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The Battle of Santiago.

In a recent issue the Toronto Globe published an interesting and graphic account of the battle of Santiago from the pen of its special correspondent, Mr. John A. Ewan. The morning of the battle was as clear as crystal. The city, which was the object of attack for the American army, was the prominent feature of the landscape, "and when one saw the ominous preparations to tear it with shot and shell a feeling took possession of one such as would be experienced if he saw an attack about to be made on an inoffensive sleeping man. No eye ever gazed upon a more peaceful scene. The city lay like the pictured New Jerusalem, which one sees in religious charts hung on humble walls. Its eastern face was towards us, illumined by the white sunlight of a tropical morning. Not a movement was observable in or around the city. At the northeast angle a flag was flying which some at first mistook for a flag of truce, but a closer scanning of it with a powerful glass showed it to be a Red Cross flag, probably over the Spanish hospital." While these observations were being made the sudden boom of a cannon told that the battle had begun. Twenty-one shots had been fired before any reply came from the Spanish forts, "when suddenly a dull boom was heard between the intervals of our shots, and for fifteen seconds a strange thrilling noise filled the ears and then 'bang' in the air burst a thing which scattered dismay among the uninitiated and caused the professionals to shut their jaws with a grimmer determination." The illusion that the Spanish are not marksmen, so far at least as artillery is concerned, was speedily dispelled by the manner in which they handled their guns on that memorable Friday. The Spaniards had a great advantage over the Americans in having smokeless powder for their big guns as well as for their smaller arms, while the Americans had the old black powder for their field pieces and their Springfield rifles, which throughout the day at once revealed the position of their batteries and the infantry using the old guns to the enemy's gunners, while their batteries were as difficult to discover as a chameleon on a twig. The result was that the Americans could scarcely ever locate the Spanish batteries when they shifted them and had to content themselves with assailing their block-house and rifle pits. Both sides were weak in artillery. The Americans had not been able to bring forward their siege guns, and were therefore very poorly equipped for an attack upon a fortified place. But the Spaniards, Mr. Ewan judges, were still weaker in artillery, for there were occasions when if they could have turned more guns on the advancing foe, the story of the day might have been different. The artillery fight had not been long in progress before the rattle of small arms in the valley announced that the infantry of the two forces had met each other. Slowly the Americans pressed the Spaniards on the centre and left back on Santiago.

One of the incidents of the fight was the antics of a balloon, by which some genius was to let the Americans know all that the enemy were doing. It was connected with the army in the field by wire. It rose early in the morning, a majestic, transparent pear of oiled silk, and floated about the valley till about a quarter to eleven, when it came within range of the Spanish riflemen, and they gave the beautiful creature a rattling fusillade. The Spaniards kept up their fire until the balloon was brought to the ground. At 10.30 tremendous volleying in the direction of the harbor indicated that one or other of both the fleets were taking a hand in the melee. This thundering however did not last long and was soon eclipsed by a real thunderstorm, accompanied by a light shower. This cooled the super-heated air and proved a real God-send to the American soldiers who were treading their way through the thorny woods gridironed with barbed wire fences and full of a species of Cactus, called Spanish bayonet, "which tore and saved the advancing troops unmercifully." Describing the attack of the American infantry upon a stone block-house held by the Spaniards, Mr. Ewan writes:

"On the slope at San Juan the American troops were all together in line, and as we saw them they were lying down as if utterly spent by their exertions, and taking advantage of the comparative shelter the crest of the hill afforded them from the cruel fire of two batteries whose shrapnel burst above them almost momentarily. It was a sight to rend the heart. Some of them could be seen falling and other dark spots on the green indicated those already fallen. The scattered men on the glacis evidently paused at the withering fire directed at them from the rifle-pits. It was clearly a case where the artillery should come to their assistance, but not a sound was heard from

our batteries. A Captain of the English service, who was a spectator of the scene, was uncontrollably indignant that these gallant fellows should be butchered without the artillery coming to their aid. He took upon himself to run down the hill and point out the sore need that the men were in. The battery did at length get to work, but by this time the men had collected themselves for the final effort and were rushing like madmen up at the pits. The battery was able to send three shrapnel into the latter. They were beautiful shots, but so close were the combatants that it was difficult to say whether our men were struck with the flying shells or not. We subsequently learned that it was a close call, but that they materially distracted the riflemen in the pits. It was the last straw, and the Spanish riflemen scurried out of their places and could be seen retreating, although their very pale blue suits did not make nearly so prominent a mark on the landscape as the dark clothing of the American boys."

The character of the American artillery service, Mr. Ewan states, was disappointing all round. A Gatling gun which was causing much annoyance was taken from the Spaniards and made to do good execution against them, but where the American Gatlings were no one could tell. "The much belauded dynamite gun never threw a charge, and took its place with the balloon as one of the weapons which, to say the least of it, cannot be relied on." This correspondent's description of what he witnessed of "the dreadful fruits of strife" gives a vivid picture of some of the horrible features of war:

"I had come down to the valley and went along the road to Santiago. Heim and Underwood, the first victims of the battle, had already been buried in the courtyard of the Ducuro House. A few hundred yards up the road the dreadful and mournful fruits of the strife began to pass by in bloody file. I have no desire ever again to be a spectator of such a ghastly review. Men in all stages of gory mutilation came limping and moaning down the road. Some were literally bathed in blood. They had torn away the garments about their wounds, and shirtless and pantless men, with their limbs or bodies bathed in life's red stream, came painfully by in an interminable line. A few who felt that they were not seriously injured seemed relieved that they were at least out of that deadly onrush with its hail of steel. Others moaned as they dragged themselves along and asked in weak voices where the hospital was. These were the men whose injuries were not sufficient to prevent them dragging themselves off the field. There were, of course, scores who were, too hideously wounded to move from the spot in which they fell without assistance. Some of them came back in charge of comrades leading them along. Others were on stretchers, while still others were carried off by the wagon load in the Red Cross ambulances. This was a very dangerous occupation, a number of Red Cross men being shot while doing their duty."

The American troops evidently fought like brave men. Those who participated in the storming of the trenches were all mixed up as to regiments. Colored and white were jumbled together and showed equal courage in the frightful ordeal to which they were subjected. The American officers bore themselves with great bravery, and the number of the killed and wounded among them was excessive.

Mr. Ewan criticises the military management which ordered the attack on Santiago before heavy guns had been placed in position and the army had otherwise been made ready for a battle with an entrenched army. If the Spaniards had been equipped with heavier artillery the result of the battle must have been disastrous to the Americans. As it was what they gained cost very heavily. "Almost a twelfth of those who had gone into action were either dead or wounded, and the impression that prevailed everywhere was one of depression and not elation." When Mr. Ewan closed his letter on July 3rd he says: "The poor fellows are lying in their trenches practically without food or covering of any kind, exposed to the daily tropical down-pour from which they dare not move to shelter themselves for fear of the watchful Mausers a few hundred yards away. I will warrant that many a wistful thought has been turned to cosy homes in the North from these rain soaked trenches in the Cuban Chaparral." The opinion is expressed that although General Shafter is undoubtedly a brave man and may be a good general, it was a mistake to set at such a task a man who weighs 300 pounds and cannot undertake any severe exertion without danger of heart failure.

The Porto Rico Expedition.

The principal theatre of war between the United States and Spain is about being transferred from Cuba to Porto Rico. Transports conveying troops to the latter island are expected to arrive at their destination early in the present week. The

expedition is under the personal direction of General Miles, Commander-in-chief of the United States Army. It is said to be the intention of the United States government to take Porto Rico from Spain and hold it as a permanent possession. It will be a valuable one so far as material resources go. The island is about 100 miles long by 40 wide. It possesses low coast lands, mountainous tracts and river valleys, with a corresponding variety of soil and climatic conditions. It possesses much agricultural and some mineral wealth, and about 800,000 inhabitants. The climate is said to be more healthy than that of Cuba. Most of the Spanish troops in Porto Rico are at San Juan, which is the principal city and a well fortified place. It is stated to be General Miles' intention to land his troops at some distance from San Juan and occupy other important points, while the heavy double-turreted monitors and other armored vessels of the Navy bombard the forts of San Juan. The forces employed in the Porto Rico campaign are being sent directly from the United States. None of the troops which operated at Santiago will take part in the Porto Rico expedition for fear of contagion, since there is more or less of yellow fever and other diseases among the American troops now in Cuba.

—The relations between the United States forces in Cuba and their Cuban allies are evidently somewhat strained. General Garcia is of the opinion that he has not received sufficient consideration at the hands of the American commander in connection with the surrender of Santiago. He has protested to General Shafter against the regulation which excludes from that city the Cuban soldiers and continues in office the municipal authorities appointed by the Spanish government, and has signified his intention of resigning his command. It is evident that the Americans do not find that the Cuban improves upon acquaintance. He is not altogether a heroic character—brave, chivalrous, patriotic, eager to welcome the American soldiers as deliverers of his country from the yoke of Spain. In a word he appears to be somewhat less of a patriot and somewhat more of a brigand than he had been represented. According to the picture which is now presented of him, the Cuban insurgent has very few soldierly qualities. He not only lacks discipline but is unconscionably lazy, and much more ready to loot towns captured by the Americans and to shoot down surrendered and defenceless Spanish soldiers than he is to stand up against his enemies on the field of battle or to render any real assistance to his deliverers. In fact there seems to be some danger that the Americans will come to think about as meanly of the Cubans as the Spaniards do. Much allowance ought certainly to be made for a people whose present condition is a product of many generations of Spanish misrule and the demoralizing influence of a long continued guerilla warfare. It seems inevitable, however, that a more intimate knowledge of the insurgent population of Cuba shall complicate for the United States the problem, already sufficiently difficult, which that nation has taken in hand. The declared purpose of the United States is to drive out the Spaniards and give Cuba to the Cubans. But what if these people are found unfit for self-government? Shall the United States annex Cuba, and thereby seem to break faith with the people of that island and the world, or shall it, when the Spaniards are driven out, declare Cuba independent and leave the country under conditions that may render its last state worse than its first, or shall it do as Great Britain is doing in Egypt, retain its hold on the country until the conditions shall be such that in the interests of the people the protectorate may safely cease.

Life the Outcome of Death.

Sermon Preached Before the P. E. Island Association at North River, Sunday Morning, July 3rd, 1898.
Text Gal 2: 20.

BY REV. E. J. GRANT.

The words of the text state as forcibly as it is possible for human speech to do the intimacy of the relationship that exists between Christ and the Christian. Christ's death is the procuring cause of the Christian's death to sin; Christ's life the perennial fountain of the Christian's life, and Christ's love the genesis of the Christian's love of holiness.

We are constantly insisting, and rightly so, on the duty of all Christians to be faithful servants; we are not in danger of putting too great stress on the duty of faithful service. But there is one stage of experience which must necessarily precede the possibility of acceptable service, on which perhaps we are in danger of not placing due emphasis, and that is the necessity of dying with Christ.

My text contains at least three distinct ideas, death, life, motive, in the order stated, and I take it that the order is not accidental.

I. Death. "I am crucified with Christ." The marginal reading of the R. V. is no doubt the better rendering and gives more exactly the apostle's thought. "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and the life which I now live in the flesh; I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me." I take it that the word crucified in this passage is not used in the representative sense, as is the case when we are said to have died in Christ, *i. e.*, in the sense that the death of Christ as our substitute is reckoned to our account. This precious truth is taught in many passages, both in the Old and New Testaments, and is basic to the whole gospel message, and declared to be absolutely essential in order that God might be just in justifying those who believe in Christ. But in the passage before us the apostle claims to have experienced an actual death in himself, "It is no longer I that live." Everything in him that the "I" had once stood for had been put to death. It is a bold statement but I am satisfied that those most familiar with the whole course of his untiring devotion and consuming labors will have least difficulty in accepting it as the best and only satisfactory explanation of the life he lived and the power he possessed. That the Christ life was so abundantly manifest in all he did and all he desired is the best possible evidence that the self life had been destroyed. For it seems to be just as true in the spiritual as in the natural that death is the necessary antecedent of life. In nature life is always the outcome of a previous death. "That which thou sowest is not quickened except it die." As soon as the seed placed in the soil begins to germinate it begins to die, and it is only through death that the seed produces more abundant life. Our Lord uses this law of nature as an illustration of what would be the outcome of His own approaching death. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." This is a law in nature that has no exceptions, and from which nature never departs, and in this sense at least we have "natural law in the spiritual world," for it is as true in the realm of grace as in that of nature that life is always and necessarily the outcome of death. Spiritual life and power come not as a result of believing any system of doctrine however Scriptural; not as the fruit of any course of devotion however sincere, but only through the regenerating agency of the Spirit and the actual identification of the believing soul with Christ in a life of continual self-surrender. The more closely one studies the epistles the clearer it becomes that the Christian life is always conceived of as a life that runs parallel with the life of Christ through His humiliation, self-sacrifice, crucifixion, resurrection and final triumph. "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind," 1 Peter 4: 1. We are "heirs of God and joint heirs with Christ if so be that we suffer with Him, that we may be also glorified together," Rom. 8: 17. Now we are not called upon in these days to suffer stripes, imprisonments or physical discomforts in any form for His sake, and hence if we bear anything for Him it must be voluntary and in the form of self-sacrifice.

Nothing seems clearer than that such self-surrender must ever remain an essential condition of the noblest character and of the attainment of power for service. It is not denied that there may be a measure of spiritual life in those in whom the victory over self is not yet complete, and many such have been used in the Lord's service and are still being used, but it holds true nevertheless that the measure of spiritual life and hence the measure of our power for service will be in proportion to the completeness of the self-crucifixion, and no aim lower than this should satisfy the ambition of any disciple of Christ. "Were this crucial test of discipleship—the willing surrender of self in all its forms, its will, its pleasure, its righteousness—insisted on in the churches, as it is in the gospels, we fear it would be found that the offense of the Cross has not yet ceased. But on the other hand were

all who are Christ's, to show the holy triumph there is in giving up all for Him, the deep joy in being partakers of His sufferings, the blessed life that comes through daily death with Him, how powerfully would the ancient glory of the Cross be vindicated."

II. Life. "Christ liveth in me." This vital, life-giving union between Christ and the believing soul is one of the blessed mysteries of the gospel, above our comprehension, but which is clearly taught in the New Testament, and just as clearly realized in Christian experience. For the Christians at Ephesus the apostle prays, "That Christ may dwell in your hearts by faith," and of himself he says with sublime audacity "Christ liveth in me."

This union is set forth in the New Testament under many different figures, and illustrated by means of various natural relationships. One of these used by the apostle is that believers are grafted into Christ. An allusion to the custom of grafting fruit trees, which was known even in that early time, and is in universal use among fruit growers today. The scion being severed from the parent tree is placed in the branch of another tree in such a position that the life of the tree can flow into it, and in a few years these little twigs become great branches laden with choicest fruit. If one of these branches could speak, it might truthfully say, I have been put to death, and it is no longer I that live but this tree liveth in me. The vigorous, fruitful life I now live, I live by virtue of my connection with this tree. Of course the analogy is not perfect, for the reason that material facts and natural processes can never fully set forth spiritual relations and experiences. But it does, nevertheless, beautifully illustrate that vital, life-giving relation that exists between Christ and the renewed or engrafted soul. Not only does every scion so grafted derive more abundant life from the tree, but on the other hand affords the tree an opportunity of perpetuating and multiplying its life. Even so does every soul spiritually grafted into Christ multiply and enlarge the Christ-life on earth. For if it is true that Christ lived in Paul; it follows that He lives in every Christian, and hence every believer is in some sense and to a greater or less degree an incarnation of the Christ-life. The measure and power of that life possessed by each believer will depend on the completeness or incompleteness of the self-crucifixion. And hence if every disciple of Christ could say as truthfully as did Paul, "I have been crucified with Christ," what a mighty flood tide of spiritual life and power would bear the churches of this day on to triumph and victory even as in the days of the apostles.

The more closely we study the character of this man, Paul, the more does that character command our admiration. The magnitude of his personality, the fearlessness of his courage, the purity of his motive, the intensity of his zeal, the persistency of his purpose and his power to accomplish that purpose impress us as almost more than human. And indeed he, himself, would be the first to claim that for this sublime consecration, and for these magnificent achievements no credit is due to him; they all come, he would say, as a result of Christ living in me and working through me. "It is no longer I that live but Christ liveth in me," and all that there is in my character worthy of commendation, all that there is in my life work that is pure and strong and enduring, all that has been honoring to God and helpful to men, are simply so many trophies to be laid at the feet of Him who redeemed me and lived in me and wrought through me these gracious purposes of His love. This man was characterized as few, if any others, have ever been, by an entire absence of self-will, self-seeking, self-indulgence, self-righteousness, in a word, selfishness in any and every form. Thus giving point and force to the claim he makes in the text that the old man, the carnal, stubborn, unspiritual self had been put to death, and being so emptied of self he was indeed a vessel made meet for the Master's use; ready to be filled with His Spirit, dominated by His purpose, controlled by His will, and so he came to be characterized by such untiring devotion, such unflinching loyalty, such fullness of life and such overmastering power as have, perhaps, not so distinguished any other Christian worker of all the centuries. The only possible explanation of the life he lived, the labors he performed, the hardships he endured and the results he achieved is the explanation given in my text, "I have been crucified," and "Christ liveth in me." Do I hear some one asking what has all this eulogy of Paul to do with us? What practical bearing upon the life we are living, the tasks and labors of the present hour? "Much every way." We pursue the same divine vocation, we bear the same heavy responsibilities, we are confronted by many of the same problems and we will be successful servants of Christ in our day and generation, only as we possess the spirit, aims and desires of the man whose experience is told in the text. There are some respects in which none of us can ever equal him. In intellectual force, in the vastness of his personality and power and in the largeness of his opportunities we can never even approach him, nor need we desire to. The most sublime and useful qualities of this man were those begotten in him by the grace of God; his humility, sincerity and disinterested self-sacrifice, and these things which the indwelling Christ made possible to Him, He will make possible to

us if we so desire. And I need scarcely say that we ought most fervently to desire these things, for they are as deeply needed today as they ever were. The condition of a lost soul is just as terrible today as in Paul's day; the carnal mind is just as dark and just as bitterly opposed to the gospel in the nineteenth century as in the first century, and the unbelieving soul is reached and aroused from its indifference now in the same way and by the same means that startled it into anxiety and produced conviction in the apostle's day. And hence it is that the demand for holy living, for apostolic consecration and for the manifestation of the self-sacrificing Christlike spirit is just as imperative at this hour as when the apostles lived. I need not argue this point for we all admit it and confess that we are under the most sacred obligation to live lives of continual self-surrender, but how to reach that point in holy living which we admit to be our duty is what we do not find so easy.

III. And this leads to the third thought contained in my text, *i. e.*, the motive power of such a life as that of which we have been speaking. We have a saying, that water cannot rise above its source. It is just as true of the Christian life, that it cannot rise above the motives that inspire it, and the incentives by which it is influenced. Suppose it were possible for an intelligent being to be perfectly familiar with human nature in its noblest manifestations, and at the same time ignorant of the fact that a human life might be influenced by any power outside of itself; or in other words this being knows human nature at its very best, but knows nothing of the grace of God. Such a being has placed in his hands the Acts and Epistles, and begins a careful study of the character and labors of Paul. To such a one the life of the apostle would be utterly incomprehensible, for there is no principle or power in human nature that could by any possibility account for such a life.

A life of continual self-sacrifice and suffering for the sake of others is above the reach of unregenerate human nature at its very best, and is not to be looked for, certainly, outside of the narrow circle to which one is bound by natural affection. And hence, when we meet a man who is utterly self-forgetful, and in the midst of suffering and the bitterest hardships is continually laboring for the welfare of those from whom he receives nothing but blows and curses; a man whose sympathies and desires, whose prayers and efforts, go out to all classes and conditions of men, we are sure that the life of such a man has its spring of action and motive power in some other source than that of human nature. What was it then, let me ask, that so mightily stirred the soul of this man and thrust him onward with resistless energy and consuming devotion in seeking the good of others? What was the secret force, the quenchless flame that kept up this constant and mighty pressure upon the machinery of this man's being? The unconsumable fuel that fed this fire was an abiding and ever-leaping sense of gratitude to God. This it was that lightened every burden of life; that guided every effort of life; that controlled every purpose of life. This it was that made smooth the rugged and thorny pathway that Providence had marked for his feet. It converted hunger into a perpetual feast, and made privation to minister to his comfort. It put into his physical sufferings a spiritual joy and exultation, because, as he says, he was "counted worthy to suffer for the name of Christ." Yes! gratitude to God was the tree which, being cast into the bitter waters of this man's life, made them sweet, healthful and refreshing to his soul.

But whence the gratitude? Such an emotion did not always burn on the altar of this man's heart. How came it there at last? It is not a thing that may be manufactured at will. It is not a something which a man may decide to add to the machinery of his mind, as he might decide to add a new cog wheel or a new pulley to the machinery of his factory. It is an emotion with which one's will, desire, or determination has very little to do. It is begotten only in realizing that one has received kindness or favor at the hands of another. You may have the highest respect, feelings of profoundest admiration for one from whom you have not received so much as a passing thought, but toward such a one you could not possibly be conscious of a feeling of gratitude. There never was a time in Paul's life when he did not entertain feelings of profound reverence toward God; never a time when the name Jehovah did not fill his soul with awe, but there was no feeling of gratitude awakened in his heart by that name. But now the man who stands before us in the text is a man of deepest humility, of sincerest penitence, and of profoundest gratitude, and we draw near and ask him what has produced this remarkable and blessed change in his attitude toward God and toward man, and with love and sympathy lighting up his face he replies, "He loved me and gave Himself for me." Yes, that brief sentence, my friends, involves the secret of this unique life.

"The love of Christ constrains me," and impels me on and on, with ever-deepening joy and with ever-increasing delight, in this life of toil and suffering, in which I find infinitely greater satisfaction and sweeter rest than I could possibly find in a life of ease and self-indulgence, because it is only in a life of suffering and toil that I can have the truest fellowship with Him "who

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loved me and gave Himself for me." A life that affords me an opportunity of expressing my gratitude and my love to him, is to me the most blessed life possible, no matter how much of pain it may involve. And so it was that this ever-deepening sense of gratitude to God for personal salvation was the force that kept all the machinery of this man's being in constant and rapid motion, and this alone can make any Christian life what it ought to be. Let me say that there is not a Christian present but has just the same cause for gratitude to God that Paul had, and if our lives are to be what they ought to be, what we more or less desire them to be, and what our Lord infinitely wishes them to be, it must come through an ever-deepening realization of what we owe to God's mercy in Christ, who loved each one of us and gave Himself for each one of us, as truly as He gave Himself for Paul.

I want you to note the past tense. It is not only that He loves me now, but has always loved me. Loved me when I hated Him, when I was pursuing and persecuting to the death, His helpless disciples; when I would have blotted His name from the face of the earth, He continued through it all to love me. It is not strange, therefore, that the more he pondered this love of Christ to him, the more deeply his heart was moved to feelings of gratitude. But every word of this applies to each Christian here as truly as to Paul, and the thought ought to stir our hearts no less deeply than it stirred his heart. Is there one present here this morning whose heart has never once, or in the slightest degree responded to this deep love of Christ for the lost? One who still ignores such a Saviour and moves proudly on as if you had no need of His mercy and cared not for His love? My message to you is that He loves you still. All your ingratitude and your sins have not turned away from you that quenchless love that wells up in His heart toward you. You may hate him as bitterly as ever Paul did, but He has not on that account ceased to pity you. If you will but turn and seek forgiveness you will not seek in vain.

Now, you may all feel as I do, that I have not succeeded in getting to the heart of my text, or in opening up or setting forth its exceeding beauty and riches. But you will all agree when I say that if each pastor, and deacon, and church member, within the bounds of this association, should, by the grace of God, so live during the coming year, as to make my text a true description of our conduct and spiritual condition, it will be such a year of conquest and victory for the cause of Christ in this province as has never yet been experienced, and our next annual gathering will be an occasion of such gladness and thanksgiving as we have never before witnessed. May He grant us strength so to live for His name sake. Amen.

Apostles of Missions.

BY REV. R. OSGOOD MORSE, M. A.

Augustin, the Apostle to England.

No. III.

Missions now pass to the Romish church. In Augustin, the apostle to England, we find one of their greatest missionaries. Gregory the Great saw some Yorkshire boys exposed for sale in the Forum at Rome. Attracted by their fair countenances he asked who they were. Being told that they were Angles, he replied, "Not Angles but Angels, they must be made Christians." Learning that their king's name was Ailla, Gregory seized it as a good omen, and exclaimed, "Alleluia shall be sung in Ailla's land."

Gregory secured leave of the pope to undertake a mission to England. He started with a band of monks, but when only three days on his journey he was recalled and forced into the papal chair.

Not forgetful of the mission of his heart, he sought out and commissioned Augustin with forty monks to go to England to christianize it. Of the early life of this missionary we know nothing. In 596, when commissioned to England, he was Abbot of the monastery of St. Alban in Rome. Augustin seems to have been the Romish Jonah. He and his monks started for England in the summer of 596, but on reaching Southern France, where they heard of the savagery of the Angles, they retraced their steps to Rome. Gregory at once sent them back, and Jonah like they went. Reaching England the following summer they learned that the stories of the wild unknown land had been exaggerated.

Ethelbert, king of Kent, had married a Christian wife, the Frankish princess, Bruta, and thus the way of the mission had been prepared. Augustin at once sent to the king announcing his mission. Ethelbert received him kindly, listened patiently to his long sermon, but replied, "Your words and offers are fair, but they are new to me and as yet unproved. I cannot abandon at once the faith of my Anglian ancestors." But the missionaries were entertained with courteous hospitality. Their devoted lives and confident demeanor impressed, favorably, the barbaric mind. Soon the king was an avowed convert, and the following Christmas day he had 10,000 of his subjects baptized. A strange contrast to the individual work of Patrick and Columba!

Augustin was rewarded for this triumph by being made primate of the infant church. He fixed his capital at Canterbury, becoming thus the first Archbishop of Canterbury. London and Rochester were created Bishops' sees. He was empowered to place a metropolitan at York so soon

as Romanism had extended into the regions evangelized by Aidom and the followers of Columba. He used the idol temples as churches after purifying them with holy water, and converted into Christian festivals the times of heathen observance and sacrifice.

The British church, secluded in the fastnesses of Wales, learned of the arrival and success of the Romish missionaries. Augustin became interested in them, sent messengers to them who arranged a conference between the Romish and the British clergy. They met in 603, under "Augustin's oak." Augustin demanded that the British church observe the Roman rather than the Greek date for Easter; that they baptize as the Romans do, with the rite of confirmation; and that they help Augustin evangelize the Saxons on these methods. This amounted to a demand to cease all missionary effort which did not proceed on sacerdotal lines, and to abandon the liberty which is in Christ Jesus. To this the British clergy demurred. Augustin resolved to place the issue on a miracle. A blind man was restored to sight, still the Britons were obdurate. They demanded a second meeting resolving upon a moral proof. "True Christianity," they said, "is meek and lowly of heart, such will be this man if he be a man of God. If he be haughty, he is not of God and we may disregard his words. Let the Romans arrive first at the synod. If at our approach, he rises from his seat to receive us with humility, he is the servant of Christ and we will obey him." Augustin sat as they drew near in unbending dignity. The Britons refused obedience, and disclaimed him as their metropolitan. Indignantly, Augustin denounced their guilt in not preaching the Gospel to their enemies, and prophesied the divine vengeance by the arms of the Saxons. The British clergy, like all their evangelical successors, refused to submit their spiritual independence and views of divine truth to the yoke. Later the British church was absorbed by Rome but its story belongs to other names.

In the following year, 604, Augustin died, leaving his work to his successor as Archbishop of Canterbury, Laurentius. During the lifetime of Augustin, Christianity seemed to have gained a firm footing in Kent and in Essex. But upon the death of their kings, Ethelbert and Sebert, they relapsed into paganism. And so has it always been where sacerdotalism has usurped the place of spirituality. Guysboro.

God's Law of Help in the Family.

BY REV. THEODORE L. CUYLER, D. D.

Once upon a time two apostles, Peter and John, went up to the temple at the hour of prayer, and seeing a lame beggar at the "Beautiful Gate" he healed him on the spot. The poor cripple gets a happy restoration; the two apostles get the ears of the people; and the people in turn get the gospel message which Christ's ambassadors proclaim to them. Peter helps the lame beggar; the restored beggar helps Peter in his gospel work; both help the assembled multitudes. This illustrates God's appointed law of mutual helpfulness.

One of the designs of our Creator in "setting the solitary in families" is that this law of mutual help might be put into practice. "None of us liveth to himself" might be written on the lintel of every household. At the very outset of our existence, in earliest infancy, parental love become a real though imperfect miniature of the Divine Providence. The sweet, sacred name "mother" means life, food, medicine, protection and about all things else to the dependent child. In good, patient mother's arms the little mendicant finds its "Gate Beautiful." There is its garner of food, there its soft couch of repose, there its store of cordials for hours of pain, there its playground of infant glee, there its harbor of refuge and stronghold of safety. God typifies his own tenderness when he says, "as one whom his mother comforteth, so will I comfort you."

Does the receiver of all these parental bounties yield nothing in return? Getting so much, does the little cherub (for the most homely child is a cherub to a mother's eye) give nothing in return? Tell me, ye who have held a budding immortality next to your throbbing bosom, has that little nursing nursed no deep and holy thoughts, no sweet ecstasies, and no unutterable emotions in your own breast? Thou lonely and meek-eyed mother, when through the long, weary hours of absence from him who was at his daily toil, or out upon the rocking deep, you grew sad and timid and lonesome, tell me, if you can, what a wealth of companionship you found in two little bright eyes and the music of a merry tongue. How brave you grew when you remembered that you were the guardian angel of that God-given treasure! When you began to teach the earliest lessons to your darling, did you not find that your child was educating you as rapidly as you were educating it? Have you learned no lessons of patience as you bent over the crib where pain was moaning at the midnight hour? Have you been taught no self-control when you saw passionate temper rising in that young breast, and no lesson of unselfish love when you were ready to sacrifice time and ease and rest and strength for that darling's welfare? Ah, there are some mothers who read these lines that have learned what God could nowhere else have taught you, when you swallowed down your tears over that little coffin and hung (as in a strange dream) over that deep, deep grave that seemed to reach down into eternity.

Thank God for children, living or dead, here or in heaven! A childless home is like a leafless, blossomless tree; the summer winds make scant music through the boughs, and the summer sun ripens no fruit on the

branches. A cradle is often a "Gate Beautiful" in life where the soul receives some of the most precious gifts of healing; a gate through which the heart often finds its way up to the throne of God and out into the mysteries of the eternal world. Most profitable instructors may our children be to us in many ways. Believe it, O parents, that when God sets a child in the midst of us he puts a looking-glass there to see ourselves in. Our faults or our vices are often made to glare back terribly from the countenance and the conduct of those who sin our sins over again. Sharp schooling that, where the parent becomes the pupil! On the other hand, when I have seen a truly Christian pair looking with grateful joy on the child of their love as he came home with his prize from school, or as he stood up before the church to confess Jesus Christ in the fresh beauty of a youthful self-consecration, then I saw the mirror of childhood giving back the beautiful reflection of parental piety and grace. The early death of children has often been turned to a glorious gain by the conversion of their parents; no trial is so often made a sanctified trial as that. The hand of a departed darling has led father or mother, or both of them, Christward.

It is not only in the relation of parentage and childhood, but also in every other relation, that the family is a school of mutual help. Each member depends on every other. Today the robust father holds the "wee laddie" on his knee, or leads him up the stairway of that schoolroom in which he is to be taught the alphabet. There is a tomorrow coming by-and-by when the lisping of the A B C will be the master of a home of his own, with an infirm, gray-haired parent dozing away his sunset years in an arm-chair. What a constant benediction is a sunny-faced grandmother in many a house! Her chair is the next most sacred thing to the family altar. God intends that parents and their offspring shall never issue a "declaration of independence." Each is to help the other when and where help is most needed; and every word and deed of unselfish love comes back in fifty-fold blessings on its author.

A brave girl of my acquaintance is toiling hard not only for self-support, but to educate a little brother; and I know a noble eldest son who is carrying all his little orphan brothers and sisters on his sturdy back. The sick members of the household have their useful ministries also. In many a home there is a room whose silent influence is felt all over the dwelling. The other members of the family come in there to inquire after the sick sufferer, to bring fresh flowers or choice fruit, to read aloud to her, or to watch with her through the lonesome night. That room is the "Gate Beautiful" of the house; from it steals forth an influence that makes every one gentler and more unselfish.

The home is God's primal training-school. He puts there feeble babes, and sweet invalid daughters, and crippled boys, and infirm grandparents, for this purpose, among others, that the strong may bear the burdens of the weak, and in bearing them may grow stronger themselves in Bible graces. Invalids and children have their uses to help the well-grown and the vigorous as well as to be helped by them. In every Christian family the scene at the Beautiful Gate of Jerusalem's temple is repeated over and over again when the wise and the strong take the weaker by the hand and say: "Rise up; I will help you walk." Underneath the foundations of the commonwealth is the family, and the oldest of all churches is the "church in the house." Of that church the parent is the pastor.—The Independent.

The Cause of the Overproduction of Ministers.

BY JOHN HALL, D. D.

Regarding an over-supply of ministers much may be said that is true, but no more true than of other professions; but the difficulty is that the minister who is unemployed is easily identified. We cannot so easily indicate the lawyer or the doctor who has for years little or nothing to do.

It is true there are many ministers without charges, but they are not all useless. Many of them aid ministers in charge. Many use their pens to advantage and some are useful teachers. It is an infelicity in American life that the "dead line" is fixed too early in various fields of labor, and as an "old pastor" I dislike the application of this view to the ministry, having seen on both sides of the Atlantic many clergymen of conspicuous usefulness after they had passed the three-score years and ten, character, experience and intimate relation with their people for forty or fifty years giving them an influence not otherwise gained.

More than a quarter of a century ago I doubted the wisdom of extending pecuniary aid so freely as it is done in some of our seminaries. I would not have the seminaries refuse qualified applicants, but it would be prudent to allow young men to "make their own way" financially, even though it delayed their licensure, except in special cases. Many men would be stronger and more efficient through life if thus brought to cultivate prudence, self-reliance and habits of steady effort. Where pecuniary aid is procured on the competitive scholarship plan, there is less ground for criticism.

As to "over-supply," there are many unemployed toilers on other than ministerial lines. Only today a respectable man out of employment said to me: "There are so many applicants for such places as I have had, and even where there is a vacancy they thought me too old to be employed." He seemed in middle life.

As to the over-supply of churches, the question is: Are there too many for the people, or only too many for the people who go to church? It is to be remembered that in our land communities change. New England rural towns and villages have in some places lost the people who once sustained useful churches. There are towns in the newer regions that have not realized the hopes that drew many to them, and of which it would be true to say that there are not only too many churches, but also too many dry-goods houses, and even too many banks. Congregations and churches are composed of human beings not infallible, and the law of demand and supply affects them as it does other organizations and companies. What we need in the nation is not a reduction in the number of ministers, but an increase of spiritual power, of fidelity to the Master, of the teaching and preaching of the glorious gospel, and of reliance on the guidance of the Holy Spirit in the hearts of people and pastors.—Ez.

Messenger and Visitor

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—It is announced that President E. Benjamin Andrews, of Brown University, has received and accepted an appointment to the superintendency of the Chicago Public Schools. Dr. Andrews has accordingly tendered his resignation as President of Brown. The position which Dr. Andrews has accepted is a highly influential one from an educational standpoint. He will have the supervision of 300 schools with 5,000 teachers and 250,000 pupils. The salary attached to the office is \$7,000.

—The Maritime delegation to the Buffalo B. Y. P. U. Convention returned last week, passing through St. John on Wednesday. The party, as it went westward, numbered 38, of whom 28 returned on Wednesday. Only seventeen, however, of the Maritime party were duly accredited delegates, the others registering as visitors. Of the thirty-eight, twenty-four were Baptists. Included in the party were five Methodists, five Presbyterians, two Episcopalians, one Congregationalist and one Roman Catholic. From a letter of Rev. J. B. Morgan, the leader of the party, published in the Sun of Thursday, we gather that the excursion proved a very pleasant one for the Maritime delegates and visitors. Going west, a day was spent in Montreal and another at Niagara Falls, and coming back Toronto and Ottawa were visited. In Buffalo the Maritime party found itself most pleasantly situated, "the best quartered of all the many delegations." The attendance at the Convention was very large, the total registration numbering upwards of 10,000 names. In the course of the meetings many subjects of interest were discussed by speakers of ability, there was much pleasant and profitable fellowship, and the whole effect of the Convention appears to have been highly inspiring.

—A brave effort does not always result in the accomplishment of the end aimed at, but that does not rob the deed of all value. It may be that the manifestation of courage and self-sacrifice which the attempt involved is worth many times more than the mere success of the undertaking in connection with which it was exercised. So far as blocking up the entrance to Santiago was concerned, the exploit of Lieut. Hobson in sinking the Merrimac was a failure. The Spanish vessels found no difficulty in getting past the wreck when it was determined that they should attempt to run the gauntlet of the American squadron and get to sea. But in another point of view the attempt to block the harbor's mouth was far from a failure. When Hobson and his men ran the Merrimac into the jaws of death, they did that which has fired the heart and nerved the arm of every brave American in the navy and the army. It is a deed that will live in American history to kindle the patriotism of coming generations. These results are far more valuable than the blocking up of the harbor would have been. So it is worth while to consider that whenever duty calls for the doing of a deed which involves courage and self-sacrifice, it is always worth while to make a manful effort to do the thing that should be done, since a brave deed done for a worthy cause can never fail of its reward.

—The N. B. Eastern Association met this year for the first time in its history with the church at Midgie, a fine agricultural settlement situated at the head of the far-famed Tantramar marsh. The Sackville and Cape Tormentine railway runs through the settlement, and by means of it delegates were carried to within a mile of the church. This district, with its fertile uplands, and still more fertile marsh lands adjacent, is finely adapted for agriculture, and the fine large fields of hay, grain and other crops, indicate that the people are industrious and that this year at least their labor is likely to be rewarded by a magnificent harvest. The Baptist people of

Midgie (and we believe they are mostly Baptists) have during the past year erected a church building which very adequately supplies their needs and which in appearance and in every respect is a credit to the community. Rev. J. G. A. Belyea, whose field includes also Cookville and Centreville, is the energetic and highly esteemed pastor. Mr. Belyea and his good people were indefatigable, and certainly very successful, in their efforts to promote the comfort of the church's guests during the session of the association. We trust that a large blessing may result to the church.

A Sin of Weakness.

The story of Naboth's Vineyard is a tragedy in which an imperiously wicked queen and a weakly wicked king play leading parts. Ahab was a man in whom some of the better attributes of manhood struggled against the baser elements in his nature. He seems to have been brave and not destitute of generous impulses. He was evidently not a man apt at hatching plots and stratagems. He was not altogether without a conscience and he could not easily bring himself to over-ride imperiously the plain rights of one of his subjects—an honorable Israelite. But the man lacked religious faith and high moral principle. The spirit of a true king was not in him. He lived and reigned not to serve the Lord and to promote the welfare of his people, but to gratify his personal desires and ambitions. To be crossed in a matter in which his own pleasure was concerned made him miserable. To have his will thwarted in respect to the possession of a bit of land was enough to take all the brightness out of the world for Ahab, and he fretted and sulked under his disappointment like a spoiled child.

This story illustrates how easy is the step from weakness to wickedness. The germs of moral disease are everywhere ready to fasten upon the soul which is too feeble in righteous purpose to resist their attack. Some Jezebel answers to every Ahab. The part of Jezebel certainly is not always played by a woman, but it is a significant fact that it sometimes is. The influence of a wife may be potent for evil. A strong woman will do much either to make or to unmake her husband. If the influence of Ahab's queen had been as powerful for righteousness as it was for wickedness, the record of his reign would doubtless have been written in brighter lines. To every young man, and to every young woman as well, the kind of influence to which they shall submit themselves in entering into the most intimate relationship of life is a matter of paramount importance. Jezebel was the daughter of a king and probably she possessed personal attractions, but her heart and conscience were defiled by the worship of Baal, and it was an evil day for Ahab and his people when the daughter of Ethbaal came to the royal palace in Samaria as wife and Queen. No young man can afford to marry a woman whose heart is not the abode of righteousness and purity, however high-born or personally attractive she may be.

The baseness of Ahab's nature is made manifest in his willingness to accept the fruits of an iniquitous deed for which he himself had not the courage to assume responsibility. He would not kill Naboth, and he would not plot his destruction. But when Jezebel's wicked scheme had borne fruit and the man who had so inconveniently stood in his way was dead, then Ahab was ready enough to profit by the murder of the innocent and hastened to take possession of the coveted vineyard. It is to be feared that there are a great many who are like Ahab in this matter; they are willing to profit by the results of deeds or courses of conduct, from the doing of which they would shrink with horror. There is many a man who would scorn to make or to sell intoxicating liquors, and who calls himself a prohibitionist, but whose ardor for a prohibitory law suffers much abatement if he is assured that it will involve his paying into the public treasury a few dollars every year to make up the loss of revenue now derived from the iniquitous traffic. This question of responsibility for evil-doing by acquiescence therein and acceptance of the fruits thereof, is something which we do well to inquire into. The Lord called Ahab to severe account for his complicity in the sin of Jezebel. Is there any reason to suppose that He will not call to similar account those who

in these days are willing to profit by the fruits of unrighteousness?

Ahab fell into wickedness because of his weakness, and his weakness was the result of the lack of a strong religious faith and high moral purpose. Baal, whom the people of Israel were being taught to call their god, was not a God of truth, righteousness and mercy, and the fruits of that corrupting worship were manifest in a wicked queen, a weak-hearted king and subservient elders, ready to lend themselves to any iniquity which royalty might command. If Ahab had been controlled by strong faith in God and inspired by a truly kingly purpose in respect to his people, he would not have been ready to break his heart on account of a piece of land. But the narrow, selfish aims which dominated his life excluded any noble ideals and made a weak and wicked man of one endowed by nature with ability to rule with honor to himself and advantage to his people. Every young man who would avoid the folly and wickedness into which Ahab fell needs to put his life under the control of some high purpose which he is not ashamed to avow before God or men. "Hitch your wagon to a star," and you will not be found floundering in sloughs of despond and iniquity.

The N. B. Eastern Association.

The Eastern Association of New Brunswick met in its fifty-first annual session with the Baptist church at Midgie, Westmorland County, on Saturday, July 16. This association embraces, as to territory, Albert, Westmorland, Kent, Northumberland and Gloucester Counties, but the churches represented in it are found principally in Albert and Westmorland. On Friday afternoon and evening, meetings of the S. S. Convention, representing the Sabbath School work of the churches of the association, were held, and a number of the delegates to the association were present and took part in the discussions in respect to S. S. work.

The first meeting of the association proper was held at 9.30 a. m. A half hour was given to devotional exercises, after which the meeting was called to order for the transaction of business, the Moderator, Rev. W. B. Hinson, of Moncton, presiding. After the clerk had completed the list of delegates the association proceeded to elect its officers for the year. Rev. C. C. Burgess, of Dorchester, was chosen Moderator; F. W. Emmerson, Esq., of Sackville, Clerk; Rev. E. E. Daley, Asst. Clerk, and Dea. Isaac Anderson, Treasurer. Visiting brethren were invited to seats in the association. While waiting for the report of the Committee of Arrangements, the meeting was addressed in an informal speech by Rev. Dr. Keirstead, of Acadia, who spoke of the educational work and intimated a desire to meet and talk with anyone who might have any thought of going to Wolfville for an education.

It was resolved that the church letters should be read and Rev. H. C. Estabrook, Bros. I. Corbett and R. B. Smith were appointed a committee for that purpose.

At the afternoon session the association proceeded with the reading of the letters. A letter from the Buctouche church was referred to the committee on question in letters, the clerk of said church objecting to the letter being read in association. Dr. Keirstead spoke of the desirability of the appointment of a committee on the state of the churches and urged that the churches and their members should come into closer sympathy in their spiritual life, sharing the sorrows and joys of each others trials and successes. This was discussed by Bros. Bishop, R. H. Colpitts, J. H. Colpitts, Pastors Estabrook, Miles, Corbett, Hinson and others, who favored a careful gleaming of facts, statistical and otherwise, such as would give a correct idea of the actual condition of the churches in comparison with attainable conditions. As such a committee, to report next year, the following brethren were appointed: F. W. Emmerson, Esq., Revs. Dr. Steele, E. E. Daley and John Miles.

The committee on questions in letters, to which the Buctouche church letter above mentioned was referred, reported, recommending that the letter claiming to be the letter of the Buctouche church be not read and advising that, at the earliest practicable date, the church call a representative council to advise them concerning a serious difficulty in the church.

In the absence of all the members of the committee on Home Missions appointed last year, it had been found necessary to appoint a new committee. On behalf of this committee Rev. W. B. Hinson reported that, because of lack of data, no report on the subject could be made. This led to a discussion, in which Revs. E. E. Daley, J. H. Hughes, J. Miles, Dea. Bishop and others took part. It appeared that early in May the clerk wrote all committees and individuals to whom duties in connection with the association had been assigned, asking them to be ready with their work. It was asked why no information on the subject of Home Missions was before the

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association when a member of the H. M. Board for N. B. was on the committee. Rev. J. H. Hughes said that the H. M. Board held itself responsible to make a report to the N. B. Convention only. If anyone had written to the Secretary, Bro. Ervine, he had no doubt but that the desired information would have been given.

Pastor Tiner, a member of the committee, said that he had not been able to get from the MESSENGER AND VISITOR anything definite as to the contributions of the churches to Home Mission work.

Bro. H. G. Colpitts asked if the required information could not be obtained from the letters of the churches; and it was replied that the committee had sought information in that quarter without result.

Bro. J. H. Colpitts expressed dissatisfaction with the present situation in reference to the management of H. M. work in the province. Pastor Hinson said that the committee intended its report to be taken seriously and deprecated a condition of things that seemed to make a satisfactory report on the subject to the association difficult if not impossible.

On motion it was resolved that the report be received and entered on the minutes of the association.

The Committee on Temperance reported through its chairman, Bro. C. E. Knapp.

The report called attention to the power of the liquor traffic in the country, especially in Westmorland County, and the vigorous measures the liquor men are taking to promote their supposed interests. It dealt also with the Plebiscite and urged the duty of Christian people to make the affirmative vote as large as possible and to combine in earnest endeavors to counteract the organized power of the enemy and to promote the victory of temperance principles.

The report was discussed by Rev. W. B. Hinson, who said he was less concerned about the co-operation of the liquor men than about the lack of interest on the part of Christian people. Too many members of the churches were asleep on this subject. Churches, Sunday Schools and homes must be thoroughly aroused if the Plebiscite is to show an adequate proportion of votes in favor of prohibition. The report was further supported by Revs. J. H. Hughes and H. G. Estabrook and Dea. Ayer, of Buctouche, and adopted.

The Circular Letter was read by the writer, Rev. M. Addison. The subject, Church Discipline, was well presented. A discussion followed in which C. E. Knapp, Revs. Dr. Keirstead, J. H. Hughes, J. E. Tiner, Bro. J. H. Colpitts and Dea. Ayer took part. Some of the speakers called attention to the evils resulting from the inconsistent life of church members and the need of greater vigilance in the matter of discipline. Others spoke of the importance of exercising great caution in the matter, avoiding party strife and promoting sympathy and brotherly-kindness between all the members of the church. The letter was adopted.

The digest of letters from the churches, presented by the clerk, showed that of the 50 churches in the association 36 had reported. The membership for the year of the 36 churches reporting is 5,223 as compared with 5,104 last year. The membership reported by all the churches last year was 7,402. The 36 churches reported 251 baptized and 548 non-resident members. The net increase shown by the churches reporting is 204.

The facts presented in the digest led to a discussion principally in reference to the dropping of the names from church books of persons who have removed beyond the bounds of the church, and the losses occurring by reason of such persons failing to connect themselves with other Baptist churches. It was suggested that in many instances such losses could be prevented by sending a letter to the pastor of the church in the place to which the member is removing or by giving the latter a letter of introduction to the pastor.

SATURDAY EVENING

was devoted to a discussion of the subject of missions. The report on Foreign Missions was presented by Rev. J. G. A. Belyea. The report emphasized the lordship of Christ, the duty of Christians in obedience to his command to give the gospel to the world and the great need of the heathen populations. In our Foreign Mission field in India, the report said, there should be 100 missionaries instead of 20, and our churches are able to support twice as many missionaries as at present. The churches need to be informed on the subject of Foreign Mission work that they may more clearly understand how great is its importance.

Rev. J. W. Manning of the Foreign Mission Board in supporting the report, spoke of the divine authority that is behind the men that go forth to rescue the lost and give the gospel to the perishing. All men are equal before God and no people can claim a monopoly of the gospel. The Christian people of the world are in duty bound to give the heathen a chance to believe and be saved.

Rev. A. F. Brown said he had travelled nearly 300 miles that day to get to the association. His field, on account of its extent and isolation from others, might almost be regarded as a part of the Foreign Mission field. The Baptists of Campbelltown were comparatively a small people and had many difficulties to contend with, but as

encouraging measure of success had attended his work there. Sixty had been baptized—a number of them belonging to Roman Catholic families. Mr. Brown spoke further of the extent of the work, the opportunities for enlargement and the need of help.

Bro. H. G. Colpitts, Lic., called attention to the statement of the report that Christ is King and it is for us as his subjects to obey his behests. Proceeding, Mr. Colpitts spoke of three duties which Christianity laid upon men. (1). To repent, and believe the gospel. (2). To arise and be baptized. (3). To be witnesses for Christ to the ends of the earth. The third was no less important than the others. The zeal and liberality of the Moravians in mission work was held up as a grand example of what could be accomplished through earnest devotion to Christ's command. This is the principal duty of the church today, but the money expended for missions is far from bearing a proper proportion to that spent in local work.

Rev. J. H. Hughes spoke of two grand utterances of Christ involving two great movements on the part of men. There is first, Christ's "Come unto me." Coming unto Jesus results in deliverance from the power of sin and victory with Christ. That word of invitation will continue to sound through the earth until all shall know the Saviour. The other utterance is, "Go into all the world and preach the gospel to every creature." This command rests on all Christians and no one can evade its responsibility. The work of Christ in the world is to go on until the whole lump shall be leavened, until all Christians shall be found consecrating their talents and their means to the Lord's service and until all error shall be destroyed from the earth.

Rev. J. E. Tiner wished to put the matter in a very practical way. In view of all that had been said on the subject and the duty of Christians to make known the gospel in the world, what are we going to do about it? The church does not exist merely for the comfort of Christians but in order to carry the gospel to the ends of the earth. It is necessary that Christ have full control in the hearts of his people, every enemy of his must be cast out and we must yield to the guidance of the Holy Spirit. We must give of our means, and while members of the church are able to find so much money for luxuries and questionable amusements, there should be no lack of funds in the mission treasury.

SUNDAY SERVICES

Sunday was a very beautiful day, with a bright sky and a cool breeze. The conditions were favorable for a large attendance, and the congregations at the morning and evening services especially filled the church to its fullest seating capacity. At the Baptist pulpits in the vicinity and the Methodist pulpits in Sackville were supplied by ministers in attendance upon the association. At the Midgic church there was a devotional service from 9 to 10, led by Bro. H. G. Colpitts, in which a large number took part. The hour from 10 to 11 was occupied by a study of the Sunday School lesson, conducted with much ability by Pastor Corbett. At the eleven o'clock service the associational sermon was preached by Rev. W. B. Hinson. The text was selected from 1 Cor. 1:17, "Christ sent me to preach the gospel."

The preacher spoke of the nobility of the preacher's work. When a young man wants to preach the gospel, it is evidence of the loftiest ambition. But he needs to be sent as Paul was sent. If a man can be happy in doing something else, he had better not enter the ministry. It is very well for the preacher to be ordained, but vastly more important that he be anointed for his work. The man whom Christ sends to preach *must* preach.

The preacher's theme must be Christ. To the polytheists of Corinth Paul preached his God as the only God. Christ will not share his throne with priest, bishop or pope. The preacher must necessarily antagonize whatever stands opposed to Christ. It is not for him to reconcile the gospel with human philosophies but to preach the philosophy of the Cross. He must speak out against the ceremonialism so much in evidence in this age and so utterly opposed to the spirit of Christianity. The perversion of the New Testament doctrine of believer's baptism is an example in point. The preacher must antagonize sin as Paul did. The great need of this age is a deeper consciousness of sin and that must be the basis of the next really great religious awakening. Preaching Christ does not narrow the horizon of the preacher. The largeness of eternity is in the theme. It is the so-called free-thinker who cannot see afar off. The man who preaches Christ must be dogmatic concerning the truth that he has known and felt. He will not preach peradventures but certainties. "I will not say I think Jesus Christ is divine, I will swear it."

As to Paul's method in preaching, he dealt with the gospel historically, he pointed men to the Cross and preached the blood of Jesus Christ. The brotherhood of man that is worth anything is grounded in that Fatherhood of God which gave his Son to die for sinners. Paul preached the return of Jesus Christ and though some have done much harm by exaggerating this doctrine out of proportion to others, that doctrine of the Coming of the Lord is of great significance to us.

Faithfulness on the preacher's part demands that we should be honest with his people concerning the doctrines

which he feels himself compelled to hold. He must not believe one thing and preach another.

Finally there is a sense in which all are ambassadors for Christ. It is a deadly heresy of the present day that one man must do all the preaching for a congregation. Every Christian should, every day, in word and life, be preaching the gospel of Christ.

The above outline can give but a faint idea of the sermon whose excellent thought, clothed in vigorous language, powerfully held the attention of the congregation. We regret that the preacher is unable to furnish a copy of the sermon for publication, not having committed his thoughts to writing.

The afternoon was devoted to a missionary service, under the auspices of the W. M. Aid Society. Mrs. Truman Bishop presided. The Scriptures were read by Mrs. Hinson and prayer offered by Mrs. Cox. An excellent short paper on "Why Girls Should be interested in Missions," was read by Miss Lulu Taylor, of Salisbury, which was followed by a Scripture reading on the subject of Giving, conducted by Miss Flora Clarke, of Sackville. Miss Cox, the Provincial Secretary of the W. B. M. U., gave an interesting address, presenting facts in reference to the progress of the home work in connection with the societies of the province and especially of the Eastern Association. Earnest and eloquent addresses were delivered by Rev. J. W. Manning, Sec'y of the F. M. Board, and Rev. W. B. Hinson.

At the evening service a large congregation assembled. Rev. J. H. Hughes preached from John 3:16. An evangelistic service followed, led by Pastor Belyea, in which a number signified by rising their desire to lead a Christian life.

MONDAY MORNING.

After an hour devoted to devotional exercises, and another hour to a meeting of the B. Y. P. U. association, the association opened at 10 o'clock, the Moderator in the chair.

The report on Denominational Literature, being called for, was presented by Rev. E. E. Daley. After deploring the loss of a valuable member of the committee, Deacon Rufus Tingly, who had passed away during the year, the report called attention to the importance of discouraging all literature that has a tendency to discourage dependence upon the Bible as the standard of faith and practice, advised care in the selection of S. S. libraries and suggested that it would be profitable to secure the publication of a sufficient number of the best library books in cheap pamphlet form. The report also cordially commended the MESSENGER AND VISITOR for its value as a religious newspaper and the organ of the denomination.

The clause relating to Sunday School libraries was discussed by Rev. J. G. A. Belyea, Bro. C. E. Lund, Bro. C. Jones, Rev. W. B. Hinson and others who generally approved the suggestion of the committee though some doubted that there was any practicable means of carrying it out. The clause was finally passed with an amendment to the effect that the Clerk of the association should if practicable take steps to carry the recommendation into effect.

In connection with the clause respecting the MESSENGER AND VISITOR, the Editor by invitation of the Moderator spoke for a short time in the interests of the paper, and was followed by Revs. E. E. Daley, J. Miles, W. B. Hinson, J. H. Hughes, Dr. Steele, J. W. Manning and Bros. Ayer, Thorne, Beaman, Emmerson, Mrs. C. Read and others, all of whom expressed a high appreciation of the paper and a desire for its enlarged circulation. Some of the brethren referred to the demand in some quarters for a lower priced paper, but it was shown by others that it was not possible to lower the present price without a sacrifice of quality. There was some objection also on the score of advertisements, but it was shown that much care is exercised in this matter and that but for the money received from advertisements it would be impossible to publish the paper at its present price.

The business of the association was resumed at 2 o'clock.

After devotional exercises, the committee of nominations reported the committees for the ensuing year. The attention of the association was called to the serious illness of Rev. S. W. Keirstead, a brother beloved and honored by his brethren. For his restoration to health, Rev. J. H. Hughes led the congregation in earnest prayer. The thanks of the association were given to Rev. W. B. Hinson for the sermon preached on Sabbath morning with the request that he furnish a copy of the same for publication in the MESSENGER AND VISITOR. The report of the committee on Systematic Benevolence reported through the chairman, J. H. Colpitts, recommending more system in the raising of funds for the maintenance of the different departments of our denominational work, on the part of churches and individuals. The report was not discussed which was owing to the fact perhaps, that many were waiting to hear what was to be said upon Acadia's forward movement. Rev. E. E. Daley read the report on Education, which was spoken to in most effective addresses, by Rev. C. C. Burgess specially in the interest of the forward movement, by Mr. Cecil Jones, the newly-appointed instructor in Acadia, respecting the importance to our young people of securing a college course in order that they might be better fitted for the work of life, by Dr. Steele, who spoke of the great possibilities before the young people of this country if they will only use their opportunities for obtaining an education, by Dr. Keirstead, who emphasized the thought, that education is a factor touching all life—in all the aspects of that life—even in the acquisition of wealth. Rev. W. B. Hinson in a few earnest sentences referred to the claims of our Institutions of learning upon our people because of what they have been and done in the past and of what they are to be and to do and made a strong appeal to the people for their support of the forward movement. The thanks of the association was then presented to the church and friends at Midgic, for their splendid hospitality, to the messengers of the churches, to the Moderator and Clerks for their efficient discharge of the duties of their respective offices, and to the choir for the sweet music so well rendered at all the services of the association, after which the association adjourned to meet with the 1st High church next July, after prayer by Rev. J. W. Manning. The evening session was given up to the B. Y. P. U. connected with the association, presided over by the President, Rev. E. E. Daley, and interesting addresses were given by brethren A. F. Newcombe, Isaac Corbett and Judge Emmerson.

* * * The Story Page. * * *

Only Two Owls.

BY ALLAN FORMAN.

It was on the platform of a little water-tank railway station in the West that I first made the acquaintance of the Doctor and the Judge. The train had been crossing a hot, dusty prairie all the morning, its monotonous level only broken by the mounds of the prairie-dogs' villages; here at the station it was quite as bare and uninteresting. The water-tank was the only structure that looked as if it had been built to stay; the station was a rickety shanty, and the half-dozen houses which formed the "town" were "dug-outs" which did not appear much more like human habitations than the dogs' burrows which dotted the prairie in the distance. The engine stopped under the great iron tank, and I sprang to the platform to stretch my legs. From the little group of station loungers a small boy detached himself and came toward me. He had on a pair of trousers miles too large for him, and carried a small starch-box under his arm; aside from the layers of soil with which his face and hands were incrustated the trousers and a fragment of a calico shirt were his only attire.

"Say, Mister," he began in the usual whine of the professional beggar, "Mother's sick an' the baby's a-dyin', and we ain't got any money to buy no med'cine, an' father's dead an'—"

"Oh, go away," I exclaimed, for I could see not only by the boy's manner, but by the grins of the station loungers that he was a juvenile confidence operator.

"S'trew, honest s'trew, Mister," pursued the young rascal, unabashed; "an' I've got ter sell my two pet owls;" and here he began to snivel and held out the box.

"Have you got two owls in that box?" I asked.

"Yes, sir," he answered, brightening up, for he saw his victim was biting. "Don't open it now or they will git away," he added. "They's two fine owls, an' s'ich pets!"

"How much do you want for them?" I asked.

"Twenty-five cents," was the unexpected and hasty answer.

It seemed that his elaborate tale of woe should have been worth at least a dollar, and on the impulse of the moment I produced a quarter. He clutched it and dashed off across the prairie amidst the guffaws of the station loungers.

"So he's took you in," remarked the Pullman conductor who had come up at the moment. "He's a young imp, he is; his father is one of the section hands, but his mother died a couple of years ago and he's run wild sence. What did he say was in the box? Last trip he sold one of my passengers a prairie-dog in a box, same way. Oh, it was thar all right, only I reckon it must have been dead a week or so by its smell."

"He said that there are a pair of prairie-owls in the box," I replied, rather stiffly; for I was nettled at having made a fool of myself.

"Mebbe thar is," said the conductor. "Bout a week ago he sold a passenger a Rocky Mountain bat; and when he opened the box he found half a brick—brick-bat, y' know?" and the conductor walked off chuckling.

I debated in my own mind whether or not to fling the box out on the prairie; but my curiosity was too strong, besides I could feel something moving inside; so I took it into the car and, closing the door of my stateroom, I prepared to investigate my purchase. I cautiously slid the cover and almost dropped the box, for I was greeted by a whirring sound that, to my excited fancy, seemed like the warning of a rattlesnake; a glance reassured me the boy had told the truth, he had sold me two owls, but such looking objects! They were not more than three days old, and there was not one feather to the pair; they were covered with scanty down, powdered white by the starch which still remained in the box. They stood erect, close together, as if ashamed of their nakedness, yet glaring at me indignantly and defiantly with their big, round eyes. I began to ponder what I should do with them. I could not turn them loose. I did not know how to keep them, they were so young they would probably die, and they hadn't feathers enough to stuff. My meditations were brought to a close by my mother, who entered the stateroom and asked what I had there.

"A pair of owls," I replied, sheepishly. Then I told her the story of how I had been victimized. There were a few motherly words of advice about the desirability of not buying "a pig in a poke" or an owl in a box, and then, mother-like, she rose to the occasion and solved my doubts.

"You were very foolish to buy them, but now you have them you must take care of them. Go and get them something to eat."

"What do owls eat?" I queried, doubtfully.

"Mice and small birds."

I suggested that the opportunities for catching mice and small birds in a Pullman car were, to say the least, limited.

"A little piece of raw meat, cut very fine, would do," she replied, ignoring my sly remark and busying

herself in brushing the starch from the youngsters' fur. I hunted up the cook of the dining-car and secured from him a bit of raw beefsteak for which I was obliged to "tip" him a quarter and I may remark that it cost me a quarter every time those birds ate until we reached New York; and their appetites were something enormous. When I returned my mother had the two snugly cuddled on her lap under her hands, and she fed them on the raw meat until they stood up with crops distended like a couple of pouter-pigeons. Their aspect of complacent, self-conscious dignity was so irresistibly funny that we named them Doctor and Judge at once.

The remainder of the railway trip was uneventful, except that Doctor and Judge grew amazingly and sprouted feathers, so that by the time we arrived in New York they were almost full-fledged. They learned to snap their bills together when they were hungry, which was a signal for my mother to send me off on a foraging expedition. They were very intelligent, and in less than a week learned their names; they would turn their big eyes up inquiringly when my mother spoke to them. In time they grew very fond of me, and apparently recognized me as their master; but, during all their lives, and I kept them for over two years, their affection and confidence were given to my mother; if anything alarmed them, which was not often, for they were plucky little creatures, they would fly to her for protection, and they delighted to snuggle down in her lap, under her hands, making a queer, purring noise like a couple of contented kittens.

When I reached home I got a cage for them which they never liked, so I allowed them to roam about my room at their own sweet will. They soon found congenial quarters in a couple of empty pigeon-holes in my desk, where they would sit by the hour while I was writing; but the moment I lay down my pen or pencil they would dart out like a couple of young pirates, pounce upon it and drag it back into the pigeon-hole, whirring in triumph; they would play hide-and-seek with each other in the dark corners of the room, under the furniture, and sometimes, as a special treat, I used to close all the doors and let a live mouse loose on the floor. The owls would rise and float, like a bit of thistle-down, just over the mouse, then drop suddenly on it, fixing their strong little claws in its back; they did not torment their victim like a cat, but tore its head off at once and proceeded to make a meal of it.

I regret to be obliged to record the fact that, notwithstanding the very evident affection which existed between the two upon all other occasions, they relapsed into savagery when feeding; and the one who was fortunate enough to secure the mouse scolded the other until the unfortunate rodent was snugly tucked away where it could not be got at. I generally tried to have two live mice for them at a time, and all our neighbors and the near-by grocery-stores laid under contribution to meet the demand. One curious feature of their manner of eating mice was a never-failing source of amusement; they had a habit of bolting the re' head and fore-quarters first, and then swallowing the rest without tearing it into bits, with the result that they would stand with their little paunches swelled out to an enormous size and the mouse's tail sticking out of the corner of their mouths for all the world like a fat old man who has finished his dinner and was enjoying his after-dinner cigar.

Their flight was absolutely noiseless, they seemed to float rather than fly; but they were very swift on the wing for short distances, as many a sparrow discovered to its cost. When I went to the country for the summer I took them with me, and used to carry them in my pockets when I went out for walks. The English sparrows were becoming very plentiful about our place, and were driving away the more desirable song-birds. With the active co-operation of Doctor and Judge I declared war upon the impudent foreigners, and when I came upon a party of the little feathered ragamuffins I would set my two plainmen free. They would float down among the sparrows, and seldom failed to catch a couple. Sometimes in the excitement of the chase, if one of them failed to catch a sparrow, he would start off after the nearest song-bird; but a sharp call never failed to bring him back, obediently, to my shoulder. It was in this matter of obedience that they showed the only difference in their dispositions. When recalled from the chase Judge would turn at once, circle about me and settle contentedly on my shoulder, but Doctor was more minded to have his own way. He would float off after a song-bird like a bit of down on the breeze; when he heard me call he would flap back to me as heavily as an old crow, and would further display his vexation by snapping his bill close to my ear.

While it was evident that the strong sunlight annoyed them they seemed to see quite as well in the daytime as at night and, naturally, all their hunting was done in the daylight, though I tried to select cloudy or overcast days for their excursions. They never seemed to have a desire to get away, and, indeed, I fancy it would have

been difficult to have made them go very far from some member of the family. They would sit on the branch of a tree not far from my window, but at nightfall they sought the family sitting-room, where they made themselves comfortable on my mother's lap. In the city they delighted in sitting, for hours at a time, on the window-sill watching the people passing in the street and conversing with each other in low, chirping monosyllables. They had a dove-like fondness for caressing each other and sat close, side by side, motionless except as from time to time they would turn their heads and rub their bills together.

One evening I was romping with the Doctor and he was wrestling with my finger, a play in which he took an especial joy. We were in the midst of our frolic when he lost his balance. I heard a slight snap and he fell over on his side; he picked himself up again and tried to continue his sport, but I saw that his right leg hung limp and helpless. I quickly examined him and discovered that it was broken just above the knee. Though I handled him as gently as I knew how, he squealed with pain and made a bee-line for his haven of refuge, my mother's lap. We bandaged up the leg as best we could; but it was of no use, and after four days of suffering he died. During his illness the conduct of Judge was almost human. The evening of the accident he discovered that for some reason he could not comprehend, Doctor was absorbing the attention of the family; he protested violently, flew on my mother's lap half a dozen times, only to be driven off, and finally, in a fit of rage and jealousy, he retreated under the sofa and sulked. The next morning, however, he discovered that there was something really wrong with his companion and his anxiety knew no bounds. Our aim was to keep Doctor as quiet as possible, but Judge seemed to believe in that treatment that some well-meaning people deem so efficacious—he wanted to do something "to take up the patient's mind;" he tried to lure the poor Doctor into games of hide-and-seek and excursions to the window-sill. When feeding-time came he absolutely refused to eat until Doctor had been fed, which was an entirely new development, as in the past they had both been greedy over their meals. When Doctor finally succumbed, Judge was frantic; his grief and loneliness was most pathetic; he would run about the room for hours, peering behind pieces of furniture and under sofas and chairs and continually keeping up that whirring chirp with which they used to call each other. He could not seem to get it out of his head that the Doctor was hiding from him, and his search was heart-rending. He refused all food, though I tempted him with every dainty I could think of—live mice, fresh meat, a small bird and a nest full of baby mice failed to attract him, and he grew emaciated with surprising rapidity. He would look at the food, then start off on his fruitless search, whirring piteously the while. After hunting under all the chairs and sofas he would go out into the middle of the room, stretch out his little neck and whir so pleadingly, so caressingly, with exactly the same note that they used when rubbing their bills together on the window-sill, that I have seen grown-up members of my family furtively wiping their eyes.

He grew very weak and only seemed contented on my mother's lap. One evening he was lying cuddled up under her hand, apparently asleep.

"Poor Judge," I said, "he will never get over the loss of the Doctor." The familiar name aroused the little fellow; he staggered to his feet, looked about with great round eyes, which were already glazing in death, summoned all his strength and gave one last whirring call and fell back dead.

Pets die, and our most intimate human friends covertly sneer at our grief. For our own part we generally resolve never to keep another pet. But it was a long time before our family forgot our little prairie owls; it is some comfort for me to feel, that being taken so young and never having known freedom they were as happy with me as they could have been, exposed to the dangers and privations of their wild life. They certainly gave me a warmer sympathy with the whole animal kingdom.—Independent.

* * * Too Late. * * *

The old farmer died suddenly, so that when Judge Gilroy, his only son, received the telegram, he could do nothing but go up to the farm for the funeral. It was difficult to do even that, for the judge was the leading lawyer in X—, and every hour meant dollars to him.

As he sat with bent head in the grimy little train that lumbered through the farms, he could not keep the details of his cases out of his mind.

Yet bitter grief he felt was uncalled for. He had been a good respectful son. He had never given his father a headache; and the old man had died full of years and virtues, "a shock of corn fully ripe." The phrase pleased

him; it seemed to close the story of his father's life, leaving room for no regrets.

The village doctor met him at the station, and they walked up to the farmhouse together. "I wish to tell you," said the doctor gravely, "that your father's thoughts were all of you. He was ill but an hour; but his cry was for 'John! John!' incessantly."

"If I could have been with him!" said the judge. "He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life. There were no others," said the doctor.

"Last Spring? O yes; I took my family to California." "I urged him," said the doctor, "to run down to see you on your return, but he would not go."

"No. He never felt at home in the city." The judge remembered that he had not asked his father to come down. The old gentleman did not fit into the life of his family, who were modern and fashionable.

Ted was ashamed of his grandfather's wide collars; and Jessie, who was a fine musician, scowled when she was asked to sing the "Portuguese Hymn" every night. The judge humored his children, and had ceased to ask his father into his house.

The farm-house was in order and scrupulously clean; but its bareness gave a chill to the judge, whose own home was luxurious. The deaf old woman who had been his father's servant, sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor; "but she's deaf. I don't suppose she spoke to him once a week. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin, and then, beckoning to Martha, went out and closed the door. The judge was alone with his dead.

Strangely enough, his thought was still of the cold bareness of the room. Those laced wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall! How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice before—a sagacity, a nature fine and sensitive. He was the friend, the comrade whom he had needed so often! He had left him with deaf old Martha for his sole companion!

There hung upon the wall the photograph of a young man with an eager, strong face, looking proudly at a chubby boy on his knee. The judge saw the strength in his face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk were a bundle of old account books which showed the part he had played. Records of years of hard drudgery on the farm, of work in winter and summer, and often late at night, to pay John's school bills and to send John to Harvard. One patch of ground after another was sold to keep John while he waited for practice; to give him clothes and luxuries which other young men in town had, until but a meagre portion of the ground was left.

John Gilroy suddenly closed the book. "And this was the end!" he said. "The boy for whom he lived and worked won fortune and position—and how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. If he would come back! It would be so easy to make a little home for him in the city, to go to him every day with gossip of his cases, or to take him to hear music, or to see noted men—to make his life happy and full! So easy!

"O father! father!" he cried. But there was no smile on the quiet face. He was too late.—Youth's Companion.

My Psalm.

BY JOHN G. WHITTIER.

All as God wills, who wisely heeds To give or to withhold, And knoweth more of all my needs Than all my prayers have told!

Enough that blessings undeserved Have marked my erring track; That whereso'er my feet have swerved, His chastening turned me back;

That more and more a providence Of love is understood, Making the springs of time and sense Sweet with eternal good.

That death seems but a covered way Which opens into light, Wherein no blinded child can stray Beyond the Father's sight;

That care and trial seem at last, Through Memory's sunset air, Like mountain ranges overpast, In purple distance fair;

That all the jarring notes of life Seem blending in a psalm, And all the angels of its strife Slow rounding into calm.

And so the shadows fall apart, And so the west winds play; And all the windows of the heart I open to the day.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE.

KINDLY ADDRESS ALL COMMUNICATIONS FOR THIS DEPARTMENT TO REV. G. R. WHITE, FAIRVILLE, ST. JOHN.

Prayer Meeting Topic—July 31.

B. V. P. U. Topic.—Conquest Meeting: Europeans in America.

Alternate Topic.—True Repentance, Isaiah 1:11-17.

Daily Bible Readings.

Monday, August 1.—Isaiah 3:1-15. Fair play for all, (vs. 10, 11). Compare Obad. 15.

Tuesday, August 2.—Isaiah 3:16; 4:6. The future contrasted with the present, (vs. 2). Compare Zech. 6:12.

Wednesday, August 3.—Isaiah 5:1-19. The means exhausted, (vs. 4). Compare 2 Kings 17:13, 14.

Thursday, August 4.—Isaiah 5:20-30. Perversion of the good, (vs. 20). Compare Ps. 111:7.

Friday, August 5.—Isaiah 6. Isaiah's answer to God, (vs. 8). Contrast Jonah 1:3.

Saturday, August 6.—Isaiah 7. Promise unheeded by Ahaz, (vs. 11, 12). Compare Mark 7:9.

Love's Work.

The best and most abiding work in the world has been done for love without the least thought of worldly profit or glory. Such work returns the largest dividends. All true service for God must be love service. If we unite with the church because of any other motive than sincere love to Christ, we are playing a part. If we are what is called "active" in the church or Sunday School, our activity must be prompted by sincere solicitude for the souls of others, and not because we wish to be prominent. There is far more real love to God and man expressed in trying to bring some poor soul out of the darkness of sin into God's light, than there is in constantly running up and down the aisles during the Sunday School hour or ushering at church. Love's work is done quietly, and unobtrusively. It seeks no reward but that which comes from the consciousness of having done right. It has not always a pleasant task. It demands self-denial, self-sacrifice. It is often work that few are willing to do. God takes loving note of such service as this. It is written in the book of his remembrance and he will reward it richly.—Com.

Living by Our Wits.

He who attempts to gain a living dishonestly by his wits needs a larger stock than if he put them to a legitimate use. The purpose of organized society is to verify the Scripture declaration, "The way of the transgressor is hard." The man who attempts to get a dollar by raising his hand against his brother must be made to work harder for it than if he moved in harmony with his brother. The same mental ability which enables one to steal a dollar should enable him to earn two or ten. The dishonest man may succeed in spite of his dishonesty, just as the honest man may fail in spite of his honesty; but, in the long run, the man who is clever enough to break a safe could make a fortune building safes. Sanctified wits pay better than prostituted wits.

Respect Won From an Infidel.

Stephen Girard, the infidel millionaire of Philadelphia, on one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly arrived ship. One young man replied, quietly:

"Mr. Girard, I can't work on Sunday."

"You know the rules."

"Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step up to the desk, and the cashier will settle with you."

For three weeks the young man could find no work; but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

"Yes, because he would not work on Sundays. A man who would lose his place for conscience's sake would make a trustworthy cashier."

And he was appointed.

For a Quiet Hour.

I will tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice, hate Pharisaism; hate them as Christ hated them—without sleep, living, Godlike hatred.—F. W. Robertson.

The gold and diamonds of Brazil are of enormous value, they are earnestly sought and much talked about, and

yet the exports of sugar and coffee, from that country in one year are of more value than all the gold and jewels found in the territory in fifty years. It is much the same with our moral life—the profit lies in the daily homely things and experiences, not in the tragedies and triumphs which are moving and splendid exceptions. Common people, things, tasks, duties, ups and downs; herein, properly improved, is found the immortal wealth of faithful souls.—W. L. Watkinson, D. D.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the events of life—either our own or our dear ones. Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so unjust; and he who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into his each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

Our Juniors.

Write It.

[Miss Frances E. Willard recommended every young person to learn and speak these verses].

Write it on the workhouse gate, Write it on the schoolboy's slate, Write it on the copybook, That the young may often look, "Where there's drink, there's danger."

Write it on the churchyard mound, Where the rum-slain dead are found; Write it on the gallows high, Write for all the passers-by, "Where there's drink, there's danger."

Write it on the nation's laws, Blotting out the license clause; Write it on each ballot white, So it can be read aright, "Where there's drink, there's danger."

Write it on our ships that sail, Borne along by storm and gale; Write it large in letters plain, Over every land and main, "Where there's drink, there's danger."

Write it over every gate, On the church and halls of state, In the hearts of every hand, On the laws of every land, "Where there's drink, there's danger."

—Northwestern Advocate.

My Little Part.

There, where the hosts of darkness lie, And the brave battle rages high, Give me my post to live or die, With fearless heart! Thou, Lord, alone may'st plan the fight, Alone array the battle right, Mine but to do with all my might, My little part.

Not mine to choose my work or fate, Whether to die with hope elate, Or live the triumph to relate In after years. Enough to battle in thy name, For truth and right, but not for fame, And ne'er thy holy cause ashamed By coward fears.

And if it be my lot to fall Unnoticed and unknown of all, Named only in the great roll-call, So let it be. Give me my weapon and my task—Tumbrel, or sword, or water-flask; To know my task is all I ask, And to serve thee!

—Selected.

A little innocent misunderstanding is sometimes very useful in helping one over a hard place.

"Mabel," said the teacher, "you may spell kitten."

"K-double i-t-e-n," said Mabel.

"Kitten has two i's, then, has it?"

"Yes, ma'am, our kitten has."—Our Girls and Boys.

A new pair of shoes came home for Davy, aged five. He was delighted with them until they had been put on his feet. Then he exclaimed, with a pout, "Oh, my! they're so tight I can't wink my toes!"—Harper's Round Table.

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 AUGUST.

For our Conventions that a special blessing may descend upon all present and wisdom be given to guide in all matters of business.

Notice.

The time is drawing near for the reports from our County Secretaries. Please let them reach me as early in August as possible.

Will all Secretaries of Aid Societies and Mission Bands in Nova Scotia who have not received the blank forms, please let me know at once. These blank forms have been sent to the Secretaries whose names were sent in last July. Please notify me of any change in name or address.

AMY E. JOHNSTON.

Dartmouth, N. S. Prov. Sec'y, N. S.

The annual Convention of W. B. M. U. will be held at Truro, Prince Street church, August 17, 18. Every W. M. A. S. is entitled to send two delegates beside the President and Secretary. All Mission Bands are requested to send a delegate. Persons wishing to attend these meetings will send their names as soon as possible to Mrs. William Archibald, Pleasant St., Truro. The usual railway accommodation will be secured.

Many of our Sisters are now asking the question "Can I go to the W. B. M. U. Convention at Truro?" Those who have enjoyed these seasons of blessing will long to go again, those who have not should come and see what good things can be found there. The patient mission workers in our W. M. A. S. who have striven so hard "to keep up the interest" should be there to receive the information, help and inspiration to be gained from contact with co-workers in that department of labor. The greetings of missionaries, their personal uplifting accounts of real work on the foreign field, the prayer services, the interchange of thought in practical mission work, the social and spiritual blessings you cannot afford to lose.

Good sisters, there may be some of you who have no desire to go yourselves, could you not by a little thought and co-operation send the faithful woman who has stood in the fore front of missionary effort in your church, who is not able to go without your help and would deem it such a privilege to be there. It may be your minister's wife or some other. At our last meeting we had the help and encouragement of some sent in this way and they received a great blessing which was returned to those who sent them. These are seasons of rare privilege to those who go seeking a blessing, prepared to do all the good and get all the good they possibly can.

Outline Programme for Convention of W. B. M. U. held at Truro, Aug. 17, 18.

Wednesday—9.30 a. m.—Executive meeting. 2.30 p. m.—Prayerservice led by Mrs. Trueman Bishop. 3 p. m.—Opening exercises, Enrolment of delegates, Appointing Committees. Provincial Secretaries' reports, New Brunswick, Mrs. M. S. Cox; Nova Scotia, Miss A. E. Johnstone; P. E. Island, Miss M. E. Davies. 4 p. m.—County Secretaries' meeting, led by Mrs. Cox. (Programme next week.) 5 p. m.—Report on Literature, Miss M. Wood; Discussion. 7.30 p. m.—Opening exercises. Secretary's report, Mrs. H. Everett. Treasurer's report, Mrs. Mary Smith. President's address, Greetings from other Societies. Vocal solo, Mrs. A. Shaw. Addresses, Miss Carr, Burmah; Mrs. Churchill, India; Miss Helena Blackadar, B. A., (Missionary elect), Wayland Seminary; Mrs. M. C. Higgins.

Thursday—9.30 a. m.—Prayer service for our Missionaries, led by Mrs. J. F. Kempton. 10 a. m.—Reports from our delegates. 11 a. m.—Election of officers, estimates, etc. 2.30 p. m.—Praise service, Mrs. David Freeman. 3 p. m.—Home Mission report. Discussion. 3.30 p. m.—Mission Band meeting, led by Mrs. P. R. Foster. Opening exercises; Minutes of last meeting; Roll call; Map exercise on "Bimlipatam"; Music; Papers, "How we conduct our Band" by Miss King, "How to increase the interest in the Mission Band" by Miss Etta J. Yuill, B. A., "How to increase the attendance" by Mrs. M. W. Brown. Closing exercises. 4.30—Reports from Band delegates. 7.30—p. m.—Opening exercises. Paper, "What 'Go' means to women," by Mrs. Burton Jost. Addresses, Mrs. W. V. Higgins, Mrs. Sanford, Miss Grey, Miss Edna Corning, Gordon Training School, Mrs. Nalder. Solo, Mrs. D. W. Crandall. 9.30—Consecration service.

By courtesy of the N. B. Eastern Association the ladies of the W. B. M. U. were given Sabbath afternoon for a mass missionary meeting. The day was fine and the audience all that could be desired. Mrs. Trueman Bishop, presided. Music, "Come unto me"; Reading scripture, Mrs. W. B. Hinson; Prayer, Mrs. Cox, Provincial Secretary; Paper, "Why young girls should be interested in Missions," Miss Lu Taylor. A strong and conclusive paper which we hope will awaken in young girls an interest and love for missions. Music—Duet "Why stand ye here idle." Bible reading on "Tithing," Miss Clark, forceful reasons from Scripture. Our sister left no alternative, but give the Lord a tenth or be a robber. Address, Mrs. Cox, a strong and practical presentation of the opportunities afforded the sisters and reasons why we should enter fully upon this work. Address, Rev. J. W. Manning. Our brother's address was heart-searching and cheering and to our intelligent audience must result in good. Music, "In the Cross." Address, Mr. Hinson, in which he clinched all the well driven nails and added several new ones. Closing remarks by the Leader. Collection, \$12.22. We pray this service for Christ and souls will be blest in stimulating the sisters in the work and awakening an interest in those who are not interested.

MRS. T. BISHOP.

Amounts Received by the Treasurer of the W. B. M. U. from August 6 to August 19.

Amherst Sunday School, F M, \$21, H M, \$11; River Hebert, F M, \$2, H M, \$3.08; The Range, Mission Band, F M, \$6, collection annual meeting, F M, \$2.50; Lawrencetown Mission Band, support of Mabel Beatrice Held, F M, \$15; Harvey, F M, \$15.76, H M, \$3.16, Tidings, 25c; Little Glace Bay, F M, \$2, result of public meeting, F M, \$2.65, Mission Band, F M, \$2.65; Yarmouth, 1st church, F M, \$7, H M, \$1, G L M, \$1, Thanksgiving, H M, \$4, Tekkali building, \$1; Overton, Mission Band, toward Mr. Morse's salary, \$5.50; Lewisville, Sunday School, support of Biblewomen, under Mrs. Churchill, \$26; Diligent River, F M, \$2, Tidings, 25c; North River, F M, \$5; H M, \$5; Havelock, F M, \$16, Tidings, 25c; St. John, German Street, F M, \$45.32, H M, 68c; Reports, 30c; New Cornwall, F M, \$2; Oxford, result of tea given by Mrs. A Parker, F M, \$2.50, H M, \$2.35; Cox's Point, Tidings, 25c; Athol, result of pie social held at the home of Mrs. John Wade, toward Miss Harrison's salary, \$30; River Hebert, F M, \$5.30, H M, 60c, Reports 25c; Dartmouth, F M, \$13.50, H M, \$6.50, Tidings, 25c; Lewisville, F M, \$9, G L M and N W M, \$6.69; 2nd Hillsboro, F M, \$9; Acadia Mines, F M, \$5.50; Port Elgin, F M, \$5, H M, \$4; Lower Economy and Five Islands, F M, \$1.34, H M, 50c, Miss Aggie McCart, G L M, 75c, Reports, 15c; Surrev, F M, \$4.92, N B H M, 3.71; Steeves Mountain, H M, \$3; Upper Dorchester, F M, \$4, Tidings, 25c; Point de Bute, F M, \$10.10, H M, \$10.15; Point de Bute, Miss Bertha Dixon, to constitute herself a life member, F M, \$12.50, H M, \$12.50; New Mines, F M, \$4.75; Greenville, F M, \$1, Tidings, 25c; 1st Moncton Mission Band, support of a native preacher in India, \$50; Upper Perreux, F M, \$15; St George, F M, \$10; Forbes' Point, H M, \$6.30; 2nd St Margarets Bay, F M, \$2.85, H M, \$1.32; Marysville, F M, \$8.50, H M, \$2.36; Tryon, F M, \$32.42, H M, \$1.95, Mission Band, F M, \$6.50, H M, \$6.50, Tidings, 25c, Reports, 25c; Hopewell Hill, F M, \$6.50, H M, \$1, Tidings, 25c; Cumberland Bay, F M, \$10; Halifax, 1st church, F M, \$7.25, H M, \$8.69, Reports, 90c; Bridgewater, F M, \$8, H M, \$1, G L M, 50c; Bridgetown, F M, \$26, H M, \$3.91, Mission Band, Tekkali mission work, \$7.09, support of a boy in Mrs. Churchill's school, \$10; Lawrence-town and Valley West, F M, \$19.85, H M, \$4.65, Miss Newcombe's salary, \$7.50, Mrs J Daniels, Miss Newcombe's salary, \$5, Tidings, 25c, Reports, 10c; Hantsport, F M, \$13.82, H M, \$15.91; Mount Dennison, F M, \$5; 2nd Chipman, F M, \$17.92; Dartmouth, Sunday School, F M, \$3.87, H M, \$3.86; Osborne, F M, \$5.60, H M, \$2.06, Tidings, 25c; St George, Mission Band, toward Mr Morse's salary, F M, \$7.15; Apple River, F M, \$3; Albany, F M, \$6.60, Tidings, 25c, Reports, 15c; North West, Mission Band, F M, \$7.30; Springhill, F M, \$4, H M, \$2; Overton, F M, \$12, H M, 50c, A Sister, Mr Morse's salary, \$5; Maccan, F M, \$8.50; Mount Hanley, F M, \$7, H M, \$1.40, Mission Band, Miss Newcombe's salary, \$8.06, Tidings, 25c; Middleton, F M, \$8, H M, \$1.10, Reports, 10c, Tidings, 15c; Jacksontown, F M, \$4.20, H M, \$1.35, Tidings, 25c, Reports, 20c; Jacksonville, F M, \$4.25, G L M, \$1.67, N W M, \$1.68, Tidings, 25c; New Canada, Mission Band, F M, \$2; Sackville, F M, \$13.35, H M, \$22.20, Special Fund, to constitute Mrs R K Patterson a life member, toward paying Miss Blackadar's passage to India, \$25, Reports, 75c; Wood-point, branch of Sackville, F M, \$2; Middle Sackville, Mission Band, toward Tekkali building, \$4, Mr Morse's salary, \$15; Lower Sackville, Mission Band, toward Tekkali building, \$4.50, Mr Morse's salary, \$6.75.

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

CORRECTION.—In list of acknowledgements in MESSENGER AND VISITOR, July 13, the amount of contents in little girls Mite Box, Amherst, was omitted, which should have read, \$2.50.

Foreign Mission Board.

NOTES BY THE SECRETARY

It was a Roman, a heathen man, who said: There is nothing which concerns a man that does not concern me. It was a noble saying, it might fittingly have come from the lips of Jesus. The Christian, not only may say, but

must say, there is nothing which concerns Christ that does not concern me. It is not an incidental thing therefore, that a Christian is a doer of good, a helper of God to get hold of men, to get hold of the world, it is the very essence of the Christian life, it is that essential thing without which the Christian life cannot be. The Christian is not converted solely that he may have a happy time and go to heaven on flowery beds of ease; but he has entered into a service—a life of fellowship with Jesus Christ,—into a partnership with Him, to make God's Kingdom come. It is not optional with a Christian whether he shall be concerned about saving men, it is not a question that he may vote up or down at will, he must be concerned about them. In Rom. 8: 29, Paul teaches that the design of the converted life is not safety, or peace, or heaven, even, but a transformation into a holy character, conformed to the image of God's son,—this is to be like Jesus. Of course it means to grow like Him. We are to feel as he felt, to love as he loved, and so our hearts are to go out after the lost and the perishing everywhere. We dare not do less and be true to Him whom we call Saviour and Lord. Mission work is our only excuse for existence. When we cease our efforts to save others and especially those in deepest darkness, then we cease to have any decent excuse for living. The oneness and object of the Christian religion is to give the gospel to the whole world as soon as possible, and in so far as we fail at this point, we have failed at every point. There can be no doubt whatever that there are very many of the avowed followers of the Lord Jesus, who give very little proof of genuine love to the Lord that bought them. If they are saved themselves, they will surely try to save somebody else,—and who needs salvation more than those who have never heard of Jesus? How shall we bring about a greater interest in this work of saving men? Some one has well said that "Facts are fuel which feed the fires of missions." We must inform the people, let them know the needs, the triumphs, the difficulties and all about the work. Tell them what has been done, what is doing and what is yet to be done. Let them see and be made to feel the needs, the awful needs of great multitudes. Refresh their minds with the wonderful provision which has been made to meet these needs and help them to see how the provision and the needs are to be brought near each other, and of their relations to each. Encourage them to pray for missions and mission-workers, and it will not be long before there will be revived interest in all our churches.

Impure Blood Scrofula

Thousands of cures of scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of Hood's Sarsaparilla as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier. Sold by druggists. Get Hood's and only Hood's.

Hood's Pills cure nausea, indigestion, biliousness, constipation. 25 cents.

We Never Sleep

To please YOU—that's what we are working for—Good work and low prices are two of the chief things. There are others—such as turning out work promptly with neat and attractive type, good paper, ink, etc., etc.

We have the most modern and best equipped Printery in the Lower Provinces.

We print MESSENGER AND VISITOR.

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Beautifully Printed Visiting Cards only 50 cents per pack, by mail

Wedding Invitations

July 27, 1898. Cu Co and you cu some of the Biliousness stomach, de mare, palp itness, we jaundice, p nervousnes burn, foul ness, hot Ay Pi Dr. J. C. all disease bowels. "I suff sumed sud it would After vai gan to tak a complet "For constipati doctora ce began to bowels re W THE PILL From the Since the I have receiv Gaysboro, N S, \$1.50 Hantsport, Florenceville Truro, N S, 3 burg, N S, 3 Canard, N S, Liverpool, N Paradise, N Stephen, N E Will the remaining so tributions at that in order coming season eration of all THOS: Please requi modest resu assistant sec statistics for record book ready for m word to you DR. CH The Buffal Chivers will we are aware of the rallie MESSAHOKE hope to proce succeeded to enabling mar distance. W committees to make such the largest fr success. Yo the funds tal the expense services of the own territor extended a to Dear fellow- of the opport H. C. Petitediodia The fifth Baptist Conv Havelock Be Saturday Sep Friday precede tion the N. B will meet. T S. S. rally ad The Woman'

Cure Constipation

and you cure its consequences. These are some of the consequences of constipation: Biliousness, loss of appetite, pimples, scurvy, stomach, depression, coated tongue, nightmare, palpitation, cold feet, debility, dizziness, weakness, backache, vomiting, jaundice, piles, pallor, stitch, irritability, nervousness, headache, torpid liver, heartburn, foul breath, sleeplessness, drowsiness, hot skin, cramps, throbbing head.

Ayer's Pills

Dr. J. C. Ayer's Pills are a specific for all diseases of the liver, stomach, and bowels.

"I suffered from constipation which assumed such an obstinate form that I feared it would cause a stoppage of the bowels. After vainly trying various remedies, I began to take Ayer's Pills. Two boxes effected a complete cure."

"For eight years I was afflicted with constipation, which became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural action."

THE FILL THAT WILL.

From the Secretary of the B. Y. P. U. THE TREASURY.

Since the acknowledgements of June 15 I have received the following amounts, viz.: Guysboro, N. S., \$1; Zion, Yarmouth Co., N. S., \$1.50; Upper Canard, N. S., \$2; Hantsport, N. S., \$1; Hillsboro, N. B., \$3; Florenceville, N. B., \$1; Immanuel church, Truro, N. S., \$3; New Glasgow, \$1; Wittenburg, N. S., \$5; New Harbor, N. S., \$2; Canard, N. S., \$2.10; North Sydney, N. S., \$3; Liverpool, N. S., \$1.15; Belmont, N. S., \$6; Paradise, N. S., \$1.50; Digby, N. S., \$1; St. Stephen, N. B., \$1.

Will the workers see to it that the remaining societies respond with their contributions at once. Brethren please consider that in order to carry out our plans for the coming season we need the generous co-operation of all our Young People's Societies.

THOSE STATISTICAL CARDS. Please respond more promptly to the modest request of Bro. Geo. Lawson, the assistant secretary of Halifax, for the statistics from your societies. With your record book in hand the form can be filled ready for mailing in ten minutes. This word to you presidents and secretaries.

DR. CHIVERS' MARITIME TOUR. The Buffalo Convention is over and Dr. Chivers will be amongst us almost before we are aware of it. The dates and places of the rallies will be as indicated in the MESSENGER AND VISITOR of May 11. We hope to procure excursion rates. We have succeeded to some extent already, thus enabling many to attend the rallies from a distance. We are depending upon the local committees where Dr. Chivers will speak to make such arrangements as will make for the largest financial as well as numerical success. Your committee are relying upon the funds taken at these gatherings to meet the expense of the tour. To enjoy the services of the General Secretary over our own territory for so long a time and so extended a tour is to us a unique privilege. Dear fellow-workers let us make the most of the opportunity.

H. G. ESTABROOK, Sec'y-Treas. Petitediac, N. B., July 23rd.

Notices.

The fifth Annual session of the N. B. Baptist Convention, will be held with the Havelock Baptist Church, commencing Saturday Sept 10th at 10 o'clock a. m. On Friday preceding the opening of Convention the N. B. Baptist S. School Convention will meet. The evening session will be a S. S. rally addressed by different speakers. The Woman's M. A. Societies will have a

public meeting to be addressed by various speakers.—Probably on Sunday p. m. On Monday p. m. Sept. 12th the annual meeting of the Baptist Annuity Association will take place. Let all churches and societies to be represented see that delegates be sent. Travelling and other arrangements will be announced later. S. D. ERVINE, Sec'y.

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

The Convention of the Baptist churches in the Maritime Provinces meets in Amherst, Aug. 18th. Will the churches please remember to forward all names of their delegates to Rev. W. H. McLeod, Amherst, N. S., not later than Aug. 15th, and to certify to the attendance of delegates appointed or in other words send names of no delegates that will not attend, and thereby assist in carrying out the plans of the convention committee. W. E. HARDING, Clerk.

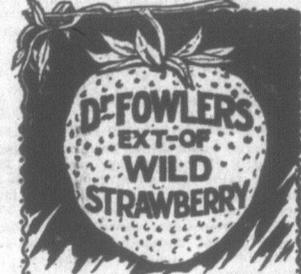
The Baptist Institute of the Maritime Provinces convenes in its 10th annual meeting in the Baptist church at Amherst, N. S., on Friday, Aug. 19th, at 10 a. m. The programme will be published later. B. N. NOBLES, Sec'y-Treas.

The Lunenburg County Quarterly meeting will convene with the Tancook Baptist church, Monday, Aug. 1st, at 7.30 p. m. A large delegation is very desirable, as important questions will be discussed. The Quarterly opens with evangelistic service. Boats will leave Mahone Bay about noon on Monday and if necessary again on Tuesday morning. E. A. ALLABY, Sec'y.

F. The Queens Co., N. S., Quarterly meeting will meet with the Kempt church, August 9 and 10, beginning with a B. Y. P. U. session on Tuesday evening at 7.30 o'clock. W. L. ARCHIBALD, Sec'y.

THE NEWTON THEOLOGICAL INSTITUTION,

Newton Centre, Mass. Fall term begins Wednesday, September 7. Entrance examinations at 9 a. m. in Colby Hall. Full course of study, three years. Many electives. Special lectures. Tuition free. Finely located, eight miles from Boston. Excellent buildings. Interior of Farnell Hall wholly rebuilt in best modern style. Students room heated and furnished. For further information address—ALVAH HOVEY.



DR. FOWLER'S EXTRACT OF WILD STRAWBERRY

Is the most reliable and effective remedy known for the relief and cure of DIARRHOEA, DYSENTERY, COLIC, CRAMPS, CHOLERA and SUMMER COMPLAINT. It settles the stomach, stimulates the heart, soothes and heals the irritated bowel.

NEVER FAILS.

"For several seasons we have relied on Dr. Fowler's Extract of Wild Strawberry for all summer complaints. A few doses always give relief and it never fails to cure. We think it a very valuable medicine—as precious as gold." MRS. F. C. WINDOR, Fort Hill, Ont.

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EXPRESSIONS

OF OPINION BY THOSE WHO USE Woodill's German Baking Powder ARE INVARIABLY IN ITS FAVOR.



FREE TO ANY LADY
A sample packet if you will give us your name and address on a post card.
THE MONSOON TEA CO.,
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MONSOON
INDO-CEYLON TEA

Delegates to Convention. The usual blanks for credentials of delegates to the Maritime Convention will soon be sent out to the clerks of all the churches, accompanied with envelopes for return of the same to the Secretary, on or before the 15th of August. Will each pastor be kind enough to see that these blanks are properly filled up and mailed in good time. If delegates are appointed or changes made in the list after the printed form is sent in, or after the 15th of August, the names should be sent on a post card to the Secretary of Convention at Amherst, N. S. HERBERT C. CREED, Sec'y.

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

DOMINION EDUCATIONAL ASSOCIATION.

THE THIRD MEETING of the DOMINION EDUCATIONAL ASSOCIATION will be held in the ACADEMY OF MUSIC AND DALHOUSIE COLLEGE, HALIFAX, and--5th August, 1898.

There will be Addresses, Papers and Discussions on the most interesting educational topics of the day, by many of the most distinguished educationalists of Canada. TOPICS—Educational Tendencies of the Present Day; The Spiritual Element in Education; The Emotions as a Factor in Education; The Value of Poetry for Children; Nature and Literature; Pedagogics, as a University Subject; The Development of Character; English Classics as a Substitute for Ancient Classics; Technical Education in our Schools; Manual Training; Rural Schools; Domestic Economy as a School Subject; Central Educational Bureau; Science Teaching in the Primary School; Teacher's Pensions.—42 Papers in all besides many Addresses.

There will be an EXHIBIT of SCHOOL WORK from the PROVINCIAL NORMAL SCHOOL and from the Public Schools of Halifax and other places. STEINBERGER, HENDRY & Co., of Toronto, will have a large and interesting display of Maps, Charts, Drawing Models, Slate Blackboards, Relief-maps and many other School Appliances, most attractive to Teachers and Trustees. There will be a display of KINDERGARTEN work, supplemented by an exhibit of Kindergarten material by MLLBY & Co. TRAVELLING.—Free Return tickets are offered by the Railways and Steamboats—conditioned by the larger railways, upon an attendance of \$30. There will no doubt be more than three times that number in attendance. Be sure to get STANDARD CERTIFICATES when purchasing your ticket to Halifax, and see that it is properly counter-signed by the Secretary at Halifax within three days of the close of the Convention. Passes by the N. S. Gt. West and the Express will be able to spend 8 or 10 days in Halifax, arriving two days before and returning three days after the Convention. Tickets to and from \$25 per week to \$50 per day. Apply for list of Hotels and Boarding Houses, with prices, and secure rooms in advance. MEMBERSHIP.—All persons interested in education are invited to become members. Fee only \$1.00. All the meetings are open to the public. The Evening Meetings in the Academy of Music on Tuesday, the 2nd of August, and Wednesday, the 3rd, and in Orpheus Hall on Thursday, the 4th, will be especially interesting.

A. McKAY, Secretary. Halifax, July 12, 1898.

Pain-Killer

(PERRY DAVIS')
A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

Pain-Killer

This is a true statement and it can't be made too strong or too emphatic.

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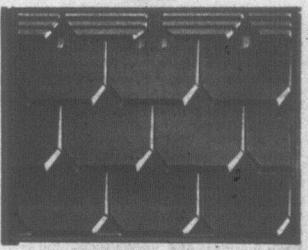
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Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine

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

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

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

STUDENTS

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Backache

THE BANE OF MANY A WOMAN'S LIFE.

A Berlin Lady Tells How to Get Rid of It.

Doan's Kidney Pills The Remedy.

Mrs. Eliza Reita, 33 Wellington St., Berlin, Ont., says, "For ten years I have been afflicted with kidney and back trouble, suffering greatly from dizziness, nervousness, weak eyesight, loss of sleep, and appetite, and an almost constant tired, weak feeling. In February last I got a box of Doan's Kidney Pills and received so much benefit from them that I continued their use until I had taken three boxes in all, and was completely cured. They removed every vestige of pain, dizziness and nervousness, and enabled me to get restful sleep; so that from being a sick woman I am now strong and well again."

Doan's Kidney Pills are the best remedy in the world for Bright's Disease, Diabetes, Dropsy, Backache, Gravel, Sediment in the Urine, and all Kidney and Bladder Diseases. Sold by druggists, or sent by mail on receipt of price, in one or two boxes for \$1.00. The Doan Kidney Pill Co., Toronto, Ont.

The Home

She "Strengtheneth Her Arms." Some people still cling to the old idea that weakness is a woman's heritage, and that she must go through the world ever handicapped by it. This idea is as false as it is old. Weakness is no more the heritage of women than it is of men. The strong, healthy women of this century are a proof of this. Though man possesses greater power for a single effort, women's powers for long-continued endurance are greater. Thus we see in this, as in everything, the force of nature equalizing the powers of each.

The housekeeper "strengtheneth her arms" by her daily household tasks—sweeping, kneading bread and making beds. Those who on account of their worldly position are compelled to resign these tasks to the hands of servants should find something to take their place to keep the muscles well rounded and the body strong. If there is nothing else, a plot of gardening, where one can daily work, will give necessary and desirable exercise. The woman who allows her strength to flag and refuses to comply with the Scripture attributes of the virtuous woman that "she girdeth her loins with strength and strengtheneth her arms" is sure to be a sufferer for this infringement of Heaven's law. It seems strange that a woman, who is naturally called upon to meet the physical burden of the sexes, should have ever attempted to underrate the need of the highest physical condition for her sex. Desirable as high physical development is for man, it is even the more necessary thing for the woman. She must be in the highest state of health and strength if she is to be a wife and mother, as the majority of women must be. Yet it was for a long while considered an unwomanly thing for a woman to be physically strong and muscular. If it had not been for the splendidly developed women of Colonial times and the untired West and battled there with the hardships of the pioneer, the race of to-day would be but a puny and weak one. Women may have cried over the sickly, consumptive novel heroine of the beginning of the century, but they did not live up to her. Life was too real and exacting then. This ideal has passed away with the passing of many other ideals of old times. The women of today have a higher ideal of woman than has existed since the days of the inspired writer of Proverbs. The strong woman, fitted on God's noblest plan to be the mother of brave men and wise, brave women, is not the less womanly because she is proud of the strength of her arms and she is efficient in everything she undertakes. She is wise there. She knows her limitations, and nothing will tempt her to pass beyond them. It is such a type of woman who will be the future mother of the highest development of the Anglo-Saxon race.—N. Y. Tribune.

A Cool Laundry.

If there is any room of the house which must be well aired and kept cooled by every means at the command of the housekeeper, it is the laundry. In old-fashioned days, the work of the laundry was done to a large extent outdoors. Great boilers, in which the clothes were boiled, were placed outdoors under the shade of the trees, and even the pounding barrel, that relic of the old-time washerwoman, which is now seldom seen, was in those days set outdoors. Here, also, was the rubbing-board, tubs and tubstand. Since then fixed tubs and the great ranges that turn our kitchens into overheated rooms have been introduced, and all these things were done away with or were brought into the house in summer as well as in winter. The old work places under the trees were deserted because of the conveniences to accelerate the work indoors. The outdoor workroom had many inconveniences, in spite of the cool air. There was more lifting and hard work connected with washing in those days than any woman ought to do, and men were often called in to lift and assist in bringing water from the nearest stream.

All this drudgery is now done away with by modern conveniences. The tubs are fixed, and need no moving; the waste water is carried away, and fresh water brought to the tubs through pipes; so washing is reduced to an easy task, and is no hardship, except for the heat of summer. Oil or gasolene stoves help to remedy this, and certainly should take the place of the large range. There are arrangements by which the necessary water for washing can be easily heated by simple gasolene or oil heaters, that give out little heat in comparison with the range so that the last excuse for using the heavy range has vanished. The summer stove, also heated by oil or gasolene, heats the kitchen much less than a range, and should be used to heat irons. A mangle saves a great deal of ironing, and this, in turn, saves a great deal of heat. It is a great relief to iron on a back piazza which is large enough to be turned into an outdoor apartment by screening on two sides and leaving a third side open to breezes.

"Master Willie's Opeinion".

It was at Liverpool at an old-fashioned, but stately looking house, still standing in Rodney Street, that the coming prince among modern English premiers was born. His birth happened in the year 1809. The boy, Gladstone, in his home and school life, proved father to the man. He was of a singularly inquiring mind, and around the fireside with his father and other members of the family it was quite customary to discuss, in the best mood, the most ordinary as well as the most eventful affairs of the passing days. On one occasion William and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though of course unconvinced. The servant then hung up the picture where the young lady ordered; but when he had done this he crossed the room and hammered the nail into the opposite wall. He was asked why he did this. "Aweel, miss, that'll do to hang the picture on when ye'll have come around to Master Willie's opeinion." Mr. Gladstone's days at Eton presented some remarkable traits of youthful character. He seems always to have taken a commanding position in the school, and soon came to be looked up to and honored for his powers of mind as well as his amiability of disposition.—The London Baptist.

Facing the Foe.

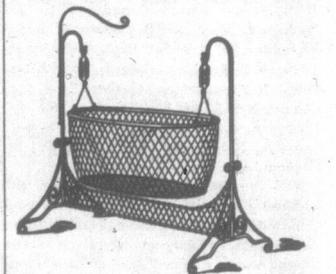
"O, please let me do that!" begged Rhoda. "I hate cutting out dress skirts!" Aunt Ruth dropped her shears on the cutting table and straightened her bent back, to give a sharp look at the eager face coaxing her. "First time I ever heard hatin' to do a thing brought forward as a reason for doing it!" she remarked, looking the girl over shrewdly. "O, yes, Aunt Ruth!" said Rhoda, "mother says that's the very reason! Face the foe! That's her motto, that she's always brought us up on. If you don't, she says you go on dreading and dreading it forever, and worse and worse as you put off trying it, and by and by you are incapable. She always makes us try to do ever' thing we hate to do, and keep at it till we like it!" "Your mother's a master sensible woman!" was Aunt Ruth's comment. "Here, take the shears, then. I was going to let you look on and see me do it. But you might as well make your mistakes and profit by 'em." "There!" said Rhoda in triumph, fifteen minutes later. "That bugbear never will block me again." "Plucky way of doing!" muttered Robert to himself, coming out of the window seat where he had been lounging over a Harper's Weekly, instead of doing what he called "tackling" his debating club essay. "Face the foe!" Did it too, like a soldier. Wonder how that rule would work on some of my 'bugbears'! There's that Christian Endeavor meeting to-night. Dick wanted I should lead it for him. Sneaked out of it by telling him I never did such a thing in my life. Believe my soul I'll go and try it, Rhoda-fashion! I wouldn't be surprised if she knew what she made me do with her dressmaking lesson?"—Anna P. Burnham in Forward.

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Yours Respectfully,
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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

ELIJAH'S SPIRIT ON ELISHA.

Lesson VI. August 7.—2 Kings 2:6-15.

Read the Chapter. Commit Verses 11-14.

GOLDEN TEXT.

How much more shall your Heavenly Father give the Holy Spirit to them that ask him? Luke 11:13.

EXPLANATORY.

THE CALL OF ELISHA.—1 Kings 19:19-21. We know almost nothing of Elisha's early history. He seems to have belonged to a well-to-do family of Abel-meholah in the Jordan valley. Suddenly Elijah came to him while he was ploughing with twelve yoke of oxen, and threw his mantle over the young man, as an invitation to follow him, and become a prophet. Elisha naturally hesitated. But Elisha did not hesitate long. From this time he was the attendant and scholar of the prophet, but of an entirely different nature, and with different methods of doing the Lord's work. He was of the city rather than the desert, and more like "the still, small voice" than the hurricane and earthquake.

THE TEST OF ELISHA.—When the time came for Elijah to leave his earthly work and to be taken up to heaven in a whirlwind, the prophet was at Gilgal, north of Bethel, with Elisha at one of the schools of the prophets. Elijah seems to have received some revelation that his last hours had come.

He bade Elisha remain at Gilgal while he went on to the next school at Bethel. But Elisha insisted on going with him. This was repeated at the other stations, Bethel and Jericho, on the direct way to the fords of the Jordan. Why Elijah asked Elisha not to accompany him is not certain. But (1) he may have desired to be alone in that supreme moment. (2) He may "have wished to spare Elisha the pain of parting." (3) He may have been uncertain whether it was the Lord's will that any should behold his glorification. He would avoid all ostentation. (4) It most probably was, perhaps together with the other motives, to test the devotion and love of Elisha, to see whether he were a fitting successor. Elisha was so different in temper from himself, that although he was chosen at God's word, and although he had become acquainted with him during the past few years, Elisha may have felt uncertain whether he were fitted to carry on his work. It is so hard to realize the greatness and power of those who work in ways foreign to our natures.

ELISHA'S HIGH REQUEST.—Vs. 6-10. 6. FAREY, I PRAY THEE, HERE. They were at Jericho, and Elisha was on the way to the fords of the Jordan, where he could cross over into his native country.

7. THE SONS OF THE PROPHETS. That is, the young men attending the theological seminaries first organized by Samuel for the preparation of religious teachers for the people.

8. AND ELIJAH TOOK HIS MANTLE. Of sheepskin. The cloak, that outward sign of the prophet's office, became the vehicle of the Spirit's power. AND WRAPPED IT TOGETHER. "Rolled it up" like a rod, for convenience in handling. SMOTE THE WATERS. As Moses "smote" the River Nile (Ex. 7:20), Aaron the dust (Ex. 8:17), and Moses the rock (Num. 20:11)—strongly, as one smites an enemy.

9. ON THE FARTHER SHORE ELIJAH SAID UNTO ELISHA, ASK WHAT I SHALL DO FOR THEE, BEFORE I BE TAKEN AWAY FROM THEE. What is your last request, the one supreme thing you desire me to do? He had no money, no estates, no title to leave his friend, but he well knew that such things were not first in Elisha's mind, for he had left all these when he chose the prophet's work. LET A DOUBLE PORTION OF THY SPIRIT BE UPON ME. Not twice as much as Elijah had, but the portion of the eldest son (Deut. 21:17). The eldest son was the successor of his father, the head of the household. Elisha's request was that he might be fitted to be Elijah's successor, to take up the work he had left, and carry it on, in the schools of the prophets and among the people, by the power of working miracles, by divine revelations, by influence for the salvation of his nation, by a holy life, by faith, and courage, and wisdom, and zeal. He did not ask so much for the position as for spiritual fitness for the work.

10. THOU HAST ASKED A HARD THING. It was hard because it was a spiritual gift, the hardest of all things to impart to another. It was hard because it depended on the fitness of the receiver. It was hard because it was the greatest of gifts, worth more than riches or thrones. It was hard because the granting of this request was not in Elijah's gift, and he knew not yet if God meant to bestow it; yet he would seek it with the fervent prayer (Jas. 5:16, 17)

that brought abundant showers from heaven (1 Kings 18:42-45). IF THOU SEE ME, WHEN I AM TAKEN FROM THEE. The words "when I am" are not in the original. If he was able to retain to the end the same devoted perseverance, and keep his eye set and steadfast on the departing prophet, the gift would be his. "If thou see me." But how could he see him if he did not watch? Ah, that is the whole doctrine! Look, expect, watch; keep your eyes open, fixed, intense,—look as if you wanted the blessing, and you will get it.

ELIJAH'S TRIUMPH OVER DEATH.—Vs. 11, 12. II. THEY STILL WENT ON, AND TALKED. So did the two disciples on the way to Emmaus talk together. Much of the heavenly wisdom that has blessed the world can be traced back to communion with saintly men and women in the "border-land." THERE APPEARED A CHARIOT OF FIRE, AND HORSES OF FIRE. The Hebrew word for "a chariot" is usually a collective noun, and means "chariots," as in the margin of the R. V. There was some marvelous display of flame and fire.

AND ELIJAH WENT UP BY A WHIRLWIND. The earthly means of carrying up his body, before the transformation to the spiritual body of heaven (1 Cor. 15:42-49).

Symbols. (1) It was a symbol of the life thus ended, sudden, glorious, fiery like lightning flashes, full of mysterious power from heaven. (2) The close of Elijah's life was like the sunset glories after a day of storm and sunshine. Often these radiant clouds seem like the gate of heaven. (3) The chariot and horses of fire were symbols of the divine presence and power. As the fire transforms the material into the invisible, so this fiery storm would manifest the power that transformed Elijah's physical body into the spiritual body fitted for its heavenly life.

12. THE CHARIOT OF ISRAEL, AND THE HORSEMEN THEREOF! By the words MY FATHER, MY FATHER, Elisha expresses what the departing one was for himself; and by the words, "The chariot of Israel, and the horsemen thereof," what he was for the whole nation. "One" such man as Elijah is more than equivalent to an entire army. Such was Luther for the German people.

The Difficulty.

BY CHARLES E. JEFFERSON.

No man can pray in a hurry, or meditate in haste, or study with a hundred duties standing at the door and shouting at him. But the modern preacher has little time. He goes through the week on a hop, skip and jump. He is in a constant flurry to meet his next engagement. He is a Martha busied about many things. The better part has been taken from him. A thousand odds and ends of parish work keep him in a frenzy of activity, which saps the springs of intellectual energy and spiritual life.

Brethren, we have now reached the root of one of the great problems of our day. The various distressing pulpit phenomena, which we all lament and whose correction seems to be beyond our skill, can nearly all be traced, I think, to the crowded and feverish life which a modern minister is obliged to live.

It is lack of time which is cutting pastors short. Preaching becomes thin and laymen rebel. Preaching is thin because preachers are thin. Preachers are thin by endless activity. A man, to keep intellectually robust and spiritually rich, must have leisure for contemplation and wide study. Pastors are becoming short, not because preachers are lazy, but because they are so busy in doing things that they preach themselves empty in three or four years. Many a minister's lamp goes out simply because he has no time to supply himself with oil.

It is lack of time which is partly responsible for evangelists, and for the numerous cheap devices adopted by preachers for wheedling men into church attendance. If preachers do not have time to read great books and assimilate great ideas, it is not surprising they should call back on pictures and choirs, and call in as often as possible an outsider to lighten the drudgery of their sermonic work. The increased dependence on traveling preachers is, in my judgment, one of the most ominous and deplorable signs of the times.

And how shall we account for the absence of that fire without which preaching is vain? It is the result of meditation. The Psalmist says: "While I mused the fire burned." Without musing there is no burning. James Russell Lowell, in one of A sermon is nothing unless touched with emotion. Emotion cannot be manufac-

his letters, says: "My brain requires a long brooding time ere it can hatch anything. As soon as the life comes into the thing it is quick enough in clipping the shell." From London he wrote to a friend: "I am piecemealed here with so many things to do that I cannot get a moment to brood over anything as it must be brooded over if it is to have wings. It is as if a sitting hen should have to mind the doorbell. That is the experience of the preacher. He is piecemealed. He is the victim of the doorbell. He cannot hatch his thoughts fairly out as he goes along.

If preachers are to speak for God they must be given time to find out what God says. The words of John the Baptist rolled out upon his hearers like molten lava because he had brooded so long over the soul's need and God's will that when he emerged from the desert there was a fire burning in the marrow of his bones. Jesus in the quiet of Nazareth meditated and mused through the years until he was caught up by a spirit which carried him from the shop to the cross.—Congregationalist.

Agonizing Pains.

Endured by Those Who Suffer from Sciatica.—A Victim Tells How to Obtain Relief.

Probably no trouble that afflicts mankind causes more intense agony than sciatica. Frequently the victim is utterly helpless, the least movement causing the most agonizing pains. Those who are suffering from this malady the following statement from Mr. John Hayes, of Hayesville, York Co., N. B., will point the road to relief and cure. Mr. Hayes says:—"For upward of twenty years I have suffered from weakness and pain in the back. Some four years ago my trouble was intensified by Sciatica settling in my right leg. What I suffered seems almost beyond description. I employed three doctors but all to no purpose; I had to give up work entirely, and was almost despaired of life. This continued for two years—years filled with misery. At this time I was advised to try Dr. Williams' Pink Pills, and after using six boxes both the sciatica and the weakness in the back which had troubled me so long were gone. I was again a well man and feeling fifteen years younger than before I began the pills. Nearly two years has passed since I discontinued the use of Dr. Williams' Pink Pills, and in that time no symptom of the trouble has shown itself. Under God I thank Dr. Williams' Pink Pills for what they have done for me." Mr. Hayes voluntarily testifies to the truth of the above statement before Edward Whosed, Esq., J. P. and his statements are further vouched for by Rev. J. N. Barnes, of Stanley, N. B.

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A Manitoba Lady Tells About Her Case.

There is no need whatever for so many women to be the subject of faint spells, heart and nerve weakness, anaemia, or any of those health destroying ailments peculiar to her sex. Milburn's Heart and Nerve Pills regulate the heart beat and make it strong and full, tone the nerves, enrich the blood, and relieve the pain and weakness from which so many women suffer.

Mrs. Alexander Setter, of Pigeon Bluff, Man., writes an account of her case as follows: "I have great pleasure in giving my experience of Milburn's Heart and Nerve Pills. For about ten years I was troubled with throbbing and fluttering of the heart. I tried five doctors and several remedies but none of them did me much good. Lately I heard of Milburn's Heart and Nerve Pills and bought two boxes. Before I started using them I could not do my house work and gave myself up to die, as I thought I would never be cured. Now I feel really splendid since taking the pills, do my work, enjoy my meals and feel as if there was something in life worth living for."

Milburn's Heart and Nerve Pills, sold by all druggists at 50c. a box or 5 boxes for \$1.25. T. Milburn & Co., Toronto, Ont.

Laxative Pills cure Biliousness, Sick Headache, Constipation and Dyspepsia. Every Pill Perfect. Price 25c.

Cruel Consumption Can be Cured.

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

Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

Bargain in Houses in Wolfville

Two new residences on Acadia St. and Highland Ave., in convenient proximity to depot, post office and College; well finished, containing 10 rooms, fitted with furnace, range, and all modern conveniences. Also two desirable lots adjoining. Property produces 30 to 40 bush. apples besides small fruits. An unusual opportunity for bargains as property must be sold. Particulars will be furnished and tenders for the above properties received till August 1 next by AVARD V. PINEO, Barrister, etc. Wolfville, N. S.

To Builders

If you are wanting inside finishing send for our Catalogue. It shows all kinds of Mouldings, Doors, Mantels, Stair work, etc. All new designs. Mailed Free.

A. CHRISTIE WOOD WORKING Co. CITY ROAD, ST. JOHN, N. B.

D. C. Pills at Twin Remedies... St. John's... Bell's...

From the Churches.

OAK BAY, N. B.—Three were baptized July 3rd, and one at Rolling Dam June 27th.
PASTOR W. H. MORGAN.

AVONDALE, N. B.—The Baptist church edifice here, begun in May, 1897, is finished and will be dedicated Aug. 7th, 1898. The first service will begin at 10.30 a. m. sharp. All are cordially invited to attend.
F. N. ATKINSON, Pastor.
C. A. PLUMMER, Clerk.

POWNAI, P. E. I.—On Sunday, June 10th, a young man of promise was baptized and welcomed into the fellowship of the Alexandra church. Others are looking Zionward. Brethren pray for us. Pastor Spurr would through the columns of the MESSENGER AND VISITOR thank the friends of Eldon who lately presented him with a useful and beautiful set of harness. His prayer is that they may abound in all blessings.

CANTERBURY, N. B.—We much regret the resignation and removal from among us of our pastor (Rev. I. W. Carpenter) who has faithfully served us for one year when ill health compelled him to resign. We would have gladly retained his services much longer. We have proved him wise in council, sound in our Baptist principles, faithful in declaring the truth, and lived the truth he preached. He and his very estimable Christian lady are held in the highest esteem by all these churches. We earnestly pray the Great Shepherd to direct the steps of one of His faithful servants this way, to care for His flock in this section.
A. C. DOW,
JOHN B. MERRITHW.

NORTH BROOKFIELD, N. S.—After having been laid aside from active work for five months, I took charge of this church along with Caledonia last February. Nearly six months have now passed since I took up the work here and they have been months of pleasantness and profit. Never have we enjoyed the work of the Master more than here and never have we felt our efforts more appreciated. The spiritual life of the church has been greatly quickened, especially is this true among our young people. While no special efforts have been put forth, yet we have heard several new voices in our midst. The first Sunday in July it was my privilege to baptize into the fellowship of the church, two sisters; there are others whom we trust will soon do likewise. We have a band of young people of whom any pastor should feel proud, not a burden to him but a help, a real working force. We have received many tokens of kind thoughtfulness and appreciation since coming here, but the climax was reached on Monday last, when they sought to give the pastor and wife a surprise in a sort of a reunion on the parsonage grounds. A large number was present. Tables were put up on the lawn where the good sisters provided a sumptuous repast for all. Before we separated pastor and wife were presented with a purse of \$18, to help defray expenses of vacation which was granted at last conference. Truly the "lines have fallen to us in pleasant places." May God richly reward them all. If other churches would send their pastors off on vacation with a light heart, "Go and do likewise."
July 16. G. C. CRABBE.

KEMPT, QUEENS CO.—I am now on the third month since I came upon this pretty extensive field of labor. The face of the country is rough and rocky, and hence the people are scattered over a very wide area, settling chiefly upon the hills, as the low parts are either lakes or meadows or almost filled with rocks of various dimensions, from the huge boulder, to the little smooth stone, like David used when he slew Goliath. The roads in some localities are the worst I have ever travelled. The people seem very kind and appreciative, but are like other people I have met on other fields, as each community desire a place of worship at their own door, hence there are ten regular preaching stations upon the field. To fill the bill the pastor has to preach three times on the Lord's day and a meeting about every evening in the week except Saturday, and two afternoons each month for conference. So far I have stood the work fairly well. Last Sabbath was a bright day for the church at Milford and Greywood, seven, two brothers and five sisters received the right hand of fellowship, all heads of families, five of them tried and true workers, the leaders and workers of the bible school at Greywood, and two young mothers at Mu-

ford by baptism. The church feel like thanking God and taking courage. But there are a great many outside who are still unconvinced. Baptist sentiment prevails largely all over the field. May all the true lovers of Zion earnestly pray for the people in this part of the Master's vineyard.
T. A. BLACKADAR.
Kempt, Queens Co., July 15th.

The Maritime Convention.

The Amherst Baptist church and committee of arrangements are energetically working to make the Convention of '98 the greatest possible success.

The B. Y. P. U. and Baptist Institute are providing full and interesting programmes. The platform meetings of the Convention proper are already arranged for. Representative speakers are chosen and topics assigned them. Three quarters of an hour will be taken from each afternoon session for the discussion of topics of vital interest to our church life and work. Two twenty minute papers or addresses will be given each afternoon brim full of practical thought and suggestion. As to the entertainment, the Amherst church is laboring as well as planning to make every delegate comfortable and happy. This can only be done by the co-operation of our guests. We would ask each church, pastor, clerk, and prospective delegate to observe, ponder, and inwardly digest the following:

(1) None but accredited delegates will be furnished with free entertainment. Glad as our people always are to welcome visitors to their homes it will be utterly impossible with the large number of regular delegates we are expecting to entertain to provide for visitors unless specially invited.

(2) The names of delegates must be in by August 5th. Any delegate accepting appointment in good faith and finding it impossible to attend will be thoughtful enough to send us a card to that effect, or naming his substitute where such is provided.

(3) Let the churches see that the delegates chosen to represent the Young People's Societies are re-appointed as church delegates, so that we will not require to provide entertainment for double sets of delegates.

With what we are doing, a little thoughtful attention on the part of churches, delegates, and visitors, and the blessing of God withal let us look forward to a delightful and profitable gathering.

J. H. MACDONALD,
Pastor Amherst Church.

New Brunswick Convention Receipts.

Treasurer of the Sunday School Convention, H. M. \$1; Queens County Quarterly Meeting, H. M. \$8.62; Carleton, Victoria and Madawaska Quarterly Meeting, H. M. \$5.70; Hammond Parish Sunday School Convention, H. M. \$2.95; Queens County Quarterly Meeting, F. M. \$8.63; half collections of Western Association, F. M. \$7.97; half collections of Western Association, H. M. \$7.97; Rev Charles Henderson, F. M. \$3; Mrs A. D. Hartley, proceeds of her museum, H. M. \$10; A Friend of H. M. H. M. \$10; M. S. Hall, H. M. \$1; Macnaquack church, H. M. \$7; 1st Kingsclear church, H. M. \$3; 2nd Kingsclear church, H. M. \$4; W. M. A. S. of 2nd Chipman church, H. M. \$3.79; Rev Charles Henderson, Grande Ligne, \$2. Total, \$86.64. Before reported, \$1755.99. Total, \$1842.63.

J. S. TITUS, Treas.

St. Martins, N. B., July 20th.

Dedication At Hartland.

The Hartland Baptist church was dedicated on Sunday, July 10th. The day was all that could be desired, a large concourse of people assembled, enough to fill two such churches. The dedicatory sermon was preached at 10.30 a. m. by Rev. W. B. Hinson of Moncton who is an earnest and gifted orator. Dedicatory prayer was offered by Rev. J. W. S. Young. At the same hour Rev. A. F. Baker, formerly of Woodstock, preached to a full house across the street in the Methodist church. At 2.30 p. m. Rev. J. A. Cahill preached in the Baptist church, and at the same hour Rev. A. F. Baker preached again in the Methodist church, both houses were filled to overflowing. Rev. W. B. Hinson preached at 4.30 p. m., again at 7.30 p. m. in the Baptist church, at the latter hour the Rev. O. J. Atkinson preached in the Methodist church. All the services were impressive and rich with Gospel Truth, and were listened to with rapt attention. The following ministers were present at the morning services—Revs. W. B. Hinson, A. F. Baker, J. A. Cahill, A. H. Hayward, A. F. Atkinson, J. W. S. Young, W. Grant,

Corey H. Shaw, F. Demmings, John Perry, (Free Baptist) and S. W. Bimus (Primitive Baptist). The offerings during the services were nearly \$200. The erection of this building was commenced in August 1896. The land on which the building stands was a gift from the late Rev. Benjamin Jewett. The house stands facing Main Street on the west side. The building is 26 feet wide and 46 feet long, exclusive of the vestry in which is a baptistry. The building is heated with a furnace, and cost about \$2,000 exclusive of land. The new edifice is one of the finest in the county. The contractors were Deacon J. Currie and H. M. Stevens. Grateful mention is hereby made of the following gifts—Mrs. McNeil, of Greenville, South Carolina, of \$50 which just covered the expense of the windows in the audience room, Mrs. Page Boyer a large Bible, Rev. W. G. Corey a large 8 day clock, besides there were many unsolicited generous subscriptions and cash gifts by the people of Hartland and elsewhere. Indeed friends all about seemed to be on the giving hand for which with grateful hearts we sincerely thank you all.
W. D. KEITH,
Church Clerk.
July 18th.

Sunday School Convention.

The Third Annual Convention of the Hammond and Hilldale Baptist Sunday Schools convened at Hilldale on June 25 and 26th.

1st Session June 25, 3 p. m. After a half hour devotional service the officers for the present year were elected: President, Rev. R. M. Bynon, Vice President, A. Pickle and D. J. Fowler, Sec'y-Treas., Miss Celia Wanamaker. Address "First Baptist Church". An address on "What our Convention has accomplished" was given by the President who stated that it was helping to remove impure literature from their midst, to draw out the dormant talents of the young people as manifested by over forty being set down to take part in the Convention, to save the young from sin and hypocrisy and a fear to pronounce the whole truth and to aid them to obey the royal mandate to observe all things commanded. "How the Bible should be used in Sunday Schools," D. J. Fowler. Discussion "How to help weaker Sunday Schools," opened by J. Howe.

2nd Session 7.30 p. m. Devotional service led by J. Howe. Recitation, Miss A. Baird, Music, Miss H. Floyd, Recitation, Miss Eva Floyd, Address, "Words of encouragement to workers," W. Pickle, Address, "Our Future," Sup't W. Floyd, Recitation, Miss S. Floyd, Address, "Success Insured," Sup't J. Titus. Session closed after a vocal duet, with prayer.

3rd Session June 26th, 9.45 a. m. One half hour prayer service. "Words of welcome to delegates and friends," Pastor Bynon. Singing, "Tell them of Jesus," by four little girls. Recitation, S. Norris. Address, by Brother Linn of Sackville. A recitation by Allie Paterson entitled "Giving for Jesus," was given so beautifully that tears glistened in the eyes of many present. After an essay by Clara Ferguson and an address on N. B. Home Missions a collection was taken up for the latter fund.

4th Session 2.30 p. m. Opening a Model Sunday School, Brother Linn. Teaching of a model infant, Intermediate, Bible and Normal class lesson by Miss Celia Wanamaker, W. Pickle, J. Titus and D. J.

Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished.

A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only to feeds the child, but also regulates its digestive functions.

Ask your doctor about this.

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

Use in place of Cream of Tartar and Soda.



More convenient, Makes the food lighter and more healthful.

ROYAL BAKING POWDER CO., NEW YORK.

Fowler proved very helpful and instructive. Session closed with an address from Chas. Fowler.

5th Session, 7.30 p. m. Devotional service, F. Allaby. Singing by a chorus of girls. Addresses from golden texts by J. Howe and B. Pickle. Essays, Miss S. Floyd, C. Fowler and Miss W. Wanamaker. Chorus. Essay, Miss Maggie Baird. Recitation, L. Faulkner. Essays, Miss Julia Sherwood and H. Floyd. Solo, Miss Eva Floyd. This was followed by a social service in which over 100 took part, and thus closed a convention upon which God's smile had rested throughout, for many received spiritual uplifting and one soul found the pearl of greatest price.

BLACK SUITS

When it comes to a Black Suit you want to be sure of the cloth, linings, workmanship and fit. We have the cloths and linings, our own importing from England; we employ the best tailors to be had; and have the skill and experience necessary to assure you of a satisfactory stylish fit. Therefore we solicit your trade.

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ST. JOHN, N.B.

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Fonts, Mantel and Pliners' Slabs, will fill orders received now at Greatly Reduced Prices. He guarantees satisfaction with his work and delivers and sets up free of charge. (June 29sept29)

McLANE.—At July 18th, to the v a son.

MAI

DEMMONS—BUS by Rev. J. A. Demmons, of C Bustard, of the s

MABEE—WATTE by Rev. J. A. Go Mabee, of Hamp of St. John.

HOHEN—SIML Rev. J. A. Gord of Gibson, York Doakton, North

ROSS—GROGAN Rev. J. A. Gord Jennie Grogan, b

FENWICK—LO on the 21st inst, Wesley Fenwick Mand, youngest d of Chipman.

THOMAS—RICH of the bride's fat gan, June 29th, Richardson, both

CUTTEN—BROW bride's parents, M July 7th, by Rev. B. Cutten, M. A., Minnie W. Brov Mass., both form graduates of Acad

GRAVES—SPINN July 20th, by Rev. O. Graves, of A Spinnery, young Caleb Spinnery.

MACACHERON of the bride's fa by Pastor S. D. H Echeron, of Ch Maude W. Lake, [Telegra

MILES—BRIDGE the bride's fathe Freeman, James M Esq., of Mauger eldest daughter of Sheffield, all of S

STUART—COLDW of Mrs. J. A. Mac by Rev. A. F. Nev A. J. Kempton, H formerly of New B Missouri, to Faye I daughter of Prof. ville, N. S.

DE

CHIPMAN.—At V Halifax, July 20th of Lockport, N. S.

WELTON.—At T S., July 18th, Lela Our sister came ho ill health, hoping restore the much c was too deeply sac trusting in Jesus, mised by loving sister and a large c

BURTON.—On J brother, J. F. Bur away at his home a consumption, leav children to mourn sorrow not as tho Our brother profes years ago and ch church here. "B die in the Lord." have the sympathy

HICKS.—At Mon J. wife of Ezra B Mrs. Hicks' last ill death was a painfu friends. She was Geo. N. Bishop, of forty-five years the her husband, now

Wal



children. Co Walter Bak CAN

BIRTH.

McLANE.—At Medicine Hat, N. W. T., July 18th, to the wife of Rev. C. F. McLane, a son.

MARRIAGES.

DEMMONS-BUSTARD.—On the 18th inst., by Rev. J. A. Gordon, M. A., Gilbert Demmons, of Chipman, N. B., and Barbara Bustard, of the same place.

MABEE-WATERS.—On the 20th inst., by Rev. J. A. Gordon, M. A., William H. Mabee, of Hampton, to Alice May Waters, of St. John.

HOBEN-SIME.—On the 20th inst., by Rev. J. A. Gordon, M. A., Raimie Hoben, of Gibson, York Co., to Maud Sime, of Dakton, Northumberland Co.

ROSS-GROGAN.—On the 20th inst., by Rev. J. A. Gordon, M. A., Frank Ross to Jennie Grogan, both of St. John.

FENWICK-LLOYD.—At Chipman, N. B., on the 21st inst., by Rev. W. E. McIntyre, Wesley Fenwick, of Studholm, to Nettie Maud, youngest daughter of Thomas Lloyd, of Chipman.

THOMAS-RICHARDSON.—At the residence of the bride's father, by Rev. W. H. Morgan, June 29th, Daniel Thomas to Carrie Richardson, both of Waweig.

CUTTEN-BROWN.—At the home of the bride's parents, Mr. and Mrs. J. I. Brown, July 7th, by Rev. R. B. Eaton, Rev. George B. Cutten, M. A., of Montowese, Conn., to Minnie W. Brown, B. A., of Westfield, Mass., both formerly of Nova Scotia and graduates of Acadia.

GRAVES-SPINNEY.—At Kings Co., N. S., July 20th, by Rev. H. H. Saunders, Leander O. Graves, of Aylesford, to Helena A. Spinney, youngest daughter of Deacon Caleb Spinney.

MACACHERON-LAKE.—At the residence of the bride's father, S. Z. Lake, Esq., by Pastor S. D. Ervine, Howett W. MacEcheron, of Chipman, Queens Co., to Maude W. Lake, of Springfield, Kings Co. [Telegraph please copy.]

MILES-BRIDGES.—At the residence of the bride's father, July 12th, by Rev. A. Freeman, James Miles, son of John Miles, Esq., of Maugerville, to Carry Bridges, eldest daughter of Thos. Bridges, Esq., of Sheffield, all of Sunbury Co., N. B.

STUART-COLDWELL.—At the residence of Mrs. J. A. MacLean, Chicago, July 13th, by Rev. A. F. Newcomb, assisted by Rev. A. J. Kempton, Herbert A. Stuart, B. A., formerly of New Brunswick, now of Eldon, Missouri, to Faye M. Coldwell, B. A., eldest daughter of Prof. A. E. Coldwell, of Wolfville, N. S.

DEATHS.

CHIPMAN.—At Victoria General Hospital, Halifax, July 20th, William W. Chipman, of Lockport, N. S., aged 52 years.

WELTON.—At Tremont, Kings Co., N. S., July 18th, Lela Welton, aged 30 years. Our sister came home three months ago in ill health, hoping that rest and care would restore the much coveted vigor, but disease was too deeply seated and she passed away trusting in Jesus. She will be greatly missed by loving parents, a brother and sister and a large circle of young friends.

BURTON.—On July 14th, our beloved brother, J. P. Burton, passed peacefully away at his home at N. E. Margaree, of consumption, leaving a wife and seven children to mourn their loss. But they sorrow not as those that have no hope. Our brother professed faith in Christ eight years ago and joined with the Baptist church here. "Blessed are the dead who die in the Lord." The sorrowing family have the sympathy of the community.

HICKS.—At Moncton, July 6th, Margaret J., wife of Ezra B. Hicks, aged 69 years. Mrs. Hicks' last illness was brief and her death was a painful surprise to her many friends. She was a daughter of the late Geo. N. Bishop, of Dorchester, and was for forty-five years the beloved companion of her husband, now sadly bereaved by her

death. Mrs. Hicks leaves two sons, S. M. Hicks, of Summerside, P. E. I., and W. F. Hicks, locomotive engineer of the I. C. R., and two daughters, Mrs. W. C. Barnes, Halifax, and Mrs. P. B. Smith, Fredericton, besides other relatives to mourn their loss. May God comfort the bereaved.

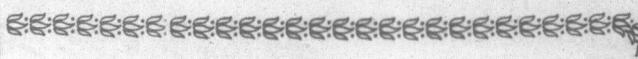
SCRIBNER.—On July 9th, Mrs. Charlotte E., beloved wife of Heseekiah Scribner, passed to her everlasting rest, aged 42 years, leaving a husband and six children, the youngest but an infant four days old, and a very large circle of friends to mourn their loss. The departure of our sister was very unexpected and sad, but her faith was steadfast, her hope was sure. She knew whom she had believed. To her we trust sudden death was sudden glory, and though our loss is very great, her gain is the greater. May God, the God of all grace sustain the sorely bereft. [Religious Intelligencer and Weeklies please copy.]

THOMPSON.—At Hammond's Plains, July 1st, of paralysis, Charles Thompson, aged 72 years. The deceased was baptized into the fellowship of the Baptist church at Hammond's Plains 52 years ago, and has continued to live a loving, devoted and consistent disciple of the Lord Jesus. He leaves a widow, seven daughters, one son and a large number of relatives and friends to mourn their loss. Bro. Thompson was very highly esteemed by all who knew him. The funeral service was conducted by Rev. A. Whitman, and was very largely attended. May the dear Saviour administer all needful comfort to the sorrowful family.

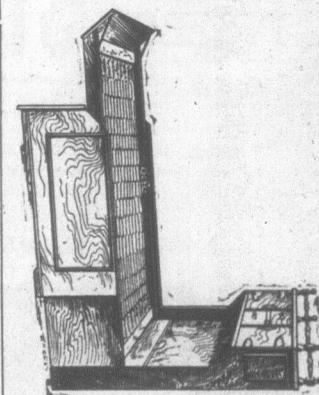
WELCH.—At Westport, July 5th, Margaret C. Welch, wife of Gilbert Welch, and daughter of the late Ethel Davis, aged 74 years. Mrs. Welch was married Dec. 13th, 1840. Was admitted to membership with the Baptist church here in 1841. Joined the Grand Division S. of T. in 1878. Mrs. Welch was very kind hearted, always willing to go to the bed-side of the sick, and possessed the needful qualifications to administer to the afflicted. She always manifested a deep interest in the social and religious affairs in the community. There are very few today prepared to fill her place. She leaves a bereaved husband, several children, and many friends, who will long cherish the memory of her as a faithful wife and mother, and a good neighbor.

GANONG.—At Springfield, Kings Co., N. B., July 14th, Mrs. Deborah R., aged 78 years, widow of the late Francis Ganong, of precious memory, passed peacefully to her eternal reward leaving one daughter, Mrs. W. S. Perkins, of Hatfield's Point, one son, Mr. Gilbert Ganong, M. P., of St. Stephen, and a large circle of other relatives. In youth Sister G. was made the subject of redeeming grace and was baptized into the fellowship of the 1st Springfield Baptist church. At the organization of the 2nd Springfield church she was dismissed from the former to become a charter member of the latter, which she remained till her removal to the higher circle. Sister Ganong's Christian life was such as to make itself felt in the different circles in which she moved. In her decease a general loss to both home, church and community is sustained, but our loss is her gain.

HATFIELD.—At Tusket, N. S., May 22, Jane Hatfield, widow of the late John Hatfield, aged 93 years. Long years ago Sister Hatfield accepted the Lord Jesus Christ as her Saviour and united with the Tusket Baptist church. She was an uncompromising Baptist and was interested in the work of the denomination in all its departments. Possessing a retentive memory she could relate many interesting and pleasing incidents in connection with the early history of the denomination. She loved to dwell particularly upon the earnestness, perseverance and devotion of the old time Christians. For fifty years she was a regular subscriber for the Christian Messenger and MESSENGER AND VISITOR. Its weekly visits to her home were hailed with delight. The "News from the churches" was the first to attract her attention, and she rejoiced in their prosperity. Two sisters and one brother survive her. By loving hands her remains were laid to rest in the Tusket cemetery until the coming of her Lord.



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Chiffonier Folding Bed, Ash, Antique Finish, upper portion contains two closets and two drawers. Woven Wire Spring. This is a superior article and works very smoothly.

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Manchester Robertson & Allison

LEWIS.—At North Sydney, May 31st, of pneumonia, Caroline E., wife of Mr John E. Lewis. Throughout her illness Mrs. Lewis displayed the utmost patience and resignation to the will of God, whose will she had sought to do for many years. Death for her was robbed of its terrors, and when the message came she exclaimed, "I am going home." With these parting words the spirit quietly took its flight to God. Mrs. Lewis leaves a husband, three sons and two daughters to mourn the loss of a loving wife and mother. It was my privilege to baptize Mrs. Lewis about 8 years ago. She was a sister of my old class-mate and beloved brother, William Grant, who was drowned in the Basin of Minas in June, 1852. She was a conscientious, consecrated Christian woman and her departure is greatly lamented. May the Lord sustain the bereaved.

WILLIAMSON.—At Woodstock, N. B., July 11th, after a protracted illness, caused by heart disease, Mrs. J. M. Williamson, aged 67 years. By her death the town loses a respected and well known citizen, she having been in connection for many years with Lee's restaurant. She was for several years a worthy member of the Baptist church, and one whose benevolence was generous and spontaneous. Many a poor family will hold her name in loving remembrance as one whose well-filled basket came frequently to their door as a veritable God-send. Deceased leaves a large family of children, by her former husband, the late John Lee, with a husband to mourn their deep bereavement. Her remains were followed to their last resting place by a very large number of mourning relatives and sympathizing friends. She is gone, but the memory of her kindness will keep her name fragrant for many days. "Blessed are the dead who die in the Lord."

YOUNG.—At Falmouth, Hants Co., after much suffering patiently borne, Margaret Young fell asleep in Jesus July 13th, aged 77 years and to months. Miss Young was converted when 11 years old while listening to a sermon by the late Rev. T. H. Porter, Sr., and was baptized eighteen years later by the late Rev. James Stephens. Sister Young loved to work for Christ and was especially helpful in the Sunday School, for which she was eminently adapted. She was also a faithful supporter of the W. M. A. S., and in her failing health greatly enjoyed having her sisters meet in her home. Her theme for common conversation was the love of God, and her prayer was for the out pouring of His Spirit. Sister Young possessed a ready and strong sense of right and wrong. The former she upheld at any cost while the latter was unsparingly denounced, a Christ-like character in her friends was more to her than mere friendship. She was so jealous for the image of Christ in His people that her reproofs often seemed severe, yet none who possessed her confidence could doubt her high spiritual aims. She has left an indelible influence for good upon the community. One by one the standard-bearers are being removed, and we seem to hear their voices from the upper home urging to the harvest field till the Master shall also send for us.

Dykeman, one of the best known and respected citizens of this place. Mr. Dykeman, with several others, was going down the road leading to the steamboat wharf on a sloven. While a team was passing, the horse shied, throwing Mr. Dykeman off the sloven in front of the hind wheels which passed over his body. He was taken carefully home, medical aid was obtained but proved of no avail. He died on Sunday night between twelve and one o'clock. Brother Dykeman was sixty eight years of age and was enjoying good health. He leaves a widow, two sons and one daughter to mourn their irreparable loss. He was one of our most prominent citizens. His death was so sudden it appeared like a thunderbolt out of a clear sky. He was one of our deacons and one of our most prominent and useful members. We shall miss him greatly in the church and house of God. He was generally in his place ready to every good work. He was also a strong man in the temperance work. His funeral took place at two o'clock on Tuesday afternoon. Sermon by Pastor W. J. Blakeney, founded on the words, "He hath done all things well," Mark 7:36. Interment took place in the cemetery, Upper Jemseg. The community and church tender their deep sympathy to the family. May God sustain the sorrowing widow, children, brother and sisters in my prayer.

BECKWITH.—Suddenly on board the S. S. Beta, from Jamaica to Halifax, on Wednesday, July, 13th of Burpee Mayhew Beckwith, M. D., son of the late Mayhew Beckwith, of Cornwallis, Kings County, N. S., in the 51st year of his age. Dr. Beckwith was educated at Acadia College, Wolfville, and received his medical diploma at Bellevue College, New York. The event is very sad. The deceased was a native of this province, and a brother of R. N. Beckwith, of the Halifax customs. He married a Miss Musgrave, sister of Aid. Musgrave. Subsequently he removed to Manderville, Jamaica, where for the past 20 years he followed the practice of his profession. For some time past Dr. Beckwith had not been in the best of health and decided to come north with the hope of improving it. He was accompanied on the voyage by his daughter, and up to the time of the doctor's death, both were in the best of spirits. The deceased was up about the deck at 5.30 on the Wednesday morning. He was chatting with Captain Hopkins for some time, and did not make any complaint of feeling unwell. About 8 o'clock he retired to his berth, and about half an hour later he was suddenly seized by a spasm and almost immediately passed away. His daughter was with him at the time, and the awful calamity has proved a severe shock to the young lady. The remains were landed at Halifax and were removed to the residence of R. N. Beckwith, where a service was held, Rev. A. C. Chute officiating. The body was taken to Cunard, and buried in the family burying place there. The late Mrs. James E. Masters and the late Mrs. Dr. Sheffield of St. John, N. B., were sisters of the deceased.

The Sea Water Gold Company, which is putting up machinery at Weldon Creek, Hillsboro, for experimental purposes, will be ready for work this week.

DYKEMAN.—At Jemseg, N. B., on July 17th, as the result of an accident, Moses

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place Tartar la. Devotional ser- by a chorus of iden texts by J. Esays, Miss S. W. Wanamaker, Maggie Baird, r. Esays, Miss oyd. Solo, Miss lowed by a social o took part, and upon which God's hout, for many ink and one soul t price. S o a Black Suit e of the cloth, ship and fit. s and linings, r. England; at tailors to be e the skill and ary to assure ty stylish fit. or your trade. UR, ant Tailor. John, N. B. nte that these will relieve icker than any Put up only in boxes and \$1.00 ls. The latter you to cut the any size. y family d have one for an emer- LAWRENCE CO., MONTREAL re of imitations KINSELLA EESTONE GRANITE -AND- MARBLE WORKS. Wholesale and Retail. ext I.C.R. Station) ST. JOHN, N.B. Having on hand a ge stock of Monu- nes, Baptismal mbers' Slabs, will at Greatly Reduced and sets up free of (June 29sept29)

News Summary.

Mrs. Amy Pinkham, who died the other day at Brooklyn, Me., was 103 years of age, and both her father and her grandfather were soldiers in the revolutionary army.

A gentleman from Montreal representing an electric company was in Hartland a few days ago looking over the place and considering the advisability of introducing electric lights.

Arch Skinner, of Waterville, N. S., has shipped 6,000 quarts of strawberries this season, 1,000 of them going in one day. As high as 6,800 quarts have been shipped from Waterville station in one day.

William White, of Margaree, was found dead on the schooner Ralph, lying at Roche's wharf, Halifax, Tuesday morning. He was twenty-five years of age and was a part owner of the schooner Ralph.

The Hong Kong correspondent of the London Daily Mail says the rebellion in the province of Kwang-Ni is being rapidly suppressed. The imperial troops are dispersing the rebels and recapturing the cities they had seized.

Levi Z. Leiter, father of the wheat plunger, has now practically closed the contract which he has been negotiating with the North Western Mutual Life Insurance Co., for the loan of \$3,000,000 at 4 per cent. on his real estate.

Shipbuilding in Maine promises better this year than for a long time past, and it is thought that one result of the Spanish war will be a boom in West India trade, with a consequent increased demand for brigs and schooners of moderate size.

The youngest son of the late Colonel Crewe Reade, of North Sydney, C. B., is a member of one of the Massachusetts regiments which has gone to Cuba. A brother of the young soldier is an operator in the Bermuda cable office.

A Parrsboro paper says: "One of the largest cuts for a single day on record for a provincial mill, was that of the Newville Lumber company recently, when 82,794 feet of lumber and 58,000 laths were sawn in a single day.

The high commissioners who will represent the United States at the coming Canadian-American conference will hold a preliminary meeting in Washington on Friday for the purpose of organizing and outlining the American plan of procedure. Lord Herschel, the British representative, sailed on Wednesday on the Teutonic for this country.

A reward is offered at Fredericton for information that will lead to a knowledge of the whereabouts of David Weary, of Jewett's Mills, Macataquack. He left home on the 24th of May last and came to Fredericton, where he was last seen on that afternoon. He is a colored man about 70 years of age.

The returns from the gold mines at Goldenville, Nova Scotia during the month of June were again large. At the Bluenose, 909 tons of ore were milled, giving 367 ounces of gold. From the Struan-Hardman mine were secured 183 ounces of gold out of 367 tons of quartz. Both these mines make 50 per cent. profit on the month's returns.

Admiral Camara is English on his mother's side, for his father, who was a marine captain, married a Miss Livermore, in Liverpool. So he ought to have some effective naval blood in him. He, like his comrade, Admiral Cervera, graduated from the Naval Academy at San Fernando, which he entered in the very year that the latter was leaving (1851). He saw service in the Morocco expedition, and did not gain his captaincy until 1871. In private life Admiral Camara is somewhat of a moody recluse. He is an ardent monarchist and was one of those who advocated the giving of the crown of Spain to Alfonso XII.

Interest in the Klondyke has been killed by the war, and several prospecting expeditions are stranded at San Francisco for lack of funds. The Call, of that place, says: "At least a dozen Klondyke ventures are tied up here for want of funds, and the outlook for any of them reaching the goldfields this year is not good. In some of the ventures the promoters had little to lose; in others everything that the gold-hunters possessed in the world is tied up in the scheme. In the latter category is an expedition that was to have sailed on May 15. It is that of a company of thirty-four men of Boston who have a \$40,000 outfit on board a schooner, but who are unable to raise the \$17,000 needed to satisfy the liens of San Francisco merchants. The father of one of the party was to put \$10,000 in the venture, but he is now at the front with an officer's commission, and cares nothing more about the Klondyke. Efforts to interest capitalists, either on the Pacific coast or in the East, find little encouragement."

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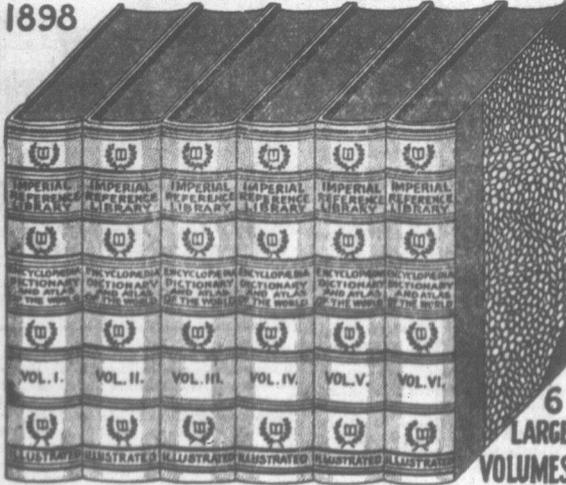
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UNITED MAGAZINE SYNDICATE

Eighth and Locust Sts. Philadelphia

A despatch from London says: An active interchange of views has been going on between the governments of the Australian colonies and Colonial Secretary Chamberlain concerning the scheme attributed to Germany in Manila. The establishment of German influence in the Philippines would be regarded with intense dissatisfaction in Australia and Secretary Chamberlain has been urged to induce the imperial government to use every influence to prevent such an eventuality. He has replied that the British foreign office does not regard German interference in Manila as likely, because the German government is anxious to avoid doing anything calculated to promote an Anglo-American entente. But while this was the inference drawn by the British government still England would follow events in Manila with a vigilant eye.

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The loss by the fire at the Chatham pulp mill last week amounted to between \$7,000 and \$8,000; no insurance.

Theodore Roberts, of Fredericton, who went to Cuba as a war correspondent, has returned home ill.

This valuation easily cured... required in the labor. But it cured lies... that of over... committed to... of the countr... made as in th... and Northwe... sun before be... it is so dry th... ing twisted, i... better than th... be cut bef... Authorities a... best time for... favor of the s... favor cutting... third class... when in the b... blossoms con... they do not s... the top of th... of the same... but since the... end of the sp... a short time... from the oth... period is usu... of the "sec... seem to favor... when the gr... are to be ob... tion in a fod... lost its palat... less palat... period of sec... ion of wei... timothy whe... what is term... dried bloss... the hay is be... not be allow... period of... timothy and... to cut must... of one crop... clover will... time for cut... clover when... the timothy... the period o... cure the tim... when a very... the cutting o... when it is u... will be over... The loss fro... always less... ripe, the wea... to the curing... unripe the f... there will be... the residue o... produces a... Exchange

Raising po... same time... person who... have a great... becomes m... The foreman... not therefor... he ran them... been running... each season... thing new... about chick... line of impr... be more suc... aster and ba... is his great... carries him... sufficient qu... knowledge c... make up los... a prosperous... The secret... ed poultry p... lies in the f... make a pr... course, a po... establishmen... them. This

* The Farm. *

Curing Timothy Hay.

This valuable fodder crop is much more easily cured than clover. Less time is required in the curing process, and also less labor. But in the ease in which it can be cured lies one of the greatest dangers, viz., that of over-curing it. This mistake is committed to a grievous extent in all parts of the country, but nowhere is it so often made as in the prairie sections of the West and Northwest. When allowed to lie in sun before being housed or stacked until it is so dry that it breaks off easily on being twisted, its feeding value is but little better than that of straw. Timothy should be cut before the bloom has left it. Authorities are not quite agreed as to the best time for cutting it. Some argue in favor of the season of early bloom, others favor cutting when in full bloom, and a third class claim that it should be cut when in the "second bloom." When the blossoms come out on the timothy head they do not show themselves so quickly at the top of the head as on the other portions of the same. Soon they fall to the ground, but since they appear last on the upper end of the spike they also remain there for a short time after the blossoms have fallen from the other portions of the same. The period is usually referred to as the period of the "second bloom." Storer would seem to favor cutting at a still later stage, when the greatest weight and nutriment are to be obtained. But weight and nutriment in a fodder will not avail when it has lost its palatability, and timothy is certainly less palatable after it has passed the period of second bloom. The only objection of weight brought against cutting timothy when in full bloom is found in what is termed "dust" arising from the dried blossoms, which shower out when the hay is being fed. But timothy should not be allowed to stand longer than the period of second bloom. When the timothy and clover grow together the time to cut must be decided by the dominance of one crop or the other. The first season clover will dominate the crop, and the time for cutting should be fixed to save the clover when at its best. The second year the timothy will be more abundant, and the period of cutting should be fixed to cure the timothy when at its best. And when a very large area is to be harvested the cutting of the crop should commence when it is underripe, otherwise much of it will be overripe before it has all been cut. The loss from cutting underripe hay is always less than that from cutting it over-ripe, the weather being equally favorable to the curing in both instances. When cut underripe the fodder is very palatable, hence there will be no waste when feeding it, and the residue of energy still left in the plant produces a good growth of aftermath.—Exchange.

* * * Poultry For Profit.

Raising poultry is a peculiar and at the same time a fascinating pursuit. The person who enters into it must, above all, have a great fondness for it. It at no time becomes mechanical or commonplace. The foreman of a canning factory would not therefore succeed in raising chickens if he ran them on the same principle he had been running his canning room on. As each season comes around there is something new, something different to learn about chickens. As a rule, it is all in the line of improvement, and with an aim to be more successful each year. When disaster and bad luck overtake the breeder, it is his great fondness for the pursuit which carries him through. He must also have a sufficient quantity of common sense and knowledge of his business to be able to make up losses and finally come out with a prosperous season.

The secret of the failures of well-equipped poultry plants where capital is plentiful, lies in the fact that the owners think to make a profit by hiring some man—of course, a poultryman preferred—to run the establishment and make it succeed for them. This is not an impossible thing to

do, but one of the first requisites is the poultryman, or, in other words, the ability. First-class poultrymen out of employment are as scarce as hens with teeth. Again, a first-class poultryman hired by a man who knows nothing about raising poultry soon becomes a second-class man at everything. There may be exceptions to the rule, but they are scarce.

Of course, there are many instances in other business enterprises where one man invests capital and another man tries by ability to make a profit for the concern, but in such a case the capitalist must have confidence in the ability of his partner to make a success or he would not intrust money to him. So it should be in the poultry business. If a capitalist hires a poultryman to provide the ability—which means, or should mean, successful experience—the former ought to get a fair return for the wages at least. But the truth of the matter is that there are no first-class poultrymen to be hired. They are either all working for some one else or are in business for themselves.

The second quality necessary for a successful poultry plant is capital. Without this all the ability in the world cannot succeed. The capital may be great or small, but capital it must be, and available at the start. There is really more chance for success for a man with capital who is willing to learn by experience than for a man with ability and no capital. At the beginning of one's career in poultry-raising there are houses and yards to make, stock and eggs to be bought and a living to be paid for before any returns can be counted on. Investment of capital should be by easy stages, never putting in more money than you can control. One man may succeed with a hundred hens who invests a few hundred dollars for their housing and keep, and another may fail who invests largely and goes into the venture on an extended scale. One should learn to creep before he walks, in this as in any other business. Master the numerous details step by step, and eventually master the business.

There may not be any large fortunes to be made in poultry-raising, but there is a handsome living for any one who has the love for the pursuit, the ability to raise and care for stock, and a small capital to start with. These three things must go hand in hand; separately they do not bring success.—(E. O. Roessele, in Country Gentleman.

* * * The Shanghai correspondent of the Daily Mail telegraphing Wednesday says: A slight Chinese outbreak occurred this morning in the American settlement. The police charged the mob and arrested five leaders. It is reported that an arrangement has been made with regard to the Ning-Po Joss house. The French agree to abandon their scheme for carrying a road through it in exchange for an extension of the French concession.

* * * Men and Women Repaired.

A machine that is constantly and incessantly working needs repairs at certain intervals. The human frame, worn by mental and physical toil and subjected to the worries and cares of our modern life, has need of repairs and building up. In the hot summer weather nervous energy is a low ebb, and as a consequence, nervous debility, terrible headaches, dyspepsia and a run-down condition make life a burden for thousands.

Paine's Celery Compound is the great repairer and builder when weakness and sickness prevail. This great medicine has the power of rapidly repairing the tissues and purifying the blood. It bestows the proper nutriment to all the weakened tissues, bringing strength and true vigor, thus averting breakdown and collapse. Thousands of lives are now fast wearing out that can be prolonged and made happy by the present use of Paine's Celery Compound. Its use to-day will save months of sickness, misery and suffering. Take no substitute; get only "Paine's," the kind that cures.

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t the Chatham pulp d to between \$7,000 ce.

SORES.

"Running sores appeared on my leg and spread over the entire lower portion of the limb. I got no help from medicine till I tried yours. I was cured by one bottle of

Ayer's Sarsaparilla.

ISAAC ACKER, Cowans, Va.

Personal.

The Leinster St. pulpit was occupied on Sunday last by Mr. R. Barry Smith, formerly of Moncton.

Rev. Neil Herman is on a visit to his home in Dartmouth, N. S. He is settled at West Medway, Mass., where he was ordained shortly after his graduation last June from the Newton Theological Institution.

The marriage notice appeared in our last issue, it will be remembered, of Rev. J. L. M. Young, B.A., of Bridgetown, N. S., and Mrs. Bessie T. R. Morton, of Somerset, N. S. Mr. Young is well known in western Nova Scotia, having held some important pastorates in Digby and Yarmouth Counties and also in the Western States in which a considerable part of his life has been spent. He has recently recovered from a serious illness, and, we are pleased to know, feels himself again able for active service in the ministry. The MESSENGER AND VISITOR extends its congratulations.

On Saturday, while Mr. Moses Dykeman, a prominent farmer of Upper Jemseg, was on his way to the boat he was thrown from a wagon, the wheels passing over his body. He sustained such injuries that they proved fatal Sunday night. Deceased was 68 years of age, an active member and deacon of the Baptist church. He lived a very exemplary life and was highly respected by all who knew him.

At the close of Mr. Buchanan's meeting at the Institute Monday evening, the 18th inst., a number remained and took steps to call a city and county convention of temperance workers to organize for the prohibition plebiscite. The meeting appointed Messrs. J. R. Woodburn, R. Ewing, D. Munro, L. P. D. Tilley, Josiah Fowler and Thomas McFee a committee to arrange for the convention. This committee will meet in a day or two and will probably call its convention for an early date.

Grateful Mention.

I wish to thank those dear friends who have ministered to our material needs during the dark days of the past weary months of pain and affliction. Our old friends at Oak Bay and Rollingdam, Charlotte Co., most generously remembered us. Bro. Merritt of Bristol collected a purse for us likewise. An invalid sister from Yarmouth, N. S., sent us a dollar, and all our friends have been most thoughtful. May the God of all Grace supply their needs, is our sincere prayer.
July 18. W. G. CORRY.

NOTICE OF MEETING.

Notice is hereby given that the annual meeting of the Maritime Baptist Publishing Company will be held at Amherst, N. S., on Monday morning, August 22nd, 1898, at 9 o'clock, for the election of Directors and the transaction of such other business as shall legally come before the meeting.
B. A. STAMERS, Sec'y.

The Three Famed Blacks.

Of the world are Diamond Dye Fast Black for Wool, Diamond Dye Fast Black for Cotton and Mixed Goods, and Diamond Dye Fast Black for Silk and Feathers. The results that each of these Blacks produce are marvellous and pleasing. Your faded and dingy dresses, jackets, capes, coats, pants, vests, hose, etc., that are now so useless and repulsive looking, can be made like new garments with the Diamond Dye Blacks. Your faded, rusty and dead looking silks and feathers are made new creations by using Diamond Dye Fast Black for Silk and Feathers.

Do not be deceived by bulky package dyes adulterated with grease and other foreign substances; insist upon your dealer giving you the Diamond Dyes, one packet of which will dye as much as three packs of any other make.

News Summary.

A great fire broke out in Sunderland, at the mouth of the Wear, Monday evening and destroyed 30 business buildings in three of the principal streets. Loss £250,000.

Two cows owned by R. H. Scott, and one by Patrick Donovan, of Centreville, Carleton county, were poisoned last week by eating paris green placed in a field by some malicious person.

The six-year-old son of Roderick McKenzie, of Heatherdale, P. E. Island, while hiding in the hay, was run over by a mowing machine and his leg was severed above the ankle.

While passing Sunday at Wadedeson Manor, Aylsbury, the Prince of Wales slipped on a stair and sprained his knee. While being conveyed to the railway station in a chair the latter broke up and His Highness received a shaking up. A bulletin says the prince has fractured his left knee cap.

An unfortunate accident occurred in the Times office, Moncton Thursday. Shortly after noon hour young Jack Gillis, an apprentice, was cutting paper in a paper-cutter when the blade fell, severing the index fingers on both hands. Dr. Chandler, assisted by Dr. Price, dressed the injured members.

The Montreal Star's special cable from London says: The Canadian governor generalship has been definitely offered to an English peer who is rich and a good speaker, and with some experience in affairs. His name is kept strictly secret until he has been actually appointed.

The Grand Trunk Railway freight sheds at Barrie, Ont., were burned Thursday with all the contents, including one thousand bushels of grain and a large quantity of merchandise. Fire Thursday night badly damaged the stock of Renaud, King & Patterson, furniture dealers, Montreal. Loss \$25,000.

A severe electrical storm swept over the New England States on Thursday. A great deal of damage was done by lightning and in some places the rain fell in torrents. At Arlington, Mass., John H. Our was killed by lightning, and at Nashua, N. H., Frank W. Hall was struck by a bolt and instantly killed.

The Spaniards at San Juan, Porto Rico, are making extensive preparations to resist an anticipated attack upon the part of the United States warships which are understood to be conveying the army of invasion commanded by General Miles. There were no signs this morning of the American war ships or transports, but news of them is expected shortly.

Sheriff Creighton, of Lunenburg, N. S., brought Alonzo Hawksworth to the Dorchester penitentiary Monday evening. The prisoner is 35 years old, unmarried and was sentenced to six years for stealing a bicycle and attempting to shoot the owner of the wheel while he was in the act of regaining possession of his property. Hawksworth has previously served two years in a prison in the United States.

A Santiago dispatch says:—The report published in the United States that there are 30 cases of yellow fever in the cavalry division proves to be unfounded. Captain House requests that the report be definitely denied. Malarial fever is prevalent but it always yields to quinine treatment in the course of four or five days. The fact that immunes in the regiment have had this fever as freely as the other men, shows that the illness is not yellow jack.

The State Food and Dairy Commissioner of Ohio is sending out warning of a new article designed for the adulteration of flour. It is called "mineraline," but may be sold under other names. It is a silicious material, and about as healthful as common clay. Every person knowing of its sale, or of the adulteration of flour with any substance harmful or otherwise, owes it to society to at least report the matter to the health commissioner, if not to engage in prosecution himself. Every person who adulterates flour ought to be fined a sum which he will remember as long as he continues in business, and deserves to be in the penitentiary.

A despatch received Sunday from Gen. Shafter by Adjutant General Corbin says that 396 new cases of fever of all classes were reported in his camp before Santiago yesterday. As the same despatch reports only four deaths—and none of them from yellow fever from among the hundreds of cases of fever known to exist in the camp—the war authorities are more than ever inclined to the belief that the cases of yellow fever are of a mild type.

A letter to the Bangor News from Berlin Falls, N. H., tells of the tragic death in that place of Daniel Jack and John Needy, lumberman who are known in Bangor and eastern Maine. According to the letter the two men drank chloroform, which they thought to be alcohol and were found dead in their beds. They have worked on the Miramichi and other places in New Brunswick. Jack is thought to have relatives in Boston.

Drink in India.

In an address recently delivered in England, Dean Farrar said: Take, first of all, the case of our own sons. Remember that I am not pursuing the subject, but only touching the most outfringe of it. Let us look at what is recorded about the dangers of young Englishmen in foreign countries. Look at India. I suppose that hundreds of thousand of young English lives have been sacrificed in India solely to drink. You may remember that remarkable testimony borne by no less a person than Sir Charles Napier, who said on one occasion to a body of soldiers, 'If you love your lives, do not drink. On one occasion forty-four of us were attacked with sun-

stroke. I am the only survivor left. And what is the reason of it? The reason is that I alone of the forty-four did not drink, and the sun had no alcoholic ally in my brain.' Take that one testimony, given more than fifty years ago, and you can measure the immense number of the lives of our soldiers and of our civil servants in various trades that have been practically sacrificed to drink during that period. I am sometimes perfectly appalled at the callousness of conscience which we still show in England on this subject. At one and the same time we are deliberately sacrificing hundreds and thousands of our sons and other races in every quarter of the globe to the hideous two-headed Moloch, of which one head is the head of spurious individual liberty, and the other is the head of vested interest in human ruin.

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52 BOILS

"Three years ago I was troubled with boils, and tried several remedies recommended by friends, but they were of no avail. I had FIFTY-TWO BOILS in all, and found nothing to give me relief until I tried Burdock Blood Bitters. The first bottle I took made a complete cure and proved so very satisfactory that I have recommended B.B.B. to many of my friends who have used it with good results." A. J. MUSTARD, Hyder, Man.

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