard times would bear less heavily everywhere."

Aunt Mary's way is a good way. Try it.—Standard.

What the Flowers Said.

"Mother, did you know that flowers could talk? I never dreamed of such a thing; but to-day Hester Joliffe got a bunch of heliotrope from one of the college boys, and I heard the big girls laughing at her, and saying heliotrope meant 'I love you.' And when I asked what they meant, Hester called me a little goose, and asked me if I didn't know that every flower has a motto; she calls it the flower language, and she says, mother, (here Sybil looked doubtful at her mother) she says if I come to her house this afternoon she will tell me what the motto is of all the flowers."

"I can tell you all the flower mottoes, daughter, after tea; but I do not want you to spend this lovely afternoon in-doors; I can tell you a much sweeter way to make flowers talk than by their mottoes."

But mother would not tell what she meant till Sybil had washed her face and hands and eaten her dinner. "Now, daughter," she said, "if you take my shopping basket full of flowers to Miss Louisa Perry, away down in the village, and ask what the flowers say to her, you will find that they can talk like preachers."

The village was two miles away, and the spring sunshine was getting pretty hot, but under mother's Japanese parasol Sybil did not care for the sun, and Miss Louisa did seem glad to see her. The poor old woman had been paralyzed, and could not walk a step from the big cushioned chair, where she was placed every morning by loving hands.

"What do the flowers say to me, 'dearie?'" she said with a bright smile; "they say, 'Well, old lady, ain't you glad your heavenly Father made such pretty things for you to look at? And ain't you glad he made little hearts tender, and little hands kind, and little feet willing to bring them to you?'"—Our Boys and Girls.

* * * * *

The Three Sieves.

It was the rule of Peter the Great never to say anything about a person if he could not say anything good. This is a good rule. Here is a little story that shows how one mother taught her little girl a very important lesson says The Evangelist:

"Oh, mamma!" cried little Blanche Powers, "I heard such a tale about Edith Howard! I did not think she could be so naughty. One—"

"My dear," interrupted Mrs. Powers, "before you continue we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche. "I will explain it. In the first place, is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true. Is it kind?"

"I do not mean to be unkind; but I am afraid it was. I should not like Edith to speak of me as I have of her."

"And, 'Is it necessary?'"

"No, of course, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."—Exchange.

* * * * *

The Divine Measuring Rod.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God has prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance."—Watchman.

* * * * *

Getting into heaven is getting hell out of us, and then heaven is within us.—Ram's Horn.

Let all who claim to be on the Lord's side be there in reality, and the powers of evil will soon be routed.—Ram's Horn.

When the three words with him: "God" "What am I" "I will own it" and told his mother college his mother of Parliament was still: "God" Lord Chancellor and his minister devote to that will now require the reply, "I

Several years chimney sweep of education. was asked if he

"Oh, yes, sir" "Do you spell" "Oh, yes, sir" "Do you read" "Oh, yes, sir" "And what be" "Oh, I never" "And who was" "I never was a

Here was a sin without a book

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them all down, religion is worth."

They sat quiet; in anxious thought

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mediately given, but not let his word ret

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and make a god of

Moth

All that I am n Adams,

All that I am, or h —Lincoln.

Let France have g sons.—Napoleon.

I would desire for the tears of his moth

If you would reform begin by enlisting th

If there be aught s thought, it is a moth

When I try to mak the hand of my moth

ing my ear as she tau in heaven."—John R

"God Claims Me."

When the late Earl Cairns was a little boy he heard three words which made a memorable impression upon him: "God claims you." Then came the question: "What am I going to do with the claim?" He answered: "I will own it and give myself to God." He went home and told his mother: "God claims me." At school and college his motto was: "God claims me." As a member of Parliament, and ultimately as Lord Chancellor, it was still: "God claims me." When he was appointed Lord Chancellor he was a teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him: "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."—Selected.

A Will and a Way.

Several years ago an effort was made to collect all the chimney sweeps in the city of Dublin, for the purpose of education. Among others came a little fellow who was asked if he knew his letters.

"Oh, yes, sir" was the reply.
"Do you spell?"
"Oh, yes, sir," was again the answer.
"Do you read?"
"Oh, yes, sir."
"And what book did you learn from?"
"Oh, I never had a book in my life sir."
"And who was your school master?"
"I never was at school."

Here was a singular case: a boy could read and spell without a book or master! But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his books the signboards on the houses: What may not be done by trying? "Where there is a will there is a way."—Selected.

What is Your Religion Worth?

A gentleman was travelling from Cambridge to New York, and, as a true servant of the Lord Jesus, he sought ever to be about his Divine Master's business. Ere he started he furnished himself with a pocketful of tracts; and as the train glided out of the Cambridge station he began to hand them round. One of the passengers refused, and taking a race card out of his pocket, he held it up, saying:

"You see this. That's my religion."
"Is it, my friend?"
"Yes," he replied.
"I suppose you have a good many of those cards?"
"Oh, yes; I have them pinned all over my mantel-piece."

"Well, then, go on and collect as many more as you can, pin them all around your room, and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth."

They sat quiet: the one in silent prayer and the other in anxious thought. When the gentleman opened the door to alight, the man said, "I say, you can give me one of those papers if you will." The tract was immediately given, but the result is known to him who will not let his word return void, but will make it accomplish its purpose.

Dear reader, what is your religion? Every one has a religion of some sort or another, for man must worship and make a god of something or somebody.—Selected.

Motherhood Honored.

All that I am my mother made me.—John Quincy Adams.

All that I am, or hope to be, I owe to my angel mother.—Lincoln.

Let France have good mothers and she will have good sons.—Napoleon.

I would desire for a friend the son who never resisted the tears of his mother.—Lacretelle.

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.

If there be aught surpassing human deed or word or thought, it is a mother's love.—Marchioness de Spodara.

When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear as she taught me to say, "Our Father, who art in heaven."—John Randolph.

The Young People.

EDITORS, REV. E. E. DALEY, A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for July.

C. E. Topic.—Individual responsibility for the conversion of the world, Rom. 9: 1-3; 10: 1, 13-15.
B. Y. P. U. Topic.—A wise choice, 1 Kings 3: 5-15.

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

(Baptist Union.)

Monday, July 12.—Proverbs 6: 1-15. Sin's fruitage, (vs. 15). Compare Rom. 6: 23.
Tuesday, July 13.—Proverbs 6: 16-35. Fire and destruction in the soul. Compare 1 Jno. 3: 8.
Wednesday, July 14.—Proverbs 7. The road down to the chambers of death. Compare Prov. 22: 14.
Thursday, July 15.—Proverbs 8: 1-12. The voice to be heeded. Compare Prov. 9: 36.
Friday, July 16.—Proverbs 8: 13-21. Natural history of wisdom. Compare Matt. 6: 33.
Saturday, July 17.—Proverbs 8: 22-36. Who love death? Compare John 12: 25.

Prayer Meeting Topics for July 11.

A wise choice, 1 Kings 3: 5-15.

NOTES BY REV. W. N. HUTCHINS.

God said, "Ask what I shall give thee." Into the ear of every life that is young those same words fall from the lips of God. In a very large measure God puts our future in our own hands. What we shall be and do is greatly determined by ourselves and not by another. There are limits, of course, to the possibilities before any of us. But there is no living soul to which God has not given the alternatives of good and evil, of serving God, or serving the world and themselves. No vision may appear, but God says to us all in early life as He said to Solomon, "Ask what I shall give thee."

Every choice a man makes, too, is a revelation of himself and gives an indication of his wisdom. "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," Moses revealed his spiritual insight and practical discernment. Offered the choice of a watch or encyclopedia in his boyhood, Joseph Cook, when he took the book, painted a portrait of himself. For in nothing is more wisdom and judgment required than for the duty of making a choice. That hour, therefore, when God's voice called him to a choice was a testing one for Solomon, but his choice was a wise one.

I. Solomon's choice was wise in its character. It was an unselfish choice. In it he thought not of himself but of the people. Putting his heel on those base and selfish desires that would crowd in upon the mind at such a high moment of opportunity, he desired of God such blessings as would enable him to serve the people. "His eager young soul had caught a glimpse of the sovereignty of duty, and, casting behind it ignoble and personal gratifications, thirsted to be filled," to do service not for itself but for others. And Solomon's choice was wise in its unselfishness. Selfishness is always unwise and never pays. To think and work only for self is false economy and will end in bankruptcy. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." The path of pleasure, ease and self-attainment may be pleasant, but the path of duty is the way to glory, and wisdom, with the Christ, walks the path of self-denial.

Then Solomon's choice was not only unselfish but noble. It aimed high in its aspirations. There was in it an ambitious spirit that would not be content with every day possibilities. Blessed is that young person whose aspirations prompt lives to the making of high and noble choices. The day of our usefulness begins to dawn—and usefulness is greatness—whenever our faces begin to assume an upward look. The Prodigal was never a wiser man than when he came to himself enough to prefer his home to a hovel for swine. Wise choices are always high choices. A man of wisdom lives among the mountain peaks and his choice, like eagles, soar high.

II. Solomon's choice was wise in its preferences. Accepting God's invitation he asked for "an understanding heart." The blessing he desired was not a material but a moral one. An understanding heart has spiritual as well as intellectual qualifications. In Biblical language the wise man means a righteous man. Wisdom has a moral element, see James 3: 15-17. The heart has much to do with our judgments. Solomon knew that, so he prayed for moral and spiritual equipment for his office. This choice was wise in its preferences.

He preferred the greater to the less. He might have asked, as God reminded him, for riches. But money is weak in comparison with wisdom. Gold may depreciate

in value, but a heart that is right in the sight of God is always rated high. "Thou fool!" said Christ to the man who thought more of his barn and farm than he did of his soul. "Thou fool!" echoes wisdom whenever she sees a man repeating that error and giving a higher value to earthly possessions than they are worth. Barns and farms and treasures in Egypt have their value, but barns and farms and treasures in Egypt are an expensive luxury when chosen in preference to a moral and spiritual life.

Solomon preferred the eternal to the temporal. He might have prayed for a long life, but he preferred that which is longer than the longest life. Life at its longest has its end. "And he died" is the sad sentence that closes every biography. But our characters never die. They live forever. Nothing in man is more enduring than character. It is one thing to make a living. It is another and nobler thing to make a life. Solomon preferred to make a life. Solomon was wise.

III. Solomon's choice was wise in view of its results. He pleased God. God's smile of approval was his, the moment he made his choice. The results of the choice were a benefit to the people. And Solomon himself got what he asked. God gave him an understanding heart, but He gave him more, for He gave him the riches and honor which Solomon passed by in his preference for wisdom. So choose that the results will be pleasing to God, a blessing to others and satisfying to yourself.

The Nova Scotia Central Associational Baptist Young People's Union.

The Nova Scotia Central Associational B. Y. P. U. met in annual session in the Baptist church, Chester, on the evening of Friday, June 25. The President, Rev. W. N. Hutchins, in the chair. After introductory remarks by the president the programme of the evening was taken up. The report of the Secretary was presented, showing the work done in the local union during the past year. The report indicated 16 Unions and four Junior Unions, the former with a membership of 1130 active and 253 associate members. In twelve Unions the C. C. Courses have been pursued. Twelve conversions have resulted from Union efforts. Afterward reports were presented from four more local Unions which had not filed their reports with the Secretary. Upon the whole the work of the Unions has been very encouraging.

After the reading of the report, Rev. D. E. Hatt was introduced to speak upon "The benefit of the B. Y. P. U. to the Pastor." Rev. J. B. Morgan followed, speaking upon "The benefit of the B. Y. P. U. to the Church," and the concluding address was given by Prof. E. W. Sawyer, upon "The benefit of the B. Y. P. U. to the Young People." All the addresses were interesting and instructive and were listened to by a large audience.

At a subsequent meeting, notice of certain amendments to the Constitution was given by Rev. G. A. Lawson.

The officers for the ensuing year are: Pres., Rev. G. A. Lawson; 1st Vice-Pres., Prof. E. W. Sawyer; 2nd Vice-Pres., Rev. J. B. Morgan; Secretary, Miss F. Blakeney; Treasurer, Mr. H. D. Freeman; Executive Committee: Rev. W. N. Hutchins, Rev. H. S. Shaw and Rev. A. A. Shaw.

The B. Y. P. U. of Digby, N. S., can report progress during the half year now drawing to a close. The membership has increased from twenty-six to forty-eight, that is, has nearly doubled and of this number all but five are active members. The interest has been steadily growing and the committees have organized for more active work. The officers for the ensuing six months are: President, Miss Mamie Chaloner; Vice-President, Miss Ida German; Recording Secretary, Miss Lotta Dorman; Corresponding Secretary, Miss Etta Stalling; Treasurer, Mrs. Durkie.

June 28, 1897. SADIE DURKIE, Retiring Sec'y.

The seventh annual Convention of the Baptist Young People's Union of America will be held in Chattanooga, July 15 to 18, 1897. Are you going to be there?

This meeting will probably be the largest gathering of Baptists ever held in the world's history. It will certainly be the largest Convention of any kind held in the South. Those who do not attend will miss an opportunity of a life time.

Chattanooga is extending an urgent invitation to the young people to come to the meeting to be held there next month and bring their pastors. As a spiritual gathering it will probably be one of the best recorded in history, and as an object lesson for Christian workers it is beyond comparison.

An Endeavorer eighty-two years old is an active member of the Second Congregational Society of Norwich, Conn. In speaking to his society recently, he said, "One of the most touching things that came to my knowledge while away last summer was that the young people here remembered and prayed for me."

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

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

We have entered upon the last month of our year's work. My sisters much depends upon the coming few weeks whether the note at our annual meeting shall be success or failure. If any have been careless and unfaithful in the past now is the time to make amends as far as possible. Let the thoughtless ones be reminded of their neglect, let all the scattered dollars be collected and the report of work done be promptly given so that the records may be more complete and satisfactory than ever before. God bless the officers of our W. M. A. S. and give them the necessary patience and love for Christ that their work demands. The grace of continuance is what we need in these days of change and haste. "Having done all to stand." Soon the record of this year's work will be with the Master and what He has written will remain. Of whom can it be said, "She hath done what she could?"

MY DEAR SISTERS,—I received a very encouraging and sympathetic letter from our good President last week, in which such a cordial invitation was given me to write occasionally for the W. B. M. U. column that a tender chord was struck and I cannot but grant her request. Just what to write is my query.

In letters received from the dear home land questions such as these are continually being asked: Are you pleasantly situated? Is the heat very oppressive? Do you enjoy good health? Do you find the language difficult? Do the natives seem intelligent at all, or are they very degraded? Perhaps I cannot do better than try to answer some of these questions right here.

As many of you know we have been at Chicacole since the first of April. Here the Mission house is situated on the bank of a river. The outlook from the back of the house is very pleasing. Immediately below the verandah the river crawls stealthily along. Just now the water is very low, but when the rains come it will present a very different appearance as it madly rushes along on its winding course. Just a little to the left of the Mission house it is spanned by a bridge which adds much to the beauty of the surrounding scenery. The foliage along the river bank on the opposite side is richly tinted in different shades of green, brown and gold. Some mornings a very light mist hangs over the trees which with the soft rays of the rising sun shining upon all makes the scenery most charming.

At the front of the house there is very little to attract the eye, save the garden which in itself is an inspiration. It reminds me of what I have read concerning oasis in the deserts. The verdant ferns, the bursting roses and the spotless lilies with all their freshness and fragrance in the midst of a dry and sterile soil are, I think, beautifully emblematic of the little Christian churches dotting here and there the great and spiritually barren expanse of idolatrous India. A five minutes walk takes us to the heart of the town where the house of worship is situated, alongside of which Mr. Archibald is having a reading room erected.

In regard to the question about the heat I would answer yes, we do find it very oppressive. But considering that this is our first year in the country we feel that we have great cause for thankfulness. My health has not been better for some time than it is at present. We regard it a sacred duty to take care of our bodies for the Lord. We spend half an hour every morning before sunrise and an hour in the evening taking exercise in the open air. In this and other ways we are trying to help the Lord answer your prayers that our health may be continued and our life here a long one. On account of the heat we on the plains have not accomplished as much in the study of the language as we desired. Still we are toiling on with the hope of conquering by and by. We sometimes long for the "gift of tongues." When we go out in the villages and see the ignorance and superstition of the people, and the suffering and sadness caused by cruel idolatry, our hearts ache for them and we yearn for ability to direct them to Jesus the comforter.

Here is one example of heathen superstition. Mr. Archibald had a very faithful servant who, a fortnight or more ago fell sick with fever. Mr. Archibald being on tour we visited this sick man with the hope of rendering

help. As we approached the house we heard such wailing from within that we concluded "Thavardu" must either be dead or dying. But imagine our surprise when we learned that all these hideous sounds were the vociferations of only one woman. We were told that the sick man was possessed of a devil and this woman was in communication with the gods, to ascertain their will concerning him. We learned later that the message she received in answer to her incantations was that first, he must make a sacrifice at full moon; second, he must go to a noted temple more than sixty miles distant and there make a money offering; third, he must take no medicine lest the devil that was in him become angry and cause his stomach swell, which would result in immediate death. All our efforts to help him were fruitless. We returned defeated.

Thavardu had heard the gospel message. He told us he had prayed all day to the Christian's God. He himself had not implicit faith in these heathen superstitions, but was compelled to submit to the wish of his relatives who were less enlightened.

Who are responsible for so much darkness? Are the Christians at home, the Christians here, or the heathens themselves? Perhaps all share the responsibility.

Dear sisters let us renew our endeavor to be faithful to our sacred trust.

While we earnestly pray God's bountiful blessing upon the workers in the home land, we trust that you will remember that we are

Chicacole, May 19th.

Moneys received by the Treasurer of the W. B. M. U. from June 17th to June 30th.

North Brookfield, F. M. \$1.00; Parrsboro, F. M. \$3.00, H. M. \$2.00; New Castle, F. M. \$3.87; 1st Salisbury F. M. \$2.00, H. M. 1.25; Alberton, F. M. \$2.75, Alberton Mission Band, \$4.41; Woodstock, F. M. \$7.20, proceeds public meeting, H. M. \$13.00; Oxford, F. M. \$20.00; Albert, F. M. \$9.00, H. M. \$18.85; 1st Hammonds Plains, F. M. \$5.00; Berwick, to constitute Mrs. William Skinner, a Life member, F. M. \$25.00; Dartmouth, F. M. \$11.55; Collection, Miss Grey's meeting, Cochester County, De Bert, \$3.60; Acadia mines \$2.07; Bass River, \$2.80; Five Islands, .80 cents; Clyde River, G. L. M. \$2.00; N. W. M., \$2.00, H. M. \$1; Port Maitland, F. M. \$10.00; Springfield, F. M. \$6.00; Forest Glen, F. M. \$3.00; Dundas, F. M. \$3.00, H. M. \$3.00; New Tusket, F. M. \$7.00, G. L. M. \$3.00, N. W. M. \$2.00; Berry's Mills, F. M. 2.72, proceeds of public meeting \$2.28; Port Medway, F. M. \$10.50, H. M. \$1.00.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Report of W. B. M. U. meetings held in connection with the N. B. Western Association. On Saturday evening, June 26th, the sisters of the W. B. M. U. met in the Temperance Hall, at the Range. The Provincial Secretary in the chair. Meeting was opened by singing "Nearer my God to Thee." The 2nd chapter of Mark was read, followed by prayer led by Mrs. C. E. Miller, Cor. Secretary for Kings. Reports were given by delegates from 1st and 2nd Chipman, 2nd Grand Lake, Cambridge, Narrows, Woodstock, Upper Queensbury, Jennege, McKenzie Cor., New Castle Bridge. A card had been received from the President of Fredericton society, stating that delegates were coming. We were sorry that in some way they failed to arrive. The meeting was small, but it was enthusiastic. All present felt the refreshing influence of the spirit of God. A very interesting account of the Bellisle Station Society was given by Mrs. Miller. Meeting closed by singing "Blest be the tie that binds" and prayer by Provincial Secretary.

Sunday, June 27th, 2.30 p. m.—A large and apparently deeply interested congregation met at the Upper Meeting House at the Range to attend the platform meeting under the auspices of W. B. M. U., Mrs. Cox, Provincial Secretary, presided. After singing by the church choir Mrs. H. B. Hay read Psalm 72, and prayer was offered by Rev. J. W. S. Young. Another hymn was sung, Mrs. M. G. McLean, read a helpful paper entitled "Our Prayer meeting." Then Rev. E. Bosworth in his earnest, convincing way, advocated the claims of Grand Ligne Mission. A duet was sung by Miss Mary Barton and Mr. A. F. Barton. A paper was read by Mrs. L. H. Crandall "Woman's work in Missions." It showed much research and careful preparation. The indefatigable secretary of the Foreign Mission Board then spoke earnest words regarding this greatest work of the church. We were sorry that time did not permit him to speak longer. The singing which added much to the interest of the meeting was very good. Collection \$20. Closed with benediction by Rev. C. Henderson.

Our W. M. A. S. which was organized last July with a membership of eight, has since increased to thirteen. Our meetings held regularly once in four weeks, are gen-

erally very well attended, and we always feel that the hour has been profitably spent. Some portion of the time is usually occupied with readings by some of the members present, frequently these are selections from the "Link" and "Tidings." Though our Society is but in its infancy, and we realize how small must be the results of our efforts to extend Christ's Kingdom, yet we trust as the weeks and the months advance, they may bear witness of our increasing zeal for the cause of missions, and of more earnest activity in the Master's service.

Homeville, June 21st., 1897.

The Ministry of Prayer.

There are those who talk to us often and sentimentally upon the subjective influence of prayer. Prayer, they say, is contemplation, is communion with God, is contact with God through the truth, is the upward look of the soul. It is singular that the Bible itself has little or nothing to say about this side of prayer. The exercise, high and holy in itself, must have a corresponding influence upon those who are engaged in it. But while communion with God, and holy contemplation and the upward turn of the mind and heart are involved in the exercise of prayer, these are not prayer. Prayer is objective. In the emphasis put upon it in the Bible it is always and essentially objective. To pray to God is to ask God for something. It is an effort to enlist the divine mind and heart to move the divine hand. Our Lord himself prayed for divine blessings for himself and others, and taught his disciples to enter into the exercise with a like understanding of prayer. "Ask and ye shall receive," said he; "seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." The influence of prayer upon ourselves must needs be great, but let us not for one moment overlook the primary and commonplace design and significance of the ordinance. If God does not hear and answer prayer, as we are so clearly taught that he does in the scriptures, there is nothing in the Christian religion.—Charles A. Stakely.

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Corres Souris, I responde Church The an Baptist A Bedeque and July in charge mail sai Pownal meeting Delega E. I., as their nam Central Delega tion, whic July 9th, Geo. B. L. rangement suitable a for accred are earned names as Will all to Northf Bible Conf once to me able inform Box 115, Travelling Delegates Baptist As 2-5th.) can stations on town station fare and pre cate from Tickets will 1st, good to Delegates tion had be W. H. W. may be at P to Bedeque. Delegates Baptist Ass on July 16 w tickets on Salisbury and a standard ce in and signe sent to the a free ticket delegates in will be charg and Harvey Railway and lock Railway fare, full fir and on retu attendance a ticket agent. days after the

Correspo Lawrencetow please address T. There will of N. B. Bapt tion, at St. Jo on the first Tu The followin tive and we k to this call, as come before th Ervine, R. M. Addison, C. H. Todd, E. K. G. Dr. M. C. Mc

H Vegeta HAIR Will restore ful color and the growth vent baldnes all scalp dise The best hair R. P. Hall & O Sold b

Notices.

Correspondents of the Baptist church at Souris, P. E. I., will please address all correspondence to Sister Mrs. M. Brehant, Church Clerk.

The annual meeting of the P. E. Island Baptist Association will be held with the Bedeque church commencing on Friday 2nd July at 10 o'clock a. m., all persons in charge of church letters are requested to mail said letters to Rev. J. C. Spurr Pownall, ten days before the date of meeting. ARTHUR SIMPSON, Sec'y.

Delegates who purpose attending the P. E. I., association in July will please send their names to Mr. W. G. Schurman, or to W. H. WARREN. Central Bedeque, June 4th.

Delegates to the N. S., Eastern Association, which meets at New Glasgow, Friday July 9th, will kindly send their names to Geo. B. Layton, chairman committee of arrangements, New Glasgow, N. S., that suitable accommodations may be provided for accredited delegates and pastors, they are earnestly requested to forward their names as soon as possible.

Will all who have any intention of going to Northfield, Mass., to attend the Moody Bible Conference in August next, report at once to me, you will probably obtain valuable information as to special rates etc. B. H. THOMAS.

Box 115, Digby.

Travelling Arrangements, P. E. I. Baptist Association.

Delegates attending the P. E. Island Baptist Association at Bedeque, (July 2-5th.) can obtain return tickets from all stations on the P. E. I. Railway to Freetown station by payment of one first class fare and presenting on returning a certificate from the clerk of the association. Tickets will be issued from Thursday July 1st, good to return up to Tuesday, July 6th.

Delegates who intend going to Association had better communicate with Rev. W. H. Warren, Bedeque, so that teams may be at Freetown station to convey them to Bedeque.

COM. ON ARRANGEMENTS.

Delegates attending the N. B. Eastern Baptist Association at Albert, Albert Co., on July 16 will purchase first-class full fare tickets on the Intercolonial Railway to Salisbury and obtain at the starting point a standard certificate, which must be filled in and signed by the Secretary and presented to the ticket agent at Salisbury for a free ticket to return. If less than ten delegates in attendance, half first-class fare will be charged for return. The Salisbury and Harvey Railway, N. B. and P. E. I. Railway and Elgin, Peticodiac and Havelock Railway will carry delegates at one fare, full first-class fare to be paid going and on return present a certificate of attendance from the Secretary to the ticket agent. Certificates good for three days after the close of the meeting. H. G. ESTABROOK, Clerk.

Correspondents of the Baptist church at Lawrencetown Annapolis Co., N. S., will please address all correspondence to T. G. BISHOP, church clerk.

There will be a meeting of the executive of N. B. Baptist Sabbath School Convention, at St. John in Brussels street church on the first Tuesday in July, 1.30 p. m.

The following brethren are on the executive and we know will give diligent heed to this call, as business of importance is to come before the meeting: Pastors S. D. Ervine, R. M. Bynon, F. D. Davidson, M. Addison, C. Henderson, M. P. King, T. Todd, E. K. Ganong, Bros. I. I. Wallace, Dr. M. C. McDonald and N. B. Cottle. S. H. CORNWALL, Sec'y.

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The Nova Scotia Eastern Baptist Association will convene with the Baptist church at New Glasgow, in its forty-sixth annual session, on July 9th at 2.30 p. m. Church clerks are requested to fill out statistical forms, write a short letter, and forward the same to me before the last day of this month. Delegates who travel by the I. C. R., who pay one full fare and procure a certificate at the starting station will be returned free. Those who may come by steamer from Guysboro and Canso to Mulgrave will be returned free by having certificate of attendance.

T. B. LAYTON, Sec'y. Truro, N. S., June 9th.

The chairmen of the several committees and districts appointed by the N. S. Central Association, (see year book page 117) will, we trust be prepared to present their reports when called for, so that there may be no delay to the transaction of the regular business of the Association. E. O. READ, Clerk.

Will the delegates and friends who expect to attend the Eastern N. B. Association kindly notify the undersigned by July 6th, and indicate whether coming by rail or team, that suitable entertainment may be provided. I. B. COLWELL. Riverside, June 7th.

Delegates to the Southern Baptist Association meeting with the First St. George Baptist church Saturday, July 10th are requested to send their names to the church clerk before July 5th that accommodation may be provided. H. V. DEWAR, Church Clerk.

The Digby Co., Quarterly Meeting will be held with the Baptist church at Freeport on Wednesday July 14th. First session at 10 a. m. A full attendance of pastors and delegates requested. Some interesting papers are expected to be read. J. F. SAUNDERS, Sec'y.

Delegates to the Southern Association will be carried to and fro for one first class fare from all stations of the Shore Line Railway, be sure and ask for your certificates when purchasing your tickets. A brother in St. John has been asked to make similar arrangement with other lines.

Delegates to the Southern N. B. Association, travelling by the Central Railway, having paid one full fare in going will be returned free on presentation of certificate signed by Secretary.

The Digby Co., B. Y. P. U., will meet at Freeport on 13th in connection with quarterly meeting. First session at 2.30 p. m. and evening at 7.30. Will all secretaries see to it that they are represented at the gathering. G. C. CRABBE, Sec'y.

Reciprocity and retaliation were the two phases of the tariff bill to occupy the attention of the Senate Friday, to the exclusion of all other subjects. The retaliatory clause provides that whenever any country bestows an export bounty on any article, then upon the importation of such article into the United States, there shall be levied in addition to the duties provided by the act an additional duty equal to the amount of the bounty. The clause was agreed to, 33 to 19. The reciprocity empowers the President, with the advice and counsel of the Senate, to make reciprocity treaties giving twenty per cent reduction in duties on designated articles, or placing articles on the free list. The reciprocity clause was also agreed to, 30 to 18.

Bondage in the Name of Liberty.

How often does bondage masquerade as liberty! A young man breaks away from home influence, and seeks enjoyment in doubtful places, because he wants his liberty and his independence. But his first step toward a lose and vicious life is his first step toward a new bondage. A recent writer notes that among some African races a man set free from a master at once goes and sells himself to another, for he cannot be troubled with managing for himself. But he has the excuse that he does not want the responsibility of being his own manager. Poor African that he is, he is not deluding himself as is the fairer youth who imagines that he can remain his own manager while he sells himself into the bondage of a vicious life. Folk speech says, "It's harder work getting to hell than to heaven." Better serve in the bondage to the habits of righteousness than of folly and vice.—Sunday-School Times.

How to Prepare for Death.

To prepare for death does not make a convent necessary. We do not need to go into a cell and mortify the flesh, and conjure up ghostly sights, and drown all the voices by which our senses speak to us. To prepare for death is to do one's ordinary work faithfully, and one's whole duty nobly. To prepare for death is to trade honestly, to give cheerfully, and study faithfully, to speak kindly, to smile cheerily. To prepare for death is not to chase one bright thing from life's pathway, is not to ignore one strong affection, it is not to give up one true pleasure, it is not to make one sweet thing sour, or to make believe that a bitter thing is pleasant to take. That is the glorious side of this truth. The Christian watchfulness which our Lord commands is not a timid, twittering apprehensiveness. It does not mean that we shall constantly be asking in awestruck whispers: "Is he coming?" This watchfulness simply means that we faithfully are doing our every-day duty every day.—F. E. Clark, D. D.



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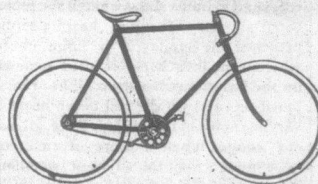
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Good Words from Old Students.



No. 12

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HERBERT C. TILLEY.

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S. KERR & SON.

The Home.

Trained Eyes.

The lack of observation among persons of average intelligence possessed of all their senses is a continual source of astonishment to those who have been taught to know and see the world about them. There are multitudes of persons living amidst a country filled with the most beautiful plumaged birds who will frankly confess when their attention is called to one of them that they have never seen such a bird before. They will even stare in credulous amazement when the plumage and ways of the familiar songsters who are their neighbors are described. A woman whose good fortune it was to possess a charming cottage in the midst of the hills and woods a little apart from the maddening crowd once described "a common bluebird" as a "rare bird" she had "just noticed."

All her life she had lived in that one beautiful though secluded spot. The greater part of the spring and summer the bluebirds had thronged the orchard, yet she had never noticed them. Each month of the different seasons birds of glorious song and lovely plumage had visited the fields and groves around her, yet she had been deaf to their music and blind to their colors. She had visited the city a few times and she remembered with the keenest delight the gaudy trapping of the theatre when birds of impossible plumage were painted amid equally impossible trees. The rather coarse melodrama she saw there she remembered all her life. She heard a sermon preached one Sunday in a large church, wherein the preacher descanted somewhat on the beauties of nature. She remembered this and yet she had never heard the varying notes of the birds. They all sang one song. When flowers of rich color were brought from the adjacent woodlands she would exclaim for the moment in delight, yet she never seemed to see them in the fields around her. It required something startling like loud organ music and strident declamation to make her hear and coarse flashes of color to make her see.

She was a good, amiable person, a kindly neighbor, but all her life she longed for the vulgar experience of city streets and sights. She considered herself an abused person because she lived where nothing was "going on." If only she could have learned to interest herself in the beautiful flowers that filled the woods around her or learned the notes of the birds, she might have been thankful for her isolated home and the fact that she had been spared the vulgar annoyances of the crowd.

There are a great many homes where the shelves of the bookcase are filled with current literature, including poetry, essays and some popular works of science. Yet a knowledge of the woodlands, the fields and the beautiful swamps and lakes around that home may be a sealed book. The children do not know the names of the simplest wild flowers or anything about the habits of the birds or wild creatures of the fields and woods. They feel none of the reverence for them which all children should be taught to feel for the works of God. The German peasant boy weaves beautiful legends about his furry brethren of the forest and the birds, which he believes dwell very near the stars. It does not make him less capable as a wage-earner because he respects nature. All that is necessary to teach any intelligent child to love nature is to give him field lessons in birds and flowers and interest him in the habits of the furry creatures he sees around him by telling him tales of the way they care for their homes and showing him the ingenious methods in which they build their homes.

"He who loves not God, nor his brother, cannot love the grass beneath his feet and the creature that fills the spaces in the universe he needs not, and which live not for his use, nay, he has wisdom grace to be

grateful to those that love and serve him. While, on the other hand, none can love God and his human brother without loving all those things the Father loves, and without looking upon them every one as in that respect his brethren also."—N. Y. Tribune.

Rooms in Colors.

There is no reason why the cheapest room should not be tastefully papered. The papers for the ceiling border and main wall are no longer made in contrasting color, but in a succession of delicate flower-like tints. These papers at 10 cents a roll, are often the dainty designs of the best artists. A charming yellow room was recently papered in a design of single yellow pansies strewn over a white ground, striped with fine lines of satin. The border of the paper showed clusters of yellow pansies, tied with floating white ribbons. The ceiling reproduced the paper of the side walls in fine, faint tints. The entire cost of the paper used in this room was less than \$1. Still another room of average size was papered in Delft blue and white a similar price.

One of the most charming rooms was papered with a satiny-repped paper in tints of pale French rose-color. The design was a delicate wreath and scroll in small pattern. The dark walnut furniture and the dainty, creamy muslin hanging at the windows and bed made this a charming room.

Ironing Days.

It is a great mistake to allow the work of the week to slip back by putting off the washing for rain. Make it a rule to wash on Monday, whatever weather threatens, and to dry the clothes in the house if they cannot be dried in the sun and fresh air. It is a choice of a lesser evil than postponing the work. Every one feels in better physical condition after the rest from hard work on Sunday, providing this rest has been taken, and Monday is therefore the best day for the hardest work of the week.

Tuesday is the best ironing day of the week and the work should not be postponed for any ordinary reason. The clothes should be sprinkled before breakfast, unless breakfast occurs at a very early hour, and the clothes should be sprinkled while breakfast is being prepared, served and until it is cleared away. This will take about two hours. By this time the clothes will be in admirable condition to iron.

It is best to iron the starched clothes first, while you are fresh, and the heavy articles, like sheets and tablecloths afterward. The secret of successful ironing is to have the irons very hot and the clothes thoroughly damp, and to iron firmly and rapidly. All those clothes that need straightening at the hems should be straightened out and folded while they are damp, after they have been sprinkled. It is a pity that the mangle is not more generally used in this country. It is a genuine labor-saving machine. A good mangle for family use costs about \$25; but will last through several generations.

There are more men in New York today worshipping gold than worshipping God. It has come to pass that men are judged not by their characters, but by the amount of money they are worth.—Rev. D. L. Moody, Evangelist, New York City.



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Instantly stops the most excruciating pains, allays inflammation, and cures congestion, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

Dear Sir,—I have been keeping in the house your Radway's Ready Relief for the last six years. I have used it in every way, and found it to be the best on earth. Six years ago I was sick; I tried all kinds of medicines, but they did me no good. My father saw the advertisement in the paper; he told me to try a bottle. I did so, and by using it three days I was able to be out. I have kept it on hand ever since, and I have told my neighbors about it. My wife had been troubled with toothache. I gave her a trial of the medicine and it cured her pain instantly. I was gathering corn and got my hand caught between the wagon-bed and the wheel, and it pained me badly. I ran to the house and poured on a lot of Radway's Ready Relief and had no more pain. I tied my hand up with a piece of flannel, poured on more Radway's Ready Relief, and in an hour I was ready to take hold of my work again. I cannot be thankful enough. I could write a great deal more, but this paper would not hold half of what I could write. Yours truly, JACOB J. KAPPLER.

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DARTMOUTH, Sept. 24th, 1885. MESSRS. C. GATES & CO., Middleton, N. S. This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold, and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took fifteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement. Yours very sincerely, HARRY ARCHBOLD.

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The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Third Quarter.

LESSON III.—July 18. Acts 17, 1-12. PAUL AT THESSALONICA AND BEREIA.

[Read I Thess. chapters 1 and 2.]

GOLDEN TEXT.

They received the word with all readiness of mind, and searched the Scriptures daily.—Acts 17, 11.

I. THE GOSPEL PREACHED, VERSES 1-4.

1. AMPHIPOLIS AND APOLLONIA.—The former was distant from Philippi thirty-three miles along the Egnatian road. It was in Paul's time a great Roman military station. Apollonia, thirty miles further on, was a colony formed by the Corinthians. The apostle and his companions made no stay in these towns. THEY CAME TO THESSALONICA.—The party comprised Paul, Silas and Timothy.

2. AS HIS MANNER WAS.—See 13, 5, 14 and 14, 1. Luke thinks it necessary to record Paul's habit in obeying the injunction to the first preachers by delivering the Gospel message to the Jews first. THREE SABBATH DAYS.—The Jews would assemble on that day in greater number. Through the week Paul was compelled to undertake daily and nightly toil of the severest description. The fact that a famine was raging, which raised the price of wheat to six times its usual rate, confirmed Paul in his purpose to place the motives of his ministry above suspicion by making it absolutely gratuitous. That he was allowed to preach for three Sabbaths in succession shows the respect commanded by his character as a rabbi, and, it may be, by his earnest eloquence.

3. OPENING AND ALLEGING.—The Old Testament he treated as a nut. He broke the shell, opened out the kernel, and presented it as food to the hungry. The word used in the original for "alleging" meant, primarily, "to set out food on a table." MUST NEEDS HAVE SUFFERED.—He aimed to establish two points: that the King they were expecting was to die, rise again, and reign; that Jesus who did this was Messiah, now on his heavenly throne, whose reign they as heralds proclaimed.

4. SOME OF THEM.—Conspicuous among these was Aristarchus, the sharer of St. Paul's perils from mob violence at Ephesus; of his visit to Jerusalem of his voyage and shipwreck; and of his last imprisonment. A GREAT MULTITUDE.—From the First Epistle to the Thessalonians it appears that the convert were nearly all Gentiles who, up to that time, had been idolaters (1, 9, 10). No wonder this was so. The Gospel which Paul preached had no repellent ceremonial and exclusions, but came as a free gift to all. It was just what the troubled and weary sons of Iudaea craved. CHIEF WOMEN.—Luke especially notices instances of female piety. When the feelings and the intuitions lead the judgment the verdict will be for Christ.

II. THE GOSPEL OPPOSED, VERSES 5-9.

5. MOVED WITH ENVY.—This passion inspired men to the crucifixion of Christ and hunted the apostles to prison and death. They did not like to see numbers of men and women drawn away from their party. More furious were they to be deprived of the resources, reverence, and adhesion of leading women. LEWD FELLOWS OF THE BASER SORT.—More accurately, vile fellows of the rabble. Owing to the dishonor in which manual pursuits were held in ancient days every large city had crowds of worthless idlers. To these might be added runaway slaves. A dangerous class was thus formed, always ripe for mischief and rioting. Persecutors and politicians find a use for these offshoots. Christians can benefit the individual and serve the race by winning such outcasts over to Christ. CRY ON AN UPROAR.—The Jews in Thessalonica must have been numerous and influential to bring about such a tumult. HOUSE OF JARON.—Manifestly the host of Paul and Silas. OUT TO THE PEOPLE.—The demo or public assembly of the citizens. Thessalonica was a free city, governed by its own laws.

6. THEY DREW JARON.—The word is expressive of violence. Better, dragged. It is used of Saul, (8, 3) haling men and women to prison. CERTAIN BRETHREN.—In these three weeks a congregation or church had been formed. UNTO THE RULERS.—This title (politarchs) is found nowhere in literature but in this chapter. It was found, however, on a triumphal arch at Thessalonica, known as the Vardar Gate. The arch itself was recently destroyed, but the fragments were saved by the English consul and brought to the British Museum.

The names of seven politarchs exist. TURNED THE WORLD.—Literally, the inhabited earth. "A phrase used in later Greek to signify the whole Roman empire, which then embraced a very large portion of the known world." UPSIDE DOWN.—"There is more truth in this than they supposed. The word is wrong side up, and needs to be turned upside down to be brought right side up.

7. JASON HATH RECEIVED.—As guests into his house, and therefore he may be counted a sympathizer with their teachings—a partner in their sedition. DECREES OF CÆSAR.—Paul's unfolding the Messiah in his royal character enabled the Jews to set Jesus against Cæsar. It is the same deception as they used against Jesus before Pilate, and with much the same effect. THERE IS ANOTHER KING.—The Epistles to the Thessalonians tell us that Paul's preaching was about the kingdom of God (1 Thess. 2, 12; 2 Thess. 1, 5.) These men covered their envy under the garb of patriotism. Christ's reign never comes in to collision with lawful human governments.

9. HAD TAKEN SECURITY.—Probably a pledge of money, forfeitable if any disturbance occurred. And as the Jews could readily raise this if the apostle again attempted to preach, it was clear that his operations in Thessalonica were at an end. III. THE GOSPEL BELIEVED, VERSES 10-12.

10. IMMEDIATELY SENT AWAY.—The police regulations of antiquity were defective, so that it might be difficult to protect the missionaries from the violence of the mob. Besides, they would be unwilling to impoverish Jason and the other friends by causing the forfeiture of the scant earnings they had pledged. As the dawn might witness a more dangerous outbreak they therefore stole away under cover of the darkness. UNTO BEREIA.—The road to this place was less frequent than the famous Egnatian Way.

11. THERE WERE MORE NOBLE.—More generous, more simple, more truth-loving. The primary sense of the words is better born. In their secondary sense they imply nobility of character. These people may have belonged to the more respectable class and at the same time been candid and well-disposed, as it would be more natural for such persons to give a candid and rational investigation to truth than those of the less reflecting multitude. RECEIVED THE WORD.—They were ready to listen, and were free from the prejudice which makes a shut heart and an undiscerning mind. READINESS OF MIND.—As eagerly as the dry land drinks in the rain. SEARCHED THE SCRIPTURES.—To separate truth from falsehood, as corn is separated from chaff. The word is not the same as in John 5, 39. It has more the sense of examining and sifting evidence. DAILY.—The area is so vast and the mines so deep you can know but little of the Bible by a glance or two. Occasional efforts will be useless. You must walk some new field, scale some new mountain, penetrate some new depth daily. WHETHER THESE THINGS WERE SO.—A noteworthy instance of the right of private judgment. Even an apostle's word is not to be taken for granted. The grounds of faith are to be more thoroughly tested than we test the metal of coins, because we have more at stake.

12. MANY OF THEM BELIEVED.—They escaped from a house built on the sand before it fell, and took refuge in one that was built upon a rock. HONORABLE WOMEN.—There was great joy in the circle of the disciples when people of high standing were converted. Poor and rich are equally precious, but they valued such conversions as men value certain gems, on account of their rarity, also because their influence is greater. It may be that the women are

mentioned before the men because they were the first who received the faith, and the men were influenced by them. WHICH WERE GREEKS.—This refers specially to the women, but is probably intended to define the men too. The Jewish converts had been mentioned as examiners of the Scriptures. The men and women mentioned afterward were probably all Gentiles.

★ ★ ★

Peach Batter Pudding.—Butter a two-quart pudding dish and spread on the bottom one quart of ripe peaches—pared and halved. Beat four eggs until light and add to them one pint of milk, one teaspoonful of salt and one gill of powdered sugar. Pour this mixture (a little at a time) on three gills of flour, and beat well. Pour the batter on the peaches and bake in a moderate oven for an hour. Serve with a rich sauce.

★ ★ ★

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

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What is Eczema, anyway? Let him who has been afflicted answer. It is an itching and burning of the skin almost beyond endurance. It is thousands of little vesicles filled with an irritant fluid, which burst and oozed over the raw surface of the denuded skin, causing more torture than all other skin diseases combined. It comes on almost any part of the body and is no respecter of age, as old people as well as tender infants are the subjects of its attack. What about the cure? Physicians seem prone to regard it as almost beyond their reach. What about Kootenay Cure? Why, it's the very remedy wherever there is any deterioration of the blood.

In the case of Mr. G. W. Dawson, Fulton, P. O., Ont., stated under oath, it simply worked marvels. He had Eczema for five years, was treated by many physicians in Canada and the United States, but got no bad at last with the frightful itching and burning that he thought he would go insane. Six bottles of Ryckman's Kootenay Cure cured him. Mr. William Marcham, an Engineer, living at 242-Catherine Street North, Hamilton, makes a sworn statement that he suffered intensely with Eczema which covered his whole body. He was in the City Hospital for six weeks and was discharged at the end of that time as incurable. Four bottles of Kootenay entirely cured his Eczema.

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JULY 15-18, 1897.

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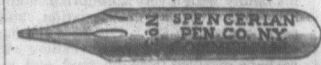
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From the Churches.

ST. GEORGE, N. B.—It was our privilege to baptize another candidate last Sabbath, a wife and mother who was formerly of Parisboro, N. S. Still others are inquiring the way.
A. H. L.

BILLOWN.—Nine persons were baptized on the Lord's day July 4th, by Pastor Freeman, in the presence of a large assembly. This token of the divine favor encourages the hope of blessings yet in store.
M. P. F.

ANNAPOLIS ROYAL, N. S.—Messrs Crossly and Hunter held union evangelistic services here June 6th-24th. Many things were against the services—rain, backward season, preparation for the Jubilee, the noted conservatism of this ancient town and the indifference and worldliness of men. The campaign also was rather too short a one to be as effectual as it might. However 106 inquirers were enrolled, many were hopefully convicted, a number revived and interest awakened in others. The evangelists showed themselves to be earnest Christian workers, fine fellows. We expect some additions as a result of the meetings.
G. J. C. W.

SAINT MARTINS, N. B.—Today Pastor Cornwall of the 1st Saint Martins Baptist Church, baptized two candidates. LeBaron V. Davies, Marion Cornwall. The Baptism took place in the Harbor in the presence of an immense assemblage. The members of the church and congregation together with the whole community express great sympathy for Bro. Cornwall in his bereavement. Yesterday (Saturday) morning Mrs. Cornwall passed away after a short but severe illness. She was in the twenty-ninth year of her age. The burial will take place at Hillsborough their late home.
W. H. M.

BROOKFIELD, CALLEDONIA.—It is not often that we have occasion to send communications to the MESSENGER AND VISITOR. However, we are happy to report that things are prospering fairly well on this very interesting field. Last Sabbath we visited our beautiful baptistry, in the Port Medway River, at South Brookfield, where three promising young sisters were united with Christ in the likeness of His Burial and Resurrection, and afterwards received into the Brookfield church. One other was recently received by letter, and thus our work is quietly, but we hope surely, advancing. Our prayers are for a fuller manifestation of the Spirit's power and larger blessings.
E. C. BAKER.
July 3, 1897.

BRENTWOOD, N. H.—The weekly visits of the MESSENGER AND VISITOR are very helpful to us, and we are glad to hear the good news week after week from the churches in the provinces. It will soon be six years since I settled with the church in this place, and they have been the happiest years of my life. We have a good people and God is blessing. Last Sabbath five were added to the church by baptism, and we expect to baptize again next Sabbath July 4th. We have had no great outbursts of revival, but a quiet work of grace has been going on continually, and there have been additions to the church every year by baptism. "Unto Him that loved us and washed us from our sins in His own blood," we give the praise.
J. W. HIGGINS.

MURRAY RIVER, P. E. I.—A goodly number of the members of the Murray River Baptist Church met at the parsonage June 24th to take an informal farewell of their pastor and his family before they departed from among them. Having spent sometime in conversation and music, all present partook of a sumptuous repast which the ladies had spread in true picnic style on the green grass. After ample justice had been done to the good things set before us, Miss Jennie Forbes on behalf of those present presented the pastor and his family with a very appropriate address filled with love and appreciation, and a purse containing \$27. For these and many other tokens of love and appreciation which we have received from our kind and sympathetic people during our stay of three years among them, we wish to tender our sincere and heartfelt thanks. May God abundantly bless them and their new pastor is the prayer of their retiring pastor.
J. E. TINKER.

June 30th.

Dr. Stone on the Baptism of the Holy Spirit.

There is a sermon by Dr. Stone, of Boston, in a late MESSENGER AND VISITOR, in which the Dr. maintains that the only baptism of the Holy Spirit was on Pentecost. He says that Pentecost is the only occasion for which baptism of the Spirit is asserted and that the receiving of the Holy Ghost is not baptism. I think he does not clearly state what the baptism of the Holy Spirit is, only what it is not. Against the Dr. I quote 1 Cor. 12: 13, "For in one Spirit were we all baptized into one body, whether Jews or Greeks..." Dr. Stone with others, I have seen by the MESSENGER AND VISITOR, maintain that since Pentecost the Holy Spirit is not to be looked for from heaven, that it is in the world; but Peter says, Acts 1: 15, "And as I began to speak the Holy Ghost fell upon them, even as on us at the beginning," and this he considers being "baptized with the Holy Ghost."
Queens Co., June 21. J. M.

Programme of B. Y. P. U. of N. B. Southern Associational Union for 1897.

Afternoon Session.—2.30-3 p. m.—Enrollment of Delegates. 3-3.15 p. m.—Opening Exercises, Addresses of Welcome, (by St. George Society), Reply by President of Southern Associational Union, Reading and Approving of Minutes, Receiving Reports, Discussion of Reports, Election of Officers, New Business.

Evening Session.—7.30-8 p. m.—Song Service, Opening Exercises, Address by Rev. G. R. White, of Fairville, Music, Address by Rev. J. A. Gordon of Main St., St. John, Collection, Consecration Service.

Denominational Funds N. S. from June 1st to July 2nd, 1897.

First St. Margaret's Bay church, \$3.28; Ragged Islands 1st, \$14; Falmouth church, \$3.71; Port Medway church, \$9; Amherst church, \$78; do. special, \$16; Shubal J. Dimock, Newport, \$10; do. special, \$20; John Logan, Amherst, \$10; Lower Stewacke church (Wittenberg section) \$4; 1st Baptist church, Halifax, \$48.35; do. Mite Society for College, \$25; Liverpool church, \$20.75; do. Sunday School, \$7.50; do. B. Y. P. U., \$2.96; Weymouth church, \$3.34; Canning church, \$6; Sydney church, \$11.39; Mrs. Murphy, Kentville, \$10; Kentville church, \$23.12; Smith's Cove church, \$5.64; Coldbrook Sunday School, \$15; Pereaux church, \$14.15; 2nd Hammond Plains, \$3; Lower Granville church, \$18; Wilmot church, \$5.74; Clarence B. Y. P. U., \$11.26; 1st Yarmouth church special, \$31.50; do. special, \$31.50; Caledonia church, \$4.28; Brookfield church, Queens, \$3.01; Deacon C. Durkee, Beaver River, (Mr. Gullison) \$4; Lawrence town church, \$5; do. special, \$10; Mrs. L. C. Haley, do., \$5; Middlefield church, \$5; Wilmot church, \$39.10; Coll. Western Association, \$34.66; New Canada church, \$10; Chester church, \$52.35; Hammonds Plains 1st, \$5; Middleton Sunday School, \$30; Port Williams Sunday School, \$9.50; Lucasville church, \$5.30; North Baptist church, Halifax, \$45.80; Walton church, \$3; Onslow East, \$8.41; S. and L. Craig, Brooklyn St., Kings Co., \$2; Isaac's Harbor, \$30.47; Wallace River, \$8; do. special, \$4; Bequest late Dea. John Carter, Debert, \$40; C. W. Rose, New Minas, \$1; Dea. Anslie Bishop, do., \$5; 1st St. Mary's church, \$7; Port Hillford church, \$22.25.

The following amounts were collected and reported by Rev. H. G. Mellick—Canard church, \$4.14; Mrs. J. F. Loomer, (Hall's sub.), \$1; Billtown church, \$5; Centreville, 64 cts; 1st Baptist church B. Y. P. U. Truro, (Hall's sub.), \$84; Wm. Cummings, 1st church Truro, \$2; Grandville Ferry, \$5.75; Round Hill, \$4.11; Annapolis, \$5.45; James E. Masters, Canning, 50 cts; Wilmot church, (Clarence,) \$7.24; Rev. Isa. and Mrs. Wallace, (Scandinavian Work), \$2; —\$981.15. Before reported \$6,585.67. Total \$7,566.82.

Remarks.

We hope that all will remember that the books close on the 31st of July. The few days that remain should be improved so that all the churches may be fully credited with their collections.
A. COHOON, Treas. Den. Funds, N. S. Wolfville, July 2nd.

Personal.

Rev. J. A. Ford, of Eastport, Maine, formerly of Carleton, has received from Colby University, the degree of Master of Arts, and has been elected a trustee of Ricker Classical Institute, of Houlton, Maine. Mr. Ford preached the baccalaureate before this school a few weeks since.

Rev. W. J. Stewart, M. A., of Canton, Ill., formerly pastor of Brussels Street Baptist church, has been appointed one of the governors of Shurtleff College and president of the Illinois Educational Society.

McClure's Magazine for July opens with an interesting account of the actual daily life in a little "Republic" where the citizens and governors are young boys and girls from the poorest and most crowded districts of the City of New York. Private industry and public functions are pursued precisely as by older people in larger republics, and neglect or abuse of either encounters the same pains and penalties as in life at large. The paper is fully illustrated from special photographs. The late Professor Drummond is the subject of a paper by the Rev. D. M. Ross, who lived in close intimacy with him from his boyhood to the hour of his death, and who is thereby enabled to give us the first really vivid and satisfactory presentation we have had of a man who was one of the great personal influences of his time. The paper is illustrated with several portraits of Professor Drummond, one of them a recent one in which his friends consider the best in existence.—The S. S. McClure Co., New York City.

For the half year ending June 30. Canadian failures were in number 80 less than in 1896, and in amount of liabilities about \$436,000 less.

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and to get them you need not pay high prices unless you like. For instance the Worsted Cloths we have at the following prices for Black Suits, are of good weight; firm, solid make, set well and keep in shape. \$21, \$22.50, \$24, \$25, \$26, \$27, \$28. The heavier cloths in the \$28 quality are equal to any for which \$32 is usually paid.

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BIRTHS.

SNELL.—On the 25th, at the parsonage, Havelock, Kings County, the wife of Rev. Frederick T. Snell, of a son.

MARRIAGES.

COVE-REID.—At Oxford, June 16th, by P. D. Nowlan, Charles S. Cove and Evilla Reid.

PEERS-WOOD.—At Oxford, May 20, by P. D. Nowlan, Ezekiel Peers, of Reslin, Cumb. Co., to Fannie Wood, of Oxford.

STEWART-GIBSON.—At Good Corner, July 1, by Rev. Jos. A. Cahill, Adam H. Stewart to Helen E. Gibson.

WETMORE-WRIGHT.—At Macdonald Point, June 29, by Rev. J. D. Wetmore, J. E. Wetmore, of Moncton, N. B., to Ida I. Wright, of Wickham, Queens Co.

MYERS-HUDSON.—At Handsford, Cum. Co., June 1st, by P. D. Nowlan, Austin N. Myers, of Wentworth, Cum. Co., to Jessie A. Hudson, of Handsford.

VAN TASSELL-WHITE.—At the Baptist parsonage, Digby, June 30, by Rev. B. H. Thomas, J. G. Van Tassel and Lillah D. White, both of Digby.

LANGFORD-JOHNSON.—At Pleasant Lake, June 23rd, by Rev. M. W. Brown, Obadiah Langford and Mary Johnson, both of Pleasant Lake, Yarmouth Co.

MOORES-NICHOLSON.—At the Baptist church, Centreville, June 24, by Rev. Jos. A. Cahill, William L. Moores, of Connell, Car. Co., to Minnie B. Nicholson, of Centreville.

MCLEROD-FOLSOME.—At Bloomfield, June 30, by Rev. Jos. A. Cahill, Worman McLeod to Mrs. Lonah Folsome, both of Monticello, Maine.

PRESCOTT-REID.—At the residence of Isaac Prescott, Albert, Albert Co., N. B., June 30, by Rev. I. B. Colwell, Gideon C. Prescott, of Sherbrook, N. S., to Rebecca M. Reid, of Albert, N. B.

LUSBY-THOMPSON.—At the home of the bride's father, Deacon J. Willard Thompson, Upper Sackville, N. B., on June 25th, by Rev. H. G. Estabrook, John S. Lusby, of Amherst, to Mabel Thompson.

BOWERS-BLACKADAR.—At the Baptist church, June 30, by the father of the bride, Wilson W. Bowers, of Great Village, to Kate Miles, youngest daughter of Rev. T. A. Blackadar, Pleasant Valley, Yarmouth Co.

WILLIAMS-WILLIAMS.—At the residence of the bride's parents, East Green Harbor, June 24, by Pastor N. B. Dunn, Edwin Williams to Ella Maud, oldest daughter of Mr. and Mrs. Arthur Williams, All of East Green Harbor, Shelburne Co., N. S.

DOWELL-SMITH.—At the residence of the bride's parents, Greenfield, Queens Co., N. S., June 23rd, by Rev. Frank E. Bishop, B. A., John P. Dowell, of Malaga Mines, and Druce N., daughter of George Smith of Greenfield.

REDDING-CHURCHILL.—At the residence of the bride's parents, Cumberland Street, Yarmouth, N. S., July 1, by Rev. W. F. Parker, pastor of Temple church, assisted by Pastor J. H. Fosyah, William H. Redding, Jr., to J. Maud Churchill. All of Yarmouth, N. S.

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MCLEROD-MARCHE of Mr. John McLeod, Co., N. S., July 2nd, William McLeod, of Lunenburg Co., to M. ten Mile, Que's Co.

HARLOW-SMITH, the bride's father, M. field, Queens Co., N. E. C. Baker, Clifford G. Smith, all of Brookfield, to Abbie donia.

BISHOP-MACDONALD, the bride, on June Macdonald and Rev. Frank E. Bishop, Port Medway Baptist Jennie Macdonald, of A. B. Macdonald, of Caledonia, Queens Co.

WILLIAMS-GOUCHER, the bride, Water St., Rev. J. E. Goucher, bride, assisted by Rev. A. and Rev. B. H. under Roy Williams, and Fannie Goucher.

WIGGINS-KNIVERTON, of the bride's parents, W. Higgins, Rev. H. formerly of Waterboro and now pastor of the of Greenville, N. H., to, of Greenville, N. H.

DEATHS.

SMITH.—At Linden, of HARRISMAN, Hanny child of A. McKenzie, aged 2 years 1 month.

HUBLEY.—At H. Halifax Co., N. S., of ult., Jenny C., youngest et Hubley, aged five months.

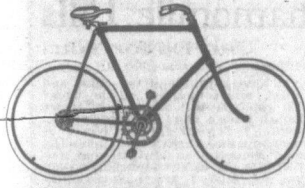
SHERWOOD.—At Upper Co., May 31st, Ann loved wife of Mr. Warren daughter of John Th. George, leaving a husband to mourn their first second time that death of our friend Mr. T. instantly killed at the of few weeks since.

ALLABY.—At Salt Sp June 30, James Allaby, illness, accompanied with entered into rest, aged 7 widow, six sons and two mourn. Many years on with Christ, maintain Co. sion life. The church place sustains a deep loss community. This was large concourse of people to pay the last tribute of remains were laid with his await the resurrection.

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MCLAN-MARGESON.—At the residence of Mr. John McLean, Brookfield, Queens Co., N. S., July 2nd, by Rev. E. C. Baker, William McLean, of Pleasant River Road, Lunenburg Co., to Mary Margeson, of Sixteen Mile, Queens Co., N. S.

HARLOW-SMITH.—At the residence of the bride's father, Mr. S. E. Smith, Brookfield, Queens Co., N. S., June 9th, by Rev. E. C. Baker, Clifford A. Harlow, to Abbie G. Smith, all of Brookfield.

PARKER-DOUGLAS.—At the residence of the bride's father, Melton Douglas, Esq., Caledonia, Queens Co., N. S., June 22nd, by Rev. E. C. Baker, George J. Parker, of Brookfield, to Abbie E. Douglas, of Caledonia.

BISHOP-MACDONALD.—At the home of the bride, on June 29, by Rev. A. B. Macdonald and Rev. C. W. Townsend, Rev. Frank E. Bishop, B. A., pastor of the Mt. Medway Baptist church, N. S., to Jennie Macdonald, only daughter of Rev. A. B. Macdonald of Cambridge.

WILLIAMS-GOUCHER.—At the home of the bride, Water St., Digby, June 17, by Rev. J. E. Goucher, M. A., father of the bride, assisted by Rev. W. C. Goucher, M. A., and Rev. B. H. Thomas, Prof. Alexander Roy Williams, of Yarmouth, N. S., and Fannie Goucher.

WIGGINS-KNIVETON.—At the residence of the bride's parents, June 16, by Rev. J. W. Higgins, Rev. H. Newton Wiggins, formerly of Waterboro, Queens Co., N. B., and now pastor of the First Baptist church, of Greenville, N. H., to Emily M. Kniveton, of Greenville, N. H.

DEATHS.

SMITH.—At Linden, Cum. Co., July 1st, of marasmus, Hannah Louise, youngest child of A. McKenzie and Evelyn I. Smith, aged 2 years 1 month.

HUBLEY.—At Hubley's Settlement, Halifax Co., N. S., of diphtheria, on 22nd ult., Jenny C., youngest daughter of Robert Hubley, aged five years and seven months.

SHERWOOD.—At Upper Falls, Charlotte Co., May 31st, Annie Sherwood, beloved wife of Mr. Warren Sherwood, and daughter of John Thorne, Esq., of St. George, leaving a husband and three children to mourn their loss. This is the second time that death has visited the family of our friend Mr. Thorne. A son was instantly killed at the Granite Quarries a few weeks since.

ALLABY.—At Salt Springs, Kings Co., June 30, James Allaby, after a protracted illness, accompanied with much suffering, entered into rest, aged 73 years, leaving a widow, six sons and three daughters to mourn. Many years our brother walked with Christ, maintaining a blameless Christian life. The church of God in this place sustains a deep loss, also the entire community. This was manifest by the large concourse of people who assembled to pay the last tribute of respect when the remains were laid with his kindred dead to await the resurrection.

PERRY.—The oldest resident of Acadia,

Mary, widow of the late Edward Perry, entered trustfully and calmly into peace, June 16, aged 94 years and ten days. Mrs. Perry's maiden name was Durkee. She was born in Yarmouth, of a family of ten children, three daughters and two sons survive her. She was a woman of remarkable physical endurance, and retained all her faculties up to a few months of her death. She was a devout Christian, patiently waiting the bidding of her Lord to come up higher. She was highly esteemed for her goodness of heart and life by all who knew her. Her funeral took place on Thursday, June 17, when by loving hands her remains were laid to rest in the Chebogue cemetery, until the coming of her Lord.

PATTEN.—At Lynn, Mass., June 18, Lyman Patten, aged 29 years, formerly of Hartford, Yarmouth Co. Bro. Patten was a son-in-law of Deacon Wm. Corning, of Cheboggin. Bro. Patten was a member of a Baptist church in Lynn. His body was brought home and interred in the cemetery at Cheboggin. The service was conducted by Pastor C. P. Wilson, assisted by Rev. F. A. Currier, F. C. B. Our brother, being a member of the Independent Order of Oddfellows, was buried with their burial service. He was held in high esteem by all who knew him, whether in church, society or office. We desire to express our tenderest sympathy to his sorrowing wife and child, and near relatives. God is able to console as words from us cannot.

HOBEN.—At Dutton, June 21st, of heart failure, Henry G. Hoben, of Gibson, aged 55 years, conductor on C. P. R., from Gibson to Woodstock, N. B. He leaves a wife, two sons and two daughters, an aged mother, three brothers and three sisters to mourn their loss. Some six months ago his health began to fail, and he had to give up work for some time. He returned again to his train before his strength was sufficient for the task, so his last trip soon came. He spent the last two weeks of his life at the home of his mother, thinking that a change would improve his health, but the Unseen Hand led another direction. When spoken to about his spiritual state he freely gave a statement of the time when he first sought the forgiveness of sins and found peace through the blood of Jesus. He said "I have not lived as I should but have asked to be forgiven, and have decided to join the church as soon as convenient." He was very anxious to have his life prolonged until he could once more see his dear wife and children. When death drew near he became very earnest in prayer and asked others to pray for him. He said "I am trusting in Jesus, but wish to trust Him more." He called for his dear old mother and received her fond embrace, and bid good-by to loving sisters and brothers. His end was peace.

TODD.—At the Narrows, Queens Co., N. B., June 21st, Margaret, the beloved wife of Deacon Henry Todd, aged 76 years. Our lamented sister was born in Co. Tyrone, North of Ireland, and was brought up an Episcopalian of the strictest sort. After her marriage she attended the Presbyterian church, to which body her husband belonged. Close upon fifty years ago it pleased God to open their eyes to the importance of the ordinance of believer's baptism, though at that time they were far from a Baptist church, and were in the midst of people opposed to such a Scriptural practice. No Baptist minister being near they were immersed by a fellow Christian of the same faith, who was on a visit to them. To the good confession our dear sister then witnessed, she was ever after consistent and faithful. The spring following her baptism she, with her husband, four children and other relations came to this country. After a short sojourn in St. John they took up their abode at the Narrows, which has ever since been their home. Here they united with the then newly formed Baptist church, of which they have continued devoted members and liberal supporters. Our sister was of a sweet and affectionate disposition, and was a model wife and mother. For several years past she has been an invalid, but to the last her mind was unclouded and her faith unshaken. Her youngest son asking her a day or two before her death if there was anything she needed, her reply was "I need more grace." Though like the best of Christians, she realized her own weakness and unworthiness, yet God's grace was wonderfully manifested in her. By the grace of God she was what she was. The text of her memorial sermon was felt by all who knew her to be singularly appropriate. "Her children arise up and call her blessed, her husband also, and he praiseth her." It was preached by Pastor C. W. Townsend, who was assisted in the service by Revs. A. B. Macdonald and S. D. E. Vine. She leaves behind an aged

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husband and 7 children, all of whom are baptized believers.

GRIDLEY.—Deacon W. H. Gridley entered into rest on the morning of June 21st, in the 75th year of his age, leaving a widow and a large family to mourn his loss. By the death of Mr. Gridley Yarmouth has lost a citizen of the highest type, and Zion Baptist church one of her most valuable members and efficient officers. Brother Gridley was baptized into the fellowship of the Clementsport church in early life by Rev. Henry Saunders. From that church he procured his dismissal and united with the church at Yarmouth, just fifty years ago. For half a century Bro. Gridley has been a member of this old church, and thirty-eight years of that time has served as a deacon. This long term of faithful service earned for him the title of deacon, and it was no empty title, for he had "earned for himself a good degree." Deacon Gridley's love for the church of God was warm and tender. The needs of the church were to him paramount. His business and even his family affairs seemed to occupy a subordinate place in his mind. For many years this brother bore heavy burdens and performed incessant labor for the church, and this he did without murmur or complaint. His loyalty to his pastor was most conspicuous, even when failing health afforded reasonable excuse for absence he came to the services, and never failed to offer something for the edification of the brotherhood. Frequently in stormy weather he would be present, as he would say to encourage the pastor. In all the business affairs of the church he was foremost, and always ready to lead the church in cooperation with the enterprises of the denomination. Mr. Gridley was not a rich man but was what would be called independent. According to his means he was remarkably benevolent. In his view it was an awful sin for Christians to be guilty of covetousness; and so he gave freely and exhorted others to do the same. Bro. Gridley was deeply interested in the missionary operations of the body, and was well read in all missionary intelligence. This gave him a broad view of Christian work, and led him to pray and labor for the salvation of the world, with as much zeal as for the upbuilding of his own church. It is hardly necessary to add that this brother dies in the triumph of the faith. This we would expect, and this is what took place. His end was peace. "He rests from his labors and his works do follow him."



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BEDROOM SUITS, \$11.00.



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

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Of all the nerve-tonics—bromos, celerics or nervines—your doctor will tell you that the Hypophosphites are best understood. So thoroughly related is the nervous system to disease that some physicians prescribe Hypophosphites alone in the early stages of Consumption. Scott's Emulsion is Cod-liver Oil, emulsified, with the Hypophosphites, happily blended. The result of its use is greater strength and activity of the brain, the spinal cord and the nerves.

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Settees for Sale.

About fifty, in Black Walnut and Ash, with Iron Frames. Half of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.

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St. John, N. B.

Intercolonial Railway.

ON AND AFTER MONDAY, the 21st June, 1897, the Trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.25
Accommodation for Moncton, Point du Chene and Springhill Junction.....	12.40
Express for Sussex.....	16.35
Express for Bathurst.....	18.50
Express for Quebec, Montreal, Halifax and Sydney.....	22.30

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 22.30 o'clock and Halifax at 20.00 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted).....	6.05
Express from Montreal and Quebec (Monday excepted).....	7.15
Express from Sussex.....	9.30
Accommodation from Point du Chene.....	12.40
Express from Halifax.....	16.40
Express from Halifax, Pictou and Campbellton.....	18.50
Express from Bathurst.....	22.30

The trains of the Intercolonial Railway are headed by steam from the locomotive, and those between Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager.

Railway Office, Moncton, N. B.
10th June, 1897.

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

26 Germain Street.

Office hours: 9 to 11 a. m., 1 to 3 p. m.
Telephone, 388.

News Summary.

The French Chamber of Deputies has appointed another committee of enquiry to sift serious charges brought against members of the Chamber in connection with the Panama scandal.

Already a portion of the preliminary work for the exposition at Paris has been allotted, the first contract being that for fencing in the grounds of the right bank of the Seine, near the Point des Invalides, and the second for grading and foundation work.

Some idea of the fine point to which platinum wire can be drawn will be realized from the fact that threads have been drawn, two of which can be twisted together and inserted within the hollow of a human hair. These threads are so infinitesimal that it needs a magnifying glass to see them.

The city of Halifax is paying \$600 damages to a man named Smith, wrongfully arrested by Detective Power on a charge of theft from the Portland Packing Company factories, Guysboro county. The company declined to pay and the city did rather than fight.

There was excitement about Carleton and Lancaster Tuesday, because of the discovery of the body of an infant in the old Catholic cemetery. Investigation showed that the child was still-born and that there had been no attempt at secrecy. Dogs had dug it up.

Miss Alice Thompson, of San Francisco, owns a pet Maltese cat. Recently the cat's eyesight began to fail and Miss Thompson took him to an oculist. By means of a picture of a mouse the oculist learned what was the matter with the feline's eyes and was able to fit it with glasses. The lenses were set in gold frames especially made and now the cat wears glasses and looks tremendously wise. His sight is as good as ever, too.

New York is to have a sanitary mausoleum with a capacity for from 10,000 to 12,000 bodies. It is proposed to entomb the dead in a cement receptacle. The bodies are to be exposed for several months to a current of air made chemically dry by passing it over sulphuric acid, the air to be purified afterward by fire. When the body is thoroughly desiccated the receptacle is to be made airtight and deposited in the mausoleum, the interior of which will resemble a great library.

The technicality of the criminal law of Texas, is proverbial, and is aptly illustrated by a recent decision of the highest criminal court in the State. The defendant was prosecuted for shooting into a church. The complaint upon which he was arrested charged him with shooting into St. Paul's Methodist church. The information (or formal accusation corresponding to an indictment) upon which he was brought to trial charged him with shooting into St. Paul's church. The court held that these were two distinct names and might be entirely different places, and the information ought to have been quashed on account of the variance.

A London despatch of June 29th says:—The Queen has expressed a desire to receive all members of the House of Commons with their wives at Windsor Castle on Saturday next. William Waldorf Astor gave a successful garden party to the colonial premiers Tuesday afternoon. The Canadian officers attended a special levee given in their honor by General Lord Garnet Wolseley, the Commander-in-Chief, at the headquarters of the Horse Guards. Three hundred and thirty-four guests were present at the banquet given Tuesday evening at the Hotel Cecil in honor of Dominion Day. Sir Donald Smith, the Canadian High Commissioner, presided. Sir Wilfred Laurier, in responding to the toast, "The prosperity of the Dominion," said it was a very keen pleasure to him to join in celebrating a nation's birthday in the mother country. At the same time Canada was never dearer to his heart than at the present moment. Her history equalled, if it did not excel, in dramatic interest, the history of England, France, or any other country in the world. She did not choose to assume independence, because she was already virtually independent, and could not have more power, freedom, happiness and prosperity if she were separated from England. After an eloquent reference to the jubilee service at St. Paul's, the Premier said: "Let us hope that the god of war will never spread his wings between England and the United States," and concluded: "If on my deathbed every trace of racial feud has been removed, I shall die happy in the belief that I have not lived in vain."

An Ontario Lady Had Her Hands Poisoned.

Ladies should remember that the Diamond Dyes are the only pure, true and unadulterated dyes in the world. The imitation sold under various names have bulk enough, but three fourths of the contents is composed of cheap worthless ingredients most dangerous to use and handle.

Diamond Dyes, prepared according to scientific principles, are always the same in color and strength; these great advantages the women of Canada fully appreciate.

An Ontario lady writing about Diamond Dyes says:

"Your Diamond Dyes are the best I have ever used; they are quite harmless to work with and never irritate the skin. I had occasion to use a package of common, cheap dye that was sold me as being equal to the 'Diamond,' but it proved a source of great trouble. After using it a severe rash appeared on my hands, showing it contained poisonous matter."

Julienne Soup—Take one carrot, a quarter of a white turnip, a quarter of a celery root, half a parsnip, one small leek, about four leaves of a head of lettuce and a quarter of the inside of a head of Savoy cabbage. Cut all this in narrow strips two inches long, stew for half an hour in two ounces of butter, but see that it does not get brown or stick to the sides of the vessel. Then add one quart of good, clear broth and boil the vegetables in it for one hour. According to the season, you may add to the foregoing vegetables some heads of asparagus, tender green peas and string beans cooked separately. Observe that this soup, after adding the broth to the vegetables done in butter, has to boil very gently to prevent the broth from getting cloudy. Serve with this soup some brown bread, or, if preferred, serve it over some boiled rice. A heaped teaspoonful of the latter will be sufficient for the above quantity of soup.

KIDNEY SENSE.

Cure-alls are out of the Question in Kidney Disorders—A Liquid Solvent—A Specific Kidney Tonic is the only Safe Remedy.

How Many Discover When It Is Too Late that the kidneys have literally been ground out by the little solid particles which are contained in the blood of all sufferers from kidney disease, and which accumulate in these organs. Common sense says and medical science has proven it that a liquid solvent which will dissolve these solids and eradicate them from the system is the only sure cure for kidney disorder. South American Kidney Cure is a solvent. It has been tested in almost hopeless cases, and there is yet to be recorded against it a failure to cure when it has had a faithful trial. Pills will not do it as they are not solvents. Don't trifle.

The contents of the MISSIONARY REVIEW OF THE WORLD for July are varied and interesting. In the leading article on "Bible Schools and Conventions" the editor-in-chief describes another of the marked Spiritual Movements of the Last Half-Century. The story of the Northfield gatherings is given prominence as an example of similar conferences elsewhere, and as one in which Dr. Pierson has been especially interesting from the beginning. Rev. Paul De Schweinitz tells of "Moravian Missions in Labrador," a country and a work of which comparatively little is known by people in general. "A Glimpse of Iceland," contributed by Miss M. E. Adams, reveals many fresh and interesting facts concerning this Arctic Island and its inhabitants, while the accompanying illustrations from photographs add much to the vividness of the descriptions. The account of "The Death of the Interpreter" is graphically given by that prince of narrators of life in the great northwest, Rev. Egerton R. Young. Another notable article in this issue of the REVIEW tells of the "Worship of Earth in China," a ceremony performed at the time of the summer solstice by the Emperor of China and his court, and corresponding to the Worship of Heaven in December.

The Field of Survey takes up the work in the Islands of the Sea and briefly discusses the Indian Problem, while the other departments present a vast variety of information and comments touching missions and missionary lands throughout the world.

Published monthly by Funk & Wagnalls Co., 80 Lafayette Place, New York. \$2.50 a year.

Make No Mistake!

DO NOT DESPAIR
Until You Have Tried What
SMITH'S...
Chamomile Pills
Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use

Smith's Chamomile Pills
FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST,
ST. STEPHEN, N.B. and CALAIS, Me.
PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

Henry Forster, barrister, died at the residence of his brother, J. B. Forster, warden of the Dorchester penitentiary, on Sunday and was buried Tuesday. He lived for a time in British Columbia.

GONE TO A SHADOW.

Racked by Pain, Bed-Ridden, Life Despaired of—South American Rheumatic Cure was the Good Angel Which Stilled the Tempest and Piloted Safely Into the Harbor of Health.

"I was so troubled with sciatica that at times the pain and suffering I experienced was excruciating. I failed in flesh to almost a shadow. I was almost continuously in bed for over a year, and I spent hundreds of dollars in doctoring. I had almost given up hope of a cure. A relative who had been cured of the same disease by South American Rheumatic Cure, induced me to try it. The first dose gave me instant relief. After using three bottles I was completely cured." William Marshall, Varney P. O., Ont.

A vivid illustration of the difficulties attending the threatened loss of life at sea nowadays on a properly equipped ocean passenger ship is afforded by the experience of the passengers on board the City of Rome, which arrived at New York from Europe Sunday with a cargo on fire. The fire had been burning for 24 hours and the ship had made over 500 miles with the fire in her hold. And yet there was no alarm among the passengers and the fire was kept inside the compartment where it had started.

MAIDEN BLUSHES.

How They Fade When the Hand of Disease and Disorder Lays Hands on Them—What a God-send is a Reliable and Well Tried Remedy—How we hail the Return of the Pink of Health Under its Influence—If it's Good for the Maiden, it's Good for the Mother.

"My daughter had been ailing for nearly two years with nervous prostration, indigestion and other complaints which girls in their teens are subject to. For days at a time she was confined to her bed, and could retain nothing on her stomach. Our family physician finally declared she was in a decline. We despaired of her recovery. She gradually grew worse. I had found so little benefit from remedies I was skeptical about trying South American Nervine. I, however, procured a bottle and relief came like magic; the pain left her in a day, and after taking five bottles she was completely cured, and as well and hearty as ever she had been." Mrs. Geo. Booth, Orangeville, Ont.

Provincial

At a meeting Health, held at the following re "In view of the cattle exists to is generally su doubt that the transmitted by Resolved, Ticular, for genera the above facts a buy milk from d be furnished stat ing the milk hav erculin test; and by which milk e rendered free fro Carrying out th lution, this Circu will be sent to the Health of the Pro tributed generally

Advice of the Prov garding the U This fluid food "from his cradle often the vehicle l are conveyed to th a matter of doubt, tainty.

It is notorious sumption) frequ cattle without the k The milk of a cow apt to contain the g into the stomach of and often does, gen escape, but the fact transmitted renders cautionary measures Happily, by the p culin, we possess the disease in the animal fallible, but it is so n criminal in the vend to neglect this measu a tuberculous animal The germs in the m ease may be destr sterilization. Boiling objectionable, the tast of the milk being inju preferable, and when the milk may be used well to say here, that sterilization can ren forced into milk whe from a filthy cow in a

Directions for the

The milk for the day it is procured, should be cooked and surround quantity of water and a ture of 60 degs., an or being used, kept a 25 minutes, then cool sible, placed in bottles by being placed in boi corked with absorbent it should be kept in a mosphere. Milk treat will remain sweet muc kept in the ordinary wa The conditions of whi ply are healthy cows l well ventilated stabl, than 2,000 cubic feet of animal. The cow shoul fully fed, daily groomed soiled. If the udder is should be washed bef commenced. The hant should be thoroughly cl ary clothing should b washable sack. The mil in a sterilized tin can immediately and rapidl in a pure, cold atmospher The specific gravity of be about 1030, its total s butter fat, 3.

The Farm.

Provincial Board of Health.

At a meeting of the Provincial Board of Health, held at St. John, June 10th, 1897, the following resolution was adopted:—

"In view of the fact that tuberculosis in cattle exists to a much greater extent than is generally supposed, and that there is no doubt that the disease is very frequently transmitted by milk; therefore

Resolved, That this Board issue a Circular, for general distribution, setting forth the above facts and advising people not to buy milk from dealers unless a certificate be furnished stating that the herds supplying the milk have been tested by the Tuberculin test; and also giving the method by which milk can be sterilized and so rendered free from danger."

Carrying out the spirit of the above Resolution, this Circular has been issued, and will be sent to the various Local Boards of Health of the Province, that it may be distributed generally.

Advice of the Provincial Board of Health Regarding the Use and Care of Milk.

This fluid food, so necessary for man "from his cradle to his grave," is very often the vehicle by which disease germs are conveyed to the stomach. This is not a matter of doubt, but one of positive certainty.

It is notorious that tuberculosis (consumption) frequently exists in herds of cattle without the knowledge of the owner. The milk of a cow having that disease is apt to contain the germ, and when taken into the stomach of a human being may, and often does, generate the disease. Many escape, but the fact that the disease can be transmitted renders it imperative that precautionary measures should be taken.

Happily, by the proper use of Tuberculin, we possess the power to detect the disease in the animal. The test is not infallible, but it is so nearly so as to make it criminal in the vendor or the user of milk to neglect this measure; indeed, milk from a tuberculous animal need never be used.

The germs in the milk that conveys disease may be destroyed by boiling or sterilization. Boiling is in some respects objectionable, the taste and other qualities of the milk being injured. Sterilization is preferable, and when properly performed the milk may be used with safety. If it is well to say here, that neither boiling or sterilization can remove the impurities forced into milk when improperly taken from a filthy cow in a filthy stable.

Directions for Sterilization.

The milk for the day, immediately after it is procured, should be placed in the inner cooker and surrounded by a sufficient quantity of water and heated to a temperature of 60 degs., an ordinary thermometer being used, kept at that temperature for 25 minutes, then cooled as quickly as possible, placed in bottles previously sterilized by being placed in boiling water, and then corked with absorbent cotton, after which it should be kept in a cool and pure atmosphere. Milk treated in this manner will remain sweet much longer than when kept in the ordinary way.

The conditions of wholesome milk supply are healthy cows kept in clean and well ventilated stables, affording not less than 2,000 cubic feet of air space to each animal. The cow should be well and carefully fed, daily groomed and washed when soiled. If the udder is not protected it should be washed before the milking is commenced. The hands of the milker should be thoroughly clean and his ordinary clothing should be covered with a washable sack. The milk should be drawn in a sterilized tin can well strained and immediately and rapidly cooled, and kept in a pure, cold atmosphere until delivered.

The specific gravity of good milk should be about 1030, its total solids 13, and its butter fat, 3.

The vendor who carries out these precepts will gain and retain the confidence of the public, for the day is fast approaching when all will recognize the advantage of greater care in the production of this valuable article of food.

A Poison Strip.

Just at this time of the year there is a general movement of large bands of sheep from their ranges south and west of Spokane to their summer ranges in the mountains to the north and east. Several large bands have passed by east of that city within the past few weeks on this route. The sheepmen are having this spring the usual trouble in crossing what is known among them as "poison strip." This is a strip of country about five miles wide between Spokane and Pine City, on which there grows some kind of a plant that is poisonous to sheep. It is not generally known that such a strip exists, but every sheepman who has ever run sheep in that part of the state is aware of it, knows its exact location, and makes preparations for crossing it in going north or south with his bands. The strip is about five miles wide, and extends along the edge of the timber, beginning near the Idaho line and extending south almost to Rock Lake. Another similar strip extends out south of Cheney and west towards Spangle.

Just what the plant is that kills the sheep is not known, but it is seldom that a band is driven across it without losing from five to fifty head. The Person & Poe sheep of 6,000 head in two bands that crossed the strip this week lost only twelve head, and their owners consider themselves quite fortunate in escaping so lightly. Last year they lost forty. Several years ago, before the exact location of the strip was definitely known, a band of 1,500 sheep was driven leisurely across it, and 700 of them died from the effects of the poison. Experience has taught sheepmen that the only way to cross in safety is to drive the sheep across on the run, so they will not get an opportunity of grazing on it. This method is the one universally adopted.—[Spokane Chronicle.

Covering Clover Seed.

One of the principal causes of failure in securing a good catch of clover is the lack of sufficient moisture immediately after seeding. When seed is sown on winter wheat it sometimes fails to germinate because a crust forms on top of the ground, especially if the season is dry and the seeds do not become sufficiently imbedded. This may be remedied to a great extent by harrowing the ground lightly immediately after the clover has been sown, to give the seeds a light covering. If clover is sown with spring grain it becomes almost a necessity to give the seeds a covering deep enough to secure moisture, but not too deep so as to exclude light. One-half to one inch is about right, especially if the soil is light and sandy. Clover seed covered to a depth of three inches in the light sandy soils of the Western States has grown and made a good stand, and produced a more vigorous growth than that covered only one-half an inch deep. But deep covering would under no circumstances be advisable where there is plenty of moisture, as in the Eastern States, and dry seasons are rare exceptions. However, a light covering will be advisable under most conditions. Last spring I seeded a couple of small pieces to red and alsike clovers and gave the seed a covering by using a light drag. Although the season was an unusually wet one I succeeded in obtaining a good stand. So even a large amount of moisture will not destroy the clover seed, if it has not been covered too deep.—[Correspondence Field and Farm.

This Hot Weather.

You Are Physically And Mentally Exhausted.

Paine's Celery Compound is the Great Builder and Recuperator.

As a rule there is no pain following physical and mental exhaustion and debility.

You know you are weak, faint, languid, have loss of memory, depression of spirits, with a wasting of flesh. Your troubles proceed simply from nervous exhaustion, and though you are not suffering pain and agony, be assured your condition is extremely perilous, and demands immediate attention.

That wonderful stream (the blood) that runs to every part of the body, supplying

the most minute nerves and tissues, is foul and poisoned. In your present condition your blood is not a life stream; it is a stagnant pool of disease and death.

The healthy, hale and strong, that bear up during the hottest weather, and that are blessed with clean, pure blood and steady nerves, are the people who make use of Paine's Celery Compound, the only medicine that revitalizes the blood, that fortifies the nervous system, that gives perfect digestive power, sound sleep, and a new lease of life to those advanced in years.

Paine's Celery Compound is truly the great modern elixir of life to those advanced in years.

Paine's Celery Compound is truly the great modern elixir of life, and no wonder that doctors approve of it and strongly recommend it.

Why go on in wretchedness and misery when such a medicine promises health, vigor and new life? We recommend you no untried remedy. Every bottle of Paine's Celery Compound is warranted to do the work it promises. There is health and life in every drop.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel.

Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

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REFLECTORS Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.



The Perfect Pill

Perfect in preparation.
Perfect in operation.

Ayer's Cathartic Pills

Perfect post-prandial pill.
Perfect for all purposes.

THE PILL THAT WILL

Put To The Test.

THE MOST CONVINCING AND ABSOLUTE PROOF GIVEN.

That Dr. Williams' Pink Pills Cure When Other Medicines Fail—What They Have Done for Others They Will Do for You.

No remedy of modern times has offered more, or stronger proof of its sterling merit than has Dr. Williams' Pink Pills. The cures are not those of people in foreign lands, but from all parts of our own country, and the statements made are easily verified by everyone in the vicinity in which the cures reported occur. When such proof as this is offered doubt must cease, and the medicine must be awarded the palm of superiority over all others. Every mail brings letters from grateful people in all parts of Canada, who have been cured by the use of Dr. Williams' Pink Pills, sometimes after years of illness and after other medicines had failed, and it is the words of gratitude spoken by sufferers thus restored to health that has created the enormous demand this medicine has. The following letter is but a fair sample of hundreds constantly being received:

The Dr. Williams' Medicine Co.

DEAR SIRS.—I have great pleasure in bearing testimony to the medicinal value of Dr. Williams' Pink Pills, as a blood purifier and health restorer. For ten years I was a victim to a complication of troubles, beginning with ginseng and followed by rheumatism and bronchitis. My physicians told me the trouble had become chronic, and that every winter I would either have to house myself up or go to a warmer climate. Two years ago I was confined to my bed and room from February until May, under the doctor's care. One day while reading of the cures wrought by the use of Dr. Williams' Pink Pills, I determined to try them, and I found a cure at last in this splendid medicine. I used a dozen boxes of the pills and I have never been better in my life than I am now, and I have not been troubled in any way with my old complaints since I discontinued the use of the Pink Pills. As I have already stated I was a sufferer for years, and during that period spent a small fortune in doctor's medicine and drugs, only to find in the end that Dr. Williams' Pink Pills accomplished what all other medicines failed to do. When my friends who know how often I was laid aside with illness, asked me what cured me I am always happy to say Dr. Williams' Pink Pills.

Yours gratefully,
Mrs. J. A. MCKIM,
Cataragui.

Mr. and Mrs. McKim are among the best known and most esteemed residents of Cataragui, Ont. Mr. McKim has been a travelling salesman for pianos and organs in the district in which he resides for upwards of twenty-five years.

What stronger proof than the above can be had for the claim that Dr. Williams' Pink Pills cure when all other medicines fail? If you are ailing give this great medicine a fair trial and the result will not disappoint you. The public are cautioned against numerous pink colored imitations. Insist upon taking nothing but the packages which bear the full trade mark "Dr. Williams' Pink Pills for Pale People."

The Canadian contingent of colonial troops took the train for Liverpool on their way home this afternoon. They marched to the station headed by the pipers of the Scots Guards and the bands of the Third Grenadier Guards and the Queen's Westminster Volunteers. Large crowds lined the route to the station and heartily cheered the Canadians.

News Summary.

The Ottawa lumbermen are satisfied with the dollar a thousand rate on pine, fixed by the United States tariff bill, and now do not want the export duty on logs.

The boiler of an engine attached to a threshing machine at Adairsville, Ga., exploded Tuesday, killing three men instantly and fatally wounding four others.

"The Louvre," a dry goods millinery and house furnishing goods emporium on Third avenue, New York, was destroyed by fire Sunday. The loss will exceed \$100,000.

It seems to be definitely settled that the Canadian miners in British Columbia are to have smelters of their own. Heretofore the output of the Canadian mines has had to go across the border to be smelted.

The rioting at Calcutta has ended, a compromise on the plague measures having been arranged between the authorities and the rioters, whereupon the disturbances immediately ceased.

Within three days four building and loan associations, whose estimated assets and liabilities foot over a million and a quarter dollars, have gone to the wall in Louisville, Ky.

In a battle which has just taken place between four hundred Greek raiders and a detachment of Ottoman troops near Metsovo, the former were repulsed with the loss of one hundred and twenty killed.

Parents who intend sending their sons to an Academy this autumn should read notice of opening at Horton. They will act wisely if they make early application to Principal Oakes, at Wolfville.

A sad accident happened last night at Stellarton Junction, Clarence Doyle, of Westchester, N. S., met his death by falling from a box-car while performing his duty on a special freight train. Mr. Doyle was a son of Mr. Charles Doyle was 26 years of age and unmarried.

Special despatches to the government announce the complete pacification of the Philippine Islands and on the strength of those Marshal Primo Rivers, the captain general of Manila, has been authorized to revoke the order confiscating the property of the rebels.

The shareholders of the Turret Steamship Company, of which Petersen, Tate & Company are managers, held a meeting yesterday at Newcastle and adopted a proposal to absorb the company in a new corporation established to work the Canadian fast service under the imperial government subsidy.

Dr. E. R. L. Gould, president of the City and Suburban Homes Company, of New York, writes in the American Monthly Review of Reviews for July an interesting description of "Homewood," the suburban settlement now being developed by that enterprising corporation. Drawings and plans by the architect of the "Homewood" dwellings, Mr. Percy Griffin, add greatly to the interest of Dr. Gould's article.

The Norwegian steamer Hungaria, Johnsen master, of Christiania, from here for Montreal, coal laden, went ashore at Sparling's Brook, Cape North, Friday night. The fore hold is full of water. The ship lies in a dangerous position. The tugs Gladiator and Thomas went to the wreck yesterday afternoon to render assistance, and the Merrimac went last night with Wm. Hackett, to advise with the captain. The latest report is that the ship will likely be a total loss.

The Pacific mail steamer City of Para left Panama for San Francisco on May 23 last. Two days after clearing the Isthmus yellow fever broke out among the crew and passengers, which caused a panic on board. Three-fourths of the passengers, it is said, were attacked by the dread contagion and at least a dozen of them, including the captain, found a resting place in the Pacific ocean. When the vessel finally reached San Francisco the facts of the terrible voyage were suppressed and the sickness and deaths were attributed to tropical dysentery.

The colonial troops on Friday visited Windsor as the guests of the Queen. The officers lunched as the Queen's guests and the men were regaled in twenty marquees. After lunch the troops paraded in review order before the Queen and the other royalties on the beautiful terrace ground. Every Canadian officer and man is enthusiastic over the kindly consideration and appreciation of the Queen and the Prince of Wales. Her Majesty after the inspection expressed the greatest satisfaction with the appearance of the men. To-day they bid good bye to London and embark at Liverpool for home.

IT PAYS

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

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

G. W. PARKER,
General Agent.

A Great Offer!

\$11.00 will get you one of our Black Clay Diagonal Suits, well worth \$15.00. Send us your Breast measure, your Waist measure and measure of inseam of pants and we will send you a suit C. O. D., with privilege to examine. This offer will remain open while our Great Clothing Sale goes on.

FRASER, FRASER & CO.

Cheapside. 40 and 42 King-Street.

SAINT JOHN, N. B.

MAYPOLE SOAP.

MADE IN ENGLAND.

Dyes any Shade!

Will Not Wash Out Nor Fade.

DOES NOT STAIN THE HANDS.

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SAINT JOHN, N. B.

VIVIAN W. TIPPET, Manager.

Ask Your Grocer for it.

THE CHRISTIAN VOLU

Vol. XIII

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P. E. Island Assoc.
The Jubilee in Lon
Thessalonica and
Notes.
CONTRIBUTED.
Int. reollegiate Y.
Conference.
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SUGGESTED.
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(T. S. C.)
Anchorage, (H. T. M
THE STORY PAGE.
A Changed Opinion
THE YOUNG PEOPLE.
Prayer Meeting To

The Premiers
Banqueted.

Colonial premiers present were the shire, Mr. and Mrs Whitelaw Hay, the Earl and Vaughan, Col. Ayl High Commissioner Whiteway, the Pres onel Ivor Herbert. discussed in connect ter of the company Excellencies, the States.' In the co Reid said that Amer to pinch themselves were not all the tr events of jubilee wee derful sights and s supreme fact, most the profound and tou the United Kingdom berlain proposing as spoke of the ties wh land and her colonies Britain had given to government, and spo fragility of the bonds prospect of a federati African colonies was to Imperial federation that he expressed the to represent the self that any change betw Great Britain and he of so vast importance great constitutional times to be approach It would be retarded attempt to press it to we are prepared at an said, to maintain intac colonies and our own, b Empire is the best guar Empire. Sir Wifrid Lau subject opened up by M must demand the atten thing was certain, the more closely together in arate. The decision wa When Canada had att less than Imperial repre

Americans in The A held day, ing to note that the spe States citizens present on expressions of goodwill